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

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
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CHAPTERS ON THE HISTORY OF THE NINTH IMAM^{-asws}, AND THE CHIEF OF THE CONTENTED, THE DIVINE AUTHORITY OF ALLAH^{-azwj} UPON ENTIRETY OF THE SERVANTS, AND INTERCESSOR ON THE DAY OF CALLING, ABU JA'FAR MUHAMMAD BIN ALI AL-TAQI AL-JAWAD^{-asws}. MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND UPON HIS^{-asws} PURE FOREFATHERS^{-asws} AND HIS^{-asws} INFALLIBLE CHILDREN^{-asws}, FOR EVER AND EVER

باب 1 مولده و وفاته و أسمائه و ألقابه و أحوال أولاده صلوات الله عليه

CHAPTER 1 – HIS^{-asws} BIRTH, AND HIS^{-asws} EXPIRY, AND HIS^{-asws} NAMES, AND HIS^{-asws} TITLES, AND SITUATIONS OF HIS^{-asws} CHILDREN, MAY THE SALAWAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- **كأ، الكافي** وُلِدَ ع فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ حَمْسٍ وَ تَسْعِينَ وَ مِائَةٍ وَ قُبِضَ ع سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ فِي آخِرِ ذِي الْقَعْدَةِ وَ هُوَ ابْنُ حَمْسٍ وَ عِشْرِينَ سَنَةً وَ شَهْرَيْنِ وَ ثَمَانِيَةَ عَشَرَ يَوْمًا وَ دُفِنَ بِبَغْدَادَ فِي مَقَابِرِ قُرَيْشٍ عِنْدَ قَبْرِ جَدِّهِ مُوسَى ع

(The book) 'Al-Kafi' – He^{-asws} was blessed (to his^{-asws} parents^{-asws}) during the month of Ramazan of the year one hundred and ninety-five, and he^{-asws} was recalled in the year two hundred and twenty at the end of Zil Qadah, and he^{-asws} was twenty-five years and two months and eighteen days old, and he^{-asws} was buried at Baghdad among the graves of Qureysh by the grave of his^{-asws} grandfather^{-asws} Musa^{-asws}.

وَ قَدْ كَانَ الْمُعْتَصِمُ أَشْخَصَهُ إِلَى بَغْدَادَ فِي أَوَّلِ هَذِهِ السَّنَةِ الَّتِي تُؤَيِّ فِيهَا ع وَ أُمُّهُ ثُمَّ وُلِدَ يُقَالُ لَهَا سَبِيكَةُ نُؤَيِّتُ وَ قَبِلَ أَيْضًا إِنَّ اسْمَهَا كَانَ حَيْزُرَانَ وَ رُوِيَ أَنَّهَا كَانَتْ مِنْ أَهْلِ بَيْتِ مَارِيَةَ أُمِّ إِبْرَاهِيمَ بْنِ رَسُولِ اللَّهِ ص.

And Al-Mutasim (caliph) had brought him^{-asws} to Baghdad in the beginning of this year in which he^{-asws} expired. And his^{-asws} mother^{-as}, is mother of children called Sabeeka. And it is said as

well that her^{as} names was Khayzuran. And it is reported that she^{as} was from the family of Mariah (the Coptic), mother^{as} of Ibrahim^{asws}, son^{asws} of Rasool-Allah^{saww}".¹

2- **رضه، روضة الواعظين** وُلِدَ ع بِالْمَدِينَةِ لَيْلَةَ الْجُمُعَةِ لِسَعِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَمَضَانَ وَ يُقَالُ لِلرَّصْفِ مِنْ شَهْرِ رَمَضَانَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبُضَ بِنِعْدَادٍ قَتِيلًا مَسْمُومًا فِي آخِرِ ذِي الْقَعْدَةِ وَ قِيلَ وَفَاتُهُ يَوْمَ السَّبْتِ لِسِتِّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ.

(The book) 'Rowzat Al Waizeen' –

'He^{asws} was blessed (to his^{asws} parents^{asws}) at Al-Medina on the night of Friday of the nineteenth night vacant from the month of Ramazan. And it is said in the middle of the month of Ramazan, in the year one hundred and ninety-five. And he^{asws} was recalled at Baghdad, killed, poisoned at the end of Zil Qadah. And it is said his^{asws} expiry was on the day of Saturday of the sixth (day) vacant from Zil Hijja in the year two hundred and twenty'.²

3- **ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ قَارِنٍ عَنْ رَجُلٍ كَانَ رَضِيعَ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَبُو الْحَسَنِ جَالِسٌ مَعَ مُؤَدَّبٍ لَهُ بُكَيْتِي أَبُو زَكَرِيَّا وَ أَبُو جَعْفَرٍ عِنْدَنَا إِنَّهُ بِنِعْدَادٍ وَ أَبُو الْحَسَنِ يَقْرَأُ مِنَ اللَّوْحِ عَلَى مُؤَدَّبِهِ إِذْ بَكَى بُكَاءً شَدِيداً فَسَأَلَهُ الْمُؤَدَّبُ مَا بُكَاءُكَ فَلَمْ يُجِبْهُ وَ قَالَ ائْتِنِي لِي بِالذُّحُولِ فَأَذِنَ لَهُ**

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa, from Qarin, from a man who was a brother, from breastfeeding of,

Abu Ja'far^{asws} who said, While Abu Al-Hassan^{asws} (Al-Hadi^{asws}) was seated with a student of his^{asws} teknonymed as Abu Zakariya, and Abu Ja'far^{asws} was with us, he^{asws} being at Baghdad and Abu Al-Hassan^{asws} recited from the tablet unto his^{asws} student, when he^{asws} cried with intense crying. The student asked him^{asws}, 'What makes you^{asws} cry?' But he^{asws} did not answer him and said: 'Allow me^{asws} with the entering (a room)'. I permitted him^{asws}.

فَارْتَفَعَ الصَّيْحَاءُ وَ الْبُكَاءُ مِنْ مَنْزِلِهِ ثُمَّ خَرَجَ إِلَيْنَا فَسَأَلْتَاهُ عَنِ الْبُكَاءِ فَقَالَ إِنَّ أَبِي قَدْ تُوِّفِيَ السَّاعَةَ فَعَلْنَا بِمَا عَلِمْتُمْ قَالَ قَدْ دَخَلَنِي مِنَ إِجْلَالِ اللَّهِ مَا لَمْ أَكُنْ أَعْرِفُهُ قَبْلَ ذَلِكَ فَعَلِمْتُ أَنَّهُ قَدْ مَضَى

The moaning and the crying rose from his^{asws} house. Then he came out to us, and we asked him^{asws} about the crying. He^{asws} said: 'My^{asws} father^{asws} has passed away this moment'. We said, 'By what did you^{asws} know?' He^{asws} said: 'There entered into my (soul) from the Majesty of Allah^{azwj} what I^{asws} had not recognised before that, so I^{asws} knew that he^{asws} has passed away'.

فَتَعَرَّفْنَا ذَلِكَ الْوَقْتِ مِنَ الْيَوْمِ وَ الشَّهْرِ فَإِذَا هُوَ قَدْ مَضَى فِي ذَلِكَ الْوَقْتِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

We made a note of that time from the day, and the month, and he^{asws} had passed away during that (very) time".³

¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{asws}, Ch 1 H 1

² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{asws}, Ch 1 H 2

³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{asws}, Ch 1 H 3

4- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي مُسَافِرٍ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّهُ قَالَ فِي الْعَشِيِّ الَّتِي تُؤَيِّ فِيهَا إِنِّي مَيِّتٌ اللَّيْلَةَ ثُمَّ قَالَ نَحْنُ مَعْشَرٌ إِذَا لَمْ يَرْضَ اللَّهُ لِأَحَدِنَا الدُّنْيَا نَقَلْنَا إِلَيْهِ.

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

'From Abu Ja'far^{-asws} the 2nd, he^{-asws} said in the evening in which he^{-asws} expired in: 'I^{-asws} shall be deceased tonight'. Then he^{-asws} said: 'We^{-asws} are such a community when Allah^{-azwj} is not Pleased with the world for (their treatment against) anyone of us^{-asws} we^{-asws} are transferred to Him^{-azwj}'.⁴

5- شا، الإرشاد كَانَ مَوْلِدُهُ ع فِي شَهْرِ رَمَضَانَ سَنَةَ حَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ فُيُضَ فِي بَعْدَادَ فِي ذِي الْقَعْدَةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ لَهُ حَمْسٌ وَ عِشْرُونَ سَنَةً وَ كَانَتْ مَدَّةُ خِلَافَتِهِ لِأَبِيهِ وَ إِمَامَتِهِ مِنْ بَعْدِهِ سَبْعَ عَشْرَةَ سَنَةً وَ أُمُّهُ أُمُّ وَ لَدٍ يُقَالُ لَهَا سَبِيكَةُ وَ كَانَتْ نُوبِيَّةً

(The book) 'Al Irshad' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) during the month of Ramazan in the year one hundred and ninety-five (195 A.H.), and he^{-asws} passed away during Zil Qadah in the year two hundred and twenty (220 A.H.), and there were twenty-five years for him^{-asws}, and the duration of his^{-asws} caliphate after his^{-asws} father^{-asws} and his^{-asws} Imamate from after him^{-asws} was for seven years, and his^{-as} mother^{-as} was a mother of children called (Syeda) Sabeeka, and she^{-as} was Nubian.

وَ فُيُضَ ع بَعْدَادَ وَ كَانَ سَبَبُ وُرُودِهِ إِلَيْهَا إِشْحَاصَ الْمُعْتَصِمِ لَهُ مِنَ الْمَدِينَةِ فَوَرَدَ بَعْدَادَ لِلْيَلْتِنِ بَقِيَّتَا مِنَ الْمُحَرَّمِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ تُؤَيِّ بِهَا فِي ذِي الْقَعْدَةِ مِنْ هَذِهِ السَّنَةِ وَ قِيلَ إِنَّهُ مَضَى مَسْمُومًا وَ لَمْ يَثْبُتْ عِنْدِي بِذَلِكَ حَدِيثٌ

And he^{-asws} passed away at Baghdad, and the cause of his^{-asws} arriving to it was the summons of Al-Mutasim (caliph) to him^{-asws} from Al-Medina. He^{-asws} arrived at Baghdad on two nights remaining from Al-Muharran in the year two hundred and twenty, and he^{-asws} expired at it during Zil Hijja from this year. And it is said he^{-asws} passed away having been poisoned, and that news is not affirmed in my view.

فَأَشْهَدُ بِهِ وَ دُفِنَ بِمَقَابِرِ قُرَيْشٍ فِي ظَهْرِ جَدِّهِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع وَ كَانَ لَهُ يَوْمَ فُيُضَ حَمْسٌ وَ عِشْرُونَ سَنَةً وَ أَشْهُرٌ

He^{-asws} was martyred by it and buried in the graveyard of Qureysh at the back of his^{-asws} grandfather^{-asws} Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and on the day he^{-asws} passed away, there were twenty-five (25) years for him^{-asws} and some months.

وَ كَانَ مَنُوعَاتًا بِالْمُنْتَجِبِ وَ الْمُرْتَضَى وَ خَلَّفَ مِنَ الْوَلَدِ عَلِيًّا ابْنَهُ الْإِمَامَ مِنْ بَعْدِهِ وَ مُوسَى وَ فَاطِمَةَ وَ أَمَامَةَ ابْنَتَيْهِ وَ لَمْ يُخَلِّفْ ذَكَرًا غَيْرَ مِنْ سَبِيئَاهُ.

And he^{-asws} was described as being with the Selection, and the Pleasure, and the successor^{-asws} from the sons^{-asws} of Ali^{-asws}. His^{-asws} son^{-asws} is the Imam^{-asws} from after him^{-asws}, and Musa^{-asws} and Fatima, and Umama his^{-asws} daughter, and he^{-asws} did not leave behind a male (child) apart from the one we have named".⁵

⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 4

⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 5

6- شأ، الإرشاد رَوَى الْحُسَيْنُ بْنُ الْحَسَنِ الْحُسَيْنِيُّ عَنْ يَعْقُوبَ بْنِ يَاسِرٍ قَالَ: كَانَ الْمُتَوَكَّلُ يَقُولُ وَيُحْكِمُ قَدْ أَعْيَانِي أَمْرُ ابْنِ الرِّضَا وَ جَهْدْتُ أَنْ يَشْرَبَ مَعِي وَ يَنَادِمَنِي فَأَمْتَنَعَ وَ جَهْدْتُ أَنْ أَجِدَ فُرْصَةً فِي هَذَا الْمَعْنَى فَلَمْ أَجِدْهَا

(The book) 'Al Irshad' – It is reported by Al Husayn Bin Al-Hassan Al Husayni, from Yaqoub Bin Yasser who said,

'Al-Mutawakkil (caliph) said, 'Woe be unto you all! The matter of the son^{-asws} of Al-Reza^{-asws} (10th Imam^{-asws}) has tired me, and I have struggle to make him^{-asws} drink (alcohol) with me and accompany me. But he^{-asws} refused, and I have struggled to find an opportunity in this meaning, but I cannot find it'.

فَقَالَ لَهُ بَعْضُ مَنْ حَضَرَ إِنْ لَمْ يُجِدْ مِنْ ابْنِ الرِّضَا مَا تُرِيدُهُ مِنْ هَذِهِ الْحَالِ فَهَذَا أَحُوهُ مُوسَى قَصَّافٌ عَزَافٌ يَأْكُلُ وَ يَشْرَبُ وَ يَعْشَقُ وَ يَتَجَالَعُ فَأَحْضَرَهُ وَ أَشْهَرَهُ فَإِنَّ الْحَبَرَ يَشْبَعُ عَنْ ابْنِ الرِّضَا بِذَلِكَ وَ لَا يُفَرِّقُ النَّاسُ بَيْنَهُ وَ بَيْنَ أَخِيهِ وَ مَنْ عَرَفَهُ أَهَمَّ أَحَاهُ بِمِثْلِ فِعَالِهِ

One of the ones present said to him, 'If you cannot find from the son^{-asws} of Al-Reza^{-asws} what you want from this situation, so this here is his^{-asws} brother Musa, a merrymaker, a musician. He eats and drinks and mates and is of little shame (vulgar). So present him and make him famous, for the news will spread with that about a son of Al-Reza^{-asws}, and the people will not differentiate between him and his brother^{-asws}, and the one who know him would accuse his brother^{-asws} with the like of his deeds'.

فَقَالَ أَكْتَبُوا بِإِشْخَاصِهِ مُكْرَمًا فَأُشْخِصَ مُكْرَمًا فَتَقَدَّمَ الْمُتَوَكَّلُ أَنْ يَتَلَقَّاهُ جَمِيعُ بَنِي هَاشِمٍ وَ الْقَوَادِ وَ سَائِرِ النَّاسِ وَ عَمِلَ عَلَى أَنَّهُ إِذَا رَأَهُ أَقْطَعَهُ قُطِيعَةً وَ بَنَى لَهُ فِيهَا وَ حَوَّلَ إِلَيْهِ الْحَمَارَيْنِ وَ الْقِيَانَ وَ تَقَدَّمَ لِصَلْتِهِ وَ بَرِّهِ وَ أَفْرَدَ لَهُ مَنْزِلًا سَرِيًّا يَصْلُحُ أَنْ يَزُورَهُ هُوَ فِيهِ

He said, 'Write and summon him honourably!' He was brought honourably, and Al-Mutawakkil came forward to received him with entirety of the clan of Hashim^{-as}, and the leaders, and rest of the people, and he worked based upon that when he sees him, he would cut out for him a piece of land and build for him in it, and transfer to him the wine drinkers, and the singers, and advanced his financial award and his gifts, and set aside a secret house for him, correct for him to visit him in it.

فَلَمَّا وَافَى مُوسَى تَلَقَّاهُ أَبُو الْحَسَنِ ع فِي قَنْطَرَةٍ وَصِيفٍ وَ هُوَ مَوْضِعٌ يَتَلَقَّى فِيهِ الْقَادِمُونَ فَسَلَّمَ عَلَيْهِ وَ وَقَّاهُ حَقْمَهُ ثُمَّ قَالَ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ أَحْضَرَكَ لِغَيْبِكَ وَ يَضَعُ مِنْكَ فَلَا تَقْرَ لَهُ أَنَّكَ شَرِبْتَ نَبِيذًا وَ اتَّقِ اللَّهَ يَا أُخِي أَنْ تَرْتَكِبَ مَخْطُورًا

When he arrived, Abu Al-Hassan^{-asws} received him in the archway of servants, and it is a place in which the arrivals tended to be received. He^{-asws} greeted to him and fulfilled his rights. Then he^{-asws} said to him, 'This man has presented you in order to destroy you and drop you, so do not acknowledge to him that you drink Nabeez, and fear Allah^{-azwj}, O brother, in getting involved in dangers'.

فَقَالَ لَهُ مُوسَى إِنَّمَا دَعَانِي لِهَذَا فَمَا جِئْتَنِي قَالَ وَ لَا تَضَعْ مِنْ قَدْرِكَ وَ لَا تَعْصِ رَبَّكَ وَ لَا تَفْعَلْ مَا يَشِينُكَ فَمَا عَرَضَهُ إِلَّا هَتُّكَ

Musa said to him^{-asws}, 'But rather he has called me for this. So what is my means (way out)?' He^{-asws} said, 'Do not drop from your worth and do not disobey your Lord^{-azwj}, and do not do what would shame you. His purpose is only to violate you'.

فَأَبَى عَلَيْهِ مُوسَى وَ قَرَّرَ عَلَيْهِ أَبُو الْحَسَنِ ع الْقَوْلَ وَ الْوَعْدَ وَ هُوَ مُقِيمٌ عَلَى خِلَافِهِ فَلَمَّا رَأَى أَنَّهُ لَا يُجِيبُ قَالَ ع لَهُ أَمَا إِنَّ الْمَجْلِسَ الَّذِي تُرِيدُ الْاجْتِمَاعَ مَعَهُ عَلَيْهِ لَا يَجْتَمِعُ عَلَيْهِ أَنْتَ وَ هُوَ أَبَدًا قَالَ

Musa refused to him^{-asws}, and Abu Al-Hassan^{-asws} repeated the word to him and the preaching, and he was standing upon opposing him^{-asws}. When he^{-asws} saw that he was not responding, he^{-asws} said to him: 'As for the gathering which you want to gather with him upon, you will not gather upon it and him, ever!'

فَأَقَامَ مُوسَى ثَلَاثَ سِنِينَ يُبَكِّرُ كُلَّ يَوْمٍ إِلَى بَابِ الْمُتَوَكِّلِ فَيُقَالُ قَدْ تَشَاغَلَ الْيَوْمَ فَيَرْوِحُ فَيُبَكِّرُ فَيُقَالُ لَهُ قَدْ سَكَرَ فَيُبَكِّرُ فَيُقَالُ لَهُ قَدْ شَرِبَ دَوَاءً فَمَا زَالَ عَلَى هَذَا ثَلَاثَ سِنِينَ حَتَّى قُتِلَ الْمُتَوَكِّلُ وَ لَمْ يَجْتَمِعْ مَعَهُ عَلَى شَرَابٍ.

Musa stayed for three years going early morning every day to Al-Mutawakkil. It would be said, 'He is busy today'. So he would return and come back early morning. It would be said to him, 'He is intoxicated'. So he would come early morning. It would be said to him, 'He has drunk the medicine'. He did not cease to be upon this for three years until Al-Mutawakkil was killed, and he would not gather with him upon drinking".⁶

لم يخلف أبو جعفر الجواد عليه السلام من الذكور إلا أبا الحسن عليا الهادي «ع» و موسى الميرقع، و هو لام ولد مات بقم و قبره بها و إليه ينتهي نسب الرضويين من السادات.

Note: Abu Ja'far Al Jawad^{-asws}, the greetings be upon him^{-asws}, did not leave behind male children except Abu Al-Hassan Ali Al-Hady^{-asws}, and Musa the cloaked, and he is of a mother of children, and died at Qum, and his grave is at it, and to him ends the lineage of the Razawites from the Sadaat.

و هو المراد في هذا الحديث كما يصرح بعد ذلك بأنه قد تلقاه أبو الحسن الهادي أخوه عليه السلام بقتطرة وصيف.

And he is the intended in this Hadeeth, just as is stated after that that he met his brother^{-asws} Abu Al-Hassan Al Hady^{-asws} at the archway of servants.

و لعل تلامذة المصنّف- قدس سرّه- ألحقوا هذا الحديث بالباب توهما منهم أن المراد بموسى أخى ابن الرضا هو أخو محمد الجواد ابن علي بن موسى الرضا عليهما السلام كما زعمه بعض المورخين على ما مر في ج 49 ص 222

And perhaps the students of the author joined this Hadeeth with the chapter as a delusion from them that the intended with Musa is the brother of the son^{-asws} of Al-Reza^{-asws}. He is brother of Muhammad Al Jawad Ibn Ali Bin Musa Al-Reza^{-asws}, just as some of the historians have claimed, upon what has passed in volume 49 page 222.

7- شي، تفسير العياشي عن زرقان صاحب ابن أبي ذؤاد و صديقه بشدة قال: رجع ابن أبي ذؤاد ذات يوم من عند المعتصم و هو معتّم فقلت له في ذلك فقال وددت اليوم أيّ قد مت منذ عشرين سنة قال قلت له و لم ذاك قال لما كان من هذا الأسود أي جعفر محمد بن علي بن موسى اليوم بين يدي أمير المؤمنين قال قلت له و كيف كان ذلك

Tafseer Al Ayyashi – From Zurqan, companions of Ibn Abu Dawood, and his fast friend, who said,

⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 6

'One day Ibn Abu Dawood returned from being in the presence of Al-Mu'tasim (caliph), and he was gloomy. I said to him regarding that. He said, 'I loved today if I had died twenty years ago!' I said, 'And why is that so?' He said, 'Due to what happened from this black man Abu Ja'far Muhammad Bin Ali Bin Musa today in front of commander of the faithful'. I said, 'And how was that?'

قَالَ إِنَّ سَارِقًا أَقْرَّ عَلَى نَفْسِهِ بِالسَّرْقَةِ وَ سَأَلَ الْخَلِيفَةَ تَطْهِيرَهُ بِإِقَامَةِ الْحَدِّ عَلَيْهِ فَجَمَعَ لِدَلِكِ الْفُقَهَاءَ فِي مَجْلِسِهِ وَ قَدْ أَحْضَرَ مُحَمَّدَ بْنَ عَلِيٍّ فَسَأَلْنَا عَنْ الْقَطْعِ فِي أَيِّ مَوْضِعٍ يَجِبُ أَنْ يُقَطَعَ قَالَ فَعُلْتُ مِنَ الْكُرْسُوعِ قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

He said, 'A thief had acknowledged against himself with the theft and asked the caliph to purify him by establishing the legal penalty. He gathered the jurists for that in his gathering, and Muhammad^{-asws} Bin Ali^{-asws} presented. He asked us about the cutting, in which place is it obligated to be cut. I said, 'From the wrist bone'. He said, 'And what is the proof regarding that?'

قَالَ فَعُلْتُ لِأَنَّ الْبَدَّ هِيَ الْأَصَابِعُ وَ الْكُفُّ إِلَى الْكُرْسُوعِ لِقَوْلِ اللَّهِ فِي التَّيْمُمِ فَاَمْسَحُوا بِأَيْدِيكُمْ وَ أَيْدِيكُمْ وَ اتَّفَقَ مَعِيَ ذَلِكَ قَوْمٌ

He (the narrator) said, 'I said, 'Because the hand, it is the fingers and the palm up to the wrist bone, due to the Words of Allah^{-azwj} regarding the Tayammum: **and wipe your faces and your hands from it. [5:6]**', and the people concurred with me of that.

وَ قَالَ آخَرُونَ بَلْ يَجِبُ الْقَطْعُ مِنَ الْمِرْفَقِ قَالَ وَ مَا الدَّلِيلُ عَلَى ذَلِكَ قَالُوا لِأَنَّ اللَّهَ لَمَّا قَالَ وَ أَيْدِيكُمْ إِلَى الْمِرْفَقِ فِي الْغَسْلِ دَلَّ ذَلِكَ عَلَى أَنَّ حَدَّ الْيَدِ هُوَ الْمِرْفَقُ

And others said, 'But it obligates the cutting from the elbow'. He said, 'And what is the evidence upon that?' They said, 'Because when Allah^{-azwj} Said: **and your hands to the elbows [5:6]** regarding the washing. That evidence's upon that the limit of the hand, it is the elbow'.

قَالَ فَالْتَمَمْتُ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَقَالَ مَا تَقُولُ فِي هَذَا يَا أَبَا جَعْفَرٍ فَقَالَ قَدْ تَكَلَّمْتُ الْقَوْمَ فِيهِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ دَعْنِي مِمَّا تَكَلَّمُوا بِهِ أَيُّ شَيْءٍ عِنْدَكَ قَالَ أَغْفِنِي عَنْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَقْسَمْتُ عَلَيْكَ بِاللَّهِ لَمَّا أَخْبَرْتِ بِمَا عِنْدَكَ فِيهِ

He (the narrator) said, 'I said, 'He turned towards Muhammad^{-asws} Bin Ali^{-asws}. He said, 'What are you^{-asws} saying regarding this, O Abu Ja'far^{-asws}? He^{-asws} said: 'The people have spoken regarding it, O commander of the faithful!' He said, 'Leave me from what they are talking with! Which thing is there with you^{-asws}? He^{-asws} said: 'If you could excuse me from this, O commander of the faithful!' He said, 'I vow upon you^{-asws} with Allah^{-azwj}, you^{-asws} will inform with what is with you^{-asws} regarding it'.

فَقَالَ أَمَّا إِذَا أَقْسَمْتُ عَلَى اللَّهِ إِنِّي أَقُولُ إِحْتَمُّ أَحْطَطُوا فِيهِ السُّنَّةُ فَإِنَّ الْقَطْعَ يَجِبُ أَنْ يَكُونَ مِنْ مَفْصِلِ أَصُولِ الْأَصَابِعِ فَيَبْرُكُ الْكُفُّ قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

He^{-asws} said: 'As for when you have vowed upon me^{-asws} with Allah^{-azwj}, I^{-asws} am saying, they (have) all erred the Sunnah regarding it, for the cutting is obligated that it happens from the bone at the base of the finger, so the palm would be left'. He said, 'And what is the proof of that?'

قَالَ قَوْلُ رَسُولِ اللَّهِ السُّجُودُ عَلَى سَبْعَةِ أَعْضَاءِ الْوَجْهِ وَ الْيَدَيْنِ وَ الرِّجْلَيْنِ فَإِذَا قُطِعَتْ يَدُهُ مِنَ الْكُرْسُوعِ أَوْ الْمِرْفَقِ لَمْ يَبْقَ لَهُ يَدٌ يَسْجُدُ عَلَيْهَا وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَنَّ الْمَسَاجِدَ لِلَّهِ يَعْنِي بِهِ هَذَا الْأَعْضَاءَ السَّبْعَةَ الَّتِي يُسْجَدُ عَلَيْهَا فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ مَا كَانَ لِلَّهِ لَمْ يُقْطَعْ

He^{-asws} said: ‘Words of Rasool-Allah^{-azwj}: ‘The Sajdah is upon seven body parts – the face, and the two hands, and the two knees, and the two legs’. When his hand is cut off from the wrists, or elbow, there will not remain any hand for him to perform Sajdah upon. And Allah^{-azwj} Blessed and Exalted Said: **And surely, the places of Sajdah are for Allah, [72:18]** – meaning by it these body parts, the seven which one performs Sajdah upon, **therefore do not call upon anyone (else) with Allah [72:18]**, and whatever is for Allah^{-azwj}, should not be cut off’.

قَالَ فَأَعْجَبَ الْمُعْتَصِمَ ذَلِكَ وَ أَمَرَ بِقُطْعِ يَدِ السَّارِقِ مِنْ مَفْصِلِ الْأَصَابِعِ دُونَ الْكَفِّ

He (the narrator) said, ‘Al-Mutasim was astonished from that and ordered with cutting a hand of the thief from the base of the bone of the fingers, below the wrist.

قَالَ ابْنُ أَبِي دُوَادٍ قَامَتِ قِيَامَتِي وَ تَمَنَيْتُ أَنِّي لَمْ أَكُ حَيًّا

Ibn Abu Dawood said, ‘I stood my stand and wished that I had not been alive’.

قَالَ زُرْقَانُ قَالَ ابْنُ أَبِي دُوَادٍ صِرْتُ إِلَى الْمُعْتَصِمِ بَعْدَ ثَالِثَةِ فُلْتُ إِنَّ نَصِيحَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ وَاجِبَةٌ وَ أَنَا أُكَلِّمُهُ بِمَا أَعْلَمُ أَنِّي أُدْخِلُ بِهِ النَّارَ قَالَ وَ مَا هُوَ

Zurqan said, ‘Ibn Abu Dawood said, ‘I came to Al-Mutasim after the third (day). I said, ‘Advising commander of the faithful is obligated upon me, and I shall speak to him with what I know, I shall be entering the Fire due to it’. He said, ‘And what is it?’

قُلْتُ إِذَا جَمَعَ أَمِيرُ الْمُؤْمِنِينَ فِي مَجْلِسِهِ فُقَهَاءَ رَعِيَّتِهِ وَ عُلَمَاءَهُمْ لِأَمْرِ وَاقِعٍ مِنْ أُمُورِ الدِّينِ فَسَأَلَهُمْ عَنِ الْحُكْمِ فِيهِ فَأَخْبَرُوهُ بِمَا عِنْدَهُمْ مِنَ الْحُكْمِ فِي ذَلِكَ وَ قَدْ حَضَرَ مَجْلِسَهُ أَهْلُ بَيْتِهِ وَ قُورَاؤُهُ وَ كُتَّابُهُ وَ قَدْ تَسَامَعَ النَّاسُ بِذَلِكَ مِنْ وَرَاءِ بَابِهِ ثُمَّ يَتَرَكُ أَقَاوِيلَهُمْ كُلَّهُمْ لِقَوْلِ رَجُلٍ يَقُولُ شَطْرَ هَذِهِ الْأُمَّةِ بِإِمَامَتِهِ وَ يَدْعُونَ أَنَّهُ أَوْلَى مِنْهُ بِمَقَامِهِ ثُمَّ يَحْكُمُ بِحُكْمِهِ دُونَ حُكْمِ الْفُقَهَاءِ

I said, ‘When commander of the faithful gathered in his gathering, the jurists of his citizens, and their scholars for a matter having occurred from the affairs of religion, about the judging regarding it. So they informed him with what was with them from the ruling regarding that, and there were presented in his gathering, his family members, and his leaders, and his ministers, and his scribes, and the people were hearing that from behind his door. Then he neglected their words, all of them, for the word of a man saying this community should be bisected with his^{-asws} Imamate and claiming that he^{-asws} foremost than him with his position. Then he judged with his^{-asws} judgment rather than the judgment of the jurists’.

قَالَ فَتَغَيَّرَ لَوْنُهُ وَ انْتَبَهَ لِمَا نَبَّهْتُهُ لَهُ وَ قَالَ جَزَاكَ اللَّهُ عَنِ نَصِيحَتِكَ خَيْرًا

He (the narrator) said, ‘His colour changed, and he paid attention to what I had warned him, and he said, ‘May Allah^{-azwj} Recompense you goodly due to your advice!’

قَالَ فَأَمَرَ الْيَوْمَ الرَّابِعَ فَلَانًا مِنْ كُتَّابِ وُزَرَائِهِ بِأَنْ يَدْعُوهُ إِلَى مَنْزِلِهِ فَدَعَاهُ فَأَبَى أَنْ يُجِيبَهُ وَ قَالَ قَدْ عَلِمْتَ أَنَّي لَا أَخْضُرُ بِمَجَالِسِكُمْ فَقَالَ إِنِّي إِنَّمَا أَدْعُوكَ إِلَى الطَّعَامِ وَ أُحِبُّ أَنْ تَطَّأَ تِيَابِي وَ تَدْخُلَ مَنْزِلِي فَأَتَيْتَكَ بِدَلِكِ فَقَدْ أَحَبَّ فَلَانٌ بِنُ فُلَانٍ مِنْ وُزَرَائِ الخَلِيفَةِ لِقَاءَكَ

He (the narrator) said, 'On the fourth day he ordered so and so from the scribes of his ministers that they should summon him^{-asws} to his house. They summoned him^{-asws}. He^{-asws} refused to answer him and said: 'You have known that I^{-asws} will not be attending your gatherings'. He said, 'But rather I am calling you to the meal, and I would love it if you^{-asws} could tread on my clothes and enter my house, so I can be Blessed with that, for so and so, son of so and so from the ministers of the caliph would love to meet you^{-asws}!'

فَصَارَ إِلَيْهِ فَلَمَّا طَعِمَ مِنْهَا أَحْسَسَ السَّمَّ فَدَعَا بِدَابَّيْهِ فَسَأَلَهُ رَبُّ الْمَنْزِلِ أَنْ يُقِيمَ قَالَ خُرُوجِي مِنْ دَارِكَ خَيْرٌ لَكَ

He^{-asws} came to him. When he^{-asws} had eaten from it, he^{-asws} felt the (effects of) the poison. So, he^{-asws} called for his^{-asws} animal. The owner of the house asked him^{-asws} if he^{-asws} could stay. He^{-asws} said: 'My exiting from your house is better for you'.

فَلَمْ يَزَلْ يَوْمُهُ ذَلِكَ وَ لَيْلُهُ فِي خِلْفَةٍ حَتَّى قُبِضَ ع.

He^{-asws} did not cease to vomit during that day of his^{-asws} and his^{-asws} night until he^{-asws} passed away".⁷

8- قب، المناقب لابن شهر آشوب وُلِدَ ع بِالْمَدِينَةِ لَيْلَةَ الْجُمُعَةِ لِلتَّاسِعِ عَشْرٍ مِنْ شَهْرِ رَمَضَانَ وَ يُقَالُ لِلتَّصْفِ مِنْهُ وَ قَالَ ابْنُ عَبَّاسٍ يَوْمَ الْجُمُعَةِ لِعَشْرِ خَلَوْنَ مِنْ رَجَبِ سَنَةِ حَمْسٍ وَ تِسْعِينَ وَ مِائَةً

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'He^{-asws} was born at Al-Medina on the night of Friday of the nineteenth of the month of Ramazan. And it is said, in the middle from it. And Ibn Ayyash said, on the day of Friday of tenth (day) vacant from Rajab in the year one hundred and ninety-five.

وَ قُبِضَ بَعْدَ ذَلِكَ مَسْمُومًا فِي آخِرِ ذِي الْقَعْدَةِ وَ قِيلَ يَوْمَ السَّبْتِ لِسِتِّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عَشْرِينَ وَ مِائَتَيْنِ وَ دُفِنَ فِي مَقَابِرِ فُرَيْشٍ إِلَى جَنْبِ مُوسَى بْنِ جَعْفَرٍ ع وَ عُمُرُهُ حَمْسٌ وَ عَشْرُونَ سَنَةً وَ قَالُوا وَ ثَلَاثَةَ أَشْهُرٍ وَ اثْنَانِ وَ عِشْرُونَ يَوْمًا

And he^{-asws} passed away at Baghdad, poisoned at the end of Zil Qadah. And it is said, the day of Saturday on the sixth (day) vacant from Zil Hijjah in the year two hundred and twenty, and he^{-asws} was buried in the graveyard of Qureysh to the side of Musa^{-asws} Bin Ja'far^{-asws}, and his^{-asws} age was twenty-five years. And they said, 'And three months and twenty-two days'.

وَ أُمُّهُ أُمُّ وَالدِّ تَدْعَى دُرَّةً وَ كَانَتْ مَرِيصِيَّةً ثُمَّ سَمَّاهَا الرِّضَا ع حَيْرَانَ وَ كَانَتْ مِنْ أَهْلِ بَيْتِ مَارِيَةَ الْقُبَيْطِيَّةِ وَ يُقَالُ إِنَّهَا سَبِكَةٌ وَ كَانَتْ ثَوْبِيَّةً وَ يُقَالُ رِيحَانَةٌ وَ تُكْنَى أُمُّ الْحَسَنِ

And his^{-asws} mother^{-as} is mother of children called 'Durrah', and she was from Mareysa (a town of Egypt). Then Al-Reza^{-asws} named her as 'Kheyzuran', and she was from the family of Mariah⁻

⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 7

as the Coptic. And it is said she-as is 'Sabeeka', and she-as was a Nubian. And it is said, 'Rayhana', and she-as is teknonymed at 'Umm Al-Hassan'.

وَمُدَّةُ وِلَايَتِهِ سَبْعَ عَشْرَةَ سَنَةً وَ يُقَالُ أَقَامَ مَعَ أَبِيهِ سَبْعَ سِنِينَ وَ أَرْبَعَةَ أَشْهُرٍ وَ يَوْمَيْنِ وَ بَعْدَهُ ثَمَانِي عَشْرَةَ سَنَةً إِلَّا عِشْرِينَ يَوْمًا فَكَانَ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ
مُلْكِ الْمَأْمُونِ ثُمَّ مُلْكُ الْمُعْتَصِمِ وَ الْوَائِقِ وَ فِي مُلْكِ الْوَائِقِ اسْتُشْهِدَ-

And the term of his-asws Wilayah was of seventeen years. And it is said he-asws stayed with his-asws father-asws for seven years and four months and two days, and after him-asws for eighteen years except two months and a day. In the years of his-asws Imamate was the remainder of the rule of Al-Mamoun. Then Al-Mutasim rules, and Al-Wasiq, and he-asws was martyred during the rule of Al-Wasiq.

سيجيء من المصنّف رحمه الله تحت الرقم 11 بيان في ان شهادته في زمن الواثق مخالف للتواريخ المشهورة فراجع

Note: There shall be coming from the author (Al-Majlisi), may Allah-azwj have Mercy on him, under number 11 that his-asws martyrdom was during the era of Al Wasiq, opposite to the well-known histories, so refer.

قَالَ ابْنُ بَابُوَيْهِ سَمَّ الْمُعْتَصِمُ مُحَمَّدَ بْنَ عَلِيٍّ ع وَ أَوْلَادَهُ عَلِيُّ الْإِمَامُ وَ مُوسَى وَ حَكِيمَةُ وَ خَدِيجَةُ وَ أُمُّ كُلثُومِ

Ibn Babuway said, 'Al-Mutasim poisoned Muhammad-asws Bin Ali-asws. And his-asws children are: - Ali-asws the Imam-asws, and Musa, and Hakeema, and Khadeeja, and Umm Kulsoom.

وَ قَالَ أَبُو عَبْدِ اللَّهِ الْخَارِثِيُّ خَلَفَ فَاطِمَةَ وَ أَمَامَةً فَقَطَّ وَ قَدْ كَانَ رَوَّجَهُ الْمَأْمُونُ ابْنَتَهُ وَ لَمْ يَكُنْ لَهُ مِنْهَا وَلَدٌ

And Abu Abdullah Al-Harisy said, 'He-asws left behind Fatima, and Umama only, and Al-Mamoun had got him-asws married to his daughter, and there did not happen to be any child from her.

وَ سَبَبُ وُرُودِهِ بَعْدَ إِشْخَاصِ الْمُعْتَصِمِ لَهُ مِنَ الْمَدِينَةِ فَوَرَدَ بَعْدَ إِذْ لَيْلَتَيْنِ بَقِيَّةً مِنَ الْمُحَرَّمِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ أَقَامَ بِهَا حَتَّى تُؤَيَّبَ فِي هَذِهِ السَّنَةِ.

And the cause of his-asws arrival at Baghdad was the summoning by Al-Mutasim for him, from Al-Medina. He-asws arrived at Baghdad with two nights remaining from Al-Muharram in the year two hundred and twenty, and he-asws stayed at it until he-asws expired during this year".⁸

9- قب، المناقب لابن شهر آشوب لما بويغ المعتصم جعل يتفقده أحواله فكتب إلى عبد الملك الرّيات أن يُنفذ إليه التّقيّ و أمّ الفضل فأنفذ الرّيات عليّ بن يقطين إليه فتجهّز و خرج إلى بغداد فأكرمه و عظّمه و أنفذ أشناس بالتحف إليه و إلى أمّ الفضل

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'When allegiance was pledged to Al-Mutasim, he went on to check his situation. He wrote to Abdul Malik Al-Zayyat to dispatch to him Al-Taqi-asws and Umm Fazl. Al-Zayyat dispatched Ali Bin Yaqteen to him-asws. He-asws prepared and went out to Baghdad. He honoured him-asws, and revered him-asws, and sent Ashnas bearing the gifts to him-asws and to Umm Al-Fazl.

⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 8

ثُمَّ أُنْفَذَ إِلَيْهِ شَرَابَ حُمَاضِ الْأَنْزَجِ - تَحْتِ خَتَمِهِ عَلَى يَدَيْ أَشْنَسَ فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ دَافَهُ قَبْلَ أَحْمَدَ بْنِ أَبِي دَاوُدَ وَ سَعِيدِ بْنِ الْخَضِيبِ وَ جَمَاعَةٍ مِنَ الْمَعْرُوفِينَ وَ يَأْمُرُكَ أَنْ تَشْرَبَ مِنْهَا بِمَاءِ التَّلْجِ وَ صَنَعَ فِي الْحَالِ وَ قَالَ اشْرَبْهَا بِاللَّيْلِ

Then he sent a drink of citron juice to him^{-asws} under his seal upon the hands of Ashnas. He said, 'Commander of the faithful has got Ahmad Bin Abu Dawood, and Saeed Bin Al-Khaeyb, and a group from the well-known people to taste it, and he orders you^{-asws} to drink from it with the water of snow, and he has made it just now, and he says, 'Drink it at night'.

قَالَ إِنَّهَا تَنْفَعُ بَارِدًا وَ قَدْ ذَابَ التَّلْجُ وَ أَصَرَ عَلَى ذَلِكَ فَشَرِبَهَا عَالِمًا بِفِعْلِهِمْ -

He^{-asws} said: 'It is beneficial (when) cold, and the snow has melted'. And he insisted upon that, so he^{-asws} drank it knowing of their deeds.

وَ كَانَ عَ شَدِيدِ الْأُدْمَةِ فَشَكَ فِيهِ الْمُرْتَابُونَ وَ هُوَ بِمَكَّةَ فَعَرَضُوهُ عَلَى الْقَافَةِ فَلَمَّا نَظَرُوا إِلَيْهِ خَرُوا لِوَجْهِهِمْ سَجْدًا ثُمَّ قَامُوا فَقَالُوا يَا وَجْهَكَ أَمْثَلُ هَذَا الْكَوْكَبِ الدَّرِيِّ وَ النُّورِ الزَّاهِرِ تَعْرِضُونَ عَلَيَّ مِثْلَنَا وَ هَذَا وَ اللَّهُ الْحَسْبُ الرَّكِيُّ وَ النَّسَبُ الْمُهْدَبُ الطَّاهِرُ وَ لَدُنْهُ النُّجُومُ الرَّوَاحِرُ وَ الْأَرْحَامُ الطَّوَاهِرُ وَ اللَّهُ مَا هُوَ إِلَّا مِنْ ذُرِّيَّةِ النَّبِيِّ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع

And he^{-asws} was of dark complexion. The suspicious ones doubted regarding him^{-asws}, and he^{-asws} was at Makkah. They presented him^{-asws} to the crowd. When they looked at him^{-asws}, they fell to their faces in Sajdah. They said, 'O woe be to you all! Is the likes of this one, the shining star, and the blossoming light is being presented to the lies of us! And this, by Allah^{-azwj}, is the pure affiliations and polite lineage, the clean. The blossoming stars have given birth to him^{-asws} and the clean wombs. By Allah^{-azwj}! He^{-asws} is not, except from the offspring of the Prophet^{-saww} and Amir Al-Momineen^{-asws}!'

وَ هُوَ فِي ذَلِكَ الْوَقْتِ ابْنُ حَمْسٍ وَ عِشْرِينَ شَهْرًا فَتَطَقَ بِلِسَانٍ أَرْهَفَ مِنَ السَّيْفِ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا مِنْ نُورِهِ وَ اصْطَفَانَا مِنْ بَرِيَّتِهِ وَ جَعَلَنَا أُمَّةً عَلَى خَلْقِهِ وَ وَحْيِهِ

And he^{-asws}, during that time, was twenty-five months old. He^{-asws} spoke with a tongue sharper than the sword, saying: 'The Praise is for Allah^{-azwj} Who Created us^{-asws} from His^{-azwj} Noor, and Chose us^{-asws} from His^{-azwj} citizens, and Made us^{-asws} to be trustees upon His^{-azwj} creatures and His^{-azwj} Revelation.

أَيُّهَا النَّاسُ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا بْنُ مُوسَى الْكَاطِمِ بْنِ جَعْفَرِ الصَّادِقِ بْنِ مُحَمَّدِ الْبَاقِرِ بْنِ عَلِيِّ سَيِّدِ الْعَابِدِينَ بْنِ الْحُسَيْنِ الشَّهِيدِ ابْنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبِ ابْنِ فَاطِمَةَ الزَّهْرَاءِ بِنْتِ مُحَمَّدِ الْمُصْطَفَى ع أَجْمَعِينَ

O you people! I^{-asws} am Muhammad^{-asws} Bin Ali Al-Reza^{-asws} Bin Musa Al-Kazim^{-asws} Bin Ja'far Al-Sadiq^{-asws} Bin Muhammad Al-Baqir^{-asws} Bin Ali^{-asws} Chief of the worshippers Bin Al-Husayn^{-asws} the martyr Ibn Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, son^{-asws} of (Syeda) Fatima Al-Zahra^{-asws} daughter^{-asws} of Muhammad^{-saww} Al-Mustafa^{-saww}.

أَبِي مِثْلِي يُشَكُّ وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَلَى جَدِّي يُفْتَرَى وَ أُعْرَضُ عَلَى الْقَافَةِ إِلَيَّ وَ اللَّهُ لَأَعْلَمَ مَا فِي سَرَائِرِهِمْ وَ خَوَاطِرِهِمْ وَ إِلَيَّ وَ اللَّهُ لَأَعْلَمُ النَّاسِ أَجْمَعِينَ بِمَا هُمْ إِلَيْهِ صَائِرُونَ

Is it regarding the likes of me^{-asws} being doubted, and fabricated upon Allah^{-azwj} Blessed and Exalted and upon my^{-asws} grandfather^{-saww}, and I^{-asws} am being presented to the crowd? By Allah^{-azwj}! I^{-asws} know what is in their secrets and their minds, and by Allah^{-azwj}, I^{-asws} am the most knowing of the people altogether with what they are going to.

أَقُولُ حَقًّا وَ أَظْهَرُ صِدْقًا عَلِمًا قَدْ نَبَأَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَبْلَ الْخَلْقِ أَجْمَعِينَ وَ بَعْدَ بِنَاءِ السَّمَاوَاتِ وَ الْأَرْضِينَ

I^{-asws} speaking the truth and manifesting true knowledge. Allah^{-azwj} Blessed and Exalted has Given the news of it before the creatures altogether and after construction of the skies and the earths.

وَ اَيْمَ اللَّهِ لَوْ لَا تَظَاهَرُ الْبَاطِلُ عَلَيْنَا وَ عَوَانِيَةُ ذُرِّيَّتِهِ الْكُفْرِ وَ تَوَثُّبَ أَهْلِ الشِّرْكِ وَ الشَّنْكَ وَ الشَّقَاقِ عَلَيْنَا لَقُلْتُ قَوْلًا يَعْجَبُ مِنْهُ الْأَوَّلُونَ وَ الْآخِرُونَ

And I^{-asws} swear by Allah^{-azwj}! If the falsehood were to prevail over us^{-asws}, and temptations of the offspring of Kufr, and people of Shirk and wretchedness were to pounce upon us^{-asws}, I^{-asws} would say such a word, the former ones and the latter ones would be astounded from it'.

ثُمَّ وَضَعَ يَدَهُ عَلَى فِيهِ ثُمَّ قَالَ يَا مُحَمَّدُ اصْمُتْ كَمَا صَمَّتْ آبَاؤُكَ وَ اصْبِرْ كَمَا صَبَرَ أَوْلَاؤُ الْعَزَمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ

Then he^{-asws} placed his^{-asws} hand upon his^{-asws} mouth, then said: 'O Muhammad^{-asws}! Be silent just as your^{-asws} fathers^{-asws} were silent, and be patient, **just as the Determined ones from the Rasools were patient, and do not hasten (the Punishment) for them. On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35]**'.

ثُمَّ أَتَى إِلَى رَجُلٍ بِجَانِبِهِ فَمَقْبَضَ عَلَى يَدِهِ فَمَا زَالَ يَمْشِي يَتَخَطَّى رِقَابَ النَّاسِ وَ هُمْ يُفْرَجُونَ لَهُ

Then he^{-asws} came to a man by his^{-asws} side. He^{-asws} grabbed upon his hand. He^{-asws} did not cease to walk past the necks of the people, and they were giving way to him^{-asws}.

قَالَ فَرَأَيْتُ مَشِيحَةَ أَجْلَانِهِمْ يَنْظُرُونَ إِلَيْهِ وَ يَقُولُونَ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ فَسَأَلْتُ عَنْهُمْ فَيَقِيلُ هَؤُلَاءِ قَوْمٌ مِنْ بَنِي هَاشِمٍ مِنْ أَوْلَادِ عَبْدِ الْمُطَّلِبِ

He (the narrator) said, 'I saw the elders in their reverence looking at him^{-asws} and saying: **Allah is more Knowing of where to Place His Message. [6:124]**'. I asked about them. It was said, 'They are a group from the clan of Hashim^{-as}, from the children of Abdul Muttalib^{-as}'.

فَبَلَغَ الرِّضَا ع وَ هُوَ فِي خُرَاسَانَ مَا صَنَعَ ابْنُهُ فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ ذَكَرَ مَا قُدِّمَتْ بِهِ مَارِيَةُ الْقَيْنَطِيَّةُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي ابْنِي مُحَمَّدٍ أَسْوَةَ رُسُلِ اللَّهِ ص وَ ابْنِهِ إِبْرَاهِيمَ ع.

It reached Al-Reza^{-asws}, and he^{-asws} was a Khurasan, what his^{-asws} son^{-asws} had done. He^{-asws} said: 'The Praise is for Allah^{-azwj}!' Then he^{-asws} mentioned what Mariah^{-as} the Coptic had been

slandered with. Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made an example to be in my^{-asws} son^{-asws} Muhammad^{-asws}, with Rasool-Allah^{-saww} and his^{-saww} son^{-asws} Ibrahim^{-asws}’.⁹

9- قب، المناقب لابن شهر آشوب روي أن امرأته أم الفضل بنت المأمون سمته في فرجه يندبل فلما أحس بذلك قال لها أبلوك الله بئاء لا دواء له فوَقَعَتِ الأَكِلَةَ فِي فرجها وَ كَانَتْ تَرْجِعُ إِلَى الأَطْيَاءِ وَ يُشِيرُونَ بالدَّوَاءِ عَلَيْهَا فَلَا يَنْفَعُ ذَلِكَ حَتَّى مَاتَتْ مِنْ عَليَّهَا.

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

‘His^{-asws} wife is Umm Al-Fazl daughter of Al-Mamoun. She poisoned him^{-asws} in his^{-asws} private parts with a towel. When he^{-asws} felt that he^{-asws} said to her: ‘May Allah^{-azwj} Afflict you^{-asws} with a sickness there being no cure for it!’ The corrosion occurred in her private part, and she kept returning to the physicians, and they were consulting for the medication upon her, but that did not benefit until she died from her illness’.¹⁰

10- قب، المناقب لابن شهر آشوب حكيمه بنت أبي الحسن موسى بن جعفر ع قالت لما حضرت ولادته الحيزران أم أبي جعفر ع دعاني الرضا ع فقال يا حكيمه احضري ولادتها و ادخلي و إياها و القابلة بيتاً و وضع لنا مصباحاً و أغلق الباب علينا

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

Hakeema daughter of Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} said, ‘When the delivery presented to Al-Kheyzurān, mother^{-as} of Abu Ja’far^{-asws}, Al-Reza^{-asws} called me and said, ‘O Hakeema! Attend her^{-as} delivery and you and her and the midwife enter a room’. And he^{-asws} placed a lamp for us and locked the door upon us.

فلما أخذها الطلق طوى المصباح و بين يديها طست فاعتممت بطفء المصباح فبينما نحن كذلك إذ بدر أبو جعفر ع في الطست و إذا عليه شيء رقيق كهينة الثوب يسطع نوره حتى أضاء البيت فأبصرناه

When the birth pangs seized her, the lamp extinguished, and there was a tray in front of her. I was worried at the extinguishing of the lamp. While we were like that when Abu Ja’far^{-asws} rushed into the tray, and there was something delicate upon him^{-asws}, as if it was the cloth. His^{-asws} Noor shone until it illuminated the room, and we could see.

فأخذته فوضعت في حجرى و نزعته عنه ذلك العشاء فجاء الرضا ع و فتح الباب و قد فرغنا من أمره فأخذه و وضعه في المهد و قال لي يا حكيمه الزمي مهده

I took him^{-asws} and placed him^{-asws} in my lap and removed that covering from him^{-asws}. Al-Reza^{-asws} came and opened the door, and we were free from his^{-asws} matter. He^{-asws} took him^{-asws} and placed him^{-asws} in the cradle and said to me: ‘O Hakeema! Stay by his^{-asws} cradle!’

قالت فلما كان في اليوم الثالث رفع بصره إلى السماء ثم نظر يمينا و يساره ثم قال أشهد أن لا إله إلا الله و أشهد أن محمداً رسول الله

⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 9 a

¹⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 9 b

She (Hakeema) said, 'When it was during the third day, he^{-asws} raised his^{-asws} eyes towards the sky, then looked to his^{-asws} right and his^{-asws} left, then said: 'I^{-asws} testify that there is no god except Allah^{-azwj}. And I^{-asws} testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!'

فَقُمْتُ دَعْرَةً فَرَعَةً فَأَتَيْتُ أَبَا الْحَسَنِ عَ فُلْتُ لَهُ لَقَدْ سَمِعْتُ مِنْ هَذَا الصَّبِيِّ عَجَبًا فَقَالَ وَ مَا ذَاكَ فَأَحْبَرْتُهُ الْحَبْرَ فَقَالَ يَا حَكِيمَةُ مَا تَرَوْنَ مِنْ عَجَائِبِهِ أَكْثَرَ

I stood scared, alarmed. Abu Al-Hassan^{-asws} came, so I said to him^{-asws}, 'I have heard a wonder from this child!' He^{-asws} said: 'And what is that?' I informed him^{-asws} the news. He^{-asws} said to me: 'O Hakeema! What you will be seeing from his^{-asws} wonders, is more''.

ابْنُ هَمْدَانَ الْقُتَيْبِيُّ فِي تَبَيُّنِ تَارِيخِ أَبِي شَجَاعِ الْوَزِيرِ أَنَّهُ لَمَّا حَزَّنُوا الْقُبُورَ بِمَقَابِرِ قُرَيْشٍ حَاوَلُوا حَفْرَ ضَرِيحِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَ وَ إِخْرَاجَ رَمْتِهِ وَ تَحْوِيلَهَا إِلَى مَقَابِرِ أَحْمَدَ فَحَالَ تُرَابُ الْهَلْدَمِ وَ رَمَادُ الْحَرِيقِ بَيْنَهُمْ وَ بَيْنَ مَعْرِفَةِ قَبْرِهِ.

Ibn Hamdan the jurist in completion of the history of Abu Shuja'a the minister, 'When they broke the graves of Qureysh, they tried to dig the shrine of Abu Ja'far Muhammad^{-asws} Bin Ali^{asws} and extract his^{-asws} remains and transferring these to the graves of Ahmad, the demolition dust and the ashes of the fire formed a barrier between them and recognising his^{-asws} grave''.¹¹

11- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ وَ أَمَّا وِلَادَتُهُ فَفِي لَيْلَةِ الْجُمُعَةِ تَاسِعَ عَشَرَ رَمَضَانَ سَنَةِ مِائَةٍ وَ خَمْسٍ وَ تِسْعِينَ لِلْهِجْرَةِ وَ قِيلَ عَاشِرَ رَجَبٍ مِنْهَا وَ أَمَّا نَسَبُهُ أَبَا وَ أَمَّا فَأَبُوهُ أَبُو الْحَسَنِ عَلِيُّ الرِّضَا وَ أُمُّهُ أُمُّ وَ لِدٍ يُقَالُ لَهَا سُكَيْنَةُ الْمَرْيَسِيَّةُ وَ قِيلَ الْخَيْرُزَانُ

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

'And as for his^{-asws} being blessed (to his^{-asws} parents^{-asws}), it was during the night of Friday the nineteenth of Ramazan in the year one hundred and ninety-five of the Hijra. And it is said, Rajab from it. And as for his^{-asws} lineage, father^{-asws} and mother^{-as}, his^{-asws} father^{-asws} is Abu Al-Hassan Ali Al-Reza^{-asws}, and his^{-asws} mother^{-asws} is mother of children called Sukayna Al Mareysiya. And it is said, 'Al-Kheyruzan'.

وَ أَمَّا عُمُرُهُ فَإِنَّهُ مَاتَ فِي ذِي الْحِجَّةِ مِنْ سَنَةِ مِائَتَيْنِ وَ عَشْرِينَ لِلْهِجْرَةِ فِي خِلَافَةِ الْمُعْتَصِمِ فَيَكُونُ عُمُرُهُ خَمْسًا وَ عَشْرِينَ سَنَةً وَ قَبْرُهُ بِبَغْدَادَ فِي مَقَابِرِ قُرَيْشٍ

And as for his^{-asws} age, he^{-asws} passed away during Zul Hijjah of the year two hundred and twenty of the Hijra during the caliphate of Al-Mutasim. Thus his^{-asws} age would be twenty-five years, and his^{-asws} grave is among the graves of Qureysh.

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ أَنَّهُ رَجَحَانَهُ وَ قِيلَ الْخَيْرُزَانُ وُلِدَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ يُقَالُ وُلِدَ بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ

And Al-Hafiz Abdul Aziz said, 'His mother^{-as} is Rayhana'. And it is said 'Al-Kheyruzan'. He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year one hundred and ninety-five. And it is said, 'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina during the month of Ramazan of the year one hundred and ninety-five.

¹¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 10

وَقُبِضَ بِبَغْدَادَ فِي آخِرِ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ هُوَ يَوْمَئِذٍ ابْنُ خَمْسٍ وَ عِشْرِينَ سَنَةً وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا خَيْرَانُ وَ كَانَتْ مِنْ أَهْلِ مَارِيَةَ الْقُبْطِيَّةِ وَ قَبْرُهُ بِبَغْدَادَ فِي مَقَابِرِ قُرَيْشٍ فِي ظَهْرِ جَدِّهِ مُوسَى ع

And he^{-asws} passed away at Baghdad at the end of Zil Hijjah in the year two hundred and twenty, and on that day he^{-asws} was twenty-five years old. And his^{-asws} mother^{-as} was mother of children called Khaeyruzan, and she^{-as} was from the family of Mariah^{-as} the Coptic, and his^{-asws} grave is at Baghdad among the graves of Qureysh at the back of his^{-asws} grandfather^{-asws} Musa^{-asws}.

قَالَ مُحَمَّدُ بْنُ سَعِيدٍ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ فِيهَا تُوُفِّيَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بَعْدَادَ وَ كَانَ قَدِمَهَا فُتُوِيَ بِهَا يَوْمَ الثَّلَاثَاءِ لِحَمْسٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ مَوْلِدُهُ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةً

Muhammad Bin Saeed said, 'The year two hundred and twenty, during it Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} expired at Baghdad, and he^{-asws} had arrived at it on the day of Tuesday on the fifth (day) vacant from Zil Hijjah in the year one hundred and ninety-five.

فَيَكُونُ عُمُرُهُ خَمْسًا وَ عِشْرِينَ سَنَةً قُتِلَ فِي زَمَنِ الْوَاتِقِ بِاللَّهِ قَبْرُهُ عِنْدَ جَدِّهِ مُوسَى بْنِ جَعْفَرِ ع وَ رَكِبَ هَارُونَ بْنُ إِسْحَاقَ فَصَلَّى عَلَيْهِ عِنْدَ مَنْزِلِهِ أَوَّلَ رَحْبَةِ أَسْوَارِ بْنِ مَيْمُونٍ مِنْ نَاحِيَةِ فَنْطَرَةِ الْبَرْدَانَ وَ حُجِّلَ وَ دُفِنَ فِي مَقَابِرِ قُرَيْشٍ يَلْقَبُ بِالْجَوَادِ.

Thus his^{-asws} age would be twenty-five years. He^{-asws} was killed in the ear of Al-Wasiq Billah (caliph). His^{-asws} grave is by his^{-asws} grandfather^{-asws} Musa^{-asws} Bin Ja'far^{-asws}. And Haroun Bin Is'haq rode, and Aswar Bin Maymoun prayed Salat upon him^{-asws} at his^{-asws} house, at the front of Rahba, from a corner of the archway of Al-Bardan, and he^{-asws} was carried and buried among the graves of Qureysh. He^{-asws} was titled as 'Al-Jawad'".¹²

حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ ثَابِتٍ قَالَ: مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى أَبُو جَعْفَرِ بْنِ الرِّضَا قَدِمَ مِنَ الْمَدِينَةِ إِلَى بَغْدَادَ وَافِدًا إِلَى أَبِي إِسْحَاقَ الْمُعْتَصِمِ وَ مَعَهُ امْرَأَتُهُ أُمُّ الْفَضْلِ بِنْتُ الْمَأْمُونِ وَ تُوُفِّيَ بِبَغْدَادَ وَ دُفِنَ فِي مَقَابِرِ قُرَيْشٍ عِنْدَ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ وَ دَخَلَتْ امْرَأَتُهُ أُمُّ الْفَضْلِ إِلَى قَصْرِ الْمُعْتَصِمِ فَجُعِلَتْ مَعَ الْحَرَمِ.

It is narrated to us by Ahmad bin Ali Bin Sabit who said,

'Muhammad Bin Ali Bin Musa Abu Ja'far Bin Al-Reza^{-asws} arrived from Al-Medina to Baghdad arriving to Abu Is'haq Al-Mutasim, and with him^{-asws} was his^{-asws} wife Umm Al-Fazl Bint Al-Mamoun. And he^{-asws} expired at Baghdad and buried among the graves of Qureysh by his^{-asws} grandfather Musa^{-asws} Bin Ja'far^{-asws}, and his^{-asws} wife Umm Al-Fazl entered into the castle of Al-Mutasim, and she was made to be with the sanctimonious ones".¹³

وَ قَالَ ابْنُ الْخَشَّابِ بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ: مَضَى الْمُرتَضَى أَبُو جَعْفَرِ الثَّانِي مُحَمَّدُ بْنُ عَلِيٍّ ع وَ هُوَ ابْنُ خَمْسٍ وَ عِشْرِينَ سَنَةً وَ ثَلَاثَةَ أَشْهُرٍ وَ ائْتِيَ عَشْرَ يَوْمًا فِي سَنَةِ مِائَتَيْنِ وَ عِشْرِينَ مِنَ الْهَجْرَةِ وَ كَانَ مَوْلِدُهُ سَنَةَ مِائَةٍ وَ خَمْسٍ وَ تِسْعِينَ مِنَ الْهَجْرَةِ

And Ibn Al Khashab said, 'By the chain from Muhammad Bin Sinan who said,

¹² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 11 a

¹³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 11 b

'Al-Murtaza Abu Ja'far^{-asws} the 2nd Muhammad Bin Ali^{-asws} passed away and he^{-asws} was twenty-five years and three months and twelve days old during the year two hundred and twenty from the Hijra. And his^{-asws} birth was in the year one hundred and ninety-five from the Hijra.

وَ كَانَ مُقَامُهُ مَعَ أَبِيهِ سَبْعَ سِنِينَ وَ ثَلَاثَةَ أَشْهُرٍ وَ فُيْضَ فِي يَوْمِ الثَّلَاثَاءِ لَيْسَتْ لَيْالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةً مِائَتَيْنِ وَ عَشْرِينَ

And his^{-asws} stay with his^{-asws} father^{-asws} was for seven years and three months, and he^{-asws} passed away during the day of Tuesday on the sixth night vacant from Zil Hijjah in the year two hundred and twenty.

وَ فِي رِوَايَةٍ أُخْرَى أَقَامَ مَعَ أَبِيهِ سَبْعَ سِنِينَ وَ أَشْهُرًا وُلِدَ فِي رَمَضَانَ لَيْلَةَ الْجُمُعَةِ لِسَبْعِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْهُ سَنَةٌ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ فُيْضَ يَوْمِ الثَّلَاثَاءِ لِحَمْسِ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةً عَشْرِينَ وَ مِائَتَيْنِ

And in another report, he^{-asws} stayed with his^{-asws} father^{-asws} for nine years and some months. He^{-asws} was blessed (to his^{-asws} parents^{-asws}) during Ramazan on the night of Friday on the nineteenth night vacant from it in the year one hundred and ninety-five, and he^{-asws} passed away on the day of Tuesday on the fifth (day) vacant from Zil Hijjah in the year two hundred and twenty.

أُمُّهُ أُمُّ وُلْدٍ يُقَالُ لَهَا سُكَيْنَةُ مَرَيْسِيَّةٌ وَ يُقَالُ لَهَا حَرِيانٌ وَ اللَّهُ أَعْلَمُ لَقَبُهُ الْمُرْتَضَى وَ الْقَانِعُ قَبْرُهُ فِي بَغْدَادَ بِمَقَابِرِ فَرَيْشٍ بُكَّتِي بِأَبِي جَعْفَرٍ ع.

His^{-asws} mother^{-as} was a mother of children called Sukayna Mareysiya. And it is said she^{-as} was called 'Haryan', and Allah^{-azwj} is more Knowing. His^{-asws} title is 'Al-Murtaza', and 'Al-Qanie'. His^{-asws} grave is a Baghdad by the graves of Qureysh. He^{-asws} is teknonymed at Abu Ja'far^{-asws}'.¹⁴

بيان: كون شهادته ع في أيام خلافة الواثق مخالف للتواريخ المشهورة لأنهم اتفقوا على أن الواثق بويع في شهر ربيع الأول سنة سبع و عشرين و مائتين و لم يقل أحد ببقائه ع إلى ذلك الوقت لكن ذكر هذا القول المسعودي في مروج الذهب حيث قال أولاً في سنة تسع عشرة و مائتين.

Explanation: His^{-asws} martyrdom took place during the days of the caliphate of Al-Wasiq, differing from the well-known histories, because they have concurred upon that Al-Wasiq was pledged to in the beginning of the year two hundred and twenty, and not anyone spoke of his^{-asws} being alive to that time. But Al-Masoudy has mentioned this word in Murouj Al-Zahab' where he said, 'The beginning of the year two hundred and nine'.

قبض محمد بن علي بن موسى ع لخمس خلون من ذي الحجة و صلى عليه الواثق و هو ابن خمس و عشرين سنة و قبض أبوه ع و محمد ابن سبع سنين و ثمانية أشهر و قيل غير ذلك

Muhammad^{-asws} Bin Ali Bin Musa^{-asws} passed away on the fifth (day) vacant from Zil Hijja, and Al-Wasiq prayed Salat upon him, and he^{-asws} was twenty-five years of age, and his^{-asws} father^{-asws} had passed away while he^{-asws} was a boy of seven years and eight months. And it is said other than that.

و قيل إن أم الفضل بنت المأمون لما قدمت معه من المدينة سمته و إنما ذكرنا من أمره ما وصفنا لأن أهل الإمامة قد تنازعوا في سنة عند وفاة أبيه ع.

¹⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 11 c

And it is said that Umm Al-Fazl Bint Al-Mamoun, when she arrived with him^{-asws} from Al-Medina, poisoned him^{-asws}. And rather we have mentioned from his^{-asws} matter what we have described, because the people of Imamate (Shias) have contended regarding his^{-asws} age at the expiry of his^{-asws} father^{-asws}.

ثم قال في ذكر وقائع أيام الواثق و قيل إن أبا جعفر محمد بن علي ع توفي في خلافة الواثق بالله و قد بلغ من السن ما قدمناه في خلافة المعتصم انتهى.

Then he said in mentioning the events having occurred during the days of Al-Wasiq, 'And it is said that Abu Ja'far Muhammad Bin Ali^{-asws} expired during the caliphate of Al-Wasiq Billah, and he^{-asws} had reached from the age what we have brought forward regarding the caliphate of Al-Mutasim – end.

أقول لعل صلاة الواثق في زمن أبيه عليه صلى الله عليه صار سببا لهذا الاشتباه.

I (Majlisi) am saying, 'Perhaps the Salat of Al-Wasiq during the era of his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, became the cause of this confusion'.

12- عم، إعلام الوری وُلِدَ ع فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ حَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ لِسِنْعِ عَشْرَةِ لَيْلَةٍ مَضَتْ مِنَ الشَّهْرِ وَ قِيلَ لِلتَّصْنِفِ مِنْهُ لَيْلَةُ الْجُمُعَةِ وَ فِي رِوَايَةِ ابْنِ عَبَّاسٍ وُلِدَ يَوْمَ الْجُمُعَةِ لِعَشْرِ خَلْوَنَ مِنْ رَجَبٍ

(The book) 'I'lam Al Wara' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the month of Ramazan of the year one hundred and ninety-five, on the seventeenth night past from the month. And it is said, the middle of it on the night of Friday. And in a report of Ibn Ayyash, he^{-asws} was born on the day of Friday of the tenth (day) vacant from Rajab.

وَ قُضِيَ ع بِنْعَدَادٍ فِي آخِرِ ذِي الْقَعْدَةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ لَهُ يَوْمَئِذٍ حَمْسٌ وَ عِشْرُونَ سَنَةً وَ كَانَتْ مُدَّةُ خِلَافَتِهِ لِأَبِيهِ سِنْعَ عَشْرَةِ سَنَةٍ وَ كَانَتْ فِي أَيَّامِ إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمَأْمُونِ وَ قُضِيَ فِي أَوَّلِ مُلْكِ الْمُعْتَصِمِ

And he^{-asws} passed away at Baghdad at the end of Zil Qadah in the year two hundred and twenty, and on that day, there were twenty-five years for him. And the period of his^{-asws} caliphate (replacement) of his^{-asws} father^{-asws} was for seventeen years, and during the days of his^{-asws} Imamate happened the remainder of the rule of Al-Mamoun, and he^{-asws} passed away during the beginning of the rule of Al-Mutasim.

وَ أُمُّهُ أُمُّ وَالدِّ يُقَالُ لَهَا سَبِيكَةٌ وَ يُقَالُ ذُرَّةٌ ثُمَّ سَمَّاهَا الرِّضَا ع حَيْرَانَ وَ كَانَتْ نُوبِيَّةً وَ لَقَبُهُ التَّقِيَّةُ وَ الْمُتَّجِبُ وَ الْجَوَادُ وَ الْمُرْتَضَى وَ يُقَالُ لَهُ أَبُو جَعْفَرٍ النَّبَانِي

And his^{-asws} mother^{-as} is a mother of children called Sabeeka. And it is said, 'Durrah'. Then Al-Reza^{-asws} named her^{-as} was Kheyzuran, and she was a Nubian. And his^{-asws} titles are – 'Al-Taqi', and 'Al-Muntajab', and 'Al-Jawad', and 'Al-Murtaza'. And it is said for him^{-asws}, 'Abu Ja'far the 2nd'.

وَ أَشْخَصَهُ الْمُعْتَصِمُ إِلَى بَعْدَادٍ فِي أَوَّلِ سَنَةِ حَمْسٍ وَ عِشْرِينَ وَ مِائَتَيْنِ فَأَقَامَ بِهَا حَتَّى تُوفِّيَ فِي آخِرِ ذِي الْقَعْدَةِ مِنْ هَذِهِ السَّنَةِ وَ قِيلَ إِنَّهُ مَضَى ع مَسْمُومًا

And Al-Mutasim summoned him^{-asws} to Baghdad during the beginning of the year two hundred and five. He^{-asws} stayed at it until he^{-asws} expired at the end of Zil Qadah of this year. And it is said he^{-asws} passed away having been poisoned.

وَ خَلَفَ مِنَ الْوَلَدِ عَلِيًّا ابْنَهُ الْإِمَامَ وَ مُوسَى وَ مِنَ الْبَنَاتِ حَكِيمَةَ وَ خَدِيجَةَ وَ أُمَّ كُلثُومٍ وَ يُقَالُ إِنَّهُ خَلَفَ فَاطِمَةَ وَ أَمَامَةَ ابْنَتَيْهِ وَ لَمْ يُخْلَفْ غَيْرَهُمْ.

And he^{-asws} left behind from the sons – his^{-asws} son^{-asws} Ali^{-asws} the Imam^{-asws}, and Musa; and from the daughter – Hakeema, and Khadeeja, and Umm Kulsoum. And it is said he^{-asws} left behind Fatima and Umama, his^{-asws} two daughters and did not leave behind other than them'.
15

13- كشف، كشف الغمة من دلائل الحيمري عن محمد بن سنان قال: فُضِّضَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ وَ هُوَ ابْنُ حَمْسٍ وَ عِشْرِينَ سَنَةً وَ ثَلَاثَةَ أَشْهُرٍ وَ اثْنَيْ عَشَرَ يَوْمًا فِي يَوْمِ الثَّلَاثَاءِ لِسِتِّ خَلْوَنٍ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مَائَتَيْنِ عَاشَ بَعْدَ أَبِيهِ تِسْعَ عَشْرَةَ سَنَةً إِلَّا حَمْسَةً وَ عِشْرِينَ يَوْمًا.

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Muhammad Bin Sinan who said,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} passed away and he^{-asws} was twenty-five years and three months and twelve days old, during the day of Tuesday, on the sixth (day) vacant from Zil Hijaj of the year two hundred and twenty. He^{-asws} lived after his^{-asws} father^{-asws} for nineteen years except twenty-five days".¹⁶

14- مصبا، المصباحين قال ابن عبيّاشٍ حَرَجَ عَلَيَّ يَدِ الشَّيْخِ الْكَبِيرِ أَبِي الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمَوْلُودَيْنِ فِي رَجَبٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي وَ ابْنِهِ عَلِيٍّ بْنِ مُحَمَّدٍ الْمُتَنَجِّبِ الدُّعَاءَ

(The book) 'Al Misbaheyn' – Ibn Ayyash said,

'It has come out upon the hand of the great Sheykh Abu Al-Qasim, may Allah^{-azwj} be Pleased with him, 'O Allah^{-azwj}! I ask You^{-azwj} with the two births in Rajab – Muhammad^{-asws} Bin Ali^{-asws} the 2nd and his^{-asws} son^{-asws} Ali Bin Muhammad^{-asws} – the selected supplication.

وَ ذَكَرَ ابْنُ عَبَّاشٍ أَنَّهُ كَانَ يَوْمَ الْعَاشِرِ مِنْ رَجَبٍ مَوْلِدُ أَبِي جَعْفَرٍ الثَّانِي ع.

And it is mentioned by Abu Ayyash, 'It happened on the tenth day of Rajab, was blessed to Abu Ja'far^{-asws} the 2nd'.¹⁷

15- كا، الكافي علي بن إبراهيم عن محمد بن عيسى عن أبي الفضل الشَّهْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ فِي الْيَوْمِ الَّذِي تُؤْتَى فِيهِ أَبُو جَعْفَرٍ ع فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ فَقَبِلَ لَهُ وَ كَيْفَ عَرَفْتِ قَالَ لِأَنَّهُ تَدَاخَلَنِي ذَلَّةُ اللَّهِ لَمْ أَكُنْ أَعْرِفُهَا.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Al Fazl Al Shahbany, from Haroun Bin Al Fazl who said,

'I saw Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} during the day in which Abu Ja'far^{-asws} expired. He^{-asws} said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! Abu Ja'far^{-asws} passed

¹⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 12

¹⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 13

¹⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 14

away!’ It was said to him^{-asws}, ‘And how did you^{-asws} know?’ He^{-asws} said: ‘Because humbleness to Allah^{-azwj} entered into me^{-asws}, I^{-asws} did not happen to have recognised it (before)’¹⁸

16- الدُّرُوسُ، وُلِدَ عِ بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ فَبِضَ بَغْدَادَ فِي آخِرِ ذِي الْقَعْدَةِ وَ قَبْلَ يَوْمِ الثَّلَاثَاءِ حَادِي عَشَرَ ذِي الْقَعْدَةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ

Al Dorous –

‘He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina during the month of Ramazan in the year one hundred and ninety-five, and he^{-asws} passed away at Baghdad at the end of Zil Qidah. And it is said, on the day of Tuesday the eleventh of Zil Qa’dah of the year two hundred and twenty’¹⁹.

17- تَارِيخُ الْعِفَارِيِّ، وُلِدَ عِ لَيْلَةَ الْجُمُعَةِ الْحَامِسَ عَشَرَ مِنْ شَهْرِ رَمَضَانَ.

‘Tareekh Al Baghdad’ –

‘He^{-asws} was blessed (to his^{-asws} parents^{-asws}) on the night of Friday the fifteenth of the month of Ramazan’²⁰.

18- قُل، إِقْبَالَ الْأَعْمَالِ فِي دُعَاءِ كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُسْلِمِينَ إِلَى قَوْلِهِ وَ ضَاعِفِ الْعَذَابِ عَلَى مَنْ شَرِكَ فِي ذِمِّهِ وَ هُوَ الْمُعْتَصِمُ.

(The book) ‘Iqbal Al A’maal’ –

‘In a supplication of every day of the month of Ramazan, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad Bin Ali^{-asws} the Imam^{-asws} of the Muslims’ – up to his^{-asws} words – ‘And double the Punishment upon the one who participated in (shedding) his^{-asws} blood’ – and he is Al-Mutasim’²¹.

19- عُيُونُ الْمُعْجِزَاتِ، عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ عَنْ كَلِيمِ بْنِ عِمْرَانَ قَالَ: قُلْتُ لِلرِّضَا عِ ادْعُ اللَّهَ أَنْ يَزُوقَكَ وَلَدًا فَقَالَ إِنَّمَا أُزِيقُ وَلَدًا وَاجِدًا وَ هُوَ يَرْتِنِي

(The book) ‘Uyoon Al Mojizaat’ – Abdul Rahman Bin Muhammad, from Kaleem Bin Imran who said,

‘I said to Al-Reza^{-asws}, ‘Supplicate to Allah^{-azwj} that He^{-azwj} Graces you^{-asws} a son!’ He^{-asws} said, ‘But rather He^{-azwj} shall Grace me^{-asws} one son^{-asws}, and he^{-asws} will inherit me^{-asws}’.

فَلَمَّا وُلِدَ أَبُو جَعْفَرٍ عِ قَالَ الرِّضَا عِ لِأَصْحَابِهِ قَدْ وُلِدَ لِي شَيْبَةُ مُوسَى بْنِ عِمْرَانَ فَالِقِي الْبَحَارِ وَ شَيْبَةُ عَيْسَى ابْنِ مَرْيَمَ فَدَيْسَتْ أُمُّ وَ لَدَنَّهُ قَدْ خُلِقَتْ طَاهِرَةً مُطَهَّرَةً

When Abu Ja’far^{-asws} was blessed (to his^{-asws} parents^{-asws}), Al-Reza^{-asws} said to his^{-asws} companions: ‘There has been born for me^{-asws}, one who resembles Musa^{-as} Bin Imran^{-as},

¹⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 15

¹⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 16

²⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 17

²¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 18

splitter of the seat, and resembling Isa Ibn Maryam^{-as}, sanctified is the mother^{-as} who begot him^{-as}. She^{-as} was Created pure, purified’.

ثُمَّ قَالَ الرِّضَا ع يُفْتَلُ غَضَباً فَيُنَكِّي لَهُ وَ عَلَيْهِ أَهْلُ السَّمَاءِ وَ يَعْضَبُ اللَّهُ تَعَالَى عَلَى عَذْوِهِ وَ ظَالِمِهِ فَلَا يَلْبَثُ إِلَّا يَسِيرًا حَتَّى يُعَجِّلَ اللَّهُ بِهِ إِلَى عَذَابِهِ
الْأَلِيمِ وَ عِقَابِهِ الشَّدِيدِ

Then Al-Reza^{-asws} said: ‘He^{-asws} will be killed usurped, so there shall be crying for him^{-asws}, and upon him^{-asws}, the inhabitants of the sky, and Allah^{-azwj} the Exalted would be Wrathful upon his^{-asws} enemies and his^{-asws} oppressors. He will not remain except a little, until Allah^{-azwj} would Hasten with him to His^{-azwj} painful Punishment, and His^{-azwj} severe torment’.

وَ كَانَ طُولَ لَيْلَتِهِ يُنَاقِيهِ فِي مَهْدِهِ.

And the length of his^{-asws} night, he^{-asws} (9th Imam^{-asws}) would be cheered in his^{-asws} cradle (by the Angels)’^{.22}

20- عُمْدَةُ الطَّالِبِ، أُمُّهُ ع أُمُّ وَلَدٍ وَ أَعْقَبَ مِنْهُ عَلِيُّ الهَادِي وَ مُوسَى المَبْرُوقِ وَ كَانَ مُوسَى لِأُمِّهِ وَلَدٍ مَاتَ بِقَمٍّ وَ قَبْرُهُ بِهَا.

(The book) ‘Umdat Al Talib’ –

‘His^{-asws} mother was a mother of children, and the posterity from him^{-asws} was Ali Al-Hady^{-asws}, and Musa Al the veiled. And Musa was for a mother of children. He died at Qum and his grave is at it’^{.23}

21- عُيُونُ الْمُعْجَزَاتِ، عَنِ الحَسَنِ بْنِ مُحَمَّدِ بْنِ المُعَلَّى عَنِ الحَسَنِ بْنِ عَلِيٍّ الوَشَّاءِ قَالَ: جَاءَ المَوْلَى أَبُو الحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ ع مَدْعُورًا حَتَّى جَلَسَ فِي حَجَرٍ أُمُّ مُوسَى عَمَّةٌ أَبِيهِ فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا مَاتَ أَبِي وَ اللَّهُ السَّاعَةَ فَقَالَتْ لَا تَثْقُلْ هَذَا فَقَالَ هُوَ وَ اللَّهُ كَمَا أَقُولُ لَكَ

(The book) ‘Uyoon Al Mojizaat’ – From Al-Hassan Bin Muhammad Bin Al Moalla, from Al-Hassan Bin Ali Al Washa who said,

‘The slave of Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} came scared until he sat down in a chamber of Umm Musa, paternal aunt of his father. She said to him, ‘What is the matter with you?’ He said to her, ‘By Allah^{-azwj}! My father died just now’. She said, ‘Do not say this’. He said, ‘By Allah^{-azwj}! It has happened just as I am saying to you’.

فَكَتَبَ الوَقْتَ وَ اليَوْمَ فَجَاءَ بَعْدَ أَيَّامٍ حَزْبٌ وَفَاتِهِ ع وَ كَانَ كَمَا قَالَ.

He wrote the time and the day. The new came after some days of his^{-asws} expiry, and it had happened like what he had said’^{.24}

22- الفُصُولُ المِهْمَةُ، صِفَتُهُ أبيضٌ مُعْتَدِلٌ نَفْسُهُ حَاتِمٌ نَعَمُ القَادِرُ اللهُ.

²² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 19

²³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 20

²⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 21

(The book) 'Al Fusool Al Muhimma' –

'His^{-asws} description is – white (fair), moderate. And engraving of his^{-asws} ring was: "Best Powerful is Allah^{-azwj}".²⁵

23- مع، معاني الأخبار سُمِّيَ مُحَمَّدُ بْنُ عَلِيٍّ الثَّانِي التَّقِيُّ لِأَنَّهُ اتَّقَى اللَّهَ عَزَّ وَجَلَّ فَوَقَاهُ شَرَّ الْمَأْمُونِ لَمَّا دَخَلَ عَلَيْهِ بِاللَّيْلِ سَكْرَانٌ فَضَرَبَهُ بِسَيْفِهِ حَتَّى ظَنَّ أَنَّهُ قَدْ قَتَلَهُ فَوَقَاهُ اللَّهُ شَرَّهُ.

(The book) 'Ma'any Al Akhbar' –

'Muhammad^{-asws} Bin Ali^{-asws} then 2nd, was named as 'Al-Taqi' because Allah^{-azwj} Mighty and Majestic had Saved him^{-asws}. He^{-azwj} Saved him^{-asws} from the evil of Al-Mamoun when he had entered to see him^{-asws} at night, intoxicated. He struck him^{-asws} with his sword until he thought that he had killed him^{-asws}. But Allah^{-azwj} Saved him^{-asws} of his evil".²⁶

24- قب، المناقب لابن شهر آشوب اسمه مُحَمَّدٌ وَكُنْيَتُهُ أَبُو جَعْفَرٍ وَالْحَاصِلُ أَبُو عَلِيٍّ وَالْقَابُ الْمُخْتَارُ وَ الْمُرْتَضَى وَ الْمَتَوَكِّلُ وَ الْمُتَّقِي وَ الرَّكْبِيُّ وَ التَّقِيُّ وَ الْمُتَّجِبُ وَ الْمُرْتَضَى وَ الْقَانِعُ وَ الْجَوَادُ وَ الْعَالِمُ.

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

'His^{-asws} name is 'Muhammad', and his^{-asws} teknonym is 'Abu Ja'far', and the special is 'Abu Ali'. And his^{-asws} titles are – 'Al-Mukhtar', and 'Al-Murtaza', and 'Al-Mutawakkil', and 'Al-Muttaqi', and 'Al-Zaky', and 'Al-Taqi', and 'Al-Muntajab', and 'Al-Murtaza', and 'Al-Qanie', and 'Al-Jawad', and 'Al-Aalim'.²⁷

25- كشف، كشف الغمة قَالَ مُحَمَّدُ بْنُ طَلْحَةَ كُنْيَتُهُ أَبُو جَعْفَرٍ وَ لَهُ لَقَبَانِ الْقَانِعِ وَ الْمُرْتَضَى وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ وَ يُلَقَّبُ بِالْجَوَادِ.

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

'His^{-asws} teknonym is 'Abu Ja'far', and for him^{-asws} there are two titles – 'A- Qanie' and 'Al-Murtaza'. And Al-Hafiz Abdul Aziz said, 'And he^{-asws} is titled as 'Al-Jawad'.²⁸

26- عِيُونُ الْمُعْجَزَاتِ، لَمَّا خَرَجَ أَبُو جَعْفَرٍ عَ وَ زَوْجَتُهُ ابْنَةُ الْمَأْمُونِ حَاجًّا وَ خَرَجَ أَبُو الْحَسَنِ عَلِيٌّ ابْنُهُ عَ وَ هُوَ صَغِيرٌ فَخَلَفَهُ فِي الْمَدِينَةِ وَ سَلَّمَ إِلَيْهِ الْمَوَارِيثَ وَ السِّلَاحَ وَ نَصَّ عَلَيْهِ بِمَشْهَدِ ثِقَاتِهِ وَ أَصْحَابِهِ وَ أَنْصَرَفَ إِلَى الْعِرَاقِ وَ مَعَهُ زَوْجَتُهُ ابْنَةُ الْمَأْمُونِ

(The book) 'Uyoon Al Mojizaat' –

'When Abu Ja'far^{-asws} and his^{-asws} wife, the daughter of Al-Mamoun went out as pilgrims, and Abu Al-Hassan^{-asws} brought out his^{-asws} son Ali^{-asws}, and he^{-asws} was young, he^{-asws} left him^{-asws} behind in Al-Medina, and submitted to him^{-asws} the inheritances, and the weapons, and texted upon him^{-asws} in the witnessing of his^{-asws} trusted ones and his^{-asws} companions, and he^{-asws} left to go to Al-Iraq, and with him^{-asws} was his^{-asws} wife, daughter of Al-Mamoun.

²⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 22

²⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 23

²⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 24

²⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 25

وَكَانَ خَرَجَ الْمَأْمُونُ إِلَى بِلَادِ الرُّومِ فَمَاتَ بِالْبَدِيِّونَ فِي رَجَبِ سَنَةِ ثَمَانَ عَشْرَةَ وَ مِائَتَيْنِ وَ ذَلِكَ فِي سِتِّ عَشْرَةَ سَنَةً مِنْ إِمَامَةِ أَبِي جَعْفَرٍ ع وَ بُويعَ الْمُعْتَصِمِ أَبُو إِسْحَاقَ مُحَمَّدُ بْنُ هَارُونَ فِي شَعْبَانَ مِنْ سَنَةِ ثَمَانَ عَشْرَةَ وَ مِائَتَيْنِ

And Al-Mamoun had gone out to a city of Rome, and he died at Al-Badeyroun during Rajab of the year two hundred and eighteen, and that was during the sixteenth year from the Imamate of Abu Ja'far^{-asws}. And Al-Mutasim Abu Is'haq Muhammad Bin Haroun was pledge allegiance to during Shaman of the year two hundred and eighteen.

ثُمَّ إِنَّ الْمُعْتَصِمَ جَعَلَ يَعْمَلُ الْحِيلَةَ فِي قَتْلِ أَبِي جَعْفَرٍ ع وَ أَشَارَ عَلَى ابْنَةِ الْمَأْمُونِ زَوْجَتِهِ بِأَنْ تَسْمُمَهُ لِأَنَّهُ وَقَفَ عَلَى الْخِرَافَةِ عَنْ أَبِي جَعْفَرٍ ع وَ شِدَّةَ غَيْرَتِهَا عَلَيْهِ لِتَفْضِيلِهِ أُمَّ أَبِي الْحَسَنِ ابْنِهِ عَلَيْهَا وَ لِأَنَّهُ لَمْ يُرْزَقْ مِنْهَا وَلَدًا

Then Al-Mutasim went on to plot in killing Abu Ja'far^{-asws}, and indicated to his^{-asws} wife, the daughter of Al-Mamoun, that she should poison him, because he was aware of her turning away from Abu Ja'far^{-asws}, and the intensity of her jealousy upon him^{-azwj} due to his^{-asws} preferring the mother^{-as} of his^{-asws} son^{-asws} Abu Al-Hassan^{-asws} over her, and because she was not graced with any child from him^{-asws}.

فَأَجَابَتْهُ إِلَى ذَلِكَ وَ جَعَلَتْ سَمًّا فِي عِنَبِ زَارِقِيٍّ وَ وَضَعَتْهُ بَيْنَ يَدَيْهِ فَلَمَّا أَكَلَ مِنْهُ نَدِمَتْ وَ جَعَلَتْ تَبْكِي فَقَالَ مَا بُكَاءُكَ وَ اللَّهُ لِيَضْرِبَنَّكَ اللَّهُ بِعَقْرِ لَا يَنْجِبُهُ وَ بَلَاءٍ لَا يَنْسِيَهُ

She answer him to that and went on to poison in a bunch of grapes, and she placed it in front of him. When he^{-asws} had eaten from it, she regretted and went on to cry. He^{-asws} said: 'What makes you cry? By Allah^{-azwj}! May Allah^{-azwj} Strike you with sterility not to be restored, and affliction which cannot be veiled!'

فَمَاتَتْ بَعْلَةً فِي أَعْمَضِ الْمَوَاضِعِ مِنْ جَوَارِحِهَا صَارَتْ نَاصُورًا فَأَنْتَفَقَتْ مَالَهَا وَ جَمِيعَ مَا مَلَكَتْهُ عَلَى تِلْكَ الْعِلَّةِ حَتَّى اخْتِاجَتْ إِلَى الْإِسْتِيفَادِ

She died in an illness, a hole appeared in the most covered of places of her body parts (private part). She spent her wealth and entirety of what she had owned, upon that illness, to the extent that she became needy to be nourished.

وَ رُوِيَ أَنَّ النَّاصُورَ كَانَ فِي فُرْجِهَا وَ قُبِضَ ع فِي سَنَةِ عَشْرِينَ وَ مِائَتَيْنِ مِنَ الْهِجْرَةِ فِي يَوْمِ الثَّلَاثَاءِ لِخَمْسِ خَلْوَنَ مِنْ ذِي الْحِجَّةِ وَ لَهُ أَرْبَعٌ وَ عَشْرُونَ سَنَةً وَ شَهْرٌ لِأَنَّ مَوْلِدَهُ كَانَ فِي سَنَةِ خَمْسٍ وَ تِسْعِينَ وَ مِائَةً.

And it is reported that the hole was in her private part. And he^{-asws} passed away during the year two hundred and twenty from the Hijrah during the day of Tuesday of the fifth (day) vacant from Zil Hijjah, and for him^{-asws} were twenty-four years and some months, because he^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year one hundred and ninety-five".²⁹

²⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 26

CHAPTER 2 – THE TEXTS UPON HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام الوراق عن الأسدي عن الحسين بن عيسى الخراط عن جعفر بن محمد النوفلي قال: أتيت الرضا ع وهو يقنطرة إبريق فسلمت عليه ثم جلست وقلت جعلت فداك إن أناساً يزعمون أن أباك حي

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' - Al Warraq, from Al Asady, from Al-Husayn Bin Isa Al Kharrat, from Ja'far Bin Muhammad Al Nowfaly who said,

'I came to Al-Reza^{-asws} and he^{-asws} was at the archway of Ibriq (near Hurmuz). I greeted unto him^{-asws}, then sat down, and I said, 'May I be sacrificed for you^{-asws}! Some people are claiming that your^{-asws} father^{-asws} is still alive!'

فقال كذبوا لعنهم الله لو كان حياً ما قسم ميراثه و لا نكح نساؤه و لكينه و الله ذاق الموت كما ذاقه علي بن أبي طالب ع

He^{-asws} said: 'They are lying, may Allah^{-azwj} Curse them! If he^{-asws} was alive, his^{-asws} inheritance would not have been divided, nor would his^{-asws} wives had remarried. But, by Allah^{-azwj}, he^{-asws} tasted the death just as Ali^{-asws} Bin Abu Talib^{-asws} had tasted!'

قال فقلت له ما تأمرني قال عليك بابني محمد من بعدي و أما أنا فإني ذاهب في وجه لا أرجع الحبر.

He (the narrator) said, 'I said to him^{-asws}, 'What are you^{-asws} instructing me with?' He^{-asws} said: 'Upon you is to be with my^{-asws} son^{-asws} Muhammad^{-asws} from after me^{-asws}. And as for me^{-asws}, I^{-asws} am going in a direction I^{-asws} will not be returning from' – the Hadeeth".³⁰

2- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن عون بن محمد عن محمد بن أبي عباد و كان يكتب للرضا ع صمته إليه الفضل بن سهل قال: ما كان ع يدكر محمداً ابنة ع إلا يكنيه يقول كتب إلي أبو جعفر و كنت أكتب إلى أبي جعفر و هو صبي بالمدينة فيحاطبه بالتعظيم و تردت كتب أبي جعفر ع في نهاية البلاغة و الحسن فسمعه يقول أبو جعفر وصبي و خليفتي في أهلي من بعدي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad, from Muhammad Bin Abu Abbas, and he was a scribe for Al-Reza^{-asws}, Al Fazl Bin Sahl had allocated him to him^{-asws}, said,

'His^{-asws} son^{-asws} was never mentioned except it made him^{-asws} cry saying, 'Abu Ja'far^{-asws} writes to me^{-asws} and I^{-asws} have written to Abu Ja'far^{-asws}, and he^{-asws} is a child at Al-Medina'. He^{-asws} would address him^{-asws} with reverence and the letters of Abu Ja'far^{-asws} would come in the peak of eloquence and excellence. I heard him^{-asws} saying: 'Abu Ja'far^{-asws} is my^{-asws} successor^{-asws} and my^{-asws} replacement among my^{-asws} family from after me^{-asws}'.³¹

³⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 1

³¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 2

3- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو الرّيات عن ابن قياما قال: دخلت على أبي الحسن الرضا ع وقد ولد له أبو جعفر ع فقال إن الله قد وهب لي من يرثي و يرث آل داود.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad bin Amro Al Zayyat, from Ibn Qiyama who said,

'I entered to see Abu Al-Hassan Al-Reza^{-asws}, and Abu Ja'far^{-asws} was blessed to him^{-asws}. He^{-asws} said: 'Allah^{-azwj} has Granted to me^{-asws} one who shall inherit me^{-asws} and inherit the Progeny of (Prophet) Dawood^{-as}'.³²

4- غط، الغيبة للشيخ الطوسي الكلبيني عن الصفار عن سهل عن محمد بن علي بن عبد الله عن ابن سينان قال: دخلت على أبي الحسن موسى ع من قبل أن تقدم العراق بسنة و علي ابنة جالس بين يديه فنظر إلي و قال يا محمد ستكون في هذه السنة حركة فلا تجزع لذلك

(The book) 'Al Ghaybah' of the Sheykh Al Tusi – Al Kulayni, from Al Saffar, from Sahl, from Muhammad Bin Ali Bin Abdullah, from Ibn Sinan who said,

'I entered to see Abu Al-Hassan Musa^{-asws} from before one year from his arrival at Al-Iraq, and his^{-asws} son^{-asws} Ali^{-asws} was seated in front of him^{-asws}. He^{-asws} looked at me and said, 'O Muhammad! Movement shall be taking place during this year, so do not panic at that!'

قال قلت و ما يكون جعلني الله فداك فقد أفلتني

He (the narrator) said, 'I said, 'And what will be happening? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}, for you^{-asws} have worried me'.

قال أصبر إلى هذه الطاغية أما إنّه لا يبدؤني منه سوء و من الذي يكون بعده قال قلت و ما يكون جعلني الله فداك

He^{-asws} said: 'Be patient from this tyrant. But surely evil would not be reaching me^{-asws} from him, and from the one who will be after him!' I said, 'And what will be happening? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}!'

قال يضل الله الظالمين و يفعل الله ما يشاء- قال قلت و ما ذلك جعلني الله فداك

He^{-asws} said: 'Allah^{-azwj} will Let the oppressors to stray, and Allah^{-azwj} will Do whatever He^{-azwj} so Desires to'. I said, 'And what is that? May I be sacrificed for you^{-asws}!'

قال من ظلم ابني هذا حقه و جحدته إمامته من بعدي كان كمن ظلم علي بن أبي طالب ع إمامته و جحدته حقه بعد رسول الله ص

He^{-asws} said: 'The one who oppresses this son^{-asws} of mine of his^{-asws} rights and rejects his^{-asws} Imamate from after me^{-asws}, would be like the one who oppressed Ali^{-asws} Bin Abu Talib^{-asws} of his^{-asws} Imamate and had rejected him^{-asws} of his^{-asws} rights after Rasool-Allah^{-saww}'.

قال قلت و الله لئن مد الله لي في العمر لأسلمن له حقه و لأقرن بإمامته

³² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 3

He (the narrator) said, 'I said, 'By Allah^{-azwj}! If Allah^{-azwj} were to Extend my age for me I shall be submitting his^{-asws} rights to him^{-asws}, and I shall be acknowledging with his^{-asws} Imamate'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ بِمَدُّ اللَّهِ فِي عُمْرِكَ وَ تُسَلِّمَ لَهُ حَقَّهُ وَ تُقِرُّ لَهُ بِإِمَامَتِهِ وَ إِمَامَةٍ مَنْ يَكُونُ مِنْ بَعْدِهِ

He^{-asws} said: 'You speak the truth, O Muhammad! May Allah^{-azwj} Extend your age and you submit his^{-asws} rights to him^{-asws} and acknowledge to him^{-asws} of his^{-asws} Imamate, and the Imamate of the one to be after him^{-asws}'.

قَالَ قُلْتُ وَ مَنْ ذَاكَ قَالَ ابْنُهُ مُحَمَّدٌ قَالَ قُلْتُ لَهُ الرِّضَا وَ التَّسْلِيمُ.

He (the narrator) said, 'I said, 'And who is that?' He^{-asws} said: 'His^{-asws} son^{-asws} Muhammad^{-asws}'. I said to him^{-asws}, 'The pleasure and the submission''³³

5- غط، الغيبة للشيخ الطوسي جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَالِكٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْبَرْزَنْطِيِّ قَالَ: قَالَ ابْنُ النَّجَاشِيِّ مِنَ الْإِمَامِ بَعْدَ صَاحِبِكُمْ فَدَخَلْتُ عَلَى أَبِي الْحُسَيْنِ الرِّضَا ع فَأَخْبَرْتُهُ فَقَالَ الْإِمَامُ بَعْدِي ابْنِي

(The book) 'Al Ghaybat' of the Sheykh Al Tusi – Ja'far Bin Muhammad Bin Malik, from Ibn Abu Al Khattab, from Al Bazanty who said,

'Ibn Al-Najashy said, 'Who is the Imam^{-asws} after your Master^{-asws}?' So I entered to see Abu Al-Hassan Al-Reza^{-asws} and informed him^{-asws}. He^{-asws} said: 'The Imam^{-asws} after me^{-asws} is my^{-asws} son^{-asws}'.

ثُمَّ قَالَ هَلْ يَتَجَرَّأُ أَحَدٌ أَنْ يَقُولَ ابْنِي وَ لَيْسَ لَهُ وَ لَدَّ.

Then he^{-asws} said: 'Can anyone have the audacity to be saying, 'My son', and there isn't a son for him?'³⁴

6- بيع، الخرائج و الجرائع رَوَى أَبُو سَلْمَانَ عَنِ ابْنِ أَسْبَاطٍ قَالَ: حَرَجَ عَلَيَّ أَبُو جَعْفَرٍ ع فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَ إِلَى رَأْسِهِ وَ رَجُلَيْهِ لِأَصِفَ قَامَتَهُ بِمِصْرٍ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Abu Salman, from Ibn Asbat who said,

'Abu Ja'far^{-asws} came out to me, so I went on to look at him^{-asws} and to his^{-asws} head and his^{-asws} legs in order to (be able to) describe his^{-asws} stature in Egypt.

فَلَمَّا جَلَسَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النَّبُوءَةِ قَالَ اللَّهُ تَعَالَى وَ اتَّيْنَاهُ الْحُكْمَ صَبِيًّا وَ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُعْطَى الْحُكْمَ صَبِيًّا وَ يَجُوزُ أَنْ يُعْطَى وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً.

When he^{-asws} was seated, he^{-asws} said: 'O Ali^{-asws}! Allah^{-azwj} will Argue regarding the Imamate similar to what He^{-azwj} will Argue regarding the Prophet-hood. Allah^{-azwj} the Exalted Said: **and We Gave him the Wisdom as a boy [19:12].** And **until when he reaches his maturity and**

³³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 4

³⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 5

reaches forty years, [46:15]. Thus, it is allowed that he^{-asws} be Given the wisdom when a child, and it is allowed that he^{-asws} be Given and he^{-asws} is forty years of age”.³⁵

قَالَ ابْنُ أَشْبَاطٍ وَ عَبَّادُ بْنُ إِسْمَاعِيلَ إِنَّا لَعِنْدَ الرِّضَا عِ بِي إِذْ جِيءَ بِأَبِي جَعْفَرٍ عِ فُلْنَا هَذَا الْمُؤَلُّودُ الْمُبَارَكُ قَالَ نَعَمْ هَذَا الْمُؤَلُّودُ الَّذِي لَمْ يُؤَلَّدْ فِي الْإِسْلَامِ أَعْظَمُ بَرَكَةً مِنْهُ.

Ibn Asbaat and Abbad Bin Ismail said,

‘I was in the presence of Al-Reza^{-asws} at Mina when they came with Abu Ja’far^{-asws}. We said, ‘This is the child, the Blessed new-born!’ He^{-asws} said: ‘Yes, this is the new-born who, no one in Al-Islam has been born being of a mightier Blessings than him^{-asws}!’³⁶

قيل: لان الشيعة كانوا في زمانه عليه السلام على رفاهية

Note: It is said (Blessed) because the Shias were upon the prosperity during his^{-asws} era. May the greetings be upon him^{-asws}.

7- عم، إعلام الوري شا، الإرشاد ابْنُ فُلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ عَنِ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاشَانِيِّ مَعَا عَنْ زَكْرِيَّا بْنِ يَحْيَى بْنِ النُّعْمَانِ الْبَصْرِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ يُحَدِّثُ الْحَسَنَ بْنَ الْحُسَيْنِ بْنِ عَلِيٍّ فِي حَدِيثِهِ لَقَدْ نَصَرَ اللَّهُ أَبَا الْحَسَنِ الرِّضَا عِ لَمَّا بَغَى إِلَيْهِ إِخْوَتُهُ وَ عُثْمَانُ وَ ذَكَرَ حَدِيثاً حَتَّى انْتَهَى إِلَى قَوْلِهِ فَمُنَّمْتُ وَ قَبَضْتُ عَلَيَّ يَدَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا عِ وَ قُلْتُ أَشْهَدُ أَنَّكَ إِمَامِي عِنْدَ اللَّهِ

(The books) ‘I’lam Al Wara’, (and) ‘Al Irshad’ – Ibn Qawlawayi, from Al Kulayni, from Ali, from his father, and Ali Bin Muhammad Al Qashany, both together from Zakariya Bin Yahya Bin Al Numan Al Basry who said, ‘I heard Ali Bin Ja’far Bin Muhammad narrating Al-Hassan Bin Al-Husayn Bin Ali Bin Al-Husayn having said in his Hadeeth,

‘Allah^{-azwj} Helped Al-Reza^{-asws} when his^{-asws} brothers and his^{-asws} uncles rebelled against him^{-asws}’ – and he mentioned a Hadeeth until he ended up to his words, ‘So I stood up and held on to a hand of Abu Ja’far Muhammad^{-asws} Bin Ali Al-Reza^{-asws} and said, ‘I testify that you^{-asws} are my Imam^{-asws} in the Presence of Allah^{-azwj}!’

فَبَكَى الرِّضَا عِ ثُمَّ قَالَ يَا عَمِّ أَلَمْ تَسْمَعْ أَبِي وَ هُوَ يَقُولُ قَالَ رَسُولُ اللَّهِ صِ بِأَبِي ابْنِ خَيْرٍ الْإِمَاءِ التُّوَيْبَةِ الطَّيِّبَةِ يَكُونُ مِنْ وُلْدِهِ الطَّرِيدُ الشَّرِيدُ الْمُؤْتَوِرُ بِأَبِيهِ وَ صَاحِبُ الْعَيْبَةِ فَيُقَالُ مَاتَ أَوْ هَلَكَ أَوْ أَيُّ وَادٍ سَلَكَ فُلْتُ صَدَقْتَ جَعَلْتُ فِدَاكَ.

Al-Reza^{-asws} wept, then said: ‘O uncle! Did you not hear my^{-asws} father^{-asws} and he^{-asws} was saying: ‘Rasool-Allah^{-saww} said: ‘By my^{-saww} father^{-as}! The son^{-asws} of the best Nubian maid, the good, there will happen to be from his^{-asws} sons^{-asws}, the fugitive, the expelled, the one^{-asws} whose father^{-asws} and grandfather^{-asws} were killed and he^{-asws} could not demand his^{-asws} blood, and the one to be in occultation. It would be said, ‘He^{-asws} died!’ Or ‘Destroyed!’ Or ‘Which valley did he^{-asws} travel?’ I said, ‘You^{-asws} speak the truth. May I be sacrificed for you^{-asws}!’³⁷

8- عم، إعلام الوري شا، الإرشاد ابْنُ فُلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ صَفْوَانَ بْنِ يَحْيَى قَالَ: فُلْتُ لِلرِّضَا عِ فَذَكَّنَا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ فَكُنْتَ تَقُولُ يَهَبُ اللَّهُ لِي غُلَاماً فَقَدْ وَهَبَ اللَّهُ لَكَ وَ أَقْرَ عُيُونَنَا فَلَا أَرَانَا اللَّهُ يَوْمَكَ فَإِنْ كَانَ كَوْنٌ فِإِلَى مَنْ

³⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 6 a

³⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 6 b

³⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 7

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya who said,

'I said to Al-Reza^{-asws}, 'We used to ask you^{-asws}, before Allah^{-azwj} had Granted Abu Ja'far^{-asws} to you^{-asws}, you^{-asws} were saying: 'Allah^{-azwj} will Grant me^{-asws} a boy'. So Allah^{-azwj} has Granted to you^{-asws} and our eyes are delighted. May Allah^{-azwj} not Show us your^{-asws} day (of death), but if the inevitable happens, then to whom?'

فَأَشَارَ بِيَدِهِ إِلَى أَبِي جَعْفَرٍ ع وَهُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَهُوَ ابْنُ ثَلَاثِ سِنِينَ قَالَ وَ مَا يَصْرُهُ مِنْ ذَلِكَ قَدْ قَامَ عَيْسَى بِالْحِجَّةِ وَ هُوَ ابْنُ أَقْلٍ مِنْ ثَلَاثِ سِنِينَ.

He^{-asws} indicated by his^{-asws} hand to Abu Ja'far^{-asws}, and he^{-asws} was standing in front of him^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And he^{-asws} is a boy of three years old!' He^{-asws} said: 'And what will harm him^{-asws} from that? Isa^{-as} had stood with the Divine Authority while he^{-as} was a boy of less than three years!'³⁸

9- عم، إعلام الوری شا، الإرشاد ابن فلولويه عن الكليني عن محمد بن يحيى عن أحمد بن محمد بن عيسى عن معمر بن خلاد قال: سمعت الرضا ع و ذكر شيئا فقال ما حاجتكم إلى ذلك هذا أبو جعفر قد اجلسته جلبي و صبرته مكاني

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallad who said,

'I heard Al-Reza^{-asws} and something had been mentioned. He^{-asws} said: 'What is your need to that? This here is Abu Ja'far^{-asws}, and I^{-asws} have seated him^{-asws} in my^{-asws} seat, and he^{-asws} has come to be in my^{-asws} place!'

وَ قَالَ إِنَّا أَهْلُ بَيْتٍ يَتَوَارَثُ أَصَاغِرُنَا أَكَابِرُنَا الْفِدَّةَ بِالْفِدَّةِ.

And he^{-asws} said: 'We^{-asws}, People^{-asws} of the Household, our^{-asws} young ones inherit from our older ones, (resembling) a feather with the feather'³⁹

10- عم، إعلام الوری شا، الإرشاد ابن فلولويه عن الكليني عن عدده من أصحابنا عن أحمد بن محمد بن عيسى عن جعفر بن يحيى عن مالك بن القاسم عن الحسين بن يسار قال: كتب ابن قياما الواسطي إلى أبي الحسن الرضا ع كتابته يقول فيه كيف تكون إماماً و ليس لك ولد

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from a number of our companions, from Ahmad Bin Muhammad, from Ja'far Bin Yahya, from Malik Bin Al Qasim, from Al-Husayn Bin Yasaar who said,

'Ibn Qiyama Al-Wasity wrote a letter to Abu Al-Hassan Ali Reza^{-asws} saying in it, 'How can you^{-asws} be an Imam^{-asws} and there isn't a son^{-asws} for you^{-asws}?'

فَأَجَابَهُ أَبُو الْحَسَنِ وَ مَا عَلِمْتُكَ أَنَّهُ لَا يَكُونُ لِي وَلَدٌ وَ اللَّهُ لَا يَمْضِي الْأَيَّامُ وَ اللَّيَالِي حَتَّى يَرُزِقَنِي وَلَدًا ذَكَرًا يُفَرِّقُ بِهِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

³⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 8

³⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 9

Abu Al-Hassan^{-asws} answered him: ‘And what would make you know that there will not happen to be a son^{-asws} for me^{-asws}? By Allah^{-azwj}! The days and the nights will not pass by until Allah^{-azwj} Graces me^{-asws} a male child. The truth and the falsehood will be differentiated by him^{-asws}’ . 40

11- شأ، الإرشاد ابنُ فُلولويه عن الكُلبِيِّ عن بعضِ أصحابنا عن مُحَمَّدِ بْنِ عَلِيٍّ عن مُعَاوِيَةَ بْنِ حُكَيْمٍ عن ابْنِ النَّجَّاشِيِّ قَالَ: قَالَ لِي ابْنُ النَّجَّاشِيِّ مِنَ الْإِمَامِ بَعْدَ صَاحِبِكَ فَأَحَبُّ أَنْ تَسْأَلَهُ حَتَّى أَعْلَمَ فَدَخَلْتُ عَلَى الرِّضَا ع فَأَخْبَرْتُهُ

(The book) ‘Al Irshad’ – Ibn Qawlawayi, from Al Kulayni, from one of our companions, from Muhammad Bin Ali, from Muawiyah Bin Hukeym, from Al Bazantay who said,

‘Ibn Al-Najashy said to me, ‘Who is the Imam^{-asws} after your companion (Al-Reza^{-asws})? I would love it if you could ask him^{-asws} until I know’. So I entered to see Al-Reza^{-asws} and informed him^{-asws} .

قَالَ فَقَالَ لِي الْإِمَامُ ابْنِي ثُمَّ قَالَ هَلْ يَجْتَرِئُ أَحَدٌ أَنْ يَقُولَ ابْنِي وَ لَيْسَ لَهُ وَلَدٌ وَ لَمْ يَكُنْ وَلِدَ أَبُو جَعْفَرٍ ع فَلَمْ تَمُضِ الْأَيَّامُ حَتَّى وُلِدَ ع.

He (the narrator) said, ‘He^{-asws} said to me: ‘The Imam^{-asws} is my^{-asws} son^{-asws}!’ Then he^{-asws} said: ‘Can anyone be so audacious that he would be saying, ‘My son’, and there isn’t a son for him?’ And Abu Ja’far^{-asws} had not been blessed (to him^{-asws}) yet. The days did not pass by until he^{-asws} was blessed (to him^{-asws})’ . 41

12- شأ، الإرشاد ابنُ فُلولويه عن الكُلبِيِّ عن أَحْمَدَ بْنِ مِهْرَانَ عن مُحَمَّدِ بْنِ عَلِيٍّ عن أَبِيهِ عن ابْنِ قِيَامَةَ الوَاسِطِيِّ وَ كَانَ وَاقِفِيًّا قَالَ دَخَلْتُ عَلَى عَلِيٍّ بْنِ مُوسَى ع فَعُلْتُ لَهُ أَيْ يَكُونُ إِمَامًا قَالَ لَا إِلَّا أَنْ يَكُونَ أَحَدُهُمَا صَامِتًا

(The book) ‘Al Irshad’ – Ibn Qawlawayi, from Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from his father,

‘From Ibn Qiyama Al-Wasity, and he was a Waqifite. He said, ‘I entered to see Ali^{-asws} Bin Musa^{-asws}. I said to him^{-asws}, ‘Can there happen to be two Imams^{-asws}?’ He^{-asws} said: ‘No, except that one of the two would be silent’.

فَعُلْتُ لَهُ هُوَ دَا أَنْتَ لَيْسَ لَكَ صَامِتٌ فَقَالَ بَلَى وَ اللَّهُ لَيَجْعَلَنَّ اللَّهُ لِي مَنْ يَثْبُتُ بِهِ الْحَقُّ وَ أَهْلُهُ وَ يَحْقُقُ بِهِ الْبَاطِلُ وَ أَهْلُهُ وَ لَمْ يَكُنْ فِي الْوَقْتِ لَهُ وَلَدٌ فَوُلِدَ لَهُ أَبُو جَعْفَرٍ ع بَعْدَ سَنَةٍ.

I said to him^{-asws}, ‘Here you^{-asws} are, there isn’t a silent one for you^{-asws}!’ He^{-asws} said: ‘Yes, by Allah^{-azwj}! Allah^{-azwj} will be Making someone to be for me^{-asws}, the truth and its people would be proven by him^{-asws}, and the falsehood and its people would be obliterated by him^{-asws}!’ And there did not happen to be a son^{-asws} for him^{-asws} at that time. Abu Ja’far^{-asws} was born for him^{-asws} after a year’ . 42

40 Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 10

41 Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 11

42 Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 12

13- عم، إعلام الوری شا، الإرشاد ابنُ فُلولويه عن الكُلبيني عن أحمد بن مهزبان عن محمد بن علي عن الحسن بن الجهم قال: كُنْتُ مَعَ أَبِي الْحَسَنِ ع جَالِساً فَدَعَا بَابِيهِ وَهُوَ صَغِيرٌ فَأَجْلَسَهُ فِي حَجْرِي وَ قَالَ لِي جَرِّدْهُ وَ انزِعْ قَمِيصَهُ فَتَرَعْتُهُ فَقَالَ لِي انظُرْ بَيْنَ كَتِفَيْهِ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Al-Hassan Bin Al Jahm who said,

'I was seated with Abu Al-Hassan^{-asws}, and he^{-asws} called for his^{-asws} son^{-asws}, and he^{-asws} was small. I seated him^{-asws} in my lap, and he^{-asws} said to me: 'Strip him^{-asws} by taking off his^{-asws} shirt'. I removed it. He^{-asws} said to me: 'Look between his^{-asws} shoulders!'

قَالَ فَتَطَرْتُ فَإِذَا فِي أَحَدِ كَتِفَيْهِ شِبْهُ خَاتَمِ دَاخِلِ اللَّحْمِ- ثُمَّ قَالَ لِي أ تَرَى هَذَا مِثْلَهُ فِي هَذَا الْمَوْضِعِ كَانَ مِنْ أَبِي ع.

He (the narrator) said, 'I looked, and there was (a mark) in one of his^{-asws} shoulder resembling a seal, inside the flesh. Then he^{-asws} said to me: 'Do you see this? Similar to it, in this place, was from my^{-asws} father^{-asws}''⁴³

14- عم، إعلام الوری شا، الإرشاد ابنُ فُلولويه عن الكُلبيني عن أحمد بن مهزبان عن محمد بن علي عن أبي يحيى الصنعائي قال: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع فَجَاءَ بَابِيهِ أَبِي جَعْفَرٍ ع وَهُوَ صَغِيرٌ فَقَالَ هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ مَوْلُودٌ أَعْظَمُ عَلَيَّ شَيْعَتَنَا بَرَكَةً مِنْهُ.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Yahya Al San'any who said,

'I was in the presence of Abu Al-Hassan^{-asws}, and they came with his^{-asws} son^{-asws} Abu Ja'far^{-asws}, and he^{-asws} was small. He^{-asws} said: 'This is the new-born who, nor new-born has been born being with mightier Blessings upon our^{-asws} Shias, than him^{-asws}!''⁴⁴

15- عم، إعلام الوری شا، الإرشاد ابنُ فُلولويه عن الكُلبيني عن الحسين بن محمد عن الخيزراني عن أبيه قال: كُنْتُ وَاقِفاً عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ فَقَالَ قَائِلٌ يَا سَيِّدِي إِنْ كَانَ كَوْنٌ فَلِي مَنْ قَالَ إِلَيَّ أَبِي جَعْفَرٍ ابْنِي وَكَأَنَّ الْقَائِلَ اسْتَصْعَرَ سِنَّ أَبِي جَعْفَرٍ

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Al-Husayn Bin Muhammad, from Al Kheyran, from his father who said,

'I was standing by Abu Al-Hassan Al-Reza^{-asws} at Khurasan. A speaker said, 'O my Master^{-asws}! If the inevitable happens, then to whom?' He^{-asws} said: 'To Abu Ja'far^{-asws}, my^{-asws} son^{-asws}'. And it was as if the speaker was belittling the age of Abu Ja'far^{-asws}.

فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ عِيسَى رَسُولًا نَبِيًّا صَاحِبَ شَرِيعَةٍ مُبْتَدَأَةً فِي أَصْعَرَ مِنَ السِّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ ع.

Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} the Glorious Sent Isa^{-as} as a Rasool^{-as}, a Prophet^{-as}, owner of a Law, in the beginning (in the cradle), in an age younger than which Abu Ja'far^{-asws} is in''⁴⁵

⁴³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 13

⁴⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 14

⁴⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 15

16- عم، إعلام الوری شا، الإرشاد ابنُ قُولُوَيْهِ عَنِ الْكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ بَحْتِيِّ بْنِ حَبِيبِ الرَّيَّاتِ قَالَ: أَخْبَرَنِي مَنْ كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع فَلَمَّا تَخَضَّ الْقَوْمُ قَالَ لَهُمْ أَبُو الْحَسَنِ الرِّضَا ع الْقَوْمُ أَمَا جَعْفَرٌ فَسَلِّمُوا عَلَيْهِ وَ أَحَدُوا بِهِ عَهْدًا فَلَمَّا تَخَضَّ الْقَوْمُ التَّمَّتْ إِلَيَّ وَ قَالَ يَرْحَمُ اللَّهُ الْمُفَضَّلَ إِنَّهُ لَكَانَ [كَانَ] لَيَفْنَعُ بِدُونِ ذَلِكَ.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Habeeb Al Zayyat who said,

'The one who was in the presence of Abu Al-Hassan Al-Reza^{-asws} informed me that when the people got up, Abu Al-Hassan Al-Reza^{-asws} said to them: 'The word is Abu Ja'far^{-asws}, so greet unto him^{-asws} and renew the pact with him^{-asws}'. When the people got up, he^{-asws} turned to me and said: 'May Allah^{-azwj} have Mercy on Al-Mufazzal. He was content with less than that'.⁴⁶

17- عم، إعلام الوری الْكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَكَمِ وَ رَوَى الصَّدُوقُ عَنْ أَبِيهِ وَ جَمَاعَةٍ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحَشَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ مَوْلَى أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَنْ زَيْدِ بْنِ سَلِيطٍ قَالَ: لَقِيتُ أَبَا إِبْرَاهِيمَ وَ نَحْنُ نُرِيدُ الْعُمْرَةَ فِي بَعْضِ الطَّرِيقِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَلْ تُنْبِئُ هَذَا الْمَوْضِعَ الَّذِي نَحْنُ فِيهِ قَالَ نَعَمْ فَهَلْ تُنْبِئُهُ أَنْتَ

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Ali, from Abu Al Hakam. And it is reported by Al Sadouq, from his father and a group, from Muhammad Al Attar, from Al Ashary, from Abdullah Bin Muhammad, from Al Khashab, from Ibn Asbat, from Al-Husayn, slave of Abu Abdullah^{-asws}, from Abu Al Hakam, from Abdullah Bin Ibrahim Bin Ali Bin Abdullah Bin Ja'far Bin Abu Talib, from Yazeed Bin Saleyt who said,

'I met Abu Ibrahim^{-asws} in one of the roads, and we intended the Umrah. I said, 'May I be sacrificed for you^{-asws}! Is this place recognisable, the one which we are in?' He^{-asws} said: 'Yes. Do you recognise it?'

قُلْتُ نَعَمْ إِنِّي أَنَا وَ أَبِي لَقِينَاكَ هَاهُنَا مَعَ أَبِي عَبْدِ اللَّهِ ع وَ مَعَهُ إِخْوَتُكَ فَقَالَ لَهُ أَبِي بَابِي أَنْتَ وَ أُمِّي أَنْتُمْ كُلُّكُمْ أَيْمَةٌ مُطَهَّرُونَ وَ الْمَوْتُ لَا يَغْرَى مِنْهُ أَحَدٌ فَأَخْبَرْتُ إِلَيَّ شَيْئًا أَحَدَيْتُ بِهِ مَنْ يَخْلُفُنِي مِنْ بَعْدِي فَلَا يَضِلُّوا

I said, 'Yes, I and my father had met you^{-asws} over here with Abu Abdullah^{-asws}, and with him^{-asws} were your^{-asws} brothers. My father said to him^{-asws}, 'May my father and my mother (be sacrificed) for you^{-asws}! Are you^{-asws} all Imams^{-asws} Purified, and the death will not be seeing anyone from it? Narrate something to me I can narrate with to the one who will be replacing me from after me, so they will not stray'.

فَقَالَ نَعَمْ يَا أَبَا عُمَارَةَ هُوَ لِي وَ هَذَا سَيِّدُهُمْ وَ أَشَارَ إِلَيْكَ وَ قَدْ عَلِمَ الْحُكْمَ وَ الْفُهْمَ وَ لَهُ السَّخَاءُ وَ الْمَعْرِفَةُ بِمَا يَجْتَاجُ إِلَيْهِ النَّاسُ وَ مَا اخْتَلَفُوا فِيهِ مِنْ أَمْرِ دِينِهِمْ وَ دُنْيَاهُمْ وَ فِيهِ حُسْنُ الْخُلُقِ وَ حُسْنُ الْجَوَارِ – وَ هُوَ بَابٌ مِنْ أَبْوَابِ اللَّهِ عَزَّ وَ جَلَّ وَ فِيهِ آخِرُ خَيْرٍ مِنْ هَذَا كَلِمَةٍ

He^{-asws} said: 'Yes, O Abu Umara! They are my children, and this is their chief!' – and he^{-asws} indicated to you^{-asws} – 'And he^{-asws} knows the rulings and the understanding, and for him^{-asws} is the generosity and the recognition with what the people are needy to, and what they would be differing in from the matter of their religion and their world, and in him^{-asws} are the

⁴⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 16

goodly manners and goodly neighbourliness, and he^{-asws} is a door from the doors of Allah^{-azwj} Mighty and Majestic, and in him^{-asws} there is another (quality) better than this, all of it!

فَقَالَ لَهُ أَبِي وَ مَا هِيَ

My father said to him^{-asws}, 'And what is it?'

فَقَالَ يُخْرِجُ اللَّهُ مِنْهُ غَوْثَ هَذِهِ الْأُمَّةِ وَ غِيَاثَهَا وَ عَلَمَهَا وَ نُورَهَا وَ خَيْرَ مَوْلُودٍ وَ خَيْرَ نَاشِئٍ يُخْتَلِئُ اللَّهُ بِهِ الدِّعَاءَ وَ يُصْلِحُ بِهِ ذَاتَ الْبَيْنِ وَ يَلْمُ بِهِ الشَّعَثَ وَ يُشَعِبُ بِهِ الصَّدْعَ وَ يَكْسُو بِهِ الْعَارِيَّ وَ يُشْبِعُ بِهِ الْجَائِعَ وَ يُؤْمِنُ بِهِ الْخَائِفَ

He^{-asws} said: 'Allah^{-azwj} will be Extracting from him^{-asws} the helper of this community and its reliever, and its flag, and its Noor, and of best birth, and of best growth. Allah^{-azwj} will be Saving the bloods through him^{-asws} and he^{-asws} will be reconciling between (the people), and the shabby ones would be gathered by him^{-asws}, and the cracks would be filled 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 be secured by him^{-asws}.

وَ يُنَزِّلُ اللَّهُ بِهِ الْقَطْرَ وَ يَرْحَمُ بِهِ الْعِبَادَ خَيْرَ كَهْلٍ وَ خَيْرَ نَاشِئٍ قَوْلُهُ حُكْمٌ وَ صَمْتُهُ عِلْمٌ يُبَيِّنُ لِلنَّاسِ مَا يَحْتَلِفُونَ فِيهِ وَ يَسُودُ عَشِيرَتَهُ مِنْ قَبْلِ أَوَانِ حُلْمِهِ

And Allah^{-azwj} would Send down the drops (rain) due to him^{-asws}, and Mercy the servants due to him^{-asws}. He is the best elder and of the best growth. His^{-asws} word is the ruling and his^{-asws} silence is knowledge. He^{-asws} would clarify to the people what they would be differing in, and he^{-asws} shall rule his^{-asws} clan from before the time of his^{-asws} adulthood'.

فَقَالَ لَهُ أَبِي بِأَبِي أَنْتَ وَ أُمِّي مَا يَكُونُ لَهُ وَ لَدَّ بَعْدَهُ فَقَالَ نَعَمْ

My father said to him^{-asws}, 'May my father and my mother be (sacrificed) for you^{-asws}! Will there be no son^{-asws} for him^{-asws}, after him^{-asws}? He^{-asws} said: 'Yes (there will be)'.

ثُمَّ قَطَعَ الْكَلَامَ قَالَ يَزِيدُ فَقُلْتُ لَهُ بِأَبِي أَنْتَ وَ أُمِّي فَأَخْبَرَنِي أَنْتَ بِمِثْلِ مَا أَخْبَرْنَا بِهِ أَبُوكَ

Then he^{-asws} terminated the speech. Yazeed said, 'I said to him^{-asws}, 'May my father and my mother (be sacrificed for) you^{-asws}! You^{-asws} (now) inform me with similar to what your^{-asws} father^{-asws} had informed us with!'

فَقَالَ لِي نَعَمْ إِنَّ أَبِي عَ كَانَ فِي زَمَانٍ لَيْسَ هَذَا الزَّمَانُ مِثْلَهُ فَقُلْتُ لَهُ مَنْ يَرْضَى بِحَدَا مِنْكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ

He^{-asws} said to me: 'Yes. My^{-asws} father^{-asws} in a time period, this time period isn't like it'. I said to him^{-asws}, 'The one who is pleased with this from you^{-asws}, upon him be the Curse of Allah^{-asws}!'

قَالَ فَصَحَّحَكَ أَبُو إِبْرَاهِيمَ عَ ثُمَّ قَالَ أَخْبِرْكَ يَا أَبَا عُمَارَةَ أَنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ إِلَى ابْنِي فُلَانٍ وَ أَشْرَكْتُ مَعَهُ بَنِي فِي الظَّاهِرِ وَ أَوْصَيْتُهُ فِي الْبَاطِنِ وَ أَفْرَدْتُهُ وَحْدَهُ

He (the narrator) said, 'Abu Ibrahim^{-asws} laughed, then said, 'I^{-asws} shall inform you, O Abu Umara! I^{-asws} came out from my^{-asws} house and I bequeathed to my^{-asws} son^{-asws} so and so, and

I^{-asws} participated my^{-asws} (other) sons in the apparent, and I^{-asws} bequeathed to him^{-asws} in the esoteric and individualised him^{-asws} alone.

وَلَوْ كَانَ الْأَمْرُ إِلَيَّ لَجَعَلْتُهُ فِي الْقَاسِمِ لِحَبِي إِيَّاهُ وَ رَفِئِي عَلَيْهِ وَ لَكِنِ ذَاكَ إِلَى اللَّهِ يَجْعَلُهُ حَيْثُ يَشَاءُ وَ لَقَدْ جَاءَنِي بِخَبْرِهِ رَسُولُ اللَّهِ ص ثُمَّ أَرَانِي مَنْ يَكُونُ بَعْدَهُ

And if the command had been up to me^{-asws}, I^{-asws} would have made it to be in Al-Qasim due to my love for him, and my^{-asws} softness upon him. But that is up to Allah^{-azwj}. He^{-azwj} Places it wherever He^{-azwj} so Desires to, and Rasool-Allah^{-saww} had come to me^{-asws}, then he^{-saww} showed him^{-asws} to me^{-asws} and showed me^{-asws} the one who would be after him^{-asws}.

وَ كَذَلِكَ نَحْنُ لَا نُوصِي إِلَى أَحَدٍ مِنَّا حَتَّى يُخْبِرَهُ رَسُولُ اللَّهِ ص وَ جَدِّي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ رَأَيْتُ مَعَ رَسُولِ اللَّهِ ص خَاتَمًا وَ سِنْفًا وَ عَصًا وَ كِتَابًا وَ عِمَامَةً فَقُلْتُ مَا هَذَا يَا رَسُولَ اللَّهِ

And we^{-asws} are like that. We^{-asws} do not bequeath to anyone from us^{-asws} until Rasool-Allah^{-saww} and my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws} informs him^{-asws}. And I^{-asws} saw with Rasool-Allah^{-saww}, a ring, and a sword, and a staff, and a book, and a turban. I^{-asws} said: 'What are these, O Rasool-Allah^{-saww}?'

فَقَالَ لِي أَمَّا الْعِمَامَةُ فَسُلْطَانُ اللَّهِ وَ أَمَّا السِّنْفُ فِعِزُّ اللَّهِ وَ أَمَّا الْكِتَابُ فَنُورُ اللَّهِ وَ أَمَّا الْعَصَا فَمَقْوَةُ اللَّهِ وَ أَمَّا الْخَاتَمُ فَجَامِعُ هَذِهِ الْأُمُورِ

He^{-saww} said to me: 'As for the turban, it is the Authority of Allah^{-azwj}. And as for the sword, it is the Might of Allah^{-azwj}. And as for the book, it is the Noor of Allah^{-azwj}. And as for the staff, it is the Strength of Allah^{-azwj}. And as for the ring, it is a collection of these matters'.

ثُمَّ قَالَ وَ الْأَمْرُ قَدْ خَرَجَ مِنْكَ إِلَى غَيْرِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرْنِيهِ أَتِيَهُمْ هُوَ فَقَالَ رَسُولُ اللَّهِ ص مَا رَأَيْتُ مِنْ الْأَيْمَةِ أَحَدًا أَجْزَعَ عَلَيَّ فِرَاقَ هَذَا الْأَمْرِ مِنْكَ وَ لَوْ كَانَتْ بِالْمُحَبَّةِ لَكَانَ إِسْمَاعِيلُ أَحَبَّ إِلَيَّ مِنْكَ وَ لَكِنِ ذَاكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ

Then he^{-saww} said: 'And the command is going out from you^{-asws} to someone else'. I^{-asws} said: 'O Rasool-Allah^{-saww}! Show him^{-asws}, which one of them is he^{-asws}?' Rasool-Allah^{-saww} said: 'I^{-saww} have not seen from the Imams^{-asws}, anyone more panicking upon separating from this command than you^{-asws}, and if it have been due to the love, Ismail had been more beloved to your^{-asws} father than you^{-asws} were, but that is up to Allah^{-azwj} Mighty and Majestic'.

ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ ع وَ رَأَيْتُ وَلَدِي جَمِيعًا الْأَحْيَاءَ مِنْهُمْ وَ الْأَمْوَاتِ فَقَالَ لِي أَمِيرُ الْمُؤْمِنِينَ ع هَذَا سَيِّدُهُمْ وَ أَشَارَ إِلَى ابْنِي عَلِيٍّ فَهُوَ مِنِّي وَ أَنَا مِنْهُ وَ اللَّهُ مَعَ الْمُحْسِنِينَ

Then Abu Ibrahim^{-asws} said: 'And I^{-asws} saw all my^{-asws} children, the living ones from them and the deceased. Amir Al-Momineen^{-asws} said to me^{-asws}: 'This is their chief' – and he^{-asws} indicated to my^{-asws} son^{-asws} Ali^{-asws}. Thus, he^{-asws} is from me^{-asws} and I^{-asws} am from him^{-asws}, and Allah^{-azwj} is with the good doers'.

قَالَ يَرِيدُ ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ ع يَا يَرِيدُ إِنَّمَا وَدِيعَةٌ عِنْدَكَ فَلَا تُخْبِرْ بِهَا إِلَّا عَاقِلًا أَوْ عَبْدًا تَعْرِفُهُ صَادِقًا وَ إِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَاشْهَدْ بِهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَنَا إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ لَنَا وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

Yazeed said, 'Then Abu Ibrahim^{-asws} said: 'O Yazeed! It is an entrustment in your possession, so do not inform with it except to an intellectual, or a servant you know him as being sincere, and if you are asked to give testimony, the testify with it, and it is the Word of Allah^{-azwj} Mighty and Majestic to us^{-asws}: **Allah Commands you to render the entrustments to their rightful ones [4:58]**. And He^{-azwj} Said to us^{-asws}: **And who is more unjust than the one who conceals a testimony that is with him, from Allah? [2:140]**'.

قَالَ وَ قَالَ أَبُو إِبْرَاهِيمَ ع فَأَقْبَلْتُ عَلَى رَسُولِ اللَّهِ ص فَقُلْتُ قَدْ اجْتَمَعُوا إِلَيَّ يَا أَبِي أَنْتَ وَ أُمِّي فَأَيُّهُم هُوَ

He (the narrator) said, 'And Abu Ibrahim^{-asws} said: 'I^{-asws} faced towards Rasool-Allah^{-saww} and I^{-asws} said, 'May my^{-asws} father^{-asws} and my^{-asws} mother^{-as} (be sacrificed for) you^{-saww}! They have gathered to me^{-asws}, so which of them is he^{-asws}?'

فَقَالَ هُوَ الَّذِي يَنْظُرُ بِنُورِ اللَّهِ وَ يَسْمَعُ بِتَفْهِيمِهِ وَ يُنْطِقُ بِحِكْمَتِهِ وَ يُصِيبُ فَلَا يُحْطِيهِ وَ يَعْلَمُ فَلَا يَجْهَلُ هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيِّ ابْنِي

He^{-saww} said: 'He^{-asws} is the one who will look with the Noor of Allah^{-azwj}, and listen by His^{-azwj} Given understanding, and Speak by His^{-azwj} Wisdom and he^{-asws} will be correct and not mistaken, and he^{-asws} will know and not be ignorant. He^{-asws} is that one!' – and he^{-asws} held a hand of my^{-asws} son^{-asws} Ali^{-asws}.

ثُمَّ قَالَ مَا أَقَلَّ مُقَامَكَ مَعَهُ فَإِذَا رَجَعْتَ مِنْ سَفَرِكَ فَأَوْصِ وَ أَصْلِحْ أَمْرَكَ وَ أَفْرِغْ مِمَّا أَرَدْتَ فَإِنَّكَ مُنْتَقِلٌ عَنْهُ وَ مُحَاوِرٌ غَيْرُهُمْ وَ إِذَا أَرَدْتَ فَادْعُ عَلِيًّا فَمُرُهُ فَيُعْتَبِلُكَ وَ لِيَكْفُنَكَ وَ لِيَنْطَهَرَ لَكَ وَ لَا يَصْلُحَ إِلَّا ذَلِكَ وَ ذَلِكَ سُنَّةٌ قَدْ مَضَتْ -

Then he^{-saww} said: 'How little is your^{-asws} stay with him^{-asws}. So when you^{-asws} return from your^{-asws} journey, then bequeath and correct your^{-asws} affairs, and be free from what you^{-asws} want, for you shall be transferred away from him^{-asws} and be a neighbour of others. And when you^{-asws} want, then call Ali^{-asws} and instruct him^{-asws}. Let him^{-asws} wash you^{-asws} and enshroud you^{-asws} and let him^{-asws} clean you^{-asws}, and it is not correct, except that, and that is a Sunnah which shall continue'.

ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ ع إِلَيَّ أَوْحَدُ فِي هَذِهِ السَّنَةِ وَ الْأَمْرِ إِلَى ابْنِي عَلِيِّ سَيِّمِي عَلِيًّا وَ عَلِيًّا فَأَمَّا عَلِيُّ الْأَوَّلُ فَعَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ أَمَّا عَلِيُّ الْآخِرُ فَعَلِيُّ بْنُ الْحُسَيْنِ أُعْطِيَ فَهَمَّ الْأَوَّلُ وَ حِكْمَتُهُ وَ بَصَرُهُ وَ وُدُّهُ وَ دِينُهُ وَ حُجَّةُ الْآخِرِ وَ صَبْرُهُ عَلَى مَا يَكْرَهُ وَ لَيْسَ لَهُ أَنْ يَتَكَلَّمَ إِلَّا بَعْدَ مَوْتِ هَارُونَ بِأَرْبَعِ سِنِينَ

Then Abu Ibrahim^{-asws} said: 'I^{-asws} shall be taking regarding this Sunnah and the command would be to my^{-asws} son^{-asws} Ali^{-asws}, named by Ali^{-asws} and Ali^{-asws}. As for the first Ali^{-asws}, it is Ali^{-asws} Bin Abu Talib^{-asws}, and as for the other, it is Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} is given the understanding of the first one and his^{-asws} wisdom and his^{-asws} insight, and his^{-asws} cordiality, and his^{-asws} religion, and the trials of the other, and his^{-asws} patience upon what he^{-asws} dislikes, and it isn't for him^{-asws} to speak except four years after the death of Haroun (Al-Rasheed)'.

ثُمَّ قَالَ يَا زَيْدُ فَإِذَا مَرَزْتَ بِهَذَا الْمَوْضِعِ وَ لِقَيْتَهُ وَ سَأَلْتَهُ فَبَيَّرَهُ أَنَّهُ سَيُولَدُ لَهُ غُلَامٌ أَمِينٌ مَأْمُونٌ مُبَارَكٌ وَ سَيُعَلِّمُكَ أَنَّكَ لَقَيْتَنِي فَأَحْبِرْهُ عِنْدَ ذَلِكَ أَنَّ الْجَارِيَةَ الَّتِي يَكُونُ مِنْهَا هَذَا الْعُلَامُ جَارِيَةٌ مِنْ أَهْلِ بَيْتِ مَارِيَةَ الْقَيْطِيَّةِ جَارِيَةَ رَسُولِ اللَّهِ ص وَ إِنْ قَدَرْتَ أَنْ تُبَلِّغَهَا مِنِّي السَّلَامَ فَأَفْعَلْ ذَلِكَ

Then he^{-asws} said: 'O Yazeed! When you pass by this place and meet him^{-asws}, and you will be meeting him^{-asws}, a boy would be blessed to him^{-asws}, trusting, trusted, Blessed, and he^{-asws} shall let you know that you had met me^{-asws} (here). So inform him^{-asws} during that, the slave

girl from who this boy will happen to be, is a slave girl from the family of Mariah^{-as} the Coptic, slave girl of Rasool-Allah^{-saww}, and if you are able to deliver to her the greetings from me^{-asws}, then do that’.

قَالَ يَزِيدُ فَلَقَيْتُ بَعْدَ مُضِيِّ أَبِي إِبْرَاهِيمَ عَلَيَّ عَ قَبْدَ أَبِي فَقَالَ لِي يَا يَزِيدُ مَا تَقُولُ فِي الْعُمْرَةِ فَعُلْتُ فِدَاكَ أَبِي وَ أُمِّي ذَلِكَ إِلَيْكَ وَ مَا عِنْدِي نَفَقَةٌ

Yazeed said, ‘After Abu Ibrahim^{-asws} had passed away, I met Ali^{-asws}. He^{-asws} initiated me. He^{-asws} said to me: ‘O Yazeed! What are you saying regarding performing the Umrah?’ I said, ‘May my father and my mother be sacrificed for you^{-asws}! That is upon to you^{-asws}, and there is not expense money in my possession’.

فَقَالَ سُبْحَانَ اللَّهِ مَا كُنَّا نُنْكَلِفُكَ وَ لَا نَكْفِيكَ فَخَرَجْنَا حَتَّى إِذَا انْتَهَيْنَا إِلَى ذَلِكَ الْمَوْضِعِ ابْتَدَأَنِي فَقَالَ يَا يَزِيدُ إِنَّ هَذَا الْمَوْضِعَ لَكَثِيرًا مَا لَقَيْتَ فِيهِ خَيْرًا لَكَ مِنْ عُمْرَتِكَ فَعُلْتُ نَعَمْ ثُمَّ قَصَصْتُ عَلَيْهِ الْخَبَرَ

He^{-asws} said: ‘Glory be to Allah^{-azwj}! We^{-asws} would never encumber you and not suffice you!’ So, we went out until when we ended to that place, he^{-asws} initiated me. He^{-asws} said: ‘O Yazeed! This is the place you have faced a lot of goodness for you, from your Umrah’. I said, ‘Yes’. Then I narrated the news to him^{-asws}.

فَقَالَ عَ لِي أَمَّا الْجَارِيَةُ فَلَمْ يَجْئِ بَعْدَ فَإِذَا دَخَلْتَ أَبْلَعْتَهَا مِنْكَ السَّلَامَ فَانْطَلَقْنَا إِلَى مَكَّةَ وَ اشْتَرَاهَا فِي تِلْكَ السَّنَةِ فَلَمْ تَلْبُثْ إِلَّا قَلِيلًا حَتَّى حَمَلَتْ فَوَلَدَتْ ذَلِكَ الْعِلَامَ

He^{-asws} said to me: ‘As for the slave girl, she has not come yet. When she enters, then deliver the greetings from you’. We went to Makkah, and we bought her during that year. She did not remain except a little until she was expecting and gave birth to that boy.

قَالَ يَزِيدُ وَ كَانَ إِخْوَةٌ عَلَيَّ يَرْجُونَ أَنْ يَرْتُوهُ فَعَادُونِي مِنْ عَيْرِ ذَنْبٍ فَقَالَ لَهُمْ إِسْحَاقُ بْنُ جَعْفَرٍ وَ اللَّهُ لَقَدْ رَأَيْتُ وَ إِنَّهُ لَيَقْعُدُ مِنْ أَبِي إِبْرَاهِيمَ عَ الْمَجْلِسِ الَّذِي لَا أَجْلِسُ فِيهِ أَنَا.

Yazeed said, ‘And the brothers of Ali^{-asws} were wishing to inherit him^{-asws}, so they were inimical to me from without any fault. Is’haq son of Ja’far^{-asws} said to them, ‘By Allah^{-azwj}! He tends to sit from Abu Ibrahim is the seat which even I do not sit in!’⁴⁷

18- كَش، رجال الكشي حَمْدُونِهِ وَ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُسَافِرٍ قَالَ: أَمَرَنِي أَبُو الْحَسَنِ عَ بِخُرَاسَانَ فَقَالَ الْحَقُّ بِأَبِي جَعْفَرٍ فَإِنَّهُ صَاحِبُكَ.

(The book) ‘Rijal’ of Al Kashi – Hamdawiya and Ibrahim, from Muhammad Bin Isa, from Musafir who said,

‘Abu Al-Hassan^{-asws} instructed me at Khurasan. He^{-asws} said: ‘Join with Abu Ja’far^{-asws}, for he^{-asws} is your Master^{-asws}’.⁴⁸

19- كَش، رجال الكشي حَمْدُونِهِ بُو نُصَيْرٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْحُسَيْنِ بْنِ يَسَارٍ قَالَ: اسْتَأْذَنْتُ أَنَا وَ الْحُسَيْنُ بْنُ قِيَامَةَ عَلَى الرِّضَا عَ فِي صِرِّيَا فَأَذِنَ لَنَا فَقَالَ أَرْعُوا مِنْ حَاجَتِكُمْ فَقَالَ لَهُ الْحُسَيْنُ نَخْلُو الْأَرْضَ مِنْ أَنْ يَكُونَ فِيهَا إِمَامٌ فَقَالَ لَا

⁴⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 17

⁴⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 18

(The book) 'Rijal' of Al Kashi – Hamdawiya Bin Nuseyr, from Al-Hassan Bin Musa, from Ibn Abu Najran, from Al-Husayn Bin Yasaar who said,

'I and Al-Husayn Bin Qiyama sought permission to see Al-Reza^{-asws} at the docks. He^{-asws} permitted for us. He^{-asws} said: 'Pour your needs!' Al-Husayn said to him^{-asws}, 'Can the earth be empty from there being an Imam^{-asws} in it?'

قَالَ فَيَكُونُ فِيهَا اثْنَانِ قَالَ لَا إِلَّا وَ أَحَدُهُمَا صَامِتٌ لَا يَتَكَلَّمُ قَالَ فَقَدْ عَلِمْتُ أَنَّكَ لَسْتَ بِإِمَامٍ قَالَ وَ مِنْ أَيْنَ عَلِمْتَ قَالَ إِنَّهُ لَيْسَ لَكَ وَلَدٌ وَ إِنَّمَا بِي الْعَقِيبِ

He^{-asws} said: 'No'. He said, 'Can there be two in it?' He^{-asws} said: 'No, except and one of the two would be silent, not speaking'. He said, 'So I know that you aren't an Imam^{-asws}'. He^{-asws} said: 'And from where did you know (that)?' He said, 'There isn't a son^{-asws} for you, and rather in the posterity'.

قَالَ فَقَالَ لَهُ فَوَ اللَّهُ لَا تَمُضِي الْأَيَّامُ وَ اللَّيَالِي حَتَّى يُوَلَدَ لِي ذَكَرٌ مِنْ صُلْبِي يَشُومُ مِثْلَ مَقَامِي حَيْثُ الْحَقُّ وَ يَمْحَقُ الْبَاطِلَ.

He (the narrator) said, 'He^{-asws} said to him: 'By Allah^{-azwj}! The days and the nights will not pass by until there is given to me^{-asws} a male (child) from my^{-asws} *Sulb* who shall be standing in my^{-asws} position, affirming the truth and deleting the falsehood''⁴⁹

20- نص، كفاية الأثر علي بن محمد الدقاق عن محمد بن الحسن بن عبد الله بن جعفر عن محمد بن أحمد بن أبي قتادة عن المحمودي عن إسحاق بن إسماعيل بن نوبخت عن إبراهيم بن أبي محمود قال: كُنْتُ وَاقِفاً عِنْدَ رَأْسِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى عِ بَطُوسٍ قَالَ لَهُ بَعْضُ مَنْ كَانَ عِنْدَهُ إِنْ حَدَّثَ حَدَّثَ فَإِلَّا مَنْ قَالَ إِلَى ابْنِي مُحَمَّدٍ وَ كَانَ السَّائِلُ اسْتَصْعَرَ سِنَّ أَبِي جَعْفَرٍ ع

(The book) 'Kifayat Al Aser' – Ali Bin Muhammad Al Daqqaq, from Muhammad Bin Al-Hassan, from Abdullah Bin Ja'far, from Muhammad Bin Ahmad Bin Abu Qatadah Al Mahmoudy, from Is'haq Bin Ismail Bin Nowbakht, from Ibrahim Bin Abu Mahmoud who said,

'I was standing by the head of Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws} at Toos. Someone who was with him^{-asws} said to him^{-asws}, 'If the event (of death) were to occur, then to whom?' He^{-asws} said: 'To my^{-asws} son^{-asws} Muhammad^{-asws}' – and the questioner was belittling the age of Abu Ja'far^{-asws}.

فَقَالَ لَهُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى ع إِنَّ اللَّهَ بَعَثَ عِيسَى ابْنَ مَرْيَمَ ع نَبِيًّا ثَابِتًا بِإِقَامَةِ شَرِيعَتِهِ فِي دُونِ السَّنَةِ الَّتِي أُقِيمَ فِيهِ أَبُو جَعْفَرٍ ثَابِتًا عَلَى شَرِيعَتِهِ.

Abu Al-Hassan Ali Bin Musa^{-asws} said to him: 'Allah^{-azwj} Sent Isa^{-as} Bin Maryam^{-as} as a Prophet^{-as}, steadfast with establishing His^{-azwj} Law in an age lower than that in which Abu Ja'far^{-asws} is standing in, steadfast upon His^{-azwj} Law''⁵⁰

21- نص، كفاية الأثر محمد بن علي عن أبيه عن سعد بن عبد الله عن ابن أبي الخطاب و أحمد بن محمد بن عيسى عن ابن بَرِيعَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ سُئِلَ أَوْ قِيلَ لَهُ أ تَكُونُ الْإِمَامَةَ فِي عَمٍّ أَوْ خَالَ فَقَالَ لَا فَقَالَ فِي أَخٍ قَالَ لَا قَالَ فَبِي مَنْ قَالَ بِي وَلَدِي وَ هُوَ يَوْمَعِدٍ لَا وَلَدَ لَهُ.

⁴⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 19

⁵⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 20

(The book) 'Kifayat Al Aser' – Muhammad Bin Ali, from his father, from Sa'ad Bin Abdullah, from Ibn Abu Al Khattab, and Ahmad Bin Muhammad Bin Isa, from Ibn Bazie,

'From Abu Al-Hassan Al-Reza^{-asws} having been asked, or it was said to him^{-asws}, 'Can the Imamate be in a paternal uncle or a maternal uncle?' He^{-asws} said: 'No'. He said, 'In a brother?' He^{-asws} said: 'No'. He said, 'Then in whom?' He^{-asws} said: 'In my^{-asws} son^{-asws}!' And on that day, there was no son^{-asws} for him^{-asws}'.⁵¹

22- نص، كفاية الأثر علي بن محمد عن محمد بن الحسن عن الجيمري عن ابن عيسى عن البرنظري عن عتبة بن جعفر قال: قلت لأبي الحسن الرضا ع قد بلغت ما بلغت و ليس لك ولد فقال يا عتبة إن صاحب هذا الأمر لا يموت حتى يرى حلقة من بعده.

(The book) 'Kifayat Al Aser' – Ali Bin Muhammad, from Muhammad Bin Al-Hassan, from Al Himeyri, from Ibn Isa, from Al Bazanty, from Uqba Bin Ja'far who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'You^{-asws} have reached what you^{-asws} have reached (in age), and there isn't any son^{-asws} for you^{-asws}'. He^{-asws} said: 'O Uqba! The Master^{-asws} of this command will not be dying until he^{-asws} sees his^{-asws} replacement from after him^{-asws}'.⁵²

23- نص، كفاية الأثر بهذا الإسناد عن عبد الله بن جعفر قال: دخلت على الرضا ع وأنا و صفوان بن يحيى و أبو جعفر ع قائم قد أتى له ثلاث سنين فقلنا له جعلنا الله فداك إن و أعود بالله حدثت حدثت فممن يكون بعدك قال ابني هذا و أوما إليه

(The book) 'Kifayat Al Aser' – By this chain, from Abdullah Bin Ja'far who said,

'I entered to see Al-Reza^{-asws}, I and Safwan Bin Yahya, and Abu Ja'far^{-asws} was standing, three years had come for him^{-asws}. We said to him^{-asws}, 'May Allah^{-azwj} Make us to be sacrificed for you^{-asws}, and I seek Refuge with Allah^{-azwj} of an event of death, so who will happen to be after you^{-asws}? He^{-asws} said: 'This son^{-asws} of mine' – and he^{-asws} gestured to him^{-asws}.

قال فقلنا له و هو في هذا السن قال نعم و هو في هذا السن إن الله تبارك و تعالى احتج بعيسى ع و هو ابن سنتين.

He (the narrator) said, 'We said to him^{-asws}, 'And (but) he^{-asws} is this age!' He^{-asws} said: 'Yes, and he^{-asws} is in this age. Allah^{-azwj} Blessed and Exalted Argued by Isa^{-as} while he^{-asws} was a boy of two years old'.⁵³

24- كا، الكافي عده من أصحابنا عن سهل بن زياد عن علي بن أسباط عن يحيى الصنعائي قال: دخلت على أبي الحسن الرضا ع و هو بمكة و هو يُشتر موزاً و يُطعم أبا جعفر ع فقلت له جعلت فداك هو المولود المبارك

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Yahya Al San'any who said,

'I entered to see Abu Al-Hassan Al-Reza^{-asws} and he^{-asws} was at Makkah, and he^{-asws} was peeling a banana and feeding it to Abu Ja'far^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! He^{-asws} is the Blessed new-born?'

⁵¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 21

⁵² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 22

⁵³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 23

قَالَ نَعَمْ يَا يَحْيَى هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ فِي الْإِسْلَامِ مِثْلَهُ مَوْلُودٌ أَعْظَمَ بَرَكَتَهُ عَلَى شِيعَتِنَا مِنْهُ.

He^{-asws} said: ‘Yes, O Yahya! This is the new-born who the like of him^{-asws} had not been born in Al Islam any new-born mightier than him^{-asws} in Blessings upon our^{-asws} Shias than him^{-asws}’.⁵⁴

25-25، الكافي الحسين بن محمد عن المعلى عن محمد بن جمهور عن معمر بن خلاد قال سمعت إسماعيل بن إبراهيم يقول للرضا ع إن ابني في لسانه ثقل فأن أبعث به إليك عداً تمسح على رأسه و تدعو له فإنه مولاك فقال هو مولى أبي جعفر فابعث به عداً إليه.

(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Muammar Bin Khallad who said,

‘I heard Ismail Bin Ibrahim saying to Al-Reza^{-asws}, ‘My son is heavy in his tongue. I shall be sending him to you^{-asws} tomorrow morning for you^{-asws} to wipe upon his head and supplicate for him for he is your^{-asws} slave’. He^{-asws} said: ‘He is a slave of Abu Ja’far^{-asws}, so send him to him^{-asws} in the morning’.⁵⁵

26-26، الكافي الحسين بن محمد عن محمد بن أحمد النهدي عن محمد بن خلاد الصبئلي عن محمد بن الحسن بن عمار قال: كنت عند علي بن جعفر بن محمد جالسا بالمدينة و كنت أقمت عنده سنتين أكتب عنه ما سمع من أخيه يعني أبا الحسن إذ دخل عليه أبو جعفر محمد بن علي الرضا المسجد مسجد رسول الله ص فوثب علي بن جعفر بلا جذاة و لا رداة فقبل يده و عظمه

(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Khallad Al Sayqal, from Muhammad Bin Al-Hassan Bin Ammar who said,

‘I was seated in the presence of Ali son of Ja’far^{-asws} Bin Muhammad^{-asws} at Al-Medina, and I was staying with him for two years, writing from him what he had heard from his brother^{-asws}, meaning Abu Al-Hassan^{-asws} (7th Imam^{-asws}) when Abu Ja’far Muhammad^{-asws} Bin Ali Al-Reza^{-asws} entered the Masjid, the Masjid of Rasool-Allah^{-saww}. Ali Bin Ja’far^{-asws} leapt up without any shoes nor a robe, and he kissed his^{-asws} hand and revered him^{-asws}.

فقال له أبو جعفر ع يا عم اجلس رحمك الله فقال يا سيدي كيف أجلس و أنت قائم

Abu Ja’far^{-asws} said to him, ‘O Uncle, be seated, may Allah^{-azwj} have Mercy on you’. He said, ‘O my Chief^{-asws}! How can I sit while you^{-asws} are standing?’

فلما رجع علي بن جعفر إلى مجلسه جعل أصحابه يوبخونه و يقولون أنت عم أبيه و أنت تفعل به هذا الفعل

When Ali son of Ja’far^{-asws} returned to his gathering, his companions went on rebuking him and they were saying, ‘You are an uncle of his^{-asws} father^{-asws}, and you are doing this deed with him^{-asws}?’

فقال اسكنوا إذا كان الله عز و جل و قبض على لحيته لم يؤهل هذه الشيبة و أهل هذا القى و وضعه حيث وضعه أنكر فضله نعوذ بالله مما تقولون بل أنا له عبد.

⁵⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 24

⁵⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 25

He said, 'Be silent! When it was so that Allah^{-azwj} Mighty and Majestic', and he grabbed his own beard, 'has not Sanctified this old man and has Sanctified this youth, and Placed him^{-asws} where He^{-azwj} Placed him^{-asws}, (how can I) deny his^{-asws} merits? I seek Refuge with Allah^{-azwj} from what you are saying. But I am a slave of his^{-asws}'.⁵⁶

⁵⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 26

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

1- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمر عن علي بن أسباط قال: رأيت أبا جعفر ع قد خرج علي فأخذت النظر إليه و إلى رأسه و إلى رجله لأصيف فأمته لأصحابنا بمصر

(The book) 'Basaair Al Darajaat' - Ali Bin Ismail, from Muhammad bin Umar, from Ali Bin Asbat who said,

'I saw Abu Ja'far^{-asws} and he^{-asws} had come out, and I stared in looking at him^{-asws}, and to his^{-asws} head, and to his^{-asws} legs, so I could describe his^{-asws} stature to our companions at Egypt.

فَحَرَ سَاجِدًا وَ قَالَ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النَّبُوءَةِ قَالَ اللَّهُ تَعَالَى وَ آتَيْنَاهُ الْحِكْمَ صَبِيًّا وَ قَالَ اللَّهُ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدَ بَجُورَ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ بَجُورَ أَنْ يُؤْتَى وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً.

He^{-asws} fell down in Sajdah and said: 'Allah^{-azwj} Argued regarding the Imamate with the like of what He^{-azwj} Argued regarding the Prophet-hood. Allah^{-azwj} the Exalted Said: **and We Gave him the Wisdom as a boy [19:12]**; and Allah^{-azwj} Said: **when he reaches his maturity and reaches forty years [46:15]**. So, it is allowed that the Wisdom be given when he is a boy, and it is allowed that he be given, and he is forty years old'.⁵⁷

2- ير، بصائر الدرجات محمد بن عيسى عن إبراهيم بن محمد قال: كان أبو جعفر محمد بن علي كتب إلي كتاباً و أمرني أن لا أفككه حتى يموت يحيى بن أبي عمران

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa who said, 'It was narrated to me by Ibrahim Bin Muhammad who said,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} wrote a letter to me and instructed me that I^{-asws} should not open it until Yahya Bin Abu Imran dies'.

قَالَ فَمَكَتَ الْكِتَابَ عِنْدِي سَنِينَ فَلَمَّا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ يَحْيَى بْنُ أَبِي عِمْرَانَ فَكَتَبْتُ الْكِتَابَ فَإِذَا فِيهِ قُمْ بِمَا كَانَ يَقُومُ بِهِ أَوْ نَحْوَ هَذَا مِنَ الْأَمْرِ.

He (the narrator) said, 'The letter remained with me for years. When it was the day in which Yahya Bin Abu Imran died, I opened the letter, and there, in it was: 'Stand with what he was standing with', or approximate to this from the matter'.⁵⁸

قَالَ وَ حَدَّثَنِي يَحْيَى وَ إِسْحَاقُ ابْنَا سُلَيْمَانَ بْنِ دَاوُدَ أَنَّ إِبْرَاهِيمَ أَقْرَأَ [قَرَأَ] هَذَا الْكِتَابَ فِي الْمَغْرَبَةِ يَوْمَ مَاتَ يَحْيَى وَ كَانَ إِبْرَاهِيمَ يَقُولُ كُنْتُ لَا أَخَافُ الْمَوْتَ مَا كَانَ يَحْيَى بْنُ أَبِي عِمْرَانَ حَيًّا - وَ أَحْبَبَنِي بِذَلِكَ الْحَسَنِ بْنُ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ.

He said, 'And it is narrated to me by Yahya and Is'haq, two sons of Suleyman Bin Dawood,

⁵⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 1

⁵⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 2 a

'Ibrahim read out this letter in the graveyard on the day Yahya died, and Ibrahim was saying, 'I did not used to fear the death for as long as Yahya Bin Abu Imran was alive'. And I was informed with that by Al-Hassan Bin Abdullah Bin Suleyman''.⁵⁹

3- ير، بصائر الدرجات مُحَمَّدُ بْنُ حَسَّانَ عَنْ عَلِيِّ بْنِ خَالِدٍ وَكَانَ زَيْدِيًّا قَالَ: كُنْتُ فِي الْعَسْكَرِ فَبَلَغَنِي أَنَّ هُنَاكَ رَجُلًا مَحْبُوسًا أُتِيَ بِهِ مِنْ تَاجِيَةِ الشَّامِ مَكْبُورًا وَقَالُوا إِنَّهُ تَنْبَأُ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Hassan, from Ali Bin Khalid, and he was a Zaydiite, he said,

'I was in Al-Askar and it reached me that over there a Magian man had been brought handcuffed from an area of Syria, and they said, 'He is a fortune-teller'.

قَالَ عَلِيُّ فَدَارَيْتُ الْقَوَادِينَ [الْبَوَّابِينَ] وَالْحَجَبَ [الْحُجَبَةَ] حَتَّى وَصَلْتُ إِلَيْهِ فَإِذَا رَجُلٌ لَهُ فَمَّهُمْ قُلْتُ لَهُ يَا هَذَا مَا فَصَّتْكَ وَ مَا أَمْرُكَ

Ali (the narrator) said, 'I circled around the gate keepers and the guards until I arrived to him, and there he was a man having understanding for him. I said to him, 'O you! What is your story, and what is your affair?'

فَقَالَ لِي كُنْتُ رَجُلًا بِالشَّامِ أُعْبُدُ اللَّهَ عِنْدَ رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَبَيَّنَّا أَنَا فِي عِبَادَتِي إِذْ أَتَانِي شَخْصٌ فَقَالَ قُمْ بِنَا قَالَ فَكُفَّمْتُ مَعَهُ قَالَ فَبَيَّنَّا أَنَا مَعَهُ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ لِي تَعْرِفُ هَذَا الْمَسْجِدَ قُلْتُ نَعَمْ هَذَا مَسْجِدُ الْكُوفَةِ قَالَ فَصَلَّى وَ صَلَّيْتُ مَعَهُ

He said to me, 'I was a man at Syria worshipping Allah^{-azwj} by the head of Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. While I was in my worship when a person came to me and said, 'Arise with us!' I stood up with him. After a while I was with him in Masjid Al-Kufa, he said to me, 'Do you know this Masjid?' I said, 'Yes, this is Masjid Al-Kufa'. He prayed Salat and I prayed with him.

فَبَيَّنَّا أَنَا مَعَهُ فِي مَسْجِدِ الْمَدِينَةِ قَالَ فَصَلَّى وَ صَلَّيْتُ وَ صَلَّى عَلَيَّ رَسُولُ اللَّهِ ص وَ دَعَا لَهُ فَبَيَّنَّا أَنَا مَعَهُ إِذَا أَنَا بِمَكَّةَ فَلَمْ أَزَلْ مَعَهُ حَتَّى فَضَى مَنَاسِكَهُ وَ فَضَّيْتُ مَنَاسِكَي مَعَهُ

After a while I was with him^{-asws} in Masjid of Al-Medina. He^{-asws} prayed Salat and I prayed and sent Salawat upon Rasool-Allah^{-saww} and supplicated for him^{-saww}. I was with him^{-asws} when I was in Makkah. I did not cease to be with him^{-asws} until he^{-asws} had fulfilled his^{-asws} rituals and I fulfilled my rituals with him^{-asws}.

قَالَ فَبَيَّنَّا أَنَا مَعَهُ إِذَا أَنَا بِمَوْضِعِي الَّذِي كُنْتُ أُعْبُدُ اللَّهَ فِيهِ بِالشَّامِ قَالَ وَ مَضَى الرَّجُلُ

He said, 'While I was with him^{-asws} when I was (back) in my place which I used to worship Allah^{-azwj} in, at Syrian, and the man^{-asws} went away.

قَالَ فَلَمَّا كَانَ عَامَ قَابِلٍ فِي أَيَّامِ الْمُؤَسِمِ إِذَا أَنَا بِهِ وَ فَعَلَ بِي مِثْلَ فِعْلَتِهِ الْأُولَى فَلَمَّا فَرَعْنَا مِنْ مَنَاسِكِنَا وَ رَدَّنِي إِلَى الشَّامِ وَ هَمَّ بِمَفَارِقَتِي قُلْتُ لَهُ سَأَلْتُكَ بِحَقِّ الَّذِي أَقْدَرَكَ عَلَيَّ مَا رَأَيْتُ إِلَّا أَحْبَبْتَنِي مَنْ أَنْتَ قَالَ فَاطْرُقَ طَوِيلًا ثُمَّ نَظَرَ إِلَيَّ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى

⁵⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 2 b

He said, 'When it was the next year during the days of the season (of Hajj), there I was with him^{-asws} (again) and he^{-asws} dealt with me similar to his dealing at first. When we were free from our rituals and he had returned me to Syria and thought of separating from me, I said to him^{-asws}, 'I ask you by the right of the one who enabled you upon what I saw, only inform me, who are you?' 'He^{-asws} lowered his head for a long time, then looked at me and said, 'I am Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}'.

فَتَرَفَى الْحَبْرُ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الرَّيَّاتِ قَالَ فَبَعَثَ إِلَيَّ فَأَخَذَنِي وَكَبَّلَنِي فِي الْحَدِيدِ وَحَمَلَنِي إِلَى الْعِرَاقِ وَحَبَسَنِي كَمَا تَرَى

The news got to Muhammad Bin Abdul Malik Al-Zayyat. He said, 'Send him to me!' They seized me, and handcuffed me in the iron, and carried me to Al-Iraq and imprisoned me just as you see'.

قَالَ قُلْتُ لَهُ ارْفَعْ قِصَّتَكُمْ [الْقِصَّةَ] إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ فَقَالَ وَ مَنْ لِي يَأْتِيهِ بِالْقِصَّةِ قَالَ فَأَتَيْتُهُ بِقِرْطَاسٍ وَ دَوَاتٍ فَكَتَبْتُ قِصَّتَهُ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ فَذَكَرَ فِي قِصَّتِهِ مَا كَانَ

He (the narrator) said, 'I said to him, 'Raise your story to Muhammad Bin Abdul Malik'. He said, 'And who is there for me who would go to him with the story?' I came to him with paper and ink, and he wrote down his story to Muhammad Bin Abdul Malik, and he mentioned in his story what had happened'.

قَالَ فَوَفَّقَ فِي الْقِصَّةِ فُلَّ لِلَّذِي أَخْرَجَكَ فِي لَيْلَةٍ مِنَ الشَّامِ إِلَى الْكُوفَةِ وَ مِنَ الْكُوفَةِ إِلَى الْمَدِينَةِ وَ مِنَ الْمَدِينَةِ إِلَى الْمَكَانِ أَنْ يُخْرِجَكَ مِنْ حَبْسِكَ

He (the narrator) said, 'He answered regarding the story, 'Tell the one who took you out during a night, from Syria to Al-Kufa, and from Al-Kufa to Al-Medina to the place, that he should take you out from your imprisonment'.

قَالَ عَلِيُّ فَعَمَّيْنِي أَمْرُهُ وَ وَقَفْتُ [رَفَعْتُ] لَهُ وَ أَمْرُهُ بِالْعَزَاءِ قَالَ ثُمَّ بَكَرْتُ عَلَيْهِ يَوْمًا فَإِذَا الْجُنْدُ وَ صَاحِبُ الْحَرَسِ وَ صَاحِبُ الْمَسْجِدِ وَ خَلْقٌ عَظِيمٌ يَنْفَحُصُونَ حَالَهُ قَالَ فَقُلْتُ مَا هَذَا قَالُوا الْمَخْمُولُ مِنَ الشَّامِ الَّذِي تَنَبَّأَ افْتِقَادَ الْبَارِحَةِ لَا نَدْرِي حَسَفَ بِهِ الْأَرْضُ أَوْ اخْتَطَفَهُ الطَّيْرُ فِي الْهَوَاءِ

Ali (the narrator) said, 'His affair saddened me, and I waited for him, and instructed him with the solace. Then one day I went to him early morning, and there was the army, and the prison guard, and the prison warden, and a large number of people looking into his situation. I said, 'What is this?' They said, 'The one carried over from Syrian who used to foretell matters went missing yesterday. We do not know whether the earth submerged with him, or the bird kidnapped him in the air'.

وَ قَالَ عَلِيُّ بُنُ حَالِدٍ هَذَا زَيْدِيَا [زَيْدِيٌّ] فَقَالَ بِالْإِمَامَةِ بَعْدَ ذَلِكَ وَ حَسَنَ اعْتِقَادُهُ.

And Ali Bin Khalid (the narrator) said, 'This is a Zaydiite. He spoke with the Imamate after that and excellent were his beliefs''.⁶⁰

⁶⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 3

4- يج، الخراج و الجرائح عن أبي هاشم الجعفرى قال: دخلت على أبي جعفر الثاني و معي ثلاث رفاع غير مَعْنَوِيَّةٍ وَ اشْتَبَهَتْ عَلَيَّ وَ اعْتَمَمْتُ لِذَلِكَ فَتَنَاوَلْتُ إِحْدَاهُمَا وَ قَالَ هَذِهِ رُفْعَةُ زِيَادِ بْنِ شَبَّابٍ وَ تَنَاوَلْتُ الثَّانِيَةَ وَ قَالَ هَذِهِ رُفْعَةُ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ وَ تَنَاوَلْتُ الثَّلَاثَةَ وَ قَالَ هَذِهِ رُفْعَةُ فُلَانٍ فَبُهِتَ فَتَنَظَّرَ إِلَيَّ وَ تَبَسَّمَ.

(The book) 'Al Kharaij Wa Al Jaraih' – From Abu Hashim Al Ja'fari who said,

'I entered to see Abu Ja'far^{-asws} the 2nd and with me were three untitled notes, and it was confusing upon me, and I was saddened at that. He^{-asws} took one of these and said, 'This is a note of Ziyad Bin Shabas'. And he^{-asws} took the second and said: 'This is a note of Muhammad Bin Hamza'. And he^{-asws} took the third and said: 'This is a note of so and so'. I was stunned! He^{-asws} looked at me and smiled"⁶¹.

5- يج، الخراج و الجرائح زوى الحيمري أن أبا هاشم قال: إن أبا جعفر أعطاني ثلاثمائة دينار في صرة و أمرني أن أحملها إلى بغض بني عمه و قال أما إنه سيقول لك ذلني على من اشتري بها منه متاعاً فدلته

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Al Himeyri that Abu Hashim said,

'Abu Ja'far^{-asws} gave me three hundred in a money-bag and instructed me to carry it to one of the sons of his^{-asws} uncle, and he^{-asws} said: 'As for him, he will be saying to you, 'Point me upon the one I can buy chattels from him'. So point to him.

قَالَ فَأَتَيْتُهُ بِالدَّانِيَةِ فَقَالَ لِي يَا أَبَا هَاشِمٍ ذَلَّنِي عَلَى حَرِيفٍ يَشْتَرِي بِهَا مَتَاعاً فَفَعَلْتُ.

He (the narrator) said, 'I came to him with the Dinars. He said to me, 'O Abu Hashim! Point me to a customer (seller) who would sell chattels for it'. I did so"⁶².

6- يج، الخراج و الجرائح زوى عن أبي هاشم قال: كلفني جمالي أن أكلم أبا جعفر له ليُدْخِلَهُ فِي بَعْضِ أُمُورِهِ

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

'My cameleer encumbered me to speak to Abu Ja'far^{-asws} for him in order for him^{-asws} to include him in one of his^{-asws} matters.

قَالَ فَدَخَلْتُ عَلَيْهِ لِأُكَلِّمَهُ فَوَجَدْتُهُ مَعَ جَمَاعَةٍ فَلَمْ يُمَكِّنِي كَلَامُهُ فَقَالَ يَا أَبَا هَاشِمٍ كُلْ وَ قَدْ وَضِعَ الطَّعَامُ بَيْنَ يَدَيْهِ ثُمَّ قَالَ ابْتِدَاءً مِنْهُ مِنْ غَيْرِ مَسْأَلَةٍ مِنِّي يَا عَلَامُ انظُرِ الْجَمَالَ الَّذِي آتَانَا أَبُو هَاشِمٍ فَضَمَّهُ إِلَيْكَ.

He (the narrator) said, 'I entered to see him^{-asws} to speak to him^{-asws}, but I found him^{-asws} being with a group, so I was not able to speak to him^{-asws}. He^{-asws} said: 'O Abu Hashim! Eat!' And the meal had been placed in front of him^{-asws}. Then he^{-asws} said initiating from him, from without having been asked by me: 'O slave! Look at the cameleer who came to us with Abu Hashim and take his responsibility to you!'"⁶³

⁶¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 4

⁶² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 5

⁶³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 6

7- بیج، الخرائج و الجرائح زوی عن أبي هاشم قال: دخلت عليه ع ذات يومُ بسنتاناً فقلتُ له جعلتُ فداكُ إني مولىٌ بأكلِ الطينِ فادعُ الله لي فسكت ثم قال بعد أيامٍ يا أبا هاشمٍ قد أذهبَ الله عنك أكلَ الطينِ قلتُ ما شيءٌ أبغضَ إليَّ منه.

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

'I entered an orchard to see him^{-asws} one day. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am fond of eating clay, so supplicate for me'. He^{-asws} was silent, then said after some days: 'O Abu Hashim! Allah^{-azwj} has Done away from you, eating the clay!' I said, 'There is nothing hateful to me than that'⁶⁴.

8- بیج، الخرائج و الجرائح قال أبو هاشمٍ جاء رجلٌ إلى محمد بن علي بن موسى ع فقال: يا ابن رسول الله إني مات و كان له مالٌ و لست أفتُ على ماله و لي عيالٌ كثيرٌ و أنا من موالیکم فأعني

(The book) 'Al Kharaij Wa Al Jaraih' – Abu Hashim said,

'A man came to Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! My father died and there was wealth for him, and I am not aware upon (the whereabouts) of his wealth, and there are a lot of dependants for me, and I am from your^{-asws} friends, so help me'.

فقال أبو جعفر ع إذا صليت العشاء الآخرة فصل على محمد و آل محمد فإن أباك يأتيك في النوم و يُخبرك بأمر المال

Abu Ja'far^{-asws} said: 'When you have prayed the Isha the last Salat, then send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, for your father will come to you in the dream and inform you with the matter of the wealth'.

فَفَعَلَ الرَّجُلُ ذَلِكَ فَرَأَى أَنَّهُ فِي النَّوْمِ فَقَالَ يَا بُنَيَّ مَالِي فِي مَوْضِعٍ كَذَا فَخُذْهُ وَ اذْهَبْ إِلَى ابْنِ رَسُولِ اللَّهِ ص فَأَخْبِرْهُ أَنِّي دَلَّلْتُكَ عَلَى الْمَالِ

The man did that, and he was his father in the dream. He said, 'O my son! My wealth is in such and such place, so take it, and go to the son^{-asws} of Rasool-Allah^{-saww} and inform him^{-asws} that I have pointed you upon the wealth'.

فَدَهَبَ الرَّجُلُ فَأَخَذَ الْمَالَ وَ أَخْبَرَ الْإِمَامَ بِأَمْرِ الْمَالِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أكرمَكَ وَ اصطفاك.

The man went and took the wealth, and he informed the Imam^{-asws} with the matter of the wealth, and he said, 'The Praise is for Allah^{-azwj} Who Honoured you^{-asws} and Chose you^{-asws}!⁶⁵

9- قب، المناقب لابن شهر آشوب ابن عيَّاش في كتاب أخبار أبي هاشم، مثله ثم قال و في رواية ابن أسباط و هو إذ ذاك حماسي إلا أنه لم يذكر موت والده.

(The book) 'Manaqib' of Ibn Shehr Ashub – Ibn Ayyash in the book 'Akhbar Abu Hashim' –

⁶⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 7

⁶⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 8

‘Similar to it. Then he said, ‘And in a report of Ibn Asbat, ‘And he was with five (dependants), except that he did not mention the death of his father’’.⁶⁶

10- يج، الخراج و الجرائح يُوْسُفُ بْنُ السُّخْتِ عَنْ صَالِحِ بْنِ عَطِيَّةِ الْأَصْحَبِ [الأصْحَبِ] قَالَ: حَجَجْتُ فَشَكَوْتُ إِلَى أَبِي جَعْفَرٍ ع الْوَحْدَةَ فَقَالَ أَمَا إِنَّكَ لَا تَخْرُجُ مِنَ الْحَرَمِ حَتَّى تَشْتَرِيَ جَارِيَةً تُرْزِقُ مِنْهَا ابْنًا فَقُلْتُ تَسِيرُ إِلَيَّ قَالَ نَعَمْ

(The book) ‘Al Kharaij Wa Al Jaraih’ – Yusuf Bin Al Sukht, from Salih Bin Atiya Al Ashab who said,

‘I performed Hajj. I complained to Abu Ja’far^{-asws} of the loneliness. He^{-asws} said: ‘As for you, you should not come out from the Sanctuary (Hurrum) until you have bought a slave girl. You will be Graced with a son from her’. I said, ‘She would come to me?’ He^{-asws} said: ‘Yes’.

وَ رَكِبَ إِلَى النَّخَّاسِ وَ كَتَبَ إِلَى جَارِيَةٍ فَقَالَ اشْتَرِيهَا فَاشْتَرَيْتُهَا فَقَوْلْتُ مُحَمَّدًا ابْنِي.

And he^{-asws} rode to Al-Nakhas and wrote (indicated) to a slave girl. He^{-asws} said: ‘Buy her!’ She was blessed with my son Muhammad’’.⁶⁷

11- يج، الخراج و الجرائح أَحْمَدُ بْنُ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ الْقَيْسِيِّ قَالَ: دَخَلْتُ أَنَا وَ حَمَّادُ بْنُ عَيْسَى عَلَى أَبِي جَعْفَرٍ بِالْمَدِينَةِ لِيُودِعَهُ فَقَالَ لَنَا لَا تُخْرِجَا أَيَّمَا إِلَى عَدٍ

(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 to the morning’.

قَالَ فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ قَالَ حَمَّادُ أَنَا أَخْرَجُ فَقَدْ خَرَجَ نَفْلِي قُلْتُ أَمَا أَنَا فَأُفِيئِمُ

He (the narrator) said, ‘When we went out from his^{-asws} presence, Hammad said, ‘I will go out, for my luggage has gone out’. I said, ‘As for me, I shall be staying’.

قَالَ فَخَرَجَ حَمَّادٌ فَجَزَى الْوَادِي تِلْكَ اللَّيْلَةَ فَغَرِقَ فِيهِ وَ قَبْرُهُ بِسَيَالَةَ.

He (the narrator) said, ‘Hammad went out and the valley flowed (with a flood) that night, and he drowned in it, and his grave is at Sayalah’’.⁶⁸

12- يج، الخراج و الجرائح دَاوُدُ بْنُ مُحَمَّدٍ النَّهْدِيُّ عَنْ عِمْرَانَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ الثَّانِي ع وَ قَصَبْتُ حَوَائِجِي وَ قُلْتُ لَهُ إِنَّ أُمَّ الْحَسَنِ تُفَرِّئُكَ السَّلَامَ وَ تَسْأَلُكَ تَوْبًا مِنْ تِيَابِكَ بَجَعْلُهُ كَفْنَا لَهَا

(The book) ‘Al Kharaij Wa Al Jaraih’ – Dawood Bin Muhammad Al Nahdy, from Imran Bin Muhammad Al Ash’ary who said,

⁶⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 9

⁶⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 10

⁶⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 11

'I entered to see Abu Ja'far^{-asws} the 2nd, and I fulfilled my need and said to him^{-asws}, 'Umm Al-Hassan conveys the greetings to you^{-asws} and asks you for a cloth from your^{-asws} clothes to make it to be a shroud for her'.

قَالَ قَدْ اسْتَعْنَتْ عَنْ ذَلِكَ فَخَرَجْتُ وَ لَسْتُ أَدْرِي مَا مَعْنَى ذَلِكَ فَأَتَانِي الْحَبِيرُ بِأَنَّهَا قَدْ مَاتَتْ قَبْلَ ذَلِكَ بِثَلَاثَةَ عَشَرَ يَوْمًا أَوْ أَرْبَعَةَ عَشَرَ يَوْمًا.

He^{-asws} said: 'She is needless of that!' I went out and I didn't know what was the meaning of that. The news came to me that she had died thirteen days or fourteen days before that".⁶⁹

13- يج، الخرائج و الجرائح ابنُ عيسى عن مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ قَالَ: كُنْتُ مُجَاوِرًا بِمَكَّةَ فَصِرْتُ إِلَى الْمَدِينَةِ فَدَخَلْتُ عَلَى أَبِي جَعْفَرِ الثَّانِي ع وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ كِسْوَةِ يَكْسُونِيهَا فَلَمْ يَتَّفِقْ أَنْ أَسْأَلَهُ حَتَّى وَدَعْتُهُ وَ أَرَدْتُ الْخُرُوجَ ففُلْتُ أَكْتُبُ إِلَيْهِ وَ أَسْأَلُهُ

(The book) 'Al Kharaij Wa Al Jaraih' – Ibn Isa, from Muhammad Bin Sahl Bin Al Yas'a who said,

'I was in the vicinity of Makkah. I came to Al-Medina and entered to see Abu Ja'far^{-asws} the 2nd, and I intended to ask him^{-asws} for a cloth to be clothed with, but I could not get a chance to ask him^{-asws} until I bade him^{-asws} farewell and intended to exit. I said, 'I shall write to him^{-asws} and ask him^{-asws}'.

قَالَ فَكَتَبْتُ إِلَيْهِ الْكِتَابَ فَصِرْتُ إِلَى الْمَسْجِدِ عَلَى أَنْ أُصَلِّيَ رَكَعَتَيْنِ وَ اسْتَخِيرَ اللَّهَ مِائَةَ مَرَّةٍ فَإِنْ وَقَعَ فِي قَلْبِي أَنْ أُبْعَثَ وَ اللَّهُ بِالْكِتَابِ بَعَثْتُ وَ إِلَّا خَرَفْتُهُ فَفَعَلْتُ فَوْقَ فِي قَلْبِي أَنْ لَا أُبْعَثَ فَخَرَفْتُ الْكِتَابَ وَ خَرَجْتُ مِنَ الْمَدِينَةِ

He (the narrator) said, 'I wrote to him^{-asws}. I came to the Masjid based upon that I shall be praying two Cycles and seek Forgiveness of Allah^{-azwj} one hundred time. Then it occurred in my heart that I should either send the letter with someone or else I should tear it'. It occurred in my heart that I should not send it. So, I tore up the letter and went out from Al-Medina.

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ رَأَيْتُ رَسُولًا وَ مَعَهُ ثِيَابٌ فِي مَنَدِيلٍ يَتَخَلَّلُ الْقَطَارَ وَ يَسْأَلُ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْمُصَبِّحِيِّ حَتَّى انْتَهَى إِلَيَّ فَقَالَ مَوْلَاكَ بَعَثَ إِلَيْكَ بِهَذَا وَ إِذَا مُلَاءَتَانِ

While I was like that when I saw a messenger, and there was a cloth with him in a towel. He was mingling in the line and asking about Muhammad Bin Sahl Al-Qummi, until he ended up to me. He said, 'Your Master^{-asws} has sent this to you'. And there, these were two thin and soft pieces.

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ فَقَضَى اللَّهُ أَيَّ عَسَلْتُهُ حِينَ مَاتَ فَكَفَّنْتُهُ فِيهِمَا.

Ahmad Bin Muhammad said, 'Allah^{-azwj} Decreed that I wash him when he died, and I shrouded him in these".⁷⁰

14- يج، الخرائج و الجرائح سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ خَدِيدٍ قَالَ: خَرَجْتُ مَعَ جَمَاعَةٍ حُجَّاجًا فَفُطِعَ عَلَيْنَا الطَّرِيقُ فَلَمَّا دَخَلْتُ الْمَدِينَةَ لَقِيتُ أَبَا جَعْفَرِ ع فِي بَعْضِ الطَّرِيقِ فَأَتَيْتُهُ إِلَى الْمَنْزِلِ فَأَخْبَرْتُهُ بِالَّذِي أَصَابَنَا فَأَمَرَ لِي بِكِسْوَةٍ وَ أَعْطَانِي دَنَانِيرَ وَ قَالَ فَرَفَعَهَا عَلَيَّ أَصْحَابِكَ عَلَى قَدْرِ مَا ذَهَبَ

⁶⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 12

⁷⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 13

(The book) 'Al Kharaij Wa Al Jaraih' – Sahl Bin Ziyad, from Ibn Hadeed who said,

'I went out with a group as a pilgrim, and the road was cut upon us (by bandits). When I entered Al-Medina, I met Abu Ja'far^{-asws} in one of the streets. I went to him^{-asws} at the house and informed him^{-asws} with that which had afflicted us. He^{-asws} ordered with a garments for me and gave me Dinars and said: 'Distribute these upon your companions in accordance with what has gone'.

فَقَسَمْتُهَا بَيْنَهُمْ فَإِذَا هِيَ عَلَى قَدْرِ مَا ذَهَبَ مِنْهُمْ لَا أَقَلَّ وَلَا أَكْثَرَ.

I distributed these between them, and behold, these were upon a measurement of what had gone from them, neither less nor more".⁷¹

15- يج، الخرائج و الجرائح روى يحيى بن أبي عمران قال: دخل من أهل الربي جماعة من أصحابنا على أبي جعفر ع و فيهم رجل من الزيدية قالوا فسألنا عن مسائل فقال أبو جعفر لعلامة لحد بيد هذا الرجل فأخرجه فقال الزيدي أشهد أن لا إله إلا الله و أن محمداً رسول الله ص و أنك حجة الله.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Yahya Bin Abu Imran who said,

'A group of our companions from the people of Al-Rayy entered to see Abu Ja'far^{-asws}, and among them was a man from the Zaydites. They said, 'We (want) to ask questions'. Abu Ja'far^{-asws} said to his^{-asws} slave; 'Grab the hand of this man and expel him!' The Zaydite said, 'I testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and you^{-asws} are a Divine Authority of Allah^{-azwj}!'⁷²

16- يج، الخرائج و الجرائح روى أبو سليمان عن صالح بن داود البغدوي قال: لما توجه في استقبال المأمون إلى ناحية الشام أمر أبو جعفر ع أن يعقد ذنب دابته و ذلك في يوم صائف شديد الحر لا يوجد الماء فقال بعض من كان معه لا عهد له برؤوب الدواب فإن موضع عقد ذنب البرذون غير هذا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Suleyman, from Salih Bin Dawood Al Yaqouby who said,

'When I headed to receive Al-Mamoun to an area of Syria, Abu Ja'far^{-asws} instructed for tying up the tail of his^{-asws} animal, and that was during a summer's day of severe heat. The water could not be found. One of the ones with him said, 'There is no knowledge for him^{-asws} with riding the animals, for the place of tying the tail of a workhorse is other than this!'

قال فما مررنا إلا يسيراً حتى ضللتنا الطريق بمكان كذا و وقعنا في وحل كثير ففسد ثيابنا و ما معنا و لم يصبه شيء من ذلك.

He (the narrator) said, 'We had only passed on a little until we lost the way in such and such place, and we fell into a lot of mud. Our clothes were spoilt and he^{-asws} was not affected with anything from that".⁷³

⁷¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 14

⁷² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 15

⁷³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 16

17- بج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا جَعْفَرٍ ع قَالَ لَنَا يَوْمًا وَ نَحْنُ فِي ذَلِكَ الْوَجْهِ أَمَا إِنَّكُمْ سَتَضِلُّونَ الطَّرِيقَ بِمَكَانٍ كَذَا وَ تَجِدُونَهَا فِي مَكَانٍ كَذَا بَعْدَ مَا يَذْهَبُ مِنَ اللَّيْلِ كَذَا فَقُلْنَا مَا عَلِمَ هَذَا وَ لَا بَصَرَ لَهُ بِطَرِيقِ الشَّامِ فَكَانَ كَمَا قَالَ.

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Abu Ja'far^{-asws} said to us one day, and we were in that direction: 'As for you all, you will be losing the way in such, and such place and you will be finding it in such and such place when such and such from the night had gone by'. We said, 'There is no knowledge of this, nor can any road of Syria can be seen for it'. It happened just as he^{-asws} had said".⁷⁴

18- بج، الخرائج و الجرائح رُوِيَ عَنْ عِمْرَانَ بْنِ مُحَمَّدٍ قَالَ: دَفَعُ إِلَيَّ أَخِي دِرْعَهُ أَحْمَلُهَا إِلَى أَبِي جَعْفَرٍ ع مَعَ أَشْيَاءَ فَقَدِمْتُ بِهَا وَ نَسِيتُ الدِّرْعَ فَلَمَّا أَرَدْتُ أَنْ أُودِعَهُ قَالَ لِي أَحْمِلِ الدِّرْعَ وَ سَأَلْتَنِي وَالِدَتِي أَنْ أَسْأَلَهُ فَمِصًّا مِنْ ثِيَابِهِ فَسَأَلْتُهُ فَقَالَ لِي لَيْسَ بِمُحْتَاجٍ إِلَيْهِ-

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Imran Bin Muhammad who said,

'My brother handed his armour to me to carry it to Abu Ja'far^{-asws} along with things. I proceeded with these and forgot the armour. When I wanted to bid him^{-asws} farewell, he^{-asws} said to me: 'Carry the armour!' And my mother had asked me to ask him^{-asws} for a shirt from his^{-asws} clothes. I asked him^{-asws}. He^{-asws} said to me: 'She isn't needy to it'.

فَجَاءَنِي الْحَبِيرُ أَهَّأُ تُؤَقِّتُ قَبْلُ بَعْشَرِينَ يَوْمًا.

The news came to me that she had died twenty days before".⁷⁵

19- بج، الخرائج و الجرائح رُوِيَ عَنْ ابْنِ أَرْوَبَةَ [أَوْرَمَةَ] أَنَّهُ قَالَ: إِنَّ الْمُعْتَصِمَ دَعَا جَمَاعَةً مِنْ وُزَرَائِهِ فَقَالَ اشْهَدُوا لِي عَلَى مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى زُورًا وَ اكْتُبُوا أَنَّهُ أَرَادَ أَنْ يَخْرُجَ ثُمَّ دَعَاهُ فَقَالَ إِنَّكَ أَرَدْتَ أَنْ تَخْرُجَ عَلَيَّ فَقَالَ وَ اللَّهُ مَا فَعَلْتُ شَيْئًا مِنْ ذَلِكَ قَالَ إِنَّ فُلَانًا وَ فُلَانًا شَهِدُوا عَلَيْكَ فَأُخْضِرُوا فَقَالُوا نَعَمْ هَذِهِ الْكُتُبُ أَخَذْنَاهَا مِنْ بَعْضِ غِلْمَانِكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ibn Arouba (Awrama) having said

'Al-Mutasim (Abbasid caliph) called a group of his ministers. He said, 'Testify falsely for me upon Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}!' And they wrote that he^{-asws} intended to rebel. Then he summoned him^{-asws}. He said, 'You^{-asws} are intending to rebel against me!' He^{-asws} said: 'By Allah^{-azwj}! I^{-asws} have not done anything from that'. He said, 'So and so, and so and so have testified against you^{-asws}'. They were presented. They said, 'Yes, these are the letter we have seized from one of your^{-asws} slaves'.

قَالَ وَ كَانَ جَالِسًا فِي بَيْتِهِ فَرَفَعَ أَبُو جَعْفَرٍ ع يَدَهُ وَ قَالَ اللَّهُمَّ إِنْ كَانُوا كَذَبُوا عَلَيَّ فَخُذْهُمْ

He (the narrator) said, 'And he^{-asws} was seated in the reception. Abu Ja'far^{-asws} raised his^{-asws} hands and said: 'O Allah^{-azwj}! If they are lying upon me^{-asws}, then Seize them!'

⁷⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 17

⁷⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 18

قَالَ فَتَطْرَنَا إِلَى ذَلِكَ الْبُهْوِ كَيْفَ يَرْجُفُ وَ يَذْهَبُ وَ يَجِيءُ وَ كُلَّمَا قَامَ وَاحِدٌ وَقَعَ فَقَالَ الْمُعْتَصِمُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي تَائِبٌ مِمَّا قُلْتُ فَادْعُ رَبَّكَ أَنْ يُسَكِّنَهُ

He (the narrator) said, 'We looked at that reception how it shook and (people were) going and coming (as earth quake struck). And every time someone stood up, he fell. Al-Mutasim said, 'O son^{-asws} of Rasool-Allah^{-saww}! I am repentant from what I have said. Supplicate to your^{asws} Lord^{-azwj} to calm it!'

فَقَالَ اللَّهُمَّ سَكِّنْهُ إِنَّكَ تَعْلَمُ أَنَّهُمْ أَعْدَاؤُكَ وَ أَعْدَائِي فَسَكِّنْ.

He^{-asws} said: 'O Allah^{-azwj}! Calm it, You^{-azwj} Know they are Your^{-azwj} enemies and my^{-asws} enemies!' It settled".⁷⁶

20- بج، الخرائج و الجرائح كَتَبَ جَمَاعَةٌ مِنَ الْأَصْحَابِ رِقَاعاً فِي حَوَائِجٍ وَ كَتَبَ رَجُلٌ مِنَ الْوَاقِفَةِ رُقْعَةً وَ جَعَلَهَا بَيْنَ الرِّقَاعِ فَوَقَعَ الْجَوَابَ بِحِطِّهِ فِي الرِّقَاعِ إِلَّا رُقْعَةَ الْوَاقِفِيِّ لَمْ يُجِبْ فِيهَا بِشَيْءٍ.

(The book) 'Al Kharaij Wa Al Jaraih' –

'A group from the companions of notes wrote regarding the needs, and a man from the Waqifites (who believed in 7 Imams) wrote a note and made it to be between the notes. The answer(s) occurred in his^{-asws} handwriting regarding the notes, except the note of the Waqifite. He^{-asws} did not answer with anything regarding it".⁷⁷

21- بج، الخرائج و الجرائح عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ أَنَّهُ كَانَ مَعَ الرِّضَا ع بِمَكَّةَ قَبْلَ خُرُوجِهِ إِلَى خُرَاسَانَ قَالَ قُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَتَقَدَّمَ إِلَى الْمَدِينَةِ فَاصْتُبْ مَعِيَ كِتَاباً إِلَى أَبِي جَعْفَرٍ ع فَتَبَسَّمَ وَ كَتَبَ وَ صَرَّتْ إِلَى الْمَدِينَةِ وَ قَدْ كَانَ ذَهَبَ بَصْرِي

(The book) 'Al Kharaij Wa Al Jaraih' –

From Muhammad Bin Maymoun, he was with Al-Reza^{-asws} at Makkah before his^{-asws} going out to Khurasan. He said, 'I said to him^{-asws}, 'I want to proceed to Al-Medina, so write a letter with me to Abu Ja'far^{-asws}'. He^{-asws} smiled and wrote, and I came to Al-Medina, and my sight had gone.

فَأَخْرَجَ الْحَادِمُ أَبَا جَعْفَرٍ ع إِلَيْنَا فَحَمَلَهُ فِي الْمَهْدِ فَنَاقَلْتُهُ الْكِتَابَ فَقَالَ لِمُوقِيَ الْحَادِمِ فَضَّهُ وَ انْشَرَّهُ فَفَضَّهُ وَ نَشَرَّهُ بَيْنَ يَدَيْهِ فَتَطَرَّ فِيهِ ثُمَّ قَالَ لِي يَا مُحَمَّدُ مَا حَالُ بَصْرِكَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ اغْتَلَّتْ عَيْنَايَ فَذَهَبَ بَصْرِي كَمَا تَرَى

The servant of Abu Ja'far^{-asws} came out to us. He was carrying him^{-asws} in the cradle. I gave him the letter. He^{-asws} said to the standing servant: 'Open it and spread it'. He opened it and spread it in front of him^{-asws}. He^{-asws} looked into it, then said to me: 'O Muhammad! What is the state of your vision?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! My eyes have become ill, and my eyesight has gone, like what you^{-asws} can see'.

قَالَ فَمَدَّ يَدَهُ فَمَسَحَ بِهَا عَلَى عَيْنِي فَعَادَ إِلَيَّ بَصْرِي كَأَصَحِّ مَا كَانَ فَقَبَّلْتُ يَدَهُ وَ رَجَلَهُ وَ انْصَرَفْتُ مِنْ عِنْدِهِ وَ أَنَا بَصِيرٌ.

⁷⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 19

⁷⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 20

He (the narrator) said, 'He^{-asws} extended his^{-asws} hand and wiped with them upon my eyes, and my sight returned to me as healthy as could be. I kissed his^{-asws} hand and his^{-asws} leg, and I left from his^{-asws} presence, and I was a seeing one".⁷⁸

22- بيج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَكْرٍ بْنِ إِسْمَاعِيلَ قَالَ: ثَلُثُ لِأَبِي جَعْفَرِ بْنِ الرِّضَا ع إِنَّ لِي جَارِيَةً تَشْتَكِي مِنْ رِيحٍ بِهَا فَقَالَ اثْنِي بِهَا فَأَتَيْتُ بِهَا فَقَالَ مَا تَشْتَكِينَ يَا جَارِيَةُ قَالَتْ رِيحاً فِي رُكْبَتَيْ فَمَسَحَ يَدَهُ عَلَيَّ رُكْبَتَيْهَا مِنْ وَرَاءِ الثِّيَابِ فَخَرَجَتْ الْجَارِيَةُ مِنْ عِنْدِهِ وَ لَمْ تَشْتَكِ وَجَعاً بَعْدَ ذَلِكَ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Bakr Bin Ismail who said,

'I said to Abu Ja'far^{-asws} Bin Al-Reza^{-asws}, 'There is a slave girl of mine. She complains of wind (pain) with her'. He^{-asws} said: 'Come to me^{-asws} with her'. I came with her. He^{-asws} said: 'What is your complaint, O girl?' She said, 'Wind (pain) in my knees'. He^{-asws} wiped his^{-asws} hand upon her knees from behind the clothes, and the slave girl went out from his^{-asws} presence and she did not complain of any pain after that".⁷⁹

23- بيج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيِّ بْنِ جَرِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرِ بْنِ الرِّضَا ع جَالِساً وَ قَدْ ذَهَبَتْ شَاةٌ لِمَوْلَاةٍ لَهُ فَأَخَذُوا بَعْضَ الْجِيرَانِ يَجْرُوهُمْ إِلَيْهِ وَ يُقُولُونَ أَنْتُمْ سَرَقْتُمُ الشَّاةَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Jareer who said,

'I was seated in the presence of Abu Ja'far^{-asws} Bin Al-Reza^{-asws}, and a sheep of a slave girl of his^{-asws} had gone. They seized one of the neighbours dragging them to him^{-asws} and saying, 'You have stolen!'

فَقَالَ أَبُو جَعْفَرٍ ع وَبَلَّغْتُمْ خَلُوعاً عَنِ جِيرَانِنَا فَلَمْ يَسْرِقُوا شَاتِكُمْ الشَّاةَ فِي دَارِ فُلَانٍ فَأَذْبَهُوا فَأَخْرَجُوهَا مِنْ دَارِهِ

Abu Ja'far^{-asws} said: 'Woe be unto you all! Free our neighbours, for they have not stolen your sheep. The sheep is in the house of so and so. They went and extracted it from his house!'

فَخَرَجُوا فَوَجَدُوهَا فِي دَارِهِ وَ أَخَذُوا الرَّجُلَ وَ ضَرَبُوهُ وَ حَرَقُوا ثِيَابَهُ وَ هُوَ يُجْلِفُ أَنَّهُ لَمْ يَسْرِقْ هَذِهِ الشَّاةَ إِلَى أَنْ صَارُوا إِلَى أَبِي جَعْفَرٍ ع

They went out and found it in his house, and they seized the man and beat him, and they burnt his clothes, and he kept swearing he had not stolen this sheep, until they came to Abu Ja'far^{-asws}.

فَقَالَ وَجَحَكُمْ ظَلَمْتُمْ الرَّجُلَ فَإِنَّ الشَّاةَ دَخَلَتْ دَارَهُ وَ هُوَ لَا يَعْلَمُ بِهَا فَدَعَاهُ فَوَهَبَ لَهُ شَيْئاً بَدَلَ مَا حَرَقَ مِنْ ثِيَابِهِ وَ ضَرَبَهُ.

He^{-asws} said: 'Woe be unto you all! You have been unjust to the man, for the sheep had entered his house and he didn't know of it'. He^{-asws} called him and gifted the sheep to him in replacement of what had been burnt from his clothes and having been beaten up".⁸⁰

⁷⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 21

⁷⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 22

⁸⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 23

24- بج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ عُمَيْرِ بْنِ وَقِيدِ الرَّازِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرِ بْنِ الرِّضَا عَ وَ مَعِيَ أَخِي بِهِ بُهْرٌ شَدِيدٌ فَشَكَا إِلَيْهِ ذَلِكَ الْبُهْرَ فَقَالَ عَ عَافَاكَ اللهُ مِمَّا تَشْكُو فَخَرَجْنَا مِنْ عِنْدِهِ وَ قَدْ عُوِيَ فَمَا عَادَ إِلَيْهِ ذَلِكَ الْبُهْرُ إِلَى أَنْ مَاتَ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Umeyr Bin Waqid Al Razy who said,

'I entered to see Abu Ja'far^{-asws} Bin Al-Reza^{-asws} and with me was my brother having severe breathing difficulty with him. He complained of that breathing difficulty to him^{-asws}. He^{-asws} said: 'May Allah^{-azwj} Grant you good health from what you are complaining'. We went out from his^{-asws} presence, and he was healthy. That breathing difficulty did not return to him until he died"⁸¹.

قَالَ مُحَمَّدُ بْنُ عُمَيْرٍ وَ كَانَ يُصِيبُنِي وَجَعٌ فِي خَاصِرَتِي فِي كُلِّ أُسْبُوعٍ فَيَسْتَنْدُ ذَلِكَ الْوَجَعُ بِي أَيَّاماً وَ سَأَلْتُهُ أَنْ يَدْعُوَ لِي بِرِوَالِهِ عَنِّي فَقَالَ وَ أَنْتَ فَعَاكَ اللهُ فَمَا عَادَ إِلَيَّ هَذِهِ الْعَايَةِ.

Muhammad Bin Umeyr said,

'I was afflicted with pain in my loins every week, and that pain intensified with me for days, and I asked him^{-asws} if he^{-asws} could supplicate for me with its removal. He^{-asws} said: 'And you, Allah^{-azwj} has Granted you good health'. It did not return to this peak"⁸².

25- بج، الخرائج و الجرائح رُوِيَ عَنِ الْقَاسِمِ بْنِ الْمُحْسِنِ قَالَ: كُنْتُ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَمَرَّ بِي أَعْرَابِيٌّ ضَعِيفُ الْحَالِ فَسَأَلَنِي شَيْئاً فَرَحِمْتُهُ فَأَخْرَجْتُ لَهُ رَغِيماً فَنَاولْتُهُ إِيَّاهُ فَلَمَّا مَضَى عَنِّي هَبَّتْ رِيحٌ زُوبَعَةٌ فَدَهَبَتْ بِعِمَامَتِي مِنْ رَأْسِي فَلَمْ أَرَهَا كَيْفَ دَهَبَتْ وَ لَا أَيْنَ مَرَّتْ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Qasim Bin Muhsin who said,

'I was in what is between Makkah and Al-Medina. A Bedouin passed by me, being of weak state. He asked me for something. I pitied him and brought out a loaf of bread for him and gave it to him. When he went away from me, a whirlwind descended and blew away my turban from my head. I did not see how it had gone nor where it had flown to.

فَلَمَّا دَخَلْتُ الْمَدِينَةَ صِرْتُ إِلَى أَبِي جَعْفَرِ بْنِ الرِّضَا عَ فَقَالَ لِي يَا أَبَا الْقَاسِمِ دَهَبَتْ عِمَامَتُكَ فِي الطَّرِيقِ قُلْتُ نَعَمْ فَقَالَ يَا غُلَامُ أَخْرِجْ إِلَيْهِ عِمَامَتَهُ فَأَخْرَجْ إِلَيَّ عِمَامَتِي بَعَيْنَهَا قُلْتُ يَا ابْنَ رَسُولِ اللهِ كَيْفَ صَارَتْ إِلَيْكَ

When I entered Al-Medina, I came to Abu Ja'far Al-Reza^{-asws}. He^{-asws} said to me: 'O Abu Al-Qasim! Your turban went in the road?' I said, 'Yes'. He^{-asws} said: 'O slave! Bring out his turban to him!' He brought out to me my turban exactly. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! How did it come to be with you^{-asws}?'

قَالَ تَصَدَّقْتُ عَلَى أَعْرَابِيٍّ فَشَكَرَهُ اللهُ لَكَ فَردَّ إِلَيْكَ عِمَامَتَكَ وَ إِنَّ اللهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

⁸¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 24 a

⁸² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 24 b

He^{-asws} said: 'You gave in charity to a Bedouin. He thanked Allah^{-azwj} for you, and He^{-azwj} Returned your turban to you, and **surely Allah does not Waste the Recompense of the good doers [11:115]**'.⁸³

26- يج، الخرائج و الجرائح زوي عن محمد بن أورمة عن الحسين المكاربي قال: دخلت على أبي جعفر ببغداد و هو على ما كان من أمره فقلت في نفسي هذا الرجل لا يرجع إلى موطنه أبداً و ما أعرف مطعمه

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Awrama, from Al-Husayn Al Mukary who said,

'I entered to see Abu Ja'far^{-asws} at Baghdad, and he^{-asws} was upon what had happened from his^{-asws} matter. I said within myself, 'This man will not be returning to his^{-asws} homeland, ever, and I do not know (what) his^{-asws} meals would be'.

قال فأطرق رأسه ثم رفعه و قد اصفر لونه فقال يا حسين خبز شعير و ملح جريش في حرم رسول الله أحب إلي مما تراني فيها.

He (the narrator) said, 'He^{-asws} lowered his^{-asws} head, then raised it, and his^{-asws} colour had paled. He^{-asws} said: 'O Husayn! Barley bread and coarse salt in the Sanctuary of Rasool-Allah^{-saww} is more beloved to me than what you are seeing me^{-asws} to be in''.⁸⁴

27- يج، الخرائج و الجرائح زوي عن إسماعيل بن عباس الهاشمي قال: جئت إلى أبي جعفر ع يوم عيد فشكوت إليه ضيق المعاش فرقع المصلى و أخذ من التراب سبيكة من ذهب فأعطانيها فخرجتها بها إلى السوق فكانت ستة عشر مثقالاً.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ismail Bin Abbas Al Hashimy who said,

'I came to Abu Ja'far^{-asws} on the day of Eid. I complained to him^{-asws} of the constricted livelihood. He^{-asws} raised the prayer mat and took a gold nugget from the soil and gave it. I went out with it to the market, and it was sixteen ounces''.⁸⁵

28- يج، الخرائج و الجرائح حدث أبو عبد الله محمد بن سعيد النيسابوري متوجهاً إلى الحج عن أبي الصلت الهروي و كان خادماً للرضا ع قال: أصبح الرضا ع يوماً فقال لي ادخل هذه القبة التي فيها هارون فجنني بقبضة تراب من عند بائها و قبضة من يمينها و قبضة من صدرها و ليكن كل تراب منها على جدته

(The book) 'Al Kharaij Wa Al Jaraih' – Abu Abdullah Muhammad Bin Saeed Al Neshapuri narrated while heading to Hajj, from Abu Al-Salt Al Harwy,

'And he was a servant of Al-Reza^{-asws} who said, 'One day Al-Reza^{-asws} woke up in the morning and said to me: 'This dome in which is Haroun, come to be with a handful of soil from by its door, and a handful from its right-hand side and a handful from its left-hand side and a handful from its centre, and let each (portion of) soil be upon its limit'.

⁸³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 25

⁸⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 26

⁸⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 27

فَصَرَتْ إِلَيْهَا فَأَتَيْتُهُ بِذَلِكَ وَ جَعَلْتُهُ بَيْنَ يَدَيْهِ عَلَى مَنَدِيلٍ فَضَرَبَ بِيَدِهِ إِلَى تُرْبَةِ الْبَابِ فَقَالَ هَذَا مِنْ عِنْدِ الْبَابِ فَقُلْتُ نَعَمْ قَالَ عَدَا تَحْفَرُ لِي فِي هَذَا الْمَوْضِعِ فَتَخْرُجُ صَخْرَةٌ لَا حِيلَةَ فِيهَا

I went to it and came to him^{-asws} with that and made it to be in front of him^{-asws} upon a towel. He^{-asws} struck his^{-asws} hand to the soil of the door and he^{-asws} said: 'This is from by the door?' I said, 'Yes'. He^{-asws} said: 'They will dig for me in this place. A rock would emerge, there would be no mean (way) in it'.

ثُمَّ قَذَفَ بِهِ وَ أَحَذَّ تُرَابَ الْيَمْنَةِ وَ قَالَ هَذَا مِنْ يَمْنَتِهَا قُلْتُ نَعَمْ قَالَ ثُمَّ تَحْفَرُ لِي فِي هَذَا الْمَوْضِعِ فَتَخْرُجُ نَبْكَةٌ لَا حِيلَةَ فِيهَا

Then he^{-asws} threw it and grabbed the soil of the right-hand side, and said: 'This is from its right?' I said, 'Yes'. He^{-asws} said: 'They will dig for me in this place. A mound would emerge, there would be no means in it'.

ثُمَّ قَذَفَ بِهِ وَ أَحَذَّ تُرَابَ الْبَيْسَرَةِ وَ قَالَ ثُمَّ تَحْفَرُ لِي فِي هَذَا الْمَوْضِعِ فَتَخْرُجُ نَبْكَةٌ مِثْلَ الْأُولَى

Then he^{-asws} threw it and grabbed the soil of the left-hand side and said: 'Then they dig for me^{-asws} in this place. A mound would emerge similar to the first one'.

وَ قَذَفَ بِهِ وَ أَحَذَّ تُرَابَ الصَّدْرِ فَقَالَ هَذَا تُرَابٌ مِنَ الصَّدْرِ ثُمَّ تَحْفَرُ لِي فِي هَذَا الْمَوْضِعِ فَيَسْتَمِرُّ الْحَفْرُ إِلَى أَنْ يَبْلُغَ فَيُغْرَسَ مِنْ الْحَفْرِ فَضَعْ يَدَكَ عَلَى أَسْفَلِ الْقَبْرِ وَ تَكَلِّمْ بِهَذِهِ الْكَلِمَاتِ فَإِنَّهُ سَيَبْعُ الْمَاءِ حَتَّى يَمْتَلِئَ الْقَبْرُ فَتَظْهَرُ فِيهِ سُمَيْكَاتٌ صِغَارٌ فَإِذَا رَأَيْتَهَا فَفَقِّتْ لَهَا كِسْرَةً

And he^{-asws} threw it and grabbed the soil of the centre. He^{-asws} this is soil from the centre. Then they will dig for me^{-asws} in this place. The digging will continue until it is completed. When you are free from the digging, then place your hand on the lower end of the grave and speak with these phrases, for the water shall burst forth until it fills up the grave. Small fishes would appear in it. When you see these, break some crumbs for them.

فَإِذَا أَكَلَتْهَا خَرَجَتْ حُوتَةٌ كَبِيرَةٌ فَاتَّبَلَعَتْ تِلْكَ السُّمَيْكَاتِ كُلَّهَا ثُمَّ تَغِيْبُ فَإِذَا غَابَتْ ضَعْ يَدَكَ عَلَى الْمَاءِ وَ أَعِدْ تِلْكَ الْكَلِمَاتِ فَإِنَّ الْمَاءَ يَنْضُبُ كُلَّهُ وَ سَلِ الْمَأْمُونَ عَنِّي أَنْ يَحْضُرَ وَفَتْ الْحَفْرِ فَإِنَّهُ سَيَفْعَلُ لِي شَاهِدًا هَذَا حُكْمُهُ

When they have eaten these, a large fish would emerge and swallow up those fishes, all of them. Then it shall disappear. When it disappears, place your hand upon the water and repeat those phrases, and the water would sink, all of it, and ask Al-Mamoun about me^{-asws}, to be present at the time of digging, so he will witness all this'.

ثُمَّ قَالَ عِ السَّاعَةَ يَجِيءُ رَسُوْلُهُ فَاتَّبِعْنِي فَإِنْ قُمْتُ مِنْ عِنْدِهِ مَكْشُوفَ الرَّأْسِ فَكَلِّفْنِي بِمَا تَشَاءُ وَ إِنْ قُمْتُ مِنْ عِنْدِهِ مُعْطَى الرَّأْسِ فَلَا تُكَلِّمْنِي بِشَيْءٍ

Then he^{-asws} said: 'Just now his messenger will come (to summon me^{-asws}). Follow me^{-asws}. If I^{-asws} were to stand up to leave from his presence, being of uncovered head, then speak to me with whatever you so desire to, and if I^{-asws} were to stand to leave from his presence, covered of head, then do not speak to me^{-asws} with anything'.

قَالَ فَوَافَاهُ رَسُولُ الْمَأْمُونِ فَلَبَسَ الرِّضَا ع ثِيَابَهُ وَ خَرَجَ وَ تَبِعْتُهُ فَلَمَّا دَخَلَ عَلَى الْمَأْمُونِ وَتَبَّ إِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ أَجْلَسَهُ مَعَهُ عَلَى مَقْعَدِهِ وَ بَيْنَ يَدَيْهِ طَبَقٌ صَغِيرٌ فِيهِ عِنَبٌ فَأَخَذَ عُقُوداً قَدْ أَكَلَ مِنْهُ نَصْفَهُ وَ نَصْفُهُ بَاقٍ وَ قَدْ شَرَّبَهُ بِالسَّمِّ وَ قَالَ لِلرِّضَا ع حُلِّ إِلَيَّ هَذَا الْعُقُودُ وَ تَنَعَّصْتُ بِهِ أَنْ لَا تَأْكُلَ مِنْهُ فَأَسْأَلُكَ أَنْ تَأْكُلَ مِنْهُ

He (the narrator) said, 'The messenger of Al-Mamoun arrived. Al-Reza^{-asws} wore his^{-asws} clothes and went out, and I followed him^{-asws}. When he^{-asws} entered to see Al-Mamoun, he leapt towards him^{-asws}. He kissed between his^{-asws} eyes and seated him^{-asws} with him upon his seat. And in front of him was a small tray wherein were grapes. He grabbed a bunch he had eaten from half of it, and half of it had remained, and he had quenched it with the poison, and he said to Al-Reza^{-asws}, 'These grapes have been carried over to me' – and moaned with him^{-asws} if he^{-asws} were not to eat from it – 'So, I ask you^{-asws} to eat from it'.

قَالَ أَغْفِيكَ مِنْ ذَلِكَ قَالَ لَا وَ اللَّهُ فَإِنَّكَ تَسْرُبُنِي إِذَا أَكَلْتَ مِنْهُ

He^{-asws} said: 'Excuse me^{-asws} from that'. He said, 'No, by Allah^{-azwj}, for you^{-asws} will make me happy if you^{-asws} were to eat from it'.

قَالَ فَاسْتَعْمَاهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَ هُوَ يَسْأَلُهُ بِمُحَمَّدٍ وَ عَلِيٍّ أَنْ يَأْكُلَ مِنْهُ فَأَخَذَ مِنْهُ ثَلَاثَ حَبَّاتٍ وَ عَطَى رَأْسَهُ وَ نَحَضَ مِنْ عِنْدِهِ فَتَبِعْتُهُ وَ لَمْ أَكَلِمَهُ بِشَيْءٍ حَتَّى دَخَلَ مَنْزِلَهُ فَأَشَارَ لِي أَنْ أُغْلِقَ الْبَابَ فَعَلَّقْتُهُ وَ صَارَ إِلَى مَقْعَدٍ لَهُ فَنَامَ عَلَيْهِ وَ صِرْتُ أَنَا فِي وَسْطِ الدَّارِ

He (the narrator) said, 'He^{-asws} asked him to be excused three times, and he was asking him^{-asws} by Muhammad^{-saww}, and Ali^{-asws}, that he^{-asws} should eat from it. He^{-asws} took three seed from it and covered his^{-asws} head and got up from his presence. I followed him^{-asws} and did not speak to him^{-asws} with anything, until he^{-asws} entered his^{-asws} house. He^{-asws} indicated to me that I should lock the door. So I locked it, and he^{-asws} came to a seat of his^{-asws} and slept upon it, and I came to be in the middle of the room.

فَإِذَا غَلَّامٌ عَلَيْهِ وَفِرَّةٌ ظَنَنْتُهُ ابْنَ الرِّضَا ع وَ لَمْ أَكُنْ قَدْ رَأَيْتُهُ قَبْلَ ذَلِكَ فَقُلْتُ يَا سَيِّدِي الْبَابُ مُعَلَّقٌ فَمِنْ أَيْنَ دَخَلْتَ قَالَ لَا تَسْأَلُ عَمَّا لَا تَحْتَاجُ إِلَيْهِ وَ قَصَدَ إِلَى الرِّضَا ع

There was a boy upon it, available. I thought he^{-asws} was a son^{-asws} of Al-Reza^{-asws}, and I had not seen him^{-asws} before that. I said, 'O my Master^{-asws}! The door is locked, so from where did you^{-asws} enter?' He^{-asws} said: 'Do not ask about what you are not needy to', and he^{-asws} went to Al-Reza^{-asws}'.

فَلَمَّا بَصُرَ بِهِ الرِّضَا ع وَتَبَّ إِلَيْهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ جَلَسَا جَمِيعاً عَلَى الْمَقْعَدِ وَ مَدَّ الرِّضَا ع الرِّدَاءَ عَلَيْهِمَا فَتَنَاجَا جَمِيعاً بِمَا لَمْ أَعْلَمُهُ

When Al-Reza^{-asws} sighted him^{-asws}, he^{-asws} leapt to him^{-asws} and hugged him^{-asws} to his^{-asws} chest, and they^{-asws} both sat upon the seat, and Al-Reza^{-asws} extended the cloak upon them^{-asws}, and they^{-asws} both whispered to each other which what I do not know.

ثُمَّ امْتَدَّ الرِّضَا ع عَلَى الْمَقْعَدِ وَ عَطَاهُ مُحَمَّدٌ بِالرِّدَاءِ وَ صَارَ إِلَى وَسْطِ الدَّارِ وَ قَالَ يَا أَبَا الصُّلْتِ فَقُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ اللَّهُ أَجْرُكَ فِي الرِّضَا فَقَدْ مَضَى فَبَكَيْتُ

Then Al-Reza^{-asws} lied down upon the seat and Muhammad^{-asws} covered him^{-asws} with the cloak and came to the middle of the room and said: 'O Abu Al-Salt!' I said, 'At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'May Allah^{-azwj} Magnify your Recompense regarding Al-Reza^{-asws}, for he^{-asws} has passed away'. I cried.

قَالَ لَا تَبْكِ هَاتِ الْمُعْتَسِلَ وَالْمَاءَ لِتَأْخُذَ فِي جِهَازِهِ فَعُلْتُ يَا مَوْلَايَ الْمَاءَ حَاضِرٌ وَ لَكِنْ لَيْسَ فِي الدَّارِ مُعْتَسِلٌ إِلَّا أَنْ يُحْضَرَ مِنْ خَارِجِ الدَّارِ قَالَ بَلْ هُوَ فِي الْحِرَازَةِ فَدَخَلْتُهَا فَوَجَدْتُهَا وَ فِيهَا مُعْتَسِلٌ وَ لَمْ أَرَهُ قَبْلَ ذَلِكَ

He^{-asws} said: 'Do not cry. Give the washbasin and the water for us to take in his^{-asws} preparation'. I said, 'O my Master^{-asws}! The water is present, but there isn't any washbasin in the house except if it is presented from outside the room'. He^{-asws} said: 'But, it is in the cabinet. I entered it and looked and there was a washbasin in it, and I had not seen that before.

فَأْتَيْتُهُ بِهِ وَ بِالْمَاءِ قَالَ تَعَالَ حَتَّى نَحْمِلَ الرِّضَاعَ فَحَمَلْتَاهُ عَلَى الْمُعْتَسِلِ ثُمَّ قَالَ اعْزُبْ عَنِّي فَعَسَلَهُ وَ هُوَ وَحْدَهُ ثُمَّ قَالَ هَاتِ أَكْفَانَهُ وَ الْحُطُوطَ قُلْتُ لَمْ نُعِدْ لَهُ كَفَنًا قَالَ ذَلِكَ فِي الْحِرَازَةِ

I came to him^{-asws} with it and with the water. He^{-asws} said: 'Come, until we carry Al-Reza^{-asws}'. We carried him^{-asws} to the washbasin. Then he^{-asws} said: 'Withdraw away from me^{-asws}!' He^{-asws} washed him^{-asws}, and he^{-asws} was alone. Then he^{-asws} said: 'Give his^{-asws} shroud and the balm'. I said, 'I have not prepared a shroud for him^{-asws}'. He^{-asws} said: 'That is in the cabinet'.

فَدَخَلْتُهَا فَرَأَيْتُ فِي وَسْطِهَا أَكْفَانًا وَ حُطُوطًا لَمْ أَرَهُ قَبْلَ ذَلِكَ فَأْتَيْتُهُ بِهِ فَكَفَّمْتُهُ وَ حَنَطُهُ ثُمَّ قَالَ لِي هَاتِ التَّابُوتَ مِنَ الْحِرَازَةِ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَقُولَ مَا عِنْدَنَا تَابُوتٌ فَدَخَلْتُ الْحِرَازَةَ فَوَجَدْتُ بِهَا تَابُوتًا لَمْ أَرَهُ قَبْلَ ذَلِكَ

I entered it and saw a shroud in the middle of it and balm, I had not seen it before that. I came to him^{-asws} with it. He^{-asws} enshrouded him^{-asws} and embalmed him^{-asws}. Then he^{-asws} said to me: 'Give the coffin from the cabinet'. I was too embarrassed from him^{-asws} to be saying that there is no coffin in our possession. I entered the cabinet and found a coffin at it, I had not seen it before that.

فَأْتَيْتُهُ بِهِ فَجَعَلَهُ فِيهِ فَقَالَ تَعَالَ حَتَّى نُصَلِّيَ عَلَيْهِ وَ صَلَّى بِهِ وَ عَزَبَتِ الشَّمْسُ وَ كَانَ وَقْتُ صَلَاةِ الْمَغْرِبِ فَصَلَّى بِي الْمَغْرِبَ وَ الْعِشَاءَ وَ جَلَسْنَا نَتَحَدَّثُ

I came to him^{-asws} with it, and he^{-asws} made him^{-asws} to be in it. He^{-asws} said: 'Come, until we pray Salat upon him^{-asws}'. And I prayed Salat with him^{-asws}, and the sun set, and it was the time for the Maghrib Salat. He^{-asws} prayed the Maghrib Salat with me, and Al-Isha, and we sat down discussing.

فَأَنْفَتِحَ السَّقْفُ وَ رُفِعَ التَّابُوتُ فَعُلْتُ يَا مَوْلَايَ لِيَطَّالِبِنِي الْمَأْمُونُ بِهِ فَمَا تَكُونُ جِيبِي فَقَالَ لَا عَلَيْكَ سَيَعُودُ إِلَى مَوْضِعِهِ فَمَا مِنْ نَبِيٍّ يَمُوتُ فِي مَغْرِبِ الْأَرْضِ وَ لَا يَمُوتُ وَصِيٍّ مِنْ أَوْصِيَائِهِ فِي مَشْرِقِهَا إِلَّا جَمَعَ اللَّهُ بَيْنَهُمَا قَبْلَ أَنْ يُدْفَنَ

The roof split and the coffin rose. I said, 'O my Master^{-asws}! Al-Mamoun would be seeking me with it, so what would my excuse be?' He^{-asws} said: 'It is not upon you. It shall be returning to its place. There is one from a Prophet^{-as} dying in the west of the earth nor a successor^{-as} from his^{-as} successors^{-as} dying in its east, except Allah^{-azwj} would Gather between the two before he^{-as} is buried'.

فَلَمَّا مَضَى مِنَ اللَّيْلِ نِصْفُهُ أَوْ أَكْثَرُ إِذَا التَّابُوثُ رَجَعَ مِنَ السُّفْفِ حَتَّى اسْتَقَرَّ مَكَانَهُ فَلَمَّا صَلَّى الْفَجْرَ قَالَ افْتَحِ بَابَ الدَّارِ فَإِنَّ هَذَا الطَّاعِيَ بِحَيْثُكَ
السَّاعَةَ فَعَرَّفَهُ أَنَّ الرِّضَا ع قَدْ فُرِّغَ مِنْ جَهَازِهِ

When there had passed from the night, half of it, or more, when the coffin returned from the roof until it settled in its place. When we had prayed the Fajr Salat, he^{-asws} said: 'Open the door of the room, for this tyrant is coming to you right now'. Let him know that Al-Reza^{-asws} is free from his^{-asws} preparation'.

قَالَ فَمَضَيْتُ نَحْوَ الْبَابِ فَالْتَقَيْتُ فَلَمْ أَرَهُ يَدْخُلُ مِنْ بَابٍ وَ لَمْ يَخْرُجْ مِنْ بَابٍ فَإِذَا الْمَأْمُونُ قَدْ وَاقَى فَلَمَّا رَأَيْتِي قَالَ مَا فَعَلَ الرِّضَا قُلْتُ عَظَّمَ اللَّهُ أَجْرَكَ

He (the narrator) said, 'I went towards the door. I turned around and did not see anyone enter from any door or exit from any door, and there was Al-Mamoun having arrived. When he saw me, he said, 'What happened with Al-Reza^{-asws}'. I said, 'May Allah^{-azwj} Magnify your Recompense'.

فَنَزَلَ وَ حَرَقَ ثِيَابَهُ وَ سَفَى الثُّرَابَ عَلَى رَأْسِهِ وَ بَكَى طَوِيلًا ثُمَّ قَالَ خُدُّوا فِي جَهَازِهِ فَقُلْتُ قَدْ فُرِّغَ مِنْهُ قَالَ وَ مَنْ فَعَلَ بِهِ ذَلِكَ قُلْتُ غُلَامٌ وَافَاهُ لَمْ أَعْرِفُهُ
إِلَّا أَنِّي ظَنَنْتُهُ ابْنَ الرِّضَا ع

He descended and tore his clothes and poured the soil upon his head and cried for a long time. Then he said, 'Take in his^{-asws} preparation!' I said, 'He^{-asws} is free from it'. He said, 'And who did that with him^{-asws}?'. I said, 'A boy arrived to him^{-asws}, I do not know him^{-asws} except I thinking it was the son^{-asws} of Al-Reza^{-asws}'.

قَالَ فَاخْفِرُوا لَهُ فِي الْقُبَّةِ قُلْتُ فَإِنَّهُ سَأَلَكَ أَنْ تَحْضُرَ مَوْضِعَ دَفْنِهِ قَالَ نَعَمْ فَأَخَضَرُوا كُرْسِيًّا وَ جَلَسَ عَلَيْهِ وَ أَمَرَ أَنْ يُحْفَرُوا لَهُ عِنْدَ الْبَابِ فَخَرَجَتِ الصَّخْرَةُ
فَأَمَرَ بِالْحَفْرِ فِي يَمْنَةِ الْقُبَّةِ فَخَرَجَتِ النَّبْكَةُ ثُمَّ أَمَرَ بِذَلِكَ فِي يَسْرِيهَا فَبَرَزَتِ النَّبْكَةُ الْأُخْرَى وَ أَمَرَ بِالْحَفْرِ فِي الصَّدْرِ فَاسْتَمَرَ الْحَفْرُ

He said, 'Dig for him in the dome!' I said, 'He^{-asws} asked that you be present at the place of his^{-asws} burial'. He said, 'Yes'. They presented a chair and he sat upon it, and he ordered that they dig for him^{-asws} at the door. A rock emerged. So, he ordered with digging in the right-hand side of the dome. A mound emerged. Then he ordered with that in its left-hand side. Another mound appeared. And he ordered with digging in the centre, and the digging continued.

فَلَمَّا فَرَعْتُ مِنْهُ وَضَعْتُ يَدِي إِلَى أَسْفَلِ الْقَبْرِ وَ تَكَلَّمْتُ بِالْكَلِمَاتِ فَتَبَعَ الْمَاءُ وَ ظَهَرَتِ السُّمَيْكَاتُ فَفَتَتْ لَهَا كِسْرَةً فَأَكَلَتْ ثُمَّ ظَهَرَتِ السَّمَكَةُ الْكَبِيرَةُ
فَابْتَلَعَتْهَا كُلَّهَا وَ غَابَتْ فَوْضَعْتُ يَدِي عَلَى الْمَاءِ وَ أَعَدْتُ الْكَلِمَاتِ فَنَضَبَ الْمَاءُ كُلَّهُ وَ انْتَبَهَتِ الْكَلِمَاتُ مِنْ صَدْرِي مِنْ سَاعَتِي فَلَمْ أَذْكَرْ مِنْهَا حَرْفًا
وَاحِدًا

When he was free from it, I placed my hand to the lower end of the grave and spoke with the phrases. The water burst forth and the fishes appeared. I broke the crumbs for them. Then the large fish appeared and swallowed up all of them, and it disappeared. I place my hand upon the water and repeated the phrases. The water sank, all of it, the phrases were removed from my chest from my very moment, and I could not remember a single letter from it.

فَقَالَ الْمَأْمُونُ يَا أَبَا الصَّلْتِ الرِّضَا ع أَمَرَكَ بِهَذَا قُلْتُ نَعَمْ قَالَ مَا زَالَ الرِّضَا ع يُرِينَا الْعَجَائِبَ فِي حَيَاتِهِ ثُمَّ أَرَانَاهَا بَعْدَ وَفَاتِهِ

Al-Mamoun said, 'O Abu Al-Salt! Al-Reza^{-asws} instructed you with this?' I said, 'Yes'. He said, 'Al-Reza^{-asws} had not ceased to show us wonders during his lifetime, then he^{-asws} shows us these after his^{-asws} expiry'.

فَقَالَ لوزِيرِهِ مَا هَذَا قَالَ أَهْمْتُ أَنَّهُ ضَرَبَ لَكُمْ مَثَلًا بِأَنَّكُمْ تُتَعَوَّنُونَ فِي الدُّنْيَا قَلِيلًا مِثْلَ هَذِهِ السُّمَيْكَاتِ ثُمَّ يُخْرَجُ وَاحِدٌ مِنْهُمْ فَيَهْلِكُكُمْ

He said to his ministers, 'What is this?' He said, 'He^{-asws} has struck an example for you all that you will be enjoying in the world a little, like these (small) fishes. The one of them would emerge and destroy you all'.

فَلَمَّا دُفِنَ ع قَالَ لِي الْمَأْمُونُ عَلَّمَنِي الْكَلِمَاتِ فُلْتُ قَدْ وَ اللَّهِ انْتَرَعْتَ مِنْ قَلْبِي فَمَا أَدُكُرُ مِنْهَا كَلِمَةً وَاحِدَةً حَرْفًا وَ بِاللَّهِ لَقَدْ صَدَقْتُهُ فَلَمْ يُصَدِّقْنِي وَ تَوَعَّدَنِي الْقَتْلَ إِنْ لَمْ أَعْلَمَهُ بِأَبَاهَا وَ أَمَرَ بِي إِلَى الْحَبْسِ

When he^{-asws} was buried, Al-Mamoun said to me, 'Teach me the phrases'. I said, 'By Allah^{-azwj}, these have been removed from my heart, and I do not remember a single phrase from it, and by Allah^{-azwj}, you have ratified him^{-asws}'. But he did not ratify me and threatened me of the killing if I do not teach him these (phrases), and he ordered with me to the prison.

فَكَانَ فِي كُلِّ يَوْمٍ يَدْعُونِي إِلَى الْقَتْلِ أَوْ أَعْلَمَهُ ذَلِكَ فَأَخْلِفْتُ لَهُ مَرَّةً بَعْدَ أُخْرَى كَذَلِكَ سَنَةً فَضَاقَ صَدْرِي فَعُثِمْتُ لَيْلَةً جُمُعَةٍ فَاعْتَسَلْتُ وَ أَخْبَيْتُهَا رَاكِعًا وَ سَاجِدًا وَ نَاكِيًا وَ مُتَضَرِّعًا إِلَى اللَّهِ فِي خَلَاصِي

He used to summon me every day to the killing, or I should teach him that. I kept swearing to him time after another. It was like that for a year, so my chest was constricted. I stood during the night of Friday and washed and stayed awake in performing ruk'u and Sajdah and crying and beseeching to Allah^{-azwj} regarding my being finished off (from the prison).

فَلَمَّا صَلَّيْتُ الْفَجْرَ إِذَا أَبُو جَعْفَرِ بْنِ الرِّضَا ع قَدْ دَخَلَ إِلَيَّ وَ قَالَ يَا أَبَا الصَّلْتِ قَدْ ضَاقَ صَدْرُكَ فُلْتُ إِي وَ اللَّهِ يَا مَوْلَايَ قَالَ أَمَا لَوْ فَعَلْتَ قَبْلَ هَذَا مَا فَعَلْتَهُ اللَّيْلَةَ لَكَانَ اللَّهُ قَدْ خَلَّصَكَ كَمَا يُخَلِّصُكَ السَّاعَةَ

When I had prayed the Fajr Salat when Abu Ja'far^{-asws} Bin Al-Reza^{-asws} entered to see me, and he^{-asws} said: 'O Abu Al-Salt! Your chest is constricted?' I said, 'Yes, by Allah^{-azwj}, O my Master^{-asws}!' He^{-asws} said: 'Had you done this before, what you have done tonight, Allah^{-azwj} would have Finished you off (from the prison) like what He^{-azwj} is Finishing you off (from the prison) now'.

ثُمَّ قَالَ قُمْ فُلْتُ إِلَى أَيْنَ وَ الْمُحْرَسُ عَلَى بَابِ السِّجْنِ وَ الْمَشَاعِلُ بَيْنَ أَيْدِيهِمْ قَالَ قُمْ فَأَيْدِيهِمْ لَا يَرَوْنَكَ وَ لَا تَلْتَقِي مَعَهُمْ بَعْدَ يَوْمِكَ

Then he^{-asws} said: 'Arise!' I said, 'To where, and the guards are at the door of the prison and the torches are in their hands?' He^{-asws} said: 'Arise, for they will not be seeing you nor will you be meeting with them after your day (today)'.

فَأَخَذَ يَبْدِي وَ أَخْرَجَنِي مِنْ بَيْنِهِمْ وَ هُمْ فُعُودٌ يَتَحَدَّثُونَ وَ الْمَشَاعِلُ بَيْنَهُمْ فَلَمْ يَرُونَا فَلَمَّا صِرْنَا خَارِجَ السِّجْنِ قَالَ أَيُّ الْبِلَادِ تُرِيدُ فُلْتُ مَنْزِلِي بِحِرَاءَةَ قَالَ أُنْزِحْ رِدَائِكَ عَلَيَّ وَ جِهَكَ وَ أَخَذَ يَبْدِي

He^{-asws} held my hand and took me out from between them, and they were sitting discussing, and the torches were between them, but they could not see us. When we came to be outside the prison, he^{-asws} said: 'Which city do you intend?' I said, 'My house is at Herat'. He^{-asws} said: 'Place your cloak upon your face and hold my^{-asws} hand'.

فَطَنَنْتُ أَنَّهُ حَوْلِي عَنْ مَنِّيهِ إِلَى يَسْرَتِهِ ثُمَّ قَالَ لِي أَكْشِفْ فَكَشَفْتُهُ فَلَمْ أَرَهُ فَإِذَا أَنَا عَلَى بَابِ مَنَزِلِي فَدَخَلْتُهُ فَلَمْ أَلْتَقِ مَعَ الْمَأْمُونِ وَلَا مَعَ أَحَدٍ مِنْ أَصْحَابِهِ إِلَى هَذِهِ الْعَايَةِ.

I thought he^{-asws} transferred me from his^{-asws} right to his^{-asws} left, then he^{-asws} said to me: 'Uncover it!' I could not see him^{-asws} and behold, I was at the door of my house. I entered it. I have not met Al-Mamoun, nor with anyone from his companions up to this time".⁸⁶

29- يج، الخرائج و الجرائح رُوِيَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ: كُنْتُ بِالْمَدِينَةِ بِالصِّرِيَا فِي الْمَشْرَبَةِ مَعَ أَبِي جَعْفَرٍ ع فَقَامَ وَ قَالَ لَا تَبْرُحْ فَمَلْتُ فِي نَفْسِي كُنْتُ أَرَدْتُ أَنْ أَسْأَلَ أَبَا الْحَسَنِ الرِّضَا ع فَمِيصاً مِنْ ثِيَابِهِ فَلَمْ أَفْعَلْ فَإِذَا عَادَ إِلَيَّ أَبُو جَعْفَرٍ ع فَاسْأَلَهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al-Hassan Bin Ali Al Washa who said,

'I was in Al-Medina at Al-Siriya in the (water) drinking place with Abu Ja'far^{-asws}. He^{-asws} stood up and said: 'Do not depart!' I said within myself, 'I wanted to ask Abu Al-Hassan^{-asws} for a shirt from his^{-asws} clothes, and I did not do so. When Abu Ja'far^{-asws} returns to me, I shall ask him^{-asws}'.

فَأَرْسَلَنِي مِنْ قَبْلِ أَنْ أَسْأَلَهُ وَ مِنْ قَبْلِ أَنْ يَعُودَ إِلَيَّ وَ أَنَا فِي الْمَشْرَبَةِ بِمِيصٍ وَ قَالَ الرَّسُولُ يَقُولُ لَكَ هَذَا مِنْ ثِيَابِ أَبِي الْحَسَنِ الَّتِي كَانَ يُصَلِّي فِيهَا.

He^{-asws} sent to me a shirt from before I could ask him^{-asws}, and from before he^{-asws} had returned to me, and I was in the (water) drinking place, and the messenger said, 'He^{-asws} says to you; 'This is from the clothes of Abu Al-Hassan^{-asws} which he^{-asws} used to pray Salat in".⁸⁷

30- يج، الخرائج و الجرائح رُوِيَ عَنِ ابْنِ أَوْرَمَةَ قَالَ: حَمَلَتْ امْرَأَةٌ مَعِيَ شَيْئاً مِنْ حُلِيِّ وَ شَيْئاً مِنْ دَرَاهِمٍ وَ شَيْئاً مِنْ ثِيَابٍ فَتَوَهَّمْتُ أَنَّ ذَلِكَ كُلُّهُ لَهَا وَ لَمْ أَحْطُ عَلَيْهِمْ أَنَّ ذَلِكَ لِغَيْرِهَا فِيهِ شَيْءٌ فَحَمَلْتُ إِلَى الْمَدِينَةِ مَعَ بَضَاعَاتٍ لِأَصْحَابِنَا فَوَجَّهْتُ ذَلِكَ كُلُّهُ إِلَيْهِ وَ كَتَبْتُ فِي الْكِتَابِ أَيُّ قَدْ بَعَثْتُ إِلَيْكَ مِنْ قَبْلِ فُلَانَةَ بِكَذَا وَ مِنْ قَبْلِ فُلَانٍ وَ فُلَانٍ بِكَذَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ibn Awrama who said,

'A woman with me carried something from the jewellery, and something from the Dirhams, and something from the garments. She imagined that all of it was for her, and I did not ask her if there was something in it for someone else. I carried to Al-Medina with some merchandise for our companions. I diverted that, all of it to him, and wrote in the letter, 'I am sending to you from the direction of so and so woman with such and such, and from the direction of so and so man with such and such'.

فَخَرَجَ فِي التَّوْقِيعِ قَدْ وَصَلَ مَا بَعَثْتُ مِنْ قَبْلِ فُلَانٍ وَ فُلَانٍ وَ مِنْ قَبْلِ الْمَرْأَتَيْنِ تَقَبَّلَ اللَّهُ مِنْكَ وَ رَضِيَ اللَّهُ عَنْكَ وَ جَعَلَكَ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ

⁸⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 28

⁸⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 29

There came out in a letter, 'There has arrived what you had sent from the direction of so and so man, and from the direction of the two women. May Allah^{-azwj} Accept from you and may Allah^{-azwj} be Pleased with you and Make you to be with us^{-asws} in the world and the Hereafter'.

فَلَمَّا سَمِعْتُ ذِكْرَ الْمَرْأَتَيْنِ شَكَّكْتُ فِي الْكِتَابِ أَنَّهُ عَزَبَ كِتَابِهِ وَ أَنَّهُ قَدْ عَمِلَ عَلَيَّ دُونَهُ لِأَيِّ كُنْتُ فِي نَفْسِي عَلَى يَقِينٍ أَنَّ الَّذِي دَفَعْتُ إِلَيَّ الْمَرْأَةُ كَانَ كُفْلَهُ لَهَا وَ هِيَ مَرْأَةٌ وَاحِدَةٌ فَلَمَّا رَأَيْتُ امْرَأَتَيْنِ أَهَمُّنْتُ مُوَصِّلَ كِتَابِي

When I heard the mention of the two women, I doubted in the letter that it might be other than his^{-asws} letter, and he^{-asws} had worked upon me besides it, because I was in certainty within myself that which the woman had handed to me, all of it was hers and she is one woman. When I saw (written) 'two women', I accused the carrier of my letter.

فَلَمَّا انْصَرَفْتُ إِلَى الْبِلَادِ جَاءَتْنِي الْمَرْأَةُ فَقَالَتْ هَلْ أَوْصَلْتَ بِضَاعِي فَقُلْتُ نَعَمْ قَالَتْ وَ بِضَاعَةَ فُلَانَةَ قُلْتُ هَلْ كَانَ فِيهَا لِعَبْرِكَ شَيْءٌ قَالَتْ نَعَمْ كَانَ لِي فِيهَا كَذَا وَ لِأَخِي فُلَانَةَ كَذَا قُلْتُ بَلَى أَوْصَلْتُ.

When I left to go to the city, the woman came to me. She said, 'Did you deliver my goods?' I said, 'Yes'. She said, 'And the goods of so and so woman?' I said, 'Was there something in it of someone else?' She said, 'Yes. For me in it was such and such, and for my so and so sister was such and such'. I said, 'Yes, I have delivered'⁸⁸.

31- بج، الخراج و الجرائع روى بكر بن صالح عن محمد بن فضال الصيرفي قال: كتبت إلى أبي جعفر ع كتاباً و في آخره هل عندك سلاح رسول الله ص و نسيت أن أبعث بالكتاب فكتب إلي بخواجه و في آخر كتابه عندي سلاح رسول الله ص و هو فينا بمنزلة التائب في بني إسرائيل يدور معنا حيث دُزنا و هو مع كل إمام

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Bakr Bin Salih, from Muhammad Bin Fuzeyl Al Sayrafi who said,

'I wrote a letter to Abu Ja'far^{-asws} and in its end, 'Is the weapon of Rasool-Allah^{-saww} in your^{-asws} possession?' And I forgot to send the letter. He^{-asws} wrote to me with the needs and at the end of his^{-asws} letter: 'In my^{-asws} possession is the weapon of Rasool-Allah^{-saww}, and among us^{-asws} it is at the status of the box among the children of Israel, rotating with us^{-asws} wherever we^{-asws} rotate, and it is with every Imam^{-asws}'.

وَ كُنْتُ بِمَكَّةَ فَأُضْمِرْتُ فِي نَفْسِي شَيْئاً لَا يَعْلَمُهُ إِلَّا اللَّهُ فَلَمَّا صِرْتُ إِلَى الْمَدِينَةِ وَ دَخَلْتُ عَلَيْهِ نَظَرُ إِلَيَّ فَقَالَ اسْتَغْفِرِ اللَّهَ لِمَا أُضْمِرْتُ وَ لَا تُعَدُّ

And I was at Makkah, and I harboured something within myself, no one knows except Allah^{-azwj}. When I came to Al-Medina and entered to see him^{-asws}, he^{-asws} looked at me. He^{-asws} said: 'Seek Forgiveness of Allah^{-azwj} due to what you have harboured, and do not repeat!'

قَالَ بَكَرٌ فَقُلْتُ لِمُحَمَّدٍ أَيُّ شَيْءٍ هَذَا قَالَ لَا أَخْبِرُ بِهِ أَحَدًا قَالَ وَ حَرَجَ بِإِحْدَى رِجْلِي الْعَرِيقُ الْمَدِينِي وَ قَدْ قَالَ لِي قَبْلَ أَنْ حَرَجَ الْعَرِيقُ فِي رِجْلِي وَ قَدْ عَاهَدْتُهُ فَكَانَ آخِرُ مَا قَالَ إِنَّهُ سَتُصِيبُ وَجَعاً فَاصْبِرْ فَأَيُّمَا رَجُلٍ مِنْ شِبَعَيْنَا اشْتَكَى فَصَبَرَ وَ احْتَسَبَ كَتَبَ اللَّهُ لَهُ أَجْرَ أَلْفِ شَهِيدٍ

Bakr said, 'I said to Muhammad, 'Which this is this?' He said, 'I shall not inform anyone with it'. He said, 'And oozing emerged with one of my legs, and he^{-asws} had said to me before that

⁸⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 30

the oozing would be emerging in one of my legs, and I had committed to it. The last of what he^{-asws} had said was: ‘You will be afflicted with pain, so be patient, for whichever man from our^{-asws} has a health complaint, and he observes patience and anticipates, Allah^{-azwj} Writes for him a Recompense of a thousand martyrs’.

فَلَمَّا صِرْتُ فِي بَطْنٍ مَرَّ ضَرْبَ عَلَيَّ رِجْلِي وَ خَرَجَ بِي الْعِزُّ فَمَا زِلْتُ شَاكِيًا أَشْهُرًا وَ حَجَجْتُ فِي السَّنَةِ الثَّانِيَةِ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ اللَّهُ فِدَاكَ عَوْدُ رِجْلِي وَ أَخْبَرْتُهُ أَنَّ هَذِهِ الَّتِي تُوجِعُنِي

When I came to be in Batan Marra, I got hit upon my leg and the oozing emerged with me. I did not cease to complain for m others. And I performed Hajj in the second year, so I entered to see him^{-asws}. I said, ‘May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! Seek Refuge for my leg’, and I informed him^{-asws} that this is which is paining me.

فَقَالَ لَا بَأْسَ عَلَيَّ هَذِهِ أَرَبِي رِجْلَكَ الْأُخْرَى الصَّحِيحَةَ فَبَسَطْتُهَا بَيْنَ يَدَيْهِ وَ عَوَّدَهَا فَلَمَّا قُئْتُ مِنْ عِنْدِهِ خَرَجَ فِي الرَّجْلِ الصَّحِيحَةَ فَرَجَعْتُ إِلَى نَفْسِي فَعَلِمْتُ أَنَّهُ عَوَّدَهَا قَبْلَ مِنَ الْوَجَعِ فَعَاقَبَنِي اللَّهُ مِنْ بَعْدُ.

He said, ‘There is no problem upon this. Show me your other leg, the healthy one’. I extended it in front of him^{-asws}, and he^{-asws} sought Refuge for it. When I stood up from his^{-asws} presence, I came out in the healthy leg. I retracted to myself, and I knew that he^{-asws} had sought Refuge for it before from the pain, and Allah^{-azwj} Granted me well-being from afterwards”⁸⁹.

32- شا، الإرشاد ابن فُولُوَيْهِ عَنِ الْكُلَيْبِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْهَاشِمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ صَبِيحَةَ عُرْسِهِ بَيْنَتِ الْمَأْمُونِ وَ كُنْتُ تَنَاوَلْتُ مِنْ أَوَّلِ اللَّيْلِ دَوَاءً فَأَوَّلُ مَنْ دَخَلَ فِي صَبِيحَتِهِ أَنَا وَ قَدْ أَصَابَنِي الْعَطَشُ وَ كَرِهْتُ أَنْ أَدْعُو بِالْمَاءِ

(The book) ‘Al Irshad’ – Ibn Qawlawayya, from Al Kulayni, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Hamza, from Muhammad Bin Ali Al Hashimy who said,

‘I entered to see Abu Ja’far^{-asws} in the morning of his^{-asws} wedding to the daughter of Al-Mamoun, and I had been taking the medication from the beginning of the night. The first one to enter during his^{-asws} morning was me, and the thirst had afflicted me, and I disliked to call for the water.

فَنظَرَ أَبُو جَعْفَرٍ عَ فِي وَجْهِِي وَ قَالَ أَرَاكَ عَطْشَانًا قُلْتُ أَجَلُ قَالَ يَا غُلَامُ اسْقِنَا مَاءً فَقُلْتُ فِي نَفْسِي السَّاعَةَ يَأْتُونَهُ بِمَاءٍ مَسْمُومٍ وَ اعْتَمَمْتُ لِذَلِكَ

Abu Ja’far^{-asws} looked in my face and said: ‘I^{-asws} see you as being thirsty’. I said, ‘Yes’. He^{-asws} said: ‘O slave! Quench us some water!’ I said within myself, ‘Right now they would be coming to him^{-asws} with poisoned water’, and I was saddened at that.

فَأَقْبَلَ الْغُلَامُ وَ مَعَهُ الْمَاءُ فَتَبَسَّمَ فِي وَجْهِِي ثُمَّ قَالَ يَا غُلَامُ نَاوِلْنِي الْمَاءَ فَتَنَاوَلُ وَ شَرِبْتُ ثُمَّ نَاوَلَنِي وَ أَطْلُتُ عِنْدَهُ وَ عَطِشْتُ فَدَعَا بِالْمَاءِ فَفَعَلَ كَمَا فَعَلَ بِالْمَرَّةِ الْأُولَى فَشَرِبْتُ ثُمَّ نَاوَلَنِي وَ تَبَسَّمَ.

⁸⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 31

The slave came, and with him was the water. He^{-asws} smiled in my face, then said: 'O slave! Give me^{-asws} the water!' He gave and he^{-asws} drank. Then he^{-asws} gave me and I drank. And I was long in his^{-asws} presence, and I became thirsty, so he^{-asws} called for the water. He^{-asws} did like what he^{-asws} had done the first time. He^{-asws} drank, then gave me, and smiled".⁹⁰

قَالَ مُحَمَّدُ بْنُ حَزْرَةَ قَالَ لِي مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ وَاللَّهِ إِنِّي أَطُلُّ أَنَّ أَبَا جَعْفَرٍ ع يَعْلَمُ مَا فِي النُّفُوسِ كَمَا تَقُولُ الرَّافِضَةُ.

Muhammad Bin Hamza said, 'Muhammad Bin Ali Al Hashimy said to me,

'By Allah^{-azwj}! I think that Abu Ja'far^{-asws} does know what is in the souls, just as the Rafizites are saying".⁹¹

33- عم، إعلام الوری شا، الإرشاد ابنُ قُولُوِيهِ عَنِ الْكُلَيْبِيِّ عَنِ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ وَ عُمَرَ بْنِ عُثْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْمُطَرِّبِيِّ قَالَ: مَضَى أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع وَ لِي عَلَيْهِ أَرْبَعَةُ آلَافِ دِرْهَمٍ لَمْ يَكُنْ يَعْرِفُهَا غَيْرِي وَ عَيْرُهُ

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Al Hajjal, and Umar Bin Usman, from a man from the people of Al-Medina, from Al Mutarrafi who said,

'Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} passed away, and for me upon him^{-asws}, there were four thousand Dirhams, no one knew about it apart from me and him^{-asws}.

فَأَرْسَلَ إِلَيَّ أَبُو جَعْفَرٍ ع إِذَا كَانَ عَدَا فَأَتَيْتُهُ مِنَ الْعَدِ فَقَالَ لِي مَضَى أَبُو الْحَسَنِ وَ لَكَ عَلَيْهِ أَرْبَعَةُ آلَافِ دِرْهَمٍ فَقُلْتُ نَعَمْ

Abu Ja'far^{-asws} sent a message to me: 'When it will be the morning, then come to me^{-asws}'. I went to him the next morning. He^{-asws} said to me: 'Abu Al-Hassan^{-asws} has passed away and there are four thousand Dirhams for you upon him^{-asws}'. I said, 'Yes'.

فَرَفَعَ الْمُصَلَّى الَّذِي كَانَ تَحْتَهُ فَإِذَا تَحْتَهُ دَنَانِيرُ فَدَفَعَهَا إِلَيَّ وَ كَانَ قِيَمَتُهَا فِي الْوَقْتِ أَرْبَعَةَ آلَافِ دِرْهَمٍ.

He^{-asws} raised the prayer mat which was under him^{-asws}, and there were Dinars beneath it. He^{-asws} handed these to me, and at the time, its value was four thousand Dirhams".⁹²

34- جاء، المجالس للمفيد أحمدُ بنُ الوليدِ عَنِ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَانَ عَنِ بَكْرِ بْنِ صَالِحٍ قَالَ: كَتَبَ صَهْرِي لِي إِلَى أَبِي جَعْفَرٍ الثَّانِي ع أَنَّ أَبِي نَاصِبٌ حَبِيبٌ الرَّأْيِ وَ قَدْ لَقِيتُ مِنْهُ شِدَّةً وَ جَهْدًا فَرَأَيْتُكَ جُعِلْتُ فِدَاكَ فِي الدَّعَاءِ لِي وَ مَا تَرَى جُعِلْتُ فِدَاكَ أَ فَتَرَى أَنَّ أَكْاشِمَهُ أَمْ أَدَارِيَهُ

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Bakr Bin Salih who said,

'A brother-in-law of mine wrote to Abu Ja'far^{-asws} the 2nd, 'My father is a Nasibi (hostile one), wicked of view, and I am facing difficulties and rejection from him. So, what is your^{-asws} view,

⁹⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 32 a

⁹¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 32 b

⁹² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 33

may I be sacrificed for you^{-asws}, regarding supplicating for me, and what is your^{-asws} view, may I be sacrificed for you^{-asws}. Do you^{-asws} view, should I confront him or manage it?’

فَكُنْتُ قَدْ فَهِمْتُ كِتَابَكَ وَ مَا ذَكَرْتَ مِنْ أَمْرِ أَبِيكَ وَ لَسْتُ أَدْعُ الدُّعَاءَ لَكَ إِنْ شَاءَ اللَّهُ وَ الْمُدَارَاةَ خَيْرٌ لَكَ مِنَ الْمَكَاشَفَةِ وَ مَعَ الْعُسْرِ يُسْرٌ فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ثَبَّتَكَ اللَّهُ عَلَى وَلايَةِ مَنْ تَوَلَّيْتَ نَحْنُ وَ أَنْتُمْ فِي وَدِيعَةِ اللَّهِ الَّتِي لَا يَضِيعُ وَدَائِعُهُ

He^{-asws} wrote: ‘I^{-asws} have understood your letter and what you mentioned from the matter of your father, and I^{-asws} shall not leave supplication for you, if Allah^{-azwj} so Desires, and the managing is better than the confrontation, and with the difficulty there is ease, therefore observe patience, for the end-result is for the pious. May Allah^{-azwj} Affirm you upon the Wilayah of the one you have befriended. We^{-asws} and you all are in the Entrustment of Allah^{-azwj} Who does not waste His^{-azwj} entrustment’.

قَالَ بَكْرٌ فَعَطَفَ اللَّهُ بِقَلْبِ أَبِيهِ حَتَّى صَارَ لَا يُجَالِئُهُ فِي شَيْءٍ.

Bakr said, ‘Allah^{-azwj} Cast kindness in the heart of his father until he became not opposing him regarding anything’.⁹³

35- قب، المناقب لابن شهرآشوب قَالَ عَشَكَرٌ مَوْلَى أَبِي جَعْفَرٍ ع دَخَلْتُ عَلَيْهِ فَقُلْتُ فِي نَفْسِي يَا سُبْحَانَ اللَّهِ مَا أَشَدَّ سُبْرَةَ مَوْلَايَ وَ أَضْوَأَ جَسَدَهُ

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

‘Askar a slave of Abu Ja’far^{-asws} said: ‘I entered to see him^{-asws}. I said within myself, ‘O Glory be to Allah^{-azwj}! How bright is the tan of my Master^{-asws} and how illuminating is his^{-asws} body’.

قَالَ قَوْلَ اللَّهِ مَا اسْتَمَمْتُ الْكَلَامَ فِي نَفْسِي حَتَّى تَطَاوَلَ وَ عَرَضَ جَسَدُهُ وَ امْتَلَأَ بِهِ الْإِيوَانُ إِلَى سَقْفِهِ وَ مَعَ جَوَانِبِ حَيْطَانِهِ ثُمَّ رَأَيْتُ لَوْنَهُ وَ قَدْ أَظْلَمَ حَتَّى صَارَ كَاللَّيْلِ الْمُظْلَمِ ثُمَّ ابْيَضَّ حَتَّى صَارَ كَأَبْيَضِ مَا يَكُونُ مِنَ التَّلْحِ ثُمَّ احْمَرَّ حَتَّى صَارَ كَالْعَلْقِ الْمُحْمَرِّ ثُمَّ احْضَرَ حَتَّى صَارَ كَأَحْضَرِ مَا يَكُونُ مِنَ الْأَعْصَانِ الْوَرَقَةِ الْحُضْرَةِ

He (the narrator) said, ‘By Allah^{-azwj}! The speech had not even completed within myself, until he^{-asws} stood up and presented his^{-asws} body, and filled up the hall with it to the roof, and along with the sides of its walls. Then I saw his^{-asws} colour to have darkened until it became like the dark night. Then white, until it became like as white as it can be, more than the snow. Then red, until it became like the clot left by the leeches. Then green, until it became like as green as could be from the branches, the green leaves.

ثُمَّ تَنَاقَصَ جِسْمُهُ حَتَّى صَارَ فِي صُورَتِهِ الْأُولَى وَ عَادَ لَوْنُهُ الْأَوَّلُ وَ سَقَطَتْ لُوجْهِي مِمَّا رَأَيْتُ فَصَاحَ بِي - يَا عَشَكَرُ تَشْكُرُونَ فَنَسَبْتُكُمْ وَ تَضَعُونَ فَنَقُوبِكُمْ وَ اللَّهُ لَا وَصَلَ إِلَى حَقِيقَةِ مَعْرِفَتِنَا إِلَّا مَنْ مَنَّ اللَّهُ عَلَيْهِ بِنَا وَ ارْتَضَاهُ لَنَا وَ لِيَأَى.

Then his^{-asws} body waned until it became like its former image and his^{-asws} colour returned to the former state, and I fell down to my face from what I had seen. He^{-asws} shouted at me: ‘O Askar! If you complain, we^{-asws} shall inform you, and (if) you are weak, we^{-asws} shall strengthen you. By Allah^{-azwj}! No one will (be able to) arrive to the reality of our^{-asws} recognition except

⁹³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 34

the one Allah^{-azwj} has Conferred upon him through us^{-asws} and has Selected him for us^{-asws} as a friend!’⁹⁴

بُنَانُ بْنُ نَافِعٍ قَالَ: سَأَلْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع فَقُلْتُ جُعِلْتُ فِدَاكَ مَنْ صَاحِبِ الأَمْرِ بَعْدَكَ

Bunan Bin Nafie who said,

‘I asked Ali^{-asws} Bin Musa Al-Reza^{-asws}. I said, ‘May I be sacrificed for you^{-asws}! Who is the Master^{-asws} of the command after you^{-asws}?’

فَقَالَ لِي يَا ابْنَ نَافِعٍ يَدْخُلُ عَلَيْكَ مِنْ هَذَا البَابِ مَنْ وَرَثَ مَا وَرِثْتَهُ مِمَّنْ هُوَ قَبْلِي وَ هُوَ حُجَّةُ اللَّهِ تَعَالَى مِنْ بَعْدِي

He^{-asws} said to me: ‘O Ibn Nafie! There shall be entering from this door, one who will be inheriting what I^{-asws} had inherited from the one who was before me^{-asws}, and he^{-asws} is Divine Authority of Allah^{-azwj} the Exalted, from after me^{-asws}.’

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْنَا مُحَمَّدُ بْنُ عَلِيٍّ ع فَلَمَّا بَصُرَ بِي قَالَ لِي يَا ابْنَ نَافِعٍ أَلَا أُحَدِّثُكَ بِحَدِيثٍ إِنَّا مَعَاشِرُ الأئِمَّةِ إِذَا حَمَلَتْهُ أُمُّهُ يَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً فَإِذَا أَتَى لَهُ فِي بَطْنِ أُمِّهِ أَرْبَعَةُ أَشْهُرٍ رَفَعَ اللَّهُ تَعَالَى لَهُ أَعْلَامَ الأَرْضِ فَقَرَّبَ لَهُ مَا بَعْدَ عَنْهُ حَتَّى لَا يَعْزُبُ عَنْهُ خُلُوعٌ فَطَرَةً عَيْتٍ نَافِعَةٍ وَ لَا ضَاوَةً

While I was like that when Muhammad^{-asws} Bin Ali^{-asws} entered to see us. When he^{-asws} sighted me, he^{-asws} said to me: ‘O Ibn Nafie! Shall I narrate to you with a Hadeeth? We^{-asws}, community of the Imams^{-asws}, when his^{-asws} mother^{-as} bears him^{-asws}, hears his^{-asws} voice in the belly of his^{-asws} mother^{-as} for forty days. When four months come for him^{-asws} in the belly of his^{-asws} mother^{-as}, Allah^{-azwj} the Exalted Raises for him^{-asws}, the flags of the earth. He^{-azwj} Draws near for him^{-asws} whatever is far away from him^{-asws} until neither the permeation of a drop of beneficial rain is not hidden from him^{-asws}, nor a harmful one.

وَ إِنَّ قَوْلَكَ لِأَبِي الحَسَنِ مِنْ حُجَّةِ الدَّهْرِ وَ الزَّمَانِ مِنْ بَعْدِهِ فَالَّذِي حَدَّثَكَ أَبُو الحَسَنِ مَا سَأَلْتَ عَنْهُ هُوَ الحُجَّةُ عَلَيْكَ فَقُلْتُ أَنَا أَوَّلُ العَابِدِينَ

And your words to Abu Al-Hassan^{-asws}, ‘Who is the Divine Authority of the time and the era from after him^{-asws}’, the one whom Abu Al-Hassan^{-asws} narrates to you of what you asked about, he^{-asws} is the Divine Authority upon you’. I said, ‘I shall be the first of the serving ones’.

ثُمَّ دَخَلَ عَلَيْنَا أَبُو الحَسَنِ فَقَالَ لِي يَا ابْنَ نَافِعٍ سَلِّمْ وَ أَدْعِنِ لَهُ بِالطَّاعَةِ فَرُوحُهُ رُوحِي وَ رُوحِي رُوحُ رَسُولِ اللَّهِ ص

Then Abu Al-Hassan^{-asws} entered to see us. He^{-asws} said to me: ‘O Ibn Nafie! Greet and comply to him^{-asws} with the obedience, for his^{-asws} soul is my^{-asws} soul, and my^{-asws} soul is his^{-asws} soul, and my^{-asws} soul is soul of Rasool-Allah^{-saww}!’

اجْتَاَزَ المَأْمُورُ بِابْنِ الرِّضَا ع وَ هُوَ بَيْنَ صَبِيَّانِ فَهَرَبُوا سِوَاهُ فَقَالَ عَلِيٌّ بِهِ فَقَالَ لَهُ مَا لَكَ لَا هَرَبْتَ فِي جُمْلَةِ الصَّبِيَّانِ قَالَ مَا لِي دُنْتُ فَأَفِرُّ مِنْهُ وَ لَا الطَّرِيقُ ضَيِّقٌ فَأَوْسَعَهُ عَلَيْكَ سِرٌّ حَيْثُ شِئْتَ

⁹⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 35 a

Al-Mamoun passed by Ibn Al-Reza^{-asws} (Imam Al-Jawwad^{-asws}), and he^{-asws} was between the children. They fled apart from him^{-asws}. He said, 'To me with him^{-asws}!' He said to him^{-asws}, 'What is the matter you did not flee among all the children?' He^{-asws} said: 'There is no sin for me^{-asws}, that I^{-asws} should be fleeing from it, nor is the street too narrow so I^{-asws} should be making space for you. Travel wherever you so like to'.

فَقَالَ مَنْ تَكُونُ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَا تَعْرِفُ مِنَ الْعُلُومِ قَالَ سَلِّي عَنِ أَخْبَارِ السَّمَاوَاتِ

He said, 'Who do you^{-asws} happen to be?' He^{-asws} said: 'I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'What do you^{-asws} know from the knowledge's'. He^{-asws} said: 'Ask me^{-asws} about news of the skies'.

فَوَدَّعَهُ وَ مَضَى وَ عَلَى يَدِهِ بَارٌّ أَشْهَبُ يَطْلُبُ بِهِ الصَّيْدَ فَلَمَّا بَعُدَ عَنْهُ كَمَضَى عَنْ يَدِهِ الْبَارُّ فَتَنَظَّرَ يَمِينَهُ وَ شِمَالَهُ لَمْ يَرَ صَيْدًا وَ الْبَارُّ يَنْتَبِ عَنِ يَدِهِ فَأَرْسَلَهُ فَطَارَ يَطْلُبُ الْأَفُقَ حَتَّى غَابَ عَنْ نَاطِرِهِ سَاعَةً ثُمَّ عَادَ إِلَيْهِ وَ قَدْ صَادَ حَيَّةً

He bade him^{-asws} farewell and continued, and upon his hand was a grey falcon. He sought the prey with it. When he was distant from him^{-asws}, the falcon got up from his hand. He looked right and left, but could not see any prey, and the falcon was leaping from his hand. He sent it. It flew seeking the horizon until it disappeared from his sight for a while. Then it returned to him, and it had hunted a snake.

فَوَضَعَ الْحَيَّةَ فِي بَيْتِ الطَّعْمِ وَ قَالَ لِأَصْحَابِهِ قَدْ دَنَا خَتْفُ ذَلِكَ الصَّبِيِّ فِي هَذَا الْيَوْمِ عَلَى يَدِي

He placed the snake in the food room (store), and said to his companions, 'The death of that child has come near in this day upon my hands'.

ثُمَّ عَادَ وَ ابْنُ الرِّضَاعِ فِي جُمْلَةِ الصَّبِيَّانِ فَقَالَ مَا عِنْدَكَ مِنَ أَخْبَارِ السَّمَاوَاتِ فَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنِ النَّبِيِّ عَنِ جِبْرِئِيلَ عَنِ رَبِّ الْعَالَمِينَ أَنَّهُ قَالَ بَيْنَ السَّمَاءِ وَ الْهَوَاءِ بَحْرٌ عَجَاجٌ يَتَلَاطَمُ بِهِ الْأَمْوَاجُ فِيهِ حَيَّاتٌ حُضْرُ الْبُطُونِ رُقَطُ الظُّهُورِ يَصِيدُهَا الْمُلُوكُ بِالْبُرَّاقَةِ الشَّهْبِ يُمْتَحِنُ بِهِ الْعُلَمَاءُ

Then he returned and Ibn Al-Reza^{-asws} among all the children. He said, 'What is with you^{-asws} from news of the skies?' He^{-asws} said: 'Yes, commander of the faithful! My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-sawww}, from Jibraeel^{-as}, from Lord^{-azwj} of the worlds having Said: "Between the sky and the air, there is a swirling sea, the waves are crashing with it. In it there are snakes of green bellies, spotted backs. The kings tend to hunt these with the grey falcons. The scholars are tested by it"'.
فَقَالَ صَدَقْتَ وَ صَدَقَ أَبُوكَ وَ صَدَقَ جَدُّكَ وَ صَدَقَ رَبُّكَ فَأَكْرَبَهُ ثُمَّ زَوَّجَهُ أُمَّ الْفَضْلِ.

فَقَالَ صَدَقْتَ وَ صَدَقَ أَبُوكَ وَ صَدَقَ جَدُّكَ وَ صَدَقَ رَبُّكَ فَأَكْرَبَهُ ثُمَّ زَوَّجَهُ أُمَّ الْفَضْلِ.

He said, 'You^{-asws} speak the truth, and your^{-asws} father^{-asws} spoke the truth, and your^{-asws} Lord^{-azwj} Spoke the truth. He set him^{-asws} up and got him^{-asws} married to Umm Al-Fazl (his daughter)'.⁹⁵

9- وَ فِي كِتَابِ مَعْرِفَةِ تَرْكِيْبِ الْجَسَدِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ التَّيْمِيِّ رَوَى عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّهُ اسْتَدْعَى فَاوِيْدًا فِي أَيَّامِ الْمَأْمُونِ فَقَالَ لَهُ أَفْصِدْنِي فِي الْعِرْقِ الرَّاهِرِ فَقَالَ لَهُ مَا أَعْرِفُ هَذَا الْعِرْقَ يَا سَيِّدِي وَ لَا سَمِعْتُ بِهِ فَأَرَاهُ إِيَّاهُ

And in the book 'Marifat Tarkeeb' – 'Al Jasad, from Al-Husayn Bin Ahmad Al Taymi,

'It is reported from Abu Ja'far^{-asws} the 2nd that he^{-asws} summoned a cupper during the days of Al-Mamoun. He^{-asws} said to him: 'Perform cupping on me^{-asws} in the apparent vein'. He said to him^{-asws}, 'I do not recognise this vein, O my Master^{-asws}, nor have I even heard of it'. So he^{-asws} showed it to him.

فَلَمَّا فَصَدَهُ حَرَجَ مِنْهُ مَاءٌ أَصْفَرٌ فَجَرَى حَتَّى امْتَلَأَ الطَّشْتُ ثُمَّ قَالَ لَهُ أَمْسِكْهُ وَ أَمَرَ بِتَفْرِيعِ الطَّسْتِ ثُمَّ قَالَ خَلِّ عَنْهُ فَحَرَجَ دُونَ ذَلِكَ فَقَالَ شُدَّهُ الْآنَ فَلَمَّا شَدَّ يَدَهُ أَمَرَ لَهُ بِمِائَةِ دِينَارٍ

When he had cut it, yellow water came out from it. It flowed until it filled up the tray. Then he^{-asws} said to him: 'Withhold it', and he^{-asws} instructed with pouring out the tray, then said: 'Get rid of it'. There came out more of that. He^{-asws} said: 'Tie it now!' When his^{-asws} hand was tied, he^{-asws} instructed with one hundred Dinars to be for him.

فَأَخَذَهَا وَ جَاءَ إِلَى يُوحَنَّا بْنِ بَحْتِشُونِ فَحَكَى لَهُ ذَلِكَ فَقَالَ وَ اللَّهُ مَا سَمِعْتُ بِهَذَا الْعِرْقِ مُذْ تَطَرْتُ فِي الطَّبِّ وَ لَكِنْ هَاهُنَا فُلَانٌ الْأُسْتَفُّ قَدْ مَضَتْ عَلَيْهِ السِّنُونَ فَأَمِضْ بِنَا إِلَيْهِ فَإِنْ كَانَ عِنْدَهُ عِلْمُهُ وَ إِلَّا لَمْ نَقْدِرْ عَلَى مَنْ يَعْلَمُهُ

He took it and came to Youhanna Bin Bakhtishun and narrated that to him. He said, 'By Allah^{-azwj}! I have not heard of this vein since I have looked into the medicine, but over here there is so and so Bishop. (Many) years have come upon him. Come with us to go to him. Either there is its knowledge with him or else we are not able upon the one who may know it'.

فَمَضِيًّا وَ دَخَلَا عَلَيْهِ وَ قَصَا الْقِصَصَ فَأَطْرَقَ مَلِيًّا ثُمَّ قَالَ يُوشِكُ أَنْ يَكُونَ هَذَا الرَّجُلُ نَبِيًّا أَوْ مِنْ ذُرِّيَّةِ نَبِيٍّ.

They both went and entered to see him and narrated the story. He lowered his head for a while, then said, 'Either this man happens to be a Prophet^{-as} or from the offspring of a Prophet^{-as}'.⁹⁶

أَبُو سَلَمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ كَانَ بِي صَمَمٌ شَدِيدٌ فَخَبَّرَ بِذَلِكَ لَمَّا أَنْ دَخَلْتُ عَلَيْهِ فَدَعَانِي إِلَيْهِ فَمَسَحَ يَدَهُ عَلَى أُذُنِي وَ رَأْسِي ثُمَّ قَالَ اسْمِعْ وَ عَهْ

Abu Salama said,

⁹⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 35 b

⁹⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 35 c

'I entered to see Abu Ja'far^{-asws}, and there was severe deafness with me. He was informed with that. When I entered to see him^{-asws}, he called me towards him^{-asws}, wiped his^{-asws} hand upon my ears and my head, then said: 'Listen and retain!'

فَوَاللَّهِ إِنِّي لَأَسْمَعُ الشَّيْءَ الْخَفِيِّ عَنِ أَسْمَاعِ النَّاسِ مِنْ بَعْدِ دَعْوَتِهِ.

By Allah^{-azwj}! I can even hear the faint things that people hear from after his^{-asws} supplication".⁹⁷

وَرُوِيَ أَنَّ أَبَا جَعْفَرٍ ع لَمَّا صَارَ إِلَى شَارِعِ الْكُوفَةِ نَزَلَ عِنْدَ دَارِ الْمُسَيَّبِ وَكَانَ فِي صَاحِبِهِ نَبْهَةٌ لَمْ تَحْمِلْ فِدْعَا بَكُورٍ فِيهِ مَاءٌ فَتَوَضَّأَ فِي أَسْفَلِ النَّبْقَةِ وَفَإِذَا فَصَّلَى بِالنَّاسِ الْمَغْرِبَ وَالْعِشَاءَ الْأَخْرَةَ وَسَجَدَ سَجْدَتِي الشُّكْرِ ثُمَّ خَرَجَ

And it is reported,

'When Abu Ja'far^{-asws} came to the street of Al-Kufa, he^{-asws} descended with the house of Al-Musayyab, and in his courtyard was a lotus tree not having borne fruit yet. He^{-asws} called for a pitcher having water in it. He^{-asws} performed wud'u in the lower part of the lotus tree, and he^{-asws} stood up. He^{-asws} prayed Al-Maghrib, and Al-Isha the last with the people, and he^{-asws} performed the Sajdah of thanks. Then he^{-asws} went out.

فَلَمَّا انْتَهَى إِلَى النَّبْقَةِ رَأَاهَا النَّاسُ وَفَدَّ حَمَلَتْ حَمَلًا حَسَنًا فَتَعَجَّبُوا مِنْ ذَلِكَ وَ أَكَلُوا مِنْهَا فَوَجَدُوا نَبْقًا خُلُوعًا لَا عَجَمَ لَهُ وَ وَدَعُوهُ وَ مَضَى إِلَى الْمَدِينَةِ

When he^{-asws} ended to the lotus tree, the people saw it and it had borne excellent fruit. They were astounded from that, and they ate from it. They found the berries to be sweet, there being no pips (stones) for it, and they bode farewell to him^{-asws}, and he^{-asws} continued to Al-Medina.

قَالَ الشَّيْخُ الْمُفِيدُ وَفَدَّ أَكَلْتُ مِنْ ثَمَرِهَا وَكَانَ لَا عَجَمَ لَهُ.

The Sheykh Al-Mufeed said, 'And I have eaten from its fruit, and there was not pip for it".⁹⁸

36- نجم، كتاب النجوم بإسنادنا إلى مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ بِإِسْنَادِهِ إِلَى إِبْرَاهِيمَ بْنِ سَعِيدٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ مُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ ع إِذْ مَرَّ بِنَا فَرَسٌ أُتْنَى فَقَالَ هَذِهِ تِلْدُ اللَّيْلَةِ فَلَوْأَ أَبْيَضَ النَّاصِيَةِ فِي وَجْهِهِ عُرَّةٌ

Kitab Al Nujoum – By our chain to Muhammad Bin Jareer Al Tabari, by his chain to Ibrahim Bin Saeed who said,

'I was seated in the presence of Muhammad^{-asws} Bin Ali Al-Jawad^{-asws} when a mare passed by us. He^{-asws} said: 'She shall be giving birth tonight to a filly of white forelocks, having a spot in its face'.

فَاسْتَأْذَنَتْهُ ثُمَّ انْصَرَفَتْ مَعَ صَاحِبِهَا فَلَمْ أَرُزْ أُحَدِّثُهُ إِلَى اللَّيْلِ حَتَّى أَتَتْ فَلَوْأَ كَمَا وَصَفَ فَأَتَيْتُهُ قَالَ يَا ابْنَ سَعِيدٍ شَكَّكَتَ فِيمَا قُلْتَ لَكَ أَمْسَ إِنَّ الْبَنِي فِي مَنْرِلِكَ حَبْلِي بِابْنِ أَعْوَرَ فَوَلَدَتْ وَ اللَّهُ مُحَمَّدًا وَ كَانَ أَعْوَرَ.

⁹⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 35 d

⁹⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 35 e

I sought his^{-asws} permission, then I left with its owner. I did not cease to discuss it up to the night, until the filly came just as he^{-asws} had described. I came to him^{-asws}. He^{-asws} said: 'O Ibn Saeed! You doubted in what I^{-asws} had said to you yesterday. The one who is in your house (wife) is pregnant with a one-eyed boy'. She gave birth, by Allah^{-azwj}, to Muhammad, and he was one-eyed".⁹⁹

37- نجم، كتاب النجوم بإسنادنا إلى الحميري في كتاب الدلائل بإسناده إلى صالح بن عطية قال: حججت فشكوت إلى أبي جعفر يعني الجواد ع الوحدة فقال أما إنك لا تخرج من الحرم حتى تشتري جارية تُرزق منها ابناً

Kitab Al Nujoum – By our chain to Al Himeyri in 'Kitab Al Dalail', by his chain to Salih Bin Atiya who said,

'I performed Hajj. I complained to Abu Ja'far^{-asws}, meaning Al-Jawad^{-asws}, of the loneliness. He^{-asws} said: 'As for you, do not exit from the Sanctuary (Hurrum) until you buy a slave girl. You will be Graced with a boy from her'.

فُلْتُ جُعِلْتُ فِدَاكَ أَ فَتْرَى أَنْ تُبَيِّرَ عَلَيَّ فَقَالَ نَعَمْ اعْتَرِضْ فَإِذَا رَضِيتَ فَأَعْلِمْنِي فُلْتُ جُعِلْتُ فِدَاكَ فَقَدْ رَضِيتَ قَالَ أَذْهَبَ فُكُنْ بِالْقُرْبِ حَتَّى أُؤَافِيكَ

I said, 'May I be sacrificed for you^{-asws}! Do you^{-asws} view fit if you^{-asws} could point one out to me?' He^{-asws} said: 'Yes. Browse. When you are satisfied, then let me^{-asws} know'. I said, 'May I be sacrificed for you^{-asws}! I am satisfied'. He^{-asws} said: 'Go and be nearby until I^{-asws} meet you'.

فَصِرْتُ إِلَى دُكَانِ النَّحَّاسِ فَمَرَّ بِنَا فَتَطَّرَ ثُمَّ مَضَى فَصِرْتُ إِلَيْهِ فَقَالَ قَدْ رَأَيْتَهَا إِنْ أَعْجَبَكَ [أَعْجَبْتِكَ] فَاشْتَرِهَا عَلَيَّ أَهْمَا قَصِيرَةُ الْعُمُرِ فُلْتُ جُعِلْتُ فِدَاكَ فَمَا أَصْنَعُ بِهَا قَالَ قَدْ فُلْتُ لَكَ

I went to the slave trader's shop. He^{-asws} passed by us. He^{-asws} looked, then continued. I went to him^{-asws}. He^{-asws} said: 'I^{-asws} have seen her. If she fascinates you, then buy her based upon that but she is of short age (lifespan)'. I said, 'May I be sacrificed for you^{-asws}! What shall I do with her?' He^{-asws} said: 'I^{-asws} have said to you'.

فَلَمَّا كَانَ مِنَ الْعَدِ صِرْتُ إِلَى صَاحِبِهَا فَقَالَ الْجَارِيَةُ مَحْمُومَةٌ وَ لَيْسَ فِيهَا غَرَضٌ فَعُدْتُ إِلَيْهِ مِنَ الْعَدِ فَسَأَلْتُهُ عَنْهَا فَقَالَ دَفَنْتَهَا الْيَوْمَ فَأَتَيْتُهُ فَأَخْبَرْتُهُ الْخَبْرَ

When it was the next morning, I came to her owner. He said, 'The slave girl has fever, and there is no purpose in her'. I returned to him the next morning. I asked him about her. He said, 'I have buried her today'. I came to him^{-asws} and informed him^{-asws} the news.

فَقَالَ اعْتَرِضْ فَأَعْتَرَضْتُ فَأَعْلَمْتُهُ فَأَمَرَنِي أَنْ أَنْظُرَهُ فَصِرْتُ إِلَى دُكَانِ النَّحَّاسِ فَكَرَبَ فَمَرَّ بِنَا فَصِرْتُ إِلَيْهِ فَقَالَ اشْتَرِهَا فَقَدْ رَأَيْتَهَا فَاشْتَرَيْتَهَا فَحَوَّلْتَهَا وَ صِرْتُ عَلَيْهَا حَتَّى طَهَّرْتُ وَ وَقَعْتُ عَلَيْهَا فَحَمَلْتُ وَ وَلَدْتُ لِي مُحَمَّدًا ابْنِي.

He^{-asws} said: 'Browse!' I browsed. I let him^{-asws} know. He^{-asws} instructed me to await him^{-asws}. I came to the slave trader's shop. He^{-asws} rode and passed by us. I went to him^{-asws}. He^{-asws} said: 'Buy her, for I^{-asws} have seen her'. I bought her and transferred her, and waited upon her until

⁹⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 36

she was clean, and I slept with her. She got pregnant and gave birth for me to my son Muhammad”¹⁰⁰.

38- دَلِيلُ الطَّبْرِيِّ، عَنْ أَبِي الْمُفَضَّلِ عَنْ بَدْرِ بْنِ عَمَارِ الطَّبْرِسْتَانِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ السَّلْمَعَانِيِّ قَالَ: حَجَّ إِسْحَاقُ بْنُ إِسْمَاعِيلَ فِي السَّنَةِ الَّتِي خَرَجَتْ الْجُمَاعَةُ إِلَى أَبِي جَعْفَرٍ ع قَالَ إِسْحَاقُ فَأَعَدَّدْتُ لَهُ فِي رُفْعَةِ عَشْرَةِ مَسَائِلَ لِأَسْأَلَهُ عَنْهَا وَكَانَ لِي حَمْلٌ فَلَمَّا إِذَا أَجَابَنِي عَنْ مَسَائِلِي سَأَلْتُهُ أَنْ يَدْعُو اللَّهَ لِي أَنْ يَجْعَلَهُ ذَكَرًا

(The book) ‘Dalail’ of Al Tabari – From Abu Al Mufazzal, from Badr Bin Ammat al Tabarastany, from Muhammad Bin Ali Al Shalmagany who said,

‘Is’haq Bin Ismail performed Hajj during the year in which the community came to Abu Ja’far. Is’haq said, ‘I counted for him^{-asws}, in one note, ten questions to ask him^{-asws} about, and there was a pregnancy for me (with my wife). I said, ‘When he^{-asws} answers me about the issues, I shall ask him^{-asws} to supplicate to Allah^{-azwj} for me, to Make it a male (child)’.

فَلَمَّا سَأَلْتُهُ النَّاسُ فُتِمْتُ وَ الرُّفْعَةُ مَعِيَ لِأَسْأَلَهُ عَنْ مَسَائِلِي فَلَمَّا نَظَرَ إِلَيَّ قَالَ لِي يَا أَبَا يَعْقُوبَ سَمِّهِ أَحْمَدَ فَوُلِدَ لِي ذَكَرٌ فَسَمَّيْتُهُ أَحْمَدَ فَعَاشَ مُدَّةً وَ مَاتَ

When the people had asked him^{-asws}, I stood up, and the note was with me to ask him^{-asws} about my issues. When he^{-asws} looked at me, said to me: ‘O Abu Yaqoub! Name him as ‘Ahmad’!’ A male (child) was born for me. I named him as ‘Ahmad’. He lived for a period and died.

وَ كَانَ مِمَّنْ خَرَجَ مَعَ الْجُمَاعَةِ عَلَيَّ بْنُ حَسَّانَ الْوَاسِطِيِّ الْمَعْرُوفُ بِالْعَمَشِ قَالَ حَمَلْتُ مَعِيَ إِلَيْهِ مِنَ الْأَلَةِ الَّتِي لِلصَّبِيَّانِ بَعْضًا مِنْ فِضَّةٍ وَ قُلْتُ أُحْبِبُّ مَوْلَايَ أَبَا جَعْفَرٍ ع بِهَا

And from the ones who had gone out with the community, was Ali Bin Hassan Al-Wasity, well-known as Al-Amsh. He said, ‘I carried with me to him^{-asws}, the instrument which is for the children, part of it was of silver, and I said, ‘I shall gift it to my Master^{-asws} Abu Ja’far^{-asws} with it’.

فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ عَنْ جَوَابِ لِحْمِيعِهِمْ قَامَ فَمَضَى إِلَى صِرْيَا وَ اتَّبَعْتُهُ فَلَقَيْتُ مُوَفَّقًا فَقُلْتُ اسْتَأْذِنُ لِي عَلَى أَبِي جَعْفَرٍ ع

When the people dispersed from him^{-asws}, having answered all of them, he stood up and went to the docks. I followed him and found him standing. I said, ‘Get permission for me to see Abu Ja’far^{-asws}’.

فَدَخَلْتُ وَ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ فِي وَجْهِهِ الْكَرَاهَةُ وَ لَمْ يَأْمُرْنِي بِالْجُلُوسِ فَدَنَوْتُ مِنْهُ وَ فَرَعْتُ مَا كَانَ فِي حُمِّي بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ نَظْرَ مُغْضَبٍ ثُمَّ رَمَى يَمِينًا وَ شِمَالًا ثُمَّ قَالَ مَا هَذَا خَلَقَنِي اللَّهُ مَا أَنَا وَ اللَّعِبُ فَاسْتَعْفَيْتُهُ فَعَمَّا عَنِّي فَخَرَجْتُ.

I entered and greeted. He^{-asws} returned the greetings unto me, and there was abhorrence in his^{-asws} face, and he^{-asws} did not instruct me with the sitting. I went near him^{-asws} and poured our whatever was in my sleeve in front of him^{-asws}. He^{-asws} looked at me and angry look, then

¹⁰⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 37

threw it right and left, then said: ‘Allah-azwj has not Created me-asws for this!’ What have I-asws got to do with the playfulness?’ I apologised to him-asws. He-asws forgave me, and I went out”¹⁰¹.

وَعَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ قَالَ قَالَ عُمَارَةُ بْنُ زَيْدٍ رَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ عَ وَ بَيْنَ يَدَيْهِ قَصْعَةٌ صِينِيٌّ فَقَالَ يَا عُمَارَةُ أ تَرَى مِنْ هَذَا عَجَبًا فَقُلْتُ نَعَمْ فَوَضَعَ يَدَهُ عَلَيْهِ فَذَابَ حَتَّى صَارَ مَاءً ثُمَّ جَمَعَهُ فَجَعَلَهُ فِي قَدَحٍ ثُمَّ رَدَّهَا وَ مَسَحَهَا بِيَدِهِ فَإِذَا هِيَ قَصْعَةٌ كَمَا كَانَتْ فَقَالَ مِثْلَ هَذَا فَلْيَكُنِ الْقُدْرَةُ.

And from Abdullah Bin Muhammad who said, ‘Umara Bin Zayd said,

‘I saw Muhammad-asws Bin Ali-asws, and in front of him-asws was a Chinese bowl. He-asws said: ‘O Umara! Do you see a wonder from this?’ I said, ‘Yes’. He placed his-asws hand upon it, and it melted until it became water. Then he-asws gathered it and made it into a mug. Then he-asws returned it and wiped it by his-asws hand, and there, it was a bowl like what it had been. He-asws said: ‘The power, so let it happen to be like this!’¹⁰²

وَعَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: إِنِّي لَعِنْدَ الرِّضَا إِذْ جِيءَ بِأَبِي جَعْفَرٍ عَ وَ سِنَّهُ أَقَلُّ مِنْ أَرْبَعِ سِنِينَ فَضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَأَطَالَ الْفُكْرَ

And from Muhammad Bin Haroun Bin Musa, from his father, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, from Ahmad Bin Abu Abdullah Al Barqy, from Zakariya Bin Adam who said,

‘I was in the presence of Al-Reza-asws when they came with Abu Ja’far-asws, and his-asws age was less than four years. He-asws struck his-asws hand to the ground and raised his-asws head to the sky and prolonged the thinking.

فَقَالَ لَهُ الرِّضَا عَ بِنَفْسِي فَلِمَ طَالَ فِكْرُكَ فَقَالَ فِيمَا صُنِعَ بِأُمِّي فَاطِمَةَ أَمَا وَ اللَّهِ لِأُحْرِجَنَّهُمَا ثُمَّ لِأُحْرِقَنَّهُمَا ثُمَّ لِأُدْرِيَنَّهُمَا ثُمَّ لِأَنْسِفَنَّهُمَا فِي الْيَمِّ نَسْفًا

Al-Reza-asws said to him: ‘By my-asws soul! Why did you-asws prolong your-asws thinking?’ He-asws said: ‘Regarding what was done with my-asws mother-asws (Syeda) Fatima-asws. But, by Allah-azwj! I-asws shall extract both of them (Abu Bakr and Umar), and incinerate them, then I-asws shall make them into particles and scatter them in the Nile like a storm!’

فَاسْتَدْنَاهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ بِأَبِي أَنْتَ وَ أُمِّي أَنْتَ لَهَا يَعْنِي الْإِمَامَةَ.

I went near him-asws and kissed between his-asws eyes, then said, ‘May my father and my mother be (sacrificed) for you-asws! You-asws are for it!’ – meaning the Imamate”¹⁰³.

39- قب، المناقب لابن شهر آشوب الحسين بن محمد الأشعري قال حدثني شيخ من أصحابنا يقال له عبد الله بن رزين قال: كنت مجاوراً بالمدينة مدية الرسول وكان أبو جعفر ع يجيء في كل يوم مع الزوال إلى المسجد فينزل إلى الصخرة ويمر إلى رسول الله ص ويسلم عليه ويرجع إلى بيت فاطمة ويخلع نعله فيقوم فيصلي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al-Husayn Bin Muhammad Al Ashary who said, ‘It is narrated to me by a Sheikh from our companions called Abdullah Bin Razeyn who said,

¹⁰¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 38 a

¹⁰² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 38 b

¹⁰³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 38 c

'I was in the vicinity of Al-Medina, city of the Rasool^{-saww}, and Abu Ja'far^{-asws} used to come to the Masjid during every day at midday. He^{-asws} would descend at the rock and go to Rasool-Allah^{-saww} and greet unto him^{-saww}, and he^{-asws} would return to the house of (Syeda) Fatima^{-asws} and take off his^{-asws} slippers. He^{-asws} would stand and pray Salat.

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ فَقَالَ إِذَا نَزَلَ فَأَذْهَبْ حَتَّى تَأْخُذَ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَجَلَسْتُ فِي ذَلِكَ الْيَوْمِ أَنْتَظِرُهُ لِأَفْعَلَ هَذَا فَلَمَّا أَنْ كَانَ فِي وَقْتِ الزَّوَالِ أَقْبَلَ عَ عَلَى حِمَارٍ لَهُ فَلَمْ يَنْزِلْ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ فَجَاؤُهُ حَتَّى نَزَلَ عَلَيَّ الصَّخْرَةَ الَّتِي كَانَتْ عَلَيَّ بَابِ الْمَسْجِدِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَيَّ رَسُولُ اللَّهِ ص ثُمَّ رَجَعَ إِلَى مَكَانِهِ الَّذِي كَانَ يُصَلِّي فِيهِ

The Satan^{-la} whispered to me. He^{-la} said, 'When he^{-asws} descends, then go until you take from the soil which he^{-asws} has tread upon'. I sat during that day awaiting him^{-asws} to do this. When it was the time of midday, he^{-asws} came upon a donkey of his^{-asws}. He^{-asws} did not cease to be in the place which he^{-asws} used to be it. He^{-asws} went past it until he^{-asws} descend at the rock which was at the door of the Masjid. Then he^{-asws} entered, greeted unto Rasool-Allah^{-saww}, then returned to his^{-asws} place which he^{-asws} was praying Salat in.

فَفَعَلَ ذَلِكَ أَيَّامًا فَقُلْتُ إِذَا خَلَعَ نَعْلَيْهِ جِئْتُ فَأَخَذْتُ الْحَصَا الَّذِي يَطَأُ عَلَيْهِ بِقَدَمَيْهِ فَلَمَّا كَانَ مِنَ الْعَدِ جَاءَ عِنْدَ الزَّوَالِ فَنَزَلَ عَلَيَّ الصَّخْرَةَ ثُمَّ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ص وَ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ وَ لَمْ يَخْلَعْهُمَا فَفَعَلَ ذَلِكَ أَيَّامًا

He^{-asws} did that for days. I said, 'When he^{-asws} takes off his^{-asws} slippers, I shall go and take the pebbles which he^{-asws} had treaded upon with his^{-asws} feet'. When it was the next day, he^{-asws} came at midday. He^{-asws} descended upon the rock. Then he^{-asws} entered to (visit) Rasool-Allah^{-saww}, and he^{-asws} came to the place which he^{-asws} used to pray Salat in and did not take them off. He^{-asws} did that for days.

فَقُلْتُ فِي نَفْسِي لَمْ يَتَّهَيْتُ لِي هَاهُنَا وَ لَكِنْ أَذْهَبُ إِلَى الْحَمَّامِ فَإِذَا دَخَلَ الْحَمَّامَ آخُذٌ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ

I said within myself, 'It is not attainable for me over here, but I shall go to the bathhouse. When he^{-asws} enters the bathhouse, I shall take from the soil which he^{-asws} has treaded upon'.

فَلَمَّا دَخَلَ عَ الْحَمَّامَ دَخَلَ فِي الْمَسْلُخِ بِالْحِمَارِ وَ نَزَلَ عَلَيَّ الْحَصِيرِ فَقُلْتُ لِلْحَمَّامِيِّ فِي ذَلِكَ فَقَالَ وَ اللَّهُ مَا فَعَلَ هَذَا قَطُّ إِلَّا فِي هَذَا الْيَوْمِ

When he^{-asws} entered the bathhouse, he^{-asws} entered in the altar with the donkey and descended upon the straw mat. I said to the bathhouse manager regarding that. He said, 'By Allah^{-azwj}! He^{-asws} has not done this at all except in this day'.

فَأَنْتَظِرُهُ فَلَمَّا خَرَجَ دَعَا بِالْحِمَارِ فَأَدْخَلَ الْمَسْلُخَ وَ رَكِبَهُ فَوْقَ الْحَصِيرِ وَ خَرَجَ فَقُلْتُ وَ اللَّهُ آذَيْتُهُ وَ لَا أَعُودُ أُرُومُ مَا رُمْتُ مِنْهُ أَبَدًا فَلَمَّا كَانَ وَ قْتُ الزَّوَالِ نَزَلَ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ.

I awaited him^{-asws}. When he^{-asws} came out, he^{-asws} called for the donkey. It was entered to the altar and he^{-asws} rode it above the straw mat and went out. I said, 'My Allah^{-azwj}! I have hurt him^{-asws}, and I shall not repeat pondering what I have pondered of him^{-asws}, ever!' When it was the time of midday, he^{-asws} descended in the place which he^{-asws} used to descend in".¹⁰⁴

¹⁰⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 39

40- ك، الكافي الحسين بن محمد الأشعري قال حدثني شيخ من أصحابنا يقال له عبد الله بن رزين و ساق الحديث إلى قوله و لكن أذهب إلى باب الحمام فإذا دخل أخذت من الثراب الذي يطأ عليه فسألت عن الحمام فقيل لي إنه يدخل حماماً بالبيع لرجل من ولد طلحة

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad Al Ashari who said, 'It is narrated to me by a Sheykh from our companions called Abdullah Bin Razeyn,

'And he continued the Hadeeth up to his words, 'But I shall go to the door of the bathhouse. So when he^{-asws} enters into the bathhouse, I shall take from the dues which he^{-asws} treads upon. I asked about the bathhouse which he^{-asws} used to frequent. It was said to me, 'He^{-asws} frequents a bathhouse at Al-Baqi'e belonging to a man from the children of Talha'.

فتعرفت اليوم الذي يدخل فيه الحمام و صرت إلى باب الحمام و جلست إلى الطلحي أحدثته و أنا أنتظر مجيئه ع فقال الطلحي إن أردت دخول الحمام فقم فادخل فإنه لا يتبها لك بعد ساعة قلت و لم قال لأن ابن الرضا يريد دخول الحمام

I found out the day which he^{-asws} tended the bathhouse in, and I came to be at the door of the bathhouse and sat with the 'Talhy' (owner), and I awaited his^{-asws} coming. The Talhy said, 'If you are intending entering the bathhouse, so stand and enter, so that would not be prepared for you after a while'. I said, 'And why?' He said, 'Because the son^{-asws} of Al-Reza^{-asws} would want to enter the bathhouse'.

قال قلت و من ابن الرضا قال رجل من آل محمد ص له صلاح و ورع قلت له و لا يجوز أن يدخل معه الحمام غيره قال تخلي له الحمام إذا جاء

He (the narrator) said, 'I said, 'And who is the son^{-asws} of Al-Reza^{-asws}?' He said, 'A man from the Progeny^{-asws} of Muhammad^{-saww} who has correctness for him^{-asws} and piety'. I said to him, 'And why is it not allowed for anyone else to enter the bathhouse along with him^{-asws}?' He said, 'We empty the bathhouse for him^{-asws} when he^{-asws} comes over'.

قال فبينما أنا كذلك إذ أقبل ع و معه غلمان له و بين يديه غلام و معه حصير حتى أدخله المسلخ فبسطه و وائى و سلم و دخل الحجرة على حماره و دخل المسلخ و نزل على الحصير

He (the narrator) said, 'While I was like that when he^{-asws} came over and with him^{-asws} were to servants of his^{-asws}, and in front of him^{-asws} was a boy with who was matting, until he entered the dressing room. He spread it and he^{-asws} arrived. He^{-asws} greeted and entered the chamber upon his^{-asws} donkey and entered the dressing room and descended upon the matting.

فقلت للطلحي هذا الذي وصفته بما وصفت من الصلاح و الورع فقال يا هذا و الله ما فعل هذا قط إلا في هذا اليوم فقلت في نفسي هذا من علمي أنا جنيته

I said to the Talhy man, 'This is the one^{-asws} whom you described with what you described from the correctness and the piety?' He said, 'O you! No, by Allah^{-azwj}, he^{-asws} had not done this (before) at all except in this day'. I said within myself, 'This is from my knowledge which I committed'.

ثُمَّ قُلْتُ أَنْتَظِرُهُ حَتَّى يَخْرُجَ فَلَعَلِّي أَنَا لُ مَا أَرَدْتُ إِذَا خَرَجَ فَلَمَّا خَرَجَ وَ تَلَبَّسَ دَعَا بِالْحِمَارِ وَ أَدْخَلَ الْمَسْلَخَ وَ رَكِبَ مِنْ فَوْقِ الْحَصِيرِ وَ خَرَجَ عَ قُلْتُ فِي نَفْسِي قَدْ وَ اللَّهُ أَدَيْتُهُ وَ لَا أَعُوذُ أَرْوَمُ مَا رُمْتُ مِنْهُ أَبَدًا وَ صَحَّ عَزَمِي عَلَى ذَلِكَ

Then I said, 'I shall await him^{-asws} until he^{-asws} comes out, so perhaps I shall attain what I intend when he^{-asws} exits. When he^{-asws} exited and dressed, he^{-asws} called for the donkey. It entered the dressing room and he^{-asws} rode from above the matting, and he^{-asws} exited. I said within myself, 'By Allah^{-azwj}! I have bothered him^{-asws} and I shall not repeat, nor will I plan what I planned of him^{-asws}, ever!' And I corrected my determination upon that'.

فَلَمَّا كَانَ وَقْتُ الرَّوَالِ مِنْ ذَلِكَ الْيَوْمِ أَقْبَلَ عَلَى حِمَارِهِ حَتَّى نَزَلَ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ فِي الصَّخْرِ فَدَخَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص وَ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ فِي بَيْتِ فَاطِمَةَ ع وَ خَلَعَ نَعْلَيْهِ وَ قَامَ يُصَلِّي.

When it was the time of midday from that day, he^{-asws} came upon his^{-asws} donkey until he^{-asws} descended in the place which he^{-asws} used to descend in, in the courtyard. He^{-asws} entered and greeted upon Rasool-Allah^{-sawww} and came to the place which he^{-asws} used to pray Salat in, in the house of (Syeda) Fatima^{-asws}, and took off his^{-asws} slippers, and stood praying Salat¹⁰⁵.

41- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ الرَّيَّانِ قَالَ: اِحْتَالَ الْمَأْمُونُ عَلَى أَبِي جَعْفَرٍ ع بِكُلِّ حِيلَةٍ فَلَمْ يُكِنِّهِ فِيهِ شَيْءٌ فَلَمَّا اعْتَلَّ وَ أَرَادَ أَنْ يَبْنِي عَلَيْهِ ابْنَتَهُ دَفَعَ إِلَيْهَا مِائَةَ وَصِيفَةٍ مِنْ أَجْمَلٍ مَا يَكُونُ إِلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ جَامِئًا فِيهِ جَوْهَرٌ يَسْتَقْبِلُونَ أَبَا جَعْفَرٍ إِذَا قَعَدَ فِي مَوْضِعِ الْأَحْتَانِ فَلَمْ يَلْتَفِتْ إِلَيْهِنَّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Al Rayyan who said,

'Al-Mamoun deployed every trick upon Abu Ja'far^{-asws}, but he was not able with anything regarding him^{-asws}. When he fell sick and wanted to build upon him^{-asws} (for) his daughter, he handed one hundred maids, as beautiful as can be, to each one of them was a goblet wherein were jewels to receive Abu Ja'far^{-asws} when he^{-asws} sits in the place of the fraternity (company). But he^{-asws} did not even turn to them.

وَ كَانَ رَجُلًا يُقَالُ لَهُ مُخَارِقٌ صَاحِبٌ صَوْتٍ وَ عُوْدٍ وَ ضَرْبٍ طَوِيلٍ اللَّحْيَةِ قَدَعَاهُ الْمَأْمُونُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ كَانَ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا فَأَنَا أَكْفِيكَ أَمْرَهُ فَقَعَدَ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَشَهَقَ مُخَارِقٌ شَهَقَةً اجْتَمَعَ إِلَيْهِ أَهْلُ الدَّارِ وَ جَعَلَ يَضْرِبُ بِعُوْدِهِ وَ يُعَيِّي

And there was a man called Mukhariq, master of voice (singer), and the lute and striking the drums, long beard. Al-Mamoun summoned him. He said, 'O commander of the faithful! If it was something from the matters of the world, I shall suffice you of his^{-asws} matter'. He had him seated in front of Abu Ja'far^{-asws}. Mukhariq uttered loud utterances, the people of the house gathered to him, and he went on to strike his lute and singing.

فَلَمَّا فَعَلَ سَاعَةً وَ إِذَا أَبُو جَعْفَرٍ ع لَا يَلْتَفِتُ إِلَيْهِ وَ لَا يَمِينًا وَ لَا شِمَالًا ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ وَ قَالَ اتَّقِ اللَّهَ يَا دَا الْعُتُونِ

When he had done so for a while, and there was Abu Ja'far^{-asws} not turning to him, neither right nor left. Then he^{-asws} raised his^{-asws} head towards him and said: 'Fear Allah^{-azwj}, O one with a goat's beard!'

¹⁰⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 40

قَالَ فَسَقَطَ الْمِضْرَابُ مِنْ يَدِهِ وَ الْعُودُ فَلَمْ يَنْتَفِعْ بِيَدِهِ إِلَى أَنْ مَاتَ

He (the narrator) said, 'The drum and the lute fell from his hand. He could not benefit from his hand until he died'.

قَالَ فَسَأَلَهُ الْمَأْمُونُ عَنْ حَالِهِ قَالَ لَمَّا صَاحَ بِي أَبُو جَعْفَرٍ فَرَعْتُ فَرَعَةً لَا أَفِيئُ مِنْهَا أَبَدًا.

He (the narrator) said, 'Al-Mamoun asked him about his state. He said, 'When Abu Ja'far^{-asws} shouted at me, I panicked with such a panic, I have not come out from it, ever!'¹⁰⁶

42- قب، المناقب لابن شهر آشوب أبو هاشم الجعفری قال: صَلَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فِي مَسْجِدِ الْمُسَيَّبِ وَ صَلَّى بِنَا فِي مَوْضِعِ الْقِبْلَةِ سَوَاءً وَ ذَكَرَ أَنَّ السِّدْرَةَ الَّتِي فِي الْمَسْجِدِ كَانَتْ يَابِسَةً لَيْسَ عَلَيْهَا وَرَقٌ فَدَعَا بِمَاءٍ وَ هَمَّ أَنْ تَحْتَ السِّدْرَةَ فَعَاشَتْ السِّدْرَةُ وَ أُورِقَتْ وَ حَمَلَتْ مِنْ عَامِهَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashoub – Abu Hashim Al Ja'fari who said,

'I prayed Salat with Abu Ja'far^{-asws} in Masjid Al-Musayyib, and he^{-asws} prayed Salat with us in the place of Qiblah, same, and he mentioned that the lotus tree, which is in the Masjid, was dry. There weren't any leaves upon it. He^{-asws} called for water and prepared (wud'u) beneath the lotus tree. The lotus tree lived and sprouted leaves and bore fruit from its season''.¹⁰⁷

وَ قَالَ ابْنُ سِنَانٍ دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع فَقَالَ: يَا مُحَمَّدُ حَدِّثْ بَالِ فَرَجٍ حَدَّثْتُ فَمَاتَ عُمَرُ فَقَالَ الْحَمْدُ لِلَّهِ عَلَى ذَلِكَ أَحْصَيْتُ لَهُ أَرْبَعًا وَ عِشْرِينَ مَرَّةً ثُمَّ قَالَ أَوْ لَا تُدْرِي مَا قَالَ لَعَنَهُ اللَّهُ لِمُحَمَّدِ بْنِ عَلِيٍّ أَبِي

And Ibn Sinan said, '

'I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Muhammad! An event (of death) has occurred with the family of Faraj'. I said, 'Umar died'. He^{-asws} said: 'The Praise is for Allah^{-azwj} upon that'. I counted for him fourteen times. Then he^{-asws} said: 'And don't you know what he, may the Curse of Allah^{-azwj} be upon him, said to Muhammad^{-asws} Bin Ali^{-asws}, my^{-asws} father^{-asws}?

قَالَ قُلْتُ لَا قَالَ خَاطَبَهُ فِي شَيْءٍ فَقَالَ أَظُنُّكَ سَكْرَانَ فَقَالَ أَبِي اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَبِي أَمْسَيْتُ لَكَ صَائِمًا فَأَذِفُهُ طَعْمَ الْحَرْبِ وَ ذُلَّ الْأَسْرِ

He (the narrator) said, 'I said, 'No'. He^{-asws} said: 'He^{-asws} addressed him regarding something. He said, 'I think you^{-asws} are intoxicated'. My^{-asws} father^{-asws} said: 'O Allah^{-azwj}! If You^{-azwj} Know that I^{-asws} have come to the evening fasting for You^{-azwj}, then Make him tasted the war and humiliation of the captivity!'

فَوَاللَّهِ إِنْ ذَهَبَتِ الْأَيَّامُ حَتَّى حُرِبَ مَالُهُ وَ مَا كَانَ لَهُ ثُمَّ أُخِذَ أَسِيرًا فَهُوَ ذَا مَاتَ الْحَبِيرَ.

By Allah^{-azwj}! The days did not go by until his wealth was battled upon, and whatever was for him (was taken), then he was taken as a prisoner. He then died' – the Hadeeth''.¹⁰⁸

¹⁰⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 41

¹⁰⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 42 a

¹⁰⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 42 b

43- قب، المناقب لابن شهر آشوب عم، إعلام الوری رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى فِي كِتَابِ نَوَادِرِ الْحِكْمَةِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ قَالَ: كُنْتُ بِالْمَدِينَةِ وَكُنْتُ أَخْتَلِفُ إِلَى أَبِي جَعْفَرٍ عَ وَ أَبُو الْحَسَنِ خُرَاسَانَ وَ كَانَ أَهْلُ بَيْتِهِ وَ عُمُومَةُ أَبِيهِ يَأْتُونَهُ وَ يُسَلِّمُونَ عَلَيْهِ فَدَعَا يَوْمًا الْجَارِيَةَ فَقَالَ قَوْلِي لَهُمْ يَتَهَيَّئُونَ لِلْمَأْتَمِ

(The book) 'Al Manaqib' of Ibn Shehr Ashoub, (and) 'I'lam Al Wara' – It is reported by Muhammad Bin Ahmad Bin Yahya in 'Kitab Al Nawadir Al Hikma', from Musa Bin Ja'far, afrom Umayya Bin Ali who said,

'I was at Al-Medina and I used to come and go to (see) Abu Ja'far^{-asws} and Abu Al-Hassan^{-asws} was at Khurasan, the people of his^{-asws} household and uncles of his^{-asws} father^{-asws} used to come to him^{-asws} and greet unto him^{-asws}. One day he^{-asws} called the slave girl and said: 'Tell them to prepare for the mourning!'

فَلَمَّا تَفَرَّقُوا قَالُوا لَا سَأَلْتَاهُ مَا تَمُّ مِنْ فَلَمَّا كَانَ مِنَ الْعَدِيدِ فَعَلَ مِثْلَ ذَلِكَ فَقَالُوا مَا تَمُّ مِنْ قَالَ مَا تَمُّ خَيْرٌ مِنْ عَلَيَّ ظَهَرَهَا فَأَتَانَا خَيْرٌ أَبِي الْحَسَنِ عَ بَعْدَ ذَلِكَ بِأَيَّامٍ فَإِذَا هُوَ قَدْ مَاتَ فِي ذَلِكَ الْيَوْمِ.

When they dispersed, they said, 'We did not ask him^{-asws}, mourning who?' When it was the next morning, he^{-asws} did similar to that. They said, 'Mourning who?' He^{-asws} said: 'The best one upon its surface!' There came the news of Abu Al-Hassan^{-asws} some days after that, and there, he^{-asws} had died during that day".¹⁰⁹

وَ فِيهِ، عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ أَبِي سَعِيدِ الْأَزْمَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ قَالَ قَالَ مُحَمَّدُ بْنُ الْفَرَجِ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ عَ اخْتَلَفُوا إِلَيَّ الْخُمْسَ فَإِنِّي لَسْتُ آخِذُهُ مِنْكُمْ سِوَى عَامِي هَذَا فَمُبِضٌ عَ فِي تِلْكَ السَّنَةِ.

And in it, from Hamdan Bin Suleyman, from Abu Saeed Al Armany, from Muhammad Bin Abdullah Bin Mihran who said, 'Muhammad Bin Al Faraj said,

'Abu Ja'far^{-asws} wrote to me: 'Carry the Khums over to me^{-asws}, for I^{-asws} will not taking it from you apart from this year of mine^{-asws}'. He^{-asws} passed away during that year".¹¹⁰

44- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ دَلَائِلِ الْحِمَيْرِيِّ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ بِمَكَّةَ فِي السَّنَةِ الَّتِي حَجَّ فِيهَا ثُمَّ صَارَ إِلَى خُرَاسَانَ وَ مَعَهُ أَبُو جَعْفَرٍ وَ أَبُو الْحَسَنِ يُودِعُ الْبَيْتَ

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri – From Umayya Bin Ali who said,

'I was with Abu Al-Hassan^{-asws} at Makkah during the year in which he^{-asws} performed Hajj. Then he^{-asws} went to Khurasan and with him was Abu Ja'far^{-asws}. And Abu Al-Hassan^{-asws} bade farewell to the house.

فَلَمَّا فَضَى طَوَافَهُ عَدَلَ إِلَى الْمَقَامِ فَصَلَّى عِنْدَهُ فَصَارَ أَبُو جَعْفَرٍ عَ عَلَى عُنُقِي مُؤَفِّقِي يَطُوفُ بِهِ فَصَارَ أَبُو جَعْفَرٍ إِلَى الْحِجْرِ فَجَلَسَ فِيهِ فَأَطَالَ فَقَالَ لَهُ مُؤَفِّقٌ فَمَجَّلْتُ فِدَاكَ فَقَالَ مَا أُرِيدُ أَنْ أَبْرَحَ مِنْ مَكَانِي هَذَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اسْتَبَانَ فِي وَجْهِهِ الْعَمُ

When he^{-asws} had fulfilled his^{-asws} Tawaaf, he^{-asws} turn to Al-Maqam (of Ibrahim^{-as}). He^{-asws} prayed Salat at it. Abu Ja'far^{-asws} came to the (Black) Stone. He^{-asws} sat by it, and it was

¹⁰⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 43 a

¹¹⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 43 b

prolonged. A facilitator said to him^{-asws}, 'Arise, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'I^{asws} do not want to depart from this place of mine^{-asws}, except if Allah^{-azwj} so Desires' – and he^{-asws} manifested the sorrow in his^{-asws} face.

فَأَتَى مُؤَقَّقٌ أَبَا الْحَسَنِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ قَدْ جَلَسَ أَبُو جَعْفَرٍ ع فِي الْحِجْرِ وَهُوَ بَائِيٌّ أَنْ يَتَوَمَّ

The facilitator came to Abu Al-Hassan^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Abu Ja'far^{-asws} is sitting by the (Black) Stone, and he^{-asws} refuses to stand up!'

فَقَامَ أَبُو الْحَسَنِ ع فَأَتَى أَبَا جَعْفَرٍ ع فَقَالَ لَهُ قُمْ يَا حَبِيبِي فَقَالَ مَا أُرِيدُ أَنْ أُبْرَحَ مِنْ مَكَانِي هَذَا فَقَالَ بَلَى يَا حَبِيبِي

Abu Al-Hassan^{-asws} stood up and came to Abu Ja'far^{-asws}. He^{-asws} said to him^{-asws}: 'Stand, O my^{asws} beloved!' He^{-asws} said: 'I^{-asws} do not want to depart from this place of mine^{-asws}!' He^{-asws} said: 'Yes, my^{-asws} beloved'.

ثُمَّ قَالَ كَيْفَ أَقُومُ وَ قَدْ وَدَّعْتُ الْبَيْتَ وَدَاعَا لَا تَرْجِعُ إِلَيْهِ فَقَالَ قُمْ يَا حَبِيبِي فَقَامَ مَعَهُ.

Then he^{-asws} said: 'How can I^{-asws} stand and you^{-asws} have bidden farewell to the house and you^{-asws} will not be returning to it?' He^{-asws} said: 'Stand, O my^{-asws} beloved!' He^{-asws} stood up with him^{-asws}' .¹¹¹

وَ عَنِ ابْنِ بَرِيْعِ الْعَطَّارِ قَالَ: قَالَ أَبُو جَعْفَرٍ ع الْفَرَجُ بَعْدَ الْمَأْمُونِ بِثَلَاثِينَ شَهْرًا قَالَ فَنَظَرْنَا فَمَاتَ ع بَعْدَ ثَلَاثِينَ شَهْرًا.

And from Ibn Bazie Al Attar who said,

'Abu Ja'far^{-asws} said: 'The relief would be thirty months after Al-Mamoun!' He (the narrator) said, 'We looked, and he^{-asws} died after thirty months''.¹¹²

وَ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي جَعْفَرٍ أَوْ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع الشُّكُّ مِنْ أَبِي عَلِيٍّ قَالَ قَالَ أَبُو جَعْفَرٍ يَا مُعَمَّرُ ارْكَبْ فُلْتُ إِلَى أَيْنَ قَالَ ارْكَبْ كَمَا يُقَالُ لَكَ

And from Muammar Bin Khallad,

'From Abu Ja'far^{-asws}, or from a man from Abu Ja'far^{-asws}, the doubt is from Abu Ali. He said, 'Abu Ja'far^{-asws} said: 'O Muammar, ride!' I said, 'To where?' He^{-asws} said: 'Ride just as it is being said to you'.

قَالَ فَرَكِبْتُ فَانْتَهَيْتُ إِلَى وَادٍ أَوْ إِلَى وَهْدَةِ الشُّكُّ مِنْ أَبِي عَلِيٍّ فَقَالَ لِي قِفْ هَاهُنَا فَوَقَفْتُ فَأَتَانِي فَمُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَيْنَ كُنْتُ قَالَ دَفَنْتُ أَبِي السَّاعَةَ وَ كَانَ بِحُرَّاسَانَ.

He (the narrator) said, 'I rode. I ended up to a valley', or 'to a lowland' – the doubt is from Abu Ali. He^{-asws} said to me: 'Pause over here!' I paused. He^{-asws} came to me. I said to him^{-asws},

¹¹¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 44 a

¹¹² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 44 b

'May I be sacrificed for you^{-asws}! Where were you?' He^{-asws} said: 'I^{-asws} have buried my^{-asws} father^{-asws} just now' – and he^{-asws} was at Khurasan".¹¹³

قَالَ قَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ وَكَانَ زَيْدِيًّا قَالَ: خَرَجْتُ إِلَى بَغْدَادَ فَبَيْنَا أَنَا بِهَا إِذْ رَأَيْتُ النَّاسَ يَتَعَادَوْنَ وَ يَتَشَرَّفُونَ وَ يَقِفُونَ فَقُلْتُ مَا هَذَا فَقَالُوا ابْنُ الرِّضَا ابْنُ الرِّضَا فَقُلْتُ وَ اللَّهُ لَأَنْظُرَنَّ إِلَيْهِ

Qasim Bin Abdul Rahman said, and he was a Zaydite, he said,

'I went out to Baghdad. While I was at it when I saw the people thronging, and honouring, and standing. I said, 'What is this?' They said, 'Ibn Al-Reza^{-asws}! Ibn Al-Reza^{-asws}!' I said, 'By Allah^{-azwj}! I shall look at him^{-asws}'.

فَطَلَعَ عَلَى بَعْلِ أَوْ بَعْلَةٍ فَقُلْتُ لَعَنَ اللَّهُ أَصْحَابَ الْإِمَامَةِ حَيْثُ يَقُولُونَ إِنَّ اللَّهَ افْتَرَضَ طَاعَةَ هَذَا

He^{-asws} emerged upon a donkey or a mule. I said, 'May the Curse of Allah^{-azwj} be upon the companions of Imamate where they are saying that Allah^{-azwj} has Obligated the obedience of this one!'

فَعَدَلُ إِلَيَّ وَ قَالَ يَا قَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ أَمْ بَشَرًا مِمَّا وَاحِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَ سُعْرِ

He^{-asws} turned to me and said: 'O Qasim Bin Abdul Rahman! ***'Is it one person from us we should be following? Surely then we would be in straying and madness [54:24]'***

فَقُلْتُ فِي نَفْسِي سَاحِرٌ وَ اللَّهُ

I said within myself, 'A sorcerer, by Allah^{-azwj}!'

فَعَدَلُ إِلَيَّ فَقَالَ أَلْفِي الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ

He^{-asws} turned towards me and said: ***Has the Zikr been Cast unto him from between us? But, he is an insolent liar! [54:25]'***

قَالَ فَأَنْصَرَفْتُ وَ قُلْتُ بِالْإِمَامَةِ وَ شَهِدْتُ أَنَّهُ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ اعْتَقَدْتُ.

He (the narrator) said, 'I left and said (believed) in the Imamate and I testified that he^{-asws} is a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and I believed".¹¹⁴

45- كَش، رجال الكشي أحمد بن علي بن كلثوم السرخسي قال: رأيت رجلاً من أصحابنا يُعرفُ بأبي زَيْنَبَةَ فَسَأَلَنِي عَنْ أَحْكَمَ بْنِ بَشَّارِ الْمُرُوزِيِّ وَ سَأَلَنِي عَنْ فَصَّيْهِ وَ عَنِ الْأَثَرِ الَّذِي فِي خَلْفِهِ وَ قَدْ كُنْتُ رَأَيْتُ فِي بَعْضِ خَلْفِهِ شِبْهَ الْخَطِّ كَأَنَّهُ أَثَرُ الدَّبْحِ فَقُلْتُ لَهُ قَدْ سَأَلْتُهُ مَرَّارًا فَلَمْ يُجِبْنِي

(The book) 'Rijal' of Al Kashy – Ahmad Bin Ali Bin Kulsoom Al Sarkhasy who said,

¹¹³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 44 c

¹¹⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 44 d

'I was a man from our companions, recognised at Abu Zaynab. He asked me about Ahkam Bin Bashar Al-Marouzy, and asked me about his story, and about the impact which is in his throat, and I had seen him in part of this throat, resembling the line, as if it was the impact of the slaughter. I said to him, 'I have asked him repeatedly, but he did not inform me'.

قَالَ فَقَالَ كُنَّا سَبْعَةَ نَفَرٍ فِي حُجْرَةٍ وَاحِدَةٍ بِبَغْدَادَ فِي زَمَانِ أَبِي جَعْفَرٍ الثَّانِي عَ فَعَابَ عَلَيْنَا أَحْكَمُ مِنَ عِنْدِ الْعَصْرِ وَ لَمْ يَزِجْ فِي تِلْكَ اللَّيْلَةِ فَلَمَّا كَانَ فِي جَوْفِ اللَّيْلِ جَاءَنَا تَوْفِيعٌ مِنْ أَبِي جَعْفَرٍ عَ أَنَّ صَاحِبَكُمْ الْخُرَاسَانِيَّ مَذْبُوحٌ مَطْرُوحٌ فِي لَيْدٍ فِي مَرْبَلَةٍ كَذَا وَ كَذَا فَادَّهَبُوا وَ دَاوَوْهُ بِكَذَا وَ كَذَا

He (the narrator) said, 'He said, 'We were seven persons in one room at Baghdad during the era of Abu Ja'far^{-asws} the 2nd. Ahkam disappeared from us from the time of Al-Asr and did not return that night. When it was during the middle of the night, a letter came to us from Abu Ja'far^{-asws}: 'Your companion is at Al-Khurasan, slaughtered, cast away in a leather sheet, in such and such house, and treating him with such and such'.

فَدَهَبْنَا فَوَجَدْنَاهُ مَذْبُوحاً مَطْرُوحاً كَمَا قَالَ فَحَمَلْنَاهُ وَ دَاوَيْنَاهُ بِمَا أَمَرْنَا بِهِ فَبُرَّأَ مِنْ ذَلِكَ.

We went and found him slaughtered, cast away just as he^{-asws} had said. We carried him and treated him with what he^{-asws} had instructed us with, and he was cured from that".¹¹⁵

قَالَ أَحْمَدُ بْنُ عَلِيٍّ كَانَ مِنْ فَصِيحَةٍ أَنَّهُ تَمَّتْ بِبَغْدَادَ فِي دَارِ قَوْمٍ فَعَلِمُوا بِهِ فَأَخَذُوهُ وَ ذَبَحُوهُ وَ أَدْرَجُوهُ فِي لَيْدٍ وَ طَرَحُوهُ فِي مَرْبَلَةٍ.

Ahmad Bin Ali said,

'It was from his story that he was enjoying at Baghdad in a house of a people. They came to know of it, so they seized him and slaughtered him, and they inserted him in a leather sheet and threw him in a rubbish dump".¹¹⁶

46- كَشَى، رَجَالُ الْكَشِيِّ وَجَدْتُ بِحِطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ شَادَوَيْهِ بْنِ الْحُسَيْنِ بْنِ دَاوُدَ الْقُمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَ بِأَهْلِي حَتَّى قُلْتُ لَهُ جُعِلْتُ فِدَاكَ اذْغِ اللَّهُ أَنْ يَزُقَّنِي وَ لَدَا ذَكَرًا فَأَطْرَقَ مَلِيئاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أَذْهَبَ فَإِنَّ اللَّهَ يَزُقُّكَ عُلَاماً ذَكَرًا ثَلَاثَ مَرَّاتٍ

(The book) 'Rijal' of Al Kashy, 'I found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad Bin Abdullah Bin Mihran, from Abdullah Bin Aamir, from Shazawiya Bin Al-Hassan Bin Dawood Al Qummi who said,

'I entered to see Abu Ja'far^{-asws}, and there was a pregnancy with my wife. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} that He^{-azwj} Graces me a male child'. He^{-asws} lowered his^{-asws} head for a while, then raised his^{-asws} head and said: 'Go, for Allah^{-azwj} shall Grace you a male child' – three times.

قَالَ فَقَدِمْتُ مَكَّةَ فَصِرْتُ إِلَى الْمَسْجِدِ فَأَتَى مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ صَبَّاحٍ بِرِسَالَةٍ مِنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا مِنْهُمْ صَفْوَانُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ سِنَانٍ وَ ابْنُ أَبِي عَمِيرٍ وَ غَيْرُهُمْ فَأَتَيْتُهُمْ فَسَأَلُونِي فَحَبَّرْتُهُمْ بِمَا قَالَ

¹¹⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 45 a

¹¹⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 45 b

He (the narrator) said, 'I arrived at Makkah and came to the Masjid. Muhammad Bin Al-Hassan Bin Sabbah came with a message from a group of our companions, from them being Safwan Bin Yahya and Muhammad Bin Sinan, and Ibn Abu Umeyr and others. I went to them. They asked me, so I informed them of what he^{-asws} had said.

فَقَالُوا لِي فَهَيْمَتٌ عَنْهُ ذَكَرٌ أَوْ ذَكِيٌّ فَعُلْتُ ذَكَرًا فَذُفِّمْتُ قَالَ ابْنُ سِنَانٍ أَمَا أَنْتَ سُرُزُّقٌ وَوَلَدًا ذَكَرًا إِمَّا أَنَّهُ يَمُوتُ عَلَى الْمَكَانِ أَوْ يَكُونُ مَيِّتًا

They said to me, 'Did you understand from him^{-asws}, a male child (Zakar) or intelligent (Zaky)?' I said, 'Male child. I have understood'. Ibn Sinan said, 'As for you, you shall be Graced with a male child, but he would be dying upon a place or be still-born'.

فَقَالَ أَصْحَابُنَا لِمُحَمَّدِ بْنِ سِنَانٍ أَسَأْتَ قَدْ عَلِمْنَا الَّذِي عَلِمْتَ فَأَتَى غُلَامٌ فِي الْمَسْجِدِ فَقَالَ أَذْرِكُ فَقَدْ مَاتَ أَهْلُكَ فَذَهَبْتُ مُسْرِعًا وَوَجَدْتُهَا عَلَى شُرْفِ الْمَوْتِ ثُمَّ لَمْ تَلْبَثْ أَنْ وَلَدَتْ غُلَامًا ذَكَرًا مَيِّتًا.

Our companions said to Muhammad Bin Sinan, 'You have been offensive. We know which you know'. A slave came in the Masjid. He said, 'Come, your wife is dying'. I went quickly and found her overlooking upon the death. Then it was not long before she gave birth to a stillborn male child"¹¹⁷.

47- كَش، رجال الكشي حَمْدُونِي عَنْ أَبِي سَعِيدِ الْأَدْمِيِّ عَنْ مُحَمَّدِ بْنِ مَرْزُبَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: شَكَوْتُ إِلَى الرِّضَا ع وَجَعَ الْعَيْنِ فَأَخَذَ قِرْطَاسًا فَكَتَبَ إِلَى أَبِي جَعْفَرٍ ع وَهُوَ أَقَلُّ مِنْ يَدِي وَدَفَعَ الْكِتَابَ إِلَى الْخَادِمِ وَأَمَرَنِي أَنْ أَذْهَبَ مَعَهُ وَقَالَ أَكْتُمُ فَأَتَيْتَاهُ وَخَادِمٌ قَدْ حَمَلَهُ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Abu Saeed Al Adamy, from Muhammad Bin Marzuban, from Muhammad Bin Sinan who said,

'I complained to Al-Reza^{-asws} of eye pain. He^{-asws} took a paper and wrote to Abu Ja'far^{-asws}, and he^{-asws} was smaller than my hand, and he^{-asws} handed the letter to the servant and instructed me to go with him and said: 'Conceal!' I came to him^{-asws}, and a servant was carrying him^{-asws}.

قَالَ فَفَتَحَ الْخَادِمُ الْكِتَابَ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع

He (the narrator) said, 'The servant opened the letter in front of Abu Ja'far^{-asws}'.

قَالَ فَجَعَلَ أَبُو جَعْفَرٍ ع يَنْظُرُ فِي الْكِتَابِ وَ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ وَ يَقُولُ نَاجٍ فَعَمَلٌ ذَلِكَ مِرَارًا فَذَهَبَ كُلُّ وَجَعٍ فِي عَيْنِي وَ أَبْصَرْتُ بَصْرًا لَا يُبْصِرُهُ أَحَدٌ

He (the narrator) said, 'Abu Ja'far^{-asws} went on to look into the letter, and he^{-asws} raised his^{-asws} head towards the sky and say: 'Rescue!' He^{-asws} did that repeatedly. Every pain in my eye went away and I became with a vision which not one could visualise.

فَقَالَ قُلْتُ لِأبي جَعْفَرٍ ع جَعَلَك اللهُ شَيْخًا عَلَى هَذِهِ الْأُمَّةِ كَمَا جَعَلَ عِيسَى ابْنَ مَرْيَمَ شَيْخًا عَلَى بَنِي إِسْرَائِيلَ

¹¹⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 46

He (the narrator) said, 'I said to Abu Ja'far^{-asws}, 'May Allah^{-azwj} Make you^{-asws} a Sheykh upon this community just as He^{-azwj} Made Isa Ibn Maryam^{-as} a Sheykh upon the children of Israel'.

قَالَ ثُمَّ قُلْتُ لَهُ يَا شَيْبَةَ صَاحِبِ فُطْرُسٍ

He (the narrator) said, 'Then I said to him^{-asws}, 'O one resembling the companion of Futrus!'

قَالَ فَأَنْصَرَفْتُ وَ قَدْ أَمَرَنِي الرِّضَا ع أَنَّ أَكْتُمُمْ فَمَا زِلْتُ صَاحِبِ النَّظَرِ حَتَّى أَدْعُتُ مَا كَانَ مِنْ أَبِي جَعْفَرٍ ع فِي أَمْرِ عَيْنِي فَعَاوَدَنِي الْوَجَعُ

He (the narrator) said, 'I left, and Al-Reza^{-asws} had instructed me to conceal. I did not cease to be of healthy vision until I broadcast what had happened from Abu Ja'far^{-asws} regarding the matter of my eyes. The pain returned to me'.

قَالَ فُقُلْتُ لِمُحَمَّدِ بْنِ سِنَانَ مَا عَنَيْتَ بِقَوْلِكَ يَا شَيْبَةَ صَاحِبِ فُطْرُسٍ

He (the narrator) said, 'I said to Muhammad Bin Sinan, 'What did you mean by your words, 'O one resembling the companion of Futrus?''

قَالَ فَقَالَ إِنَّ اللَّهَ غَضِبَ عَلَى مَلِكٍ مِنَ الْمَلَائِكَةِ يُدْعَى فُطْرُسَ فَذَقَ جَنَاحَهُ وَ رَمَى بِهِ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَلَمَّا وُلِدَ الْحُسَيْنُ ع بَعَثَ اللَّهُ إِلَى مُحَمَّدٍ ص لِیَهَيِّئَهُ بِوِلَادَةِ الْحُسَيْنِ

He (the narrator) said, 'He said, 'Allah^{-azwj} was Wrathful upon an Angel from the Angels call Futrus. He^{-azwj} Crushed his wings and had him thrown with in an island from the islands of the sea. When Al-Husayn^{-asws} was blessed (to his^{-asws} parents^{-asws}), Allah^{-azwj} Sent (Angels) to Muhammad^{-saww} in order to congratulate him^{-saww} of the arrival of Al-Husayn^{-asws}.

وَ كَانَ جِبْرَائِيلُ صَدِيقًا لِفُطْرُسَ فَمَرَّ وَ هُوَ فِي الْجَزِيرَةِ فَطَرُوهُ فَخَبَّرَهُ بِوِلَادَةِ الْحُسَيْنِ ع وَ مَا أَمَرَ اللَّهُ بِهِ وَ قَالَ هَلْ لَكَ أَنْ أَهْمِلَكَ عَلَى جَنَاحٍ مِنْ أَجْنِحَتِي وَ أَمْضِي بِكَ إِلَى مُحَمَّدٍ ص يَسْتَفْعِلُكَ قَالَ فَقَالَ لَهُ فُطْرُسُ نَعَمْ

And Jibraeel^{-as} was a friend of Futrus. He^{-as} passed by and he was in the island, cast away. He^{-as} informed him with the arrival of Al-Husayn^{-asws} and what Allah^{-azwj} had Commanded with, and he^{-as}, 'Is it okay for you if I^{-as} were to carry you upon a wing from my wings and go with you to Muhammad^{-saww}, so he^{-saww} may intercede for you?' Futrus said to him^{-as}, 'Yes'.

فَحَمَلَهُ عَلَى جَنَاحٍ مِنْ أَجْنِحَتِي حَتَّى أَتَى بِهِ مُحَمَّدًا ص فَبَلَّغَهُ هَبْنَةَ رَبِّهِ تَعَالَى ثُمَّ حَدَّثَهُ بِقِصَّةِ فُطْرُسَ فَقَالَ مُحَمَّدٌ ص لِفُطْرُسَ امْسَحْ جَنَاحَكَ عَلَى مَهْدِ الْحُسَيْنِ وَ تَمَسَّحْ بِهِ فَفَعَلَ ذَلِكَ فُطْرُسُ فَجَبَّرَ اللَّهُ جَنَاحَهُ وَ رَدَّهُ إِلَى مَنْزِلِهِ مَعَ الْمَلَائِكَةِ.

He^{-as} carried him upon a wing from his^{-as} wings until he^{-as} came with him to Muhammad^{-saww}. He^{-as} delivered to him^{-saww} the congratulations of his^{-saww} Lord^{-azwj}, then narrated to him^{-saww} the story of Futrus. Muhammad^{-saww} said to Futrus: 'Wipe your wings with the cradle of Al-Husayn^{-asws}, and wipe with him^{-asws}'. Futrus did that. Allah^{-azwj} Corrected (Restored) his wings and Returned him to his (former) status with the Angels''¹¹⁸.

¹¹⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 47

48- كَش، رجال الكشي وَجَدْتُ بِحِطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ وَ مُحَمَّدِ بْنِ سِنَانَ جَمِيعاً قَالَا كُنَّا بِمَكَّةَ وَ أَبُو الْحَسَنِ الرِّضَا ع بِهَا فُقُلْنَا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ نَحْنُ خَارِجُونَ وَ أَنْتَ مُقِيمٌ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لَنَا إِلَى أَبِي جَعْفَرٍ ع كِتَاباً نُلِمُّ بِهِ

(The book) 'Rijal' of Al Kashy – I found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad Bin Abdullah Bin Miihran, from Ahmad Bin Muhammad Bin Abu Nasr and Muhammad Bin Sinan, altogether, they both said,

'We were at Makkah and Abu Al-Hassan Al-Reza^{-asws} was at it. We said to him^{-asws}, 'May Allah^{-azwj} Make us to be sacrificed for you^{-asws}! We are going out and you^{-asws} are staying. If you^{-asws} see fit, you^{-asws} could write a letter for us to Abu Ja'far^{-asws} we could visit him^{-asws} with it'.

قَالَ فَكُنْتُ إِلَيْهِ فَقَدِمْنَا فُقُلْنَا لِلْمَوْفِقِ أَخْرَجَهُ إِلَيْنَا

He (the narrator) said, 'He^{-asws} wrote to him^{-asws}. We arrived and said to the facilitator, 'Bring him^{-asws} out to us''.

قَالَ فَأَخْرَجَهُ إِلَيْنَا وَ هُوَ فِي صَدْرٍ مُوَفَّقٍ فَأَقْبَلَ يَفْرُؤُهُ وَ يَطْوِيهِ وَ يَنْظُرُ فِيهِ وَ يَتَبَسَّمُ حَتَّى أَتَى عَلَى آخِرِهِ كَذَلِكَ يَطْوِيهِ مِنْ أَعْلَاهُ وَ يَنْشُرُهُ مِنْ أَسْفَلِهِ

He (the narrator) said, 'He brought him^{-asws} out to us, and he^{-asws} was in the chest of the facilitator (servant). He^{-asws} went on to read it, and fold it, and looking into it, and smiling, until he^{-asws} had come to its end like that, folding it from its top and spreading it from its bottom.

قَالَ مُحَمَّدُ بْنُ سِنَانَ فَلَمَّا فَرَعَ مِنْ قِرَاءَتِهِ حَرَّكَ رِجْلَهُ وَ قَالَ نَاجٍ نَاجٍ فَقَالَ أَحْمَدُ ثُمَّ قَالَ ابْنُ سِنَانَ عِنْدَ ذَلِكَ فُطْرُسِيَّةٌ فُطْرُسِيَّةٌ.

Muhammad Bin Sinan said, 'When he^{-asws} was free from reading it, he^{-asws} moved his^{-asws} leg and said: 'Rescue! Rescue!' Ahmad said, 'Then Ibn Sinan said during that: 'Futrusy! Futrusy!''¹¹⁹

49- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى قَالَ: بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ ع عَلَامَةً وَ مَعَهُ كِتَابٌ فَأَمَرَنِي أَنْ أُسِيرَ إِلَيْهِ فَأَتَيْتُهُ وَ هُوَ بِالْمَدِينَةِ نَازِلٌ فِي دَارِ بَزِيْعٍ فَدَخَلْتُ وَ سَلَّمْتُ عَلَيْهِ فَذَكَرَ فِي صَفْوَانَ وَ مُحَمَّدِ بْنِ سِنَانَ وَ غَيْرَهُمَا بِمَا قَدْ سَمِعَهُ غَيْرَ وَاحِدٍ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Isa who said,

'Abu Ja'far^{-asws} sent his^{-asws} slave to me and there was a letter with him instructing me to travel to him^{-asws}. I came to him^{-asws} and he^{-asws} was at Al-Medina, having descended in a house of Bazie. I entered and greeted unto him^{-asws}. He^{-asws} mentioned regarding Safwan, and Muhammad Bin Sinan and other from what some one else had named.

فَقُلْتُ فِي نَفْسِي أَسْتَغِطُّهُ عَلَى زَكْرِيَّا بْنِ آدَمَ لَعَلَّهُ أَنْ يَسَلَّمَ بِنِّي فِي هَؤُلَاءِ ثُمَّ رَجَعْتُ إِلَى نَفْسِي فَقُلْتُ مَنْ أَنَا أَنْ أُتَعَرِّضَ فِي هَذَا وَ شِبْهِهِ مَوْلَايَ هُوَ أَعْلَمُ بِمَا يَصْنَعُ

¹¹⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 48

I said within myself, 'I shall get him^{-asws} to sympathise upon Zakariya Bin Adam, perhaps he would be safe from what is in them'. Then I retracted to myself, I said, 'Who am I to object regarding this and its like. My Master^{-asws}, he^{-asws} is more knowing with what he^{-asws} does'.

فَقَالَ لِي يَا أَبَا عَلِيٍّ لَيْسَ عَلَيَّ مِثْلُ أَبِي يَحْيَىٰ يُعَجَّلُ وَكَانَ مِنْ خِدْمَتِهِ لِأَبِي ع وَ مَنْزِلَتِهِ عِنْدَهُ وَ عِنْدِي مِنْ بَعْدِهِ غَيْرُ أَبِي اِخْتَجْتُ إِلَى الْمَالِ فَلَمْ يَبْعَثْ
فَقُلْتُ جُعِلْتُ فِدَاكَ هُوَ بَاعَتْ إِلَيْكَ بِالْمَالِ وَ قَالَ لِي إِنْ وَصَلْتَ إِلَيْهِ فَأَعْلِمُهُ أَنَّ الَّذِي مَنَعَنِي مِنْ بَعْثِ الْمَالِ اِخْتِلافُ مَيْمُونٍ وَ مُسَافِرٍ

He^{-asws} said to me: 'O Abu Ali! You cannot be hasty with the likes of Abu Yahya, he was in the service of my^{-asws} father^{-asws}, and his^{-asws} status with him^{-asws}, and with me^{-asws} from after him^{-asws}, apart from that I^{-asws} am needy to the wealth, but he did not send'. I said, 'May I be sacrificed for you^{-asws}! He was going to send the wealth to you^{-asws}, and he had said to me, 'If you arrive to him^{-asws}, then let him^{-asws} know, that which prevented me from sending the wealth is the differing of Maymoun and Musafir''.

فَقَالَ اِحْمِلْ كِتَابِي إِلَيْهِ وَ مَرُهُ أَنْ يَبْعَثَ إِلَيَّ بِالْمَالِ فَحَمَلْتُ كِتَابَهُ إِلَى رَكْرَبًا فَوَجَّهَ إِلَيْهِ بِالْمَالِ

He^{-asws} said: 'Carry my letter to him and instruct him to sent the wealth to me^{-asws}'. I carried his^{-asws} letter to Zakariya and he diverted the wealth to him^{-asws}.

قَالَ فَقَالَ لِي أَبُو جَعْفَرٍ ع ائْتِدَاءً مِنْهُ ذَهَبَتِ الشُّبُهَةُ مَا لِأَبِي وَلَدٌ غَيْرِي فُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

He (the narrator) said, 'Abu Ja'far^{-asws} said to me initiating from him, 'The doubts are gone that there is no child for my^{-asws} father^{-asws} apart from me^{-asws}'. I said, 'You^{-asws} speak the truth, may I be sacrificed for you^{-asws}!'¹²⁰

50- كا، الكافي مُحَمَّدُ بْنُ يَحْيَىٰ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الطَّيِّبِ عَنْ عَبْدِ الْوَهَّابِ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ
بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ يَحْيَىٰ بْنَ أَكْثَمَ قَاضِيَّ سَامَرَاءَ بَعْدَ مَا جَهَدْتُ بِهِ وَ نَاطَرْتُهُ وَ حَاوَرْتُهُ وَ رَأَيْتُهُ وَ سَأَلْتُهُ عَنْ غُلُومِ آلِ مُحَمَّدٍ ص فَقَالَ: فَبَيْنَا أَنَا
ذَاتَ يَوْمٍ دَخَلْتُ أَطُوفَ بَقْعِ رَسُولِ اللَّهِ ص فَرَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا يَطُوفُ بِهِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Ahmad Bin Al-Husayn, from Muhammad Bin Al Tayyib, from Abdul Wahab Bin Mansour, from Muhammad Bin Abu Al A'ala who said,

'I heard Yahya Bin Aksam the judge of Samarra, after having fought with him and debated him, and interviewed him, and corresponded with him, and asked him about the knowledge(s) of the Progeny^{-asws} of Muhammad^{-sawww}. He said, 'One day while I had entered into performance of Tawaaf of the grave of Rasool-Allah^{-sawww}, I saw Muhammad Bin Ali Al-Reza^{-asws} performing Tawaaf with it.

فَنَاطَرْتُهُ فِي مَسَائِلِ عِنْدِي فَأَحْرَجَهَا إِلَيَّ فَقُلْتُ لَهُ وَ اللَّهُ إِيَّيْ أُرِيدُ أَنْ أَسْأَلَكَ مَسْأَلَةً وَاحِدَةً وَ إِيَّيْ وَ اللَّهُ لَأَسْتَحْيِي مِنْ ذَلِكَ فَقَالَ لِي أَنَا أُحْبِرُكَ قَبْلَ أَنْ
تَسْأَلَنِي تَسْأَلَنِي عَنِ الْإِمَامِ فَقُلْتُ هُوَ وَ اللَّهُ هَذَا

I debated him^{-asws} regarding issues with me, and he^{-asws} brought them out to me. I said to him^{-asws}, 'By Allah^{-azwj}! I want to ask you^{-asws} one question, and by Allah^{-azwj}, I am too embarrassed

¹²⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 49

from that'. He^{-asws} said to me: 'I^{-asws} shall inform you before you even ask me^{-asws}. You want to ask me^{-asws} about the Imam^{-asws}'. I said, 'By Allah^{-azwj}, this is it!'

فَقَالَ أَنَا هُوَ فَمُلْتُ عَلامَةً فَكَانَ فِي يَدِهِ عَصَاً فَتَنَطَّقْتُ فَقَالَتْ إِنَّهُ مَوْلَايَ إِمَامٌ هَذَا الزَّمَانِ وَ هُوَ الْحُجَّةُ.

He^{-asws} said: 'I^{-asws} am he^{-asws}!' I said, 'A sign?' There was a staff in his^{-asws} hand. It spoke and said, 'He^{-asws} is my Master^{-asws}, Imam^{-asws} of this era, and he^{-asws} is the Divine Authority!'¹²¹

ربما يستدل به على جواز الطواف بقبور النبي و الأئمة عليهم السلام و فيه نظر اذ حمله على الطواف الكامل بعيد بل الظاهر أنه عليه السلام كان يدور من موضع الزيارة الى جانب الرجل ليدخل بيت فاطمة عليها السلام كما هو الشائع الآن،

Note: Perhaps it evidences upon the permissibility of performing the Tawaaf of the grave of the Prophet^{-saww} and the Imams^{-asws}, and in it is consideration when it is far from carrying him upon the complete Tawaaf (seven circuits). But the apparent is that he^{-asws} used to go around from the place of the visitation to the side of the leg in order to enter the house of Fatima^{-asws}, like what is common now.

و المانع لا يمنع مثل هذا لكن ما ورد في بعض الأخبار: « لا تطف بقبر » ليس بصريح في هذا المعنى اذ يحتمل أن يكون المراد بالطواف الحدث.

And the forbiddance is not the forbiddance of the like of this, but what is reported in some of the Ahadeeth: 'Do not perform Tawaaf of the grave!' It isn't explicit in this meaning. Then it possibly means that the intended is the Tawaaf of innovation.

51- يج، الخرائج و الجرائح روى مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ عَنْ حَكِيمَةَ بِنْتِ الرِّضَا ع قَالَتْ لَمَّا تُؤَيِّ أَخِي مُحَمَّدُ بْنُ الرِّضَا ع صِرْتُ يَوْمًا إِلَى امْرَأَتِهِ أُمِّ الْفَضْلِ بِسَبَبِ احْتِجَتْ إِلَيْهَا فِيهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muhammad Bin Ibrahim Al Ja'fary,

'From Hakeema Bint Al-Reza^{-asws}. She said, 'When my brother^{-asws} Muhammad Bin Al-Reza^{-asws} had expired, one day I went to his^{-asws} wife, Umm Al-Fazl (daughter of Al-Mamoun), for a reason to argue to her regarding him^{-asws}.

قَالَتْ فَبَيْنَمَا نَحْنُ نَتَذَكَّرُ فَضْلَ مُحَمَّدٍ وَ كَرَمَهُ وَ مَا أَعْطَاهُ مِنَ الْعِلْمِ وَ الْحِكْمَةِ إِذْ قَالَتْ امْرَأَتُهُ أُمُّ الْفَضْلِ يَا حَكِيمَةَ أَخْبِرِي عَنِّي أَبِي جَعْفَرَ بْنِ الرِّضَا ع بِأَعْجُوبَةٍ لَمْ يَسْمَعْ أَحَدٌ بِمِثْلِهَا قُلْتُ وَ مَا ذَلِكَ

She said, 'While we were discussing the merits of Muhammad^{-asws}, and his^{-asws} benevolence, and what he^{-asws} had been Given from the knowledge and the wisdom, when his^{-asws} wife Umm Al-Fazl said, 'I shall inform you about Abu Ja'far^{-asws} Bin Al-Reza^{-asws} with a wonder, no one has heard the like of it!' I said, 'And what is that?'

قَالَتْ إِنَّهُ كَانَ رُبَّمَا أَحَارَنِي مَرَّةً بِجَارِيَةٍ وَ مَرَّةً بِتَرْوِيجٍ فَكُنْتُ أَشْكُوهُ إِلَى الْمَأْمُونِ فَيَقُولُ يَا بِنْتِي احْتَمِلِي فَإِنَّهُ ابْنُ رَسُولِ اللَّهِ ص

She said, 'He^{-asws} would sometimes make me jealous with a slave girl, and at time with getting married (to another wife). I had complained to Al-Mamoun. He said, 'O daughter! Be tolerant, for he^{-asws} is a son^{-asws} of Rasool-Allah^{-saww}'.

فَبَيْنَمَا أَنَا ذَاتَ لَيْلَةٍ جَالِسَةٌ إِذْ أَتَتْ امْرَأَةً فَعَلَّتْ مِنْ أُنْتِ فَكَأَنَّهَا فَضِيْبٌ بَانَ أَوْ عُصْنٌ حَبِيزَانٍ قَالَتْ أَنَا زَوْجَةٌ لِأَبِي جَعْفَرٍ قُلْتُ مَنْ أَبُو جَعْفَرٍ قَالَتْ مُحَمَّدُ
بْنُ الرِّضَاعِ وَأَنَا امْرَأَةٌ مِنْ وُلْدِ عَمَّارِ بْنِ يَاسِرٍ

One night while I was seated when a woman came. I said, 'Who are you?' As if she was a bamboo stick or a branch of a tree (thin). She said, 'I am a wife of Abu Ja'far^{-asws}'. I said, 'Who Abu Ja'far^{-asws}?'. She said, 'Muhammad^{-asws} Bin Al-Reza^{-asws}, and I am a woman from the sons of Ammar Bin Yasser'.

قَالَتْ فَدَخَلَ عَلَيَّ مِنَ الْعَيْرِ مَا لَمْ أَفْلِكْ نَفْسِي فَتَهَضَّتْ مِنْ سَاعَتِي وَ صِرْتُ إِلَى الْمَأْمُونِ وَ قَدْ كَانَ تَمَلًّا مِنَ الشَّرَابِ وَ قَدْ مَضَى مِنَ اللَّيْلِ سَاعَاتٌ
فَأَخْبَرْتُهُ بِحَالِي وَ قُلْتُ لَهُ يَشْتَمِنِي وَ يَشْتِمُكَ وَ يَشْتِمُ الْعَبَّاسَ وَ وُلْدَهُ

She Umm (Umm Al Fazl) said, 'The jealousy entered upon me such, what I could not control myself. I got up from my very moment and went to Al-Mamoun, and he was filled from the drink (intoxicated), and hours from the night had gone by. I informed him with my state, and I said to him, 'He^{-asws} has insulted me and insulted you and insulted Al-Abbas and his sons!'

قَالَتْ وَ قُلْتُ مَا لَمْ يَكُنْ فَعَاظُهُ ذَلِكَ مِنِّي جِدًّا وَ لَمْ يَمْلِكْ نَفْسَهُ مِنَ السُّكْرِ وَ قَامَ مُسْرِعًا فَضَرَبَ بِيَدِهِ إِلَى سَيْفِهِ وَ حَلَفَ أَنَّهُ يُقَطِّعُهُ بِحَدِّ السَّيْفِ مَا بَقِيَ
فِي يَدِهِ وَ صَارَ إِلَيْهِ

She said, 'And I said what could not have made him incredibly angry with me, and he could not control himself from the intoxication, and he stood up quickly and struck his hand to his sword and swore that he would cut him^{-asws} with this sword for as long as it remains in his hand, and he went to him^{-asws}'.

قَالَتْ فَتَدِمْتُ عِنْدَ ذَلِكَ فَعُلْتُ فِي نَفْسِي مَا صَنَعْتُ هَلَكْتُ وَ أَهْلَكْتُ

She said, 'I regretted during that. I said within myself, 'What have I done? I am destroyed and have cause to destroy!''

قَالَتْ فَعَدَوْتُ حَلْفَهُ لِأَنْظُرَ مَا يَصْنَعُ فَدَخَلَ إِلَيْهِ وَ هُوَ نَائِمٌ فَوَضَعَ فِيهِ السَّيْفَ فَفَطَعَهُ قِطْعَةً قِطْعَةً ثُمَّ وَضَعَ سَيْفَهُ عَلَى حَلْقِهِ فَدَبَّحَهُ وَ أَنَا أَنْظُرُ إِلَيْهِ وَ يَاسِرُ
الْحَادِمُ وَ انْصَرَفَ وَ هُوَ يُزْبَدُ مِثْلَ الْجَمَلِ

She said, 'I went behind him in order to look at what he would do. He entered to see him^{-asws} and he^{-asws} was sleeping. He placed the sword in him^{-asws} and cut him^{-asws} in pieces and pieces. Then he placed his sword upon his^{-asws} throat and slaughtered him^{-asws} while I and Yasser the servant were looking at him^{-asws}, and he was frothing like the camel'.

قَالَتْ فَلَمَّا رَأَيْتُ ذَلِكَ هَرَبْتُ عَلَى وَجْهِي حَتَّى رَجَعْتُ إِلَى مَنْزِلِ أَبِي فَبِتُّ بِلَيْلَةٍ لَمْ أَتَمَّ فِيهَا إِلَى أَنْ أَصْبَحْتُ

She said, 'When I saw that, I fled upon my direction until I returned to the house of my father. I spent the night but was unable to sleep in it until it was morning'.

قَالَ فَلَمَّا أَصْبَحْتُ دَخَلْتُ إِلَيْهِ وَهُوَ يُصَلِّي وَ قَدْ أَفَاقَ مِنَ السُّكْرِ فَعُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ تَعْلَمُ مَا صَنَعْتَ اللَّيْلَةَ قَالَ لَا وَاللَّهِ فَمَا الَّذِي صَنَعْتُ
وَيْلَكَ قُلْتُ فَإِنَّكَ صِرْتَ إِلَى ابْنِ الرِّضَا ع وَهُوَ نَائِمٌ فَقَطَعْتَهُ إِزِيًا إِزِيًا وَ دَبَحْتَهُ بِسَيْفِكَ وَ خَرَجْتَ مِنْ عِنْدِهِ

He (she) said, 'When it was morning, I entered to see him and he was praying, and he had awoken (sobered) from the intoxication. I said to him, 'O commander of the faithful! Do you know what you did at night?' He said, 'No, by Allah^{-azwj}! What is that which I did? Woe be unto you!' I said, 'You went to Ibn Al-Reza^{-asws}, and he^{-asws} was sleeping. You cut him^{-asws} into pieces and pieces, and you slaughtered him^{-asws} with your sword, and you went out from his^{-asws} presence'.

قَالَ وَيْلَكَ مَا تَقُولِينَ قُلْتُ أَقُولُ مَا فَعَلْتَ فَصَاحَ يَا يَاسِرُ مَا تَقُولُ هَذِهِ الْمَلْعُونَةُ وَيْلَكَ قَالَ صَدَقْتَ فِي كُلِّ مَا قَالَتْ

He said, 'Woe be unto you! What are you saying?' I said, 'I am saying what you did!' He shouted, 'O Yasser! What is this accursed woman saying? Woe be unto you!' He said, 'She is being truthful in all what she has said'.

قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَلَكْنَا وَ افْتَضَحْنَا وَيْلَكَ يَا يَاسِرُ بَادِرُ إِلَيْهِ وَ اثْنِي بِخَيْرِهِ فَكَرَضَ ثُمَّ عَادَ مُسْرِعًا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ الْبُشْرَى قَالَ وَ مَا وَرَاكَ

He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! We are destroyed and have been exposed! Woe be unto you, O Yasser! Rush to him^{-asws} and come to me with his^{-asws} news!' He ran, then returned quickly. He said, 'O commander of the faithful! The good news!' He said, 'And what is behind you?'

قَالَ دَخَلْتُ فَإِذَا هُوَ قَاعِدٌ يَسْتَاكُ وَ عَلَيْهِ قَمِيصٌ وَ دُوَاجِحٌ فَبَقِيْتُ مُتَحِيرًا فِي أَمْرِهِ ثُمَّ أَرَدْتُ أَنْ أَنْظُرَ إِلَى بَدَنِهِ هَلْ فِيهِ شَيْءٌ مِنَ الْأَثَرِ فَعُلْتُ لَهُ أَحِبُّ أَنْ
تَهَبَّ لِي هَذَا الْقَمِيصَ الَّذِي عَلَيْكَ لِأَتَبَرَّكَ فِيهِ

He said, 'I entered, and there he^{-asws} was, seated brushing his^{-asws} teeth, and upon him^{-asws} was a shirt and sheet. I remained confused regarding his^{-asws} matter. Then I wanted to look at his^{-asws} body, whether there were any impacts in him^{-asws}. I said to him^{-asws}, 'I would love it if you could gift to me this shirt which is upon you, for me to be Blessed in it'.

فَنَظَرَ إِلَيَّ وَ تَبَسَّمَ كَأَنَّهُ عَلِمَ مَا أَرَدْتُ بِذَلِكَ فَقَالَ أَكْشُوكَ كِسْوَةَ فَاحِرَةٍ فَعُلْتُ لَسْتُ أُرِيدُ غَيْرَ هَذَا الْقَمِيصِ الَّذِي عَلَيْكَ فَخَلَعَهُ وَ كَشَفَ بَدَنَهُ كُلَّهُ فَوَ
اللَّهُ مَا رَأَيْتُ أَثَرًا

He^{-asws} looked at me and smiled, as if he^{-asws} knew what I had intended with that. He^{-asws} said: 'I^{-asws} shall clothe you with a pride-worthy clothing'. I said, 'I don't want other than this shirt which is upon you^{-asws}!' He^{-asws} took it off and uncovered his^{-asws} body, all of it. By Allah^{-azwj}! I did not see any impacts!

فَخَرَّ الْمَأْمُونُ سَاجِدًا وَ وَهَبَ لِيَاسِرٍ أَلْفَ دِينَارٍ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّيَلَبِ بِدَمِي ثُمَّ قَالَ يَا يَاسِرُ كُلُّ مَا كَانَ مِنْ حِجْيِ هَذِهِ الْمَلْعُونَةِ إِلَيَّ وَ بُكَائِهَا
بَيْنَ يَدَيَّ فَأَذْكُرُهُ وَ أَمَّا مَصِيرِي إِلَيْهِ فَلَسْتُ أَذْكُرُهُ

Al-Mamoun fell in Sajdah and gifted a thousand Dinars to Yasser, and said, 'The Praise is for Allah^{-azwj} Who did not Try me with his^{-asws} blood!' Then he said, 'O Yasser! All what has

happened is from this woman having come to me, and her crying in front of me. I remember it, and as for my going to him^{-asws}, I don't remember it'.

فَقَالَ يَا سِرٌّ وَاللَّهِ مَا زِلْتُ تَضْرِبُهُ بِالسَّيْفِ وَأَنَا وَهَذِهِ نَتَظَرُ إِلَيْكَ وَإِلَيْهِ حَتَّى قَطَعْتَهُ قِطْعَةً قِطْعَةً ثُمَّ وَضَعْتَ سَيْفَكَ عَلَى خَلْقِهِ فَدَبَّحْتَهُ وَأَنْتَ تُزِيدُ كَمَا تُزِيدُ الْبَعِيرُ

Yasser said, 'By Allah^{-azwj}! You did not cease to strike him^{-asws} with the sword while I an this one were looking at you and him^{-asws}, until you had cut him^{-asws} into pieces and pieces! Then you had placed your sword upon his^{-asws} throat and slaughtered him^{-asws}, and you were frothing like the frothing of the camel'.

فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ لِي وَاللَّهِ لَكُنْ عُدْتُ بَعْدَهَا فِي شَيْءٍ مِمَّا جَرَى لَأَقْتُلَنَّكَ ثُمَّ قَالَ لِيَا سِرٍّ ائْتِنِي بِعَشْرَةِ آلَافِ دِينَارٍ وَفُدِّ إِلَيَّ التَّيْهَرِيُّ الْفُلَّانِيَّ وَ سَلِّهُ الرُّكُوبَ إِلَيَّ وَ ابْعَثْ إِلَى الْهَاشِمِيِّينَ وَالْأَشْرَافِ وَالْقُوَادِ مَعَهُ لِيَرْجِعُوا مَعَهُ إِلَى عِنْدِي وَ يَبْدُؤُوا بِالدُّخُولِ إِلَيْهِ وَ التَّسْلِيمِ عَلَيْهِ

He said, 'The Praise is for Allah^{-azwj}!' Then he said to me, 'By Allah^{-azwj}! If you were to repeat after it regarding anything from what transpires, I will kill you!' Then he said to Yasser, 'Carry ten thousand Dinars to him^{-asws}, and guide to him^{-asws} so and so mule and ask him^{-asws} to ride to me, and send a message to the Hashemites, and the nobles, and the leaders to ride with him^{-asws} to me, and they should begin with the entry to see him^{-asws}, and the greetings unto him^{-asws}'.

فَفَعَلَ يَا سِرٌّ ذَلِكَ وَ صَارَ الْجَمِيعُ بَيْنَ يَدَيْهِ وَ أَدْنَى لِلْجَمِيعِ فَقَالَ يَا سِرٌّ هَذَا كَانَ الْعَهْدُ بَيْنِي وَ بَيْنَهُ فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَيْسَ هَذَا وَقْتُ الْعِتَابِ فَوَ حَقِّ مُحَمَّدٍ وَ عَلِيِّ مَا كَانَ يَغْفُلُ مِنْ أَمْرِ شَيْئاً

Yasser did so, and they all came to be in front of him, and he permitted for them all. He said, 'O Yasser! This would be a pact between me and him^{-asws}'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! This isn't a time for finding faults. By the right of Muhammad^{-saww} and Ali^{-asws}! Do not mind of anything from his^{-asws} matter'.

فَأَدْنَى لِلْأَشْرَافِ كُلِّهِمْ بِالدُّخُولِ إِلَّا عَبْدَ اللَّهِ وَ حَزْرَةَ ابْنِي الْحَسَنِ لِأَمَّهَمَا كَانَا وَقَعَا فِيهِ عِنْدَ الْمَأْمُونِ وَ سَعَيْنَا بِهِ مَرَّةً بَعْدَ الْآخَرَى ثُمَّ قَامَ فَكَرَبَ مَعَ الْجُمَاعَةِ وَ صَارَ إِلَى الْمَأْمُونِ فَتَلَقَّاهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ أَقْعَدَهُ عَلَى الْمَقْعَدِ فِي الصُّدْرِ وَ أَمَرَ أَنْ يَجْلِسَ النَّاسُ نَاحِيَةً فَجَعَلَ يَغْتَدِرُ إِلَيْهِ

He permitted for the nobles, all of them, with the entry except Abdullah and Hamza, two sons of Al-Hassan, because they were both talking badly about him^{-asws} in the presence of Al-Mamoun, and they were pursuing him^{-asws} time and again. Then he^{-asws} rode with the group and came to Al-Mamoun. He received him^{-asws} and kissed what is between his^{-asws} eyes and seated him^{-asws} upon the seat in the centre, and order for the people to be seated in a corner. He went on to apologise to him^{-asws}.

فَقَالَ أَبُو جَعْفَرٍ ع لَكَ عِنْدِي نَصِيحَةٌ فَاسْمَعْهَا مِنِّي قَالَ هَاتِمَا قَالَ أَشِيرُ عَلَيْكَ بِتَرْكِ الشَّرَابِ الْمُسْكِرِ قَالَ فِدَاكَ ابْنُ عَمِّكَ قَدْ قَبِلْتُ نَصِيحَتَكَ.

Abu Ja'far^{-asws} said: 'There is advice for you with me^{-asws}, so listen to it from me^{-asws}'. He said, 'Give it!' He^{-asws} said: 'I^{-asws} consult to you with leaving the drinking the intoxicants'. He said, 'May the son of your^{-asws} uncle be sacrificed for you^{-asws}! I have accepted your advice"¹²².

أقول قال علي بن عيسى بعد إيراد هذا الخبر و هذه القصة عندي فيها نظر و أظنها موضوعة فإن أبا جعفر ع إنما كان يتزوج و يتسرى حيث كان بالمدينة و لم يكن المأمون بالمدينة فتشكو إليه ابنته.

Note: I (Majlisi) am saying, 'Ali Bin Isa (author of 'Kashf Al Ghumma') said after having referred to this Hadeeth, 'And this story, there is consideration in my presence, and I think it is objectionable, for Abu Ja'far^{-asws}, rather had married and had taken a concubine (slave girl) when he^{-asws} was at Al-Medina, and Al-Mamoun did not happen to be at Al-Medina, for his daughter to be complaining to him.

فإن قلت إنه جاء حاجا قلت إنه لم يكن ليشرب في تلك الحال و أبو جعفر ع مات ببغداد و زوجته معه فأخته أين رأتها بعد موته و كيف اجتمعتا و تلك بالمدينة و هذه ببغداد و تلك الامراة التي هي من ولد عمار بن ياسر رضي الله عنه في المدينة تزوجها فكيف رأتها أم الفضل فقامت من فورها و شكت إلى أبيها كل هذا يجب أن ينظر فيه انتهى.

If you were to say that he (Al-Mamoun) had come as a pilgrim, I would say that he would not have been drunk in that situation. And Abu Ja'far^{-asws} died at Baghdad, and he had got her married to him^{-asws}. So when did he^{-asws} see his^{-asws} sister after his^{-asws} death, and how did they get together, that one was at Al-Medina, and this one at Baghdad, and that one was a woman who was from the children of Ammar Bin Yasser, may Allah^{-azwj} be Pleased with him, was in Medina, having married her. How did Umm Al Fazl see her, so she stood up immediately and complained to her father. All this obligated a consideration in it'. – end.

¹²² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 3 H 51

باب 4 تزويجه ع أم الفضل و ما جرى في هذا المجلس من الاحتجاج و المناظرة

CHAPTER 4 – HIS^{-asws} MARRYING UMM AL-FAZL AND WHAT TRANSPIRED IN THIS GATHERING, FROM THE ARGUMENTATIONS AND THE DEBATE

1- قب، المناقب لابن شهر آشوب الخطيب في تاريخ بغداد عن يحيى بن أبي حمزة أن المأمون خطب فقال الحمد لله الذي تصاعرت الأمور لمشيئته و لا إله إلا الله إقراراً برؤوسيته و صلى الله على محمد عبده و خيرته

(The book) 'Al Manaqib' of Ibn Shehr Ashub Al Khateeb in 'Tareekh Baghdad', from Yahya Bin Aksam,

'Al-Mamoun addressed. He said, 'The Praise is for Allah^{-azwj} Who Humbled the affairs to His^{-azwj} Desire, and there is no god except Allah^{-azwj}, acknowledging His^{-azwj} Lordship, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, His^{-azwj} servant and His^{-azwj} best Choice.

أما بعد فإن الله جعل النكاح الذي رضي له لكمال سبب المناسبة ألا و إني قد زوجت زنت ابنتي من محمد بن علي بن موسى الرضا أمهتنا عنه أربعمائة درهم

As for after, surely Allah^{-azwj} Made the marriage which He^{-azwj} Approved for perfection of the causes of relationship, and I am hereby marrying my daughter to Muhammad^{-asws} Bin Ali^{-asws} Bin Musa Al-Reza^{-asws}. We have appointed her dowry to be for our hundred Dirhams'.

و يقال إنّه ع كان ابن تسع سنين و أشهر و لم يزل المأمون متوافراً على إكرامه و إجلال قدره.

And it is said (believed) that he^{-asws} was nine years and some months old, and Al-Mamoun did not cease to be excessive in honouring him^{-asws} and revering his^{-asws} worth".¹²³

2- مهج، مهج الدعوات بإسنادنا إلى أبي جعفر بن بابويه ره عن إبراهيم بن محمد بن الحارث التوفلي قال حدثني أبي و كان خادماً لعلي بن موسى الرضا ع لما زوج المأمون أبا جعفر محمد بن علي بن موسى الرضا ع ابنته كتب إليه أن لكل زوجة صداقاً من مال زوجها و قد جعل الله أموالنا في الآخرة مؤجلة مذخورة هناك كما جعل أموالكم معجلة في الدنيا و كثرها هاهنا

(The book) 'Mahj Al Da'waat' – By our chain to Abu Ja'far Bin Babuwayh, from Ibrahim Bin Muhammad Bin Al Haris Al Nowfaly who said,

'It is narrated to me by my father, and he was a servant of Ali^{-asws} Bin Musa Al-Reza^{-asws}, 'When Al-Mamoun got Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Musa Al-Reza^{-asws} married to his daughter, he^{-asws} wrote to him, 'For every wife there is a dower from the wealth of her husband, and Allah^{-azwj} had Made our^{-asws} wealth to be in the Hereafter, deferred, treasured over there, just as He^{-azwj} has Made your wealth to be currently in the world and has Treasured it over here!

¹²³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 1

وَقَدْ أَمَهَرْتُ ابْنَتَكَ الْوَسَائِلَ إِلَى الْمَسَائِلِ وَ هِيَ مُنَاجَاةٌ دَفَعَهَا إِلَيَّ أَبِي [قَالَ دَفَعَهَا إِلَيَّ أَبِي مُوسَى] قَالَ دَفَعَهَا إِلَيَّ أَبِي جَعْفَرٌ ع قَالَ دَفَعَهَا إِلَيَّ مُحَمَّدٌ أَبِي قَالَ دَفَعَهَا إِلَيَّ عَلِيُّ بْنُ الْحُسَيْنِ ع أَبِي قَالَ دَفَعَهَا إِلَيَّ الْحُسَيْنُ ع أَخِي قَالَ دَفَعَهَا إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ

I^{-asws} have dowered your daughter, the means to the issues, and it is a whispering which my^{-asws} father^{-asws} Musa^{-asws} handed to me^{-asws} saying, 'My^{-asws} father^{-asws} Ja'far^{-asws} handed it to me^{-asws} saying: 'My^{-asws} father Muhammad^{-asws} handed it to me^{-asws} saying: 'My father Ali^{-asws} Bin Al-Husayn^{-asws} handed it to me^{-asws} saying: 'My^{-asws} father^{-asws} Al-Husayn^{-asws} handed it to me^{-asws} saying: 'My^{-asws} brother^{-asws} Al-Hassan^{-asws} handed it to me^{-asws} saying: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} handed it to me^{-asws} saying:

دَفَعَهَا إِلَيَّ رَسُولُ اللَّهِ قَالَ دَفَعَهَا إِلَيَّ جِبْرِئِيلُ ع قَالَ يَا مُحَمَّدُ رَبُّ الْعَرْشِ يُقْرُئُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذِهِ مَفَاتِيحُ كُنُوزِ الدُّنْيَا وَ الْآخِرَةِ فَاجْعَلْهَا وَسَائِلَكَ إِلَى مَسَائِلِكَ تَصِلُ إِلَى بُغْيَتِكَ فَتَنْجِحَ فِي طَلِبَتِكَ

'Rasool-Allah^{-saww} handed it to me^{-asws} saying: 'Jibraeel^{-as} handed it to me^{-saww} saying: 'O Muhammad^{-saww}! The Lord^{-azwj} of Mighty Conveys the greetings to you^{-saww} and Says to you^{-saww}: "These here are keys of the treasures of the world and the Hereafter, so make these to be your^{-saww} means to your^{-asws} issues to arrive to your^{-saww} seeking, and you^{-saww} shall succeed in your^{-saww} quest.

فَلَا تُؤْزِرْهَا فِي حَوَائِجِ الدُّنْيَا فَتَبْخَسَ بِهَا الْحُطَّ مِنْ آخِرَتِكَ وَ هِيَ عَشْرُ وَسَائِلٍ إِلَى عَشْرَةِ مَسَائِلٍ تَطْرُقُ بِهَا أَبْوَابِ الرَّغَبَاتِ - فَتُفْتَحَ وَ تَطْلُبُ بِهَا الْحَاجَاتِ فَتُنْجِحَ وَ هَذِهِ نُسَخَّتْهَا

Do not prefer these regarding needs of the word, for you^{-saww} shall be depreciating by it the share from your^{-saww} Hereafter, and these are ten means to ten issues, the door of the desires can be knocked upon by these. So open and seek the needs by it, you^{-saww} will succeed, and this it its copy'.

مُّ ذَكَرَ الْأُدْعِيَةَ عَلَى مَا سَيَأْتِي فِي مَوْضِعِهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he^{-asws} mentioned the supplications based upon what I (Majlisi) will be coming in its places, if Allah^{-azwj} the Exalted so Desires".¹²⁴

3- ج، الإحتجاج عَنِ الرَّيَّانِ بْنِ شَبِيبٍ قَالَ: لَمَّا أَرَادَ الْمَأْمُونُ أَنْ يُزَوِّجَ ابْنَتَهُ أُمَّ الْفَضْلِ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع بَلَغَ ذَلِكَ الْعَبَّاسِيِّينَ فَعَلَّطَ عَلَيْهِمْ وَ اسْتَنْكَرُوهُ مِنْهُ وَ خَافُوا أَنْ يَنْتَهِيَ الْأَمْرُ مَعَهُ إِلَى مَا انْتَهَى مَعَ الرِّضَا ع فَخَاضُوا فِي ذَلِكَ وَ اجْتَمَعَ مِنْهُمْ أَهْلُ بَيْتِهِ الْأَدْنَوْنَ مِنْهُ

(The book) 'Al Ihtijaj', from Al Rayyan Bin Shabeeb who said,

'When Al-Mamoun wanted to get his daughter Umm Al-Fazl married to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, that reached the Abbasids. That was grievous upon them, and they disliked it from him, and they feared that the command would end with him to end up with (children of) Al-Reza^{-asws}. They engaged in that and there gathered, from them, the people of his household, the ones near from him (Mamoun).

¹²⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 2

فَقَالُوا نَشُدُّكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تُقِيمَ عَلَيَّ هَذَا الْأَمْرَ الَّذِي عَزَمْتَ عَلَيْهِ مِنْ تَزْوِيجِ ابْنِ الرِّضَا فَإِنَّا نَخَافُ أَنْ يَخْرُجَ بِهِ عَنَّا أَمْرٌ قَدْ مَلَكَنَاهُ اللَّهُ عَزَّ وَجَلَّ وَ يَنْزِعَ مِنَّا عِزًّا قَدْ أَلْبَسَنَاهُ اللَّهُ

They said, 'We adjure you with Allah^{-azwj}, O commander of the faithful, from staying upon this command which you have determined upon, from marrying (your daughter to) the son of Al-Reza^{-asws}. We fear that he^{-asws} would exit with the command from us^{-asws} which Allah^{-azwj} Mighty and Majestic has Granted and he^{-asws} would remove the honour away from us which Allah^{-azwj} has Clothed.

وَ قَدْ عَرَفْتُمْ مَا بَيْنَنَا وَ بَيْنَ هَؤُلَاءِ الْقَوْمِ قَدِيمًا وَ حَدِيثًا وَ مَا كَانَ عَلَيْهِ الْخُلَفَاءُ الرَّاشِدُونَ قَبْلَكَ مِنْ تَبْعِيهِمْ وَ التَّصْغِيرِ بِهِمْ

And you have known what is between us and these people, ancient (times) and current (times), and what the rightly guided caliphs before you had been upon, from distancing them^{-asws} and belittling them^{-asws}.

وَ قَدْ كُنَّا فِي وَهْلَةٍ مِنْ عَمَلِكَ مَعَ الرِّضَا ع مَا عَمِلْتَ فَكَمَا نَا اللَّهُ الْمُهِمَّ مِنْ ذَلِكَ فَاللَّهُ اللَّهُ أَنْ تَزِدَّنَا إِلَى عَمِّي قَدْ أَحْسَرَ عَنَّا وَ اصْرَفَ رَأْيَكَ عَنِ ابْنِ الرِّضَا وَ اعْدِلْ إِلَى مَنْ تَرَاهُ مِنْ أَهْلِ بَيْتِكَ يَصْلُحُ لِدَلِيلِكَ دُونَ غَيْرِهِ-

And we have been in discouragement from your deed with Al-Reza^{-asws} what you know of. Allah^{-azwj} Sufficed us of the worries from that, so Allah^{-azwj}, Allah^{-azwj} from returning us to the sorrow which had receded from us and turn away your opinion from Ibn Al-Reza^{-asws} (Al-Jawwad^{-asws}) and turn to someone from your family you view him to be correct for that, besides others'.

فَقَالَ لَهُمُ الْمَأْمُونُ أَمَا مَا بَيْنَكُمْ وَ بَيْنَ آلِ أَبِي طَالِبٍ فَأَنْتُمْ السَّبَبُ فِيهِ وَ لَوْ أَنْصَفْتُمْ الْقَوْمَ لَكَانُوا أَوْلَى بِكُمْ وَ أَمَا مَا كَانَ يَفْعَلُهُ مَنْ قَبْلِي بِهِمْ فَقَدْ كَانَ قَاطِعًا لِلرَّحِمِ وَ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

Al-Mamoun said to them, 'As for what is between you all and the Progeny of Abu Talib^{-saww}, you are the cause regarding it, and if the people had been fair, they^{-asws} would be foremost with you all. And as for what has been done with them^{-asws} from before me, it has been cutting of the kinship, and I seek Refuge with Allah^{-azwj} from that.

وَ اللَّهُ مَا نَدِمْتُ عَلَيَّ مَا كَانَ مِنِّي مِنْ اسْتِخْلَافِ الرِّضَا ع وَ لَقَدْ سَأَلْتُهُ أَنْ يَقُومَ بِالْأَمْرِ وَ أَنْزَعَهُ مِنْ نَفْسِي فَأَبَى وَ كَانَ أَمْرٌ اللَّهُ قَدَرًا مَقْدُورًا

By Allah^{-azwj}! I have not regretted upon what has happened from me, from making Al-Reza^{-asws} the replacement (heir apparent), and I had even asked him^{-asws} that he^{-asws} should stand with the command (be the caliph) and I should remove it from myself, but he^{-asws} refused, **and the Command of Allah was a Decree Ordained [33:38]**.

وَ أَمَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ فَقَدْ احْتَرِثُهُ لِتَبْرِيهِ عَلَيَّ كَافَّةً أَهْلَ الْفَضْلِ فِي الْعِلْمِ وَ الْفَضْلِ مَعَ صِغَرِ سِنِّهِ وَ الْأَعْجُوبَةِ فِيهِ بِذَلِكَ وَ أَنَا أَرْجُو أَنْ يَظْهَرَ لِلنَّاسِ مَا قَدْ عَرَفْتُهُ مِنْهُ فَيَعْلَمُونَ أَنَّ الرَّأْيَ مَا رَأَيْتُ فِيهِ

And as for Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, I have chosen him^{-asws} for him^{-asws} to stand out upon all the people of merit in the knowledge, and the merit along with the young-ness of his^{-asws} age, and the wonders in him^{-asws} with that, and I hope that it would be revealed to

the people what I have already recognised from him^{-asws}, so they would come to know that the (correct) view is what I have viewed regarding him^{-asws}.

فَقَالُوا لَهُ إِنَّ هَذَا الْفَتَىٰ وَإِنَّ رَأْيَكَ مِنْهُ هَدْيُهُ فَإِنَّهُ صَبِيٌّ لَا مَعْرِفَةَ لَهُ وَلَا فِئْتَهُ فَأَمَهْلُهُ لِيَتَأَدَّبَ ثُمَّ اصْنَعْ مَا تَرَاهُ بَعْدَ ذَلِكَ

They said to him, 'This is a youth, and even though you are appealing to his^{-asws} guidance from him^{-asws}, he^{-asws} is a child, there is no recognition for him^{-asws} nor any understanding. Respite him^{-asws} to be educated, then do whatever you view after that'.

فَقَالَ لَهُمْ وَيُحْكُمُ إِنِّي أَعْرِفُ بِهَذَا الْفَتَىٰ مِنْكُمْ وَإِنَّ أَهْلَ هَذَا الْبَيْتِ عَلِمُهُمْ مِنَ اللَّهِ تَعَالَىٰ وَ مَوَادِّهِ وَإِلْهَامِهِ لَمْ تَزَلْ آبَاؤُهُ أَعْيُنَاءَ فِي عِلْمِ الدِّينِ وَالْأَدَبِ عَنِ الرَّعَايَا النَّاقِصَةِ عَنْ حَدِّ الْكَمَالِ فَإِنْ شِئْتُمْ فَأَمْتَحِنُوا أَبَا جَعْفَرٍ بِمَا يَتَّبِعُ لَكُمْ بِهِ مَا وَصَفْتُ لَكُمْ مِنْ خَالِهِ

He said to them, 'Woe be unto you all! I am more knowing of this youth than you are, and the People^{-asws} of this Household. Their^{-asws} knowledge is from Allah^{-azwj} the Exalted, and His^{-azwj} substances and His^{-azwj} inspiration. His^{-asws} forefathers^{-asws} have not ceased to be in the knowledge of religion and the disciplines away from the deficient opinions from the limit of perfection. If you so desire, then test Abu Ja'far^{-asws} with what would be clarified for you all with, what would describe to you all of his^{-asws} state'.

قَالُوا قَدْ رَضِينَا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَلَا نُنْفِسْنَا بِامْتِحَانِهِ فَخَلَّ بَيْنَنَا وَ بَيْنَهُ لِنُصَبَ مَنْ يَسْأَلُهُ بِحَضْرَتِكَ عَنْ شَيْءٍ مِنْ فِقْهِ الشَّرِيعَةِ فَإِنْ أَصَابَ فِي الْجَوَابِ عَنْهُ لَمْ يَكُنْ لَنَا اغْتِرَاضٌ فِي أَمْرِهِ وَ ظَهَرَ لِلْخَاصَّةِ وَ الْعَامَّةِ سَدِيدُ رَأْيِ أَمِيرِ الْمُؤْمِنِينَ فِيهِ وَ إِنَّ عَجَزَ عَنْ ذَلِكَ فَقَدْ كُفِينَا الْخَطْبَ فِي مَعْنَاهُ

They said, 'We agree to you, O commander of the faithful, and for ourselves, with testing him^{-asws}, so vacate between us and him^{-asws}, for us to nominate the one who can ask him^{-asws} in your presence about something from his^{-asws} understanding of the Law. If he^{-asws} is correct in the answering about it, there would be no objection for us regarding his^{-asws} matter, and it would be apparent to the specials ones (Shias) and the general ones, the correctness of the view of commander of the faithful regarding him^{-asws}, and if he^{-asws} is unable from that, then we shall be sufficed of the address in its meaning'.

فَقَالَ لَهُمُ الْمَأْمُونُ شَأْنُكُمْ وَ ذَلِكَ مَتَى أَرَدْتُمْ فَخَرِّجُوا مِنْ عِنْدِهِ وَ اجْتَمِعْ رَأْيُهُمْ عَلَىٰ مَسْأَلَةِ يَحْيَىٰ بْنِ أَكْثَمَ وَ هُوَ يَوْمَئِذٍ قَاضِي الرِّمَانِ عَلَىٰ أَنْ يَسْأَلَهُ مَسْأَلَةً لَا يَعْرِفُ الْجَوَابَ فِيهَا وَ وَعَدُوهُ بِأَمْوَالٍ تَفِيَسَةً عَلَىٰ ذَلِكَ وَ عَادُوا إِلَى الْمَأْمُونِ وَ سَأَلُوهُ أَنْ يَخْتَارَ لَهُمْ يَوْمًا لِلْاجْتِمَاعِ

Al-Mamoun said to them, 'It is your concern, and that would be whenever you want'. They went out from his presence and gathered their views upon the issue of Yahya Bin Aksam, and on that day he was a judge of the times, upon him asking him^{-asws} such questions, he^{-asws} would not know the answer regarding these, and they promised him the precious wealth upon that, and they returned to Al-Mamoun and asked him to choose a day for them for the gathering.

فَأَجَابَهُمْ إِلَىٰ ذَلِكَ فَاجْتَمَعُوا فِي الْيَوْمِ الَّذِي اتَّفَقُوا عَلَيْهِ وَ حَضَرَ مَعَهُمْ يَحْيَىٰ بْنُ أَكْثَمَ وَ أَمَرَ الْمَأْمُونُ أَنْ يُفْرَشَ لِأَبِي جَعْفَرٍ دَسْتٌ وَ يُجْعَلَ لَهُ فِيهِ مِسْوَرَتَانِ فَفَعَلَ ذَلِكَ وَ خَرَجَ أَبُو جَعْفَرٍ وَ هُوَ يَوْمَئِذٍ ابْنُ تِسْعِ سِنِينَ وَ أَشْهَرُ فَجَلَسَ بَيْنَ الْمِسْوَرَتَيْنِ وَ جَلَسَ يَحْيَىٰ بْنُ أَكْثَمَ بَيْنَ يَدَيْهِ وَ قَامَ النَّاسُ فِي مَرَاتِبِهِمْ وَ الْمَأْمُونُ جَالِسٌ فِي دَسْتٍ مُتَّصِلٍ بِدَسْتِ أَبِي جَعْفَرٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ

He answer them to that. They gather during the day which they had concurred upon, and Yahya Bin Aksam was present with them, and Al-Mamoun ordered for a place of honour for

Abu Ja'far^{-asws}, and he made two curtains to be for him^{-asws} in it. That was done, and Abu Ja'far^{-asws} came out, and on that day, he was nine years and some months old. He^{-asws} sat between the two curtains, and Yahya Bin Aksam sat in front of him^{-asws}, and the people stood among their ranks, and Al-Mamoun was seated in a place of honour connected with the place of honour of Abu Ja'far^{-asws}, may the Salawaat and the greetings be upon him^{-asws}.

فَقَالَ يَحْيَى بْنُ أَكْسَمٍ لِلْمَأْمُونِ يَا دُنُّ لِي أَمِيرُ الْمُؤْمِنِينَ أَنْ أَسْأَلَ أَبَا جَعْفَرٍ عَنْ مَسْأَلَةٍ فَقَالَ لَهُ الْمَأْمُونُ اسْتَأْذِنُهُ فِي ذَلِكَ فَأَقْبَلَ عَلَيْهِ يَحْيَى بْنُ أَكْسَمٍ فَقَالَ أ تَأْذُنُ لِي جُعِلَتْ فِدَاكَ فِي مَسْأَلَةٍ فَقَالَ أَبُو جَعْفَرٍ ع سَلْ إِنْ شِئْتَ

Yahya Bin Aksam said to Al-Mamoun, 'Will you allow me to ask Abu Ja'far^{-asws} a question?' Al-Mamoun said to him, 'There is permission for him regarding that!' Yahya Bin Aksam turned to him^{-asws}. He said, 'Will you^{-asws} allow me regarding the questioning? May I be sacrificed for you^{-asws}!' Abu Ja'far^{-asws} said: 'Ask if you like'.

قَالَ يَحْيَى مَا تَقُولُ جُعِلَتْ فِدَاكَ فِي مُحْرِمٍ قَتَلَ صَيْدًا

Yahya said, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding someone in Ihraam killing a prey?'

فَقَالَ أَبُو جَعْفَرٍ ع قَتَلَهُ فِي حِلٍّ أَوْ حَرَمٍ عَالِمًا كَانَ الْمُحْرِمُ أَوْ جَاهِلًا قَتَلَهُ عَمْدًا أَوْ خَطَأً حُرًّا كَانَ الْمُحْرِمُ أَوْ عَبْدًا صَغِيرًا كَانَ أَوْ كَبِيرًا مُبْتَدِئًا بِالْقَتْلِ أَوْ مُعِيدًا مِنْ ذَوَاتِ الطَّيْرِ كَانَ الصَّيْدُ أَمْ مِنْ غَيْرِهَا مِنْ صِعَارِ الصَّيْدِ أَمْ مِنْ كِبَارِهَا مُصِرًّا عَلَى مَا فَعَلَ أَوْ نَادِمًا فِي اللَّيْلِ كَانَ قَتْلُهُ لِلصَّيْدِ أَمْ فِي النَّهَارِ مُحْرِمًا كَانَ بِالْعُمْرَةِ إِذْ قَتَلَهُ أَوْ بِالْحَجِّ كَانَ مُحْرِمًا

Abu Ja'far^{-asws} said: 'Did he kill it outside the Sanctuary or in the Sanctuary? Was the one in Ihraam knowledgeable or ignorant? Did he kill it deliberately or in error? Was the one in Ihraam or a slave? Was he young or old? Was it his first killing or repeating? Was the bird from the poultry or from others? From the young prey or from its old ones? Was he insistent upon what he had done or regretful? Did he kill the prey during the night or during the day? Was he in Ihraam for the Umrah when he killed it, or was he in Ihraam for the Hajj?'

فَتَحَيَّرَ يَحْيَى بْنُ أَكْسَمٍ وَ بَانَ فِي وَجْهِهِ الْعُجْزُ وَ الْإِنْقِطَاعُ وَ لَجَلَ حَتَّى عَرَفَ جَمَاعَةُ أَهْلِ الْمَجْلِسِ أَمْرَهُ

Yahya Bin Aksam was bewildered, and the frustration appeared in his face, and the being cut down, and stammered until a group from the people of the gathering recognises his matter.

فَقَالَ الْمَأْمُونُ الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ وَ التَّوْفِيقِ لِي فِي الرَّأْيِ ثُمَّ نَظَرَ إِلَى أَهْلِ بَيْتِهِ فَقَالَ لَهُمْ أَعَرَفْتُمْ الْآنَ مَا كُنْتُمْ تُنْكِرُونَهُ

Al-Mamoun said, 'The Praise is for Allah^{-azwj} upon this Favour and the inclination to me regarding the opinion'. Then he looked at his family members. He said to them, 'Do you recognise now what you were disliking?'

ثُمَّ أَقْبَلَ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أ تَحْطُبُ يَا أَبَا جَعْفَرٍ فَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ الْمَأْمُونُ احْطُبْ لِنَفْسِكَ جُعِلَتْ فِدَاكَ قَدْ رَضَيْتَكَ لِنَفْسِي وَ أَنَا مُرْوَجِحُكَ أَمْ الْفَضْلُ ابْنَتِي وَ إِنْ رَعِمَ قَوْمٌ لِدَلِّكَ

Then he turned to Abu Ja'far^{-asws}. He said to him^{-asws}, 'Can you^{-asws} propose, O Abu Ja'far^{-asws}? He^{-asws} said, 'Yes, O commander of the faithful!' Al-Mamoun said to him^{-asws}, 'Propose for yourself^{-asws}. May I be sacrificed for you^{-asws}! I am pleased for yourself, and I shall get you married to my daughter Umm Al-Fazl, and even if it rubs the noses of a people due to that'.

فَقَالَ أَبُو جَعْفَرٍ عَ الْحَمْدُ لِلَّهِ إِفْرَاراً بِنِعْمَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ إِخْلَاصاً لَوْحَدَانِيَّتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ سَيِّدِ بَرِيَّتِهِ وَ الْأَصْفِيَاءِ مِنْ عَيْرَتِهِ

Abu Ja'far^{-asws} said: 'The Praise is for Allah^{-azwj}, acknowledging of His^{-azwj} Favours, and there is no god except Allah^{-azwj}, being sincere to His^{-azwj} Oneness, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, chief of the created beings and the elites from his^{-saww} family^{-asws}.

أَمَّا بَعْدُ فَقَدْ كَانَ مِنْ فَضْلِ اللَّهِ عَلَى الْأَنْامِ أَنْ أَعْتَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ وَ قَالَ سُبْحَانَهِ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

As for after, it has happened from the Grace of Allah^{-azwj} upon the people that He^{-azwj} Made them needless with the Permissibles and the Prohibitions. And the Glorious Said: **And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah will Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].**

ثُمَّ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ مُوسَى يَخْطُبُ أُمَّ الْفَضْلِ بِنْتَ عَبْدِ اللَّهِ الْمَأْمُونِ وَ قَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ مَهْرَ جَدَّتَيْهِ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ع وَ هُوَ خَمْسِمِائَةَ دِرْهَمٍ جِبَاداً فَهَلْ زَوَّجْتَهُ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَا عَلَى هَذَا الصَّدَاقِ الْمَذْكُورِ

Then Muhammad^{-asws} Bin Ali Bin Musa^{-asws} hereby proposes to Umm Al-Fazl daughter of Abdullah Al-Mamoun, and he^{-asws} spends for her from the dower, the dower of his^{-asws} grandmother (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, and it is five hundred Dirhams, nobly. O commander of the faithful! Do you marry him^{-asws} with her upon this mentioned dower?'

فَقَالَ الْمَأْمُونُ نَعَمْ قَدْ زَوَّجْتُكَ يَا أَبَا جَعْفَرٍ أُمَّ الْفَضْلِ ابْنَتِي عَلَى الصَّدَاقِ الْمَذْكُورِ فَهَلْ قَبِلْتَ النِّكَاحَ قَالَ أَبُو جَعْفَرٍ عَ قَدْ قَبِلْتُ ذَلِكَ وَ رَضِيْتُ بِهِ

Al-Mamoun said, 'Yes, I hereby marry Umm Al-Fazl to you^{-asws}, O Abu Ja'far^{-asws}, based upon the mentioned dower. Do you^{-asws} accept the marriage?' Abu Ja'far^{-asws} said: 'I^{-asws} have accepted that and am pleased with it'.

فَأَمَرَ الْمَأْمُونُ أَنْ يَقْعَدَ النَّاسُ عَلَى مَرَاتِبِهِمْ فِي الْخَاصَّةِ وَ الْعَامَّةِ قَالَ الرَّيَّانُ وَ لَمْ نَلْبَثْ أَنْ سَمِعْنَا أَصْوَاتاً تُشْبِهُ أَصْوَاتَ الْمَلَّاحِينَ فِي مُحَاوَرَاتِهِمْ فَإِذَا الْخُدَمُ يَجْرُونَ سَفِينَةً مَصْنُوعَةً مِنْ فِضَّةٍ مَشْدُودَةً بِالْحَبَالِ مِنَ الْإِبْرِيَسَمِ عَلَى عَجَلَةٍ مَمْلُوءَةً مِنَ الْعَالِيَةِ

Al-Mamoun ordered that the people be seated based upon their ranks among the special ones and the general ones. Al-Rayyan said, 'And we did not wait long before we heard voices resembling the voices of the debaters in their dialogues. There, the servants were pulling a modelled ship of silver tied with the ropes of silk upon wheels, filled from the expensive perfumes.

ثُمَّ أَمَرَ الْمَأْمُونُ أَنْ تُخْضَبَ لِحَاءُ الْخَاصَّةِ مِنْ تِلْكَ الْعَالِيَةِ ثُمَّ مَدَّتْ إِلَى دَارِ الْعَامَّةِ فَتَطَيَّبُوا مِنْهَا وَ وُضِعَتِ الْمَوَائِدُ فَأَكَلَ النَّاسُ وَ خَرَجَتِ الْجَوَائِزُ إِلَى كُلِّ قَوْمٍ عَلَى قَدْرِهِمْ

Then Al-Mamoun ordered for the bears of the special ones to be dyed from that perfume. Then he extended to the general house, and they applied perfume from it, and the meals were placed. The people ate, and the awards were brought out to every people based upon their worth.

فَلَمَّا تَفَرَّقَ النَّاسُ وَ بَقِيَ مِنَ الْخَاصَّةِ مَنْ بَقِيَ قَالَ الْمَأْمُونُ لِأَبِي جَعْفَرٍ عَ إِنَّ زَأَيْتَ جُعِلْتُ فِدَاكَ أَنْ تَذْكُرَ الْفِيْهَةَ الَّتِي فَصَلْتَهُ مِنْ وُجُوهِ مَنْ قَتَلَ الْمُحْرِمَ لِتَعْلَمَهُ وَ نَسْتَفِيْدَهُ

When the people had dispersed and there remained from the special ones, the ones who remained, Al-Mamoun said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! If you^{-asws} deem fit if you^{-asws} could mention the jurisprudence which you^{-asws} had detailed from the aspects of the killing by the one in Ihraam so we can know and benefit from it'.

فَقَالَ أَبُو جَعْفَرٍ عَ نَعَمْ إِنَّ الْمُحْرِمَ إِذَا قَتَلَ صَيْدًا فِي الْحَيْلِ وَ كَانَ الصَّيْدُ مِنْ ذَوَاتِ الطَّيْرِ وَ كَانَ مِنْ كِبَارِهَا فَعَلَيْهِ شَاةٌ فَإِنْ أَصَابَهُ فِي الْحَرَمِ فَعَلَيْهِ الْجَزَاءُ مُضَاعَفًا وَ إِذَا قَتَلَ فَرْحًا فِي الْحَيْلِ فَعَلَيْهِ حَمَلٌ قَدْ فَطِمَ مِنَ اللَّبَنِ وَ إِذَا قَتَلَهُ فِي الْحَرَمِ فَعَلَيْهِ الْحَمَلُ وَ قِيَمَةُ الْفَرْخِ

Abu Ja'far^{-asws} said: 'Yes. The one in Ihraam, when he kills a prey in the outside, and the prey was from the poultry birds, and it was from its old ones, upon him would be (penalty of) a sheep. If he had attained it inside the Sanctuary, then upon him would be double the penalty. And when he kills a chick outside, then upon him is a lamb having been weaned from the milk. And when he kills it inside the Sanctuary, upon him would be the lamb and value of the chick.

فَإِذَا كَانَ مِنَ الْوَحْشِ وَ كَانَ جِمَارَ وَحْشٍ فَعَلَيْهِ بَقْرَةٌ وَ إِِنْ كَانَ نَعَامَةً فَعَلَيْهِ بَدَنَةٌ وَ إِِنْ كَانَ طَبِيئًا فَعَلَيْهِ شَاةٌ وَ إِِنْ كَانَ قَتَلَ شَيْئًا مِنْ ذَلِكَ فِي الْحَرَمِ فَعَلَيْهِ الْجَزَاءُ مُضَاعَفًا هَدِيًّا بِالْبَلْحِ الْكَعْبَةِ

When it was from the wild animals, and it was a wild donkey, then upon him would be a cow. And if it was an ostrich, then upon him would be a camel. And if it was a deer, then upon him is a sheep. And if he had killed anything from that inside the Sanctuary, then upon him would be a double the penalty, a sacrificial animal reaching the Kabah.

وَ إِذَا أَصَابَ الْمُحْرِمَ مَا يَجِبُ عَلَيْهِ الْهَدْيُ فِيهِ وَ كَانَ إِحْرَامُهُ بِالْحَجِّ نَحْرَهُ يَمِيْنُ وَ إِِنْ كَانَ إِحْرَامُهُ بِالْعُمْرَةِ نَحْرَهُ يَمِيْنَةَ وَ جَزَاءُ الصَّيْدِ عَلَى الْعَالِمِ وَ الْجَاهِلِ سَوَاءً وَ فِي الْعَمْدِ عَلَيْهِ الْمَأْتَمُ وَ هُوَ مَوْضُوعٌ عَنْهُ فِي الْخَطَاةِ

And when the one in Ihraam had attained what obligated upon him the sacrificial animal upon it and his Ihraam was for the Hajj, he should slaughter it at Mina, and if his Ihraam was for the Umrah, he should slaughter it at Makkah. And the penalty of the hunting, upon the knowledgeable one and the ignorant one is the same, and regarding the deliberation, upon him would be the sin, and it would be dropped from him regarding the error.

وَ الْكَفَّارَةُ عَلَى الْحُرِّ فِي نَفْسِهِ وَ عَلَى السَّيِّدِ فِي عَبْدِهِ وَ الصَّغِيْرُ لَا كَفَّارَةَ عَلَيْهِ وَ هِيَ عَلَى الْكَبِيْرِ وَاجِبَةٌ وَ النَّادِمُ يُسْقِطُ نَدْمَهُ عَنْهُ عِقَابَ الْأَخِيْرَةِ وَ الْمُصْرُ يَجِبُ عَلَيْهِ الْعِقَابُ فِي الْأَخِيْرَةِ

And the expiation is upon the free regarding himself, and upon the master regarding his slave; and the young, there is no expiation upon him, and it is obligated upon the elder. And the

regretting one, his regret would cause the punishment of the Hereafter to fall, and the persistent one, the punishment in the Hereafter would be obligated upon him’.

فَقَالَ الْمَأْمُونُ أَحْسَنْتَ يَا أَبَا جَعْفَرٍ أَحْسَمَ اللَّهُ إِلَيْكَ فَإِنْ رَأَيْتَ أَنْ تَسْأَلَ يَحْيَى عَنْ مَسْأَلَةٍ كَمَا سَأَلْتُكَ

Al-Mamoun said, ‘Excellent, O Abu Ja’far^{-asws}! May Allah^{-azwj} be Good to you^{-asws}! If you^{-asws} deem fit, if you could ask Yahya about issues like what he had asked you^{-asws}’.

فَقَالَ أَبُو جَعْفَرٍ ع لِيَحْيَى أَسَأَلْتُكَ قَالَ ذَلِكَ إِلَيْكَ جُعِلْتُ فِدَاكَ فَإِنْ عَرَفْتُ جَوَابَ مَا تَسْأَلُنِي عَنْهُ وَإِلَّا اسْتَفِدُّهُ مِنْكَ

Abu Ja’far^{-asws} said to Yahya: ‘Can I^{-asws} ask you^{-asws}?’ He said, ‘May I be sacrificed for you^{-asws}! That is up to you^{-asws}. If I recognise an answer to what you^{-asws} are asking about, or else I shall benefit from you^{-asws}’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَحْبَبْتَنِي عَنْ رَجُلٍ نَظَرَ إِلَى امْرَأَةٍ فِي أَوَّلِ النَّهَارِ فَكَانَ نَظَرُهُ إِلَيْهَا حَرَامًا عَلَيْهِ فَلَمَّا ارْتَفَعَ النَّهَارُ حَلَّتْ لَهُ فَلَمَّا زَالَتْ الشَّمْسُ حُرِّمَتْ عَلَيْهِ فَلَمَّا كَانَ وَقْتُ الْعَصْرِ حَلَّتْ لَهُ فَلَمَّا غَرَبَتِ الشَّمْسُ حُرِّمَتْ عَلَيْهِ فَلَمَّا دَخَلَ وَقْتُ الْعِشَاءِ الْآخِرَةِ حَلَّتْ لَهُ فَلَمَّا كَانَ وَقْتُ انْتِصَافِ اللَّيْلِ حُرِّمَتْ عَلَيْهِ فَلَمَّا طَلَعَ الْفَجْرُ حَلَّتْ لَهُ مَا حَالَ هَذِهِ الْمَرْأَةِ وَبِمَاذَا حَلَّتْ لَهُ وَحُرِّمَتْ عَلَيْهِ

Abu Ja’far^{-asws} said to him: ‘Inform me^{-asws} about a man who looks at a woman during beginning of the day, and his looking at her was Prohibited to him. When the day rose, it was Permissible for him. When the sun declined, she was Prohibited unto him. When it was the time of Al-Asr, she was Permissible for him. When the sun set, she was Prohibited unto him. When the time of Al-Isha the last entered, she was Permissible for him. When it was midnight, she was Prohibited unto him. When the dawn emerged, she was Permissible for him. What is the state of this woman, and due to what was she Permissible for him and Prohibited unto him?’

فَقَالَ لَهُ يَحْيَى بْنُ أَسْكَمٍ لَا وَاللَّهِ لَا أَهْتَدِي إِلَى جَوَابِ هَذَا السُّؤَالِ وَلَا أَعْرِفُ الْوَجْهَ فِيهِ فَإِنْ رَأَيْتَ أَنْ تُغَيِّدَنَاهُ

Yahya Bin Aksam said to him, ‘By Allah^{-azwj}! I am not guided to answer this question, nor do I recognise (any of) the aspects in it. If you^{-asws} deem fit if you^{-asws} could make us benefit’.

فَقَالَ أَبُو جَعْفَرٍ ع هَذِهِ أَمَةٌ لِرَجُلٍ مِنَ النَّاسِ نَظَرَ إِلَيْهَا أَجْنَبِيٌّ فِي أَوَّلِ النَّهَارِ فَكَانَ نَظَرُهُ إِلَيْهَا حَرَامًا عَلَيْهِ فَلَمَّا ارْتَفَعَ النَّهَارُ ابْتَاعَهَا مِنْ مَوْلَاهَا فَحَلَّتْ لَهُ فَلَمَّا كَانَ عِنْدَ الظُّهْرِ أَعْتَقَهَا فَحُرِّمَتْ عَلَيْهِ فَلَمَّا كَانَ وَقْتُ الْعَصْرِ تَزَوَّجَهَا فَحَلَّتْ لَهُ

Abu Ja’far^{-asws} said: ‘This is a slave girl of a man from the people. A stranger looking at her during the beginning of the day, his looking at her was Prohibited unto him. When the day rose, he bought her from her master. She became Permissible for him. when it was at Al-Zohr (time), he freed her, so she became Prohibited until him. When it was the time of Al-Asr, he married her, so she became Permissible for him.’

فَلَمَّا كَانَ وَقْتُ الْمَغْرِبِ ظَاهَرَ مِنْهَا فَحُرِّمَتْ عَلَيْهِ فَلَمَّا كَانَ وَقْتُ الْعِشَاءِ الْآخِرَةِ كَفَّرَ عَنِ الطِّهَارِ فَحَلَّتْ لَهُ فَلَمَّا كَانَ نِصْفُ اللَّيْلِ طَلَّقَهَا وَاحِدَةً فَحُرِّمَتْ عَلَيْهِ فَلَمَّا كَانَ عِنْدَ الْفَجْرِ رَاجَعَهَا فَحَلَّتْ لَهُ

When it was the time of Al-Maghrib, he did 'Zihaar' from her, so she became Prohibited unto him. When it was the time of Al-Isha the last, he expiated from Al-Zihaar, so she was Permissible for him. When it was midnight, he divorced her once, so she was Prohibited unto him. When it was during dawn, he retracted, and she was Permissible for him'.

قَالَ فَأَقْبَلَ الْمَأْمُونُ عَلَى مَنْ حَضَرَهُ مِنْ أَهْلِ بَيْتِهِ فَقَالَ لَهُمْ هَلْ فِيكُمْ مَنْ يُجِيبُ هَذِهِ الْمَسْأَلَةَ بِمِثْلِ هَذَا الْجَوَابِ أَوْ يَعْرِفُ الْقَوْلَ فِيمَا تَقَدَّمَ مِنَ السُّؤَالِ قَالُوا لَا وَاللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَعْلَمُ وَمَا رَأَى

He (the narrator) said, 'Al-Mamoun turned towards the ones from his family members who were present. He said to them, 'Is there anyone among you all who could have answered this question with the likes of this answer? Or does he know the word regarding what had preceded from the question?' They said, 'No, by Allah^{-azwj}! The commander of the faithful is more knowing and what he views'.

فَقَالَ وَيُحْكُمُ إِنَّ أَهْلَ هَذَا الْبَيْتِ حُصُوا مِنَ الْخَلْقِ بِمَا تَرَوْنَ مِنَ الْفَضْلِ وَإِنَّ صِغَرَ السِّنِّ فِيهِمْ لَا يَمْنَعُهُمْ مِنَ الْكَمَالِ أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صِ افْتَتَحَ دَعْوَتَهُ بِدَعَاؤِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَهُوَ ابْنُ عَشْرِ سِنِينَ

He said, 'Woe be unto you all! The People^{-asws} of this Household, have been specialised from the people with what you have seen from the merits, and even if he^{-asws} is of young age among them, it would not prevent them^{-asws} from the perfection! Don't you know that Rasool-Allah^{-saww} began his^{-saww} call by inviting Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was a boy of ten years?

وَقَبِلَ مِنْهُ الْإِسْلَامَ وَحَكَمَ لَهُ بِهِ وَلَمْ يَدْعُ أَحَدًا فِي سِنِّهِ غَيْرَهُ وَبَايَعَ الْحَسَنَ وَالْحُسَيْنَ ع وَهُمَا ابْنَا دُونَ السِّنِّ سِنِينَ وَلَمْ يُبَايِعْ صَبِيًّا غَيْرَهُمَا

And he^{-saww} accepted the Islam from him^{-asws} and judged for him^{-asws} with it and did not call anyone else in his^{-asws} age other than him^{-asws}. And Al-Hassan^{-asws} and Al-Husayn^{-asws}, and they^{-asws} were both below six years, and no children pledged allegiance apart from them^{-asws}.

أَوْ لَا تَعْلَمُونَ مَا اخْتَصَّ اللَّهُ بِهِ هَؤُلَاءِ الْقَوْمَ وَأَنَّهُمْ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ يَجْرِي لِأَخْرِهِمْ مَا يَجْرِي لِأَوْلَادِهِمْ

And are you not knowing what Allah^{-azwj} has Specialised these people with, and they^{-asws} are offspring, some of them from the others. It flows for their^{-asws} last one what flows for their^{-asws} first one'.

فَقَالُوا صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ ثُمَّ تَمَضَّى الْقَوْمُ فَلَمَّا سَكَانَ مِنَ الْعَدَا أَحْضَرَ النَّاسَ وَحَضَرَ أَبُو جَعْفَرٍ ع وَ سَارَ الْقَوَادُ وَالْحُجَّابُ وَالْحَاصَّةُ وَالْعُمَّالُ لِتَهْنِئَةِ الْمَأْمُونِ وَ أَبِي جَعْفَرٍ ع

They said, 'You speak the truth, O commander of the faithful!' Then the people got up. When it was the next morning, the people presented and Abu Ja'far^{-asws} was present, and rest of the leaders, and the guards, and the special ones, and the general ones, in order to congratulate Al-Mamoun and Abu Ja'far^{-asws}.

فَأَخْرَجَتْ ثَلَاثَةَ أَطْبَاقٍ مِنَ الْفِضَّةِ فِيهَا بَنَادِقُ مِسْكِ وَ زَعْفَرَانٍ مَعْجُونٍ فِي أَجْوَابِ تِلْكَ الْبَنَادِقِ رِقَاعٌ مَكْتُوبَةٌ بِأَمْوَالٍ جَزِيلَةٍ وَ عَطَايَا سَنِيَّةٍ وَ إِفْطَاعَاتٍ فَأَمَرَ الْمَأْمُونُ بِنَثْرِهَا عَلَى الْقَوْمِ مِنْ خَاصَّتِهِ فَكَانَ كُلُّ مَنْ وَقَعَ فِي يَدِهِ بُنْدُقَةٌ أَخْرَجَ الرِّقْعَةَ الَّتِي فِيهَا وَ التَّمَسَّهُ فَأُطْلِقَ يَدُهُ لَهُ وَ وُضِعَتِ الْبِدْرُ فُنْتَرُ مَا فِيهَا عَلَى الْفُؤَادِ وَ عَيْرِهِمْ

Three silver trays were brought out wherein were pouches of musk, and saffron kneaded in the midst of those pouches there were, notes written with plentiful wealth and plenty of awards and pieces of land. Al-Mamoun ordered with scattering these upon the people from the special ones. Each person a pouch fell in his hand would extract the note which was in it, and the named award, his hand would be freed to it. And the moneybags were placed, and whatever was in these was scattered upon the leaders and others.

وَ انصَرَفَ النَّاسُ وَ هُمْ أَغْنِيَاءُ بِالْجَوَائِزِ وَ الْعَطَايَا وَ تَقَدَّمَ الْمَأْمُونُ بِالصَّدَقَةِ عَلَى كَافَّةِ الْمَسَاكِينِ وَ لَمْ يَزَلْ مُكْرِمًا لِأَبِي جَعْفَرٍ عَ مُعْظَمًا لِقَدْرِهِ مُدَّةَ حَيَاتِهِ يُؤَيِّزُهُ عَلَى وُلْدِهِ وَ جَمَاعَةِ أَهْلِ بَيْتِهِ.

And the people left, and they had been enriched with the jewels and the awards, and Al-Mamoun came forward with the charities upon all the poor people, and he did not cease to be honouring to Abu Ja'far^{-asws}, revering to his^{-asws} worth, for the duration of his lifetime, preferring him^{-asws} over his own sons, and a group of his family members".¹²⁵

و قيل انه كان زوجه ابنته قبل وفاة أبيه علي بن موسى عليهم السلام كما في تذكرة سبط ابن الجوزى ص 202

Note: And it is said, 'He (Al-Mamoun) had got his daughter married to him^{-asws} before the expiry of his^{-asws} father^{-asws} Ali Bin Musa^{-asws}, just as it is in (the book) 'Tazkira' of Sibt Ibn Al Jowzy page 202.

4- ف قَالَ لِأَبِي جَعْفَرٍ عَ أَبُو هَاشِمِ الْجَعْفَرِيُّ فِي يَوْمِ تَزْوِجِ أُمِّ الْفَضْلِ ابْنَةِ الْمَأْمُونِ يَا مَوْلَايَ لَقَدْ عَظُمَتْ عَلَيْنَا بَرَكَتُهُ هَذَا الْيَوْمِ فَقَالَ يَا أَبَا هَاشِمِ عَظُمَتْ بَرَكَاتُ اللَّهِ عَلَيْنَا فِيهِ

(The book) 'Tohfah Al Uqool' –

'Abu Hashim Al-Ja'fari said to Abu Ja'far^{-asws} during the day he^{-asws} married Umm Al-Fazl, daughter of Al-Mamoun, 'O my Master^{-asws}! The Blessings of this day have been Magnified upon us!' He^{-asws} said: 'O Abu Hashim! The Blessings of Allah^{-azwj} have been Magnified upon us during it'.

قُلْتُ نَعَمْ يَا مَوْلَايَ فَمَا أَقُولُ فِي الْيَوْمِ فَقَالَ تَقُولُ فِيهِ خَيْرًا فَإِنَّهُ يُصِيبُكَ قُلْتُ يَا مَوْلَايَ أَفَعَلُ هَذَا وَ لَا أَحَالِيهِ قَالَ إِذَا تَرَشَّدَ وَ لَا تَرَى إِلَّا خَيْرًا.

I said, 'Yes, O my Master^{-asws}! So, what should I be saying during the day?' He^{-asws} said: 'You should be saying good during it, for it would be realised by you'. I said, 'O my Master^{-asws}! I shall do this and not oppose it'. He^{-asws} said: 'Then you are rightly guided and will not see except goodness".¹²⁶

¹²⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 3

¹²⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 4

5- شاه، الإرشاد روى الناس أن أم الفضل كتبت إلى أبيها من المدينة تشكو أبا جعفر ع و تقول إنه يتسرى علي و يعزني فكتب المأمون يا بنيت إنا لم نزوجك أبا جعفر ع لتخزم عليه خللاً و لا تعاودي لذكر ما ذكرت بعدها.

(The book) 'Al-Irshad' –

'The people reported that Umm Al-Fazl wrote to her father from Al-Medina complaining of Abu Ja'far^{-asws} and saying, 'He^{-asws} is having a concubine upon me and making me jealous'. Al-Mamoun wrote, 'O daughter! We did not get you married to Abu Ja'far^{-asws} for you to prohibit unto him a Permissible act, and do not repeat mentioning what you have mentioned, after it'.¹²⁷

6- ج، الإحتجاج و روى أن المأمون بعد ما زوج ابنته أم الفضل أبا جعفر ع كان في مجلس و عنده أبو جعفر ع و يحيى بن أكنم و جماعة كثيرة

(The book) 'Al Ihtijaj' –

'And it is reported that Al-Mamoun, after having got his daughter Umm Al-Fazl married to Abu Ja'far^{-asws}, was in a gathering and in his presence were Abu Ja'far^{-asws}, and Yahya Bin Aksam, and a large group.

فقال له يحيى بن أكنم ما تقول يا ابن رسول الله في الخبر الذي روي أنه نزل جبرئيل ع على رسول الله ص و قال يا محمد إنا لله عز و جل نيفئك السلام و تقول لك سل أبا بكر هل هو عني راضي فإني عنه راضي

Yahya Bin Aksam said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding the Hadeeth which is being reported that Jibraeel^{-as} had descended unto Rasool-Allah^{-saww} and said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww} and Says to you^{-saww}: 'Ask Abu Bakr, is he pleased with Me^{-azwj}, for I^{-azwj} am Pleased with him!'"

فقال أبو جعفر لست بمنكر فضل أبي بكر و لكن يحب على صاحب هذا الخبر أن يأخذ مثال الخبر الذي قاله رسول الله ص في حجة الوداع قد كثرت علي الكذابة و ستكثر فمن كذب علي متعمداً فليتبوأ مقعده من النار فإذا أتاكم الحديث فاعرضوه على كتاب الله و سنتي فما وافق كتاب الله و سنتي فخذوا به و ما خالف كتاب الله و سنتي فلا تأخذوا به

Abu Ja'far^{-asws} said: 'I^{-asws} am not a denier of the merit of Abu Bakr, but it obligated upon the owner (reporter) of this Hadeeth that he takes an example of the Hadeeth which Rasool-Allah^{-saww} had said during the farewell Hajj: 'The liars upon me^{-saww} have become a lot, and they will be becoming ever more. The one who lies upon me deliberately, so let him assume his seat from the Fire! So whenever a Hadeeth comes to you, then present it to the Book of Allah^{-azwj} and my Sunnah. Whatever is in accordance with the Book of Allah^{-azwj} and my Sunnah, take with it, and whatever opposes the Book of Allah^{-azwj} and my^{-saww} Sunnah, do not take with it.

و ليس يوافق هذا الخبر كتاب الله قال الله تعالى و لقد خلقنا الإنسان و نعلم ما نوسوس به نفسه و نحن أقرب إليه من حبل الوريد قاله عز و جل خفي عليه رضا أبي بكر من سخطه حتى سأل من مكنون سره هذا مستحيل في العمول

¹²⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 5

And this Hadeeth is not in accordance with the Book of Allah^{-azwj}. Allah^{-azwj} the Exalted Said: **And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein [50:16]**. Would Allah^{-azwj} Mighty and Majestic Hide from him the pleasure of Abu Bakr from his anger until He^{-azwj} Asks from His^{-azwj} hidden secrets? This is impossible in the intellects!

قَالَ يَحْيَى بْنُ أَبِي كَثْمٍ وَ قَدْ رُوِيَ أَنَّ مَثَلَ أَبِي بَكْرٍ وَ عُمَرَ فِي الْأَرْضِ كَمَثَلِ جِبْرَائِيلَ وَ مِيكَائِيلَ فِي السَّمَاءِ

Then Yahya Bin Aksam said, 'And it has been reported that an example of Abu Bakr and Umar in the earth is like an example of Jibraeel^{-as} and Mikaeel^{-as} in the sky'.

فَقَالَ وَ هَذَا أَيْضاً يَجِبُ أَنْ يُنْظَرَ فِيهِ لِأَنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ مَلَكَانِ لِلَّهِ مُقَرَّبَانِ لَمْ يُعْصِيَا اللَّهَ قَطُّ وَ لَمْ يُفَارِقَا طَاعَتَهُ لِحُطَّةٍ وَاحِدَةٍ وَ هُمَا قَدْ أَشْرَكَا بِاللَّهِ عَزَّ وَ جَلَّ وَ إِنْ أَسْلَمَا بَعْدَ الشِّرْكِ وَ كَانَ أَكْثَرَ أَيَّامِهِمَا فِي الشِّرْكِ بِاللَّهِ فَمُحَالٌ أَنْ يُشَبَّهَهُمَا بِمَا

He^{-asws} said: 'And this as well obligates that one looks into it, because Jibraeel^{-as} and Mikaeel^{-as} are ones of proximity to Allah^{-azwj}. They^{-as} do not disobey Allah^{-azwj} at all, nor do they separate from His^{-azwj} obedience for one moment, and these two (Abu Bakr and Umar) had associated with Allah^{-azwj} Mighty and Majestic, and they became Muslims after the Shirk, and most of their days (life) were in Shirk with Allah^{-azwj}. It is therefore impossible that these two can be resembled with those two'.

قَالَ يَحْيَى وَ قَدْ رُوِيَ أَيْضاً أَنَّهُمَا سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ فَمَا تَقُولُ فِيهِ

Yahya said, 'And it has been reported as well that these two (Abu Bakr and Umar) are two chiefs of the elderly people of the Paradise. So, what you^{-asws} saying regarding it?'

فَقَالَ ع وَ هَذَا الْخَبْرُ مُحَالٌ أَيْضاً لِأَنَّ أَهْلَ الْجَنَّةِ كُلَّهُمْ يَكُونُونَ شَبَاباً وَ لَا يَكُونُ فِيهِمْ كَهْلٌ وَ هَذَا الْخَبْرُ وَضَعَهُ بَنُو أُمَيَّةَ لِمُضَادَّةِ الْخَبْرِ الَّذِي قَالَ رَسُولُ اللَّهِ ص فِي الْحُسَيْنِ وَ الْحُسَيْنِ بِأَنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He^{-asws} said: 'And this Hadeeth is an impossibility as well because the people of Paradise, all of them would be youths, and there will not happen to be any elderly among them. And this Hadeeth has been placed by the clan of Umayya in order to oppose the Hadeeth which Rasool-Allah^{-saww} said regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}, that they^{-asws} are two chiefs of the youths of people of Paradise'.

قال الشيخ قدس سره في تلخيص الشافي: و أما الخبر الذي يتضمن أنهما سيديا كهول أهل الجنة، فمن تأمل أصل هذا الخبر بعين انصاف علم أنه موضوع في أيام بني أمية معارضة لما روى من قوله صلى الله عليه و آله في الحسن و الحسين: انهما سيديا شباب أهل الجنة و أبوهما خير منهما.

Note: The Sheykh said in 'Talkhees Al Shafy', 'And as for the Hadeeth which comprises that these two (Abu Bakr and Umar) are two chiefs of the elderly people of Paradise', so the one who contemplates on the origin of this Hadeeth with an eye of fairness would know that it was placed during the days of the clan of Umayya in contradiction to what is reported from his^{-saww} words, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, regarding Al-Hassan^{-asws} and

Al-Husayn^{-asws} that they^{-asws} are two chiefs of the youths of people of Paradise, and their^{-asws} father^{-asws} is better than them^{-asws}.

و هذا الخبر الذي ادعوه يروونه عن عبيد الله بن عمر، و حال عبيد الله في الانحراف عن أهل البيت معروفة، و هو أيضا كالجار الى نفسه.

And this Hadeeth, which is claiming it had been reported from Ubeydullah Bin Umar, and the state of Ubeydullah in turning away from People^{-asws} of the Household is well known and is as well like the one pulling to himself.

على أنه لا يخلو من أن يريد بقوله « سيدا كهول أهل الجنة » أنهما سيدا كهول من هو في الجنة، أو يراد أنهما سيدا من يدخل الجنة من كهول الدنيا.

(It is) based upon that it is not vacant from that it is intended by its words, 'Two chiefs of the elderly people of Paradise' – they are chiefs of elderly of the ones who are in the Paradise, or it is intended that they are two chiefs of the ones from the elderly of the world who would be entering the Paradise.

فان كان الأول فذلك باطل لان رسول الله قد وقفنا- و أجمعت الأمة- على أن جميع أهل الجنة جرد مرد، و أنه لا يدخلها كهل،

So if it were the first, that is false because Rasool-Allah^{-saww} has made us aware and the community is united upon that entirety of the people of Paradise would be hairless, tall, and an elderly would not enter it.

و ان كان الثاني- فذلك دافع و مناقض للحديث المجمع على روايته من قوله في الحسن و الحسين عليهما السلام « أنهما سيدا شباب أهل الجنة و أبوهما خير منهما ».

And if it were the second, so that is a repellent and contradictory to the Hadeeth, the concurred upon its reporting from his^{-saww} words regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}, may the greetings be upon them^{-asws}, that they^{-asws} are two chiefs of the youths of the people of Paradise and their^{-asws} father^{-asws} is better than them^{-asws}.

لان هذا الخبر يقتضى أنهما سيدا كل من يدخل الجنة اذ كان لا يدخلها إلا شباب فأبو بكر و عمر و كل كهل في الدنيا داخلون في جملة من يكونان عليهما السلام سيديه

(This is) because this Hadeeth contradicts, they are two chiefs of every one who enters the Paradise when no one except the youths would be entering it. So Abu Bakr and Umar, and every elderly in the world are included in the totality that they^{-asws} would be their chiefs.

و الخبر الذي رووه يقتضى أن أبا بكر و عمر سيدهما من حيث كانا سيدي الكهول في الدنيا و هما عليهما السلام من جملة من كان كهلا في الدنيا.

And the Hadeeth, which is reported, contradicts, Abu Bakr and Umar are their^{-asws} chiefs from where they are two chiefs of the elderly in the word, and they^{-asws} are from the totality of the ones who are elderly in the world'.

فَقَالَ يَحْيَى بْنُ أَكْثَمَ وَ رُوِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَرَّاجَ أَهْلِ الْجَنَّةِ

Yahya Bin Aksan said, 'And it is reported that Umar Bin Al-Khattab is a lantern of the people of Paradise'.

فَقَالَ ع وَ هَذَا أَيْضاً مُحَالٌ لِأَنَّ فِي الْجَنَّةِ مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ وَ آدَمَ وَ مُحَمَّدَ [مُحَمَّدًا] وَ جَمِيعَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ لَا تُضِيءُ بِأَنْوَارِهِمْ حَتَّى تُضِيءَ بِنُورِ عُمَرَ

He^{-asws} said: 'And this as well is impossible, because in the Paradise there are Angels of Allah^{-azwj}, the ones of proximity, and Adam^{-as} and Muhammad^{-saww} and entirety of the Prophets and the Messengers^{-as}, can they not be illuminated except the by the Noor of Umar?'

بل الظاهر من قوله تعالى: «مُنَكِّبِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَ لَا زَمْهَرِيرًا» \الدهر: 13 و قوله تعالى: «هُم وَ أَرْوَاحُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكُونُونَ» \يس: 57 أن الجنة ليس فيها ظلام حتى يحتاج الى السراج.

Note: But the apparent from the Words of the Exalted: **Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13], and Words of the Exalted: They and their wives would be in shades, reclining upon the couches [36:56]. The Paradise, there isn't any darkness in it until one could be needy to the lantern.**

فَقَالَ يَحْيَى وَ قَدْ رُويَ أَنَّ السَّكِينَةَ تُنطقُ عَلَى لِسَانِ عُمَرَ

Yahya said, 'And it has been reported that the tranquillity speaks upon the tongue of Umar'.

فَقَالَ ع لَسْتُ بِمُنَكِّرٍ فَضَائِلِ عُمَرَ وَ لَكِنَّ أَبَا بَكْرٍ أَفْضَلُ مِنْ عُمَرَ فَقَالَ عَلَى رَأْسِ الْمِئْبَرِ إِنَّ لِي شَيْطَانًا يَعْتَرِينِي فَإِذَا مَلْتُ فَسَدِدُونِي-

He^{-asws} said: 'I^{-asws} am not a denier of the merits of Umar, but Abu Bakr is superior to Umar. He had said on top of the pulpit, 'There is a Satan^{-la} for me appearing to me. So whenever I deviate, then guide me!''

قد قال ذلك و شبهه غير مرة، فمن ذلك قوله: «انى وليت عليكم و لست بخيركم فان رأيتوني على الحق فأعينوني، و ان رأيتوني على الباطل فسدوني»

Note: He had said that and resembling it, more than once. From that are his words, 'I am ruling upon you, and I am not the best of you. If you were to see me upon the truth, then assist me, and if you see me upon the falsehood, then guide me'.

و قوله: «أما و الله ما أنا بخيركم و لقد كنت لمقامى هذا كارها، و لو ددت أن فيكم من يكفينى، أفتظنون انى أعمل فيكم بسنة رسول الله؟ ان لا أقوم بها، ان رسول الله كان يعصم بالوحى، و كان معه ملك، و ان لى شيطانا يعترينى، فإذا غضبت فاجتنبونى أن لا أؤثر فى اشعاركم و ابشاركم الا فراعونى فان استقمتم فأعينونى، و ان زغت فقومونى.

And his words, 'But, by Allah^{-azwj}! I am not the best of you all, and I had been abhorrent to this position of mine, and I would have loved it if there was someone among you who could suffice me. Are you thinking that I shall be conducting among you all with the Sunnah of Rasool-Allah^{-saww}? Then I shall not be standing by it. Rasool-Allah^{-saww} was protected by the Revelation, and there was an Angel with him^{-saww}, and for me there is a Satan^{-la} appearing to me. Whenever I am angry, then stay away from me. If I don't prefer regarding your poems and your news then look after me. If I am straight, then assist me, and if I am crooked, then straighten me'.

قال السيد حسين بحر العلوم في هامش تلخيص الشافعي ج 2 ص 9: و بهذه العبارات و شبهها تجد كتب القوم منها ملأى. راجع مسند أحمد ج 1 ص 14 و الرياض النضرة ج 1 ص 170 و كنز العمال ج 3 ص 126 و طبقات ابن سعد ج 3 ص 139 و الإمامة و السياسة ج 1 ص 16 و تاريخ الطبري ج 3 ص 210 و سيرة ابن هشام ج 4 ص 340

The Seyyid Husayn Bahr Al Uloom said in the notes of 'Talkhees Al Shafy' V 2 P 9, 'And with these expressions and its resembling, you will find books of the people filled with it. Refer to 'Musnad' of Ahmad V 1 P 14, and 'Al Riyaz Al Nazara' V 1 P 170, and 'Kanz Al Ammal' V 3 P 126, and 'Tabaqaat Ibn Sa'ad' V 3 P 139, and 'Al Imamah Wa Al Siyasa' V 1 P 16, and 'Tareekh' of Al Tabari V 3 P 210, and 'Seerah' of Ibn Hisham V 4 P 340.

(اقول و في الطبعة الأخيرة منها ج 2 ص 661) و عيون الأخبار ج 2 ص 234 و العقد الفريد ج 2 ص 158 و تاريخ الخلفاء للسيوطي ص 47 و السيرة الحلبية ج 3 ص 388 و شرح ابن أبي الحديد ج 1 ص 134 و تهذيب الكمال ج 1 ص 6 و المجتني لابن دريد ص 27 و غيرها كثير من كتب القوم.

I (Majlisi) am saying, 'And in 'Al Tab'at Al Akheera', from it V 2 P 661, and 'Uyoon Al Akhbar' V 2 P 234, and 'Al Iqd' of Al Fareed V 2 P 158, and 'Tareekh Al Khulafa' of Al Suyuti P 47, and 'Al Seerah Al Hakabiya' V 3 P 388, and 'Sharah' of Ibn Al Hadeed V 1 P 134, and 'Tahzeeb Al Kamaal V 1 P 6, and 'Al Majtana' of Ibn Dareyd P 27, and other such, a lot from the books of the people.

فَقَالَ يَحْيَىٰ قَدْ رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُبْعَثْ لَبِيعَتْ عُمرُ

Yahya said, 'It is being reported that the Prophet^{-sawww} said; 'If I^{-sawww} had not been Sent, Umar would have been Sent (as Prophet^{-as})'.

فَقَالَ ع كِتَابُ اللَّهِ أَصْدَقُ مِنْ هَذَا الْحَدِيثِ يَقُولُ اللَّهُ فِي كِتَابِهِ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمَنْ نُوحِ فَقَدْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ فَمَا كُنْتُمْ بِأَعْيُنِكُمْ قَدْ رَأَيْتُمْ أَنَّ يُبَدَّلَ مِيثَاقَهُ وَكَانَ الْأَنْبِيَاءُ عَمَّ لَمْ يُشْرِكُوا طَرَفَةَ عَيْنٍ

He^{-asws} said: 'The Book of Allah^{-azwj} is more truthful than this Hadeeth. Allah^{-azwj} is Saying in His^{-azwj} Book: **And when We Took from the Prophets, their Covenants, and from you, and from Noah [33:7].** Allah^{-azwj} had Taken the Covenant of the Prophets^{-as}, so how is it possible that He^{-azwj} would Replace His^{-azwj} Covenant, and the Prophets^{-as} did not commit Shirk even for the blink of an eye?

فَكَيْفَ يُبْعَثُ بِالْبُيُوتِ مَنْ أَشْرَكَ وَكَانَ أَكْثَرَ أَيَّامِهِ مَعَ الشِّرْكِ بِاللَّهِ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُبْتُتُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ

How can He^{-azwj} Send with the Prophet-hood someone who had committed Shirk, and most of his days were with the Shirk with Allah^{-azwj}? And Rasool-Allah^{-sawww} was a Prophet^{-sawww} while Adam^{-as} was between the spirit and the body!

فَقَالَ يَحْيَىٰ بِنُ أَكْثَمَ وَ قَدْ رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَحْبَبَسَ الوَحْيُ عَنِّي قَطُّ إِلَّا ظَنَنْتُهُ قَدْ نَزَلَ عَلَيَّ عَلَى آلِ الْخَطَّابِ

Yahya Bin Aksam said, 'And it is being reported that the Prophet^{-sawww} said: 'The Revelation was not Withheld from me^{-sawww} at all except I^{-sawww} thought it had been Revealed upon the family of Al-Khattab'.

فَقَالَ ع وَ هَذَا مُحَالٌ أَيْضاً لِأَنَّهُ لَا يَجُوزُ أَنْ يَشْكَّ النَّبِيُّ ص فِي نُبُوَّتِهِ قَالَ اللَّهُ تَعَالَى اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ فَكَيْفَ يُكْفِرُ أَنْ تَنْتَقِلَ النُّبُوَّةُ بِمَنْ اصْطَفَاهُ اللَّهُ تَعَالَى إِلَى مَنْ أَشْرَكَ بِهِ

He^{-asws} said: ‘And this is impossible because it is not allowed that the Prophet^{-saww} would doubt regarding his^{-saww} own Prophet-hood. Allah^{-azwj} the Exalted Said: **Allah Chooses messengers from among the Angels and from the people; surely Allah is Hearing, Seeing [22:75]**. How is it possible that the Prophet-hood would be transferred from the one Allah^{-azwj} the Exalted had Chosen to the one who was committing Shirk with Him^{-azwj?}’

قَالَ يَحْيَى بْنُ أَكْثَمَ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ لَوْ نَزَلَ الْعَذَابُ لَمَا نَجَا مِنْهُ إِلَّا عُمَرُ

Yahya Bin Aksam said, ‘It is reported that the Prophet^{-saww} said: ‘If the Punishment were to descend, no one would be saved from it except Umar’.

فَقَالَ ع وَ هَذَا مُحَالٌ أَيْضاً إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ فَأَخْبَرَ سُبْحَانَهُ أَنْ لَا يُعَذِّبَ أَحَدًا مَا دَامَ فِيهِمْ رَسُولُ اللَّهِ ص وَ مَا دَامُوا يَسْتَغْفِرُونَ اللَّهُ تَعَالَى.

He^{-asws} said: ‘This is impossible as well. Allah^{-azwj} the Exalted is Saying: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**. The Glorious has Informed that He^{-azwj} will not Punish anyone for as long as Rasool-Allah^{-saww} is among them, and for as long as they (people) are seeking Forgiveness of Allah^{-azwj} the Exalted’¹²⁸.

7- الأُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ الْهَاشِمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرِ النَّبِيِّ ع بِنِعْدَادٍ فَدَخَلَ عَلَيْهِ يَأْسِرُ الْخَادِمَ يَوْمًا وَقَالَ يَا سَيِّدَنَا إِنَّ سَيِّدَتَنَا أُمَّ جَعْفَرٍ تَسْتَأْذِنُكَ أَنْ تَصِيرَ إِلَيْهَا فَقَالَ لِلْخَادِمِ ارْجِعْ فَإِنِّي فِي الْأَثَرِ ثُمَّ قَامَ وَ رَكِبَ الْبَعْلَةَ وَ أَقْبَلَ حَتَّى قَدِمَ الْبَابَ

Al Bursy in ‘Mashariq Al Anwaar’, from Abu Ja’far Al Hashimy who said,

‘I was in the presence of Abu Ja’far^{-asws} the 2nd at Baghdad. Yasser Al-Khadim entered to see him^{-asws} one day and said, ‘O our Master^{-asws}! Our Mistress Umm Ja’far seeks your^{-asws} permission to you^{-asws} go to her’. He^{-asws} said to Al-Khadim: ‘Return, for I^{-asws} am in the tracks’. Then he^{-asws} stood and rode the mule and came until he^{-asws} arrived at the door.

قَالَ فَخَرَجَتْ أُمُّ جَعْفَرٍ أَخْتُ الْمَأْمُونِ وَ سَلَّمَتْ عَلَيْهِ وَ سَأَلَتْهُ الدُّخُولَ عَلَى أُمِّ الْفَضْلِ بِنْتِ الْمَأْمُونِ وَ قَالَتْ يَا سَيِّدِي أَحِبُّ أَنْ أَرَكَ مَعَ ابْنَتِي فِي مَوْضِعٍ وَاحِدٍ فَتَمَرَّ عَيْنِي

He (the narrator) said, ‘Umm Ja’far, sister of Al-Mamoun came out and greeted unto him^{-asws} and asked him^{-asws} for going to see Umm Al-Fazl Bint Al-Mamoun, and she said, ‘O my Master^{-asws}! I would love to see you with my daughter in one place, so my eyes could be delighted’.

قَالَ فَدَخَلَ وَ السُّتُورُ تُشَالُ بَيْنَ يَدَيْهِ فَمَا لَبِثَ أَنْ خَرَجَ رَاجِعًا وَ هُوَ يَقُولُ فَلَمَّا رَأَيْتَهُ أَكْبَرْتَهُ

¹²⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 6

He (the narrator) said, 'He^{-asws} entered and the curtains were raised in front of him^{-asws}. It was not long before he^{-asws} came out returning, and he^{-asws} was saying: **So when they saw him, they deemed him great [12:31].**

قَالَ ثُمَّ جَلَسَ فَخَرَجَتْ أُمُّ جَعْفَرٍ تَعْتُرُ فِي دُبُوحِهَا فَقَالَتْ يَا سَيِّدِي أَنْعَمْتَ عَلَيَّ بِنِعْمَةٍ فَلَمْ تُبَيِّمَهَا فَقَالَ لَهَا أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ إِنَّهُ قَدْ حَدَثَ مَا لَمْ يَحْسُنْ إِعَادَتُهُ فَارْجِعِي إِلَى أُمِّ الْفَضْلِ فَاسْتَخِيرِيهَا عَنْهُ

He (the narrator) said, 'Then he^{-asws} sat down, and Umm Ja'far came out stumbling in her long dress. She said, 'O my Master^{-asws}! You^{-asws} bestowed a favour upon me but did not complete it!' He^{-asws} said to her: **The Command of Allah will come, therefore do not hasten it. [16:1].** It has occurred what is not good to repeat it, so return to Umm Al-Fazl and inform her about it'.

فَرَجَعَتْ أُمُّ جَعْفَرٍ فَأَعَادَتْ عَلَيْهَا مَا قَالَ فَقَالَتْ يَا عَمَّةُ وَمَا أَعْلَمُهُ بِذَلِكَ ثُمَّ قَالَتْ كَيْفَ لَا أَدْعُو عَلَى أَبِي وَ قَدْ زَوَّجَنِي سَاحِرًا ثُمَّ قَالَتْ وَاللَّهِ يَا عَمَّةُ إِنَّهُ لَمَّا طَلَعَ عَلَيَّ جَمَالَهُ حَدَثَ لِي مَا يَحْدُثُ لِلنِّسَاءِ فَضَرَبْتُ يَدِي إِلَى أَنْوَابِي وَ ضَمَمْتُهَا

Umm Ja'far returned and repeated to her what he^{-asws} had said. She said, 'O aunt! And what made him^{-asws} know of that?' Then she said, 'How can I not supplicate against my father, and he has got me married to a sorcerer!' Then she said, 'By Allah^{-azwj}, O aunt! When his^{-asws} beauty appeared to me, it occurred for me what tends to occur for the women, so I struck my hands to my clothes and joined them'.

قَالَ فَبُهِتَتْ أُمُّ جَعْفَرٍ مِنْ قَوْلِهَا ثُمَّ خَرَجَتْ مَدْعُورَةً وَقَالَتْ يَا سَيِّدِي وَمَا حَدَّثْتَ لَهَا قَالَ هُوَ مِنْ أَسْرَارِ النِّسَاءِ فَقَالَتْ يَا سَيِّدِي تَعْلَمُ الْعَيْبَ قَالَ لَا

He (the narrator) said, 'Umm Ja'far was shocked from her word. Then she went out scared and said, 'O my Master^{-asws}! And what happened to her?' He^{-asws} said: 'It is from the secrets of women'. She said, 'O my Master^{-asws}! Do you^{-asws} know the hidden matters?' He^{-asws} said: 'No'.

قَالَتْ فَتَزَلْ إِلَيْكَ الْوَحْيُ قَالَ لَا قَالَتْ فَمِنْ أَيْنَ لَكَ عِلْمٌ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ هِيَ فَقَالَ وَ أَنَا أَيْضًا أَعْلَمُهُ مِنْ عِلْمِ اللَّهِ

She said, 'Does the Revelation descend to you^{-asws}?' He^{-asws} said: 'No'. She said, 'So, from where is the knowledge for you^{-asws} what no one knows except Allah^{-azwj} and her?' He^{-asws} said: 'And I^{-asws} as well know it from the Knowledge of Allah^{-azwj}'.

قَالَ فَلَمَّا رَجَعَتْ أُمُّ جَعْفَرٍ قُلْتُ يَا سَيِّدِي وَ مَا كَانَ إِكْتِبَارُ النِّسْوَةِ قَالَ هُوَ مَا حَصَلَ لِأُمِّ الْفَضْلِ مِنَ الْحَيْضِ.

He (the narrator) said, 'When Umm Ja'far returned, I said, 'O my Master^{-asws}! And what was the esteem of women?' He^{-asws} said: 'It is what resulted from Umm Al-Fazl, from the menstruation'¹²⁹.

¹²⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 4 H 7

باب 5 فضائله و مكارم أخلاقه و جوامع أحواله ع و أحوال خلفاء الجور في زمانه و أصحابه و ما جرى بينه و بينهم

CHAPTER 5 – HIS^{-asws} MERITS, AND HIS^{-asws} NOBLE MANNERS, AND A SUMMARY OF HIS^{-asws} SITUATION AND SITUATIONS OF THE TYRANNICAL CALIPHS DURING HIS^{-asws} ERA, AND HIS^{-asws} COMPANIONS, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM

1- ختص، الإختصاص عليُّ بنُ إبراهيمَ عن أبيه قال: لَمَّا مَاتَ أَبُو الْحَسَنِ الرِّضَا ع حَجَجْنَا فَدَخَلْنَا عَلَى أَبِي جَعْفَرٍ ع وَ قَدْ حَضَرَ خَلْقٌ مِنَ الشِّيْعَةِ مِنْ كُلِّ بَلَدٍ لِيَنْظُرُوا إِلَى أَبِي جَعْفَرٍ ع فَدَخَلَ عَمُّهُ عَبْدُ اللَّهِ بْنُ مُوسَى وَ كَانَ شَيْخًا كَبِيرًا نَبِيلاً عَلَيْهِ ثِيَابٌ خَشْنَةٌ وَ بَيْنَ عَيْنَيْهِ سَجَادَةٌ فَجَلَسَ وَ خَرَجَ أَبُو جَعْفَرٍ ع مِنَ الْحُجْرَةِ وَ عَلَيْهِ قَمِيصٌ قَصَبٍ وَ رِدَاءٌ قَصَبٍ وَ نَعْلٌ خَلْدُ بَيْضَاءَ

(The book) 'Al Ikhtisas' – Ali Bin Ibrahim, from his father who said,

'When Abu Al-Hassan Al-Reza^{-asws} passed away, we performed Hajj. We entered to see Abu Ja'far^{-asws} and some people from the Shias from every city were present to look at Abu Ja'far^{-asws}. His^{-asws} uncle Abdullah Bin Musa entered, and he was a noble old man. Upon him^{-asws} were coarse clothes, and between his eyes was a prostration mark. He sat down and Abu Ja'far^{-asws} came out from the room, and upon him^{-asws} was an embroidered shirt, and his^{-asws} cloak was embroidered, and his^{-asws} slippers were with new white soles.

فَقَامَ عَبْدُ اللَّهِ وَ اسْتَقْبَلَهُ وَ قَبَلَ بَيْنَ عَيْنَيْهِ وَ قَامَتِ الشِّيْعَةُ وَ قَعَدَ أَبُو جَعْفَرٍ ع عَلَى كُرْسِيِّ وَ نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ تَحِيْرًا لِيَصْغَرَ سِنَّهُ فَانْتَدَبَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ لِعَمِّهِ أَصْلَحَكَ اللَّهُ مَا تَقُولُ فِي رَجُلٍ أَتَى بِجِيْمَةٍ فَقَالَ تُفْطَعُ يَمِينُهُ وَ يُضْرَبُ الْحَدُّ

Abdullah stood up and welcomed him^{-asws} and kissed between his^{-asws} eyes, and the Shias stood up, and Abu Ja'far^{-asws} sat down upon a chair, and the people looked at each other, astonished at the smallness of his^{-asws} age. A man from the people stood up. He said to his^{-asws} uncle, 'May Allah^{-azwj} Keep you well! What are you saying regarding a man who goes to an animal (immorally)?' He said, 'His right hand would be cut, and he would be struck the legal penalty'.

فَعَضِبَ أَبُو جَعْفَرٍ ع ثُمَّ نَظَرَ إِلَيْهِ فَقَالَ يَا عَمِّ اتَّقِ اللَّهَ إِنَّهُ لَعَظِيمٌ أَنْ تَقِفَ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقُولَ لَكَ لِمَ أَقْبَيْتَ النَّاسَ بِمَا لَا تَعْلَمُ

Abu Ja'far^{-asws} was angered, then he^{-asws} looked at him. He^{-asws} said: 'O uncle! Fear Allah^{-azwj} ! Fear Allah^{-azwj} ! It would be grievous if you were to stand on the Day of Qiyaman in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} Says to you: "Why did you issue a verdict to the people with what you did not know?"

فَقَالَ لَهُ عَمُّهُ يَا سَيِّدِي أ لَيْسَ قَالَ هَذَا أَبُوكَ صَلَوَاتُ اللَّهِ عَلَيْهِ

His^{-asws} uncle said to him^{-asws}, 'O my Master^{-asws}! Hasn't your^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said this?'

فَقَالَ أَبُو جَعْفَرٍ عِ إِذَا سُئِلَ أَبِي عَنْ رَجُلٍ نَبَشَ قَبْرَ امْرَأَةٍ فَنَكَحَهَا فَقَالَ أَبِي نُقَطِّعُ يَمِينَهُ لِلنَّبَشِ وَ يُضْرَبُ حَدَّ الزَّانِ فَإِنَّ حُرْمَةَ الْمَيِّتَةِ كَحُرْمَةِ الْحَيَّةِ

Abu Ja'far^{-asws} said: 'But rather, my^{-asws} father^{-asws} had been asked about a man who had exhumed the grave of a woman and was immoral with her. So my^{-asws} father^{-asws} said: 'His right hand would be cut for the exhumation, and he would be struck the legal penalty of the adulterer, for the sanctity of the deceased is like the sanctity of the living''.

فَقَالَ صَدَقْتَ يَا سَيِّدِي وَ أَنَا أَسْتَغْفِرُ اللَّهَ

He said, 'You^{-asws} speak the truth, O my Master^{-asws}, and I hereby seek Forgiveness of Allah^{-azwj} !'

فَتَعَجَّبَ النَّاسُ فَقَالُوا يَا سَيِّدَنَا أَ تَأْذُنُ لَنَا أَنْ نَسْأَلَكَ فَقَالَ نَعَمْ فَسَأَلُوهُ فِي مَجْلِسٍ عَنْ ثَلَاثِينَ أَلْفَ مَسْأَلَةٍ فَأَجَابَهُمْ فِيهَا وَ لَهُ تِسْعَ سِنِينَ.

The people were astounded. They said, 'O our Master^{-asws}! Will you^{-asws} permit us to question you^{-asws}?' He^{-asws} said: 'Yes'. They questioned him^{-asws} in a gathering, about thirty thousand issues. He^{-asws} answered them regarding these, and for him^{-asws} were nine years (age)"¹³⁰.

2- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ أَحْمَدَ عَنِ السِّيَّارِيِّ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا الصَّبَّالِيِّ عَنْ رَجُلٍ مِنْ بَنِي حَنِيْفَةَ مِنْ أَهْلِ بُسْتٍ وَ سِجِسْتَانَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ فِي السَّنَةِ الَّتِي حَجَّ فِيهَا فِي أَوَّلِ خِلَافَةِ الْمُعْتَصِمِ فَقُلْتُ لَهُ وَ أَنَا مَعَهُ عَلَى الْمَائِدَةِ وَ هُنَاكَ جَمَاعَةٌ مِنْ أَوْلِيَاءِ السُّلْطَانِ إِنَّ وَالِيَنَا جُعِلْتُ فِدَاكَ رَجُلًا يَتَوَلَّكُمْ أَهْلَ الْبَيْتِ وَ يُحِبُّكُمْ وَ عَلَيَّ فِي دِيَوَانِهِ خِرَاجٌ فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيْهِ بِالْإِحْسَانِ إِلَيَّ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Ahmad Bin Zakariyya Al Sydalany, from a man from the Clan of Haneefa from the people of Bust and Sajistan who said,

'I accompanied Abu Ja'far^{-asws} in the year in which he^{-asws} performed Hajj during the inception of the caliphate of Al-Mu'tasim. I said to him^{-asws} while I was with him^{-asws} upon the meal, and over there was a group from the governors of the Sultan (ruling authorities): 'May I be sacrificed for you^{-asws}! Our governor is a man who befriends you^{-asws} the People^{-asws} of the Household and loves you^{-asws}, and upon me in his office is a tax, so if you^{-asws} see fit, may I be sacrificed for you^{-asws}, if you^{-asws} could write a letter to him with the favour to me'.

فَقَالَ لَا أَعْرِفُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ عَلَيَّ مَا قُلْتُ مِنْ مُحِبِّكُمْ أَهْلَ الْبَيْتِ وَ كِتَابِكَ يَنْفَعُنِي عِنْدَهُ

He^{-asws} said: 'I^{-asws} do not recognise him'. I said, 'May I be sacrificed for you^{-asws}! He is upon what I said from love for you^{-asws} the People^{-asws} of the Household, and your^{-asws} letter would benefit me in his presence'.

فَأَخَذَ الْقِرْطَاسَ فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَإِنَّ مُوَصِّلَ كِتَابِي هَذَا ذَكَرَ عَنْكَ مَذْهَبًا جَمِيلًا وَ إِنَّ مَا لَكَ مِنْ عَمَلِكَ مَا أَحْسَنْتَ فِيهِ فَأَحْسِنْ إِلَى إِخْوَانِكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ سَأَلْتُكَ عَنْ مَثَابِلِ الدَّرِّ وَ الْحُرْدِلِ

He^{-asws} grabbed the paper and wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. After this, so the bearer of this letter of mine^{-asws} has mentioned about you being with a

¹³⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 1

beautiful doctrine, and that what is for you from your work is what you would be Reckoned with regards to it. Therefore, be good to your brethren and know that Allah^{-azwj} Mighty and Majestic would Question you about (your deeds of) the weight of particles and mustard seeds’.

قَالَ فَلَمَّا وَرَدْتُ سِجِسْتَانَ سَبَقَ الْخَبْرُ إِلَى الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ وَ هُوَ الْوَالِي فَاسْتَقْبَلَنِي عَلَى فَرْسَخَيْنِ مِنَ الْمَدِينَةِ فَدَفَعْتُ إِلَيْهِ الْكِتَابَ فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لِي حَاجَتُكَ فَقُلْتُ خَرَجَ عَلَيَّ فِي دِيْوَانِكَ

He (the narrator) said, ‘When I came to the outskirts of Sajistan, the news preceded to Al-Husayn Bin Abdullah Al-Neyshpouri, and he was the governor. He welcomed me at two Farsakhs from the city. I handed over the letter to him, and he kissed it and placed it upon his eyes, then said to me, ‘What is your need?’ I said, ‘Tax upon me in your register’.

قَالَ فَأَمَرَ بِطَرْحِهِ عَنِّي وَ قَالَ لَا تُؤَدِّ خَرَجاً مَا دَامَ لِي عَمَلٌ ثُمَّ سَأَلَنِي عَنْ عِيَالِي فَأَخْبَرْتُهُ بِمَبْلَغِهِمْ فَأَمَرَ لِي وَ لَهُمْ بِمَا يَفُوتُنَا وَ فَضْلاً فَمَا أَذَيْتُ فِي عَمَلِهِ خَرَجاً مَا دَامَ حَيّاً وَ لَا قَطَعَ عَنِّي صِلَتُهُ حَتَّى مَاتَ.

He (the narrator) said, ‘He ordered with the staving off from me and said to me, ‘You will not have to pay any tax for as long as I am in office’. Then he asked me about my dependants, so I informed him of their ages. He ordered for me and for them with what was our provision, and extra. I did not pay any tax during his term in office for as long as he was alive, and his maintenance was not cut off from me until he died’¹³¹.

3- بج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْكِرْمَانِيِّ قَالَ: أَتَيْتُ أَبَا جَعْفَرِ بْنِ الرِّضَا ع فَوَجَدْتُ بِالْبَابِ الَّذِي فِي الْفِنَاءِ قَوْمًا كَثِيراً فَعَدَلْتُ إِلَى سَافِرٍ فَجَلَسْتُ إِلَيْهِ حَتَّى زَالَتِ الشَّمْسُ فَنُفِئْنَا لِلصَّلَاةِ فَلَمَّا صَلَّيْنَا الطُّهْرَ وَجَدْتُ حِيساً مِنْ وَرَائِي فَالْتَمَعْتُ فَإِذَا أَبُو جَعْفَرٍ ع فَسَرْتُ إِلَيْهِ حَتَّى قَبَّلْتُ كَفَّهُ ثُمَّ جَلَسَ وَ سَأَلَ عَنْ مَقْدَمِي

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Al Waleed Al Kirmany who said,

‘I came to Abu Ja’far Bin Al-Reza^{-asws}. I found a large group being by the door which was in the courtyard. I turned to a traveller and sat to him until the sun declined. We stood to pray the Salat. When we had prayed Al-Zohr, I sensed a sound from behind me. I turned and there was Abu Ja’far^{-asws}. I went to him^{-asws} until I kissed his^{-asws} palm, then he^{-asws} sat down and asked about my arrival.

ثُمَّ قَالَ سَلِّمْ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ سَلَّمْتُ فَأَعَادَ الْقَوْلَ ثَلَاثَ مَرَّاتٍ سَلِّمْ فَتَدَارَكْتُهَا وَ قُلْتُ سَلَّمْتُ وَ رَضِيْتُ يَا ابْنَ رَسُولِ اللَّهِ

Then he^{-asws} said: ‘Greet!’ I said, ‘May I be sacrificed for you^{-asws}! I have greeted’. He^{-asws} repeated the word three times: ‘Greet!’ I corrected and said, ‘I have greeted and am pleased, O son^{-asws} of Rasool-Allah^{-saww}!’

¹³¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 2

فَأَجَلَى اللَّهُ عَمَّا كَانَ فِي قَلْبِي حَتَّى لَوْ جَهَدْتُ وَ زُمْتُ لِنَفْسِي أَنْ أَعُودَ إِلَى الشَّلَكِ مَا وَصَلْتُ إِلَيْهِ فَعُدْتُ مِنَ الْعَدِ بَاكِراً فَارْتَفَعْتُ عَنِ الْبَابِ الْأَوَّلِ وَ صِرْتُ قَبْلَ الْحَيْلِ وَ مَا وَرَائِي أَحَدٌ أَعْلَمُهُ وَ أَنَا أَتَوَقَّعُ أَنْ آخِذَ السَّبِيلِ إِلَى الْإِزْشَادِ إِلَيْهِ فَلَمْ أَحِذْ أَحَدًا أَحَدًا حَتَّى اشْتَدَّ الْحَرُّ وَ الْجُوعُ جَدًّا حَتَّى جَعَلْتُ أَشْرَبُ الْمَاءِ أَطْفَى بِهِ حَرًّا مَا أَحِذُ مِنَ الْجُوعِ وَ الْجَوَى

Allah^{-azwj} Removed what was in my heart until if I had rejected and threw it to myself to return to the doubt, I would not have arrived to it. I returned early the next morning. I raised from the first door and came before the horses and there was no one behind me I knew of, and I was anticipating that I would take the way to the rightful guidance to him^{-asws}. I did not find anyone to take, until the heat intensified, and severe hunger until I went on to drink the water to extinguish the heat with it what I was feeling from the hunger and the weather.

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ أَقْبَلَ نَحْوِي غُلَامٌ قَدْ حَمَلَ خِوَانًا عَلَيْهِ طَعَامٌ وَ اللَّوَانُ وَ غُلَامٌ آخَرُ عَلَيْهِ طَسْتٌ وَ إِبْرِيْقٌ حَتَّى وَضَعَ بَيْنَ يَدَيَّ وَ قَالَ أَمَرَكَ أَنْ تَأْكُلَ فَأَكَلْتُ فَلَمَّا فَرَعْتُ أَقْبَلَ فَمَنَّمْتُ إِلَيْهِ فَأَمَرَنِي بِالْجُلُوسِ وَ بِالْأَكْلِ فَأَكَلْتُ

While I was like that when a slave came towards me carrying a table spread upon which were a variety of foods, and another slave having a tray and a pitcher, until it was placed in front of me, and they said, 'He^{-asws} instructs you to eat'. I ate. When I was free, I turned and faced to him^{-asws}. He^{-asws} instructed me with sitting down and with eating. I ate.

فَنَظَرَ إِلَى الْغُلَامِ فَقَالَ كُنْ مَعَهُ يَنْسَطُ حَتَّى إِذَا فَرَعْتُ وَ رُفِعَ الْخِوَانُ وَ ذَهَبَ الْغُلَامُ لِيَرْفَعَ مَا وَقَعَ مِنَ الْخِوَانِ مِنْ فُتَاتِ الطَّعَامِ فَقَالَ مَهْ وَ مَهْ مَا كَانَ فِي الصَّخْرَاءِ فَدَعُهُ وَ لَوْ فَخِذَ شَاةٍ وَ مَا كَانَ فِي الْبَيْتِ فَأَلْفَطُهُ

He^{-asws} looked at the slave. He^{-asws} said: 'Eat with him actively until when he is free, and the meal is raised'. And the slave went to raise whatever had fallen from the spread, from the crumbs of the food. He^{-asws} said: 'No, and not whatever was in the desert. Leave it, and even if it was a thigh of a sheep, and whatever was in the house, so pick it up!'

ثُمَّ قَالَ سَلْ قُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَا تَقُولُ فِي الْمِسْكِ فَقَالَ إِنَّ أَبِي أَمَرَ أَنْ يُعْمَلَ لَهُ مِسْكٌ فِي فَارَةٍ-

Then he^{-asws} said: 'Ask!' I said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the musk?' He^{-asws} said: 'My^{-asws} father^{-asws} had instructed with musk to be made for him^{-asws} in a bottle'.

فَكَتَبَ إِلَيْهِ الْفَضْلُ يُخْبِرُهُ أَنَّ النَّاسَ يَعْجَبُونَ ذَلِكَ عَلَيْهِ فَكَتَبَ يَا فَضْلُ أَمَا عَلِمْتَ أَنَّ يُوسُفَ كَانَ يَلْبَسُ دِينَجًا مَرْزُورًا بِالذَّهَبِ وَ يَجْلِسُ عَلَى كُرَاسِيِ الذَّهَبِ فَلَمْ يَنْتَقِصْ مِنْ حِكْمَتِهِ شَيْئًا وَ كَذَلِكَ سُلَيْمَانَ ثُمَّ أَمَرَ أَنْ يُعْمَلَ لَهُ غَالِيَّةٌ بِأَرْبَعَةِ آلَافِ دِرْهَمٍ-

Al-Fazl wrote to him^{-asws}, informing him^{-asws} that the people are faulting that (wearing brocade) upon him^{-asws}. He^{-asws} wrote: 'O Fazl! Don't you know that Yusuf^{-asws} was wearing brocade interlaced with gold, and he^{-as} was sitting upon the chairs of gold. It did not break anything of his^{-as} wisdom. And like that was Suleyman'. Then he^{-asws} instructed for expensive perfume to be made for him^{-asws}, for four thousand Dirhams'.

ثُمَّ قُلْتُ مَا لِمَوَالِيكُمْ فِي مَوْلَاتِكُمْ

Then I said, 'What is for your^{-asws} friends in your Wilayah?'

فَقَالَ إِنَّ أَبَا عَبْدِ اللَّهِ ع كَانَ عِنْدَهُ غُلَامٌ يُنْسِكُ بَعْلَتَهُ إِذَا هُوَ دَخَلَ الْمَسْجِدَ فَبَيْنَمَا هُوَ جَالِسٌ وَ مَعَهُ بَعْلَةٌ إِذْ أَقْبَلَتْ رِفْقَةً مِنْ خُرَاسَانَ فَقَالَ لَهُ رَجُلٌ مِنْ الرِّفْقَةِ هَلْ لَكَ يَا غُلَامٌ أَنْ تَسْأَلَهُ أَنْ يَجْعَلَ لِي مَكَانَكَ وَ أَكُونَ لَهُ مَمْلُوكًا وَ أَجْعَلَ لَكَ مَالِي كُلَّهُ فَإِنِّي كَثِيرُ الْمَالِ مِنْ جَمِيعِ الصُّنُوفِ أَذْهَبُ فَاقْبِضْهُ وَ أَنَا أَقِيمُ مَعَهُ مَكَانَكَ

He^{-asws} said: 'Abu Abdullah^{-asws}, there was a slave with him^{-asws} withholding his^{-asws} mule, and he^{-asws} entered the Masjid. While he^{-asws} was sitting and the mule was with him when friends came from Khurasan. A man from the friends said to him, 'Is it okay for you, O slave, if you could ask him^{-asws} to make me to be in your place, and I be a slave for him^{-asws}, and he^{-asws} gives my wealth, all of it to be for you, for I am with a lot of wealth from entirety of things. Go and take possession of it, and I shall stay with him^{-asws} in your place'.

فَقَالَ أَسْأَلُهُ ذَلِكَ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ فَقَالَ جُعِلْتُ فِدَاكَ تَعْرِفُ خِدْمَتِي وَ طُولَ صُحْبَتِي فَإِنَّ سَأَلَ اللَّهُ إِلَيَّ خَيْرًا تَمُنُّغِيهِ قَالَ أَعْطَيْكَ مِنْ عِنْدِي وَ أَمْتَعَكَ مِنْ غَيْرِي فَحَكَى لَهُ قَوْلَ الرَّجُلِ

He said, 'I shall ask him^{-asws} of that'. He entered to see Abu Abdullah^{-asws}. He said, 'May I be sacrificed for you^{-asws}! You^{-asws} know of my service and my long accompaniment (with you^{-asws}). Allah^{-azwj} has Ushered good to me, Favouring me with it'. He^{-asws} said: 'Shall I^{-asws} give you from my^{-asws} possession and prevent you from others?' He told him the words of the man.

فَقَالَ إِنْ زَهَدْتَ فِي خِدْمَتِنَا وَ رَغِبَ الرَّجُلُ فِينَا قَبْلَنَاهُ وَ أَرْسَلْنَاكَ

He^{-asws} said: 'If you are abstaining in your serving us^{-asws} and are desirous of the man regarding us^{-asws}, we shall accept it and send you'.

فَلَمَّا وَلى عَنْهُ دَعَاهُ فَقَالَ لَهُ أَنْصَحُكَ لِطَوْلِ الصُّحْبَةِ وَ لَكَ الْحَيَاةُ فَإِذَا كَانَ يَوْمُ الْقِيَامِ كَانَ رَسُولُ اللَّهِ ص مُتَعَلِّقًا بِنُورِ اللَّهِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مُتَعَلِّقًا بِرَسُولِ اللَّهِ وَ كَانَ الْأَئِمَّةُ مُتَعَلِّقِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ كَانَ شِيعَتُنَا مُتَعَلِّقِينَ بِنَا يَدْخُلُونَ مَدْخَلَنَا وَ يَرُدُّونَ مَوْرِدَنَا

When he turned around from him^{-asws}, he^{-asws} called him, 'I^{-asws} advise you due to your long accompaniment, and for you is the choice. When it will be the Day of standing (Qiyamah), Rasool-Allah^{-saww} would adhere with the Noor of Allah^{-azwj}, and Amir Al Momineen^{-asws} would adhere with Rasool-Allah^{-saww}, and the Imams^{-asws} would be adhering with Amir Al-Momineen^{-asws}, and our^{-asws} Shias would be adhering with us^{-asws}. They would be entering our entrance and would be arriving at our^{-asws} arrival point'.

فَقَالَ الْغُلَامُ بَلْ أَقِيمُ فِي خِدْمَتِكَ وَ أُوتِرَ الْآخِرَةَ عَلَى الدُّنْيَا وَ خَرَجَ الْغُلَامُ إِلَى الرَّجُلِ فَقَالَ لَهُ الرَّجُلُ خَرَجْتَ إِلَيَّ بِعَظْمِ الْوَجْهِ الَّذِي دَخَلْتَ بِهِ فَحَكَى لَهُ قَوْلَهُ وَ أَدْخَلَهُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَبِلَ وَ لَاءَهُ وَ أَمَرَ لِلْغُلَامِ بِأَلْفِ دِينَارٍ

The slave said, 'But I shall be staying in your^{-asws} service', and he preferred the Hereafter over the world, and the slave went out to the man. The man said to him, 'You have come out to me with other than the face which you had entered with'. He told him his^{-asws} words and entered him to see Abu Abdullah^{-asws}. He^{-asws} accepted his friendship and instructed with a thousand Dinars being for the slave.

ثُمَّ قَامَ إِلَيْهِ فَوَدَّعَهُ وَ سَأَلَهُ أَنْ يَدْعُو لَهُ فَفَعَلَ فَلَمَّا يَا سَيِّدِي لَوْ لَا عِيَالٌ بِمَكَّةَ وَ وُلْدِي سَرِينِي أَنْ أَطِيلَ الْمَقَامَ بِهَذَا الْبَابِ فَأَدِنِي لِي

Then he stood up to him. He bade farewell to him and asked him^{-asws} to supplicate for him. He^{-asws} did so. I said, 'O my Master^{-asws}! Had there not been dependants at Makkah and my children, it would have made me happy to prolong the staying at this door. Permit me'.

وَقَالَ لِي تُوَافِقُ عَمَّا تُنْمُ وَضَعْتَ بَيْنَ يَدَيْهِ حَقًّا كَانَ لَهُ فَأَمَرَنِي أَنْ أَجْمَلَهَا فَتَأْبِيئْتُ وَظَنَنْتُ أَنَّ ذَلِكَ مُؤَجَّدَةٌ فَضَحِكْتُ إِلَيْهِ وَقَالَ لِحُدَّهَا إِلَيْكَ فَإِنَّكَ تُوَافِقُ حَاجَةً فَجِئْتُ وَقَدْ ذَهَبَتْ نَفَقَتُنَا شَطْرَ مِنْهَا فَأَحْتَجْتُ إِلَيْهِ سَاعَةً قَدِمْتُ مَكَّةَ.

And he said to me, 'I am with sorrow'. Then he^{-asws} placed a right (wealth) in front of him^{-asws}, which was for him^{-asws}. He^{-asws} instructed me to carry it. I refused and thought that was existent. He^{-asws} laughed at me and said, 'Take it to you, for you are aware of the need'. I came and our expense money had gone, a division from it. I became need to it now. (When) I arrived at Makkah"¹³².

4- عم، إعلام الوری شا، الإرشاد لما تَوَجَّهَ أَبُو جَعْفَرٍ ع مِنْ بَغْدَادَ مُنْصَرِفًا مِنْ عِنْدِ الْمَأْمُونِ وَمَعَهُ أُمَّ الْقَضْلِ قَاصِدًا بِحَا إِلَى الْمَدِينَةِ صَارَ إِلَى شَارِعِ بَابِ الْكُوفَةِ وَمَعَهُ النَّاسُ يُشِيعُونَهُ

(The book) 'I'lam Al Wara', (and) 'Al Irshad' –

'When Abu Ja'far^{-asws} headed from Baghdad leaving from the presence of Al-Mamoun, and with him was Umm Al-Fazl, aiming with her to Al-Medina, he^{-asws} came to a street at the gate of Al-Kufa and with him^{-asws} were the people escorting him^{-asws}.

فَأْتَتْهُ إِلَى دَارِ الْمُسَيَّبِ عِنْدَ مَغِيبِ الشَّمْسِ نَزَلَ وَدَخَلَ الْمَسْجِدَ وَكَانَ فِي صَحْبِهِ نَبِيَّةٌ لَمْ تَحْمِلْ بَعْدُ فَدَعَا بِكُوزٍ مِنَ الْمَاءِ فَتَوَضَّأَ فِي أَصْلِ النَّبِيَّةِ فَصَلَّى بِالنَّاسِ صَلَاةَ الْمَغْرِبِ فَقَرَأَ فِي الْأُولَى مِنْهَا الْحَمْدَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَفَرَأَ فِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

He^{-asws} ended to the house of Al-Musayyab during the setting of the sun. He^{-asws} descended and entered the Masjid, and there was a lotus tree in its courtyard, nor having born fruit yet. He^{-asws} called for a pitcher of water. He^{-asws} performed at the back of the lotus tree. He^{-asws} prayed Salat with the people, Salat Al-Maghrib. He^{-asws} recited in its first (Cycle) from it, (Suah) Al-Hamd, and **When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr); and he^{-asws} recited in the second, (Surah) Al-Hamd and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed).

وَقَنْتَ قَبْلَ رُكُوعِهِ فِيهَا وَصَلَّى الثَّلَاثَةَ وَتَشَهَّدَ ثُمَّ جَلَسَ هُنَيْمَةً يَذْكُرُ اللَّهُ جَلَّ اسْمُهُ وَقَامَ مِنْ غَيْرِ أَنْ يُعَيِّبَ وَصَلَّى النَّوَافِلَ أَرْبَعَ رَكَعَاتٍ وَعَقَّبَ بَعْدَهَا وَسَجَدَ سَجْدَتَيْ الشُّكْرِ

And he^{-asws} performed Qunoot before his^{-asws} ruk'u in it, and prayed the third (Cycle), and performed Tashahhud. Then he^{-asws} sat for a while mentioning Allah^{-azwj}, Majestic is His^{-azwj} Name, and he^{-asws} stood up from without having performed follow-up (acts of worship), and he^{-asws} prayed four Cycles of optional Salat, and he^{-asws} performed follow-up (acts of worship) and performed Sajdah, two Sajdahs of thanks.

ثُمَّ خَرَجَ فَلَمَّا انْتَهَى إِلَى النَّبِيَّةِ رَأَاهَا النَّاسُ وَقَدْ حَمَلَتْ حَمْلًا حَسَنًا فَتَعَجَّبُوا مِنْ ذَلِكَ وَأَكَلُوا مِنْهَا فَوَجَدُوهُ نَبِيًّا خُلُوعًا لَا عَجَمَ لَهُ وَوَدَّعُوهُ وَمَضَى ع مِنْ وَقْتِهِ إِلَى الْمَدِينَةِ

¹³² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 3

Then he^{-asws} went out. When he^{-asws} ended up to the lotus tree. The people saw it and it had borne excellent fruit. They were astonished from that, and they ate from it. They found the berries to be sweet, having not pip for it. And they bade farewell to him^{-asws}, and he^{-asws} went at his^{-asws} time to Al-Medina.

فَلَمْ يَزَلْ بِهَا إِلَى أَنْ أَشْخَصَهُ الْمُعْتَصِمُ فِي أَوَّلِ سَنَةِ حَمْسٍ وَعِشْرِينَ وَ مِائَتَيْنِ إِلَى بَغْدَادَ وَ أَقَامَ بِهَا حَتَّى تُؤَيِّعَ عَ فِي آخِرِ ذِي الْقَعْدَةِ مِنْ هَذِهِ السَّنَةِ فَدُفِنَ فِي ظَهْرِ جَدِّهِ أَبِي الْحَسَنِ مُوسَى ع.

He^{-asws} did not cease to be at it until Al-Mutasim summoned him^{-asws} during the beginning of the year two hundred and twenty-five to Baghdad, and he^{-asws} stayed at it until he^{-asws} expired at the end of Zil Qadah of this year. He^{-asws} was buried at the back of his^{-asws} grandfather^{-asws} Abu Al-Hassan^{-asws} Musa^{-asws}.¹³³

5- قب، المناقب لابن شهر آشوب الجلاء و الشفاء في حبر أنه لما مضى الرضا ع جاء محمد بن جمهور العمي و الحسن بن راشد و علي بن مذكري و علي بن مهزيار و خلق كثير من سائر البلدان إلى المدينة و سألوا عن الخلف بعد الرضا ع فقالوا بصريا و هي قرية أسسها موسى بن جعفر ع على ثلاثة أميال من المدينة فجتنا و دخلنا القصر

(The book) 'Al Manaqib' of Ibn Shehr Ashub 'Al Jila'a Wa Al Shifa' in a Hadeeth,

'When Al-Reza^{-asws} passed away, Muhammad Bin Jamhour Al-Ammy and Al-Hassan Bin Rashid, and Ali Bin Mudrik, and Ali Bin Mahziyar, and a lot of people from rest of the cities came to Al-Medina, and they asked about the replacement after Al-Reza^{-asws}. They said at Sarya, and it is a town founded by Musa^{-asws} Bin Ja'far^{-asws} upon three miles from Al-Medina. We came and entered the building.

فَإِذَا النَّاسُ فِيهِ مُتَكَابِسُونَ فَجَلَسْنَا مَعَهُمْ إِذْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ مُوسَى شَيْخٌ فَقَالَ النَّاسُ هَذَا صَاحِبُنَا فَقَالَ الْمُفْهَاءُ قَدْ رُوِينَا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ لَا يُجْتَمِعُ الْإِمَامَةُ فِي أَحْوَيْنِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ ع فَلَيْسَ هَذَا صَاحِبَنَا

When the people were thrusting in it, we sat down with them, when Abdulah son of Musa^{-asws}, an old man, came out to us. The people said, 'This is our man!' The jurists said, 'We have been reporting from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} that the Imamate will not be gather in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}. So this is not our man'.

فَجَاءَ حَتَّى جَلَسَ فِي صَدْرِ الْمَجْلِسِ فَقَالَ رَجُلٌ مَا تَقُولُ أَعَزَّكَ اللَّهُ فِي رَجُلٍ أَتَى حِمَارَهُ فَقَالَ تُفْطَعُ يَدُهُ وَ يُضْرَبُ الْحَدَّ وَ يُنْفَى مِنَ الْأَرْضِ سَنَةً

He came until he sat in the centre of the gathering. A man said, 'May Allah^{-azwj} Endear you! What are you (Abdulah son of Musa^{-asws}) saying regarding a man who goes to a donkey (immorally)?' He said, 'His hand would be cut, and he would be struck the legal penalty, and he would be banished from the land for a year'.

ثُمَّ قَامَ إِلَيْهِ آخَرَ فَقَالَ مَا تَقُولُ أَجَلَّكَ اللَّهُ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ عَدَدَ نُجُومِ السَّمَاءِ قَالَ بَانَثَ مِنْهُ بِصَدْرِ الْجُوزَاءِ وَ النَّسْرِ الطَّائِرِ وَ النَّسْرِ الْوَاقِعِ -

Then another one stood up to him^{-asws}. He (Abdulah son of Musa^{-asws}) said, 'May Allah^{-azwj} Revere you! What are you saying regarding a man who divorces his wife the number of stars

¹³³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 4

of the sky?' He^{-asws} said, 'She would be irrevocably divorced from him by 'Sadr Al-Jawaz', and 'Al-Nasr Al-Tair', and 'Al-Nasr Al-Waqie' (three stars)'.

فَتَحَرَّرْنَا فِي جُزْأَتِهِ عَلَى الْخَطَاءِ إِذْ خَرَجَ عَلَيْنَا أَبُو جَعْفَرٍ ع وَ هُوَ ابْنُ ثَمَانَ سِنِينَ فَعَمْنَا إِلَيْهِ فَسَلَّمَ عَلَى النَّاسِ وَ قَامَ عَبْدُ اللَّهِ بْنُ مُوسَى مِنْ مَجْلِسِهِ فَجَلَسَ بَيْنَ يَدَيْهِ وَ جَلَسَ أَبُو جَعْفَرٍ ع فِي صَدْرِ الْمَجْلِسِ ثُمَّ قَالَ سَلُوا رَحِمَتُ اللَّهِ

We were astonished at his audacity upon the mistake, when Abu Ja'far^{-asws} came out to us, and he^{-asws} was a boy of eight years. We stood up to him^{-asws}. He^{-asws} greeted unto the people, and Abdullah son of Musa^{-asws} stood up from his seat and sat in front of him^{-asws}. Abu Ja'far^{-asws} sat in the centre of the gathering, then said: 'Ask, may Allah^{-azwj} have Mercy on you all!'

فَقَامَ إِلَيْهِ الرَّجُلُ الْأَوَّلُ وَ قَالَ مَا تَقُولُ أَصْلَحَكَ اللَّهُ فِي رَجُلٍ أَتَى حِمَارَهُ

The first man stood up to him^{-asws} and said, 'May Allah^{-azwj} Keep you^{-asws} well! What are you^{-asws} saying regarding a man who goes to a donkey?'

قَالَ يُضْرَبُ دُونَ الْحَدِّ وَ يُعْرَمُ مَنَعُهَا وَ يُخْرَمُ ظَهْرُهَا وَ تَنَاجُهَا وَ تُخْرَجُ إِلَى الْبَرِّيَّةِ حَتَّى تَأْتِيَ عَلَيْهَا مَبِيئَتُهَا سَبْعَ أَكْلَهَا ذُنُوبَ أَكْلَهَا

He^{-asws} said: 'He would be struck less than the legal penalty, and he would be fined its price, and its (donkey's) back would be prohibited, and its offspring, and it would be taken out to the wilderness until its death comes to it, the lions eat it, the wolves eat it'.

ثُمَّ قَالَ بَعْدَ كَلَامٍ يَا هَذَا ذَلِكَ الرَّجُلُ يَنْبُشُ عَنْ مَبِيئَةِ يَسْرِقُ كَفَنَهَا وَ يَفْجُرُ بِهَا وَ يُوجِبُ عَلَيْهِ الْقَطْعُ بِالسَّرِقِ وَ الْحَدُّ بِالزَّوْنِ وَ النَّفْيُ إِذَا كَانَ عَزَبًا فَلَوْ كَانَ مُحْصَنًا لَوَجِبَ عَلَيْهِ الْقَتْلُ وَ الرَّجْمُ

Then he^{-asws} said after a speech: 'O you! That was for a man who had exhumed a deceased and stolen her shroud and was immoral with her, and the cutting was obligated upon him due to the theft, and the legal penalty for the adultery, and the expulsion, when he was a stranger. If he was married, then the killing would have obligated upon him, and the stoning'.

فَقَالَ الرَّجُلُ الثَّانِي يَا ابْنَ رَسُولِ اللَّهِ ص مَا تَقُولُ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ عَدَدَ نُجُومِ السَّمَاءِ

The second man said, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding a man who divorces his wife the number of stars of the sky?'

قَالَ تَقْرَأُ الْقُرْآنَ قَالَ نَعَمْ قَالَ اقْرَأْ سُورَةَ الطَّلَاقِ إِلَى قَوْلِهِ وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ يَا هَذَا لَا طَّلَاقَ إِلَّا بِخَمْسِ شَهَادَةٍ شَاهِدَيْنِ عَدْلَيْنِ فِي طَهْرٍ مِنْ غَيْرِ جَمَاعٍ بِإِزَادَةِ عَزْمٍ

He^{-asws} said: 'Do you read the Quran?' He said, 'Yes'. He^{-asws} said: 'Read Surah Al-Talaq unto His^{-azwj} Words: **and they should establish the testimony for the Sake of Allah. [65:2].** O you! There is no divorce except with five (things) – testimony of two just witnessed in a pure (menstruation free) period without copulation with a determined intention'.

ثُمَّ قَالَ بَعْدَ كَلَامٍ يَا هَذَا هَلْ تَرَى فِي الْقُرْآنِ عَدَدَ نُجُومِ السَّمَاءِ قَالَ لَا الْخَبْرَ

The he^{-asws} said after a speech: ‘O you! Do you see the number of stars of the sky in the Quran?’ He said, ‘No’ – the Hadeeth.

وَقَدْ رَوَى عَنْهُ الْمُصَنِّفُونَ نَحْوَ أَبِي بَكْرٍ أَحْمَدَ بْنِ ثَابِتٍ فِي تَارِيخِهِ وَ أَبِي إِسْحَاقَ التَّغَلَبِيِّ فِي تَفْسِيرِهِ وَ مُحَمَّدَ بْنَ مَنْدَةَ بْنِ مَهْرَبَدٍ فِي كِتَابِهِ.

And the compiler have reported from him^{-asws}, like Abu Bakr Ahmad Bin Sabit in his ‘Tareekh’, and Abu Is’haq Al-Sa’alby in his Tafseer, and Muhammad Bin Mandah Bin Maharbaz in his book¹³⁴.

6- كَشَفَ، كَشَفَ الْعَمَةَ قَالَ مُحَمَّدُ بْنُ طَلْحَةَ إِنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع لَمَّا تُوُفِّيَ وَالِدُهُ عَلِيُّ الرِّضَا ع وَ قَدِمَ الْحُلَيْفَةَ إِلَى بَعْدَادَ بَعْدَ وَفَاتِهِ بِسَنَةٍ اتَّفَقَ أَنَّهُ خَرَجَ إِلَى الصَّيْدِ فَاجْتَاَزَ بِطَرْفِ الْبَلَدِ فِي طَرِيقِهِ وَ الصَّبِيَّانُ يَلْعَبُونَ وَ مُحَمَّدٌ وَاقِفٌ مَعَهُمْ وَ كَانَ عُمُرُهُ يَوْمَئِذٍ إِحْدَى عَشْرَةَ سَنَةً فَمَا حَوَّلَهَا

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

‘Muhammad^{-asws} Bin Ali^{-asws}, when his^{-asws} father Ali Al-Reza^{-asws} expired, and the caliph arrived to Baghdad one year after his^{-asws} expiry, by co-incidence he (caliph) went out to hunt. He crossed an end of the city in his road, and the children were playing, and Muhammad^{-asws} (Ibn Ali Al-Reza^{-asws}) was standing with them, and one that day his^{-asws} age was eleven years, and what is approximate to it.

فَلَمَّا أَقْبَلَ الْمَأْمُونُ أَنْصَرَفَ الصَّبِيَّانُ هَارِبِينَ وَ وَقَفَ أَبُو جَعْفَرٍ مُحَمَّدٌ ع فَلَمَّ يَبْرُحُ مَكَانَهُ فَفَرَّبَ مِنْهُ الْحُلَيْفَةُ فَتَنَطَّرَ إِلَيْهِ وَ كَانَ اللَّهُ عَزَّ وَ عَلَا قَدْ أَلْتَمَى عَلَيْهِ مَسْحَةً مِنْ قُبُولِ فَوْقَتِ الْحُلَيْفَةُ وَ قَالَ لَهُ يَا غُلَامُ مَا مَنَعَكَ مِنَ الْإِنْصِرَافِ مَعَ الصَّبِيَّانِ

When Al-Mamoun came, the children dispersed fleeing, but Abu Ja’far Muhammad^{-asws} stood, and did not depart from his^{-asws} place. The caliph went near him^{-asws}, and Allah^{-azwj} Mighty and Exalted Cast a touch of acceptance upon him. The caliph paused and said to him^{-asws}, ‘O boy! What prevented you^{-asws} from leaving along with the children?’

فَقَالَ لَهُ مُحَمَّدٌ مُسْرِعًا يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ يَكُنْ بِالطَّرِيقِ ضَيْقٌ لِأَوْسَعُهُ عَلَيْكَ بِدَهَابِي وَ لَمْ يَكُنْ لِي جَرِيْمَةٌ فَأَحْشَاهَا وَ ظَنِّي بِكَ حَسَنٌ أَنْكَ لَا تَضُرُّ مَنْ لَا ذَنْبَ لَهُ فَوَقَفْتُ

Muhammad^{-asws} said to him quickly: ‘O commander of the faithful! The road does not happen to be narrow so I^{-asws} should be making space for you by my^{-asws} going away, nor does there happen to be any crime for me, so I^{-asws} would fear it, and my^{-asws} thoughts with you are good that you will not harm someone there is no sin for him. So I^{-asws} stopped (from leaving).

فَأَعْجَبَهُ كَلَامُهُ وَ وَجَّهَهُ فَقَالَ لَهُ مَا اسْمُكَ قَالَ مُحَمَّدٌ قَالَ ابْنُ مَنْ أَنْتَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا ابْنُ عَلِيٍّ الرِّضَا ع فَتَرَحَّمَ عَلَى أَبِيهِ وَ سَأَلَ جَوَادَهُ إِلَى وَجْهِهِ

His^{-asws} talk and his^{-asws} face fascinated him. He said to him^{-asws}, ‘What is your^{-asws} name?’ He^{-asws} said: ‘Muhammad!’ He said, ‘Whose son are you^{-asws}!’ He^{-asws} said: ‘O commander of the faithful! I^{-asws} am a son^{-asws} of Ali Al-Reza^{-asws}’. He invoked Mercy upon his^{-asws} father^{-asws} and ushered his horse to his direction.

¹³⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 5

وَكَانَ مَعَهُ بُرَّاءٌ فَلَمَّا بَعُدَ عَنِ الْعِمَارَةِ أَخَذَ بُرَّاءٌ فَأَرْسَلَهُ عَلَى دُرَّاجَةٍ فَعَابَ عَنْ عَيْنِهِ عَيْنَةً طَوِيلَةً ثُمَّ عَادَ مِنَ الْجَوِّ وَ فِي مِثْقَالِهِ سَمَكَةٌ صَغِيرَةٌ وَ بِهَا بَقَايَا الْحَيَاةِ فَعَجِبَ الْحَلِيفَةُ مِنْ ذَلِكَ غَايَةَ الْعَجَبِ فَأَخَذَهَا فِي يَدِهِ وَ عَادَ إِلَى دَارِهِ فِي الطَّرِيقِ الَّذِي أَقْبَلَ مِنْهُ

And there was a falcon with him. When he was remote from the building, he took the falcon and sent it upon a hunt. It disappeared from his eyes for a long time. Then it returned from the air and in its beak was a small fish, and with it was remainder of the life. The caliph was surprised from that to the peak of surprise. He took it in his hand and return to his house by the very road which he had come from.

فَلَمَّا وَصَلَ إِلَى ذَلِكَ الْمَكَانِ وَجَدَ الصَّبِيَّانَ عَلَى حَالِهِمَا فَانصَرَفُوا كَمَا فَعَلُوا أَوَّلَ مَرَّةٍ وَ أَبُو جَعْفَرٍ لَمْ يَنْصَرِفْ وَ وَقَفَ كَمَا وَقَفَ أَوَّلًا فَلَمَّا دَنَا مِنْهُ الْحَلِيفَةُ قَالَ يَا مُحَمَّدُ قَالَ كَيْبِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا فِي يَدِي

When he arrived to that place, he found the children upon their state. They dispersed like what they had done the first time, and Abu Ja'far^{-asws} did not leave and stood like what he^{-asws} had stood the first time. When the caliph went near to him^{-asws}, he said, 'O Muhammad^{-asws}!' He^{-asws} said: 'Here I^{-asws} am, O commander of the faithful!' He said, 'What is in my hand?'

فَأَلْهَمَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى خَلَقَ بِمَشِيئَتِهِ فِي بَحْرِ قُدْرَتِهِ سَمَكًا صَغِيرًا تَصِيدُهَا بُرَّاءُ الْمُلُوكِ وَ الْخُلَفَاءِ فَيَخْتَبِرُونَ بِهَا سُلَالَةَ أَهْلِ النَّبُوَّةِ

Allah^{-azwj} Mighty and Majestic Inspired him^{-asws} to say: 'O commander of the faithful! Allah^{-azwj} the Exalted has Created by His^{-azwj} Desire in the sea, by His^{-azwj} Power, small fishes. The falcons of the kings tend to prey on these, and they are testing by it the offspring of the People^{-asws} of the Prophet-hood'.

فَلَمَّا سَمِعَ الْمَأْمُونُ كَلَامَهُ عَجِبَ مِنْهُ وَ جَعَلَ يُطِيلُ نَظْرَهُ إِلَيْهِ وَ قَالَ أَنْتَ ابْنُ الرَّضَا حَقًّا وَ ضَاعَفَتْ إِحْسَانَهُ إِلَيْهِ.

When Al-Mamoun heard his^{-asws} talk, he was surprised from it and went on to prolong his looking at him^{-asws} and said: 'You^{-asws} are truly a son^{-asws} of Al-Reza^{-asws}' and doubled his favours to him^{-asws}.¹³⁵

هذا بعيد غايته، فانه عليه السلام قام بأمر الإمامة وله ثمان سنين و لم يكن أن يلعب مع الصبيان، و لا أن يطلع على لعبهم و لهوهم، مقيما على ذلك فان الامام لا يلهو و لا يلعب على أنه كان مقيما بمدينة جده الرسول الى أن أشخصه المأمون الى بغداد كما مر و سيااتي لا أنه كان ببغداد.

Note: This is far-fetched to its peak. He^{-asws}, may the greetings be upon him^{-asws}, stood with the command of the Imamate and there were eight years for him^{-asws}, and it cannot happen that he^{-asws} would be playing with the children, not that he^{-asws} would emerge to their playing and sporting, staying upon that, for the Imam^{-asws} neither plays nor sports. Upon that, he^{-asws} was staying at the city of his^{-asws} grandfather^{-saww}, the Rasool^{-saww}, until Al-Mamoun summoned him^{-asws} to Baghdad like what has passed, and I (Majlisi) shall be coming with, not that he^{-asws} was at Baghdad.

¹³⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 6 a

قَالَ عَلِيُّ بْنُ عِيسَى إِنِّي رَأَيْتُ فِي كِتَابٍ لَمْ يَحْضُرْنِي الْآنَ اسْمُهُ أَنَّ الْبُرَّاءَةَ عَادَتْ وَ فِي أَرْجُلِهَا حَيَاتٌ خُضْرٌ وَ أَنَّهُ سُئِلَ بَعْضُ الْأَيْمَّةِ ع فَقَالَ قَبْلَ أَنْ يُفْصِحَ عَنِ السُّؤَالِ إِنَّ بَيْنَ السَّمَاءِ وَ الْأَرْضِ حَيَاتٍ خُضْرَاءَ تَصِيدُهَا بُرَّاءَةٌ شَهَبٌ يُمْتَحَنُ بِهَا أَوْلَادُ الْأَنْبِيَاءِ وَ مَا هَذَا مَعْنَاهُ وَ اللَّهُ أَعْلَمُ.

Ali Bin Isa said,

‘I saw in a book, I cannot remember its name now, that the falcon returned and in its leg was a green snake. And one of the Imams^{-asws} was asked. He^{-asws} said before the disclosure of the question, ‘Between the sky and the earth there are green snakes, being preyed on by the falcons of youths, testing the children of the Prophets^{-as} by it’, and this is not its meaning. And Allah^{-azwj} is more Knowing’^{.136}

وَ قَالَ الْحِمَيْرِيُّ فِي كِتَابِ الدَّلَائِلِ رُوِيَ عَنْ دَعْبِلِ بْنِ عَلِيٍّ أَنَّهُ دَخَلَ عَلَى الرِّضَا ع فَأَمَرَ لَهُ بِشَيْءٍ فَأَخَذَهُ وَ لَمْ يَحْمَدِ اللَّهَ فَقَالَ لَهُ لِمَ لَمْ تَحْمَدِ اللَّهَ قَالَ قُلْتُ دَخَلْتُ بَعْدَهُ عَلَى أَبِي جَعْفَرٍ ع فَأَمَرَ لِي بِشَيْءٍ فَعُلْتُ الْحَمْدُ لِلَّهِ فَقَالَ تَأَدَّبْتَ.

And Al Himeyri said in ‘Kitab Al Dalail’ – It is reported from Deobel Bin Ali,

‘He entered to see Al-Reza^{-asws}. He^{-asws} ordered with something for him. He took it and did not praise Allah^{-azwj}. He^{-asws} said to him: ‘Why did you not praise Allah^{-azwj}?’ (He said), ‘Then I entered after it to see Abu Ja’far^{-asws}. He^{-asws} ordered with something for me. I said, ‘The Praise is for Allah^{-azwj}!’ He^{-asws} said: ‘You have been educated’^{.137}

وَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عَلَى أَبِي جَعْفَرٍ ع فَوُؤْمٌ مِنْ أَهْلِ النَّوَاجِي فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَأَلُوهُ فِي مَجْلِسٍ وَاحِدٍ عَنْ ثَلَاثِينَ أَلْفَ مَسْأَلَةٍ فَأَجَابَ وَ لَهُ عَشْرٌ سِنِينَ.

And from Ali Bin Ibrahim, from his father who said,

‘A group from the people of the (different) areas sought permission to see Abu Ja’far^{-asws}. He^{-asws} permitted for them. They entered and asked him^{-asws} in one sitting, about thirty thousand questions. He^{-asws} answered, and there were ten years for him^{-asws}’^{.138}

بيان قوله عن ثلاثين ألف مسألة أقول يشكل هذا بأنه لو كان السؤال و الجواب عن كل مسألة بيتا واحدا أعني خمسين حرفا لكان أكثر من ثلاث ختمات للقرآن فكيف يمكن ذلك في مجلس واحد و لو قيل جوابه ع كان في الأكثر بلا و نعم أو بالإعجاز في أسرع زمان ففي السؤال لا يمكن ذلك و يمكن الجواب بوجه.

Explanation of his words, ‘Thirty thousand questions’. I (Majlisi) am saying, ‘This is problematic due to that if the question and the answer of every issue were one couplet even, meaning fifty letters, it would be more than three completions of the Quran. How is that possible in one sitting? And if it is said, his^{-asws} answer in most of them was ‘Yes’ and ‘No’, or with the miracle in the quickest of the time, and in the question, that is not possible, and the answer is possible by its aspects.

¹³⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 6 b

¹³⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 6 c

¹³⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 6 d

الأول أن الكلام محمول على المبالغة في كثرة الأسئلة و الأجوبة فإن عد مثل ذلك مستبعد جدا.

The first is that the talk is carried upon the dialogue in most of the questions and answers. So a number like that is very farfetched.

الثاني يمكن أن يكون في خواطر القوم أسئلة كثيرة متفقه فلما أجاب ع عن واحد فقد أجاب عن الجميع.

The second, it is possible that in the minds of the people there were a lot of questions to understand. When he^{-asws} answered about one, so he^{-asws} would have answered about the entirety.

الثالث أن يكون إشارة إلى كثرة ما يستنبط من كلماته الموجزة المشتملة على الأحكام الكثيرة و هذا وجه قريب.

The third is that it happens to be an indication to a lot, what can be inferred from brief words based upon the many rulings, and this is a nearby aspect (not farfetched).

الرابع أن يكون المراد بوحدة المجلس الوحدة النوعية أو مكان واحد كمنى و إن كان في أيام متعددة.

The fourth is that the intend could be with one sitting, the one quality, or one place (many sittings) like Mina, and even if the days are numbered.

الخامس أن يكون مبنيا على بسط الزمان الذي تقول به الصوفية لكنه ظاهرا من قبيل الخرافات.

The fifth is that it can happen to be based upon the extension of time which the Sufis are speaking (believing) with, but apparently it is the superstition.

السادس أن يكون إعجازه ع أثر في سرعة كلام القوم أيضا أو كان يجيبهم بما يعلم من ضمائرهم قبل سؤالهم.

The sixth is that it could be his^{-asws} miracle impacting in quickness of the talk of the people as well, or he^{-asws} was answering them with what he^{-asws} knew from their consciences before they had asked.

السابع ما قيل إن المراد السؤال بعرض المكتوبات و الطومارات فوقع الجواب بخرق العادة.

The seventh is what is said that the purpose of the question is the display of the writings and the scrolls. So the answer occurred in violation of the norm.

7- كَش، رَجَالُ الْكَاشِي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْمَحْمُودِيِّ [قَالَ حَدَّثَنِي أَبِي] أَنَّهُ دَخَلَ عَلَى ابْنِ أَبِي دَاوُدَ وَ هُوَ فِي مَجْلِسِهِ وَ حَوْلَهُ أَصْحَابُهُ فَقَالَ لَهُمُ ابْنُ أَبِي دَاوُدَ يَا هَؤُلَاءِ مَا تَقُولُونَ فِي شَيْءٍ قَالَهُ الْخَلِيفَةُ الْبَارِحَةَ فَقَالُوا وَ مَا ذَلِكَ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Al Mahmoudy who said, 'My father narrated to me,

'He had entered to see Ibn Abu Dawood and he was in his gathering, and his companions were around him. Ibn Abu Dawood said to them, 'O you all! What are you saying regarding something the caliph said yesterday?' They said, 'And what is that?'

قَالَ قَالَ الْخَلِيفَةُ مَا تَرَى الْفُلَانِيَّةَ تَصْنَعُ إِنْ أَخْرَجْنَا إِلَيْهِمْ أَبَا جَعْفَرٍ سَكْرَانَ يُنْشِئُ مُصَمَّخًا بِالْخَلُوقِ قَالُوا إِذَا تَبَطَّلَ حُجَّتُهُمْ وَ تَبَطَّلَ مَقَالَتُهُمْ

He said, 'The caliph said, 'What is your view of so and so woman doing that we should bring out Abu Ja'far^{-asws} to them, intoxicated, coming pumped with the perfume?' They said, 'When their arguments are invalidated, and their words are nullified'.

قُلْتُ إِنَّ الْفُلَانِيَّةَ مَجَالِطُوبِي كَثِيرًا وَ يُفَضُّونَ إِلَيَّ بِسِرِّ مَقَالَتِهِمْ وَ لَيْسَ يَلْزِمُهُمْ هَذَا الَّذِي يَجْرِي قَالَ وَ مِنْ أَيْنَ قُلْتَ قُلْتُ إِنَّهُمْ يَقُولُونَ لَا بُدَّ فِي كُلِّ زَمَانٍ وَ عَلَى كُلِّ خَالٍ خَالَ لِلَّهِ فِي أَرْضِهِ مِنْ حُجَّةٍ يَقْطَعُ الْعُدْرَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

I said, 'That so and so woman mingles with me a lot and divulges to me their secretive words, and this (discussion) which is flowing, does not necessitate them'. He said, 'And where are you speaking from?' I said, 'They (Shias) are saying that there is no escape from every era and upon every state, from there being a Divine Authority for Allah^{-azwj}. He^{-asws} would cut off the excuses between Him^{-azwj} and His^{-azwj} creatures!'

قُلْتُ فَإِنْ كَانَ فِي زَمَانِ الْحُجَّةِ مَنْ هُوَ مِثْلُهُ أَوْ فَوْقَهُ فِي الشَّرَفِ وَ النَّسَبِ كَانَ أَدَلَّ الدَّلَائِلِ عَلَى الْحُجَّةِ فَصَدَّ السُّلْطَانَ لَهُ مِنْ بَيْنِ أَهْلِهِ وَ نَوْعِهِ

I said, 'If he^{-asws} was the Divine Authority of the time, who can be like him^{-asws}, or above him^{-asws} in the nobility and the lineage? It would be of the most judicial evidence of the sultan were to aim to him^{-asws} from between his family members and his^{-asws} type'.

قَالَ فَعَرَضَ ابْنُ أَبِي دُوَادٍ هَذَا الْكَلَامَ عَلَى الْخَلِيفَةِ فَقَالَ لَيْسَ فِي هَؤُلَاءِ الْيَوْمِ حِيلَةٌ لَا تُؤَدُّوا أَبَا جَعْفَرٍ.

He (the narrator) said, 'Ibn Abu Dawood objected this talk upon the caliph. He said, 'There are not means among them today. Do not be harming Abu Ja'far^{-asws}!''¹³⁹

المحمودى هو أبو علي محمد بن أحمد بن حماد المرورى من أصحاب أبي جعفر و الهادى و العسكرى عليهم السلام، توفى أبوه أبو العباس أحمد بن حماد في زمن الهادى عليه السلام فكتب عليه السلام بعد وفاة أبيه « قد مضى أبوك رضي الله عنه و عنك، و هو عندنا على حالة محمودة، و لن تبعد من تلك الحال» فلقب بالمحمودى.

Note: Al-Mahmoudy (the narrator), he is Abu Ali Muhammad Bin Ahmad Bin Hammad Al Marouzy, being from the companions of Abu Ja'far^{-asws}, and Al-Hadi^{-asws} and Al-Askari^{-asws}. His father Abu Al-Abbas Ahmad Bin Hammad died in the era of Al-Hadi^{-asws}. He^{-asws} wrote to him after the death of his father: 'You father has passed away. May Allah^{-azwj} be Pleased with him and with you. And he was in our^{-asws} presence, upon a state of praiseworthiness, and he was never far from that state'. Thus he was titled at 'Al-Mahmoudy'.

8- يب، تهذيب الأحكام أحمد بن محمد بن أبي إسحاق إبراهيم عن أبي أحمد إسحاق بن إسماعيل عن أبي العباس بن أبي العباس عن عبدوس بن إبراهيم قال: رأيت أبا جعفر الثاني ع قد خرج من الحمام و هو من قزبه إلى قدمه مثل الورود من أثر الحناء.

(The book) 'Tahzeeb Al Ahkam' – Ahmad Bin Muhammad, from Abu Is'haq Ibrahim, from Abu Ahmad Is'haq Bin Ismail, from Al Abbas Bin Abu Abbas, from Ubdous Bin Ibrahim who said,

¹³⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 7

'I saw Abu Ja'far^{-asws} the 2nd coming out from the bathhouse and he^{-asws} from his^{-asws} head to his^{-asws} feet, he was like the rose from the impact of the henna".¹⁴⁰

9- مهج، مهج الدعوات علي بن عبد الصمد عن محمد بن أبي الحسن عم والده عن جعفر بن محمد الدورسي عن والده عن الصدوق محمد بن بابويه وأخبرني جدي عن والده عن جماعة من أصحابنا منهم السيد أبو البركات وعلي بن محمد المعاذي ومحمد بن علي العمري ومحمد بن إبراهيم بن عبد الله المدائني جميعاً عن الصدوق عن أبيه عن علي بن إبراهيم بن هاشم عن جده عن أبي نصر الهمداني قال

(The book) 'Mahaj Al Dawaat' – Ali Bin Abdul Samad, from Muhammad bin Abu Al-Hassan, uncle of his father, from Ja'far Bin Muhammad Al Dorowsity, from his father, from Al Sadouq Muhammad Bin Babuwayh. And it is informed to me by my grandfather, form his father, from a group of our companions, from them being the Seyyid Abu Al Barkaat, and Ali Bin Muhammad Al Muazy, and Muhammad Bin Ali Al Ma'riy, and Muhammad Bin Ibrahim Bin Abdullah Al Madainy, altogether from Al Sadouq, from his father, from Ali Bin Ibrahim Bin Hashim, from his grandfather, from Abu Nasr Al Hamdany who said,

حدثنني حكيمة بنت محمد بن علي بن موسى بن جعفر عمه أبي محمد الحسن بن علي ع قالت لما مات محمد بن علي الرضا ع أتيت زوجته أم عيسى بنت المأمون فعزيتها وجدتها شديدة الحزن والجزع عليه تفتل نفسها بالبكاء والعويل

'It is narrated to me by Hakeema Bint Muhammad Bin Ali Bin Musa Bin Ja'far^{-asws}, aunt of Abu Muhammad Al-Hassan Bin Ali^{-asws}, she said, 'When Muhammad Bin Ali Al-Reza^{-asws} passed away, I came to his^{-asws} wife Umm Isa (Al-Fazl) Bint Al-Mamoun. I consoled her and found her to be in severe grief and alarm upon him^{-asws}. She was killing herself with the crying and the wailing.

فحفت عليها أن تنصدع مزارعها فبينما نحن في حديثه وكرمه ووصف خلقة وما أعطاه الله تعالى من الشرف والإخلاص ومنحه من العز والكرامة إذ قالت أم عيسى ألا أخبرك عنه بشيء عجيب وأمر جليل فوق الوصف والمقدار قلت وما ذلك

I feared upon her gall bladder would crack. While we were discussing him^{-asws}, and his^{-asws} benevolence, and description of his^{-asws} manners, and what Allah^{-azwj} the Exalted had Given him^{-asws}, from the nobility, and the sincerity, and the had Bestowed him^{-asws} from the honour, and the benevolence, when Umm Isa said, 'Shall I inform you with something strange about him^{-asws} and a majestic matter, beyond description and measurement?' I said, 'And what is that?'

قالت كنت أغار عليه كثيراً وأراقبه أبداً وما يُسمعي الكلام فأشكو ذلك إلى أبي فيقول يا بنية احتمليه فإنه بضعة من رسول الله ص

She said, 'I used to be jealous upon him^{-asws} a lot and watching him for ever, and something he^{-asws} would make me hear the talk. So I complained of that to my father. He said, 'O daughter! Tolerate him, for he^{-asws} is a part from Rasool-Allah^{-saww}'.

فبينما أنا جالسة ذات يوم إذ دخلت علي جارية فسلمت علي فقلت من أنت فقالت أنا جارية من ولد عمارة بن ياسر وأنا زوجة أبي جعفر محمد بن علي الرضا زوجك فدخلني من الغيرة ما لا أقدِر على احتمال ذلك وهمت أن أخرج وأسيح في البلاد وكاد الشيطان يحملي على الإساءة إليها فكظمت عيظي وأحسن رفدها وكسوتها

While I was seated one day when a slave girl entered to see me. She greeted unto me, so I said, 'Who are you?' She said, 'I am a slave girl from the children of Ammar Bin Yasser, and I am a wife of Abu Ja'far Muhammad Bin Ali Al-Reza^{-asws}, your husband'. There entered into me such jealousy I was not able to tolerate that, and I thought of going out and disappear in the city, and the Satan^{-la} almost made me to be evil to her. But I swallowed my rage and made good her supplies and her clothes.

فَلَمَّا خَرَجْتُ مِنْ عِنْدِي الْمَرْأَةُ مَهْضَتْ وَ دَخَلْتُ عَلَى أَبِي وَ أَخْبَرْتُهُ بِالْحَقِّ وَ كَانَ سَكْرَانَ لَا يَعْقِلُ فَقَالَ يَا غُلَامُ عَلَيَّ بِالسَّيْفِ فَأَتَى بِهِ فَرَكِبَ وَ قَالَ وَ اللَّهُ لَأَقْتُلَنَّهٗ

When the woman went out from my presence, I got up and entered to see my father and informed him the news, and he was intoxicated, out of his mind. He said, 'O slave! To me with the sword!' He came with it. He rode and said, 'By Allah (s.w.t.), I will kill him^{-asws}!'

فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَا صَنَعْتُ بِنَفْسِي وَ بِرُؤُوسِي وَ جَعَلْتُ الطَّمْحُ حُرَّ وَ جَبِي فَدَخَلَ عَلَيْهِ وَالِدِي وَ مَا زَالَ يَضْرِبُهُ بِالسَّيْفِ حَتَّى قَطَعَهُ ثُمَّ خَرَجَ مِنْ عِنْدِهِ وَ خَرَجْتُ هَارِبَةً مِنْ خَلْفِهِ

When I saw that, I said, 'We are for Allah^{-azwj} and are returning to Him (s.w.t.)! What have I done with myself and with my husband?' And I went on to slap my open face. My father entered to see him^{-asws} and he did not cease to strike him^{-asws} with the sword until he cut him^{-asws} (into pieces). Then he came out from his^{-asws} presence and I went out fleeing from behind him.

فَلَمْ أَزُفِدْ لَيْلِي فَلَمَّا ارْتَفَعَ النَّهَارُ أَتَيْتُ أَبِي فَعُلْتُ أ تَدْرِي مَا صَنَعْتَ الْبَارِحَةَ قَالَ وَ مَا صَنَعْتُ قُلْتُ قَتَلْتَ ابْنَ الرِّضَا فَبَرِقَ عَيْنُهُ وَ عُشِيَ عَلَيْهِ ثُمَّ أَفَاقَ بَعْدَ حِينٍ وَ قَالَ وَئَيْلِكَ مَا تَقُولِينَ قُلْتُ نَعَمْ وَ اللَّهُ يَا أَبَتِ دَخَلْتُ عَلَيْهِ وَ لَمْ تَزَلْ تَضْرِبُهُ بِالسَّيْفِ حَتَّى قَتَلْتَهُ

I did not sleep that night. When it was daytime, I came to my father. I said, 'Do you even know what you did last night?' He said, 'And what did I do?' I said, 'You killed the son^{-asws} of Al-Reza^{-asws}'. His eyes were tearful, and he fainted. Then he woke up after a while and said, 'Woe be unto you! What are you saying?' I said, 'Yes, by Allah^{-azwj}, O father! You had entered to see him and did not cease to strike him^{-asws} with the sword until you killed him^{-asws}!'

فَاضْطَرَبَ مِنْ ذَلِكَ اضْطِرَابًا شَدِيدًا وَ قَالَ عَلَيَّ يَا سِرِّ الْخَادِمِ فَجَاءَ يَاسِرٌ فَتَنَظَرَ إِلَيْهِ الْمَأْمُونُ وَ قَالَ وَئَيْلِكَ مَا هَذَا الَّذِي تَقُولُ هَذِهِ ابْنَتِي قَالَ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

He became restless from that with severe restlessness, and said, 'To me with Yasser Al-Khadim!' Al-Mamoun looked at him and said, 'Woe be to you! What is this daughter of mine saying?' He said, 'She speaks the truth, O commander of the faithful!'

فَضْرَبَ يَدَيْهِ عَلَى صَدْرِهِ وَ حَدِيهِ وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَلَكْنَا بِاللَّهِ وَ عَطَبْنَا وَ افْتَضَحْنَا إِلَى آخِرِ الْأَبَدِ وَئَيْلِكَ يَا يَاسِرُ فَانظُرْ مَا الْحَبْرُ وَ الْقِصَّةُ عَنْهُ وَ عَجَلْ عَلَيَّ بِالْحَقِّ فَإِنَّ نَفْسِي تَكَادُ أَنْ تَخْرُجَ السَّاعَةَ

He struck his hand upon his chest and his cheek and said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! We are destroyed, by Allah^{-azwj}, and we are faulted, and we are exposed

up to the end of times! Woe be to you, O Yasser! Look at what the news is and the story about him^{-asws}, and hasten to me with the news, for my soul is almost exiting now’.

فَخَرَجَ يَاسِرٌ وَ أَنَا أَلْطَمُ حُرَّ وَجْهِي فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ رَجَعَ يَاسِرٌ فَقَالَ الْبُشْرَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَكَ الْبُشْرَى فَمَا عِنْدَكَ قَالَ يَاسِرٌ دَخَلْتُ عَلَيْهِ فَإِذَا هُوَ جَالِسٌ وَ عَلَيْهِ قَمِيصٌ وَ دُوَاجِحٌ وَ هُوَ يَسْتَاكُ

Yasser went out and I was slapping my open face. It was quick before Yasser returned. He said, ‘The good news, O commander of the faithful!’ He said, ‘For you be the good news, what is with you?’ Yasser said, ‘I entered to see him^{-asws}, and there he^{-asws} was seated, and upon him^{-asws} was a shirt and a sheet, and he^{-asws} was brushing his^{-asws} teeth.

فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَحِبُّ أَنْ تَهَبَ لِي قَمِيصَكَ هَذَا أَصْلِي فِيهِ وَ أَتَبَرَّكَ بِهِ وَ إِنَّمَا أَرَدْتُ أَنْ أَنْظُرَ إِلَيْهِ وَ إِلَى حَسَدِهِ هَلْ بِهِ أَنْتَرُ السَّيْفِ فَوَ اللَّهُ كَأَنَّهُ الْعَاجِ الَّذِي مَسَّهُ صُفْرَةٌ مَا بِهِ أَنْتَرُ

I greeted unto him^{-asws} and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I would love it if you^{-asws} could gift this shirt of yours^{-asws} to me, I can pray Salat in it and be Blessed with it’ – and rather I intended to look at him^{-asws} and to his^{-asws} body, whether there were impacts of the sword with him^{-asws}. By Allah^{-azwj}! It is as if he was ivory touched by paleness. There was no impact of him^{-asws}’.

فَبَكَى الْمَأْمُونُ طَوِيلًا وَ قَالَ مَا بَقِيَ مَعِ هَذَا شَيْءٌ إِنَّ هَذَا لَعِبْرَةٌ لِلْأُولَى وَ الْآخِرِينَ وَ قَالَ يَا يَاسِرُ أَمَا تُرِيدُ إِلَيْهِ وَ أَخَذِي السَّيْفَ وَ دُحُولِي عَلَيْهِ فَإِنِّي ذَاكِرٌ لَهُ وَ خُرُوجِي عَنْهُ فَلَا أَذْكَرُ شَيْئًا غَيْرَهُ وَ لَا أَذْكَرُ أَيْضًا أَنْصِرَانِي إِلَى مَجْلِسِي فَكَيْفَ كَانَ أَمْرِي وَ ذَهَابِي إِلَيْهِ

Al-Mamoun cried for a long time and said, ‘There does not remain anything with this. This is a lesson for the former ones and the latter ones!’ And he said, ‘O Yasser! As for my riding to him^{-asws}, and taking my sword, and entering to see him^{-asws}, I have remembrance of it, and of my exiting from him^{-asws}. But I do not remember anything other than it, nor do I remember as well, my leaving to my gathering. So, how was my matter, and my going to him^{-asws}?’

لَعَنَهُ اللَّهُ عَلَى هَذِهِ الْإِبْنَةِ لَعْنًا وَبِيْلًا تَقْدَمُ إِلَيْهَا وَ قُلْ لَهَا يَقُولُ لَكَ أَبُوكَ وَ اللَّهُ لَعْنُ جَنَّتِي بَعْدَ هَذَا الْيَوْمِ وَ شَكَوَتْ مِنْهُ أَوْ خَرَجَتْ بِغَيْرِ إِذْنِهِ لِأَنْتَقِمَنَّ لَهُ مِنْكَ

May the Curse of Allah^{-azwj} be upon this daughter, a curse of scourge. Go to her and say to her, ‘Your father says to you, ‘By Allah^{-azwj}! If you were to come to me after third day and complain about him^{-asws}, or go out without his^{-asws} permission, I shall take revenge for him^{-asws} from you!’

ثُمَّ سَرَّ إِلَى ابْنِ الرِّضَا وَ أبلغَهُ عَنِّي السَّلَامَ وَ الْحَمْدَ إِلَيْهِ عِشْرِينَ أَلْفَ دِينَارٍ وَ قَدِمَ إِلَيْهِ السَّهْرِيُّ الَّذِي رَكِبْتُهُ الْبَارِحَةَ ثُمَّ أَمُرُ بَعْدَ ذَلِكَ الْمَاشِجِينَ أَنْ يَدْخُلُوا عَلَيْهِ بِالسَّلَامِ وَ يُسَلِّمُوا عَلَيْهِ

Then travel to the son^{-asws} of Al-Reza^{-asws} and deliver to him^{-asws} the greetings from me and carry twenty thousand Dinars to him^{-asws} and take to him^{-asws} the animal which I rode to him^{-asws} last night’. Then he ordered after that, the Hashemites to enter to see him^{-asws} with the greetings and be submitting to him^{-asws}.

قَالَ يَا سِرُّ فَأَمَرْتُ لَهُمْ بِدَلِّكَ وَ دَخَلْتُ أَنَا أَيْضاً مَعَهُمْ وَ سَلَّمْتُ عَلَيْهِ وَ أَبْلَعْتُ التَّسْلِيمَ وَ وَضَعْتُ الْمَالَ بَيْنَ يَدَيْهِ وَ عَرَضْتُ الشَّهْرِيَّ عَلَيْهِ فَتَطَّرَ إِلَيْهِ سَاعَةً ثُمَّ تَبَسَّمَ فَقَالَ يَا يَاسِرُ هَكَذَا كَانَ الْعَهْدُ بَيْنَهُ وَ بَيْنَ أَبِي وَ بَيْنِي وَ بَيْنَهُ حَتَّى يَهْجُمَ عَلَيَّ بِالسَّيْفِ أَمَا عَلِمَ أَنَّ لِي نَاصِراً وَ حَاجِراً يَحْجُزُ بَيْنِي وَ بَيْنَهُ

Yasser said, 'I instructed to them with that, and I entered with them as well, and greeted unto him^{-asws} and delivered the greetings, and I placed the money in front of him^{-asws}, and I displayed the animal to him^{-asws}. He^{-asws} looked at it for a while, then smiled. He^{-asws} said: 'O Yasser! Like this was the pact (dealing) between him and my^{-asws} father^{-asws}, and between me^{-asws} and him, to the extent that he had stormed upon me^{-asws} with the sword. Doesn't he know that there is a helper for me^{-asws} and a guard between me^{-asws} and him?'

فَقُلْتُ يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ دَعَّ عَنْكَ هَذَا الْعِتَابَ فَوَ اللَّهُ وَ حَقِّي جَدِّكَ رَسُولَ اللَّهِ ص مَا كَانَ يَعْقُلُ شَيْئاً مِنْ أَمْرِهِ وَ مَا عَلِمَ أَتَيْنَ هُوَ مِنْ أَرْضِ اللَّهِ وَ قَدْ نَذَرَ لِلَّهِ نَذْراً صَادِقاً وَ حَلَفَ أَنْ لَا يُسَكِّرَ بَعْدَ ذَلِكَ أَبَداً فَإِنَّ ذَلِكَ مِنْ حَبَائِلِ الشَّيْطَانِ فَإِذَا أَنْتَ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْتَهُ فَلَا تَنْكُرُ لَهُ شَيْئاً وَ لَا تُعَاتِبَهُ عَلَى مَا كَانَ مِنْهُ

I said, 'My Master^{-asws}! O son^{-asws} of Rasool-Allah^{-saww}! Leave this from you^{-asws}. This is the fault picking. By Allah^{-azwj} and the right of your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}! He had no intellect of anything from his matter, and he did not know where he was from the earth of Allah^{-azwj}, and he had vowed a sincere vow to Allah^{-azwj} and sworn that he will not be intoxicated after that, ever! That was from the ropes of Satan^{-la}. So when you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, were to go to him, then do not mentioned anything to him, nor fault him upon what has happened from him'.

فَقَالَ عَ هَكَذَا كَانَ عَزْمِي وَ رَأْيِي وَ اللَّهُ ثُمَّ دَعَا بِنَبِيَّهِ وَ لَبَسَ وَ تَهَضَّ وَ قَامَ مَعَهُ النَّاسُ أَجْمَعُونَ حَتَّى دَخَلَ عَلَى الْمَأْمُونِ

He^{-asws} said: 'That is how my^{-asws} determination was, and my^{-asws} opinion, by Allah^{-azwj}!' Then he^{-asws} called for his^{-asws} clothes and wore them, and he^{-asws} got up, and the people stood up with him altogether until he^{-asws} entered to see Al-Mamoun.

فَلَمَّا رَأَهُ قَامَ إِلَيْهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ رَحَّبَ بِهِ وَ لَمْ يَأْذَنْ لِأَحَدٍ فِي الدُّخُولِ عَلَيْهِ وَ لَمْ يَزَلْ يُحَدِّثُهُ وَ يُسَامِرُهُ فَلَمَّا انْقَضَى ذَلِكَ قَالَ لَهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الرِّضَا ع يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَيْتَكَ وَ سَعْدَيْكَ

When he saw him^{-asws}, he stood up to him^{-asws}, and hugged him^{-asws} to his chest, and was welcoming with him^{-asws}, and did not permit for anyone in entering to see him, and he did not cease to discuss with him^{-asws} and chatting to him^{-asws}. When that came to an end, Abu Ja'far Muhammad^{-asws} Bin Ali Al-Reza^{-asws} said to him: 'O commander of the faithful!' He said, 'At your^{-asws} service and your^{-asws} assistance!'

قَالَ لَكَ عِنْدِي نَصِيحَةٌ فَاقْبَلْهَا قَالَ الْمَأْمُونُ بِالْحَمْدِ وَ الشُّكْرِ ثُمَّ قَالَ فَمَا ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ أَحِبُّ أَنْ لَا تَخْرُجَ بِاللَّيْلِ فِرَاقِي لَا أَمِنْ عَلَيْكَ هَذَا الْخَلْقُ الْمُنْكَوسَ وَ عِنْدِي عَقْدٌ تُحَصِّنُ بِهِ نَفْسَكَ وَ تُحْتَرِّزُ بِهِ عَنِ الشُّرُورِ وَ الْبَلَايَا وَ الْمَكَارِهِ وَ الْآفَاتِ وَ الْعَاهَاتِ كَمَا أَنْقَذَنِي اللَّهُ مِنْكَ الْبَارِحَةَ

He^{-asws} said: 'There is advice for you with me^{-asws}, so accept it'. Al-Mamoun said, 'With the Praise and the thanks'. Then he said, 'So what is that O son^{-asws} of Rasool-Allah^{-saww}? He^{-asws} said: 'I^{-asws} would love it if you do not go out at night, for surely there is no safety upon you from these people, the overturned, and with me^{-asws} there is a knot (amulet) with me^{-asws} you can fortify yourself with it and protect with it from the evils, and the afflictions, and the

abhorrences, and the calamities, and the disabilities, just as Allah^{-azwj} had Saved me^{-asws} from you last night.

وَلَوْ لَقِيتَ بِهِ جِيُوشَ الرُّومِ وَ التُّرُكِ وَ اجْتَمَعَ عَلَيْكَ وَ عَلَى غَلْبَتِكَ أَهْلُ الْأَرْضِ جَمِيعاً مَا مَهَيَّا لَهُمْ مِنْكَ شَيْئاً إِذْ يَأْذِنُ اللَّهُ الْجَبَّارِ وَ إِنْ أَحْبَبْتَ بَعَثْتُ بِهِ إِلَيْكَ لِتَخْتَرَهُ بِهِ مِنْ جَمِيعِ مَا ذَكَرْتُ لَكَ قَالَ نَعَمْ فَأَكْتُبْ ذَلِكَ بِحَطِّكَ وَ ابْعَثْهُ إِلَيَّ قَالَ ع نَعَمْ

And even if you were to face with it the armies of Rome and Turkey, and they unite against you, and entirety of the people of the earth were to overcome upon you, there would not be prepared for them anything from you, by the Permission of the Subduer, and if you so desire, I^{-asws} can have it sent to you for you to protect with it from entirety of what I^{-asws} have mentioned to you'. He said, 'Yes, so write that in your^{-asws} own handwriting and send it to me'. He^{-asws} said: 'Yes'.

قَالَ يَا سِرُّ فَلَمَّا أَصْبَحَ أَبُو جَعْفَرٍ ع بَعَثَ إِلَيَّ فِدْعَانِي فَلَمَّا سِرْتُ إِلَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ دَعَا بِرِقِي ظَنِّي مِنْ ظَنِّي تَهَامَةَ ثُمَّ كَتَبَ بِحَطِّهِ هَذَا الْعُقْدُ ثُمَّ قَالَ يَا سِرُّ اجْمَلْ هَذَا إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ قُلْ حَتَّى يُصَاغَ لَهُ قَصَبَةٌ مِنْ فِصَّةٍ مَنقُوشٍ عَلَيْهِ مَا أَدَّكَرُهُ بَعْدُ

Yasser said, 'When it was morning, Abu Ja'far^{-asws} sent a message to me and called me. When I came to him^{-asws} and was seated in front of him^{-asws}, he^{-asws} called for deer skin from the deer of Tihama. Then he^{-asws} wrote out in his^{-asws} handwriting, this knot (amulet). Then he^{-asws} said: 'O Yasser! Carry this to commander of the faithful and say, 'Until it is moulded for it a reed from the engraved reeds upon it, what I^{-asws} shall be mentioning afterwards.

فَإِذَا أَرَادَ شَدَّهُ عَلَى عَضُدِهِ فَلْيَشُدَّهُ عَلَى عَضُدِ الْأَيْمَنِ وَ لْيَتَوَضَّأْ وَضُوءاً حَسَناً سَابِعاً وَ لْيُصَلِّ أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَ سَبْعَ مَرَّاتٍ آيَةَ الْكُرْسِيِّ وَ سَبْعَ مَرَّاتٍ شَهِدَ اللَّهُ وَ سَبْعَ مَرَّاتٍ وَ الشَّمْسِ وَ ضُحَاهَا وَ سَبْعَ مَرَّاتٍ وَ اللَّيْلِ إِذَا بَغَى وَ سَبْعَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ

If he intends to tie it upon his forearm, then let him tie it upon the right forearm, and let him perform goodly wud'u, perfectly, and let him pray four Cycles, reciting in each Cycle, Surah Al-Fatiha, and seven times Ayat Al-Kursy, and seven times 'Shahid Allah^{-azwj}', and seven times Surah Al-Shams, and seven times Surah Al-layl, and seven times Surah Al-Tawheed.

فَإِذَا فَرَعَ مِنْهَا فَلْيَشُدَّهُ عَلَى عَضُدِهِ الْأَيْمَنِ عِنْدَ الشَّدَائِدِ وَ النَّوَائِبِ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ كُلِّ شَيْءٍ يَخَافُهُ وَ يَحْذَرُهُ وَ يَنْبَغِي أَنْ لَا يَكُونَ طُلُوعُ الْقَمَرِ فِي بُرْجِ الْعُقْرَبِ وَ لَوْ أَنَّهُ غَزَا أَهْلَ الرُّومِ وَ مَلَكَهُمْ لَعَلَّبَهُمْ بِإِذْنِ اللَّهِ وَ بَرَكَتِهِ هَذَا الْحِزْرِ إِلَى آخِرِ مَا أوردُهُ فِي كِتَابِ الدُّعَاءِ.

When he is free from it, let him tie it upon his right forearm during the difficulties and the calamities, by the Might of Allah^{-azwj} and His^{-azwj} Strength, and all things he fears and is cautious of, and it is befitting that the emergence of the moon does not happen to be in the Scorpio, and even if he were to battle the people of Rome and their king, he would overcome them by the Permission of Allah^{-azwj} and the Blessings of this protection (amulet)' – up to the end of what I (Majlisi) would be referring to in the book of supplications".¹⁴¹

10- عُيُونُ الْمُعْجَزَاتِ، صَفْوَانُ عَنْ أَبِي نَصْرِ الْأَهْمَدَانِيِّ عَنْ حَكِيمَةَ بِنْتِ أَبِي الْحَسَنِ الْقُرَشِيِّ وَ كَانَتْ مِنَ الصَّالِحَاتِ قَالَتْ لَمَّا قُبِضَ أَبُو جَعْفَرٍ ع أَتَيْتُ أُمَّ الْفَضْلِ بِنْتَ الْمَأْمُونِ أَوْ قَالَتْ أُمُّ عَيْسَى بِنْتُ الْمَأْمُونِ فَعَزَّيْتُهَا فَوَجَدْتُهَا شَدِيدَةَ الْحُزْنِ إِلَى آخِرِ مَا مَرَّ.

¹⁴¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 9

(The book) 'Uyoon Al Mojizaat' – Safwan, from Abu Nasr Al Hamdany, from Hakeema Bint Abu Al-Hassan Al Qureyshi, and she was from the righteous ones. She said,

'When Abu Ja'far^{-asws} passed away, I came to Umm Al-Fazl Bint Al-Mamoun' – or she said, 'Umm Isa Bint Al-Mamoun. I consoled her and found her being with severe grief' – up to the end of what has passed".¹⁴²

11- قب، المناقب لابن شهر آشوب صفوان بن يحيى قال حدثني أبو نصر الهمداني وإسماعيل بن مهزيان وخيران الأسباطي عن حكيم بنت أبي الحسن الفريسي عن حكيم بنت موسى بن عبد الله عن حكيم بنت محمد بن علي بن موسى التقي ع و ساق الحديث نحوه إلى قوله فقال ياسر ما شعر والله فدع عنه عتابك فإنه لن يشكر أبداً

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Safwan Bin Yahya said, 'It is narrated to me by Abu Nasr Al Hamdany, and Ismail Bin Mihran, and Khayran Al Asbary, from Hakeema Bint Abu Al-Hassan Al Qureyshi, from Hakeema Bin Musa Bin Abdullah,

'From Hakeema daughter of Muhammad^{-asws} Bin Ali^{-asws} Bin Musa Al-Taqi^{-asws} – and he continued the Hadeeth approximate to his words. Yasser said, 'He was not aware, by Allah^{-azwj}, so leave from your^{-asws} faulting, for he will never get intoxicated, ever!'

ثم ركب حتى أتى إلى والدي فرحب به والدي و صمته إلى نفسه و قال إن كنت وجدت علي فاعف عني و اصمخ فقال ما وجدت شيئاً و ما كان إلا خيراً

Then he^{-asws} rode until he^{-asws} came to my father. My father was welcoming with him^{-asws} and hugged him^{-asws} to himself and said, 'If you have feelings against me, then pardon me and excuse'. He^{-asws} said: 'I^{-asws} do not feel anything, and it did not happen except good'.

فقال المأمون لأتقربن إليه بخراج الشرق و الغرب و لأهليكن أعداءه كفارة لما صدر مني ثم أذن للناس و دعا بالمائدة.

Al-Mamoun said, 'I shall draw closer to him^{-asws} the taxes of the east and the west, and I shall destroy his^{-asws} enemies as an expiation of what was implemented from me'. Then he permitted for the people and called for the meal".¹⁴³

12- عُيُونُ الْمُعْجِزَاتِ، لَمَّا فُيْضَ الرِّضَا ع كَانَ سِوُ أَبِي جَعْفَرٍ ع نَحْوَ سِتِّعِ سِنِينَ فَاحْتَلَقَتِ الْكَلِمَةُ مِنَ النَّاسِ بِنِعْدَادٍ وَ فِي الْأَمْصَارِ وَ اجْتَمَعَ الرَّيَّانُ بِنُ الصَّلْتِ وَ صَفْوَانُ بِنُ يَحْيَى وَ مُحَمَّدُ بِنُ حَكِيمٍ وَ عَبْدُ الرَّحْمَنِ بِنُ الْحَجَّاجِ وَ يُونُسُ بِنُ عَبْدِ الرَّحْمَنِ وَ جَمَاعَةٌ مِنْ وُجُوهِ الشَّيْعَةِ وَ ثِقَاتِهِمْ فِي دَارِ عَبْدِ الرَّحْمَنِ بِنِ الْحَجَّاجِ فِي بَرَكَةِ زُلُولِ بَيْتِكُونِ وَ يَتَوَجَّعُونَ مِنَ الْمُصِيبَةِ

(The book) 'Uyoon Al Mojizaat' –

'When Al-Reza^{-asws} passed away, the age of Abu Ja'far^{-asws} was around seven years. The words from the people differed at Baghdad and in the cities, and Al-Rayyan Bin Al-Salat, and Safwan Bin Yahya, and Muhammad Bin Hakeem, and Abdul Rahman Bin Al Hajjaj, and Yunus Bin Abdul Rahman, and a group from the faces of the Shias and their trusted ones gathered in the house of Abdul Rahman Bin Al-Hajjaj in a pool of misfortune, crying and grieving from the calamity.

¹⁴² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 10

¹⁴³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 11

فَقَالَ لَهُمْ يُوسُفُ بْنُ عَبْدِ الرَّحْمَنِ دَعُوا الْبُكَاءَ مِنْ هَذَا الْأَمْرِ وَإِلَى مَنْ تَقْصِدُ بِالْمَسَائِلِ إِلَى أَنْ يَكْبَرَ هَذَا يَعْنِي أَبُو جَعْفَرٍ ع

Yunus Bin Abdul Rahman said to them, 'Leave the crying! Who is for this command? And to whom should be aiming with the questions? Until when will this one get older?' – meaning Abu Ja'far^{-asws}.

فَقَامَ إِلَيْهِ الرَّيَّانُ بْنُ الصَّلْتِ وَوَضَعَ يَدَهُ فِي خَلْفِهِ وَ لَمْ يَزَلْ يَلْطِمُهُ وَ يَقُولُ لَهُ أَنْتَ تُظْهِرُ الْإِيمَانَ لَنَا وَ تُبْطِنُ الشُّكَّ وَ الشِّرْكَ إِنْ كَانَ أَمْرُهُ مِنَ اللَّهِ جَلٍّ وَ عَلاَ فَلَوْ أَنَّهُ كَانَ ابْنِ يَوْمٍ وَاحِدٍ لَكَانَ بِمَنْزِلَةِ الشَّيْخِ الْعَالِمِ وَ قُوَّةَهُ وَ إِنْ لَمْ يَكُنْ مِنْ عِنْدِ اللَّهِ فَلَوْ عَمَرَ أَلْفَ سَنَةٍ فَهُوَ وَاحِدٌ مِنَ النَّاسِ هَذَا يَمَّا يَنْبَغِي أَنْ يُفَكَّرَ فِيهِ

Al-Rayyan Bin Al-Salt stood up to him and placed his hand in his throat and did not cease to slap it and saying to him, 'You are manifesting the Eman to us and are hiding the doubt and the Shirk! If his^{-asws} command was from Allah^{-azwj} Majestic and Exalted, then even if he^{-asws} was one day old, he^{-asws} would be at the status of the learned Sheykh and above him, and if it does not happen to be from the Presence of Allah^{-azwj}, then even if his^{-asws} age was a thousand years, he^{-asws} would be one from the (ordinary) people. This is from what is appropriate to be thought regarding him^{-asws}'.

فَأَقْبَلَتْ الْعَصَابَةُ عَلَيْهِ تُعَدُّهُ وَ تُؤَيِّدُهُ وَ كَانَ وَفَتْهُ الْمَوْسِمِ فَاجْتَمَعَ مِنْ فُقَهَاءِ بَغْدَادَ وَ الْأَنْصَارِ وَ عُلَمَائِهِمْ ثَمَانُونَ رَجُلًا فَخَرَجُوا إِلَى الْحَجِّ وَ قَصَدُوا الْمَدِينَةَ لِيُشَاهِدُوا أَبَا جَعْفَرٍ ع فَلَمَّا وَافَوْا أَتَوْا دَارَ جَعْفَرِ الصَّادِقِ ع لِأَنَّهَا كَانَتْ فَارِغَةً وَ دَخَلُوهَا وَ جَلَسُوا عَلَى بَسَاطٍ كَبِيرٍ

The group turned against him, beating him, and reprimanding him. And it was the time of the season (of Hajj), so the jurists of Baghdad and the cities, and their scholars gathered, being eighty men, and they went out to Hajj, and they aimed for Al-Medina in order for them to witness Abu Ja'far^{-asws}. When they arrived, they came to the house of Ja'far Al-Sadiq^{-asws}, because it was free, and they entered it and sat down upon a large carpet.

وَ خَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ بْنُ مُوسَى فَجَلَسَ فِي صَدْرِ الْمَجْلِسِ وَ قَامَ مُنَادٍ وَ قَالَ هَذَا ابْنُ رَسُولِ اللَّهِ فَمَنْ أَرَادَ السُّؤَالَ فَلْيَسْأَلْهُ فُسَيْلٌ عَنْ أَشْيَاءَ أَجَابَ عَنْهَا بِعَجْرِ الْوَاجِبِ

And Abdullah son of Musa^{-asws} came out to them. He said in the centre of the gathering, and a caller stood up and said, 'This is a son of Rasool-Allah^{-saww}! So the one who intends the questioning, let him question him^{-asws}!' He was asked about things, he answered about these with other than the obligatory.

فَوَرَدَ عَلَى السَّبِيْعَةِ مَا حَيَّرَهُمْ وَ عَمَّهُمْ وَ اضْطَرَّتِ الْمُفْهَاءُ وَ قَامُوا وَ هُمَا بِالْأَنْصِرَافِ وَ قَالُوا فِي أَنْفُسِهِمْ لَوْ كَانَ أَبُو جَعْفَرٍ ع يَكْمُلُ الْجَوَابَ الْمَسَائِلِ لَمَا كَانَ مِنْ عَبْدِ اللَّهِ مَا كَانَ وَ مِنَ الْجَوَابِ بِعَجْرِ الْوَاجِبِ

So there arrived upon the Shias what confused them and saddened them, and the jurists became restless, and they stood up and thought of leaving, and they said within themselves, 'If only Abu Ja'far^{-asws} could have completed answering the questions', due to what had happened from Abdullah what happened, and from the answers with other than the obligatory.

فَفُتِحَ عَلَيْهِمْ بَابٌ مِنْ صَدْرِ الْمَجْلِسِ وَ دَخَلَ مُوَفَّقٌ وَقَالَ هَذَا أَبُو جَعْفَرٍ فَقَامُوا إِلَيْهِ بِأَجْمَعِهِمْ وَ اسْتَقْبَلُوهُ وَ سَلَّمُوا عَلَيْهِ فَدَخَلَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَيْهِ قَمِيصَانِ وَ عِمَامَةٌ بِدَوَابِتَيْنِ وَ فِي رِجْلَيْهِ نَعْلَانِ وَ جَلَسَ وَ أَمْسَكَ النَّاسُ كُلَّهُمْ

A door from the centre of the gathering was opened to them and a facilitator entered and said, 'This is Abu Ja'far^{-asws}!' They stood up to him^{-asws} in their entirety and they greeted unto him^{-asws}. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, entered, and upon him^{-asws} were two shirts and a turban with two tails, and in his^{-asws} legs were slippers, and he^{-asws} sat down, and the people were silent, all of them.

فَقَامَ صَاحِبُ الْمَسْأَلَةِ فَسَأَلَهُ عَنْ مَسَائِلِهِ فَأَجَابَ عَنْهَا بِالْحَقِّ فَفَرِحُوا وَ دَعَوْا لَهُ وَ أَثْنَوْا عَلَيْهِ وَ قَالُوا لَهُ إِنَّ عَمَكَ عَبْدَ اللَّهِ أَفْتَى بِكَيْتٍ وَ كَيْتٍ

The one with the question stood up and asked him^{-asws} about his issue. He^{-asws} answered about it with the truth. They rejoiced and supplicated for him^{-asws} and praised upon him^{-asws}, and they said to him^{-asws}, 'Your^{-asws} uncle Abdullah had issued verdicts with such and such'.

فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ يَا عَمِّ إِنَّهُ عَظِيمٌ عِنْدَ اللَّهِ أَنْ تَقِفَ غَدًا بَيْنَ يَدَيْهِ فَيَقُولَ لَكَ لَمْ تُفَيِّ عِبَادِي بِمَا لَمْ تَعْلَمْ وَ فِي الْأُمَّةِ مَنْ هُوَ أَعْلَمُ مِنْكَ.

He^{-asws} said: 'There is no god except Allah^{-azwj}! O uncle! It would be mighty in the Presence of Allah^{-azwj} that you shall be standing tomorrow in front of Him^{-azwj}, and He^{-azwj} Says to you: "Why did you issue verdicts to My^{-azwj} servants with what you did not know, and in the community, there was someone who was more knowledgeable than you were?"'¹⁴⁴

وَ رُوِيَ عَنْ عُمَرَ بْنِ فَرَجِ الرَّحْجِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ إِنَّ شَيْعَتَكَ تَدْعِي أَنَّكَ تَعْلَمُ كُلَّ مَاءٍ فِي دِجْلَةَ وَ وَزْنَهُ وَ كُنَّا عَلَى شَطَائِئِ دِجْلَةَ فَقَالَ ع لِي يَغْدِرُ اللَّهُ تَعَالَى أَنْ يُفَوِّضَ عِلْمَ ذَلِكَ إِلَى بَعُوضَةٍ مِنْ خَلْقِهِ أَمْ لَا

And it is reported from Umar Bin Faraj Al Rukhaji who said,

'I said to Abu Ja'far^{-asws}, 'Your^{-asws} Shias are claiming that you^{-asws} know every water in Tigris and its weight, and we were at the banks of the Tigris. He^{-asws} said to me: 'Is Allah^{-azwj} the Exalted is Able upon Delegating the knowledge of that to a mosquito from His^{-azwj} creatures or not?'

قُلْتُ نَعَمْ يَغْدِرُ فَقَالَ أَنَا أَكْرَمُ عَلَى اللَّهِ تَعَالَى مِنْ بَعُوضَةٍ وَ مِنْ أَكْثَرِ خَلْقِهِ.

I said, 'Yes, He^{-azwj} is Able'. He^{-asws} said: 'I^{-asws} am more prestigious to Allah^{-azwj} the Exalted than a mosquito, and from most of His^{-azwj} creatures''¹⁴⁵

13- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرِ بْنِ الرِّضَا ع فَقُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَلْصِقَ بَطْنِي بِبَطْنِكَ فَقَالَ هَاهُنَا يَا أَبَا إِسْمَاعِيلَ فَكَشَفَ عَنْ بَطْنِهِ وَ حَسَرَتْ عَنْ بَطْنِي وَ أَلْصَقْتُ بَطْنِي بِبَطْنِهِ

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibrahim Bin Abu Al Balad who said,

¹⁴⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 12 a

¹⁴⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 12 b

'I entered to see Abu Ja'far Bin Al-Reza^{-asws}. I said to him^{-asws}, 'I want my belly to touch your^{-asws} belly'. He^{-asws} said: 'Over here, O Abu Ismail!' He^{-asws} uncovered from his^{-asws} belly and I rolled up from my belly, and I touch my belly with his^{-asws} belly.

ثُمَّ أَجْلَسَنِي وَ دَعَا بَطْنِي فِيهِ زَيْبٌ فَأَكَلْتُ ثُمَّ أَحَدَ فِي الْحَدِيثِ فَشَكَا إِلَيَّ مَعِدَّتَهُ وَ عَطِشْتُ فَاسْتَسْقَيْتُ مَاءً فَقَالَ يَا جَارِيَةُ اسْقِيهِ مِنْ نَبِيذِي فَجَاءَتْني
بِنَبِيذٍ مَرِيَسٍ فِي فِدْحٍ مِنْ صُفْرِ فَشَرِبْتُهُ فَوَجَدْتُهُ أَحْلَى مِنَ الْعَسَلِ فَعُلْتُ لَهُ هَذَا الَّذِي أَسَدَ مَعِدَّتَكَ

Then he^{-asws} seated me and called for a tray wherein were raising. I ate. Then he^{-asws} took in narrating. He^{-asws} complained to me of his^{-asws} stomach, and I became thirsty. I asked to be quenched water. He^{-asws} said: 'O maid! Quench him from my^{-asws} Nabeez'. She came to me with partially ripened dates in a yellow mug. I drank it and found it to be sweeter than the honey. I said to him^{-asws}, 'This is which has spoilt your^{-asws} stomach'.

قَالَ فَقَالَ هَذَا تَمْرٌ مِنْ صَدَقَةِ النَّبِيِّ ص يُؤْخَذُ غَدْوَةً فَيُصَبُّ عَلَيْهِ الْمَاءُ فَتَمْرُسُهُ الْجَارِيَةُ وَ أَشْرَبُهُ عَلَى أَثَرِ الطَّعَامِ وَ لَسَائِرِ تَهَارِي فَإِذَا كَانَ اللَّيْلُ أَحْرَجْتُهُ
الْجَارِيَةُ فَسَقَّتُهُ أَهْلَ الدَّارِ

He (the narrator) said, 'He^{-asws} said: 'These are dates from the charity of the Prophet^{-saww}. They are taken in the morning, and the water is poured upon it. The maid soaks it and I^{-asws} drink it upon the tracks of the meal and for the rest of my^{-asws} day. When it would be the night, the maid will bring it out and quench the people of the house'.

فَعُلْتُ لَهُ إِنَّ أَهْلَ الْكُوفَةِ لَا يَرْضَوْنَ بِهَذَا فَقَالَ وَ مَا نَبِيذُهُمْ قَالَ فَعُلْتُ يُؤْخَذُ التَّمْرُ فَيَنْقَى وَ يُلْقَى عَلَيْهِ الْقَعْوَةُ قَالَ وَ مَا الْقَعْوَةُ فَعُلْتُ الدَّاذِي قَالَ وَ مَا الدَّاذِي فَعُلْتُ حَبُّ يُؤْتَى بِهِ مِنَ الْبَصْرَةِ فَيُلْقَى فِي هَذَا النَّبِيذِ حَتَّى يَغْلِي وَ يَسْكُنُ ثُمَّ يُشْرَبُ فَقَالَ ذَلِكَ حَرَامٌ.

I said to him^{-asws}, 'The people of Al-Kufa will not be pleased with this!' He^{-asws} said: 'And what is their Nabeez?' I said, 'The dates are taken and cleaned, and Al Qa'wa is cast upon it'. He^{-asws} said: 'And what is Al Qa'wa?' I said, 'Al Daazy'. He^{-asws} said: 'And what is Al Daazy?' I said, 'Grain they come with it from Al Barsa. It is cast in this Nabeez until it boils and settles. Then it is drunk'. He^{-asws} said: 'That is Prohibited'¹⁴⁶.

14- يب، تهذيب الأحكام روى علي بن مهزيار قال: كتبت إلى أبي جعفرٍ و شكوتُ إليه كثرة الزلازل في الأهواز و قلتُ ترى لي التحول عنها

(The book) 'Tahzeeb Al Ahkam' – It is reported by Ali Bin Mahziyar who said,

'I wrote to Abu Ja'far^{-asws} complained to him^{-asws} of the frequency of tremors at Al-Ahvaz, and I said, 'Do you^{-asws} view for me the transferring away from it?'

فَكْتَبَ عَ لَا تَتَّحُولُوا عَنْهَا وَ صُومُوا الْأَرْبَعَاءَ وَ الْحَمِيسَ وَ الْجُمُعَةَ وَ اغْتَسِلُوا وَ طَهَّرُوا ثِيَابَكُمْ وَ أَنْزِلُوا يَوْمَ الْجُمُعَةِ وَ ادْعُوا اللَّهَ فَإِنَّهُ يَدْفَعُ عَنْكُمْ

He^{-asws} wrote: 'Do not transfer away from it and fast the Wednesday and the Thursday and the Friday, and wash and purify your clothes, and go out on the day of Friday and supplicate to Allah^{-azwj}, so it would be repelled away from you all'.

¹⁴⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 13

قَالَ فَفَعَلْنَا فَسَكَنَتِ الرَّيَاحُ.

He (the narrator) said, 'We did that, and the tremors settled'¹⁴⁷.

15- كَأ، الكافي أبو علي الأشعري عن الحسن بن علي الكوفي عن علي بن مهزيار عن موسى بن القاسم قال: قلت لأبي جعفر الثاني ع قد أردت أن أطوف عنك و عن أهلك فقيل لي إن الأوصياء لا يطاف عنهم فقال لي بل طف ما أمكنك فإن ذلك جائز

(The book) 'Al Kafi' – Abu Ali Al Ashary, from Al-Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar, from Musa Bin Al Qasim who said,

'I said to Abu Ja'far^{-asws} the 2nd, 'I intended to perform Tawaaf on your^{-asws} behalf, and on behalf of your^{-asws} father^{-asws}. It was said to me, 'The successors^{-asws}, Tawaaf cannot be performed on their^{-asws} behalf'. He^{-asws} said: 'But perform Tawaaf, whatever you are able to, for that is allowed'.

ثم قلت له بعد ذلك بثلاث سنين إني كنت استأذنتك في الطواف عنك و عن أهلك فأذنت لي في ذلك فطفت عنكما ما شاء الله ثم وقع في قلبي شيء فعملت به قال و ما هو

Then I said to him^{-asws} three years after that, 'I had sought your^{-asws} permission regarding performing the Tawaaf on your^{-asws} behalf and on behalf of your^{-asws} father^{-asws}, so you^{-asws} permitted for me regarding that, and I performed Tawaaf on both your^{-asws} behalf for as long as Allah^{-azwj} so Desired. Then something occurred in my heart, so I acted with it'. He^{-asws} said: 'And what is it?'

قلت طفت يوماً عن رسول الله ص فقال ثلاث مرات صلى الله على رسول الله

I said, 'I performed Tawaaf one day on behalf of Rasool-Allah^{-saww}'. He^{-asws} said three times: 'May Allah^{-azwj} Sent Salawaat upon Rasool-Allah^{-saww}'.

ثم اليوم الثاني عن أمير المؤمنين ثم طفت اليوم الثالث عن الحسن و الرابع عن الحسين و الخامس عن علي بن الحسين و السادس عن أبي جعفر محمد بن علي و اليوم السابع عن جعفر بن محمد و اليوم الثامن عن أهلك موسى و اليوم التاسع عن أهلك علي و اليوم العاشر عنك يا سيدي و هؤلاء الذين أدين الله بولايتهم

(I said), 'Then on the second day on behalf of Amir Al-Momineen^{-asws}. Then I performed Tawaaf on the third, on behalf of Al-Hassan^{-asws}, and the fourth on behalf of Al Husayn^{-asws}, and the fifth on behalf of Ali Bin Al Husayn^{-asws}, and the sixth on behalf of Abu Ja'far Muhammad Bin Ali^{-asws}, and the seventh day on behalf of Ja'far Bin Muhammad^{-asws}, and the eighth day on behalf of your^{-asws} father^{-asws} Musa, and the ninth day on behalf of your^{-asws} father^{-asws}, and the tenth day on your^{-asws} behalf, O my Master^{-asws}, and they^{-asws} are the one I make it a religion with their^{-asws} Wilayah'.

فقال إذا و الله تدين الله بالدين الذي لا يقبل من العباد غيره

¹⁴⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 14

He^{-asws} said: ‘Then, by Allah (s.w.t.)! You are making it a religion of Allah^{-azwj} with a religion He^{-azwj} will not Accept from the servants, apart from it!’

فَلْتُمْ وَ رِيْمَا طُفْتُ عَنْ أُمَّكِ فَاطِمَةَ وَ رِيْمَا لَمْ أَطْفُفْ فَقَالَ اسْتَكْبَرُ مِنْ هَذَا فَإِنَّهُ أَفْضَلُ مَا أَنْتَ عَامِلُهُ إِنْ شَاءَ اللَّهُ.

I said, ‘And sometimes I perform Tawaaf on behalf of your^{-asws} mother^{-asws} Fatima^{-asws}, and sometimes I do not perform Tawaaf’. He^{-asws} said: ‘Frequent from this, for it is the superior of what you are doing, if Allah^{-azwj} so Desires’¹⁴⁸.

16- ن، عيون أخبار الرضا عليه السلام أبي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ أَبِي عَيْسَى عَنِ الْبَرْزَنْطِيِّ قَالَ: قَرَأْتُ كِتَابَ أَبِي الْحَسَنِ الرِّضَا إِلَى أَبِي جَعْفَرٍ ع يَا أَبَا جَعْفَرٍ بَلَّغْنِي أَنَّ الْمَوَالِي إِذَا رَكِبْتَ أَخْرَجُوكَ مِنَ الْبَابِ الصَّغِيرِ وَ إِنَّمَا ذَلِكَ مِنْ بَعْضِ بَيْمٍ لِقَالِ مَنْكَ أَحَدٌ خَيْرًا فَأَسْأَلُكَ بِحَقِّي عَلَيْكَ لَا يَكُنْ مَدْخُلُكَ وَ مَخْرَجُكَ إِلَّا مِنَ الْبَابِ الْكَبِيرِ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – My father and Ibn Al Waleed, both together from Muhammad Al Attar, from Abu Isa, from Al Bazanty who said,

‘I read a letter of Abu Al-Hassan Al-Reza^{-asws} to Abu Ja’far^{-asws}: ‘O Abu Ja’far^{-asws}! It has reached me that when you^{-asws} ride, the slaves are taking you^{-asws} out from the small door, and rather that is from the stinginess with them, lest anyone attains good from you^{-asws}. I^{-asws} ask you^{-asws} with my^{-asws} right upon you^{-asws}, neither let your^{-asws} entrance nor your^{-asws} exit be except from the big door.

وَ إِذَا رَكِبْتَ فَلْيَكُنْ مَعَكَ دَهَبٌ وَ فِضَّةٌ ثُمَّ لَا يَسْأَلُكَ أَحَدٌ إِلَّا أَعْطَيْتَهُ وَ مَنْ سَأَلَكَ مِنْ عُمُومَتِكَ أَنْ تَبِرَّهُ فَلَا تُعْطِهِ أَقَلَّ مِنْ خَمْسِينَ دِينَارًا وَ الْكَثِيرُ إِلَيْكَ وَ مَنْ سَأَلَكَ مِنْ عَمَّاتِكَ فَلَا تُعْطِهَا أَقَلَّ مِنْ خَمْسَةِ وَ عَشْرِينَ دِينَارًا وَ الْكَثِيرُ إِلَيْكَ إِنِّي أُرِيدُ أَنْ يَرْفَعَكَ اللَّهُ فَأَنْفِقْ وَ لَا تَخَشَ مِنْ ذِي الْعَرْشِ إِقْتَارًا.

And when you^{-asws} ride, then let gold and silver be with you^{-asws}. Then no one will beg you^{-asws} except you^{-asws} would give him. And the one who asks you^{-asws} from your^{-asws} paternal uncles, then do not give him less than fifty Dinars, and the more is up to you^{-asws}. And the one who asks you^{-asws} from your paternal aunts, do not give him less than twenty-five Dinars, and the more is up to you^{-asws}. I^{-asws} want Allah^{-azwj} to Elevate you^{-asws}, therefore spend, and do not fear poverty from the One^{-azwj} with the Throne’¹⁴⁹.

17- ف، تحف العقول رُوِيَ أَنَّهُ حُمِلَ لِأَبِي جَعْفَرٍ الثَّانِي ع حِمْلٌ بَرٌّ لَهُ قِيَمَةٌ كَثِيرَةٌ فَسَلَّ فِي الطَّرِيقِ فُكِّنَبَ إِلَيْهِ الَّذِي حَمَلَهُ يُعْرِفُهُ الْحَبْرَ

(The book) ‘Tuhaf Al Uqool’ –

‘It is reported that a garment were carried to Abu Ja’far^{-asws}, for it was a lot of value. It was stolen in the road, so the one who was carrying it wrote to let him^{-asws} know the news.

فَوَقَّعَ بِحُطْبِهِ إِنْ أَنْفُسَنَا وَ أَمْوَالَنَا مِنْ مَوَاهِبِ اللَّهِ الْهَيْبَةِ وَ عَوَارِيهِ الْمُسْتَوْدَعَةِ بِمَتَّعَ بِمَا مَتَّعَ مِنْهَا فِي سُورٍ وَ غِيْطَةٍ وَ يَأْخُذُ مَا أَخَذَ مِنْهَا فِي أَجْرِ وَ حَسْبَةِ فَمَنْ غَلَبَ جَزَعُهُ عَلَى صَبْرِهِ حَبِطَ أَجْرُهُ نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ.

¹⁴⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 15

¹⁴⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 16

He^{-asws} wrote in his^{-asws} handwriting: ‘Our^{-asws} selves and our^{-asws} wealth are from the Gifts of Allah^{-azwj}. The pleasure and its preciousness are the entrustments. He will enjoy with what he enjoys from it in happiness and joy, and he has taken what he took from it in the Recompense and calculation. The one whose panic overcomes upon his patience, his Recompense falls. We seek Refuge with Allah^{-azwj} from that!’¹⁵⁰

18- شي، تفسير العياشي عن محمد بن عيسى بن زياد قال: كُنتُ في ديوان أبي عبَّادٍ قرأتُ كتاباً يُنسخُ عنه فقالوا كتابُ الرِّضَا إلى ابْنِهِ ع مِنْ خُرَّاسَانَ فَسَأَلْتُهُمْ أَنْ يَدْفَعُوهُ إِلَيَّ

Tafseer Al Ayyashi – From Muhammad Bin Isa Bin Ziyad who said,

‘I was in the court of Abu Abbad and I saw a letter being copied. I asked about it. They said, ‘A letter of Al-Reza^{-asws} from Khurasan to his^{-asws} son^{-asws}. I asked them if they could hand it to me.

فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَنْبَأَكَ اللَّهُ طَوِيلًا وَ أَعَادَكَ مِنْ عَدُوِّكَ يَا وَلَدِ فِدَاكَ أَبُوكَ قَدْ فَسَّرْتُ لَكَ مَا لِي وَ أَنَا حَيٌّ سَوِيٌّ رَجَاءٌ أَنْ يُنْمِكَ اللَّهُ بِالصَّلَاةِ لِقَرَاتِكَ وَ لِمَوَالِي مُوسَى وَ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا

There was in it: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Cause you^{-asws} to remain for a long time and Shelter you^{-asws} from your^{-asws} enemies. O son^{-asws}! May your^{-asws} father^{-asws} be sacrificed for you^{-asws}! I^{-asws} have interpreted for you^{-asws} what is for me^{-asws}, and I^{-asws} am Alive, sound, hoping that Allah^{-azwj} would Favour you^{-asws} with you^{-asws} helping your^{-asws} relatives, and the friends of Musa^{-asws} and Ja’far^{-asws}, may Allah^{-azwj} be Pleased with both of them^{-asws}.

فَأَمَّا سَعِيدَةُ فَإِنَّهَا امْرَأَةٌ قَوِيَّةٌ الْحُزْمِ فِي النَّحْلِ - وَ لَيْسَ ذَلِكَ كَذَلِكَ قَالَ اللَّهُ مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَ قَالَ لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ بِمَا آتَاهُ اللَّهُ

As for Saeeda, she is a strong woman, a wise one among the bees, and that isn’t like that. Allah^{-azwj} Said: **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245].** And Said: **Let the one with abundance spend from his abundance, and one whose sustenance is straitened upon him, let him spend from what Allah has Given him. [65:7].**

وَ قَدْ أَوْسَعَ اللَّهُ عَلَيْكَ كَثِيرًا يَا بُنَيَّ فِدَاكَ أَبُوكَ لَا تَسْتُرْ دُونِي الْأُمُورَ لِحَبِّهَا فَتُحْطَى حَظُّكَ وَ السَّلَامُ.

And Allah^{-azwj} has Amplified upon you^{-asws} a lot, my^{-asws} son^{-asws}. May your^{-asws} father^{-asws} be sacrificed for you^{-asws}! Do not cover up the matters besides me^{-asws} for their love, so you^{-asws} will miss out your^{-asws} share. And the greetings’.¹⁵¹

19- كَش، رجال الكشي نَصَرَ بِنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كُنتُ عِنْدَ أَبِي جَعْفَرٍ ع بِالْمَدِينَةِ وَ عِنْدَهُ عَلِيُّ بْنُ جَعْفَرٍ فَدَنَا الطَّيِّبُ لِيَقْطَعَ لَهُ الْعُرْقَ فَقَامَ عَلِيُّ بْنُ جَعْفَرٍ فَقَالَ يَا سَيِّدِي بِنْدًا لِي لَتَكُونَ جِدَّةَ الْحَدِيدِ فِي قَبْلِكَ

¹⁵⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 17

¹⁵¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 18

(The book) 'Rijal' of Al Kashy – Nasr Bin Al Sabbah, from Is'haq Bin Muhammad Al Basry,

'From Al-Husayn son of Musa^{-asws} Bin Ja'far^{-asws} who said, 'I was in the presence of Abu Ja'far^{-asws} at Al-Medina, and with him^{-asws} was Ali son of Ja'far^{-asws}. The physician came near him^{-asws} to cut the vein for him^{-asws}. Ali son of Ja'far^{-asws} stood up and said, 'O my Master^{-asws}! Begin with me, so the sharpness of the iron would be in me before you^{-asws}!'

قَالَ قُلْتُ يَهْنُئُكَ هَذَا عَمَّ أَبِيهِ فَقَطَّعَ لَهُ الْعِرْقَ ثُمَّ أَرَادَ أَبُو جَعْفَرٍ عَ التُّهُوسَ فَقَامَ عَلَيُّ بْنُ جَعْفَرٍ فَسَوَّى لَهُ نَعْلَيْهِ حَتَّى بَلَسَهُمَا.

He (the narrator) said, 'I said, 'Congratulations to you^{-asws}! This is an uncle of his^{-asws} father'. Then Abu Ja'far^{-asws} wanted to get up, so Ali son of Ja'far^{-asws} stood up and straightened his^{-asws} slippers for him^{-asws} until he^{-asws} wore them".¹⁵²

20- الْفُصُولُ الْمُهَيْمَةُ، شَاعِرُهُ حَمَّادٌ بَوَّابُهُ عُمَرُ بْنُ الْفُرَاتِ مُعَاصِرُهُ الْمَأْمُونُ وَالْمُعْتَصِمُ.

(The book) 'Al Fusool Al Muhimma' –

'His^{-asws} poet was Hammad. His^{-asws} door (access man) was Umar Bin Al-Furat. His^{-asws} contemporaries were (caliphs) Al-Mamoun and Al-Mutasim".¹⁵³

21- ختص، الإختصاص ابنُ قُؤْلُوَيْهِ عَنِ الْحُسَيْنِ بْنِ بُنَّانٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ بَعْضِ الْقَمِيَّيْنِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَالْحُسَيْنِ بْنِ مُحَمَّدٍ قَالَا خَرَجْنَا بَعْدَ وَفَاةِ زَكْرِيَّا بْنِ آدَمَ إِلَى الْحَجِّ فَتَلَقْنَا كِتَابَهُ فِي بَعْضِ الطَّرِيقِ ذَكَرْتُ مَا جَرَى مِنْ قَضَاءِ اللَّهِ فِي الرَّجُلِ الْمُنْتَوَى رَحِمَهُ اللَّهُ يَوْمَ وُلِدَ وَ يَوْمَ قُبِضَ وَ يَوْمَ يُبْعَثُ حَيًّا

(The book) 'Al Ikhtisas' – Ibn Qawlawayya, from Al-Hassan Bin Bunan, from Muhammad Bin Isa, from his father, from Ali Bin Mahziyar, from one of the people of Qum, from Muhammad Bin Is'haq and Al-Hassan Bin Muhammad both said,

'We went out after the death of Zakariya Bin Adam, to perform Hajj. We received his letter in one of the roads mentioning what had transpired from the Decree of Allah^{-azwj} regarding the deceased, may Allah^{-azwj} be Pleased with him on the day he was born, and the day he died, and the day he would be Resurrected alive.

فَقَدَّ عَاشَ أَيَّامَ حَيَاتِهِ عَارِفًا بِالْحَقِّ قَائِلًا بِهِ صَابِرًا مُحْتَسِبًا لِلْحَقِّ قَائِمًا بِمَا يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ مَضَى رَحْمَةُ اللَّهِ عَلَيْهِ عَيْرَ نَاكِثٍ وَ لَا مُبَدِّلٍ

He had lived the days of his life recognising the truth, speaking with it, patient, anticipating of the truth, standing with what Allah^{-azwj} and His^{-asws} Rasool^{-saww} love, and he, may Allah^{-azwj} be Pleased with him, passed away without having broken (allegiance), nor replacing.

فَجَزَاهُ اللَّهُ أَجْرَ نَبِيِّهِ وَ أَعْطَاهُ جَزَاءَ سَعْيِهِ وَ ذَكَرْتُ الرَّجُلَ الْمُوصَى إِلَيْهِ فَلَمْ يَعْذِ فِيهِ رَأْيَنَا وَ عِنْدَنَا مِنَ الْمَعْرِفَةِ بِهِ أَكْثَرُ مِمَّا وَصَفْتُ يَعْنِي الْحُسَيْنَ بْنَ مُحَمَّدِ بْنِ عَمْرَانَ.

May Allah^{-azwj} Recompense him the Reward of his intention and Give him the rewards of his striving'. And he mentioned the man bequeathed to, 'We are not repeating our view

¹⁵² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 19

¹⁵³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 20

regarding him, and with us, from the recognition with him, is more than what he described’ – meaning Al-Hassan Bin Musa Bin Imran’’.¹⁵⁴

22- غط، الغيبة للشيخ الطوسي من المخمودين عبد العزيز بن المهدي الأشعري خرج فيه عن أبي جعفر ع فبضت و الحمد لله و قد عرفت الوجوه التي صارت إليك منها غفر الله لك و لهم الذنوب و رحمتنا و إياكم و خرج فيه غفر الله لك ذنبك و رحمتنا و إياك و رضي عنك برضائي و منهم علي بن مهزيار الأهوازي و كان محموداً.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – ‘From Al Mahmoudy Abdul Aziz Bin Al Muhtady Al Qummy Al Ashary, having rebelled in it,

‘From Abu Ja’far^{-asws}. He (Al-Mahmoudy) died, and the Praise is for Allah^{-azwj}, and he had recognised the faces which have come to you from it. May Allah^{-azwj} Forgive for you and them of the sins and have Mercy on us^{-asws} you all’. And there came out in it: ‘May Allah^{-azwj} Forgive you of your sins, and have Mercy on us and you, and may He^{-azwj} be Pleased with you and me^{-asws}’. And from them is Ali Bin Mahziyar Al-Ahvazy, and he was ‘Mahmouda’ (praiseworthy)’’.¹⁵⁵

أخبرني جماعة عن الثعلبي عن أحمد بن علي الرازي عن الحسين بن علي عن أبي الحسن البلخي عن أحمد بن مابندار الإسكافي عن العلوي المنداري عن الحسن بن شمون قال: قرأت هذه الرسالة على علي بن مهزيار عن أبي جعفر الثاني بخطه بسم الله الرحمن الرحيم يا علي أحسن الله جزاك و أسكنك جنته و منعك من الحزب في الدنيا و الآخرة و حشرك الله معنا

A group informed me, from Al Talakbary, from Ahmad Bin Ali Al Rzay, from Al Husayn Bin Ali, from Abu Al-Hassan Al Balkhy, from Ahmad Bin Mabundar Al Iskafy, from Al A’ala Al Mazary, from Al-Hassan Bin Shamoun who said,

‘I read out this message to Ali Bin Mahziyar, from Abu Ja’far^{-asws} in his^{-asws} handwriting: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. O Ali! May Allah^{-azwj} Make your recompense to be excellent, and Settle you in His^{-azwj} Paradise, and Prevent you from the disgrace in the world and the Hereafter, and may Allah^{-azwj} Resurrect you with us^{-asws}.

يا علي قد بلوتك و حيرتك في النصيحة و الطاعة و الخدمة و التوفير و القيام بما يجب عليك فلو قلت لي لم أر مثلك لرجوت أن أكون صادقاً

O Ali! You are being tried, and I^{-asws} have chosen you regarding the advice, and the obedience, and the service, and dignity, and the standing with what was obligated upon you. If I^{-asws} were to say, I^{-asws} have not seen the likes of you, I^{-asws} would hope that I^{-asws} would be truthful.

فجزاك الله جنات الفردوس نزلًا فما حفي علي مقامك و لا خدمتك في الحر و البرد في الليل و النهار فأسأل الله إذا جمع الخلائق للقيامة أن يحبوك برحمة تغتبط بها إنه سميع الدعاء.

May Allah^{-azwj} Recompense you with the Gardens of Al-Firdows as a settlement. Your position is not hidden unto me^{-asws} nor your service in the heat and the cold, in the shade and the day. I^{-asws} shall be asking Allah^{-azwj}, when He^{-azwj} Gathers the creature for the Qiyamah, to Love you, with Mercy you can rejoice with. He^{-azwj} is Hearer of the supplication’’.¹⁵⁶

¹⁵⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 21

¹⁵⁵ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 22 a

¹⁵⁶ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 22 b

23- كا، الكافي غط، الغيبة للشيخ الطوسي علي بن إبراهيم عن أبيه قال: كُنْتُ عِنْدَ أَبِي جَعْفَرِ الثَّانِي عِ إِذَا دَخَلَ إِلَيْهِ صَالِحُ بْنُ مُحَمَّدِ بْنِ سَهْلٍ الْهَمْدَانِيَّ وَكَانَ يَتَوَلَّى لَهُ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ اجْعَلْنِي مِنْ عَشْرَةِ آلَافِ دِرْهَمٍ فِي حِلِّ قَاتِي أَنْفَقْتُهَا فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَنْتَ فِي حِلِّ

(The book) 'Al Kafi', (and) 'Ghayba' of the Sheykh Al Tusi – Ali Bin Ibrahim, from his father who said,

'I was in the presence of Abu Ja'far^{-asws} the 2nd when Salih Bin Muhammad Bin Sahl Al Hamdany entered, and he was a friend to him^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Make me to be in release from ten thousand Dirhams, for I have spent these'. Abu Ja'far^{-asws} said to him: 'You are in release (no need to pay back)'.

فَلَمَّا خَرَجَ صَالِحٌ مِنْ عِنْدِهِ قَالَ أَبُو جَعْفَرٍ ع أَحَدُهُمْ يَتْبَعُ عَلَى مَالِ آلِ مُحَمَّدٍ ص وَفَقَرَائِهِمْ وَ مَسَاكِينِهِمْ وَ أَبْنَاءَ سَبِيلِهِمْ فَيَأْخُذُهُ ثُمَّ يَقُولُ اجْعَلْنِي فِي حِلِّ أَتْرَاهُ ظَنَّ بِي أَيُّ أَقْوَلُ لَهُ لَا أَفْعَلُ وَ اللَّهُ لَيَسْأَلَنَّهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ عَنْ ذَلِكَ سُؤلاً حَثِيئاً.

When Salih went out from his^{-asws} presence, Abu Ja'far^{-asws} said: 'One of them leaps upon the wealth of the Progeny^{-asws} of Muhammad^{-saww}, and their^{-asws} poor ones and their destitute, and their^{-asws} travellers, he seizes it, then he says, 'Make me to be in release'. Does he think I^{-asws} would be saying: 'No, I^{-asws} will not do so'? By Allah (s.w.t.)! Allah^{-azwj} will Question them on the Day of Qiyamah about that, relentless questions".¹⁵⁷

24- قب، المناقب لابن شهر آشوب كان بابؤه عثمان بن سعيد السمان و من ثقائه أيوب بن نوح بن دراج الكوفي و جعفر بن محمد بن يونس الأحول و الحسين بن مسلم بن الحسن و المختار بن زياد العبدي البصري و محمد بن الحسين بن أبي الخطاب الكوفي

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

'His^{-asws} door (access man) was Usman Bin Saeed Al-Samman, and from his^{-asws} trustworthy was Ayoub Bin Nuh Bin Darraj Al-Kufi, and Ja'far Bin Muhammad Bin Yunus Al-Ahowl, and Al-Husayn Bin Muslim Bin Al-Hassan, and Al-Mukhtar Bin Zaiyd Al-Abdy Al-Basry, and Muhammad Bin Al-Husayn Bin Abu Al-Khattab Al-Kufi.

وَ مِنْ أَصْحَابِهِ شاذان بن الخليل التيسابوري و نوح بن شعيب البغدادي و محمد بن أحمد المحمودي و أبو يحيى الجرجاني و أبو القاسم إدريس القمي و علي بن محمد و هارون بن الحسن بن محبوب و إسحاق بن إسماعيل التيسابوري و أبو حامد أحمد بن إبراهيم المرغيني و أبو علي بن بلال و عبد الله بن محمد الحصري و محمد بن الحسن بن شمون البصري.

And from his^{-asws} companions were Shazan Bin Al-Khaleel Al-Neshapuri, and Nuh Bin Shuayb Al-Baghdadi, and Muhammad Bin Ahmad Al-Mahmoudy, and Abu Yahya Al-Jurjany, and Abu Al-Qasim Idrees Al-Qummi, and Ali Bin Muhammad, and Haroun Bin Al-Hassan Bin Mahboub, and Is'haq Bin Ismail Al-Neshapuri, and Abu Hamid Ahmad Bin Ibrahim Al-Maraghy, and Abu Ali Bin Bilal, and Abdullah Bin Muhammad Al-Husayni, and Muhammad Bin Al-Hassan Bin Shamoun Al-Basri".¹⁵⁸

¹⁵⁷ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 23

¹⁵⁸ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 24

25- كَش، رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بَنْدَارِ الْمُصَيَّبِيِّ بِحَطِّهِ حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ خَيْرَانَ الْخَادِمِ الْقَرَاتِيسِيِّ قَالَ: حَجَجْتُ أَيَّامَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى وَ سَأَلْتُهُ عَنْ بَعْضِ الْخَدَمِ وَ كَانَتْ لَهُ مَنْزِلَةٌ مِنْ أَبِي جَعْفَرٍ ع فَسَأَلْتُهُ أَنْ يُوصِلَنِي إِلَيْهِ فَلَمَّا سِرْنَا إِلَى الْمَدِينَةِ قَالَ لِي مَهْيَأْ فَإِنِّي أُرِيدُ أَنْ أَمْضِيَ إِلَى أَبِي جَعْفَرٍ ع فَمَضَيْتُ مَعَهُ

(The book) 'Rijal' of Al Kashy – 'I found in the book of Muhammad Bin Al-Hassan Bin Bundar Al Qummi in his handwriting, 'It is narrated to me by Al Husayn Bin Muhammad Bin Aamir, from Khayran Al Khadim Al Qaratisy who said,

'I performed Hajj in the days of Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}, and I asked him^{-asws} about one of the servants, and there was a status for him from Abu Ja'far^{-asws}. I asked him to lead me to him^{-asws} when we travelled to Al-Medina. He said to me, 'Prepare, for I am intending to go to Abu Ja'far^{-asws}'. So I went with him.

فَلَمَّا أَنْ وَافَيْنَا الْبَابَ قَالَ سَاكِنٌ فِي حَانُوتٍ فَاسْتَأْذَنَ وَ دَخَلَ فَلَمَّا أَبْطَأَ عَلَيَّ رَسُولُهُ حَرَجْتُ إِلَى الْبَابِ فَسَأَلْتُ عَنْهُ فَأَخْبَرُونِي أَنَّهُ قَدْ حَرَجَ وَ مَضَى فَبَقِيتُ مُتَحَيِّرًا

When we arrived at the door, he said, 'Settle in a shop'. I sought permission and entered. When his^{-asws} messenger was delayed, I went out to the door. I asked about him. They informed me that he had gone out and went. I remained confused.

فَإِذَا أَنَا كَذَلِكَ إِذْ حَرَجَ خَادِمٌ مِنَ الدَّارِ فَقَالَ أَنْتَ خَيْرَانُ فَقُلْتُ نَعَمْ قَالَ لِي ادْخُلْ فَدَخَلْتُ- فَإِذَا أَبُو جَعْفَرٍ ع قَائِمٌ عَلَيَّ دُكَّانٍ لَمْ يَكُنْ فُرْشٌ لَهُ مَا يَتَعَدُّ عَلَيْهِ فَجَاءَ غُلَامٌ بِمُصَلًى فَأَلْفَاهُ لَهُ فَجَلَسَ فَلَمَّا نَظَرْتُ إِلَيْهِ تَهَيَّبْتُهُ وَ دَهَشْتُ فَذَهَبْتُ لِأَصْعَدَ الدُّكَّانَ مِنْ غَيْرِ دَرَجَةٍ فَأَشَارَ إِلَى مَوْضِعِ الدَّرَجَةِ فَصَعِدْتُ وَ سَلَّمْتُ

When I was like that when a servant came out from the house. He said, 'Are you Khayran?' I said, 'Yes'. He said to me, 'Enter!' I entered, and there was Abu Ja'far^{-asws} standing at a shop. There did not happen to be any furnishing for him^{-asws} what he^{-asws} could be sitting upon. A slave came with a prayer mat and cast it. He^{-asws} sat down. When I looked at him^{-asws}, I was awed and amazed. I went on to ascend to the shop from without any steps. He^{-asws} indicated to a place of the step, so I climbed and greeted.

فَرَدَّ السَّلَامَ وَ مَدَّ إِلَيَّ يَدَهُ فَأَخَذْتُهَا وَ قَبَّلْتُهَا وَ وَضَعْتُهَا عَلَيَّ وَجْهِي وَ أَقْعَدَنِي بِيَدِهِ فَأَمْسَكَتُ يَدَهُ بِمَا دَخَلَنِي مِنَ الدَّهْشِ فَتَرَكَهَا فِي يَدِي فَلَمَّا سَكَنْتُ خَلَيْتُهَا فَسَأَلَنِي وَ كَانَ الرَّيَّانُ بْنُ شَيْبٍ قَالَ لِي إِنْ وَصَلْتَ إِلَى أَبِي جَعْفَرٍ ع وَ قُلْتَ لَهُ مَوْلَاكَ الرَّيَّانُ بْنُ شَيْبٍ يُفَرِّغُ عَلَيْكَ السَّلَامَ وَ يَسْأَلُكَ الدُّعَاءَ لَهُ وَ لَوْلَدِهِ

He^{-asws} responded the greeting and extended his^{-asws} hand towards me. I held it and kissed it, and placed it upon my face, and he^{-asws} seated me by his^{-asws} hand, and I withheld his^{-asws} hand due to what had entered me from the amazement. He^{-asws} left it in my hand. When I had calmed down, he^{-asws} removed it and asked me. And Al-Rayyan Bin Shabeeb had said to me, 'If you arrive to Abu Ja'far^{-asws}, say to him^{-asws}, 'Your^{-asws} slave Al-Rayyan Bin Shabeeb conveys the greetings to you^{-asws} asks and you^{-asws} for the supplication for him and for his children'.

فَدَكَرْتُ لَهُ ذَلِكَ فَدَعَا لَهُ وَ لَمْ يَدْعُ لَوْلَدِهِ فَأَعَدْتُ عَلَيْهِ فَدَعَا لَهُ وَ لَمْ يَدْعُ لَوْلَدِهِ

I mentioned that to him^{-asws}. He^{-asws} supplicated for him and did not supplicate for his children. I repeated to him^{-asws}, so he^{-asws} supplicated for him and did not supplicate for his children. I repeated to him for a third time. He^{-asws} supplicated for him and did not supplicate for his children.

فَوَدَّعْتُهُ وَفُئْتُ فَلَمَّا مَضَيْتُ نَحْوَ الْبَابِ سَمِعْتُ كَلَامَهُ وَ لَمْ أَفْهَمْ

I bade him^{-asws} farewell and stood up. When I went towards the door, I heard his^{-asws} speech and did not understand.

قَالَ وَ حَرَجَ الْحَادِمُ فِي أَتْرِي فَعُلْتُ لَهُ مَا قَالَ سَيِّدِي لَمَّا فُئْتُ فَقَالَ لِي مَنْ هَذَا الَّذِي يَبْرِي أَنْ يَهْدِي نَفْسَهُ هَذَا وَلَدٌ فِي بِلَادِ الشِّرْكِ فَلَمَّا أُخْرِجَ مِنْهَا صَارَ إِلَيَّ مَنْ هُوَ شَرٌّ مِنْهُمْ فَلَمَّا أَرَادَ اللَّهُ أَنْ يَهْدِيَهُ هَدَاهُ.

He (the narrator) said, 'And the servant came out in my tracks. I said to him, 'What did my Master^{-asws} say when I stood up?' He said to me, 'Who is the one who would guide himself. This son is in the city of Shirk? When he goes out from it, he would come to the one who is eviler than them. When Allah^{-azwj} Wants to Guide him, He^{-azwj} will Guide him''.¹⁵⁹

26- كَشَّ، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ حَدَّثَنَا عَنْ عَبْدِ اللَّهِ الْقَنْدِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ: كَتَبَ إِلَيَّ خَيْرَانُ قَدْ وَجَّهَتْ إِلَيْكَ ثَمَانِيَةَ دَرَاهِمٍ كَانَتْ أُهْدِيَتْ إِلَيَّ مِنْ طَرَسُوسَ دَرَاهِمٍ مِنْهُمْ مُبْهَمَةٌ وَ كَرِهْتُ أَنْ أُزِدَّهَا عَلَيَّ صَاحِبِهَا أَوْ أُحْدِثَ فِيهَا حَدَثًا دُونَ أَمْرِكَ فَهَلْ تَأْمُرُنِي فِي قَبُولِ مِثْلِهَا أَمْ لَا لِأَعْرِفَهُ إِنْ شَاءَ اللَّهُ تَعَالَى وَ أَنْتَهِيَ إِلَى أَمْرِكَ

(The book) 'Rijal' of Al Kashy – Mahmoud Bin Masoud, from Suleyman Bin Hafis, from Abu Baseer Hammad Bin Abdullah Al Qandy, from Ibrahim Bin Mahziyar, from Ali Bin Mahziyar who said,

'Khayran wrote to me, 'I am sending eight Dirhams to you. These were gifted to me from Tarsus, Dirhams from them which were obscure, and I disliked to return these to their owner, or an event of death might occur besides your matter. Do you instruct me to accept the likes of these or not, so I can recognise it, if Allah^{-azwj} the Exalted so Desires and end up to your matter'.

فَكَتَبَ وَ قَرَأْتُهُ أَقْبَلَ مِنْهُمْ إِذَا أُهْدِيَ إِلَيْكَ دَرَاهِمٌ أَوْ غَيْرُهَا فَإِنَّ رَسُولَ اللَّهِ ص لَمْ يَزِدْ هَدِيَّةً عَلَيَّ يَهُودِيٍّ وَ لَا نَصْرَانِيٍّ.

He^{-asws} wrote, and I read it: 'Accept from them when they are gifted to you, whether they are Dirhams or other than it, for Rasool-Allah^{-saww} did not return any gift, neither to a Jew nor to a Christian''.¹⁶⁰

مدينة بئغور الشام بين انطاكية و حلب و بلاد الروم، و بها قبر المأمون العباسي

Note on Tarsus: A frontier border town of Syria between Antioch and Aleppo and a city of Rome, and at it is the grave of Al-Mamoun the Abbasid.

¹⁵⁹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 25

¹⁶⁰ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 26

27- قَالَ الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ رَوَى أَنَّهُ جِيءَ بِأَبِي جَعْفَرٍ ع إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص بَعْدَ مَوْتِ أَبِيهِ وَ هُوَ طِفْلٌ وَ جَاءَ إِلَى الْمِنْبَرِ وَ رَقِيَ مِنْهُ دَرَجَةً ثُمَّ نَطَقَ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا أَنَا الْجَوَادُ أَنَا الْعَالِمُ بِأَنْسَابِ النَّاسِ فِي الْأَصْلَابِ أَنَا أَعْلَمُ بِسِرَاتِكُمْ وَ طَوَاهِرِكُمْ وَ مَا أَنْتُمْ صَائِرُونَ إِلَيْهِ

Al Bursy in 'Mashariq Al Anwaar' –

'It is reported that they came with Abu Ja'far^{-asws} to the Masjid of Rasool-Allah^{-saww} after the expiry of his^{-asws} father, and he^{-asws} was a child, and he^{-asws} came to the pulpit, and ascended a step from it. Then he^{-asws} spoke. He^{-asws} said: 'I^{-asws} am Muhammad^{-asws} Bin Ali Al-Reza^{-asws}! I^{-asws} am Al-Jawad! I^{-asws} am the knower with the lineages of the people in the loins! I^{-asws} am more knowing with your secrets and your announcements, and what you are come to.

عَلِمَ مَنَحَنَا بِهِ مِنْ قَبْلِ خَلْقِ الْخَلْقِ أَجْمَعِينَ وَ بَعْدَ فَنَاءِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ لَوْ لَا تَطَاهُرُ أَهْلِ الْبَاطِلِ وَ دَوْلَةُ أَهْلِ الضَّلَالِ وَ وُثُوبُ أَهْلِ الشُّكِّ لَكُنْتُ قَدْرًا تَعَجَّبَ مِنْهُ الْأَوَّلُونَ وَ الْآخِرُونَ

(It is) knowledge we^{-asws} were Conferred with from before the creation of the creatures altogether, and after the annihilation of the skies and the earths. And if the people of falsehood and government of the people of straying were to prevail, and the people of doubt were to pounce, I^{-asws} would say such words, the former ones and the latter ones would be astounded from it!

ثُمَّ وَضَعَ يَدَهُ الشَّرِيفَةَ عَلَى فِيهِ وَ قَالَ يَا مُحَمَّدُ اصْمُتْ كَمَا صَمَّتْ آبَاؤُكَ مِنْ قَبْلِكَ.

Then he^{-asws} placed his^{-asws} noble hand upon his^{-asws} mouth and said: 'O Muhammad^{-asws}! Be silent just as your^{-asws} forefathers^{-asws} had been silent from before!'¹⁶¹

28- كَش، رجال الكشي حمدونه و إبراهيم عن محمد بن عيسى عن خيران الخادم قال: وجهت إلى سيدي ثمانية دراهم و ذكر مثله سواء و قال جعلت فداك إنه ربما أتاني الرجل لك قبلة الحق أو قلت يعرف موضع الحق لك فبستاني عما يعمل به فيكون مذهبي أخذ ما يبرع في سري

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, from Muhammad Bin Isa, from Khayran Al Khadim who said,

'I diverted eight Dirhams to my Master^{-asws}' – and he mentioned similar to it, same, and said, 'May I be sacrificed for you^{-asws}! Sometimes the man comes to me, there being a right for you^{-asws} with him' – or said, 'I recognise the place of right for you^{-asws}. He asks me about what he should be working with. So my doctrine becomes to take whatever he donates in the secret'.

قَالَ اعْمَلْ فِي ذَلِكَ بِرَأْيِكَ فَإِنَّ رَأْيَكَ رَأْيِي وَ مَنْ أَطَاعَكَ أَطَاعَنِي.

He^{-asws} said: 'Work in that with your opinion, for your opinion is my^{-asws} opinion, and the one who give you, has given me'¹⁶².

¹⁶¹ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 27

¹⁶² Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 28

29- كَش، رجال الكشي علي بن محمد عن أحمد بن محمد بن إبراهيم عن إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُتَدَانِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَ أَصِفُ لَهُ صُنْعَ السَّمِيعِ بِي فَكَتَبَ بِحَظِّهِ عَجَلَ اللَّهُ نُصْرَتَكَ بِمَنْ ظَلَمَكَ وَكَفَاكَ مُؤَنَّتَهُ وَ أَبَشُرُ بِنَصْرِ اللَّهِ عَاجِلاً إِنْ شَاءَ اللَّهُ وَ بِالْأَجْرِ آجِلاً وَ أَكْثَرَ مِنْ حَمْدِ اللَّهِ.

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad, from Ahmad Bin Muhammad, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Ja'far^{-asws} describing to him^{-asws} what Al-Samie had done with me. He^{-asws} wrote in his^{-asws} handwriting: 'May Allah^{-azwj} Hasten your help from the ones oppressing you, and Suffice you His^{-azwj} Provisions, and receive glad tidings of the Help of Allah^{-azwj} soon, if Allah^{-azwj} so Desires, and with future Recompense, and frequent from the Praises of Allah^{-azwj}'.¹⁶³

30- كَش، رجال الكشي علي بن محمد عن أحمد بن محمد بن أحمد عن عمر بن علي بن عمر بن يزيد عن إبراهيم بن محمد قال: و كتبت إلي قد وصل الحساب تقبل الله منك و رضي عنهم و جعلهم معنا في الدنيا و الآخرة و قد بعثت إليك من الدنانير بكذا و من الكسوة بكذا فبارك لك فيه و في جميع نعم الله إليك

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad, from Muhammad Bin Ahmad, from Umar Bin Ali Bin Umar Bin Yazeed, from Ibrahim Bin Muhammad who said,

'And he^{-asws} wrote to me: 'The accounts have arrived. May Allah^{-azwj} Accept from you and be Pleased with them and Make them to be with us^{-asws} in the world and the Hereafter, and I^{-asws} am sending to you, such and such from the Dinars, and such and such from the garments. May there be Blessings for you in it and in entirety of the bounties of Allah^{-azwj} to you.

وَ قَدْ كَتَبْتُ إِلَى النَّصْرِ أَمْرُهُ أَنْ يَنْتَهِيَ عَنْكَ وَ عَنِ التَّعْرُضِ لَكَ وَ لِخِلَافِكَ وَ أَعْلَمْتُهُ مَوْضِعَكَ عِنْدِي وَ كَتَبْتُ إِلَى أَيُّوبَ أَمْرُهُ بِذَلِكَ أَيْضاً وَ كَتَبْتُ إِلَى مَوْلِي بِحَمْدَانٍ كِتَاباً أَمْرُهُمْ بِطَاعَتِكَ وَ الْمَصِيرِ إِلَى أَمْرِكَ وَ أَنْ لَا وَكَيْلَ سِوَاكَ.

And I^{-asws} have written to Al-Nazar instructing him to desist from you, and from objecting to you, and opposing you, and I^{-asws} have let him know of your position in my^{-asws} presence, and I^{-asws} have written to Ayoub instructing him with that as well, and I^{-asws} have written a letter to the friends at Hamdan instructing them with obeying you and the following of your instruction, and there is no representative besides you".¹⁶⁴

¹⁶³ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 29

¹⁶⁴ Bihar Al Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 5 H 30

أبواب تاريخ الإمام العاشر و النور الزاهر و البدر الباهر ذي الشرف و الكرم و المجد و الأيادي أبي الحسن الثالث علي بن محمد النقي الهادي صلوات
الله عليه و على آياته و أولاده ما تعاقبت الأيام و الليالي

CHAPTERS ON HISTORY OF THE TENTH IMAM^{-asws}, AND THE APPARENT NOOR, AND THE DAZZLING FULL MOON WITH NOBILITY, AND THE BENEVOLENCE, AND THE GLORY, AND THE FAVOURS ABU AL-HASSAN^{-asws} THE 3RD ALI BIN MUHAMMAD^{-asws}, AL NAQI, AL HADY, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND UPON HIS^{-asws} FOREFATHERS^{-asws} AND HIS^{-asws} CHILDREN, FOR AS LONG AS THE DAYS AND THE NIGHTS ALTERNATE

باب 1 أسمائه و ألقابه و كناه و علقها و ولادته ع

CHAPTER 1 – HIS^{-asws} NAMES, AND HIS^{-asws} TITLES, AND HIS^{-asws} TEKNONYM, AND ITS REASON, AND HIS^{-asws} COMING TO THE WORLD

1- مع، معاني الأخبار ع، علل الشرائع سبعت مشايخنا رضي الله عنهم يقولون إن المحلة التي يسكنها الإمامان علي بن محمد و الحسن بن علي ع بسر من رأى كانت تسمى عسكر فلذلك قيل لكل واحد منهما العسكري.

(The books) 'Ma'any Al Akhbar', (and) 'Illal Al Sharaie' – I heard our sheykhs, may Allah^{-azwj} be Pleased with them, saying,

'The neighbourhood at which the two Imams Ali^{-asws} Bin Muhammad^{-asws} and Al-Hassan^{-asws} Bin Ali^{-asws} had dwelt in at Surmanray was named as 'Askar', therefore it is said to each one of them^{-asws} 'Al-Askari'¹⁶⁵.

2- قب، المناقب لابن شهر آشوب اسمه علي و كنيته أبو الحسن لا غيرها و ألقابه النقيب المرتضى الهادي النقي العالم الفقيه الأمين المؤمن الطيب المتوكل العسكري و يقال له أبو الحسن الثالث و الفقيه العسكري

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

'His^{-asws} name is 'Ali', and his^{-asws} teknonym is 'Abu Al-Hassan', no other, and his^{-asws} titles are 'Al-Najeeb', 'Al-Murtaza', 'Al-Hady', 'Al-Naqi', 'Al-Aalim', 'Al-Faqeeh', 'Al-Ameen', 'Al-

¹⁶⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 1

Mutamin', 'Al-Tayyib', 'Al-Mutawakkil', 'Al-Askari'. And it is said for him^{-asws}, 'Abu Al-Hassan the 3rd', and Al-Faqeeh Al-Askari'.

وَكَانَ أَطْيَبَ النَّاسِ مُهْجَةً وَ أَصْدَقَهُمْ لَهْجَةً وَ أَمْلَحَهُمْ مِنْ قَرِيبٍ وَ أَكْمَلَهُمْ مِنْ بَعِيدٍ إِذَا صَمَتَ عَلَيْهِ هَيْبَةُ الْوَقَارِ وَ إِذَا تَكَلَّمَ سِيمَاءُ الْبَهَاءِ

And he^{-asws} was best of the people in politeness, and their most truthful of tone, and their most respiting of them from nearby, and their most perfect of them from afar. When there was silence upon him, there was awe and dignity, and when he^{-asws} spoke he^{-asws} had a countenance of splendour.

وَ هُوَ مِنْ بَيْتِ الرِّسَالَةِ وَ الْإِمَامَةِ وَ مَقَرِّ الْوَصِيَّةِ وَ الْخِلَافَةِ شُعْبَةٌ مِنْ دَوْحَةِ النُّبُوَّةِ مُنْتَضَاةٌ مُرْتَضَاةٌ وَ تَمَرَةٌ مِنْ شَجَرَةِ الرِّسَالَةِ مُجْتَنَّاةٌ مُجْتَنَّاةٌ وَ لِدٌ بَصْرِيًّا مِنَ الْمَدِينَةِ الْيَصْفَ مِنْ ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ.

And he^{-asws} is from the Household of the Message and the Imamate, and the seat of successorship and the caliphate, being a branch from the lofty tree of Prophet-hood. Approachable, pleasing, and a fruit from the tree of the Messenger-ship. Brought forward, Selected. He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Sarya from Al-Medina, the middle of Zil Hijja in the year two hundred and twelve".¹⁶⁶

ابْنُ عَيَّاشٍ يَوْمَ الثَّلَاثَاءِ الْخَامِسِ مِنْ رَجَبِ سَنَةِ أَرْبَعِ عَشْرَةَ وَ قُبِضَ بِسَرٍّ مِنْ رَأَى الثَّلَاثِ مِنْ رَجَبِ سَنَةِ أَرْبَعِ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ قِيلَ يَوْمَ الْإِثْنَيْنِ ثَلَاثَ لَيَالٍ بَقِيَ مِنْ جُمَادَى الْآخِرَةِ نِصْفَ النَّهَارِ وَ لَيْسَ عِنْدَهُ إِلَّا ابْنُهُ أَبُو مُحَمَّدٍ ع وَ لَهُ يَوْمَئِذٍ أَرْبَعُونَ سَنَةً وَ قِيلَ أَحَدٌ وَ أَرْبَعُونَ وَ سَعَةَ أَشْهُرٍ

Ibn Ayyash –

'(He^{-asws} was blessed (to his^{-asws} parents^{-asws}) on the day of Tuesday from Rajab in the year (two hundred and) fourteen, and he^{-asws} passed away at Surmanray on the third of Rajab in the year two hundred and fifty-four. And it is said, on the day of Monday the third night remaining from Jumadi Al-Akher in the middle of the day, and there wasn't anyone with him^{-asws} except his^{-asws} son^{-asws} Abu Muhammad^{-asws}, and one that day there were forty years for him^{-asws}. And it is said, 'forty-one (years) and seven months.

أُمُّهُ أُمَّمٌ وَ لِدٌ يُقَالُ لَهَا سُمَانَةُ الْمَغْرِبِيَّةُ وَ يُقَالُ إِنَّ أُمَّهُ الْمَعْرُوفَةَ بِالسَّيِّدَةِ أُمَّ الْفَضْلِ فَأَقَامَ مَعَ أَبِيهِ سِتَّ سِنِينَ وَ خَمْسَةَ أَشْهُرٍ وَ بَعْدَهُ مَدَّةُ إِمَامَتِهِ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ يُقَالُ وَ تِسْعَةَ أَشْهُرٍ وَ مَدَّةُ مُقَامِهِ بِسَرٍّ مِنْ رَأَى عِشْرِينَ سَنَةً وَ تُوِّفِيَ فِيهَا وَ قَبْرُهُ فِي دَارِهِ

His^{-asws} mother^{-as} is mother of children called Sumanah Al-Maghribiya. And it is said that his^{-asws} is well-known as Al-Seyyida Umm Al-Fazl. He^{-asws} stayed with his father for six years and five months, and after him^{-asws} the period of his^{-asws} Imamate was of thirty-three years. And it is said, and nine months. His^{-asws} stay as Surmanray was for twenty years, and he^{-asws} expired in it, and his^{-asws} grave is in his^{-asws} house.

وَ كَانَ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمُعْتَصِمِ ثُمَّ الْوَائِقِ وَ الْمُتَوَكَّلِ وَ الْمُنتَصِرِ وَ الْمُسْتَعِينِ وَ الْمُعْتَرِ وَ فِي آخِرِ مُلْكِ الْمُعْتَمِدِ اسْتُشْهِدَ مَسْمُومًا وَ قَالَ ابْنُ بَابُوَيْهِ وَ سَمَهُ الْمُعْتَمِدُ.

¹⁶⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 2 a

And during the years of his^{-asws} Imamate was the rule of Al-Mutasim, then Al-Wasiq, and Al-Mutawakkil, and Al-Muntasir, and Al-Musta'in, and Al-Mu'tamar, and at the end of the rule of Al-Mu'tamid he^{-asws} was martyred by poisoning. And Ibn Babuwayh said, 'And Al-Mu'tamid had poisoned him^{-asws}'.¹⁶⁷

3- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ أَمَّا مَوْلِدُهُ عَ فِي رَجَبِ سَنَةِ مِائَتَيْنِ وَ أَرْبَعِ عَشْرَةَ لِلْهِجْرَةِ وَ أُمُّهُ أُمُّ وَ لَدِ اسْمُهَا سُمَانَةُ الْمَعْرِيَّةُ وَ قِيلَ عَزِيْرُ ذَلِكَ

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

'As for his^{-asws} being blessed (to his^{-asws} parents^{-asws}), it was during Rajab in the year two hundred and fourteen of the Hijrah, and his^{-asws} mother^{-as} is mother of the children. Her^{-as} name is Sumanah Al-Mghribiyya. And it is said other than that.

وَ أَمَّا اسْمُهُ فَعَلِيٌّ وَ أَمَّا أَلْقَابُهُ فَالنَّاصِحُ وَ الْمُتَوَكِّلُ وَ الْمُفْتَاخُ وَ النَّقِيُّ وَ الْمُرْتَضَى وَ أَشْهَرُهَا الْمُتَوَكَّلُ وَ كَانَ يُخْفِي ذَلِكَ وَ يَأْمُرُ أَصْحَابَهُ أَنْ يُعْرِضُوا عَنْهُ لِأَنَّهُ كَانَ لَقَبَ الْحَلِيفَةِ يَوْمَئِذٍ

And as for his^{-asws} name, it is 'Ali', and as for his^{-asws} titles, these are – 'Al-Nasih', and 'Al-Mutawakkil', and Al-Miftah', and Al-Naqi', and 'Al-Murtaza'. And the most famous of it is 'Al-Mutawakkil', and he^{-asws} was hiding that and instructing his^{-asws} companions to turn away from it because it was a title of the caliph on that day.

وَ مَاتَ فِي جُمَادَى الْآخِرَةِ لِحَمْسِ لَيَالٍ بَقِيَ مِنْهُ مِنْ سَنَةِ أَرْبَعِ وَ خَمْسِينَ وَ مِائَتَيْنِ فِي خِلَافَةِ الْمُعْتَزِّ فَيَكُونُ عُمُرُهُ أَرْبَعِينَ سَنَةً عَزِيْرُ أَيَّامٍ كَانَ مُقَامُهُ مَعَ أَبِيهِ سِتِّ سِنِينَ وَ خَمْسَةَ أَشْهُرٍ وَ بَقِيَ بَعْدَ وَفَاةِ أَبِيهِ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ شُهُورًا وَ قَبْرُهُ بِسَرٍّ مِنْ رَأَى.

And he^{-asws} died during Jumadi Al-Akhira on the fifth night remaining from it of the year two hundred and fifty-four during the caliphate of Al-Mu'tiz. Thus, his^{-asws} age would be forty years less some days. His^{-asws} stay with his^{-asws} father^{-asws} was of six years and five months, and he^{-asws} remained after the expiry of his^{-asws} father^{-asws} for thirty-three years and some months, and his^{-asws} grave is at Surmanray".¹⁶⁸

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيْزِ مَوْلِدُهُ سَنَةَ أَرْبَعِ عَشْرَةَ وَ مِائَتَيْنِ وَ مَاتَ سَنَةَ أَرْبَعِ وَ خَمْسِينَ وَ مِائَتَيْنِ فَكَانَ عُمُرُهُ أَرْبَعِينَ سَنَةً قَبْرُهُ بِسَرٍّ مِنْ رَأَى دُفِنَ بِهَا فِي زَمَنِ الْمُتَنَصِّرِ

And Al Hafiz Abdul Aziz said,

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year two hundred and fourteen, and he^{-asws} died in the year two hundred and fifty-four, so his^{-asws} age was forty years. His^{-asws} grave is at Surmanray. He^{-asws} was buried at it during the era of Al-Muntasir.

يُلَقَّبُ بِالْهَادِي أُمُّهُ سُمَانَةُ وَ يُقَالُ إِنَّهُ وُلِدَ بِالْمَدِيْنَةِ الرَّصَفِ مِنْ ذِي الْحِجَّةِ سَنَةَ ائْتَنِيْ عَشْرَةَ وَ مِائَتَيْنِ وَ قُبِضَ بِسَرٍّ مِنْ رَأَى فِي رَجَبِ سَنَةِ أَرْبَعِ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ لَهُ يَوْمَئِذٍ إِحْدَى وَ أَرْبَعُونَ سَنَةً وَ سَنَةُ أَشْهُرٍ وَ قَبْرُهُ بِسَرٍّ مِنْ رَأَى فِي دَارِهِ.

¹⁶⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 2 b

¹⁶⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 3 a

He^{-asws} is titled as 'Al-Hady'. His^{-asws} mother^{-as} is Sumanah^{-as}. And it is said he^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina in the middle of Zil Hijjah in the year two hundred and twelve, and he^{-asws} passed away at Surmanray during Rajab of the year two hundred and fourteen, and on that day, there were forty-one years and six months for him^{-asws}, and his^{-asws} grave is at Surmanray in his^{-asws} house".¹⁶⁹

وَقَالَ ابْنُ الْكُشَّابِ وُلِدَ أَبُو الْحَسَنِ الْعَسْكَرِيُّ عَلِيُّ بْنُ مُحَمَّدٍ فِي رَجَبِ سَنَةِ مِائَتَيْنِ وَارْبَعِ عَشْرَةَ مِنَ الْهِجْرَةِ وَكَانَ مُقَامُهُ مَعَ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ سِتِّ سِنِينَ وَخَمْسَةَ أَشْهُرٍ وَمَضَى فِي يَوْمِ الْإِثْنَيْنِ لِحَمْسِ لَيْالٍ بَقِيَ مِنْ جُمَادَى الْآخِرَةِ سَنَةَ مِائَتَيْنِ وَارْبَعِ وَخَمْسِينَ مِنَ الْهِجْرَةِ

And Ibn Al Khashab said,

'Abu Al-Hassan Al-Askari Ali^{-asws} Bin Muhammad^{-asws} was blessed (to his^{-asws} parents^{-asws}) during Rajab in the year two hundred and fourteen from the Hijrah, and he^{-asws} had stayed with his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws} for six years and five months, and he^{-asws} passed away during the day of Monday of the fifth night remaining from Jumadi Al-Akhira in the year two hundred and fifty-four from the Hijrah.

وَأَقَامَ بَعْدَ أَبِيهِ ثَلَاثًا وَثَلَاثِينَ سَنَةً وَسَبْعَةَ أَشْهُرٍ إِلَّا أَبَاطِمًا قَبْرَهُ بِسَرٍّ مِنْ رَأَى أُمُّهُ سُمَانَةُ وَ يُقَالُ لَهَا مُنْفَرِشَةُ الْمَغْرِبِيَّةِ لِقَبْلِهِ النَّاصِحِ وَالْمُرْتَضَى وَ النَّقِيِّ وَ الْمُتَوَكَّلِ يُكْنَى بِأَبِي الْحَسَنِ.

And he stayed after his^{-asws} father^{-asws} for thirty-three years and seven months except some days. His^{-asws} grave is at Surmanray. His^{-asws} mother^{-as} is Sumana^{-as}. And she^{-as} is called 'Munfarishtu Al-Maghribiya'. His^{-asws} titles are 'Al-Nasih', and 'Al-Murtaza', and 'Al-Naqi', and 'Al-Mutawakkil'. He^{-asws} is teknonymed as 'Abu Al-Hassan'.¹⁷⁰

4- عم، إعلام الوری وُلِدَ عِ بَصْرًا مِنَ الْمَدِينَةِ لِلْبَصْفِ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ وَ فِي رِوَايَةِ ابْنِ عِيَّاشٍ يَوْمَ الثَّلَاثَاءِ الْخَامِسِ مِنْ رَجَبٍ وَ أُمُّهُ أُمُّ وَ لِدٍ يُقَالُ لَهَا سُمَانَةُ وَ لِقَبْلِهِ النَّقِيِّ وَ الْقَائِمِ وَ الْفَقِيهِ وَ الْأَمِينِ وَ الطَّيِّبِ وَ يُقَالُ لَهُ أَبُو الْحَسَنِ الثَّلَاثُ.

(The book) 'I'lam Al Wara' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Sarya from Al-Medina in the middle of Zil Hijja in the year two hundred and twelve. And in a report of Ibn Ayyash, the day of Tuesday on the fifth of Rajab. And his^{-asws} mother^{-as} is mother of children, and she^{-as} is called 'Sumanah'. And his^{-asws} titles are – 'Al-Naqi', and 'Al-Qaim', and 'Al-Faqeeh', and 'Al-Ameen', and 'Al-Tayyib'. And it is said to him^{-asws}, 'Abu Al-Hassan the 3rd'.¹⁷¹

قرية أسسها موسى بن جعفر عليه السلام على ثلاثة أميال من المدينة،

Note on 'Sarya' – A town founded by Musa^{-asws} Bin Ja'far^{-asws} being upon three miles from Al-Medina.

¹⁶⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 3 b

¹⁷⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 3 c

¹⁷¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 4

5- وَقَالَ الشَّيْخُ فِي الْمَصْبَاحِ، رُوِيَ أَنَّ يَوْمَ السَّابِعِ وَالْعِشْرِينَ مِنْ ذِي الْحِجَّةِ وُلِدَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ عَ وَ قَالَ فِي مَوْضِعٍ آخَرَ قَالَ ابْنُ عَيَّاشٍ خَرَجَ إِلَى أَهْلِي عَلَى يَدِ الشَّيْخِ الْكَبِيرِ أَبِي الْقَاسِمِ هَذَا الدُّعَاءُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمَوْلُودَيْنِ فِي رَجَبٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي وَ ابْنِهِ عَلِيٍّ بْنِ مُحَمَّدٍ الْمُتَنَجِّبِ إِلَى آخِرِ الدُّعَاءِ

And the Sheykh said in 'Al Misbah' –

'It is reported that on the twenty-seventh day of Zil Hijjah was blessed (to his^{-asws} parents^{-asws}) Abu Al-Hassan Ali^{-asws} Bin Muhammad Al-Askari^{-asws}'. And he said in another place, 'Ibn Ayyash said, 'This supplication came out to my family upon the hand of the great Sheykh Abu Al-Qasim: 'O Allah^{-azwj}! I ask You^{-azwj} by the two births in Rajab, Muhammad^{-asws} Bin Ali^{-asws} the 2nd and his^{-asws} son Ali^{-asws} Bin Muhammad^{-asws} Al-Muntajab' – up to the end of the supplication'.

ثُمَّ قَالَ وَ ذَكَرَ ابْنُ عَيَّاشٍ أَنَّهُ كَانَ مَوْلِدُ أَبِي الْحَسَنِ الثَّلَاثِ يَوْمَ الثَّانِي مِنْ رَجَبٍ وَ ذَكَرَ أَيْضاً أَنَّهُ كَانَ يَوْمَ الْخَامِسِ وَ قَالَ وَ رَوَى إِبْرَاهِيمُ بْنُ الْهَاشِمِ الْقُمِّيُّ قَالَ وُلِدَ أَبُو الْحَسَنِ الْعَسْكَرِيُّ عَ يَوْمَ الثَّلَاثِ لِيَلَاثِ عَشْرَةَ لَيْلَةً مَضَتْ مِنْ رَجَبٍ سَنَةِ أَرْبَعِ عَشْرَةَ وَ مِائَتَيْنِ.

Then he said, 'And Ibn Ayyash mentioned that Abu Al-Hassan^{-asws} the 3rd was blessed (to his^{-asws} parents^{-asws}) on the second day of Rajab'. And he mentioned as well that it was the day of Thursday. And he said, 'And it is reported by Ibrahim Bin Al-Hashim Al-Qummi who said, 'Abu Al-Hassan Al-Askari^{-asws} was born on the day of Tuesday, on the thirteenth night having passed from Rajab, in the year two hundred and fourteen"¹⁷².

6- كَأ، الكافي وُلِدَ صَلَّى اللَّهُ عَلَيْهِ لِلصَّفِ مِنْ ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ وَ رُوِيَ أَنَّهُ عَ وُلِدَ فِي رَجَبٍ سَنَةِ أَرْبَعِ عَشْرَةَ وَ مِائَتَيْنِ وَ أُمُّهُ أُمُّ وُلِدِ يُقَالُ لَهَا سُمَانَةٌ.

(The book) 'Al Kafi' –

'He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was blessed (to his^{-asws} parents^{-asws}) in the middle of Zil Hijja in the year two hundred and twelve. And it is reported that he^{-asws} was born in Rajab of the year two hundred and fourteen. And his^{-asws} mother^{-as} is mother of children called 'Sumanah"¹⁷³.

7- ضه، روضة الواعظين كَانَ مَوْلِدُهُ عَ يَوْمَ الثَّلَاثِ لِلصَّفِ مِنْ ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ.

(The book) 'Rowzat Al Waizeen' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) on the day of Tuesday in the middle of Zil Hijjaj of the year two hundred and twelve"¹⁷⁴.

8- الفُصُولُ الْمُهِمَّةُ، صِفَتُهُ أَسْمَرُ اللَّوْنِ نَفْسُ خَاتَمِهِ اللَّهُ رَبِّي وَ هُوَ عَصَمَتِي مِنْ خَلْقِهِ.

(The book) 'Al Fusool Al Muhimma' –

¹⁷² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 5

¹⁷³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 6

¹⁷⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 7

'His^{-asws} description is, brown of colour. An engraving of his^{-asws} ring is: "Allah^{-azwj} is my^{-asws} Lord^{-azwj}, and He^{-azwj} is my^{-asws} Protection from His^{-azwj} creatures"¹⁷⁵.

9- كَف، المصباح للكفعمي وُلِدَ ع يَوْمَ الْجُمُعَةِ ثَاثِي رَجَبٍ وَ قِيلَ خَامِسَهُ سَنَةَ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ فِي أَيَّامِ الْمَأْمُونِ أُمُّهُ سُمَانَةُ نَفْسُ خَائِمَةَ حَفِظَ الْغُهْرُودَ مِنْ أَخْلَاقِ الْمُعْتَبُودِ

(The book) 'Al Misbah Al Kaf'amy' –

'He^{-asws} was born on the day of Friday the 2nd of Rajab. And it is said, it fifth, in the year two hundred and twelve, during the days of Al-Mamoun. His^{-asws} mother^{-as} is 'Sumanah'. And engraving of his^{-asws} ring is: "The pacts are from the Creation by the Worshipped One^{-azwj}".

كَانَتْ لَهُ سُرِّيَّةٌ لَا عَيْبَ وَ كَانَ لَهُ حَمْسَةُ أَوْلَادٍ وَ تُوُفِّيَ يَوْمَ الْإِثْنَيْنِ ثَالِثَ رَجَبٍ سَنَةَ أَرْبَعٍ وَ حَمْسِينَ وَ مِائَتَيْنِ سَمَّهُ الْمُعْتَرُّ وَ بَابُهُ عُثْمَانُ بْنُ سَعِيدٍ.

There was one concubine for him^{-asws}, not another, and there were five children for him^{-asws}. And he^{-asws} expired on the day of Monday the 3rd of Rajab in the year two hundred and fifty-four. (The caliph) Al-Mu'taz poisoned him^{-asws}. And his^{-asws} door (access man) was Usman Bin Saeed"¹⁷⁶.

¹⁷⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 8

¹⁷⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 9

CHAPTER 2 – THE TEXTS UPON THE SPECIALISATION UPON HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ك، إكمال الدين ابن عبدوس عن ابن فضال عن حماد بن سليمان عن الصقر بن دلف قال سمعت أبا جعفر محمد بن علي الرضا ع يقول إن الإمام بعدي ابني علي أمره أمري وقوله قولي وطاعته طاعتي والإمامة بعده في ابني الحسن.

(The book) 'Ikmal Al Deen' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Saqr Bin Dulaf who said,

'I heard Abu Ja'far Muhammad Bin Ali Al-Reza^{-asws} saying: 'The Imam^{-asws} after me^{-asws} is my^{-asws} son^{-asws} Ali^{-asws}. His^{-asws} orders are my^{-asws} orders and his^{-asws} word is my^{-asws} word, and obedience to him^{-asws} is obedience to me^{-asws}, and the Imamate after him^{-asws} would be in his^{-asws} son^{-asws} Al-Hassan^{-asws}'.¹⁷⁷

2- عم، إعلام الوري شا، الإرشاد ابن قولويه عن الكليني عن علي بن إبراهيم عن أبيه عن إسماعيل بن مهران قال: لما خرج أبو جعفر ع من المدينة إلى بغداد في الدفعة الأولى من خرجته قلت له عند خروجه جعلت فداك إني أخاف عليك في هذا الوجه فإلى من الأمر بعدك

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Al Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Ismail Bin Mihran who said,

'When Abu Ja'far^{-asws} went out from Al-Medina to Baghdad during the first time from his^{-asws} going out. I said to him^{-asws} during his^{-asws} going out, 'May I be sacrificed for you^{-asws}! I fear upon you in this heading, so to whom would be the command after you^{-asws}?'

فَكَرَّ بِوَجْهِهِ إِلَيَّ ضَاحِكًا وَ قَالَ لَيْسَ [الْعَيْبَةُ] حَيْثُ ظَنَنْتَ فِي هَذِهِ السَّنَةِ

He^{-asws} turned by his^{-asws} face smiling towards me and said: 'The occultation wouldn't be during this year as you are thinking'.

فَلَمَّا اسْتُدْعِيَ بِهِ إِلَى الْمُعْتَصِمِ صِرْتُ إِلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ خَارِجٌ فَإِلَى مَنْ هَذَا الْأَمْرُ مِنْ بَعْدِكَ

When he^{-asws} was summoned with to Al-Mu'tasim, I came to him^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} are going out, then to whom would this command come to be from after you^{-asws}?'

فَبَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ ثُمَّ التَّمَّتْ إِلَيَّ فَقَالَ عِنْدَ هَذِهِ يُخَافُ عَلَيَّ الْأَمْرُ مِنْ بَعْدِي إِلَى ابْنِي عَلِيٍّ.

¹⁷⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 2 H 1

He^{-asws} wept until his^{-asws} beard was dampened. Then he^{-asws} turned to me and said: 'During this, there is fear upon me^{-asws}. The command from after me^{-asws} is to my^{-asws} son^{-asws} Ali^{-asws}' 178

3- عم، إعلام الوری شا، الإرشاد ابنُ فُلُوَيْهٍ عَنِ الْكَلْبِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْحِزْبِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ أَلْزِمُ بَابَ أَبِي جَعْفَرٍ عَ لِلْخِدْمَةِ الَّتِي وَكَلْتُ بِهَا وَكَانَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى الْأَشْعَرِيِّ يَجِيءُ فِي السَّحْرِ مِنْ آخِرِ كُلِّ لَيْلَةٍ لِيَتَعَرَّفَ خَبَرَ عَلَّةِ أَبِي جَعْفَرٍ عَ وَكَانَ الرَّسُولُ الَّذِي يَخْتَلِفُ بَيْنَ أَبِي جَعْفَرٍ وَبَيْنَ الْحِزْبِيِّ إِذَا حَضَرَ قَامَ أَحْمَدُ وَخَلَا بِهِ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – From Ibn Qawlawayi, from Al Kulayni, from Al-Husayn Bin Muhammad Bin Al Khayrani, from his father who said,

'He (my father) had necessitated the door of Abu Ja'far^{-asws} for the service (as a doorman) which he^{-asws} had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja'far^{-asws} and there was the messenger who used to come and go between Abu Ja'far^{-asws} and my father. Whenever he (the messenger) was present, Ahmad would arise, and my father would be alone with him (the messenger).

قَالَ الْحِزْبِيُّ فَخَرَجَ ذَاتَ لَيْلَةٍ وَ قَامَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْمَجْلِسِ وَ خَلَا بِي الرَّسُولُ وَ اسْتَدَارَ أَحْمَدُ فَوَقَفَ حَيْثُ يَسْمَعُ الْكَلَامَ فَقَالَ الرَّسُولُ مَوْلَاكَ يُغْرِثُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي مَاضٍ وَ الْأَمْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَ لَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدَ أَبِي

I went out one night, and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. He paused, when he heard the speech, and the messenger said to my father, 'Your Master^{-asws} conveys the greetings upon you and is saying to you: 'I^{-asws} am going to pass away and the command (Imamate) is going to (be with) my^{-asws} son^{-asws} Ali^{-asws}, and for him^{-asws} upon you all, after me^{-asws} would be what is for me^{-asws} upon you after my^{-asws} father^{-asws}'.

ثُمَّ مَضَى الرَّسُولُ وَ رَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ فَقَالَ لِي مَا الَّذِي قَالَ لَكَ فُلْتُ خَيْرًا قَالَ قَدْ سَمِعْتُ مَا قَالَ وَ أَعَادَ عَلَيَّ مَا سَمِعْتُ فَقُلْتُ قَدْ حَرَّمَ اللَّهُ عَلَيْكَ مَا فَعَلْتَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَجَسَّسُوا فَإِنْ سَمِعْتَ فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْمًا مَا وَ إِلَيْكَ أَنْ تُظْهَرَهَا إِلَى وَفِيهَا

Then the messenger went away, and Ahmad returned to his place and said to my father, 'What is that which he had said to you?' He said, 'Good'. He said, 'I have heard what he said, therefore do not conceal it', and he repeated what he had heard. My father said to him, 'Allah^{-azwj} has Prohibited upon you what you did because Allah^{-azwj} the Exalted is Saying: **and do not spy [49:12]**, therefore preserve the testimony for perhaps we would be needy to it one day and beware of manifesting it before its time'.

قَالَ أَصْبَحْتُ وَ كَتَبْتُ نُسْخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَ خَتَمْتُهَا وَ دَفَعْتُهَا إِلَى وُجُوهِ أَصْحَابِنَا وَ قُلْتُ إِنْ حَدَّثَ بِي حَدِيثَ الْمَوْتِ قَبْلَ أَنْ أُطَالِبَكُمْ بِهَا فَافْتَحُوهَا وَ اعْمَلُوا بِمَا فِيهَا

When it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, 'If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it'.

فَلَمَّا مَضَى أَبُو جَعْفَرٍ ع لَمْ أَخْرُجْ مِنْ مَنْزِلِي حَتَّى عَلِمْتُ أَنَّ رُؤُوسَ الْعِصَابَةِ قَدْ اجْتَمَعُوا عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَفَاوَضُونَ فِي الْأَمْرِ فَكَتَبَ إِلَيَّ مُحَمَّدُ بْنُ الْفَرَجِ يُغْلِمُنِي بِاجْتِمَاعِهِمْ عِنْدَهُ يَقُولُ لَوْ لَا خَافَهُ الشُّهْرَةَ لَصِرْتُ مَعَهُمْ إِلَيْكَ فَأَجِبْ أَنْ تَرْكَبَ إِلَيَّ فَرَكِبْتُ وَ صِرْتُ إِلَيْهِ

When Abu Ja'far^{-asws} passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut-off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

فَوَجَدْتُ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَتَجَارَيْنَا فِي الْبَابِ فَوَجَدْتُ أَكْثَرَهُمْ قَدْ شَكَوْا فَقُلْتُ لِمَنْ عِنْدَهُ الرِّقَاعُ وَ هُوَ حُضُورٌ أَخْرَجُوا تِلْكَ الرِّقَاعَ فَأَخْرَجُوهُمَا فَقُلْتُ لَهُمْ هَذَا مَا أَمَرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نُحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ آخِرُ لَيْتَا كَدَّ هَذَا الْقَوْلُ

My father rode and went over to him and he found the people have had gathered with him. They said to my father, 'What are you saying regarding this matter?' My father said, 'To the one with whom there is a parchment, should display the parchment'. They displayed these, and he said to them, 'This is what I had been ordered with'. Some of them said, 'We would have loved it if there had been other witnesses with you regarding this matter in order to emphasise this word'.

فَقُلْتُ لَهُمْ قَدْ أَتَاكُمْ اللَّهُ بِمَا تُحِبُّونَ هَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ فَسَأَلُوهُ الْقَوْمَ فَتَوَقَّفَ عَنِ الشَّهَادَةِ فَدَعَاؤُهُ إِلَى الْمُبَاهَلَةِ

He said to them, 'Allah^{-azwj} Mighty and Majestic has Send what you love. This is Abu Ja'far Al-Ashary. He would testify for me that he heard this message. The group asked him, to stand upon the testimony, so they called him to the imprecation (Mubahila).

فَخَافَ مِنْهَا وَ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هِيَ مَكْرُمَةٌ كُنْتُ أُحِبُّ أَنْ يَكُونَ لِرَجُلٍ مِنَ الْعَرَبِ - فَأَمَّا مَعَ الْمُبَاهَلَةِ فَلَا طَرِيقَ إِلَى كِتْمَانِ الشَّهَادَةِ فَلَمْ يَبْرَحِ الْقَوْمُ حَتَّى سَلَّمُوا لِأَبِي الْحَسَنِ ع.

He feared from it and said, 'I have heard that, and it is a prestige. I used to love it be for a man from the Arabs. As for the imprecation, there is no way to conceal the testimony. The group did not depart until they greeted to Abu Al-Hassan^{-asws}'.¹⁷⁹

4-4، الكافي مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْوَاسِطِيِّ سَمِعَ أَحْمَدُ بْنُ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ ع يَخْبِي أَنَّهُ أَشْهَدَهُ عَلَى هَذِهِ الْوَصِيَّةِ الْمُنْشُوخَةِ

(The book) 'Al Kafi' – Muhammad Bin Ja'far Al Kufi –

¹⁷⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 2 H 3

From Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Al-Husayn Al-Wasity who heard Ahmad Bin Abu Khalid a slave of Abu Ja'far^{-asws} narrated that he^{-asws} made him witness upon this copied bequest –

شَهِدَ أَحْمَدُ بْنُ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ ع أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَشْهَدُهُ أَنَّهُ أَوْصَى إِلَى عَلِيٍّ ابْنِهِ بِنَفْسِهِ وَ أَخْوَانِهِ وَ جَعَلَ أَمْرَ مُوسَى إِذَا بَلَغَ إِلَيْهِ

'Ahmad Bin Abu Khalid, a slave of Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} testifies, 'I hereby testify that he^{-asws} bequeathed to Ali^{-asws} his^{-asws} son^{-asws} with himself^{-asws} and his^{-asws} sisters, and made the matter of Musa, when he reaches adulthood, to him^{-asws}.

وَ جَعَلَ عَبْدَ اللَّهِ بْنَ الْمَسَاوِرِ قَائِمًا عَلَى تَرْكِهِ مِنَ الصَّبَاغِ وَ الْأَمْوَالِ وَ النَّفَقَاتِ وَ الرِّقَاقِ وَ غَيْرِ ذَلِكَ إِلَى أَنْ يَبْلُغَ عَلِيٌّ بْنُ مُحَمَّدٍ صَبْرًا عَبْدَ اللَّهِ بْنَ الْمَسَاوِرِ ذَلِكَ الْيَوْمَ إِلَيْهِ يَفْعَلُ بِأَمْرِ نَفْسِهِ وَ أَخْوَانِهِ وَ يُصَيِّرُ أَمْرَ مُوسَى إِلَيْهِ يَفْعَلُ لِنَفْسِهِ بَعْدَهُمَا عَلَى شَرْطِ أَبِيهِمَا فِي صَدَقَاتِهِ الَّتِي تَصَدَّقَ بِهَا وَ ذَلِكَ يَوْمَ الْأَحَدِ لِثَلَاثِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ

And he^{-asws} made Abdullah Bin Al-Musawir to him on that day to be custodian upon his^{-asws} legacy from the properties, and wealth, and the expenditure monies, and the slaves, and other than that, until Ali^{-asws} Bin Muhammad^{-asws} reaches adulthood. Abdullah Bin Al-Musawir, on that day, came to be standing with the matter of his^{-asws} own self, and his^{-asws} sisters, and the matter of Musa came to be with him, standing for himself after the two of them, upon the stipulation of their father^{-asws} regarding his^{-asws} charities which he^{-asws} gave with, and that is the day of Sunday the third night of Zil Hijjah, the year two hundred and twenty.

وَ كَتَبَ أَحْمَدُ بْنُ أَبِي خَالِدٍ شَهَادَتَهُ بِحَظِّهِ وَ شَهِدَ الْحَسَنُ بْنُ مُحَمَّدٍ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هُوَ الْجَوَانِيُّ عَلَى مِثْلِ شَهَادَةِ أَحْمَدَ بْنَ أَبِي خَالِدٍ فِي صَدْرِ هَذَا الْكِتَابِ وَ كَتَبَ شَهَادَتَهُ بِيَدِهِ وَ شَهِدَ نَصْرَ الْحَادِمِ وَ كَتَبَ شَهَادَتَهُ بِيَدِهِ.

And Ahmad Bin Abu Khalid wrote his testimony by his own handwriting it was witnessed by Al-Hassan Bin Muhammad Bin Abdullah Bin Al-Hassan Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and he is Al-Jawwany, upon the like of the testimony of Ahmad Bin Abu Khalid in the beginning of this letter, and he wrote his testimony by his own hand, Nasr the servant testified and wrote his testimony by his own hand''¹⁸⁰

5- عُيُونُ الْمُعْجَزَاتِ، رَوَى الْحَمْدِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ أَنَّ أَبَا جَعْفَرٍ ع لَمَّا أَرَادَ الْخُرُوجَ مِنَ الْمَدِينَةِ إِلَى الْعِرَاقِ وَ مُعَاوَدَتَهَا أَجْلَسَ أَبَا الْحُسَيْنِ فِي حَجْرِهِ بَعْدَ النَّصِّ عَلَيْهِ وَ قَالَ لَهُ مَا الَّذِي تُحِبُّ أَنْ أُهْدِيَ إِلَيْكَ مِنْ طَرَائِفِ الْعِرَاقِ فَقَالَ ع سَيِّمًا كَأَنَّهُ شُعْلَةُ نَارٍ

(The book) 'Uyoon Al Mojizaat' – It is reported by Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from his father,

'When Abu Ja'far^{-asws} wanted to go out from Al-Medina to Al-Iraq and bid it farewell, seated Abu Al-Hassan^{-asws} in his^{-asws} lap after the texting upon him^{-asws}, and said to him^{-asws}, 'What is

¹⁸⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 2 H 4

that which you^{-asws} love send to you^{-asws} from the things of Al-Iraq?’ He^{-asws} said: ‘A sword as if it was a flame of fire’.

ثُمَّ التَّفَّتْ إِلَى مُوسَى ابْنِهِ وَ قَالَ لَهُ مَا تُحِبُّ أَنْتَ فَقَالَ فَرَسًا فَقَالَ عَ أَشْبَهَنِي أَبُو الْحَسَنِ وَ أَشْبَهَهُ هَذَا أُمَّهُ.

Then he^{-asws} turned to his^{-asws} so Musa and said to him: ‘What would you like?’ He said, ‘A Horse’. He^{-asws} said: ‘Abu Al-Hassan^{-asws} resembles me^{-asws}, and this one resembles his mother’.¹⁸¹

¹⁸¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 2 H 5

He (the narrator) said, 'I said to him, 'You don't know who is in your hand. But rather, he will harm you and not harm him^{-asws}, and do not repeat that upon him^{-asws}'.

قَالَ فَلَمَّا كَانَ يَوْمًا مِنَ الْأَيَّامِ قَالَ لِي الْفَتْحُ بْنُ خَاقَانَ قَدْ ذَكَرَ الرَّجُلُ يَعْغِي الْمُتَوَكِّلَ خَيْرَ مَالٍ يَجِيءُ مِنْ قُمْ وَ قَدْ أَمَرَنِي أَنْ أُرْصِدَهُ لِأَخْبَرَهُ لَهُ فَقُلْتُ لِي مِنْ أَيِّ طَرِيقٍ يَجِيءُ حَتَّى أَجْتَنِبَهُ

He (the narrator) said, 'When it was a day from the days, Al-Fat'h Bin Khaqan said to me, 'The man has mentioned, meaning Al-Mutawakkil, news of the wealth of Yahya from Qum, and he has ordered me that I set it aside to inform it for him. So tell me, from which road is he coming until I can stay aside from him?'

فَجِئْتُ إِلَى الْإِمَامِ عَلِيِّ بْنِ مُحَمَّدٍ فَصَادَفْتُ عِنْدَهُ مَنْ أَحْتَشِمُهُ فَتَبَسَّمَ وَ قَالَ لِي لَا يَكُونُ إِلَّا خَيْرًا يَا أَبَا مُوسَى لِمَ لَمْ تُعِدِ الرِّسَالَةَ الْأُولَى فَقُلْتُ أَجَلَّتْكَ يَا سَيِّدِي فَقَالَ لِي الْمَالُ يَجِيءُ اللَّيْلَةَ وَ لَيْسَ يَصِلُونَ إِلَيْهِ فَبِثْ عِنْدِي

I came to the Imam Ali^{-asws} Bin Muhammad^{-asws}, I came across in his^{-asws} presence someone I was modest with. He^{-asws} smiled and said to me: 'Nothing will be happening except good, O Abu Musa! Why did you not exceed the first message?' I said, 'For your^{-asws} reason, O my Master^{-asws}!' He^{-asws} said to me: 'The wealth of Yahya would come at night, and they will not be arriving to it, so spend the night in my^{-asws} presence'.

فَلَمَّا كَانَ مِنَ اللَّيْلِ وَ قَامَ إِلَى وَرْدِهِ قَطَعَ الرَّكُوعَ بِالسَّلَامِ وَ قَالَ لِي قَدْ جَاءَ الرَّجُلُ وَ مَعَهُ الْمَالُ وَ قَدْ مَنَعَهُ الْخَادِمُ الْوُصُولَ إِلَيَّ فَاحْرُجْ لِحُدِّ مَا مَعَهُ

When it was from the night, and he^{-asws} stood to his^{-asws} chanting, he^{-asws} cut off the ruk'u with performing the Salaam and said to me: 'The man has come and there is wealth with him, and the servant has prevented him from arriving to me^{-asws}, so go out and take what is with him'.

فَخَرَجْتُ فَإِذَا مَعَهُ زَنْفِيلَجَةٌ - فِيهَا الْمَالُ فَأَخَذْتُهُ وَ دَخَلْتُ بِهِ إِلَيْهِ فَقَالَ قُلْ لَهُ هَاتِ الْجُبَّةَ الَّتِي قَالَتْ لَكَ الْمُرْمِيَّةُ إِنَّمَا دَخِرْتُ جَدَّتَهَا فَخَرَجْتُ إِلَيْهِ فَأَعْطَانِيهَا فَدَخَلْتُ بِهَا إِلَيْهِ

I went out and there was a basket with him wherein was money. I took it and entered with it to him^{-asws}. He^{-asws} said: 'Tell him, 'Give the coat which the woman of Qum had said to you it is a treasure of her grandmother!' I went out to him, and he gave it to me. I entered with it to him^{-asws}.

فَقَالَ لِي قُلْ لَهُ الْجُبَّةُ الَّتِي أَبَدَلْتَهَا مِنْهَا رُدَّهَا إِلَيْنَا فَخَرَجْتُ إِلَيْهِ فَقُلْتُ لَهُ ذَلِكَ فَقَالَ نَعَمْ كَانَتْ ابْنَتِي اسْتَحْسَنَتْهَا فَأَبَدَلْتَهَا بِهَذِهِ الْجُبَّةِ وَ أَنَا أَمْضِي فَأَجِيءُ بِهَا

He^{-asws} said to me: 'Tell him, the coat which you had replaced from it, return it to us^{-asws}'. I went out to him and said that to him. He said, 'Yes. My daughter had liked it so she replaced it with this coat, and I shall go and come with it'.

فَقَالَ اخْرُجْ فَقُلْ لَهُ إِنَّ اللَّهَ تَعَالَى يَحْفَظُ لَنَا وَ عَلَيْنَا هَاتِمَا مِنْ كَيْفِكَ فَخَرَجْتُ إِلَى الرَّجُلِ فَأَخْرَجْتُهُمَا مِنْ كَيْفِهِ فَعُشِي عَلَيْهِ فَخَرَجَ إِلَيْهِ فَقَالَ لَهُ قَدْ كُنْتُ شَاكًا فَتَبَيَّنْتُ.

He^{-asws} said: ‘Go out and say to him, ‘Allah^{-azwj} the Exalted Preserves for us^{-asws} and upon us^{-asws}. Give it from your shoulder!’ I went out to the man and extracted it from his shoulder. He fainted. He^{-asws} came out to him and said to him: ‘You had been doubting, (now) you are certain’¹⁸³.

بيان و لم أعد ذلك عليه أي على أبي الحسن ع و هو المراد بالرسالة الأولى لأن الملعون لما ذكر ذلك ليبلغه ع سماه رسالة.

Explanation of ‘And do not repeat that upon him^{-asws}’ – i.e., upon Abu Al-Hassan^{-asws}, and the intended with the first message, because the accursed, when he mentioned that, to deliver to him^{-asws}, named it as a message’.

3- ما، الأمايلي للشيخ الطوسي الفخام قال حَدَّثَنِي الْمَنْصُورِيُّ عَنْ عَمِّ أَبِيهِ وَ حَدَّثَنِي عَمِّي عَنْ كَافُورِ الْخَادِمِ بِحَدِّثِ قَالَ: كَانَ فِي الْمَوْضِعِ مُجَاوِرِ الْإِمَامِ مِنْ أَهْلِ الصَّنَائِعِ صُنُوفٌ مِنَ النَّاسِ وَ كَانَ الْمَوْضِعُ كَالْمَرْزَبَةِ وَ كَانَ يُؤْنَسُ النَّفَاشُ يَعْشَى سَيِّدَنَا الْإِمَامَ ع وَ يَخْدُمُهُ فَجَاءَهُ يَوْمًا يُرْعَدُ فَقَالَ يَا سَيِّدِي أَوْصِيكَ بِأَهْلِي خَيْرًا قَالَ وَ مَا الْخَيْرُ قَالَ عَزَمْتُ عَلَى الرَّحِيلِ قَالَ وَ لَمْ يَأْ يُؤْنَسُ وَ هُوَ ع مُتَبَسِّمٌ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham said, ‘It is narrated to me by Al Mansouri, from an uncle of his father, and it is narrated to me from my uncle, from Kafour Al Khadim with this Hadeeth who said,

‘In the place in the vicinity of the Imam^{-asws}, there were a variety of people of craftsmanship, and the place was like a town, and Yunus the engraver shadowed our Master^{-asws} the Imams^{-asws} and served him^{-asws} One day he came to him^{-asws} trembling. He said, ‘O my Master^{-asws}! I bequeath you^{-asws} to be good with my family’. He^{-asws} said: ‘And what is the news?’ He said, ‘I have determined upon the departure’. He^{-asws} said: ‘And why, O Yunus?’ And he^{-asws} was smiling.

قَالَ قَالَ مُوسَى بْنُ بَغَا وَجَّهَ إِلَيَّ بِفِصِّ لَيْسَ لَهُ قِيَمَةٌ أَقْبَلْتُ أَنْ أَنْفُسُهُ فَكَسَرْتُهُ بِإِثْنَيْنِ وَ مَوْعِدُهُ غَدًا وَ هُوَ مُوسَى بْنُ بَغَا إِذَا أَلْفٌ سَوَّطٍ أَوْ الْقَتْلُ قَالَ امْضِ إِلَى مَنَزِلِكَ إِلَى غَدٍ فَمَا يَكُونُ إِلَّا خَيْرًا

He (the narrator) said, ‘He said, ‘Musa Bin Bugha is heading towards me sent a stone (for a ring) to me, there is no value for it. I went to engrave it and broke it into two, and his appointment is tomorrow morning, and he is Musa Bin Bugha. Either it would be a thousand lashed or the killing’. He said, ‘Go to your house until tomorrow, for nothing will happen except good’.

فَلَمَّا كَانَ مِنَ الْعَدَاوَةِ وَاقِيَ بُكَرَةَ يُرْعَدُ فَقَالَ قَدْ جَاءَ الرَّسُولُ يَلْتَمِسُ الْقِصَّ قَالَ امْضِ إِلَيْهِ فَمَا تَرَى إِلَّا خَيْرًا قَالَ وَ مَا أَقُولُ لَهُ يَا سَيِّدِي

When it was the next morning, he arrived early trembling. He said, ‘The messenger has come seeking the stone!’ He^{-asws} said: ‘Go to him, for you will not see except good’. He said, ‘And what shall I say to him, O my Master^{-asws}?’

قَالَ فَتَبَسَّمَ وَ قَالَ امْضِ إِلَيْهِ وَ اسْمَعْ مَا يُخْبِرُكَ بِهِ فَلَنْ يَكُونَ إِلَّا خَيْرًا

¹⁸³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 2

He (the narrator) said, 'He^{-asws} smiled and said: 'Go to him and listen to what he informs you with, for it will not happen except good'.

قَالَ فَمَضَى وَ عَادَ يَضْحَكُ قَالَ قَالَ لِي يَا سَيِّدِي الْجَوَارِي اخْتَصَمَنَ فِيمَنكِكَ أَنْ جَعَلَهُ فَصَبَّحَ حَتَّى نُغَيِّبَكَ

He (the narrator) said, 'He went and returned laughing'. He said, 'He said to me, 'O my master! The slave girl has disputed. Is it possible for you to make it into two stones until we can suffice you?''

فَقَالَ سَيِّدُنَا الْإِمَامُ عَ اللَّهُمَّ لَكَ الْحَمْدُ إِذْ جَعَلْتَنَا مِمَّنْ يَحْمَدُكَ حَقًّا فَأَيْشِي قُلْتُ لَهُ قَالَ قُلْتُ لَهُ أَمَهْلِي حَتَّى أَتَأَمَّلَ أَمْرَهُ كَيْفَ أَعْمَلُهُ فَقَالَ أَصَبْتَ.

Our Master^{-asws} the Imam^{-asws} said: 'O Allah^{-azwj}! For You^{-azwj} is the Praise When You^{-azwj} have Made us to be from the ones who praise You^{-azwj} truly! So which thing did you say to him?' He said, 'I said to him, give me some time until I ponder its matter how I should work it'. He^{-asws} said: 'You got it correct'.¹⁸⁴

4- ما، الأماالي للشيخ الطوسي الفحام عن عمه عمر بن يحيى عن كافور الخادم قال قال لي الإمام علي بن محمد ع اترك لي السطل القلابي في الموضوع القلابي لأتطهر منه للصلاة و أنقذني في حاجة و قال إذا عُدت فافعل ذلك ليكون معداً إذا تأمَّبت للصلاة و استلقتي ع لينا م

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Faham, from his uncle Umar Bin Yahya, from Kafour Al Khadim who said,

'The Imam Ali^{-asws} Bin Muhammad^{-asws} said to me: 'Leave such and such pail for me^{-asws} in such and such place for me^{-asws} to purify from it for the Salat and fulfil for me^{-asws} regarding a need'. And he^{-asws} said: 'When you returned, do that, let it be a preparation when I^{-asws} get ready for the Salat, and I^{-asws} lie down to sleep'.

و أنسيت ما قال لي و كانت ليلتة باردة فحسست به و قد قام إلى الصلاة و ذكرت أنني لم أترك السطل فبعثت عن الموضوع خوفاً من لومه و تألمت له حيث يشقى لطلب الإناء فنناداني نداءً مَغْضَبٍ قُلْتُ إِنَّا لِلَّهِ أَشْيُ غُدْرِي أَنْ أَقُولَ نَسِيتُ مِثْلَ هَذَا و لم أجدُ بَدْءاً مِنْ إِيَابِهِ

And I forgot what he^{-asws} had said to me, and it was a cold night. I sensed him^{-asws} and he^{-asws} had stood up for the Salat, and I remembered I had not left the pail. I distanced from the place fearing from his^{-asws} blaming, and I pained for him^{-asws} when he^{-asws} would have to seek the vessel. He^{-asws} called out to me with an angry call. I said, 'We are for Allah^{-azwj}! Which thing is my excuse that I should be saying I had forgotten the likes of this, and I could not find any escape from answering him^{-asws}?'

فَجِئْتُ مَرْعُوباً فَقَالَ يَا وَيْلَكَ أَمَا عَرَفْتَ رَجْمِي أَنِّي لَا أَتَطَهَّرُ إِلَّا بِمَاءٍ بَارِدٍ فَسَخَّنْتَ لِي مَاءً فَزَكَّيْتَهُ فِي السَّطْلِ فَقُلْتُ وَ اللَّهُ يَا سَيِّدِي مَا تَرَكْتُ السَّطْلَ وَ لَا الْمَاءَ

I came scared. He^{-asws} said: 'O woe be to you! Don't you know of my^{-asws} norm! I^{-asws} do not purify except with cold water, and you have heated the water for me^{-asws} and left it in the bucket!' I said, 'By Allah^{-azwj}, O my Master^{-asws}! I did not leave the bucket nor the water'.

¹⁸⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 3

قَالَ الْحَمْدُ لِلَّهِ وَاللَّهُ لَا تَرْكُنَا رُحْصَةً وَ لَا رَدَدْنَا مِنْحَةَ الْحَمْدِ لِلَّهِ الَّذِي جَعَلَنَا مِنْ أَهْلِ طَاعَتِهِ وَ وَفَّقَنَا لِلْعُزْرِ عَلَى عِبَادَتِهِ إِنَّ النَّبِيَّ ص يَقُولُ إِنَّ اللَّهَ يَغْضَبُ عَلَى مَنْ لَا يَقْبَلُ رُحْصَةً.

He^{-asws} said: ‘The Praise is for Allah^{-azwj}! And Allah^{-azwj} neither left us^{-asws} any excuse nor rejected our^{-asws} grant. The Praise is for Allah^{-azwj} Who Made us^{-asws} to be from the people of His^{-azwj} obedience and Harmonised us^{-asws} for the assistance upon worshipping Him^{-azwj}. The Prophet^{-saww} said: ‘Allah^{-azwj} is Wrathful upon the one who does not accept an excuse’.¹⁸⁵

5- ما، الأماالي للشيخ الطوسي الفحام عن المنصوري عن عم أبيه قال: فَصَدْتُ الْإِمَامَ ع يَوْمًا فَقُلْتُ يَا سَيِّدِي إِنَّ هَذَا الرَّجُلَ قَدِ اطَّرَحَنِي وَ قَطَعَ رِزْقِي وَ مَلَّكَنِي وَ مَا أَهْمُ فِي ذَلِكَ إِلَّا عِلْمُهُ بِمَلَا زِمَتِي لَكَ وَ إِذَا سَأَلْتُهُ شَيْئًا مِنْهُ يَلْزِمُهُ الْقَبُولَ مِنْكَ فَيَسْتَبْعِي أَنْ تَتَفَضَّلَ عَلَيَّ بِمَسْأَلَتِهِ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Faham, from Al Mansoury, from an uncle of his father who said,

‘I aimed to see the Imam^{-asws} one day. I said, ‘O my Master^{-asws}! This man has dropped me, and cut off my sustenance, and made me fed up, and I am not accused regarding that except his knowledge of my cutting off (from others) to you^{-asws}, and if you^{-asws} were to ask him something from it, it is appropriate that he graces upon me due to your^{-asws} having asked him’.

فَقَالَ تُكْفَى إِنَّ شَاءَ اللَّهُ فَلَمَّا كَانَ فِي اللَّيْلِ طَرَفَنِي رَسُولُ الْمُتَوَكِّلِ رَسُولٌ يَتْلُو رَسُولًا فَجِئْتُ وَ الْفَتْحُ عَلَى الْبَابِ فَأْتِمُ فَقَالَ يَا رَجُلُ مَا تَأْوِي فِي مَنْزِلِكَ بِاللَّيْلِ كَدَّنِي هَذَا الرَّجُلُ مِمَّا يَطْلُبُكَ فَدَخَلْتُ وَ إِذَا الْمُتَوَكِّلُ جَالِسٌ عَلَى فِرَاشِهِ

He^{-asws} said: ‘You shall be sufficed, if Allah^{-azwj} so Desires’. When it was during the night, a messenger of Al-Mutawakkil (caliph) knocked on my door, a messenger reciting. I came and the doorman was standing at the door. He said, ‘O man! Whom did you shelter in your house at night? This man has toiled me from what he is seeking you’. I entered and there was Al-Mutawakkil seated upon his bed.

فَقَالَ يَا أَبَا مُوسَى نُشْغَلُ عَنْكَ وَ تُنْسِينَا نَفْسَكَ أَيُّ شَيْءٍ لَكَ عِنْدِي فَقُلْتُ الصَّلَاةَ الْفَلَايِيَّةَ وَ الرِّزْقَ الْفَلَايِيَّ وَ ذَكَرْتُ أَشْيَاءَ فَأَمَرَ لِي بِهَا وَ بَضِعَ بِهَا فَقُلْتُ لِلْفَتْحِ وَاقِ عَلَيَّ بِنُ مُحَمَّدٍ إِلَى هَاهُنَا فَقَالَ لَا فَقُلْتُ كَتَبَ رُفْعَةً فَقَالَ لَا

He said, ‘O Abu Musa! We are too busy from you, and we have forgotten you. Which thing is for you with me?’ I said, ‘The financial aid for so and so woman, and the sustenance of so and so’, and I mentioned things. He ordered for me with these and with double of it. I said to the doorman, ‘Did Ali^{-azwj} Bin Muhammad^{-asws} arrive over here?’ He said, ‘No’. I said, ‘Did he^{-asws} write a note?’ He said, ‘No’.

فَوَلَّيْتُ مُنْصَرِفًا فَتَبِعَنِي فَقَالَ لِي لَسْتُ أَشْكُ أَنَّكَ سَأَلْتَهُ دُعَاءَ لَكَ فَالْتَمِسْ لِي مِنْهُ دُعَاءَ فَلَمَّا دَخَلْتُ إِلَيْهِ ع فَقَالَ لِي يَا أَبَا مُوسَى هَذَا وَجْهَ الرِّضَا فَقُلْتُ بِرِجْلِكَ يَا سَيِّدِي وَ لَكِنْ قَالُوا لِي إِنَّكَ مَا مَضَيْتَ إِلَيْهِ وَ لَا سَأَلْتَهُ

I turned around leaving. He said to me, ‘I have no doubt you had asked him^{-asws} to supplicate for you, so seek from him^{-asws} a supplication for me’. When I entered to see him^{-asws}, he^{-asws} said to me: ‘O Abu Musa! This is a face of contentment’. I said, ‘Due to your^{-asws} Blessings, O my Master^{-asws}! But they said to me that you^{-asws} had not gone to him^{-asws}, nor asked him!’

¹⁸⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 4

فَقَالَ إِنَّ اللَّهَ تَعَالَى عَلِيمٌ مِنَّا أَتَى لَا نُلْجَأُ فِي الْمُهَمَّاتِ إِلَّا إِلَيْهِ وَ لَا نَتَوَكَّلُ فِي الْمُلَمَّاتِ إِلَّا عَلَيْهِ وَ عَوَّدَنَا إِذَا سَأَلْنَاهُ الْإِجَابَةَ وَ نَحَافُ أَنْ نَعْدِلَ فَيَعْدِلَ بِنَا

He said, 'Allah^{-azwj} the Exalted Knows from us^{-asws}, we^{-asws} do not seek refuge regarding the important matters (worries) except to Him^{-azwj}, nor do we^{-asws} rely regarding the calamities except upon Him^{-azwj}, and we^{-asws} are accustomed when we^{-asws} ask Him^{-azwj} for the answer, and we^{-asws} fear that we^{-asws} are afraid, if we^{-asws} do justice, He^{-azwj} will do Justice with us^{-asws}'.

فُلْتُ إِنَّ الْفُتْحَ قَالَ لِي كَيْتٌ وَ كَيْتٌ قَالَ إِنَّهُ يُؤَالِيْنَا بِظَاهِرِهِ وَ يُجَانِبُنَا بِبَاطِنِهِ الدُّعَاءُ لِمَنْ يَدْعُو بِهِ إِذَا أَخْلَصْتَ فِي طَاعَةِ اللَّهِ وَ اعْتَرَفْتَ بِرَسُولِ اللَّهِ ص وَ بِحَقِّمَا أَهْلَ الْبَيْتِ وَ سَأَلْتَ اللَّهَ تَبَارَكَ وَ تَعَالَى شَيْئاً لَمْ يَحْرِمَكَ

I said, 'The doorman said to me such and such'. He^{-asws} said: 'He is befriending us^{-asws} in the apparent but he^{-asws} shuns us^{-asws} in the hidden. The supplication is for one who supplicates with it when he is sincere in obedience of Allah^{-azwj}, and acknowledges with Rasool-Allah^{-saww}, and by our^{-asws} right, People^{-asws} of the Household, and if you ask Allah^{-azwj} Blessed and Exalted for something, He^{-azwj} will not Deprive you'.

فُلْتُ يَا سَيِّدِي فَتُعَلِّمُنِي دُعَاءً أَخْتَصُّ بِهِ مِنَ الْأَدْعِيَةِ قَالَ هَذَا الدُّعَاءُ كَثِيراً أَدْعُو اللَّهُ بِهِ وَ قَدْ سَأَلْتُ اللَّهَ أَنْ لَا يُحَيِّبَ مِنْ دَعَا بِهِ فِي مَشْهَدِي بَعْدِي وَ هُوَ

I said, 'O my Master^{-asws}! Teach me a supplication I can specialise with it from the (other) supplications'. He^{-asws} said: 'This is the supplication I^{-asws} frequently supplicate to Allah^{-azwj} with it, and I^{-asws} have asked Allah^{-azwj} that He^{-azwj} should not disappoint the one who supplicates with it in my^{-asws} Mausoleum after me^{-asws}, and it is: -

يَا عُدَّتِي عِنْدَ الْعُدَدِ وَ يَا رَجَائِي وَ الْمُعْتَمِدُ وَ يَا كَهْفِي وَ السُّنْدُ وَ يَا وَاحِدُ يَا أَحَدُ يَا فُلْنَ هُوَ اللَّهُ أَحَدٌ وَ أَسْأَلُكَ اللَّهُمَّ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَداً أَنْ تُصَلِّيَ عَلَيْهِمْ وَ تَفْعَلَ لِي كَيْتٌ وَ كَيْتٌ.

'O my Weapon in the presence of weapons! And O my Hope, and the reliance! And O my Cave and the Support! And O One! And O First! O Say He^{-azwj} is Allah^{-azwj} the One! And I ask You^{-azwj}, O Allah^{-azwj}, by the right of the one whom You^{-azwj} Created from Your^{-azwj} creatures and did not Make anyone to be like him among Your^{-azwj} creatures, that You^{-azwj} Send Salawaat upon them and Do with me such and such"¹⁸⁶.

6- ما، الأماالي للشيخ الطوسي الفصاحم عن أحمد بن محمد بن بطة عن خيرة الكاتب قال حدثني سميلة الكاتب و كان قد عمل أخبار سر من رأى قال: كان المتوكل يركب إلى الجامع و معه عدد ممن يصلح للخطابة و كان فيهم رجل من ولد العباس بن محمد بلقب بخریسة و كان المتوكل يحضره

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Faham, from Ahmad Bin Muhammad Bin Buttah, from Khayr the scribe who said, 'It is narrated to me by Sumeyla the scribe, and he used to work on the news of Surmanray. He said,

'Al-Mutawakkil (caliph) was riding to the central Masjid and with him who were correct for the sermons, and among them was a man from the sons of Al-Abbas Bin Muhammad, titled as Hareysa, and Al-Mutawakkil used to despise (hate) him.

¹⁸⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 5

فَتَقَدَّمَ إِلَيْهِ أَنْ يُخْطَبَ يَوْمًا فَخَطَبَ فَأَحْسَنَ فَتَقَدَّمَ الْمُتَوَكِّلُ يُصَلِّي فَسَابِقَهُ مِنْ قَبْلِ أَنْ يَنْزِلَ مِنَ الْمِنْبَرِ فَجَاءَ فَجَذَبَ مِنْطَقَتَهُ مِنْ وَرَائِهِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ خَطَبَ يُصَلِّي فَقَالَ الْمُتَوَكِّلُ أَرَدْنَا أَنْ نُحْجِلَهُ فَأُحْجِلْنَا وَ كَانَ أَحَدَ الْأَشْرَارِ

He advanced to him one day that he should address. He addressed and was excellent. Al-Mutawakkil proceeded to pray Salat, but he preceded him from before he descended from the pulpit. He came and pulled his belt from behind him and said, 'O commander of the faithful! The one who addressed, should pray Salat (leading)'. Al-Mutawakkil said, 'We wanted to shame him, but he shamed us', and he was one of the wicked ones.

فَقَالَ يَوْمًا لِلْمُتَوَكِّلِ مَا يَعْمَلُ أَحَدٌ بِكَ أَكْثَرَ مِمَّا تَعْمَلُهُ بِنَفْسِكَ فِي عَلِيِّ بْنِ مُحَمَّدٍ فَلَا يَبْقَى فِي الدَّارِ إِلَّا مَنْ يُجَدُّهُ وَ لَا يُعْبُونَهُ بِشَيْئٍ سِوَهُ وَ لَا فَتَحَ بَابٍ وَ لَا شَيْءٍ وَ هَذَا إِذَا عَلِمَهُ النَّاسُ قَالُوا لَوْ لَمْ يَعْلَمْ اسْتِحْقَاقَهُ لِلْأَمْرِ مَا فَعَلَ بِهِ هَذَا

He said one day to Mutawakkil, 'No one has worked with you more than what have worked with yourself regarding Ali^{-asws} Bin Muhammad^{-asws}. So there does not remain in the house except the one serving him^{-asws}, nor tiring him^{-asws} with pulling a curtain, nor opening a door, nor anything, and this, when the people come to know, they would say, 'If he did not know that he^{-asws} was rightful for the command, he would not have done this with him^{-asws}!'

دَعَا إِذَا دَخَلَ يُشْبِلُ السِّتْرَ لِنَفْسِهِ وَ يَمْشِي كَمَا يَمْشِي غَيْرُهُ فَتَمَسَّهُ بَعْضَ الْجُفُوفِ فَتَقَدَّمَ أَنْ لَا يُجَدُّهُ وَ لَا يُشَالُ بَيْنَ يَدَيْهِ سِتْرٌ وَ كَانَ الْمُتَوَكِّلُ مَا رَأَى أَحَدًا مِمَّنْ يَهْتَمُّ بِالْحَبْرِ مِثْلَهُ

Leave him^{-asws}! When he^{-asws} entered, he^{-asws} will pull the curtain for himself^{-asws} and walk just as others are walking, so some of the alienation would touch him^{-asws}. He^{-asws} will proceed and will not be served, nor will a curtain be pulled in front of him'. And Al-Mutawakkil, did not see anyone from the ones he accused with the news, like him.

قَالَ فَكُنْتُ صَاحِبَ الْحَبْرِ إِلَيْهِ أَنْ عَلِيَ بْنِ مُحَمَّدٍ دَخَلَ الدَّارَ فَلَمْ يُجَدُّهُ وَ لَمْ يُشَالُ أَحَدٌ بَيْنَ يَدَيْهِ سِتْرًا فَهَبَّ هَوَاءٌ رَفَعَ السِّتْرَ لَهُ فَدَخَلَ

He (the narrator) said, 'The companion (in charge of) the news wrote to him that when Ali^{-asws} Bin Muhammad^{-asws} enters the house, and he^{-asws} should not be served, and no one should pull the curtain in front of him^{-asws}'. There was a gust of wind which raised the curtain for him^{-asws}, and he^{-asws} entered.

فَقَالَ اغْرِفُوا حَبْرَ خُرُوجِهِ فَذَكَرَ صَاحِبُ الْحَبْرِ هَوَاءَ خَالَفَ ذَلِكَ الْهَوَاءَ شَالَ السِّتْرَ لَهُ حَتَّى خَرَجَ فَقَالَ لَيْسَ تُرِيدُ هَوَاءَ يُشْبِلُ السِّتْرَ شِبْلُوا السِّتْرَ بَيْنَ يَدَيْهِ

He said, 'Know the news of his^{-asws} exit'. The companion of the news mentioned the news of the wind before that wind pulling the curtain for him^{-asws} until he^{-asws} went out. He said, 'We do not want the wind to pull the curtain! You pull the curtain in front of him^{-asws}!'

قَالَ وَ دَخَلَ يَوْمًا عَلَى الْمُتَوَكِّلِ فَقَالَ يَا أَبَا الْحُسَيْنِ مَنْ أَشْعَرُ النَّاسِ وَ كَانَ قَدْ سَأَلَ قَبْلَهُ لِابْنِ الْجُهْمِ فَذَكَرَ شُعْرَاءَ الْجَاهِلِيَّةِ وَ شُعْرَاءَ الْإِسْلَامِ فَلَمَّا سَأَلَ الْإِمَامَ ع قَالَ فَلَانُ بْنُ فُلَانٍ الْعَلَوِيُّ قَالَ ابْنُ الْفَحَّامِ وَ أَحْوَهُ الْحِمَّانِيُّ قَالَ حَيْثُ يَقُولُ

بَطَّ حُدُودٍ وَ افْتِدَادِ أَصَابِعِ
عَلَيْهِمْ بِمَا فَاهُوا نِدَاءَ الصَّوَامِعِ

لَعْدُ فَاحْرَثْنَا مِنْ فُرَيْشٍ عَصَابَةٍ
فَلَمَّا تَنَارَعْنَا الْقَضَاءَ قَضَى لَنَا

He (the narrator) said, 'And one day he^{-asws} entered to see Al-Mutawakil. He said, 'O Abu Al-Hassan^{-asws}! Who is most poetic of the people?' And he had asked Ibn Al-Jahm before it, and he had mentioned poets of the pre-Islamic period and poets of Al-Islam. When the Imam^{-asws} was asked, he^{-asws} said: 'So and so, son of so and so the Alawite'. Ibn Al-Faham said, 'And his brother is Al-Himany'. He said, 'Where he^{-asws} said, 'We had chosen a group from Qureysh, with stretched cheeks and extended fingers (arrogance). When we disputed the judgment, he judged for us against them with what because he understood the call of the monasteries'.

قَالَ وَ مَا يَدَاءِ الصَّوَامِعِ يَا أَبَا الْحَسَنِ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدِي أُمَّ جَدُّكُمْ

He (said), 'And what is the call of the monasteries, O Abu Al-Hassan^{-asws}!' He^{-asws} said: 'Testify that there is no god except Allah^{-azwj}, and Testify that Muhammad^{-saww} is my^{-asws} grandfather^{-saww} or your grandfather?'

فَضَحَكَ الْمُتَوَكِّلُ كَثِيرًا ثُمَّ قَالَ هُوَ جَدُّكَ لَا نَدْعُكَ عَنْهُ.

Al-Mutawakkil laughed a lot, then said: 'He^{-saww} is your^{-asws} grandfather^{-saww}! We cannot push you^{-asws} away from him^{-saww}'.¹⁸⁷

7- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن محمد بن أحمد العلوي عن أحمد بن القاسم عن أبي هاشم الجعفرى قال: أصابني ضيقة شديدة فصرت إلى أبي الحسن علي بن محمد ع فأذن لي فلما جلست قال يا أبا هاشم أي نعم الله عز و جل عليك تريد أن تؤذي شكرها

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Muhammad Bin Ahmad Al Alawy, from Ahmad Bin Al Qasim, from Abu Hashim Al Ja'fari who said,

'Severe (financial) constraints afflicted me, so I came to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}. He^{-asws} permitted for me. When I was seated, he^{-asws} said: 'O Abu Hashim! Which Favour of Allah^{-azwj} Mighty and Majestic is there upon you, that you want to fulfill its thanks?'

قال أبو هاشم فوجئت فلم أدر ما أقول له فابتدأ ع فقال رزقك الإيمان فحرم بدنك على النار و رزقك العافية فأعانتك على الطاعة و رزقك الفئوع فصانك عن التبدل

Abu Hashim said, 'I imagined, but I did not know what I should be saying to him^{-asws}. He^{-asws} initiated. He^{-asws} said: 'He^{-azwj} Graced you the Eman, so He^{-azwj} Prohibited your body upon the Fire, and He^{-azwj} Graced you the good health, so He^{-azwj} Assisted you upon the (acts of) obedience, and He^{-azwj} Graced you the contentment, so He^{-azwj} Fortified you from the extravagance.

يا أبا هاشم إنما ابتدأتك بهذا لأني ظننت أنك تريد أن تشكو لي من فعل بك هذا و قد أمرت لك بمائة دينار فخذها.

O Abu Hashim! But rather, I^{-asws} initiated you with this because I^{-asws} thought that you wanted to complain to me of the One^{-azwj} who has Done this with you, and I^{-asws} have ordered for one hundred Dinars to be for you, so take it!"¹⁸⁸

¹⁸⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 6

¹⁸⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 7

8- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه قال: قال يوماً الإمام علي بن محمد ع يا أبا موسى أخرجت إلى سر من رأى كرهاً
و لو أخرجت عنها أخرجت كرهاً

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Faham, from Al Mansoury, from an uncle of his father who said,

'One day the Imam Ali^{-asws} Bin Muhammad^{-asws} said: 'O Abu Musa! I^{-asws} have been brought out to Surmanray by force, and if I^{-asws} were to be taken out from it, I^{-asws} would be going out unwillingly!'

قال قلت و لم يا سيدي قال لطيب هوائها و غدوبة مائها و قلة دائها

He (the narrator) said, 'I said, 'And why, O my Master^{-asws}? He^{-asws} said: 'Due to the goodness of its weather, and the freshness of its water, and scarcity of its diseases'.

ثم قال تحرب سر من رأى حتى يكون فيها خان و يقال للمارة و علامته تدارك خراجها تدارك العمارة في مشهدي من بعدي.

Then he^{-asws} said: 'Surmanray would be ruined to the extent there would be betrayal in it, and a grocer for the passer-by and a sign you will come across for its ruination, you will come across the construction on my^{-asws} Mausoleum from after me^{-asws}'.¹⁸⁹

9- ير، بصائر الدرجات محمد بن عيسى عن أبي علي بن راشد قال: قدمت علي أحمال فأتاني رسوله قبل أن أنظر في الكتب أن أوجهه بها إليه سرح
إلي بدفت كذا و لم يكن عندي في منزلي دفت أصلاً قال ففتمت أطلب ما لا أعرف بالتصديق له فلم أفع على شيء

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa, from Abu Ali Bin Ali Bin Rashid who said,

'A Load arrived to me, and his^{-asws} messenger came to me before I could look into the books, that I should divert a particular ledger to him^{-asws}. I had and there did not happen to be the original ledger with me in my house. So, I stood up searching for what I could not recognise, for the verification, but I could not click upon anything.

فلما ولي الرسول قلت مكانك فحللت بعض الأحمال فتلقاني دفت لم أكن علمت به إلا أن أعلمت [علمت] أنه لم يطلب إلا حقاً فوجهت به إليه.

When the messenger turned around, I said, 'Stay in your place!' I untied some of the luggage and I came across the ledger. I do not know of it except that I know that he^{-asws} did not seek except a right, and I diverted it to him^{-asws}'.¹⁹⁰

10- ير، بصائر الدرجات محمد بن الحسين عن علي بن مهزيار عن الطيب الهادي ع قال: دخلت عليه فابتدأني فكلمني بالفارسية.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Ali Bin Mahziyar,

'From Al Tayyib Al Hadi^{-asws}, he (the narrator) said, 'I entered to see him^{-asws}. He^{-asws} initiated me. He^{-asws} spoke to me in Persian''.¹⁹¹

¹⁸⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 8

¹⁹⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 9

¹⁹¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 10

11- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: أَرْسَلْتُ إِلَى أَبِي الْحَسَنِ عِ غُلَامِي وَكَانَ سِقْلَابِيًّا فَرَجَعَ الْغُلَامُ إِلَيَّ مُتَعَجِّبًا فُفُلْتُ مَا لَكَ يَا بَنِيَّ قَالَ كَيْفَ لَا أَتَعَجَّبُ مَا زَالَ يُكَلِّمُنِي بِالسِّقْلَابِيَّةِ كَأَنَّهُ وَاحِدٌ مِنَّا فَطَنْتُ أَنَّهُ إِنَّمَا دَارَ بَيْنَهُمْ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ali Bin Mahziyar who said,

'I sent my boy to Abu Al-Hassan^{-asws}, and he was a Saqlabiite. The boy returned to me astonished. I said to him, 'What is the matter with you, O my son?' He said, 'How can I not be astonished? He^{-asws} did not cease speaking to me in Saqlaaby (language), it is as if he^{-asws} is one of us'. I thought that he^{-asws} might have circled between them".¹⁹²

12- قب، المناقب لابن شهر آشوب عَلِيُّ بْنُ مَهْزِيَارَ إِلَى قَوْلِهِ كَأَنَّهُ وَاحِدٌ مِنَّا وَ إِنَّمَا أَرَادَ بِهَذَا الْكَيْفَ عَنِ الْقَوْمِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ali Bin Mahziyar,

'Up to his words, 'As if he^{-asws} was one of us, and rather he^{-asws} intended with this the concealment from the people".¹⁹³

13- ير، بصائر الدرجات الْحَسَنُ بْنُ عَلِيٍّ السَّرْسُونِي عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ قَالَ: كَانَ أَبُو الْحَسَنِ عِ كَتَبَ إِلَيَّ عَلِيِّ بْنِ مَهْزِيَارَ بِأَمْرِهِ أَنْ يَعْمَلَ لَهُ مِقْدَارَ السَّاعَاتِ فَحَمَلْتَاهُ إِلَيْهِ فِي سَنَةِ ثَمَانٍ وَ عَشْرِينَ فَلَمَّا صِرْنَا بِسَبَابَةِ كَتَبَ يُعَلِّمُهُ قُدُومَهُ وَ يَسْتَأْذِنُهُ فِي الْمَصِيرِ إِلَيْهِ وَ عَنِ الْوَقْتِ الَّذِي نَسِيرُ إِلَيْهِ فِيهِ وَ اسْتَأْذَنَ لِإِبْرَاهِيمَ

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali Al Susuni, from Ibrahim Bin Mahziyar who said,

'Abu Al-Hassan^{-asws} wrote to Ali Bin Mahziyar instructing him to do some work for him^{-asws} in a few hours. So, we carried him to him^{-asws} in the year (two hundred and) twenty-eight. When we came to Sayalah he wrote to let him^{-asws} know of his arrival and sought permission regarding the destination to him^{-asws} and about the time in which we would be arriving to him^{-asws} and sought permission for Ibrahim.

فَوَرَدَ الْجَوَابُ بِالْإِذْنِ إِنَّا نَصِيرُ إِلَيْهِ بَعْدَ الظُّهْرِ فَخَرَجْنَا جَمِيعًا إِلَى أَنْ صِرْنَا فِي يَوْمٍ صَائِفٍ شَدِيدِ الْحَرِّ وَ مَعَنَا مَسْرُورٌ غُلَامٌ عَلِيٍّ بْنِ مَهْزِيَارَ فَلَمَّا أَنْ دَنَوْا مِنْ قَصْرِهِ إِذَا بِرَأْسِ قَائِمٍ يَنْتَظِرُنَا وَ كَانَ بِرَأْسِ غُلَامٍ أَبِي الْحَسَنِ عِ فَقَالَ ادْخُلُوا فَدَخَلْنَا حُجْرَةً وَ قَدْ نَأَلْنَا مِنَ الْعَطَشِ أَمْرٌ عَظِيمٌ

The answer came with the permission. We travelled to him after Al-Zohr, and we went out altogether until we arrive during a day of severe heat, and with us was Masrou, a slave of Ali Bin Mahziyar. When we were near to his^{-asws} building, there was Bilal standing awaiting us, and Bilal was a slave of Abu Al-Hassan^{-asws}. He said, 'Enter!' We entered into a room, and severe thirst had grabbed us.

فَمَا قَعَدْنَا جِينًا حَتَّى خَرَجَ إِلَيْنَا بَعْضُ الخَدَمِ وَ مَعَهُ قِلَالٌ مِنْ مَاءٍ أَرْدَ مَا يَكُونُ فَسَرِينَا ثُمَّ دَعَا بَعْلِيَّ بْنَ مَهْزِيَارَ فَلَبِثَ عِنْدَهُ إِلَى بَعْدِ الْعَصْرِ ثُمَّ دَعَانِي فَسَلَّمْتُ عَلَيْهِ وَ اسْتَأْذَنْتُهُ أَنْ يُتَاوَلَنِي يَدُهُ فَأَقْبَلَهَا فَمَدَّ يَدَهُ عِ فَتَقَبَّلْتَهَا وَ دَعَانِي وَ قَعَدْتُ ثُمَّ قُمْتُ فَوَدَعْتُهُ

We had not sat down a moment until one of the servants came out to us, and with him was a jug of water, cold as could be. We drank. Then he^{-asws} called Ali Bin Mahziyar. He stayed with

¹⁹² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 11

¹⁹³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 12

him^{-asws} until after Al-Asr. Then he^{-asws} called me. I greeted unto him^{-asws} and sought his^{-asws} permission to grab his^{-asws} hand and kiss it. He^{-asws} extended his^{-asws} hand, and I kissed it, and he^{-asws} called me and I sat down. Then I arose and bade him^{-asws} farewell.

فَلَمَّا خَرَجْتُ مِنْ بَابِ الْبَيْتِ نَادَانِي فَقَالَ يَا إِبْرَاهِيمُ فَعُلْتُ لَبَّيْكَ يَا سَيِّدِي فَقَالَ لَا تَبْرَحْ فَلَمْ نَزَلْ [أَزَلْ] جَالِسًا وَ مَسْرُورٌ عَلَامُنَا مَعَنَا فَأَمَرَ أَنْ يُنْصَبَ الْمَقْدَارُ ثُمَّ خَرَجَ عَ فَالْقَيْ لَهُ كُرْسِيٌّ فَجَلَسَ عَلَيْهِ وَ أَلْقَى لِعَلِيٍّ بِنِ مَهْرِيَّازِ كُرْسِيًّا عَنِ يَسَارِهِ فَجَلَسَ وَ كُنْتُ أَنَا بِجَنْبِ الْمَقْدَارِ

When I went out from the door of the house, he^{-asws} called out to me saying: ‘O Ibrahim!’ I said, ‘At your^{-asws} service, O my Master^{-asws}!’ He^{-asws} said: ‘Don’t go yet’. We did not cease to be seated, and our slave Masroure was with us. He^{-asws} instructed for the podium to be set up. Then he^{-asws} came out, and a chair was cast for him^{-asws}, and he^{-asws} sat upon it, and a chair was cast for Ali Bin Mahziyar on his^{-asws} left. He sat, and I was by the side of the podium.

فَسَقَطَتْ حَصَاةٌ فَقَالَ مَسْرُورٌ هَشْتٌ فَقَالَ هَشْتٌ ثَمَانِيَةٌ فَعُلْنَا نَعَمْ يَا سَيِّدَنَا فَلَبَّيْنَا عِنْدَهُ إِلَى الْمَسَاءِ ثُمَّ خَرَجْنَا فَقَالَ لِعَلِيٍّ رُدِّ إِلَيَّ مَسْرُورًا بِالْعَدَاةِ فَوَجَّهَهُ إِلَيْهِ فَلَمَّا أَنْ دَخَلَ قَالَ لَهُ بِالْفَارِسِيَّةِ بَارِ خُدَايَا جُونِ فَعُلْتُ لَهُ نِيكَ يَا سَيِّدِي

A stone fell, and Masroure said, ‘Hasht!’ He^{-asws} said: ‘Hasht is eight’. We said, ‘Yes, O our Master^{-asws}!’ We stayed with him^{-asws} up to the evening, then we went out. He^{-asws} said to Ali: ‘Return Masroure to me^{-asws} in the morning’. I sent him to him^{-asws}. When he entered, he^{-asws} said to him in Persian: ‘Bar khudaya chun’. I said to him^{-asws}, ‘Neyk, O my Master^{-asws}!’

فَمِنْ [فَمَرٍّ] نَصَرَ فَقَالَ لِمَسْرُورٍ دَرِ بِهٖ بِنْدِ دَرِ بِنْدِ فَاغْلِقِ الْبَابَ ثُمَّ أَلْمَى رِدَاهُ عَلَيَّ يُخْفِينِي مِنْ نَصْرِ حَتَّى سَأَلَنِي عَمَّا أَرَادَ فَلَقِيَهُ عَلِيٌّ بِنِ مَهْرِيَّازِ فَقَالَ لَهُ كُلُّ هَذَا حَرْفًا [خَوْفًا] مِنْ نَصْرِ فَقَالَ يَا أَبَا الْحَسَنِ يَكَادُ [خَوْفِي مِنْهُ] خَوْفِي مِنْ عَمْرٍو بِنِ قَرَحٍ.

Nasr passed by. He^{-asws} said to Masroure: ‘Dar be band! Dar be band!’ He locked the door. Then he^{-asws} cast his^{-asws} cloak upon me, hiding me from Nasr, until he asked me about what I wanted. Ali Bin Mahziyar met him. He^{-asws} said to him: ‘All this fear from Nasr’. He said, ‘O Abu Al-Hassan! My fear from him is almost my fear from Amro Bin Qarh’.¹⁹⁴

14- كا، الكافي يره، بصائر الدرجات الحسين بن محمد عن المولى عن أحمد بن محمد بن عبد الله عن علي بن محمد عن إسحاق الجلاب قال: اشتريت لأبي الحسن ع غنماً كثيرة فدعاني فأدخلني من إصطبل داره إلى موضع واسع لا أعرفه فجعلت أفرق تلك الغنم فيمن أمرني به فبعنت إلى أبي جعفر و إلى والدته و غيرها ممن أمرني ثم استأذنته في الإنصراف إلى بغداد إلى والدي و كان ذلك يوم التروية

(The book) ‘Al Kafi’, (and) ‘Basaair Al Darajaat’ – Al-Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad, from Is’haq Al Jallab who said,

‘I bought a lot of sheep for Abu Al-Hassan^{-asws}. He^{-asws} called me and told me to enter into stables of his^{-asws} house to a vast place, I did not recognise. I went on to separate those sheep regarding the ones he^{-asws} had instructed me. Then I sought his^{-asws} permission regarding the leaving to go to Baghdad to my parent, and that was the day of Al-Tarawiyya (Arafaat).

¹⁹⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 13

فَكَتَبَ إِلَيَّ تُعَيْمُ عِدًّا عِنْدَنَا ثُمَّ تَنَصَّرْتُ قَالَ فَأَقَمْتُ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ أَقَمْتُ عِنْدَهُ وَ بَتُّ لَيْلَةَ الْأَضْحَى فِي رِوَايٍ لَهُ فَلَمَّا كَانَ فِي السَّحْرِ أَتَانِي فَقَالَ لِي يَا إِسْحَاقُ فَمُفْتَمْتُ فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا عَلَى نَابِي بَيْغَدَادَ فَدَخَلْتُ عَلَى وَالِدِي وَ أَتَانِي أَصْحَابِي فَقُلْتُ لَهُمْ عَرَفْتُ بِالْعَسْكَرِ وَ خَرَجْتُ إِلَى الْعِيدِ بَيْغَدَادَ.

He^{-asws} wrote to me: ‘Stay with us tomorrow, then leave’. So, I stayed. When it was the day of Arafaat, I stayed with him^{-asws} and spent the night of Al-Az’ha in a hallway of his^{-asws}. When it was during the pre-dawn, he^{-asws} came to me and said to me: ‘O Is’haq! Arise’. I arose and opened my eyes, and there I was at my door at Baghdad. I entered to see my parents, and my companions came to me. I said to them, ‘I spent day of Arafaat at Al-Askar and came out to the Eid at Baghdad’¹⁹⁵.

(The book) ‘Basaair Al Darajaat’ – Al-Husayn Bin Muhammad Bin Usman, from Moalla Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Ali Bin Saeed who said,

‘I entered to see Abu Al-Hassan^{-asws}. I said, ‘May I be sacrificed for you^{-asws}! In every matter they are intending to extinguish your^{-asws} Noor, and the derogation with you^{-asws} until they have lodged you^{-asws} in this house, being a house for the tramps’.

فَقَالَ هَاهُنَا أَنْتَ يَا ابْنَ سَعِيدٍ ثُمَّ أَوْمَأَ بِيَدِهِ فَقَالَ انظُرْ فَتَنْظُرْ فَإِذَا بِرُوضَاتٍ آيْنَاتٍ وَ رُوضَاتٍ نَاصِرَاتٍ فِيهِنَّ خَيْرَاتٍ عَطِرَاتٍ وَ وِلْدَانٌ كَأَنَّهمُ اللُّؤلُؤُ الْمَكْنُونُ وَ أَطْيَارٌ وَ ظِبَاءٌ وَ أَهْمَارٌ تَفُورُ فَحَارَ بَصَرِي وَ التَّمَعُ وَ حَسَرْتُ عَيْنِي وَ قَالَ حَيْثُ كُنَّا فَهَذَا لَنَا عَتِيدٌ وَ لَسْنَا فِي حَانَ الصَّعَالِيكِ.

He^{-asws} said: ‘You come over here, O Ibn Saeed!’ Then he^{-asws} gestured by his^{-asws} hand and said: ‘Look!’ I looked, and there were fresh gardens, and blissful gardens, in these were best perfumes, and young servants like hidden pearls, and birds, and gazelles, and rivers flowing. My sight was dazzled and stunned, and my eyes were confused, and he^{-asws} said: ‘Wherever we^{-asws} would be, for us^{-asws} are preparations, and we^{-asws} aren’t in a house for the tramps’¹⁹⁶.

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ ع فِي الْيَوْمِ الَّذِي تُؤْتِي فِيهِ أَبُو جَعْفَرٍ ع فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hukeym, from Abu Al Mufazzal Al Shaybani, from Haroun Bin Al Fazl who said,

‘I saw Abu Al-Hassan^{-asws} during the day in which Abu Ja’far^{-asws} passed away. He^{-asws} said: **‘We are for Allah and we are returning to Him [2:156].** Abu Ja’far^{-asws} has passed away’.

فَقِيلَ لَهُ وَ كَيْفَ عَرَفْتَ ذَلِكَ قَالَ تَدَاخَلَنِي ذِلَّةٌ لِلَّهِ لَمْ أَكُنْ أَعْرِفُهَا.

It was said to him^{-asws}, ‘And how did you^{-asws} know that?’ He^{-asws} said: ‘(Feeling of) humbleness to Allah^{-azwj} entered into me^{-asws}, I^{-asws} did not happen to recognise it (beforehand)’¹⁹⁷.

¹⁹⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 14

¹⁹⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 15

¹⁹⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 16

17- قب، المناقب لابن شهر آشوب ييج، الخرائج و الجرائح جَعْفَرُ الْفَزَارِيُّ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَكَلَّمَنِي بِالْهُنْدِيَّةِ فَلَمْ أُحْسِنُ أَنْ أُرَدَّ عَلَيْهِ وَ كَانَ بَيْنَ يَدَيْهِ رَكْوَةٌ مَلَأَى حَصَاً فَتَنَاوَلَ حَصَاً وَاحِدَةً وَ وَضَعَهَا فِي فِيهِ وَ مَصَّهَا مَلِيئاً ثُمَّ رَمَى بِهَا إِلَيَّ فَوَضَعْتُهَا فِي فَمِي فَوَ اللَّهُ مَا بَرَحْتُ مِنْ عِنْدِهِ حَتَّى تَكَلَّمْتُ بِثَلَاثَةِ وَ سَبْعِينَ لِسَاناً أَوْهَا الْهُنْدِيَّةُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub', (and) 'Al Kharaij Wa Al Jaraih' – Ja'far Al Fazary, from Abu Hashim Al Ja'fari who said,

'I entered to see Abu Al-Hassan^{-asws}. He^{-asws} spoke to me in Hindi, but I was not good at responding to him^{-asws}, and there was a coffee-pot in front of him^{-asws} filled with pebbles. He^{-asws} took one pebble and placed it in his^{-asws} mouth and sucked on it for a while, then threw it to me. I placed it in my mouth. By Allah^{-azwj}! I had not even departed from his^{-asws} presence until I would speak in seventy-three languages, the first of them being Hindi"¹⁹⁸.

18- ييج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي هَاشِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع وَ هُوَ مُجَدَّرٌ فَقُلْتُ لِلْمُتَطَبِّبِ آبِ كَرَفْتِ ثُمَّ التَفَتَ إِلَيَّ وَ تَبَسَّمَ وَ قَالَ تَظُنُّ أَنْ لَا يُحْسِنَ الْفَارِسِيَّةَ غَيْرَكَ فَقَالَ لَهُ الْمُتَطَبِّبُ جَعَلْتُ فِدَاكَ تُحْسِنُهَا فَقَالَ أَمَا فَارِسِيَّةُ هَذَا فَتَعَمَّ قَالَ لَكَ اِحْتِمَالُ الْجُدْرِيِّ مَاءً.

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

'I was in the presence of Abu Al-Hassan^{-asws} and he^{-asws} had smallpox. I said to the physician, 'Aab Ghiraft'. Then he^{-asws} turned to me and smiled, and said: 'Do you think that there is no one good at Persian other than you?' The physician said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Are you^{-asws} good at it?' He^{-asws} said: 'As for Persian of this one, so yes'. He said, 'For you^{-asws} is to endure the smallpox water"¹⁹⁹.

19- ييج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي هَاشِمٍ قَالَ: لِي أَبُو الْحَسَنِ ع وَ عَلَى رَأْسِهِ غُلَامٌ كَلِمَ الْغُلَامِ بِالْفَارِسِيَّةِ وَ أَعْرَبَ لَهُ فِيهَا فَقُلْتُ لِلْغُلَامِ نَامِ تَوْ جِيست فَسَكَتَ الْغُلَامُ فَقَالَ لَهُ أَبُو الْحَسَنِ ع يَسْأَلُكَ مَا اسْمُكَ.

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

'Abu Al-Hassan^{-asws} said to me, and by his^{-asws} head was a slave: 'Speak the slave in Persian and Arabise for him in it'. I said to the slave, 'Naam e Tu Chest?' The slave was silent. Abu Al-Hassan^{-asws} said: 'He is asking you, 'What is your name?'"²⁰⁰

20- ييج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْأَشْثَرِ الْعَلَوِيِّ قَالَ: كُنْتُ مَعَ أَبِي بِنَابِ الْمُتَوَكَّلِ وَ أَنَا صَبِيٌّ فِي جَمْعِ النَّاسِ مَا بَيْنَ طَالِبِيٍّ إِلَى عَبَّاسِيٍّ إِلَى جُنْدِيٍّ إِلَى غَيْرِ ذَلِكَ وَ كَانَ إِذَا جَاءَ أَبُو الْحَسَنِ ع تَرَجَّلَ النَّاسُ كُلُّهُمْ حَتَّى يَدْخُلَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Al-Hassan Bin Al Ashtar Al Alawy who said,

'I was with my father at the door of Al-Mutawakkil, and I was a child among the crowd of people, what is between the Talibeen, to the Abbasids, to the soldiers, to other than that.

¹⁹⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 17

¹⁹⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 18

²⁰⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 19

And it so happened that when Abu Al-Hassan^{-asws} came, the people were on their feet, all of them, until he^{-asws} entered.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ لِمَ نَتَرَجَّلُ لِهَذَا الْغُلَامِ وَ مَا هُوَ بِأَشْرَفِنَا وَ لَا بِأَكْبَرِنَا وَ لَا بِأَسْتَبْنَا وَ لَا بِأَعْلَمِنَا فَقَالُوا وَ اللَّهُ لَا تَرَجَّلْنَا لَهُ فَقَالَ لَهُمْ أَبُو هَاشِمٍ وَ اللَّهُ لَتَرَجَّلْنَا لَهُ صَعَاراً وَ دَلَّةً إِذَا رَأَيْتُمُوهُ فَمَا هُوَ إِلَّا أَنْ أَقْبَلَ وَ بَصُرُوا بِهِ فَتَرَجَّلَ لَهُ النَّاسُ كُلُّهُمْ

One of them said to the other, ‘Why did we stand for this boy and he^{-asws} is not our noble, nor our elder, nor our oldest, nor our learned?’ They said, ‘By Allah^{-azwj}! We did not stand for him^{-asws}!’ Abu Hashim said, ‘By Allah^{-azwj}! Standing for him^{-asws} when you saw him^{-asws} is belittling and a disgrace. It was not except that he^{-asws} came, and they sighted him^{-asws}, so the people stood on their feet, all of them’.

فَقَالَ لَهُمْ أَبُو هَاشِمٍ أَلَيْسَ زَعَمْتُمْ أَنَّكُمْ لَا تَتَرَجَّلُونَ لَهُ فَقَالُوا وَ اللَّهُ مَا مَلَكْنَا أَنْفُسَنَا حَتَّى تَرَجَّلْنَا.

Abu Hashim said to them, ‘Are you claiming that you all did not stand for him^{-asws}?’ They said, ‘By Allah^{-azwj}! We could not control ourselves until we stood up on our feet’.²⁰¹

هو داود بن القاسم بن إسحاق بن عبد الله بن جعفر بن أبي طالب أبو هاشم الجعفرى- كان عظيم المنزلة عند الأئمة عليهم السلام شريف القدر ثقة، من أصحاب الرضا و الجواد و الهادى و العسكري و صاحب الامر عليهم السلام

Note: He is Dawood Bin Al Qasim Bin Is'haq Bin Abdullah Bin Ja'far Bin Abu Talib Abu Hashim Al Ja'fari. He was of mighty status in the presence of the Imams^{-asws}, noble worth, trustworthy. He was from the companions of Al-Reza^{-asws}, and Al-Jawad^{-asws}, and Al-Hadi^{-asws}, and Al-Askari^{-asws}, and Master^{-asws} of the Command, may the greetings be upon them.

و له اخبار و مسائل، و له شعر جيد فيهم سكن بغداد و كان مقدما عند السلطان، و له كتاب روى عنه أحمد بن أبي عبد الله.

And for him there are Ahadeeth, and questions, and for him are good poems. He settled among them^{-asws} at Baghdad, and he was at the forefront in the presence of the sultan, and for him is a book reported from him by Ahmad Bin Abu Abdullah.

21- يج، الخرائج و الجرائح روى أَنَّ أَبَا هَاشِمٍ الْجَعْفَرِيَّ كَانَ مُنْقَطِعاً إِلَى أَبِي الْحَسَنِ بَغْدَادَ أَبِيهِ أَبِي جَعْفَرٍ وَ جَدِّهِ الرِّضَا ع فَشَكَكَ إِلَى أَبِي الْحَسَنِ ع مَا يَلْقَى مِنَ الشَّقِيقِ إِلَيْهِ إِذَا أَحْدَرَ مِنْ عِنْدِهِ إِلَى بَغْدَادَ

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

‘Abu Hashim Al-Ja’fari used to cut off (from others) to Abu Al-Hassan^{-asws} after his^{-asws} father^{-asws} Abu Ja’far^{-asws}, and his^{-asws} grandfather^{-asws} Al-Reza^{-asws}. He complained to Abu Al-Hassan^{-asws} of what he faced from the yearning to him^{-asws} when he had to go from his^{-asws} presence to Baghdad.

تَمَّ قَالَ يَا سَيِّدِي ادْعُ اللَّهَ لِي فَرُبَّمَا لَمْ أَسْتَطِعْ رُكُوبَ الْمَاءِ فَبَسُرْتُ إِلَيْكَ عَلَى الظُّهْرِ وَ مَا لِي مَرْكُوبٌ سِوَى بَرْدُونِي هَذَا عَلَى صَعْفِهِ فَادْعُ اللَّهَ أَنْ يُقَوِّتِي عَلَى زِيَارَتِكَ

²⁰¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 20

Then he said, 'O my Master^{-asws}! Supplicate to Allah^{-azwj} for me. Sometimes I am not able to sail the water (sea), so I come to you^{-asws} upon the surface (land), and there is no ride for me besides this worn-out horse of mine upon its weakness. Supplicate to Allah^{-azwj} to Strengthen me upon visiting you^{-asws}'.

فَقَالَ قَوْلَكَ اللَّهُ يَا أَبَا هَاشِمٍ وَ قَوَى بِرَدْوَتِكَ

He^{-asws} said: 'May Allah^{-azwj} Strengthen you, O Abu Hashim, and Strengthen your horse!'

قَالَ الرَّوِي وَ كَانَ أَبُو هَاشِمٍ يُصَلِّي الْفَجْرَ بِبَغْدَادَ وَ يَسِيرُ عَلَى ذَلِكَ الْبَرْدُونَ فَيُذْرِكُ الرَّوَالِ مِنْ يَوْمِهِ ذَلِكَ فِي عَشْكَرِ سُرٍّ مَنْ رَأَى وَ يُعَوِّدُ مِنْ يَوْمِهِ إِلَى بَغْدَادَ إِذَا شَاءَ عَلَى ذَلِكَ الْبَرْدُونَ فَكَانَ هَذَا مِنْ أَعْجَبِ الدَّلَائِلِ الَّتِي شُوهِدَتْ.

The reporter said, 'And Abu Hashim used to pray Al-Fajr Salat at Baghdad and travel upon that horse and come across the midday of that day of his in Askar Surmanray, and he would return from his day to Baghdad when he so desired, upon that horse. So this was from the strange evidence which were witnessed''²⁰²

22- بج، الخرائج و الجرائح رُوِيَ عَنِ يَحْيَى بْنِ زَكَرِيَّا الْخُرَاعِيِّ عَنِ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: خَرَجْتُ مَعَ أَبِي الْحَسَنِ ع إِلَى ظَاهِرِ سُرٍّ مَنْ رَأَى يَتَلَقَّى بَعْضَ الْقَادِمِينَ فَأَبْطَلُوا فَطَرَحَ لِأَبِي الْحَسَنِ ع عَاشِيَةَ السَّرِجِ فَجَلَسَ عَلَيْهَا وَ نَزَلْتُ عَنْ دَابَّتِي وَ جَلَسْتُ بَيْنَ يَدَيْهِ وَ هُوَ يُحَدِّثُنِي

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Yahya Bin Zakariya Al Khuzaie, from Abu Hashim Al Ja'fari who said,

'I went out with Abu Al-Hassan^{-asws} to the back of Surmanray to receive some of the arrivals. They were delayed. I dropped the saddle blanket for Abu Al-Hassan^{-asws}, and he^{-asws} sat upon it, and I descended from my animal and sat in front of him^{-asws}, and he^{-asws} narrated to me.

فَشَكَوْتُ إِلَيْهِ قِصْرَ يَدِي وَ ضَيْقَ حَالِي فَأَهْوَى بِيَدِهِ إِلَى رَمْلٍ كَانَ عَلَيْهِ جَالِسًا فَنَازَلَنِي مِنْهُ كَفًّا وَ قَالَ اتَّسِعْ بِهَذَا يَا أَبَا هَاشِمٍ وَ اكْتُمْ مَا رَأَيْتَ فَحَبَأْتُهُ مَعِي وَ رَجَعْنَا فَأَبْصَرْتُهُ فَإِذَا هُوَ يَتَّقِدُ كَالنَّيِّرَانِ ذَهَبًا أَحْمَرَ

I complained to him^{-asws} of my short hand and my constricted (financial) state. He^{-asws} gestured by his^{-asws} hand to sand which he^{-asws} was sitting upon and gave me a handful from it and said, 'Be capacious with this, O Abu Hashim, and conceal what you see'. I hid it with me, and we returned. I saw it, and there, it was igniting like the first, red gold.

فَدَعَوْتُ صَاحِبًا إِلَى مَنْزِلِي وَ قُلْتُ لَهُ اسْتَبِكْ لِي هَذِهِ السَّبِيكَةَ فَسَبَكَهَا وَ قَالَ لِي مَا رَأَيْتَ ذَهَبًا أَجْوَدَ مِنْ هَذَا وَ هُوَ كَهَيْئَةِ الرَّمْلِ فَمِنْ أَيْنَ لَكَ هَذَا فَمَا رَأَيْتَ أَعْجَبَ مِنْهُ قُلْتُ كَانَ عِنْدِي قَدِيمًا.

I called a goldsmith to my house and said to him, 'Cast for me this as the ingot'. He cast it and said to me, 'I have not seen any gold better than this, and it is as if it is the sand. From where is this for you. I have not seen any wonderous than it!' I said, 'It has been with me for long''²⁰³

²⁰² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 21

²⁰³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 22 a

- عم، إعلام الوری قَالَ ابْنُ عِيَّاشٍ وَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ الْمُفْعَدُ عَنْ يَحْيَى بْنِ زَكَرِيَّا مِثْلَهُ وَ زَادَ فِي آخِرِهِ تَدَخَّرَهُ لَنَا عَجَائِزُنَا عَلَى طُولِ الْأَيَّامِ.

(The book) 'I'lam Al Wara' – Ibn Ayyash said, 'And it is narrated to me by Ali Bin Muhammad Al Muq'ad, from Yahya Bin Zakariya,

'Similar to it, and there is an increase in its end, 'Treasure it for us^{-asws}, (for) our^{-asws} old age upon the long days"²⁰⁴.

23- يج، الخرائج و المرائج رُوِيَ عَنْ أَبِي يَعْقُوبَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ مَعَ أَحْمَدَ بْنِ الْخَصِيبِ يَتَسَايَرَانِ وَ قَدْ فَصَّرَ عَنْهَا أَبُو الْحَسَنِ ع فَقَالَ لَهُ ابْنُ الْخَصِيبِ سِرٌّ فَقَالَ أَبُو الْحَسَنِ أَنْتَ الْمُقَدَّمُ

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

'I saw Abu Al-Hassan^{-asws} with Ahmad Bin Al-Khaseyb, travelling, and Abu Al-Hassan^{-asws} was being lagging behind from it. Ibn Al-Khaseyb said to him^{-asws}, 'Travel!' Abu Al-Hassan^{-asws} said: 'You go ahead'.

فَمَا لَبِثْنَا إِلَّا أَرْبَعَةَ أَيَّامٍ حَتَّى وُضِعَ الْوَهْقُ عَلَى سَاقِ ابْنِ الْخَصِيبِ وَ قُتِلَ- وَ قَدْ أَلَحَّ قَبْلَ هَذَا ابْنُ الْخَصِيبِ عَلَى أَبِي الْحَسَنِ فِي الدَّارِ الَّتِي نَزَّهَا وَ طَالَبَهُ بِالْإِثْقَالِ مِنْهَا وَ تَسْلِيمِهَا إِلَيْهِ فَقَالَ أَبُو الْحَسَنِ لِأَقْعَدَنَّ لَكَ مِنَ اللَّهِ مَقْعَدًا لَا تَبْقَى لَكَ مَعَهُ بَاقِيَةٌ فَأَخَذَهُ اللَّهُ فِي تِلْكَ الْأَيَّامِ وَ قُتِلَ.

We did not wait except four days until the lasso was placed upon a leg of Ibn Al-Khaseyb and he was killed. And before that, Ibn Al-Khaseyb had insisted upon Abu Al-Hassan^{-asws} regarding the house which he^{-asws} had descended in and sought him^{-asws} to transfer from it and submit it to him. Abu Al-Hassan^{-asws} said: 'I^{-asws} shall make such a seat to be for you from Allah^{-azwj} to sit, there will not remain for you any remainder with it'. Allah^{-azwj} Seized him during those days and he was killed"²⁰⁵.

أحمد بن الخصب كان من قواد المتوكل، و لما قتل المتوكل و قعد المنتصر مكانه استوزره و نفى عبد الله بن يحيى بن خاقان، و كانت مدة خلافة المنتصر ستة أشهر و يومين، و قيل ستة أشهر سواء

Note: Ahmad Bin Al-Khaseyb was from the procurers of Al-Mutawakkil, and when Al-Mutawakkil was killed and Al-Muntasir sat in his place, made him a minister and expelled Abdullah Bin Yahya Bin Khaqan, and the period of the caliphate of A- Muntasir was of six months and two days. And it is said six months complete.

فلما توفي دبر أحمد بن الخصب حتى اتفق الاتراك و الموالي على أن لا يتولى الخلافة أحد من ولد المتوكل لنلا يطلب منهم دم أبيه، فاجتمعوا على أحمد ابن محمد بن المعتصم و هو المستعين فبايعوه في أواخر ربيع الأول من سنة ثمان و أربعين و مائتين.

When he died, Ahmad Bin Al-Khaseyb managed until the Turks and the loyalists concurred upon that no one from the sons of Al-Mutawakkil should be in charge of the caliphate lest he demands the blood of his father from them. So, they united upon Ahmad Ibn Muhammad Bin Al-Mutasin, and he is Al-Mustain, and they pledge allegiance to him at the end of Rabbi Al-Awwal of the year two hundred and forty-eight.

²⁰⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 22 b

²⁰⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 23

و قال صاحب الكامل: في هذه السنة غضب الموالي على أحمد بن الخصب في جمادى الآخرة و استصفي ماله و مال ولده و نفى الى قريظش.

And the author of 'Al-Kamil' – 'In this year, the loyalists were angered upon Ahmad Bin Al-Khaseyb during Jamadi Al-Akher and confiscated his wealth, and wealth of his children, and expelled him to Qareytash.

فالظاهر على ما ذكرنا أن هذا كان في زمان المستعين قاله المؤلف قدس سره في مرآة العقول: ج 1 ص 418 و الرواية في الكافي ج 1 ص 501.

The apparent is upon what we mentioned that this happened during the era of Al-Mustain. The compiler said it in 'Mirat Al-Uqool' V 1 P 418, and the report in Al-Kafir V 1 P 560.

24- قب، المناقب لابن شهر آشوب أبو يعقوب قال: رَأَيْتُ مُحَمَّدَ بْنَ الْفَرَجِ يَنْظُرُ إِلَيْهِ أَبُو الْحَسَنِ عَ نَظْرًا شَافِيًا فَاعْتَلَّ مِنْ الْعَدْرِ فَدَخَلْتُ عَلَيْهِ فَقَالَ إِنَّ أَبَا الْحَسَنِ عَ قَدْ أَنْقَذَ إِلَيْهِ بَنُو فَرَازِيهِ مُدْرَجًا تَحْتَ ثِيَابِهِ قَالَ فَكُفِّنَ فِيهِ وَ اللَّهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub Abu Yaqoub who said,

'I saw Muhammad Bin Al-Faraj, Abu Al-Hassan^{-asws} was looking at it with a curative look. He fell ill the next morning. I entered to see him. He said that Abu Al-Hassan^{-asws} had sent a cloth to him, and he showed it being wrapped under his clothes. He said, 'By Allah^{-azwj!} I shall be enshrouded in it!'²⁰⁶

25- يج، الخرائج و الجرائح روي عن محمد بن الفرّج أنّه قال: إِنَّ أَبَا الْحَسَنِ كَتَبَ إِلَيَّ أَجْمَعِ أَمْرَكَ وَ خُذْ حِذْرَكَ

(The book) 'Al Kharaij Wal Al Jaraih' – It is reported from Muhammad Bin Al Faraj who said,

'Abu Al-Hassan^{-asws} wrote to me: 'Gather your affairs and take your precautions'.

قَالَ فَأَنَا فِي جَمْعِ أَمْرِي لَسْتُ أَذْرِي مَا الَّذِي أَرَادَ فِيمَا كَتَبَ بِهِ إِلَيَّ حَتَّى وَرَدَ عَلَيَّ رَسُولٌ حَمَلَنِي مِنْ مِصْرَ مُقْتَدِمًا مُصَفَّدًا بِالْحَدِيدِ وَ صَرَبَ عَلَيَّ كُلَّ مَا أَمْلِكُ فَمَكَثْتُ فِي السِّجْنِ ثَمَانِي سِنِينَ ثُمَّ وَرَدَ عَلَيَّ كِتَابٌ مِنْ أَبِي الْحَسَنِ عَ وَ أَنَا فِي الْحَبْسِ لَا تَنْزِلُ فِي نَاحِيَةِ الْجَانِبِ الْعَرَبِيِّ

He (the narrator) said, 'I, in the entirety of my affairs, didn't know what he^{-asws} intended regarding what he^{-asws} had written with to me, until a messenger arrived to me to carry me from the city handcuffed, shackled in iron, and he struck upon all what I owned. I remained in the prison for eight years. Then a letter arrived to me from Abu Al-Hassan^{-asws} while I was in prison: 'Do not descend in an area of the western side'.

فَقَرَأْتُ الْكِتَابَ فَعُلْتُ فِي نَفْسِي بِكُتُبِ إِلَيَّ أَبُو الْحَسَنِ عَ بِهَذَا وَ أَنَا فِي الْحَبْسِ إِنَّ هَذَا لَعَجِيبٌ فَمَا مَكَثْتُ إِلَّا أَيَّامًا يَسِيرَةً حَتَّى أُفْرَجَ عَنِّي وَ خُلْتُ فَيُودِي وَ خُلِّيَ سَبِيلِي وَ لَمَّا رَجَعْتُ إِلَى الْعِرَاقِ لَمْ يَقِفْ بِبَغْدَادَ لِمَا أَمَرَهُ أَبُو الْحَسَنِ عَ وَ حَرَجَ إِلَى سُرٍّ مَنْ رَأَى

I read the letter. I said within myself, 'Abu Al-Hassan^{-asws} is writing to me with this, and I am in prison! This is strange!' I did not wait except a few days until I was relieved and released. I was summoned and my way was freed. And when I returned to Al-Iraq, I did not pause at Baghdad due to what Abu Al-Hassan^{-asws} had instructed and went out to Surmanray.

²⁰⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 24

قَالَ فَكَتَبْتُ إِلَيْهِ بَعْدَ خُرُوجِي أَسْأَلُهُ أَنْ يَسْأَلَ اللَّهَ لِيُرِدَّ عَلَيَّ ضِيَاعِي فَكَتَبَ إِلَيَّ سَوْفَ يُرَدُّ عَلَيْكَ وَ مَا يَضُرُّكَ أَنْ لَا تُرَدَّ عَلَيْكَ

He (the narrator) said, 'I wrote to him^{-asws} after my exit asking him^{-asws} to ask Allah^{-azwj} to return my estates to me. He^{-asws} wrote to me: 'Soon it would be returned to you, and it will not harm you if it is not returned to you'.

قَالَ عَلِيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَلَمَّا شَخَّصَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعَسْكَرِ كَتَبَ لَهُ بِرَدِّ ضِيَاعِهِ فَلَمْ يَصِلِ الْكِتَابُ إِلَيْهِ حَتَّى مَاتَ.

Ali Bin Muhammad Al-Nowfaly said, 'When Muhammad Bin Al-Faraj was summoned to Al-Askar, it was written for him with the return of his estates. But the letter did not arrive to him until he died"²⁰⁷.

عم، إعلام الوری شاء، الإرشاد ابنُ قولويه عن الكلبيني عن الحسين بن محمد بن المعلى عن أحمد بن محمد بن عبد الله عن علي بن محمد بن النوفلي عن محمد بن الفرَجِ مثله ثم قال قال علي بن محمد النوفلي كتب أحمد بن الحُصَيْبِ إلى محمد بن الفرَجِ بالخروج إلى العسْكَرِ فكتب إلى أبي الحسن ع يشاوره فكتب إليه أبو الحسن ع اخرج فإن فيه فرجك إن شاء الله فخرج فلم يلبث إلا يسيراً حتى مات.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayya, from Al Kulayni, from Al-Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Bin Al Nowfaly, from Muhammad Bin Al Faraj –

'Similar to it. Then he said, 'Ali Bin Muhammad Al-Nowfaly said, 'Ahmad Bin Al-Khaseyb wrote to Muhammad Bin Al-Faraj with the going out to Al-Askar. He wrote to Abu Al-Hassan^{-asws} to consult him^{-asws}. Abu Al-Hassan^{-asws} wrote to him: 'Go out for there would be your relief in it if Allah^{-azwj} so Desires'. He went out, and he did not wait except a little until he died"²⁰⁸.

26- بیج، الخرائج و الجرائح حدت جماعة من أهل أصفهان منهم أبو العباس أحمد بن النضر و أبو جعفر محمد بن علوية قالوا كان بأصفهان رجل يقال له عبد الرحمن وكان شيعياً قيل له ما السبب الذي أوجب عليك القول بإمامة عليّ النقيّ دون غيره من أهل الزمان

(The book) 'Al Karaj Wa Al Jaraih' – It is narrated by a group from the people of Isfahan, from them being Abu Al Abbas Ahmad Bin Al Nazar and Abu Ja'far Muhammad Bin Alawiya, they said,

'There was a man at Isfahan call Abdul Rahman, and he was a Shia. It was said to him, 'What is the reach which obligated upon you to be saying (believing) with the Imamate of Ali Naqi^{-asws} besides others from the people of the time?'

قَالَ شَاهَدْتُ مَا أُوجِبَ عَلَيَّ وَ ذَلِكَ أَبِي كُنْتُ رَجُلًا فَقِيرًا وَ كَانَ لِي لِسَانٌ وَ جُرْأَةٌ فَأَخْرَجَنِي أَهْلُ أَصْفَهَانَ سَنَةً مِنَ السِّنِينَ مَعَ قَوْمٍ آخِرِينَ إِلَى بَابِ الْمُتَوَكِّلِ مُتَظَلِّمِينَ

He said, 'I witnessed what obligated upon me, and that it, I was a poor man and there was a tongue (language) for me and the boldness. One year from the years, the people of Isfahan took me out with other people to the door of Al-Mutawakkil, aggrieved.

²⁰⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 25 a

²⁰⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 25 b

فَكُنَّا بِبَابِ الْمُتَوَكِّلِ يَوْمًا إِذَا خَرَجَ الْأَمْرُ بِإِحْضَارِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرِّضَا ع فَقُلْتُ لِبَعْضِ مَنْ حَضَرَ مِنْ هَذَا الرَّجُلِ الَّذِي قَدْ أَمَرَ بِإِحْضَارِهِ فَقِيلَ هَذَا رَجُلٌ عَلَوِيٌّ تَقُولُ الرَّافِضَةُ بِإِمَامَتِهِ

We were at the door of Al-Mutawakkil one day when the order came with presenting Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}. I said to the someone who was present, 'Who is this man there is an order with presenting him^{-asws}?' It was said, 'This is an Alawite man saying the rejection (Al-Rafiziya) by his^{-asws} imamate'.

ثُمَّ قَالَ وَ يُعَدُّ أَنْ الْمُتَوَكِّلَ يُحْضِرُهُ لِقَتْلِ فَقُلْتُ - لَا أَبْرُحُ مِنْ هَاهُنَا حَتَّى أَنْظُرَ إِلَى هَذَا الرَّجُلِ أَيُّ رَجُلٍ هُوَ

Then he said, 'And is Al-Mutawakkil able upon presenting him^{-asws} for the killing?' I said, 'I will not depart from over here until I look at this man, which man is he?'

قَالَ فَأَقْبَلَ رَاكِبًا عَلَى فَرَسٍ وَ قَدْ قَامَ النَّاسُ بِيَمْنَةِ الطَّرِيقِ وَ يَسْرَتَهَا صَفَيْنِ يَنْظُرُونَ إِلَيْهِ فَلَمَّا رَأَيْتُهُ وَقَعَ حُبُّهُ فِي قَلْبِي فَجَعَلْتُ أَدْعُو فِي نَفْسِي بِأَنْ يَدْفَعِ اللَّهُ عَنْهُ شَرَّ الْمُتَوَكِّلِ

He (the narrator) said, 'He came riding upon a horse, and the people were standing on the right of the road and its left, in two rows, looking at him^{-asws}. When I saw him^{-asws}, love for him^{-asws} occurred in my heart, so I went supplicating within myself that Allah^{-azwj} should Repel the evil of Al-Mutawakkil away from him^{-asws}.

فَأَقْبَلَ يَسِيرٌ بَيْنَ النَّاسِ وَ هُوَ يَنْظُرُ إِلَى عُزْبٍ دَائِبَةٍ لَا يَنْظُرُ يَمَنَةً وَ لَا يَسْرَةً وَ أَنَا دَائِمٌ الدُّعَاءِ فَلَمَّا صَارَ إِلَيَّ أَقْبَلَ بِوَجْهِهِ إِلَيَّ وَ قَالَ اسْتَجَابَ اللَّهُ دُعَاءَكَ وَ طَوَّلَ عُمرَكَ وَ كَثَّرَ مَالَكَ وَ وُلْدَكَ

He^{-asws} came a little between the people and he^{-asws} was looking to the mane of his^{-asws} animal, neither looking right nor left, and I was supplicating constantly. When he^{-asws} came towards me, he^{-asws} turned with his^{-asws} face to me and said: 'May Allah^{-azwj} Answer your supplication and prolong your age and amplify your wealth and your children'.

قَالَ فَارْتَعَدْتُ وَ وَقَعْتُ بَيْنَ أَصْحَابِي فَسَأَلُونِي وَ هُمْ يَقُولُونَ مَا سَأَلْتُكَ فَقُلْتُ خَيْرٌ وَ لَمْ أَحْزِبْ بِذَلِكَ

He (the narrator) said, 'I trembled and fell between my companions. They asked me, and they were saying, 'What is your concern?' I said, 'Good'. And I did not inform (them) with that.

فَانْصَرَفْنَا بَعْدَ ذَلِكَ إِلَى أَصْفَهَانَ فَفَتَحَ اللَّهُ عَلَيَّ وَجُوهًا مِنَ الْمَالِ حَتَّى أَنَا الْيَوْمَ أُغْلِقُ بَابِي عَلَى مَا قِيمَتُهُ أَلْفٌ دِرْهَمٍ سِوَى مَالِي خَارِجِ دَارِي وَ رُزْقَتْ عَشْرَةٌ مِنَ الْأَوْلَادِ وَ قَدْ بَلَغْتُ الْآنَ مِنْ عُمرِي نَبِيئًا وَ سَبْعِينَ سَنَةً وَ أَنَا أَقُولُ بِإِمَامَةِ الرَّجُلِ عَلَى الَّذِي عَلِمَ مَا فِي قَلْبِي وَ اسْتَجَابَ اللَّهُ دُعَاءَهُ فِيَّ وَ لِي.

We left after that to go to Isfahan. Allah^{-azwj} Opened aspect of the wealth upon me to the extent that today I have locked my door upon what its values is a million Dirhams, besides my wealth which is outside my house, and I have been Graced with ten children, and today my age has reached more than seventy years, and I am saying with the Imamate of the man upon that which he^{-asws} knew what was in my heart, and Allah^{-azwj} had Answered his^{-asws} supplication regarding me and for me".²⁰⁹

²⁰⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 26

27- يج، الخرائج و الجرائح زوي عن يحيى بن هرمة قال: دعاني المتوكل قال اختر ثلاثمائة رجل ممن تريد و اخرجوا إلى الكوفة فخلفوا أنفالكم فيها و اخرجوا إلى طريق البادية إلى المدينة فأحضروا علي بن محمد بن الرضا إلى عندي مكرماً معظماً مبعجلاً

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Yahya Bin Harsama who said,

'Al-Mutawakkil summoned me. He said, 'Choose three hundred men from the ones you want and go out to Al-Kufa and leave behind your loads therein, and go out to the road of the valleys to Al-Medina and present Ali^{-asws} bin Muhammad^{-asws} Bin Al-Reza^{-asws} to be in my presence, honourably, revering, with glory'.

قال ففعلت و خرجنا و كان في أصحابي فائد من الشراة و كان لي كاتب يتشيع و أنا على مذهب الحشوية و كان ذلك الشاري يناظر ذلك الكاتب و كنت أستريح إلى مناظرتهما لقطع الطريق

He (the narrator) said, 'I did so, and we went out, and there was a guide from the Kharijites among my companions, and there was a Shia scribe for me, and I was upon the doctrine of Al-Hashawiya, and that Kharijites used to debate with that scribe, and I used to be at rest to their debates in order to cut the road.

فلما صرنا إلى وسط الطريق قال الشاري للكاتب أ ليس من قول صاحبكم علي بن أبي طالب أنه ليس من الأرض بقعة إلا و هي قبر أو سيكون قبراً فانظر إلى هذه التربة أين من يموت فيها حتى يملأها الله قبوراً كما يزعمون

When we came to the middle of the road, the policeman said to the scribe, 'Isn't it from the word of your Master Ali^{-asws} Bin Abu Talib^{-asws} that there isn't any spot from the earth, except and it is a grave or will be a grave? Look at this soil (desert)! Where are the ones who would be dying in it until Allah^{-azwj} Fills it with graves, like what is being alleged?'

قال: فقلت للكاتب هذا من قولكم قال نعم قلت صدق أين يموت في هذه التربة العظيمة حتى يمتلئ قبوراً و تضاحكنا ساعة إذا الخذل الكاتب في أيدينا

He (the narrator) said, 'I said to the scribe, 'This is from your words'. He said, 'Yes'. I said, 'He speaks the truth. Where will they be dying in this large desert until it would be filled with graves?' And we laughed for a while. Then the scribe was disheartened in our hands.

قال و سرنا حتى دخلنا المدينة فصدت باب أبي الحسن علي بن محمد بن الرضا فدخلت عليه فقرأ كتاب المتوكل فقال انزلوا و ليس من جهتي خلاف

He (the narrator) said, 'And we travelled until we entered Al-Medina. I aimed to the door of Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}. I entered to see him^{-asws}. He^{-asws} read the letter of Al-Mutawakkil. He^{-asws} said: 'Descend, and I^{-asws} won't be opposing from my^{asws} going'.

قال فلما صرنا إلى من العد و كنا في ثور أشد ما يكون من الحر فإذا بين يديه حياط و هو يقطع من ثياب غلاط حفاتين له- و لعلمانه ثم قال للحياط اجمع عليها جماعة من الحياطين و اعمد على الفراغ منها يومك هذا و بكر بها إلى في هذا الوقت

He (the narrator) said, 'When I came to his^{-asws} (presence) the next morning, and we were in July, as severe as could be from the heat, and there was a tailor in front of him^{-asws} cutting our two thick coats for him^{-asws} and for his^{-asws} slave. Then he^{-asws} said to the tailor, 'Gather upon it a group of tailors and deliberate upon being free from it in this day of yours, and come early morning with it to me^{-asws} at this time'.

ثُمَّ نَظَرَ إِلَيَّ وَ قَالَ يَا يَحْيَى أَقْضُوا وَطَرَكُمْ مِنَ الْمَدِينَةِ فِي هَذَا الْيَوْمِ وَ اعْمِدْ عَلَى الرَّحِيلِ عَدَاً فِي هَذَا الْوَقْتِ

Then he^{-asws} looked at me and said: 'O Yahya! Spend your time in Al-Medina during this day and deliberate upon the departure tomorrow morning at this time'.

قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ وَ أَنَا أَتَعَجَّبُ مِنَ الْحَقَّائِينَ وَ أَقُولُ فِي نَفْسِي نَحْنُ فِي تَمُوزَ وَ حَرِّ الْحِجَازِ وَ إِنَّمَا بَيْنَنَا وَ بَيْنَ الْعِرَاقِ مَسِيرَةٌ عَشْرَةَ أَيَّامٍ فَمَا يَصْنَعُ بِهَذِهِ الْيَابِ

He (the narrator) said, 'I went out from his^{-asws} presence and I was surprised from the two coats, and I said within myself, 'We are in July and the heat of Al-Hijaz, and rather between us and Al-Iraq there is a travel distance of ten days. What will he^{-asws} do with these (thick) clothes?'

ثُمَّ قُلْتُ فِي نَفْسِي هَذَا رَجُلٌ لَمْ يُسَافِرْ وَ هُوَ يُعَدِّدُ أَنَّ كُلَّ سَفَرٍ يُحْتَاجُ فِيهِ إِلَى مِثْلِ هَذِهِ الْيَابِ وَ الْعَجَبُ مِنَ الرَّافِضَةِ حَيْثُ يَقُولُونَ بِإِمَامَةِ هَذَا مَعَ فَهْمِهِ هَذَا

Then I said within myself, 'This man^{-asws} has not travelled, and he^{-asws} is able upon every journey being needy in it to the likes of these clothes, and the surprise is from the Rafizites (Shias) where they are saying (believing) with the Imamate of this one^{-asws}, along with this understanding of his^{-asws}'.

فَعُدْتُ إِلَيْهِ فِي الْعَدِ فِي ذَلِكَ الْوَقْتِ فَإِذَا الْيَابُ فَدَ أَحْضَرْتُ فَقَالَ لِعَلْمَانِهِ ادْخُلُوا وَ خُذُوا لَنَا مَعَكُمْ لَبَائِدَ وَ بَرَانِسَ ثُمَّ قَالَ ارْحَلْ يَا يَحْيَى فَقُلْتُ فِي نَفْسِي هَذَا أَتَعَجَّبُ مِنَ الْأَوَّلِ أَ يَخَافُ أَنْ يَلْحَقَنَا الشِّتَاءُ فِي الطَّرِيقِ حَتَّى أَخَذَ مَعَهُ اللَّبَائِدَ وَ الْبَرَانِسَ

I returned to him^{-asws} in the morning during that time, and there, the clothes had been presented. He^{-asws} said to his^{-asws} slave: 'Enter and take the coats and the caps for us'. Then he^{-asws} said: 'Depart, O Yahya!' I said within myself, 'This is strange from the beginning. Is he^{-asws} fearing that the winter would be facing us in the road until he^{-asws} is taking the (thick) coats and the caps with him^{-asws}?'

فَخَرَجْتُ وَ أَنَا اسْتَصْعَبُ فَهَمَهُ فَعَبْرْنَا حَتَّى إِذَا وَصَلْنَا ذَلِكَ الْمَوْضِعَ الَّذِي وَقَعَتِ الْمُنَاطَرَةُ فِي الْقُبُورِ ارْتَفَعَتْ سَحَابَةٌ وَ اسْوَدَّتْ وَ أَرَعَدَتْ وَ أَتْرَقَتْ حَتَّى إِذَا صَارَتْ عَلَى رُؤُوسِنَا أُرْسِلَتْ عَلَيْنَا بَرْدًا مِثْلَ الصُّحُورِ وَ قَدْ شَدَّ عَلَى نَفْسِي وَ عَلَى غَلْمَانِي الْحَقَّائِينَ وَ لَبَسُوا اللَّبَائِدَ وَ الْبَرَانِسَ

I went out and I was belittling his^{-asws} understanding. We crossed until we arrived to that place in which the debate had occurred regarding the graves. A cloud rose and it darkened, and there was thunder and lightning until it came upon our heads, it sent hailstorms upon us like the rocks, and he^{-asws} had tied upon himself^{-asws} and upon his^{-asws} slave, the two thick coats and had worn the coats and the caps.

قَالَ لِعِلْمَانِهِ اذْفَعُوا إِلَيَّ بِحِجِّي لُبَادَةً وَإِلَى الْكَاتِبِ بُرُوسًا وَبِحَمَمِنَا وَالْبَرْدُ يَأْخُذُنَا حَتَّى قَتَلَ مِنْ أَصْحَابِي ثَمَانِينَ رَجُلًا وَزَالَتْ وَرَجَعَ الْحَرُّ كَمَا كَانَ

He^{-asws} said to his^{-asws} slave: 'Hand a coat to Yahya and a cap to the scribe!' And we came close together, and the hailstorm was hitting us until eighty men from my companions were killed, and it declined, and the heat returned like what it had been.

فَقَالَ لِي يَا حِجِّي أَنْزِلْ مِنْ بَقِيٍّ مِنْ أَصْحَابِكَ لِيَدْفِنَ مَنْ قَدْ مَاتَ مِنْ أَصْحَابِكَ فَهَكَذَا يَمَلَأُ اللَّهُ الْأَرْضَ قُبُورًا

He^{-asws} said to me: 'O Yahya, descend! The ones from your companion who remains, let him bury the ones from your companions who have died, over here. Like this Allah^{-azwj} Fills upon the desert with graves'.

قَالَ فَرَمَيْتُ نَفْسِي عَنْ دَائِبِي وَعَدَوْتُ إِلَيْهِ وَقَبَّلْتُ رِكَابَهُ وَرِجْلَهُ وَفُلْتُ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّكُمْ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَقَدْ كُنْتُ كَافِرًا وَإِنِّي الْآنَ قَدْ اسْلَمْتُ عَلَى يَدَيْكَ يَا مَوْلَايَ

He (the narrator) said, 'I threw myself from my animal and ran towards him^{-asws} and kissed his^{-asws} ride and his^{-asws} leg, and I said, 'I testify that there is no god except Allah^{-azwj} and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you (Imams^{-asws}) are caliphs of Allah^{-azwj} in His^{-azwj} earth. And I had been a Kafir, and now I have become a Muslims upon your^{-asws} hands, O my Master^{-asws}!'

قَالَ حِجِّي وَتَشَبَّعْتُ وَلَرِمْتُ خِدْمَتَهُ إِلَى أَنْ مَضَى.

Yahya said, 'I became a Shias and necessitated his^{-asws} service until he^{-asws} passed away'²¹⁰.

28- يج، الخرائج و الجرائح روى هبة الله بن أبي منصور الموصلي أنه كان بديار ربيعة كاتب نصراني وكان من أهل كفرنوتنا- يسمى يوسف بن يعقوب وكان بينه وبين والدي صداقة

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Hibtullah Bin Abu Mansour Al Mowsily,

'There was a Christian scribe at the house of Rabie named as Yusuf Bin Yaqoub, and he was from the people of (Palestinian town of) Kafartusa, and there was friendship between him and my father.

قَالَ فَوَائِي فَنَزَلَ عِنْدَ وَالِدِي فَقَالَ لَهُ مَا شَأْنُكَ قَدِمْتَ فِي هَذَا الْوَقْتِ قَالَ دُعِيَتُ إِلَى خَضْرَةَ الْمُتَوَكِّلِ وَ لَا أَدْرِي مَا يُرَادُ مِنِّي إِلَّا أَنِّي اشْتَرَيْتُ نَفْسِي مِنَ اللَّهِ بِمِائَةِ دِينَارٍ وَقَدْ حَمَلْتُهَا لِعَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرِّضَا ع مَعِيَ فَقَالَ لَهُ وَالِدِي قَدْ وَقَفْتَ فِي هَذَا

He (the narrator) said, 'He arrived and descended with my father. He said to him, 'What is your concern, you arrived at this time?' He said, 'I have been summoned to the presence of Al-Mutawakkil, and I don't know what is being intended from me, except that I had bought my soul from Allah^{-azwj} for a hundred Dinars and am carrying it with me to Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}'. My father said to him, 'You have succeeded in this'.

²¹⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 27

قَالَ وَ خَرَجَ إِلَى حَضْرَةِ الْمُتَوَكِّلِ وَ انصَرَفَ إِلَيْنَا بَعْدَ أَيَّامٍ قَلِيلٍ فَرِحَا مُسْتَبْشِرًا فَقَالَ لَهُ وَالِدِي حَدِيثِي حَدِيثَكَ قَالَ صرْتُ إِلَى سُرٍّ مِنْ رَأَى وَ مَا دَخَلْتُهَا قَطُّ فَتَرَلْتُ فِي دَارٍ وَ قُلْتُ أُحِبُّ أَنْ أُوصِلَ الْمِائَةَ إِلَى ابْنِ الرِّضَا ع قَبْلَ مَصِيرِي إِلَى بَابِ الْمُتَوَكِّلِ وَ قَبْلَ أَنْ يَعْرِفَ أَحَدٌ قُدُومِي

He (the narrator) said, 'And he went out to the presence of Al-Mutawakkil, and he left to come to us after a few days, happy, rejoicing. My father said to him, 'Narrate your narration to me'. He said, 'I went to Surmanray, and I did not enter it at all, and I descended in a house, and said, 'I would love it to deliver the hundred (Dinars) to Al-Reza^{asws}, before my going to the door of Al-Mutawakkil, and before anyone comes to know of my arrival'.

قَالَ فَعَرَفْتُ أَنَّ الْمُتَوَكِّلَ قَدْ مَنَعَهُ مِنَ الرُّكُوبِ وَ أَنَّهُ مُلَايِمٌ لِدَارِهِ فَقُلْتُ كَيْفَ أَصْنَعُ رَجُلًا نَصْرَانِيًّا يَسْأَلُ عَنْ دَارِ ابْنِ الرِّضَا لَا آمَنْ أَنْ يُبَدَّرَ بِي فَيَكُونُ ذَلِكَ زِيَادَةً فِيمَا أَحَازِرُهُ

He (the narrator) said, 'I recognised that Al-Mutawakkil had prohibited him^{asws} from the riding, and he^{asws} should stayed in his^{asws} house (imposed house arrest). I said, 'How can I, being a Christian man, suppose to ask about the house of Ibn Al-Reza^{asws}? There is no safety from him (Al-Mutawakkil) rushing with me, so that would be an increase in what I have been cautious of'.

قَالَ فَفَكَّرْتُ سَاعَةً فِي ذَلِكَ فَوَقَعَ فِي قَلْبِي أَنْ أَكْبِتَ جِمَارِي وَ أَخْرُجَ فِي الْبَلَدِ وَ لَا أَمْنَعُهُ مِنْ حَيْثُ يَذْهَبُ لَعَلِّي أَفُفُ عَلَى مَعْرِفَةِ دَارِهِ مِنْ غَيْرِ أَنْ أَسْأَلَ أَحَدًا

He (the narrator) said, 'I thought for a while regarding that. It occurred in my heart that I should ride my donkey and go out in the city, and not prevent it from wherever it goes, perhaps I would pause upon recognising his^{asws} door from without having asked anyone'.

قَالَ فَجَعَلْتُ الدَّنَانِيرَ فِي كِمَاغِدَةٍ وَ جَعَلْتُهَا فِي كُتَيْبِي وَ رَكِبْتُ فَكَانَ الْجِمَارُ يَتَخَرَّقُ السُّوَارِعَ وَ الْأَسْوَاقَ بِمَرِّ حَيْثُ يَشَاءُ إِلَى أَنْ صرْتُ إِلَى بَابِ دَارٍ فَوَقَفْتُ الْجِمَارُ فَجَهَدْتُ أَنْ يَزُولَ فَلَمْ يَزُلْ فَقُلْتُ لِلْعُلَامِ سَلْ لِمَنْ هَذِهِ الدَّارُ فَقِيلَ هَذِهِ دَارُ ابْنِ الرِّضَا فَقُلْتُ اللَّهُ أَكْبَرُ دَلَالَةٌ وَ اللَّهُ مُغْنِيَةٌ

He (the narrator) said, 'I made the Dinars to be in a paper and made it to be in my sleeve, and I rode. The donkey went through the streets and the markets, passing by wherever it so desired until it came to the door of a house. The donkey paused. I struggled for it to move, but it did not move. I said to the slave, 'Ask, whose house is this?' It was said, 'This is the house of Ibn Al-Reza^{asws}'. I said, 'Allah^{azwj} is the Greatest! By Allah^{azwj} it's an evidence upon certainty'.

قَالَ وَ إِذَا خَادِمٌ أَسْوَدٌ قَدْ خَرَجَ فَقَالَ أَنْتَ يُوسُفُ بْنُ يَعْقُوبَ قُلْتُ نَعَمْ قَالَ أَنْزِلْ فَتَرَلْتُ فَأَقْعَدَنِي فِي الدَّهْلِيْزِ فَدَخَلَ فَقُلْتُ فِي نَفْسِي هَذِهِ دَلَالَةٌ أُخْرَى مِنْ أَيْنَ عَرَفَ هَذَا الْعُلَامُ اسْمِي وَ لَيْسَ فِي هَذَا الْبَلَدِ مَنْ يَعْرِفُنِي وَ لَا دَخَلْتُهُ قَطُّ

He (the narrator) said, 'And there was a black servant coming out. He said, 'Are you Yusuf Bin Yaqoub?' I said, 'Yes'. He said, 'Descend!' I descended, and he seated me in the corridor. I said within myself, 'This is another evidence. From where did this slave know my name, and there isn't anyone in this city who knows me, nor have I entered it at all?'

قَالَ - فَخَرَجَ الْخَادِمُ فَقَالَ مِائَةُ دِينَارٍ الَّتِي فِي كُمْتِكَ فِي الْكَاعِدِ هَاتِمًا فَنَاولْتُهُ إِيَّاهَا قُلْتُ وَ هَذِهِ نَائِلَةٌ ثُمَّ رَجَعَ إِلَيَّ وَ قَالَ ادْخُلْ فَدَخَلْتُ إِلَيْهِ وَ هُوَ فِي مَجْلِسِهِ وَ خَدَهُ فَقَالَ يَا يُوسُفُ مَا أَنْ لَكَ فَقُلْتُ يَا مَوْلَايَ قَدْ بَانَ لِي مِنَ الْبُرْهَانِ مَا فِيهِ كِفَايَةٌ لِمَنْ اِكْتَفَى

He (the narrator) said, 'The servant came out. He said, 'The one hundred Dinars which are in your sleeve in the paper, give these'. I gave these to him. I said, 'And this is the third. Then he returned to me and said, 'Enter!' I entered to see him^{-asws} and he^{-asws} was alone in his^{-asws} seat. He^{-asws} said: 'O Yusuf! What is there for you now?' I said, 'O my Master^{-asws}! It is clear to me from the proof what is sufficient in it for the one who suffices'.

فَقَالَ هَيْهَاتَ إِنَّكَ لَا تُسَلِّمُ وَلَا تُسَلِّمُ لَكِنَّ سَيْسَلِيمَ وَلَدَكَ فَلَانَ وَ هُوَ مِنْ شَيْعَتِنَا يَا يُوسُفُ إِنَّ أَقْوَامًا يَزْعُمُونَ أَنَّ وَلَا يَتَنَا لَا تَنْفَعُ أَمْثَالَكُمْ كَذَبُوا وَ اللَّهُ إِنَّهَا لَتَنْفَعُ أَمْثَالَكَ امْضِ فِيمَا وَاقَيْتَ لَهُ فَإِنَّكَ سَتَرَى مَا تُحِبُّ

He^{-asws} said: 'Far be it! You will not become a Muslim, but your so and so son will be a Muslim, and he would be from our^{-asws} Shias. O Yusuf! There are people who are claiming that our^{-asws} Wilayah cannot benefit the likes of you. They are lying! By Allah^{-azwj}, it does benefit the likes of you. Accomplish what you have arrived for, you will be seeing what you like'.

قَالَ فَمَضَيْتُ إِلَى بَابِ الْمُتَوَكِّلِ فَقُلْتُ كُلَّ مَا أَرَدْتُ فَأَنْصَرَفْتُ

He (the narrator) said, 'I went to the door of Al-Mutawakkil. I said all what I wanted and left.

قَالَ هِبَةُ اللَّهِ فَلَقِيْتُ ابْنَهُ بَعْدَ هَذَا يَعْنِي بَعْدَ مَوْتِ وَالِدِهِ وَ اللَّهُ وَ هُوَ مُسْلِمٌ حَسَنُ النَّسَبِ فَأَخْبَرَنِي أَنَّ أَبَاهُ مَاتَ عَلَى النَّصْرَانِيَّةِ وَ أَنَّهُ أُسْلِمَ بَعْدَ مَوْتِ أَبِيهِ وَ كَانَ يَقُولُ أَنَا بَشَارَةٌ مَوْلَايَ ع.

Hibtullah said, 'I met his son after this, meaning after the death of his father. By Allah^{-azwj}! He was a Muslim, a good Shia. He informed me that his father died upon Christianity, and he had become a Muslim after the death of his father, and he had said I was a glad tidings of my Master^{-asws}'.²¹¹

29- يج، الخرائج و الجرائح روى أبو هاشم الجعفرى أَنَّهُ ظَهَرَ بِرَجُلٍ مِنْ أَهْلِ سُرٍّ مَنْ رَأَى بَرَصٌ فَتَنَعَّصَ عَلَيْهِ عَيْشُهُ فَجَلَسَ يَوْمًا إِلَى أَبِي عَلِيٍّ الْفَهْرِيِّ فَسَكَا إِلَيْهِ حَالَهُ فَقَالَ لَهُ لَوْ تَعَرَّضْتُ يَوْمًا لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الرِّضَا ع فَسَأَلْتَهُ أَنْ يَدْعُوَ لَكَ لِرَجْوَتِ أَنْ يَزُولَ عَنْكَ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Abu Hashim Al Ja'fari,

'Vitiligo appeared with a man from the people of Surmanray, and his life became loathsome upon him. One day he sat to Abu Ali Al-Fihry and complained to him of his state. He said to him, 'If you could display it to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws} one day and ask him^{-asws} to supplicate for you, I hope that it would be removed from you'.

فَجَلَسَ لَهُ يَوْمًا فِي الطَّرِيقِ وَقَتِ مَنْصَرَفِهِ مِنْ دَارِ الْمُتَوَكِّلِ فَلَمَّا رَأَاهُ قَامَ لِيَدْعُوَ مِنْهُ فَيَسْأَلُهُ ذَلِكَ فَقَالَ تَنَحَّ عَنَّاكَ اللَّهُ وَ أَشَارَ إِلَيْهِ بِيَدِهِ تَنَحَّ عَنَّاكَ اللَّهُ تَنَحَّ عَنَّاكَ اللَّهُ ثَلَاثَ مَرَّاتٍ

So one day he sat for him^{-asws} in the street at the time of his^{-asws} leaving from the house of Al-Mutawakkil. When he saw him^{-asws}, he stood up to approach him^{-asws} to ask him^{-asws} that. He^{-asws} said: 'Keep away, may Allah^{-azwj} Grant you good health!' - and indicated to him with his

²¹¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 28

asws hand - 'Keep away, may Allah^{-azwj} Grant you good health!' 'Keep away, may Allah^{-azwj} Grant you good health!' – three times.

فَأَبْعَدَ الرَّجُلُ وَ لَمْ يَجْسُرْ أَنْ يَدْخُلْ مِنْهُ وَ انْصَرَفَ فَلَقِيَ الْفِهْرِيَّ فَعَرَفَهُ الْحَالُ وَ مَا قَالَ فَقَالَ قَدْ دَعَا لَكَ قَبْلَ أَنْ تَسْأَلَ فَأَنْصَرَفَ الرَّجُلُ إِلَى بَيْتِهِ فَبَاتَ تِلْكَ اللَّيْلَةَ فَلَمَّا أَصْبَحَ لَمْ يَرَ عَلَى بَدَنِهِ شَيْئاً مِنْ ذَلِكَ.

The man distanced and was not audacious upon going near him^{-asws}, he left. He met Al-Fihry and let him know the situation and what he^{-asws} had said. He said, 'He^{-asws} has supplicated for you before you could even ask, so go, for you will soon have good health'. The man left to go to his house. He spent that night. When it was morning, he did not see upon his body, anything from that".²¹²

30- يج، الخرائج و الجرائح رَوَى أَبُو الْقَاسِمِ بْنُ أَبِي الْقَاسِمِ الْبَغْدَادِيُّ عَنْ زُرَّارَةَ [زُرَّافَةَ] حَاجِبِ الْمُتَوَكَّلِ أَنَّهُ قَالَ: وَقَعَ رَجُلٌ مُشْعَبٌ مِنْ نَاحِيَةِ الْهِنْدِ إِلَى الْمُتَوَكَّلِ يَلْعَبُ بِلَعِبِ الْحُقِّ لَمْ يَرِ مِثْلَهُ وَ كَانَ الْمُتَوَكَّلُ لَعَاباً فَأَرَادَ أَنْ يُحْجَلَ عَلَيْهِ بِنَ مُحَمَّدِ بْنِ الرِّضَا فَقَالَ لِذَلِكَ الرَّجُلِ إِنْ أَنْتَ أَحْجَلْتَهُ أُعْطَيْتَكَ أَلْفَ دِينَارٍ رَكِيَّةً-

(The book) 'Al Kharaij Wa Al Jaraif' – It is reported by Abu Al Qasim Al Baghdady, from Zurara (Zarafa) a guard of Al-Mutawakkil, he said,

'A conjurer from an area of India came to Al-Mutawakkil playing with a wooden container, the like of it had not been seen, and Al-Mutawakkil was a playful person. He wanted to shame Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}. He said to that man, 'If you were to shame him^{-asws}, I shall give you a thousand pure Dinars'.

قَالَ تَقَدَّمَ بِأَنْ يُحْبِرَ رِقَاقَ خِفَافٍ وَ اجْعَلْهَا عَلَى الْمَائِدَةِ وَ أَقْعِدْنِي إِلَى جَنْبِهِ فَفَعَلَ وَ أَحْضَرَ عَلِيَّ بْنَ مُحَمَّدٍ ع وَ كَانَتْ لَهُ مِسْوَرَةٌ عَنْ يَسَارِهِ كَانَتْ عَلَيْهَا صُورَةُ أَسَدٍ وَ جَلَسَ اللَّاعِبُ إِلَى جَانِبِ الْمِسْوَرَةِ

He (the narrator) said, 'Make delicate light bread and make it to be upon the meal and have me seated to his^{-asws} side'. He did so, and Ali^{-asws} Bin Muhammad^{-asws} presented, and there was a pillow for him^{-asws} on his^{-asws} left, and upon it was a picture of a lion, and the conjurer (magician) sat to a side of the pillow.

فَمَدَّ عَلِيُّ بْنُ مُحَمَّدٍ ع يَدَهُ إِلَى رُقَاقَةٍ فَطَيَّرَهَا ذَلِكَ الرَّجُلُ وَ مَدَّ يَدَهُ إِلَى أُخْرَى فَطَيَّرَهَا فَتَضَاحَكَ النَّاسُ فَضَرَبَ عَلِيُّ بْنُ مُحَمَّدٍ ع يَدَهُ عَلَى تِلْكَ الصُّورَةِ الَّتِي فِي الْمِسْوَرَةِ وَ قَالَ حُذِّهُ

Ali^{-asws} Bin Muhammad^{-asws} extended his^{-asws} hand to a piece of bread, and that man made it fly. And he^{-asws} extended his^{-asws} hand to another, and he made it fly away. The people laughed. Ali^{-asws} Bin Muhammad^{-asws} struck his^{-asws} hand upon that image which was in the pillow and said: 'Seize him!'

فَوَيْبَتْ تِلْكَ الصُّورَةُ مِنَ الْمِسْوَرَةِ فَابْتَلَعَتِ الرَّجُلُ وَ عَادَتْ فِي الْمِسْوَرَةِ كَمَا كَانَتْ فَتَحَبَّرَ الْجَمِيعُ وَ هَضَّ عَلِيُّ بْنُ مُحَمَّدٍ ع فَقَالَ لَهُ الْمُتَوَكَّلُ سَأَلْتُكَ إِلَّا جَلَسْتَ وَ رَدَدْتَهُ

²¹² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 29

That image leapt from the pillow and swallowed the man and returned to be in the pillow like what it had been. They were all confounded, and Ali^{-asws} Bin Muhammad^{-asws} got up. Al-Mutwakkil said to him^{-asws}, 'I ask you, if you^{-asws} could only be seated and return him'.

فَقَالَ وَاللَّهِ لَا تَرَى بَعْدَهَا أُتْسَلَطُ أَعْدَاءَ اللَّهِ عَلَى أَوْلِيَاءِ اللَّهِ وَ خَرَجَ مِنْ عِنْدِهِ فَلَمْ يَرِ الرَّجُلَ بَعْدَ ذَلِكَ.

He^{-asws} said: 'By Allah^{-azwj}! He will not be seen after it. Are you causing the enemies of Allah^{-azwj} to overcome upon the friends of Allah^{-azwj}?' And he^{-asws} went out from his presence. The man was not seen after that".²¹³

31- يج، الخرائج و الجرائح روي أنه أتاه رجل من أهل بيته يقال له معروف و قال أتيتك فلم تأذن لي فقال ما علمت بمكانك و أحيث بعد انصرافك و ذكرتني بما لا ينبغي

(The book) 'Al Kharaij Wa Al Jaraif' –

'It is reported that a man from his^{-asws} family members called Marouf came to him^{-asws} and said, 'I had come to you^{-asws} but you^{-asws} did not permit for me'. He^{-asws} said: 'I^{-asws} did not know of your place, and I^{-asws} was informed after you had left, and you had mentioned me^{-asws} with what is not appropriate'.

فَحَلَفَ مَا فَعَلْتُ فَقَالَ أَبُو الْحَسَنِ أَنَّهُ حَلَفَ كَاذِبًا فَدَعَا اللَّهَ عَلَيْهِ اللَّهُمَّ إِنَّهُ حَلَفَ كَاذِبًا فَانْتَقِمَ مِنْهُ فَمَاتَ الرَّجُلُ مِنَ الْعَدِ.

He swore that he had not done so. Abu Al-Hassan^{-asws} said: 'You know it is a false oath!' So he^{-asws} supplicated to Allah^{-azwj} against him: 'O Allah^{-azwj}! He has sworn a false oath, so Take revenge from him'. The man died in the morning".²¹⁴

32- يج، الخرائج و الجرائح روي أبو القاسم البغدادي عن زرارة [زرافة] قال: أراد المتوكل أن يمشي علي بن محمد بن الرضا ع يوم السلام فقال له وزيره إن في هذا شناعة عليك و سوءة قاله فلا تفعل قال لا بد من هذا

(The book) 'Al Kharaij Wa Al Jaraif' – It is reported by Abu al Qasim Al Baghdadi, from Zurara (Zarafa) who said,

'Al-Mutawakkil wanted Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws} to walk on the day of the greeting. His minister said to him regarding this, 'It would be a shame upon you and there would be evil talk, so do not do it!' He said, 'There is no escape from this'.

قَالَ فَإِنْ لَمْ يَكُنْ بُدٌّ مِنْ هَذَا فَتَقَدَّمَ بِأَنْ يَمْشِيَ الْمُؤَادُّ وَ الْأَشْرَافُ كُلُّهُمْ حَتَّى لَا يَظُنَّ النَّاسُ أَنَّكَ قَصَدْتَهُ بِهَذَا دُونَ غَيْرِهِ فَفَعَلَ وَ مَشَى ع وَ كَانَ الصَّبِيْفُ فَوَاقِي الدَّهْلِيَّزِ وَ قَدْ عَرِقَ

He (the narrator) said, 'So if there is no escape from this, then go ahead by making the leaders, and the nobles, all of them to walk, until the people do not think that you had aimed for him^{-asws} with this, besides others'. He did so, and he^{-asws} walked, and it was summer. He^{-asws} arrived at the door, and he^{-asws} was sweating.

²¹³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 30

²¹⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 31

قَالَ فَلَقِيْتُهُ فَأَجْلَسْتُهُ فِي الدَّهْلِيْزِ وَ مَسَحْتُ وَجْهَهُ بِمَنْدِيلٍ وَ قُلْتُ ابْنُ عَمِّكَ لَمْ يَفْصِدْكَ بِهَذَا دُونَ عَمِّكَ فَلَا تَجِدْ عَلَيْهِ فِي قَلْبِكَ

He (the narrator) said, 'I met him^{-asws} and seated him^{-asws} in the corridor and wiped his^{-asws} face with a towel and I said, 'The son of your^{-asws} uncle did not aim with this apart from you^{-asws}. Do not feel in your^{-asws} heart against him'.

فَقَالَ لِيْهَا عَنْكَ تَمَنُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ عَمِّيْ مَكْدُوْبٍ -

He^{-asws} said: 'O you, refrain! ***Enjoy yourselves in your houses for three days, that is a Promise not to be belied***' [11:65].

قَالَ زُرَّارَةُ [زُرَّافَةُ] وَ كَانَ عِنْدِي مُعَلِّمٌ يَتَشَبَّعُ وَ كُنْتُ كَثِيْرًا أَمَارِئُهُ بِالرَّافِضِيِّ فَاَنْصَرَفْتُ اِلَى مَنْزِلِي وَ قُتِيَ الْعِشَاءُ وَ قُلْتُ تَعَالَ يَا رَافِضِي حَتَّى اُحْدِثَكَ بِشَيْءٍ سَمِعْتُهُ الْيَوْمَ مِنْ اِمَامِكُمْ قَالَ لِي وَ مَا سَمِعْتَ فَاُخْبِرْنِي بِمَا قَالَ

Zurara (Zarafa) said, 'And with me was a Shia teacher, and I used to frequently mock with him being a Rafizi (Shia). I left to go to my house at the time of Al-Isha, and I said, 'Come, O Rafizi, until I narrate to you with something I heard today from your Imam^{-asws}!' He said to me, 'And what did you hear?' I informed him with what he^{-asws} had said.

فَقَالَ اَقُوْلُ لَكَ فَاَقْبَلْ نَصِيْحَتِي قُلْتُ هَاتِمًا قَالَ اِنْ كَانَ عَلِيُّ بْنُ مُحَمَّدٍ قَالَ بِمَا قُلْتَ فَاخْتَرَزَ وَ اخْرُجْ كُلَّ مَا تَمْلِكُهُ فَاِنَّ الْمُتَوَكِّلَ يَمُوْتُ اَوْ يُقْتَلُ بَعْدَ ثَلَاثَةِ اَيَّامٍ فَعَضِبْتُ عَلَيْهِ وَ سَتَمْتُهُ وَ طَرَدْتُهُ مِنْ بَيْنِ يَدَيَّ فَخَرَجَ

He said, 'I am saying to you, so accept my advice'. I said, 'Give it!' He said, 'If Ali^{-asws} Bin Muhammad^{-asws} has said with what you said, then beware and store all what you control, for Al-Mutawakkil would be dying, or he would be killed after three days'. I was angered upon him and insulted him and repelled him from in front of me. He went out.

فَلَمَّا خَلَوْتُ بِنَفْسِي تَفَكَّرْتُ وَ قُلْتُ مَا يَضُرُّنِي اَنْ اُحْدِثَ بِالْحَزْمِ فَاِنْ كَانَ مِنْ هَذَا شَيْءٌ كُنْتُ قَدْ اُخْدْتُ بِالْحَزْمِ وَ اِنْ لَمْ يَكُنْ لَمْ يَضُرَّنِي ذَلِكَ

When I was alone with myself, I thought and said, 'It would not harm me if I were to take with the prudence. If anything from this happens, I would have taken with the prudence, and if it does not happen, that would not harm me'.

قَالَ فَرَكِبْتُ اِلَى دَارِ الْمُتَوَكِّلِ فَاُخْرَجْتُ كُلَّ مَا كَانَ لِي فِيْهَا وَ فَرَقْتُ كُلَّ مَا كَانَ فِي دَارِي اِلَى عِنْدِ اَقْوَامٍ اَتَقُّ بِهَيْمٍ وَ لَمْ اَنْتَرِكْ فِي دَارِي اِلَّا حَصِيْرًا اَفْعُدُ عَلَيْهِ فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ قُتِيَ الْمُتَوَكِّلُ وَ سَلِمْتُ اَنَا وَ مَالِي وَ تَشَبَّعْتُ عِنْدَ ذَلِكَ فَصِرْتُ اِلَيْهِ وَ لَزِمْتُ خِدْمَتَهُ وَ سَأَلْتُهُ اَنْ يَدْعُو لِي وَ تَوَالَيْتُهُ حَقَّ الْوَلَايَةِ.

He (the narrator) said, 'I rode to the house of Al-Mutawakkil. I brought out all what was for me in it, and I separated all what was in my house to be in the possession of a people I trusted with them, and I did not leave in my house except a straw mat to sit upon. When it was the fourth night, Al-Mutawakkil was killed, and I and my wealth were safe, and I became a Shia during that. I came to him^{-asws} and necessitated his^{-asws} service and asked him^{-asws} to supplicate for me and I befriended him^{-asws} as was the right of the Wilayah''²¹⁵

²¹⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 32

33- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي الْقَاسِمِ بْنِ الْقَاسِمِ عَنْ خَادِمِ عَلِيِّ بْنِ مُحَمَّدٍ ع قَالَ: كَانَ الْمُتَوَكِّلُ يَمْنَعُ النَّاسَ مِنَ الدُّخُولِ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ فَخَرَجْتُ يَوْمًا وَ هُوَ فِي دَارِ الْمُتَوَكِّلِ فَإِذَا جَمَاعَةٌ مِنَ الشَّيْعَةِ جُلُوسٌ خَلْفَ الدَّارِ فَقُلْتُ مَا شَأْنُكُمْ جَلَسْتُمْ هَاهُنَا

(The book) 'Al Kharaij Wal Al Jaraih' – It is reported from Abu Al Qasim Bin Al Qasim,

'From a servant of Ali^{-asws} Bin Muhammad^{-asws} who said, 'Al-Mutawakkil used to forbid the people from entering to see Ali^{-asws} Bin Muhammad^{-asws}. One day I went out, and he^{-asws} was in the house of Al-Mutawakkil, and there was a group of Shias seated behind the house. I said, 'What is your concern being seated over here?'

قَالُوا نَنْتَظِرُ انْصِرَافَ مَوْلَانَا لِنَنْظُرَ إِلَيْهِ وَ نَسَلِمَ عَلَيْهِ وَ نُنْصِرِفَ قُلْتُ لَهُمْ إِذَا رَأَيْتُمُوهُ تَعْرِفُونَهُ قَالُوا كَلْنَا نَعْرِفُهُ

They said, 'We are awaiting the leaving of our Master^{-asws} so we can look at him^{-asws} and greet unto him^{-asws}, and we shall leave'. I said to them, 'When you see him^{-asws}, will you recognise him^{-asws}?'. They said, 'All of us recognise him^{-asws}!'

فَلَمَّا وَاقَى أَقَامُوا إِلَيْهِ فَسَلَّمُوا عَلَيْهِ وَ نَزَلَ فَدَخَلَ دَارَهُ وَ أَزَادَ أَوْلِيكَ الْإِنْصِرَافَ فَقُلْتُ يَا فِتْيَانُ اصْبِرُوا حَتَّى أَسْأَلَكُمْ أَلَيْسَ قَدْ رَأَيْتُمْ مَوْلَانَكُمْ قَالُوا نَعَمْ قُلْتُ فَصِفُونَهُ

When he^{-asws} arrived, they stood up to him^{-asws}. They greeted unto him^{-asws}, and he^{-asws} descended. He^{-asws} entered his^{-asws} house and they intended to leave. I said, 'O youths! Be patient until I ask you. Haven't you seen your Master^{-asws}?'. They said, 'Yes'. I said, 'Describe him^{-asws}'.

فَقَالَ وَاحِدٌ هُوَ شَيْخٌ أَبْيَضُ الرَّأْسِ أَبْيَضُ مُشْرَبٌ بِحُمْرَةٍ وَ قَالَ آخَرٌ لَا تَكْذِبْ مَا هُوَ إِلَّا أَسْمَرٌ أَسْوَدُ اللَّحْيَةِ وَ قَالَ الْآخَرُ لَا لَعْمَرِي مَا هُوَ كَذَلِكَ هُوَ كَهْلٌ مَا بَيْنَ الْبَيَاضِ وَ السَّمْرَةِ فَقُلْتُ أَلَيْسَ زَعَمْتُمْ أَنَّكُمْ تَعْرِفُونَهُ انْصِرِفُوا فِي حِفْظِ اللَّهِ.

Someone said, 'He^{-asws} is an old man, white of hair, red moustache'. And another said, 'Do not lie! He^{-asws} is not except brown, of black beard'. And another said, 'No, by my life! He^{-asws} is not like that! He^{-asws} is an elderly man what is between the white and the brown'. I said, 'Aren't you claiming that you were recognising him^{-asws}? Leave, in the Protection of Allah^{-azwj}!'²¹⁶

34- يج، الخرائج و الجرائح رَوَى أَبُو هَاشِمٍ الْجَعْفَرِيُّ أَنَّهُ كَانَ لِلْمُتَوَكِّلِ مَجْلِسٌ بِشَبَابِيكَ كَيْمَا تَدُورُ الشَّمْسُ فِي حَيْطَانِهِ قَدْ جَعَلَ فِيهَا الطُّيُورَ الَّتِي تَصُوتُ فَإِذَا كَانَ يَوْمُ السَّلَامِ جَلَسَ فِي ذَلِكَ الْمَجْلِسِ فَلَا يَسْمَعُ مَا يُقَالُ لَهُ وَ لَا يَسْمَعُ مَا يَقُولُ لِاخْتِلَافِ أَصْوَاتِ تِلْكَ الطُّيُورِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Hashim Al Ja'fari,

'There was a seat for Al-Mutawakkil being with windows, for the sunshine to rotate in its wall. He had made the birds to be in it which were chirping. When it was the day of greeting, he would sit in that seat, so neither could he hear which is being said to him nor could anyone hear what he is saying, due to the frequent chirping of those birds.

فَإِذَا وَاقَاهُ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الرِّضَا ع سَكَتَتِ الطُّيُورُ فَلَا يَسْمَعُ مِنْهَا صَوْتٌ وَاحِدٌ إِلَى أَنْ يَخْرُجَ فَإِذَا خَرَجَ مِنْ بَابِ الْمَجْلِسِ عَادَتِ الطُّيُورُ فِي أَصْوَاتِهَا

²¹⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 33

When Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws} arrived to him, the birds fell silent. Not one of them was heard (chirping) until he^{-asws} had gone out. When he^{-asws} went out from the door of the gathering the birds returned in their voices.

قَالَ وَكَانَ عِنْدَهُ عِدَّةٌ مِنَ الْقَوَابِجِ فِي الْحَيْطَانِ فَكَانَ يَجْلِسُ فِي مَجْلِسٍ لَهُ عَالٍ وَ يُرْسِلُ تِلْكَ الْقَوَابِجَ تَقْتَبِلُ وَ هُوَ يَنْظُرُ إِلَيْهَا وَ يَضْحَكُ مِنْهَا فَإِذَا وَاقَى عَلَيْهِ بِنُ مُحَمَّدٍ عَ ذَلِكَ الْمَجْلِسِ لَصِقَتْ الْقَوَابِجُ بِالْحَيْطَانِ - فَلَا تَتَحَرَّكُ مِنْ مَوَاضِعِهَا حَتَّى يَنْصَرِفَ فَإِذَا انْصَرَفَ عَادَتْ فِي الْقَيْتَالِ.

He (the narrator) said, 'And there were a number of partridges with him in the garden. He would sit in a high seat of it, and he would send those partridges to fight (each other), and he would look at them and laugh from it. When Ali^{-asws} Bin Muhammad^{-asws} arrived to that seat, the partridges stayed in the garden and did not move from their places, until he^{-asws} had left. When he^{-asws} left, they returned in the fighting'.²¹⁷

35- بج، الخرائج و الجرائح روي أن أبا هاشم الجعفری قال: طهرت في أيام المتوكل امرأة تدعي أنها زينب بنت فاطمة بنت رسول الله ص فقال المتوكل أنت امرأة شابة و قد مضى من وقت رسول الله ص ما مضى من السنين

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Abu Hashim Al Ja'fari said,

'During the days of Al-Mutawakkil, a woman appeared claiming that she was Zainab^{-asws} daughter^{-asws} of Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}. Al-Mutawakkil said, 'You are a young woman and years have passed by from time of Rasool-Allah^{-saww} what have passed!'

فَقَالَتْ إِنَّ رَسُولَ اللَّهِ ص مَسَحَ عَلَيَّ وَ سَأَلَ اللَّهُ أَنْ يَرُدَّ عَلَيَّ شَبَابِي فِي كُلِّ أَرْبَعِينَ سَنَةً وَ لَمْ أَظْهَرِ لِلنَّاسِ إِلَى هَذِهِ الْعَايَةِ فَلَحِقْتَنِي الْحَاجَةُ فَصِرْتُ إِلَيْهِمْ

She said, 'Rasool-Allah^{-saww} had wiped upon me and he^{-saww} had asked Allah^{-azwj} to returning my youth to me during every forty years, and I did not appear to the people until this point (of time). I faced the need, so I came to them'.

فَدَعَا الْمُتَوَكِّلُ مَشَايخَ آلِ أَبِي طَالِبٍ وَ وُلْدَ الْعَبَّاسِ وَ قُرَيْشٍ وَ عَرَفَهُمْ حَالَهُمَا فَرَوَى جَمَاعَةٌ وَفَاةَ زَيْنَبِ فِي سَنَةٍ كَذَا فَقَالَ لَهَا مَا تَقُولِينَ فِي هَذِهِ الرِّوَايَةِ فَقَالَتْ كَذِبٌ وَ زُورٌ فَإِنَّ أَمْرِي كَانَ مَسْتُورًا عَنِ النَّاسِ فَلَمْ يُعْرِفْ لِي حَيَاةً وَ لَا مَوْتَ

Al-Mutawakkil called the elders of the progeny of Abu Talib^{-asws}, and sons of Al-Abbas, and Qureysh and let them know her state. A group reported the expiry of (Syeda) Zainab^{-asws} as being in the year such and such. He said to her, 'What are you saying regarding this report?' She said, 'A lie and falsehood! My affair was veiled from the people, so neither life nor death was known for me'.

فَقَالَ لَهُمُ الْمُتَوَكِّلُ هَلْ عِنْدَكُمْ حُجَّةٌ عَلَى هَذِهِ الْمَرْأَةِ غَيْرَ هَذِهِ الرِّوَايَةِ فَقَالُوا لَا فَقَالَ هُوَ بَرِيءٌ مِنَ الْعَبَّاسِ أَنْ لَا أَنْزِلُهَا عَمَّا ادَّعَتْ إِلَّا بِحُجَّةٍ قَالُوا فَأَحْضِرِ ابْنَ الرِّضَا عَ فَلَمَّا عِنْدَهُ شَيْئاً مِنَ الْحُجَّةِ غَيْرَ مَا عِنْدَنَا فَبَعَثَ إِلَيْهِ

Al-Mutawakkil said to them, 'Is there any proof with you all against this woman, other than this report?' They said, 'No!' He said, 'It is away from Al-Abbas that I should not descend her from what she is claiming, except by proof'. They said, 'Then present Ibn Al-Reza^{-asws}! Perhaps

²¹⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 34

there would be something with him^{-asws} from the proof, apart from what is with us'. So he sent (a summoner) to him^{-asws}.

فَحَضَرَ فَأَخْبَرَهُ بِحَبْرِ الْمَرْأَةِ فَقَالَ كَذَبَتْ فَإِنَّ زَيْنَبَ تُؤَقِّبُ فِي سَنَةِ كَذَا فِي شَهْرِ كَذَا فِي يَوْمِ كَذَا

He^{-asws} presented. He informed him^{-asws} with news of the woman. He^{-asws} said: 'She is lying, for (Syeda) Zainab^{-asws} expired in the year such and such, in such and such month, in such and such day'.

قَالَ فَإِنَّ هَؤُلَاءِ قَدْ رَوَوْا مِثْلَ هَذِهِ وَ قَدْ حَلَفْتُ أَنْ لَا أَنْزِلُهَا إِلَّا بِحُجَّةٍ تَلْزُمُهَا قَالَ وَ لَا عَلَيْكَ فَهَاهُنَا حُجَّةٌ تَلْزُمُهَا وَ تَلْزُمُ غَيْرَهَا قَالَ وَ مَا هِيَ قَالَ لِحُومِ بَنِي فَاطِمَةَ مُحَرَّمَةٌ عَلَى السَّبَّاحِ فَأَنْزِلُهَا إِلَى السَّبَّاحِ فَإِنْ كَانَتْ مِنْ وُلْدِ فَاطِمَةَ فَلَا تَضُرُّهَا

He (the narrator) said, 'They are (also) reporting like this, and I have sworn that I will not descend her except by proof necessitating her'. He^{-asws} said: 'And it is not upon you. Over here there is proof necessitating her and necessitating others'. He said, 'And what is it?' He^{-asws} said: 'The flesh of the children of (Syeda) Fatima^{-asws} is Prohibited unto the lions, so send her down to the lions. If she were from the children of (Syeda) Fatima^{-asws}, it would not harm her'.

فَقَالَ لَهَا مَا تَقُولِينَ قَالَتْ إِنَّهُ يُرِيدُ قَتْلِي قَالَ فَهَاهُنَا جَمَاعَةٌ مِنْ وُلْدِ الْحَسَنِ وَ الْحُسَيْنِ ع فَأَنْزِلْ مَنْ شِئْتَ مِنْهُمْ

He said to her, 'What are you saying?' She said, 'He^{-asws} wants to kill me!' He^{-asws} said: 'Over here there is a group from the children of Al-Hassan^{-asws} and Al-Husayn^{-asws}, so send down ones from them you so desire to!'

قَالَ فَوَ اللَّهُ لَقَدْ تَغَيَّرَتْ وَجُوهَ الْجَمِيعِ فَقَالَ بَعْضُ الْمُبْغِضِينَ هُوَ يُجِيلُ عَلَى غَيْرِهِ لِمَ لَا يَكُونُ هُوَ فَمَالَ الْمُتَوَكِّلُ إِلَى ذَلِكَ رَجَاءً أَنْ يَذْهَبَ مِنْ غَيْرِ أَنْ يَكُونَ لَهُ فِي أَمْرِهِ صُنْعٌ

He (the narrator) said, 'By Allah^{-azwj!} The faces of all of them changed'. One of the haters said, 'He^{-asws} is releasing upon others. Why can't he^{-asws} be the one?' Al-Mutawakkil inclined to that hoping that he^{-asws} would go from without there happening a making of his order to him^{-asws}.

فَقَالَ يَا أَبَا الْحَسَنِ لِمَ لَا تَكُونُ أَنْتَ ذَلِكَ قَالَ ذَلِكَ إِلَيْكَ قَالَ فَأَفْعَلْ قَالَ أَفْعَلْ

He said, 'O Abu Al-Hassan^{-asws}! Why can't that happen to be you^{-asws}?' He^{-asws} said: 'That is up to you'. He said, 'Do so!' He^{-asws} said: 'I^{-asws} shall do so'.

فَأْتَى بِسُلْمٍ وَ فَتِيحَ عَنِ السَّبَّاحِ وَ كَانَتْ سِتَّةً مِنَ الْأَسَدِ فَنَزَلَ أَبُو الْحَسَنِ إِلَيْهَا فَلَمَّا دَخَلَ وَ جَلَسَ صَارَتْ الْأَسْوَدُ إِلَيْهِ فَرَمَتْ بِأَنْفُسِهَا بَيْنَ يَدَيْهِ وَ مَدَّتْ بِأَيْدِيهَا وَ وَضَعَتْ رُءُوسَهَا بَيْنَ يَدَيْهِ

They came with a ladder and the lions were released, and there were six lions. Abu Al-Hassan^{-asws} descended to them. When he^{-asws} entered (the enclosure) and was seated, the lions came to him^{-asws} and threw themselves in front of him^{-asws} and extended their hands and placed down their heads in front of him^{-asws}.

فَحَجَلَ يَمْسُحُ عَلَى رَأْسِ كُلِّ وَاحِدٍ مِنْهَا ثُمَّ يُبَشِّرُ إِلَيْهِ بِيَدِهِ إِلَى الْإِعْتِزَالِ فَتَعْتَرِلُ نَاجِيَةً حَتَّى اعْتَرَلَتْ كُلُّهَا وَ أَقَامَتْ بِإِزَائِهِ

He^{-asws} went on to wipe upon the head of each one of them. Then he^{-asws} indicated to it by his^{-asws} hand to isolate. So it isolated in a corner, until all of them had isolated, and stood parallel to him^{-asws}.

فَقَالَ لَهُ الْوَزِيرُ مَا هَذَا صَوَاباً فَبَادِرُ بِإِخْرَاجِهِ مِنْ هُنَاكَ قَبْلَ أَنْ يَنْتَشِرَ خَبْرُهُ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا أَرَدْنَا بِكَ سُوءاً وَ إِنَّمَا أَرَدْنَا أَنْ نُكُونَ عَلَى يَقِينٍ بِنَا
فُلْتُ فَأَجِبْ أَنْ تَصْعَدَ

The minister said to him^{-asws}, ‘This is not correct. Rush to extract him^{-asws} from over there before his^{-asws} news spreads!’ He said to him^{-asws}, ‘O Abu Al-Hassan^{-asws}! We did not intend evil with you, and rather we wanted to be upon certainty from what you^{-asws} had said, so I would love it if you^{-asws} could ascend’.

فَقَامَ وَ صَارَ إِلَى السُّلَّمِ وَ هِيَ حَوْلَهُ تَتَمَسَّخُ بِثِيَابِهِ فَلَمَّا وَضَعَ رِجْلَهُ عَلَى أَوَّلِ دَرَجَةِ التُّفَّتِ إِلَيْهَا وَ أَشَارَ بِيَدِهِ أَنْ تَرْجِعَ فَرَجَعَتْ وَ صَعِدَ فَقَالَ كُلُّ مَنْ
رَزَعَهُ أَنَّهُ مِنْ وُلْدِ فَاطِمَةَ فُلِيَجْلِسَ فِي ذَلِكَ الْمَجْلِسِ

He^{-asws} stood up and came to the ladder, and she was around it, touching with his^{-asws} clothes. When he^{-asws} placed his^{-asws} leg upon the first step, he^{-asws} turned to her and indicated with his^{-asws} hand (to the minister) to return. He returned and ascended. He^{-asws} said: ‘Every one who claims that he is from the children of (Syeda) Fatima^{-asws}, let him sit in that seat!’

فَقَالَ لَهَا الْمُتَوَكِّلُ انزيلي قَالَتْ اللَّهُ اللَّهُ ادْعَيْتِ الْبَاطِلَ وَ أَنَا بِنْتُ فُلَانٍ حَمَلَنِي الضُّرُّ عَلَى مَا فُلْتُ قَالَ الْمُتَوَكِّلُ أَلْفُوهَا إِلَى السَّبَاعِ فَاسْتَوْهَبَتْهَا وَالِدَتُهَا.

Al-Mutawakkil said to her, ‘Descend!’ She said, ‘Allah^{-azwj}! Allah^{-azwj}! I had claimed falsely, and I am a daughter of so and so. The harm had carried me upon what I had said!’ Al-Mutawakkil said, ‘Throw her to the lions!’ His mother got her gifted (exempted from it)’²¹⁸

36- شا، الإرشاد بيج، الخرائج و الجرائح روي عن محمد بن علي قال أخبرني زيد بن علي بن الحسين بن زيد قال: مرضت فدخل علي الطبيب ليلاً و
وصف لي دواء أخذته في السحر كذا و كذا يوماً فلم يمكني تحصيله من الليل و خرج الطبيب من الباب

(The books) ‘Al Irshad’, (and) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Ali who said, ‘I am informed by Zayd Bin Ali Bin Al Husayn Bin Zayd who said,

‘I fell ill, so the physician entered to see me at night and prescribed medication to me to be taking it during pre-dawn for such and such days. It was not possible for me to get it at night, and the physician went out from the door.

فَوَرَدَ صَاحِبُ أَبِي الْحَسَنِ ع فِي الْحَالِ وَ مَعَهُ صُرَّةٌ فِيهَا ذَلِكَ الدَّوَاءُ بِعَيْنِهِ فَقَالَ لِي أَبُو الْحَسَنِ يُفْرِتُكَ السَّلَامُ وَ يَقُولُ خُذْ هَذَا الدَّوَاءَ كَذَا يَوْمًا فَشَرِبْتُ
فَبَرَأْتُ

A companion of Abu Al-Hassan^{-asws} came right then and with him was a bad wherein was the medication exactly. He said to me, ‘Abu Al-Hassan^{-asws} Conveys the greetings to you and says: ‘Take this medicine for such and such days’. I drank and was cured.

²¹⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 35

قَالَ مُحَمَّدٌ قَالَ زَيْدٌ أَيْنَ الْغُلَاةُ عَنْ هَذَا الْحَدِيثِ.

Muhammad said, 'Zayd said, 'Where are the exaggerators from this Hadeeth?''²¹⁹

37- يج، الخرائج و الجرائح رُوي عن خَيْرَانَ الْأَسْبَاطِيِّ قَالَ: قَدِمْتُ الْمَدِينَةَ عَلَى أَبِي الْحَسَنِ ع فَقَالَ لِي مَا فَعَلَ الْوَائِقُ فُلْتُ هُوَ فِي عَافِيَةٍ قَالَ وَ مَا يَفْعَلُ جَعْفَرُ فُلْتُ تَرَكْتُهُ أَسْوَأَ النَّاسِ خَالًا فِي السِّجْنِ قَالَ وَ مَا يَفْعَلُ ابْنُ الرَّيَّاتِ فُلْتُ الْأَمْرُ أَفْرُهُ وَ أَنَا مُنْذُ عَشْرَةِ أَيَّامٍ خَرَجْتُ مِنْ هُنَاكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Khayran Al Asbaty who said,

'I arrived at Al-Medina to Abu Al-Hassan^{-asws}. He^{-asws} said to me: 'What is the state of Al-Wasiq (caliph)?' I said, 'He is in good health'. He^{-asws} said: 'And what is the state of Ja'far?' I said, 'I said, 'I left him as the worst state of the people, in the prison'. He^{-asws} said: 'And what is the state of Ibn Al-Zayyat?' I said, 'The matter is his matter, and I came out from there ten days ago'.

قَالَ مَاتَ الْوَائِقُ وَ قَدْ فَعَدَ الْمُتَوَكَّلُ جَعْفَرًا وَ قُبِلَ ابْنُ الرَّيَّاتِ فُلْتُ مَتَى قَالَ بَعْدَ خُرُوجِكَ بِسِتَّةِ أَيَّامٍ وَ كَانَ كَذَلِكَ.

He^{-asws} said: 'Al-Wasiq died, and Al-Mutawakkil Ja'far has sat (as caliph), and Ibn Al-Zayyat has been killed'. I said, 'When?' He^{-asws} said: 'Six days after your exit'. And it had happened like that''²²⁰

الوائق هو هارون بن المعتصم بن هارون الرشيد بن المهدي بن المنصور بن محمد بن علي بن عبد الله بن العباس: التاسع من الخلفاء العباسية.

Notes: Al-Wasiq (caliph), he is Haroun Bin Al-Mu'tasim Bin Haroun Al-Rasheed Bin Al-Mahdy Bin Al-Mansour Bin Muhammad Bin Ali Bin Abdullah Bin Al-Abbas, the ninth from the Abbasid caliphs.

قال في الكامل: بويغ في اليوم الذي توفي فيه أبوه، وذلك يوم الخميس لثمان عشرة مضت من ربيع الأول سنة سبع و عشرين و مائتين كان يكنى أبا جعفر، و أمه أم ولد رومية تسمى قراطيس، و توفي لست بقين من ذى الحجة سنة اثنتين و ثلاثين و مائتين، فكانت خلافته خمس سنين و تسعة أشهر و خمسة أيام، و كان عمره اثنتين و ثلاثين سنة، و قيل كان ستا و ثلاثين.

He said in 'Al-Kamil' – He was pledged allegiance to during the day in which his father had died, and that is the day of Thursday of the eighteenth past from Rabbi Al-Awwal in the year two hundred and twenty-seven. He was teknonymed as 'Abu Ja'far', and his mother is mother of children, a Roman named as 'Qaratees', and he died on the sixth (day) remaining from Zil Hijjah of the year two hundred and thirty-two. So his caliphate was for five years and nine months and five days, and his age was thirty-two years. And it is said he was thirty-six.

و قال: قبض المتوكل على محمد بن عبد الملك الزيات و حبسه لتسع خلون من صفر و كان سببه أن الواثق استوزر محمد بن عبد الملك و فوض الأمور كلها إليه، و كان الواثق قد غضب على أخيه جعفر المتوكل، و وكل عليه من يحفظه و يأتيه بالآخبار،

And he said, 'Al-Mutawakkil captured Muhammad Bin Abdul Malik Al-Zayyat and imprisoned him on the ninth (day) vacant from Safar, and its cause was that Al-Wasiq had appointed Muhammad Bin Abdul Malik as minister and delegated the affairs, all of them to him, and Al-

²¹⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 36

²²⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 37

Wasiq was angered upon his brother Ja'far Al-Mutawakkil, and allocated upon him one who would guard him and come to him with the news.

فأتى المتوكل الى محمد بن عبد الملك يسأله أن يكلم الواثق ليرضى عنه فوقف بين يديه لا يكلمه، ثم أشار عليه بالعود ففقد.

Al-Mutawakkil came to Muhammad Bin Abdul Malik asking him to speak to Al-Wasiq in order for him to be pleased from him. He paused in front of him, not speaking to him, then he indicated to him with being seated, so he sat down.

فلما فرغ من الكتب الذي بين يديه، التفت إليه كالمتهدد، وقال: ما جاء بك؟ قال: جئت تسأل أمير المؤمنين في الرضا عني، قال لمن حوله: انظروا يغضب أخاه، ثم يسألني أن استرضيه، اذهب فانك إذا صلحت رضى عنك.

When he was free from the letter which was in front of him, he turned to him like the threatener and said, 'What have you come for?' He said, 'I came to as commander of the faithful to be pleased with me'. He said to the ones around him, 'Look! He angers his brother, then asks me to be pleased. Go! When you have reconciled, he shall be pleased with you'.

فقام عنه حزينا فأتى أحمد بن أبي دواد، فقام إليه أحمد و استقبله الى باب البيت و قبله، و قال: ما حاجتك جعلت فداك؟ قال: جئت لتسترضى بأمير المؤمنين، قال: أفعل و نعمة عين و كرامة فكلم أحمد الواثق فيه فوجده لم يرض عنه، ثم كلمه فيه ثانية فرضى عنه، و كساه.

He stood up from him saddened and came to Ahmad Bin Abu Dawood. Ahmad stood up to him and welcomed him to the door of the house and kissed him and said, 'What have you come for? May I be sacrificed for you!' He said, 'I have come for you get commander of the faithful to be pleased'. He said, 'I shall do so, and it is a bounty of the eyes and honour'. Ahmad spoke to Al-Wasiq regarding him and found him not being pleased with him. Then he spoke regarding him secondly, so he was pleased with him and clothed him.

و لما خرج المتوكل من عند ابن الزيات كتب الى الواثق ان جعفر اثناني في زى المخنثين، له شعر فقام يسألني أن أسأل أمير المؤمنين الرضا عنه، فكتب إليه الواثق: ابعث إليه فأحضره و مر من يجز شعره فيضرب به وجهه،

When Al-Mutawakkil went out from the presence of Ibn Al-Zayyat, he wrote to Al-Wasiq, 'Ja'far had come to me in a bisexual dress having (long) hair for him. He stood asking me to ask commander of the faithful to be pleased with him'. Al-Wasiq wrote to him, 'Send (a summoner) to him and present him and order the ones whose hair is excessive, so his face is struck'.

و قال المتوكل: لما أثناني رسوله لبست سوادا جديدا و أتيت رجاء أن يكون قد أتاه الرضا عني، فاستدعا حجاما فأخذ شعرى على السواد الجديد، ثم ضرب به وجهي.

And Al-Mutawakkil said, 'When his messenger came to me, I wore new black (clothes) and came to him hoping that he would happen to be pleased from me. He called the barber, and he clipped my hair upon the new black (clothes), then struck my face with it'.

فلما ولي المتوكل الخلافة أجهل ذلك حتى كان صفر، فأمر أبتاخ بأخذ ابن الزيات و تعذيبه، فاستحضره فركب يظن أن الخليفة يطلبه، فلما حاذى دار أبتاخ عدل به إليه فخاف فأدخله حجرة و وكل عليه، و أرسل الى منازله من أصحابه من هجم عليهم و أخذ كل ما فيها، و استصفى أمواله و أملاكه في جميع البلاد، و كان شديد الجزع كثير البكاء.

When Al-Mutawakkil was in charge of the caliphate, he ignored that until it was Safar. He ordered Itaj to seize Ibn Al-Zayat and torture him. He cautioned him, so he rode thinking that the caliph is seeking him. When he was parallel to the door of Itaj, he turned with him to him.

He feared and entered him into a room and allocated (a guard) upon him, and he sent to his house, from his companions, one who can storm upon them and sieze all what is in it and confiscate his wealth and his assets in entirety of the cities. And he was of severe panic and crying a lot.

ثم سوهر ينخس بمسلة لئلا ينام، ثم ترك فنام يوماً و ليلة. ثم سوهر ثم جعل في تنور كان عمله هو، عذب به ابن أسباط المصري، و أخذ ماله، و كان من خشب فيه مسامير من حديد أطرافها الى داخل التنور، تمنع من يكون فيه من الحركة و كان ضيقاً بحيث ان الإنسان كان يمد يديه الى فوق رأسه، ليقدر على دخوله لضيقه، و لا يقدر أن يجلس فيه،

Then he kept pricking him with the needles, disturbing him lest he sleeps. Then he was left, so he slept for a day and a night. Then he was pricked, then made to be in an oven which had been made for him. Ibn Asbaat Al-Misry tormented him with it and seized his wealth. And it was made from planks of wood wherein were iron nails in its ends up to the entrance of the oven, preventing from there being any movement in it, and it was narrow, that if the person were to extend his hand to above his head, he would be able to enter it, due to its narrowness, and would not be able upon sitting in it.

فبقى أياماً و مات، و كان حبسه لتسع خلون من صفر و موته لاحدى عشرة ليلة بقيت من ربيع الأول، و قيل أنه لما دفن نبشته الكلاب و أخذت لحمه.

He remained for days, and he died. And his imprisonment was on the ninth (day) vacant from Safar, and his death was on the eleventh (day) remaining from Rabbi Al-Awwal. And it is said that when he was buried, the dogs unearthed him and took (devoured) his flesh’.

38- يج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع أَيُّنَا أَشَدُّ حُبًّا لِدِينِهِ قَالَ أَشَدُّكُمْ حُبًّا لِصَاحِبِهِ فِي حَدِيثٍ طَوِيلٍ

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

It is reported from Ali son of Ja’far^{-asws} who said, ‘I said to Abu Al-Hassan^{-asws}, ‘Which one of us has more intense love for his religion?’ He^{-asws} said: ‘The one most intense of love for his companion’ – in a lengthy Hadeeth.

ثُمَّ قَالَ يَا عَلِيُّ إِنَّ هَذَا الْمُتَوَكِّلَ بَنَى بَيْنَ الْمَدِينَةِ بِنَاءً لَا يَبْنَى وَ يَكُونُ هَالِكُهُ قَبْلَ تَمَامِهِ عَلَى يَدِ فِرْعَوْنَ مِنْ فِرْعَوْنِ التُّرْكِ.

Then he^{-asws} said, ‘O Ali! This Al-Mutawakkil is constructing a building in front of Al-Medina, not completed yet, and his death would happen to be before its completion upon the hand of a Pharaoh^{-la} from the Turkish Pharaohs^{-la}’²²¹.

39- يج، الخرائج و الجرائح رُوِيَ عَنْ أَحْمَدَ بْنِ عَيْسَى الْكَاتِبِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص فِيمَا يَرَى النَّائِمَ كَأَنَّهُ نَائِمٌ فِي حَجْرِي وَ كَأَنَّهُ دَفَعَ إِلَيَّ كَفًّا مِنْ تَمْرٍ عَدَدُهُ حَمْسٌ وَ عَشْرُونَ تَمْرَةً

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Ahmad Bin Isa the scribe who said,

‘I saw Rasool-Allah^{-saww} in what the sleeping one tends to see, as if he^{-saww} was sleeping in my room, and as if he^{-saww} handed to me a handful of dates, its number was twenty-five dates.

²²¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 38

قَالَ فَمَا لَبِثْتُ إِلَّا وَ أَنَا بِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَ وَ مَعَهُ قَائِدٌ فَأَنْزَلَهُ فِي حُجْرَتِي وَ كَانَ الْقَائِدُ يَبْعَثُ وَ يَأْخُذُ مِنَ الْعَلْفِ مِنْ عِنْدِي فَسَأَلَنِي يَوْمَئِذٍ كَمْ لَكَ عَلَيْنَا فُلْتُ لَسْتُ آخِذٌ مِنْكَ شَيْئاً

He (the narrator) said, 'I did not wait long except, and I was with Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, and there was a (camel) driver with him^{-asws}. He descended him^{-asws} in my room, and the driver would come and take the fodder from me. One day he asked me, 'How much is there for you upon us?' I said, 'I will not be taking anything from you'.

فَقَالَ لِي أَ تُحِبُّ أَنْ تَدْخُلَ إِلَى هَذَا الْعُلُوِيِّ فُسَلِّمْ عَلَيْهِ فُلْتُ لَسْتُ أَكْرَهُ ذَلِكَ فَدَخَلْتُ فَسَلَّمْتُ عَلَيْهِ وَ فُلْتُ لَهُ إِنَّ فِي هَذِهِ الْقَرْيَةِ كَذَا وَ كَذَا مِنْ مَوَالِيكَ فَإِنْ أَمَرْتَنَا بِحُضُورِهِمْ فَعَلْنَا قَالَ لَا تَفْعَلُوا

He said to me, 'Would you like to enter to see this Alawite, so you can greet unto him^{-asws}?' I said, 'I will not dislike that'. I entered and greeted unto him^{-asws}, and I said to him^{-asws}, 'In this town there are such and such from your^{-asws} friends. If you^{-asws} were to instruct us to present them, we can do so'. He^{-asws} said: 'Don't do it'.

فُلْتُ فَإِنَّ عِنْدَنَا ثَمُوراً جَيَاداً فَتَأَدُّنُ لِي أَنْ أَحْمِلَ لَكَ بَعْضَهَا فَقَالَ إِنْ حَمَلْتَ شَيْئاً يَصِلُ إِلَيَّ وَ لَكِنْ أَحْمِلْهُ إِلَى الْقَائِدِ فَإِنَّهُ سَيُبْعَثُ إِلَيَّ مِنْهُ فَحَمَلْتُ إِلَى الْقَائِدِ أَنْوَاعاً مِنَ التَّمْرِ وَ أَخَذْتُ نَوْعاً جَيِّداً فِي كُمِّي وَ سُكَّرَجَةً مِنْ زُنْدٍ فَحَمَلْتُهُ إِلَيْهِ ثُمَّ جِئْتُ فَقَالَ الْقَائِدُ أَ تُحِبُّ أَنْ تَدْخُلَ عَلَيَّ صَاحِبِكَ فُلْتُ نَعَمْ

I said, 'There are fresh dates with us. If you^{-asws} permit me, I can carry some of these to you'. He^{-asws} said: 'If you were to carry something thing to me^{-asws}, but carry it to the driver, for he would be sending to me^{-asws} from it'. I carried it to the driver a variety of dates, and I took a good variety in my sleeve and a plate of butter to him^{-asws}. Then I came. The driver said, 'Would you like to enter to see your Master^{-asws}?' I said, 'Yes'.

فَدَخَلْتُ فَإِذَا قُدَّامَهُ مِنْ ذَلِكَ التَّمْرِ الَّذِي بَعَثْتُ بِهِ إِلَى الْقَائِدِ فَأَخْرَجْتُ التَّمَرَ الَّذِي كَانَ مَعِي وَ الزُّبْدَ فَوَضَعْتُهُ بَيْنَ يَدَيْهِ فَأَخَذَ كَهْماً مِنْ تَمْرٍ فَدَفَعَهُ إِلَيَّ وَ قَالَ لَوْ زَادَكَ رَسُولُ اللَّهِ ص لِرِزْقِكَ فَعَدَدْتُهُ فَإِذَا هِيَ كَمَا رَأَيْتُ فِي النَّوْمِ لَمْ يَزِدْ وَ لَمْ يَنْقُصْ.

I entered, and there, in front of him^{-asws}, were from those dates which I had sent with to the driver. I extracted the dates which were with me and the butter and placed it in front of him^{-asws}. He^{-asws} grabbed a handful of dates and handed it to me and said: 'If Rasool-Allah^{-sawww} had increase for you, I^{-asws} would have increased for you'. It counted them, and behold, these were just as I had seen in the dream, neither more nor less²²².

40- يَج، الخرائج و المراجيح رُوِيَ عَنْ أَحْمَدَ بْنِ هَارُونَ قَالَ: كُنْتُ جَالِساً أُعَلِّمُ غُلاماً مِنْ غِلْمَانِهِ فِي قَاعِ دَارِهِ إِذْ دَخَلَ عَلَيْنَا أَبُو الْحَسَنِ عَ زَاكِباً عَلَى فَرَسٍ لَهُ فُضْمْنَا إِلَيْهِ فَسَبَقْنَا فَتَزَلَّ قَبْلَ أَنْ نَدْخُلَ مِنْهُ فَأَخَذَ عَنَانَ فَرَسِهِ بِيَدِهِ فَعَلَّقَهُ فِي طَنْبٍ مِنْ أَطْنَابِ الْقَاعِ ثُمَّ دَخَلَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ahmad Bin Haroun who said,

'I was seated teaching a slave from his^{-asws} slaves in a canopy of his^{-asws} house, when Abu Al-Hassan^{-asws} entered towards us riding upon a horse of his^{-asws}. We stood up to him^{-asws}. He^{-asws} preceded us before we could go near him^{-asws}. He^{-asws} held a rein of his^{-asws} horse and hung it in a hook from the hooks of the canopy, then entered.

²²² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 39

فَجَلَسَ مَعَنَا فَأَقْبَلَ عَلَيَّ وَ قَالَ مَتَى رَأَيْتَ أَنْ تَنْصَرِفَ إِلَى الْمَدِينَةِ فَعُلْتُ اللَّيْلَةَ قَالَ فَاتَّكْتُبْ إِذَنْ كِتَابًا مَعَكَ تُوصِلُهُ إِلَى فَلَانِ التَّاجِرِ فُلْتُ نَعَمْ قَالَ يَا غُلَامُ هَاتِ الدَّوَاةَ وَ الْقِرْطَاسَ فَخَرَجَ الْغُلَامُ لِيَأْتِيَ بِهِمَا مِنْ دَارٍ أُخْرَى

He^{-asws} sat with us. He^{-asws} turned towards me and said: 'When are you viewing leaving to go to Al-Medina?' I said, 'Tonight'. He^{-asws} said: 'I^{-asws} shall write a letter with you to deliver it to so and so trader'. I said, 'Yes'. He^{-asws} said: 'O slave, give the ink and the paper!' The slave went out in order to come with these from another house.

فَلَمَّا غَابَ الْغُلَامُ صَهَلَ الْفَرَسُ وَ ضَرَبَ بِذَنْبِهِ فَقَالَ لَهُ بِالْفَارِسِيَّةِ مَا هَذَا الْعَلْقُ فَصَهَلَ الثَّانِيَةَ فَضَرَبَ بِيَدِهِ فَقَالَ لَهُ بِالْفَارِسِيَّةِ أَفَلَعِ فَامَضِ إِلَى نَاحِيَةِ الْبُسْتَانِ وَ بُلْ هُنَاكَ وَ رُثْ وَ ارْجِعْ فَقَفَّ هُنَاكَ مَكَانَكَ

When the slave disappeared, the horse neighed, and struck with its tail. He^{-asws} said to it in Persian: 'This is not the closure!' It neighed secondly. He^{-asws} struck his^{-asws} hand and said to it in Persian: 'Uproot and go to a corner of the orchard and urinate over there and defecate and return and stand over here in your place'.

فَرَفَعَ الْفَرَسُ رَأْسَهُ وَ أَحْرَجَ الْعَنَانَ مِنْ مَوْضِعِهِ ثُمَّ مَضَى إِلَى نَاحِيَةِ الْبُسْتَانِ حَتَّى لَا تَرَاهُ فِي ظَهْرِ الْفَارَةِ فَبَالَ وَ رَاثَ وَ عَادَ إِلَى مَكَانِهِ

The horse raised its head and extracted the rein from its place, then it went to a corner of the orchard until we could not see it in the back of the canopy. It urinated and defecated and returned to its place.

فَدَخَلَنِي مِنْ ذَلِكَ مَا اللَّهُ بِهِ عَلِيمٌ فَوَسَّوَسَ الشَّيْطَانُ فِي قَلْبِي فَقَالَ يَا أَحْمَدُ لَا يَعْظُمُ عَلَيْكَ مَا رَأَيْتَ إِنَّ مَا أَعْطَى اللَّهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ أَكْثَرَ بِمَا أَعْطَى دَاوُدَ وَ آلَ دَاوُدَ

There entered into me from that what Allah^{-azwj} is more Knowing with it. The Satan^{-la} whispered in my heart. He^{-asws} said: 'O Ahmad! Let it not be mighty upon you what you saw. What Allah^{-azwj} has Granted Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} is more than what He^{-azwj} had Granted Dawood^{-as} and progeny of Dawood^{-as}!'

فُلْتُ صَدَقَ ابْنُ رَسُولِ اللَّهِ صَ فَمَا قَالَ لَكَ وَ مَا فُلْتُ لَهُ فَقَدْ فَهَمْتُهُ

I said, 'The son^{-asws} of Rasool-Allah^{-saww} speaks the truth. So, what did it say to you^{-asws} and did you^{-asws} say to it, for it had understood it?'

فَقَالَ قَالَ لِي الْفَرَسُ ثُمَّ فَارَكَبْتُ إِلَى الْبَيْتِ حَتَّى تَفْرَعَ عَنِّي فُلْتُ مَا هَذَا الْعَلْقُ قَالَ قَدْ تَعِبْتُ فُلْتُ لِي حَاجَةٌ أُرِيدُ أَنْ أَكْتُبَ كِتَابًا إِلَى الْمَدِينَةِ فَإِذَا فَرَعْتُ رَكِبْتُكَ قَالَ إِنِّي أُرِيدُ أَنْ أُزَوِّتَ وَ أَبُولَ وَ أَكْرَهُ أَنْ أَفْعَلَ ذَلِكَ بَيْنَ يَدَيْكَ فَعُلْتُ أَذْهَبُ إِلَى نَاحِيَةِ الْبُسْتَانِ فَأَفْعَلُ مَا أَرَدْتُ ثُمَّ عُدُّ إِلَى مَكَانِكَ فَفَعَلَ الَّذِي رَأَيْتَ

He^{-asws} said: 'The horse said to me^{-asws}, 'Arise and ride to the house until you^{-asws} are free from me'. I^{-asws} said: 'This is not the closure'. It said, 'I am tired'. I^{-asws} said: 'There is a need for me'. I^{-asws} want to write a letter to Al-Medina. When I^{-asws} am free from it, I^{-asws} shall ride you'. It said, 'I want to defecate and urinate, and I dislike it to do that in front of you^{-asws}'. I^{-asws} said: 'Go to a corner of the orchard and do what you want, then return to your place'. It did that which you saw'.

ثُمَّ أَقْبَلَ الْعُلَامُ بِالذَّوَاةِ وَالْقُرْطَاسِ وَ قَدْ غَابَتِ الشَّمْسُ فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَخَذَ فِي الْكِتَابَةِ حَتَّى أَظْلَمَ اللَّيْلُ فِيمَا بَيْنِي وَ بَيْنَهُ فَلَمْ أَرَ الْكِتَابَ وَ ظَنَنْتُ أَنَّهُ أَصَابَهُ الَّذِي أَصَابَنِي فَقُلْتُ لِلْعُلَامِ قُمْ فَهَاتِ شَعْعَةً مِنَ الدَّارِ حَتَّى يُبْصِرَ مَوْلَاكَ كَيْفَ يَكْتُبُ فَمَضَى فَقَالَ لِلْعُلَامِ لَيْسَ إِلَيَّ ذَلِكَ حَاجَةٌ

Then the slave returned with the ink and paper, and the sun had set. He placed these in front of him^{-asws}. He^{-asws} took in the writing until the night darkened in what is between me and him^{-asws}, so I could not see the letter, and I thought it had afflicted him^{-asws} that which had afflicted me. I said to the slave, ‘Stand and bring a candle from the house until your Master^{-asws} can see how he^{-asws} is writing’. He (started) going. He^{-asws} said to the slave: ‘There is no need to that!’

ثُمَّ كَتَبَ كِتَابًا طَوِيلًا إِلَى أَنْ غَابَ الشَّفَقُ ثُمَّ قَطَعَهُ فَقَالَ لِلْعُلَامِ أَصْلِحْ وَ أَخَذَ الْعُلَامُ الْكِتَابَ وَ حَرَجَ إِلَى الْقَارَةِ لِيُصْلِحَهُ ثُمَّ عَادَ إِلَيْهِ وَ نَاوَلَهُ لِيُخَيِّمَهُ فَحَتَمَهُ مِنْ غَيْرِ أَنْ يَنْظُرَ الْحَاتِمَ مَقْلُوبًا أَوْ غَيْرَ مَقْلُوبٍ فَنَاوَلَنِي

Then he^{-asws} wrote a long letter until the twilight disappeared. Then he^{-asws} cut it. He^{-asws} said to the slave: ‘Correct (repair) it!’ And the slave took the letter and went out to the canopy in order to correct it. Then he returned to him^{-asws} and gave it to him^{-asws} for him^{-asws} to seal it. He^{-asws} sealed it from without looking at the seal, whether it is transferred or not transferred. He^{-asws} gave it to me.

فَقُمْتُ لِأَذْهَبَ فَعَرَضَ فِي قَلْبِي قَبْلَ أَنْ أُخْرَجَ مِنَ الْقَارَةِ أَصْلِي قَبْلَ أَنْ آتِيَ الْمَدِينَةَ قَالَ يَا أَحْمَدُ صَلِّ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ فِي مَسْجِدِ الرَّسُولِ ص وَ اطْلُبِ الرَّجُلَ فِي الرَّوْضَةِ فَإِنَّكَ تُوَفِّقُهُ إِنْ شَاءَ اللَّهُ

I stood up to go, but it presented in my heart that I should pray Salat before I go out from the canopy before I get to Al-Medina. He^{-asws} said: ‘O Ahmad! Pray Al-Maghrib and Al-Isha the last in the Masjid of the Rasool^{-saww}, and seek the man in the Mausoleum, for you shall come across him, if Allah^{-azwj} so Desires’.

قَالَ فَخَرَجْتُ مُبَادِرًا فَأَتَيْتُ الْمَسْجِدَ وَ قَدْ نُودِيَ الْعِشَاءَ الْآخِرَةَ فَصَلَّيْتُ الْمَغْرِبَ ثُمَّ صَلَّيْتُ مَعَهُمُ الْعَتَمَةَ وَ طَلَبْتُ الرَّجُلَ حَيْثُ أَمَرَنِي فَوَجَدْتُهُ فَأَعْطَيْتُهُ الْكِتَابَ وَ أَخَذَهُ وَ قَضَى لِيَقْرَأَهُ فَلَمْ يَسْتَبِنِ قِرَاءَتَهُ فِي ذَلِكَ الْوَقْتِ فَدَعَا بِسِرَاجٍ فَأَخَذْتُهُ وَ قَرَأْتُهُ عَلَيْهِ فِي السِّرَاجِ فِي الْمَسْجِدِ

He (the narrator) said, ‘I went out rushing and came to the Masjid, and Al-Isha the last Salat had been called for. I prayed Al-Maghrib, then prayed the evening with them, and I searched for the man where he^{-asws} had instructed me. I found him and gave him the letter, and he took it and broke it (seal) to read it. Its writing was not clear at that time, so he called for a lamp. I took it and read it out to him in the lamp in the Masjid.

فَإِذَا حَطُّ مُسْتَوٍ لَيْسَ حَرْفٌ مُتَصِقًا بِحَرْفٍ وَ إِذَا الْحَاتِمُ مُسْتَوٍ لَيْسَ بِمَقْلُوبٍ فَقَالَ لِي الرَّجُلُ عُدْ إِلَيَّ عَدَاً حَتَّى أَكْتُبَ جَوَابَ الْكِتَابِ فَعَدَوْتُ فَكَتَبَ الْجَوَابَ فَجَعْتُ بِهِ إِلَيْهِ فَقَالَ أَلَيْسَ قَدْ وَجَدْتَ الرَّجُلَ حَيْثُ قُلْتُ لَكَ فَقُلْتُ نَعَمْ قَالَ أَحْسَنْتَ.

There, it was in a lined handwriting. There wasn’t any letter sticking with a letter, and there, the seal was even, it wasn’t overturned. The man said to me, ‘Return to me tomorrow until I write and answer to the letter’. I came early. He wrote the answer, and I came with it to him^{-asws}. He^{-asws} said: ‘Didn’t you find the man where I^{-asws} had said to you?’ I said, ‘Yes’. He^{-asws} said: ‘Excellent’.²²³

²²³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 40

41- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ: قَالَ لِي عَلِيُّ بْنُ مُحَمَّدٍ ع إِذَا أَرَدْتَ أَنْ تَسْأَلَ مَسْأَلَةً فَاتَّكُبْهَا وَ ضَعِ الْكِتَابَ تَحْتَ مُصَلَّاتِكَ وَ دَعُهُ سَاعَةً ثُمَّ أَخْرِجْهُ وَ انظُرْ قَالَ فَفَعَلْتُ فَوَجَدْتُ جَوَابَ مَا سَأَلْتُ عَنْهُ مُوقِعاً فِيهِ.

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported from Muhammad Bin Al-Faraj who said,

'Ali^{-asws} Bin Muhammad^{-asws} said to me: 'Whenever you want to ask a question, then write it and place the letter underneath your praying-mat and leave it for a while. Then extract it and look'. He said, 'I did it, and I found the answer to what I had asked about, having been written in it'.²²⁴

42- أَقُولُ، رَوَى السَّيِّدُ بْنُ طَاوُسٍ فِي كَشْفِ الْمَحْجَةِ بِإِسْنَادِهِ مِنْ كِتَابِ الرَّسَائِلِ لِلْكَلْبِيِّ عَمَّنْ سَمَّاهُ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ الرَّجُلَ يُحِبُّ أَنْ يُفْضِيَ إِلَى إِمَامِهِ مَا يُحِبُّ أَنْ يُفْضِيَ إِلَى رَبِّهِ

I (Majlisi) am saying, 'It is reported by the Seyyid Bin Tawoos in 'Kashf al Mahajja', by his chain from 'Kitab Al Rasail' of Al Kulayni, from the one whom he named, he said,

'I wrote to Abu Al-Hassan^{-asws}, 'The man loves to pour out (his heart) to his Imam^{-asws} what he loves to pour out to his Lord^{-azwj}'.

قَالَ فَكُنْتُ إِذَا كَانَ لَكَ حَاجَةٌ فَحَرِّكْ شَفَتَيْكَ فَإِنَّ الْجَوَابَ يَأْتِيكَ.

He (the narrator) said, 'He^{-asws} wrote: 'If there was a need for you, then move your lips, and the answer will come to you'.²²⁵

43- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي مُحَمَّدٍ الطَّبْرِيِّ قَالَ: مَنِّيْتُ أَنْ يَكُونَ لِي خَاتَمٌ مِنْ عِنْدِهِ ع فَجَاءَنِي نَصْرُ الْحَادِمِ بِدِرْهَمَيْنِ فَصَعْتُ خَاتَمًا فَدَخَلْتُ عَلَى قَوْمٍ يَشْرَبُونَ الخُمْرَ فَتَعَلَّقُوا بِي حَتَّى شَرِبْتُ قَدْحًا أَوْ قَدَحَيْنِ فَكَانَ الخَاتَمُ ضَيِّقًا فِي إصْبَعِي لَا يُمْكِنُنِي إِدَارَتُهُ لِلْوَضُوءِ فَأَصْبَحْتُ وَ قَدِ افْتَقَدْتُهُ فَتُبْتُ إِلَى اللَّهِ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Muhammad Al Tabari who said,

'I wished that there would happen to be for me a ring from him^{-asws}. Nasr the servant came to me with two Dirhams. I moulded a rind. I entered into a group drinking wine. They stuck with me until I had drunk a mug or two mugs. The ring was tight in my finger. It was not possible for me to turn it for performing the wud'u. I woke up and I had lost it. I repented to Allah^{-azwj}'.²²⁶

44- يج، الخرائج و الجرائح رُوِيَ أَنَّ الْمُتَوَكِّلَ أَوْ الْوَائِقَ أَوْ غَيْرَهُمَا أَمَرَ الْعَسْكَرَ وَ هُمْ يَسْمَعُونَ أَلْفَ فَارِسٍ مِنَ الْأَنْتَرَاكِ السَّاكِبِينَ بِسُرٍّ مَنْ رَأَى أَنْ يَمْلَأَ كُلَّ وَاحِدٍ مِخْلَافَةً فَرَسِهِ مِنَ الطِّينِ الْأَحْمَرِ وَ يَجْعَلُوا بَعْضُهُ عَلَى بَعْضٍ فِي وَسْطِ تُرْبَةٍ وَاسِعَةٍ هُنَاكَ فَفَعَلُوا

(The book) 'Al Kharaij Wa Al Jaraih' –

'Al-Mutawakkil or Al-Wasiq or someone else ordered the army, and they were ninety thousand (90,000) horsemen from the Turks dwelling at Surmanray, that each one should fill

²²⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 41

²²⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 42

²²⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 43

the nose bag of his horse from the red clay and make part of it to be upon part in the middle of the vast soil over there. They did so.

فَلَمَّا صَارَ مِثْلَ جَبَلٍ عَظِيمٍ وَ اسْمُهُ تَلُّ الْمُخَالِي صَعِدَ فَوْقَهُ وَ اسْتَدْعَى أَبَا الْحَسَنِ وَ اسْتَصْعَدَهُ وَ قَالَ اسْتَحْضِرْ لَكَ لِنَظَارَةِ لِحْيَتِي وَ فَذَكَانَ أَمَرَهُمْ أَنْ يَلْبَسُوا
التَّجَافِيْفَ وَ يَحْمِلُوا الْأَسْلِحَةَ وَ قَدْ عَرَضُوا بِأَحْسَنِ زِينَةٍ وَ أَمَّ عُدَّةً وَ أَعْظَمَ هَيْبَةٍ وَ كَانَ عَرَضُهُ أَنْ يَكْسِرَ قَلْبَ كُلِّ مَنْ يَخْرُجُ عَلَيْهِ وَ كَانَ خَوْفُهُ مِنْ أَبِي
الْحَسَنِ عَ أَنْ يَأْمُرَ أَحَدًا مِنْ أَهْلِ بَيْتِهِ أَنْ يَخْرُجَ عَلَى الْخَلِيفَةِ

When it became like a big mountain, and its name is Al-Mukhaly hill (Fodder bag hill), he ascended above it and summoned Abu Al-Hassan^{asws} and made him^{asws} climb, and said, 'I have presented you^{asws} to look at my cavalry'. And he had ordered them to be wearing the armour and carry the weapons, and they had presence with excelled adornment and complete number, and mighty awe. And his purpose was to break the heart of every one who (wanted to) rebel against him, and his fear from Abu Al-Hassan^{asws} was that he^{asws} might order someone from his^{asws} family members to rebel against the caliph.

فَقَالَ لَهُ أَبُو الْحَسَنِ عَ وَ هَلْ أَعْرِضُ عَلَيْكَ عَسْكَرِي قَالَ نَعَمْ فَدَعَا اللَّهَ سُبْحَانَهُ فَإِذَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ مِنَ الْمَشْرِقِ وَ الْمَغْرِبِ مَلَائِكَةٌ مُدَجِّجُونَ
فَعُشِّي عَلَى الْخَلِيفَةِ فَلَمَّا أَفَاقَ قَالَ أَبُو الْحَسَنِ عَ نَحْنُ لَا نُنَاقِشُكُمْ فِي الدُّنْيَا نَحْنُ مُشْتَعِلُونَ بِأَمْرِ الْأَخِرَةِ فَلَا عَلَيْكَ شَيْءٌ يَمَّا تَنْظُرُ.

Abu Al-Hassan^{asws} said to him: 'And shall I^{asws} display my^{asws} army to you?' He said, 'Yes'. He^{asws} supplicated to Allah^{azwj} the Glorious, and behold, between the sky and the earth, from the east and the west, there were armoured Angels. There was unconsciousness upon the caliph. When he awoke, Abu Al-Hassan^{asws} said: 'We^{asws} are not disputing you all regarding the world. We^{asws} are too pre-occupied with the matter of the Hereafter, so there is nothing against you from what you are thinking'.²²⁷

أن المتوكل قتل الواثق و أمر العسكر إلخ

Note: Al-Mutawakkil had killed Al-Wasiq and ordered the army, etc.

45- يج، الخرائج و الجرائح رَوَى أَبُو مُحَمَّدٍ الْبَصْرِيُّ عَنْ أَبِي الْعَبَّاسِ خَالِ شِبْلِيِّ كَاتِبِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ كُنَّا أَجْرَيْنَا دِكْرَ أَبِي الْحَسَنِ عَ فَقَالَ لِي يَا أَبَا
مُحَمَّدٍ لَمْ أَكُنْ فِي شَيْءٍ مِنْ هَذَا الْأَمْرِ وَ كُنْتُ أَعِيبُ عَلَى أَحِي وَ عَلَى أَهْلِ هَذَا الْقَوْلِ عَيْبًا شَدِيدًا بِالذَّمِّ وَ السُّتْمِ إِلَى أَنْ كُنْتُ فِي الْوَفْدِ الَّذِينَ أَوْفَدَ
الْمُتَوَكِّلُ إِلَى الْمَدِينَةِ فِي إِحْضَارِ أَبِي الْحَسَنِ عَ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Muhammad Al Basry, from Abu Al Abbas, maternal uncle of the scribe Ibrahim Bin Muhammad who said,

'We were flowing the discussion of Abu Al-Hassan^{asws}. He said to me, 'O Abu Muhammad! I will not come to be in anything from this matter!' And I used to fault upon my brother and upon the people of this word (Wilayah) with severe faulting with the condemnation and the insults until I happened to be in the delegation which Al-Mutawakkil had sent to Al-Medina in presenting Abu Al-Hassan^{asws}.

²²⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 3 H 44

فَخَرَجْنَا إِلَى الْمَدِينَةِ فَلَمَّا خَرَجَ وَصِرْنَا فِي بَعْضِ الطَّرِيقِ وَ طَوَيْنَا الْمُنْزِلَ وَ كَانَ مَنْزِلًا صَافِيًا شَدِيدَ الْحَرِّ فَسَأَلْنَاهُ أَنْ يَنْزِلَ فَقَالَ لَا فَخَرَجْنَا وَ لَمْ نَطْعَمْ وَ لَمْ نَشْرَبْ فَلَمَّا اشْتَدَّ الْحَرُّ وَ الْجُوعُ وَ الْعَطَشُ فَبَيْنَمَا وَ نَحْنُ إِذْ ذَلِكَ فِي أَرْضٍ مَلْسَاءَ لَا نَرَى شَيْئًا وَ لَا ظِلًّا وَ لَا مَاءً نَسْتَرِيحُ فَجَعَلْنَا نُشْخِصُ بِأَبْصَارِنَا نَحْوَهُ

We went out to Al-Medina. When he^{-asws} came out and we came to be in one of the roads, and folded the pausing stop, and it was a summer stop of severe heat, we asked him^{-asws} if he^{-asws} wanted to descend. He^{-asws} said: 'No'. So we went out and did not eat nor drink. When the heat and the hunger intensified, and while we were in that (situation), in a barren land, we could neither see anything, nor shade, nor water we could find rest in, we started staring at him^{-asws} with our eyes, towards him^{-asws}.

قَالَ وَ مَا لَكُمْ أَحْسَبُكُمْ جِيعًا وَ قَدْ عَطِشْتُمْ فَعُلْنَا- إِي وَ اللَّهُ يَا سَيِّدَنَا قَدْ عَيِينَا قَالَ عَرَسُوا وَ كَلُوا وَ اشْرَبُوا فَتَعَجَّبْتُ مِنْ قَوْلِهِ وَ نَحْنُ فِي صَحْرَاءَ مَلْسَاءَ لَا نَرَى فِيهَا شَيْئًا نَسْتَرِيحُ إِلَيْهِ وَ لَا نَرَى مَاءً وَ لَا ظِلًّا

He^{-asws} said: 'And what is the matter with you all? I^{-asws} reckon you are hungry and have become thirsty'. We said, 'Yes, by Allah^{-azwj}, O our Master^{-asws}! We are exhausted'. He^{-asws} said: 'Take a night stop and eat and drink!' I was surprised from his^{-asws} words, and we were in a barren desert, not seeing anything in it we could find rest to, nor seeing any water, nor shade.

فَقَالَ مَا لَكُمْ عَرَسُوا فَابْتَدَرْتُ إِلَى الْقَطَارِ لِأَنِّيحُ ثُمَّ التَّفْتُ وَ إِذَا أَنَا بِشَجَرَتَيْنِ عَظِيمَتَيْنِ تَسْتَظِلُّنِي مَحْتَمِلَتَا عَالَمٍ مِنَ النَّاسِ وَ إِلَيَّ لِأَعْرِفُ مَوْضِعَهُمَا إِنَّهُ أَرْضٌ بَرَّاحٌ قَفْرَاءَ وَ إِذَا بَعَيْنِ تَسْبِيحٍ عَلَى وَجْهِ الْأَرْضِ أَعْدَبِ مَاءٍ وَ أَبْرَدِهِ

He^{-asws} said: 'What is the matter with you all? Take a night stop!' I rushed to the line (of camels) to kneel them. Then I turned, and there I was with two large trees, and world of people could be shaded until them, and I did not recognise their place. It was a land of barren desert. And there I was with a spring flowing upon the surface of the earth of its freshest water and its coldest.

فَقَرْنَا وَ أَكَلْنَا وَ شَرَبْنَا وَ اسْتَرَحْنَا وَ إِنَّ فِينَا مَنْ سَلَكَ ذَلِكَ الطَّرِيقَ مِرَارًا فَوَقَعَ فِي قَلْبِي ذَلِكَ الْوَقْتُ أَعَاجِبُ وَ جَعَلْتُ أَحُدُ النَّظَرَ إِلَيْهِ أَنْتَأَمَلُهُ طَوِيلًا وَ إِذَا نَظَرْتُ إِلَيْهِ تَبَسَّمَ وَ رَوَى وَجْهَهُ عَنِّي فَعُلْتُ فِي نَفْسِي وَ اللَّهُ لِأَعْرِفَنَّ هَذَا كَيْفَ هُوَ فَأَتَيْتُ مِنْ وَرَاءِ الشَّجَرَةِ فَدَفَنْتُ سَيْفِي وَ وَضَعْتُ عَلَيْهِ حَجَرَيْنِ وَ تَعَوَّطْتُ فِي ذَلِكَ الْمَوْضِعِ وَ تَهَيَّأْتُ لِلصَّلَاةِ

We descended, and ate and drank and rested, and there was someone among us who had travelled that road repeatedly. Wonders occurred in my heart at that time, and I went on to sharply look at him^{-asws} and meditated on him^{-asws} for a long time. And when I looked at him^{-asws}, he^{-asws} smiled and turned his^{-asws} face away from me. I said within myself, 'By Allah^{-azwj}! I will come to know this, how he^{-asws} is'. So, I came from behind the tree, buried my sword and placed two stones upon it, and I defecated in that place and prepared for the Salat.

فَقَالَ أَبُو الْحَسَنِ ع اسْتَرَحْتُمْ فَلَمَّا نَعَمْ قَالَ فَارْتَحِلُوا عَلَى اسْمِ اللَّهِ فَارْتَحِلْنَا فَلَمَّا أَنْ سَرْنَا سَاعَةً رَجَعْتُ عَلَى الْأَثَرِ فَأَتَيْتُ الْمَوْضِعَ فَوَجَدْتُ الْأَثَرَ وَ السَّيْفَ كَمَا وَضَعْتُ وَ الْعَلَامَةَ وَ كَانَ اللَّهُ لَمْ يَخْلُقْ تَمَّ شَجَرَةً وَ لَا مَاءً وَ لَا ظِلًّا وَ لَا بَلًّا فَتَعَجَّبْتُ مِنْ ذَلِكَ وَ رَجَعْتُ يَدِي إِلَى السَّمَاءِ فَسَأَلْتُ اللَّهَ النَّبَاتِ عَلَى الْمَحَبَّةِ وَ الْإِيمَانِ بِهِ وَ الْمَعْرِفَةِ مِنْهُ وَ أَخَذْتُ الْأَثَرَ

Abu Al-Hassan^{-asws} said: 'Have you all rested?' We said, 'Yes'. He said, 'Then depart upon the Name of Allah^{-azwj}!' We departed. When we had travelled for a while, I returned upon the tracks. I came to the place and found the impacts, and the sword just as I had placed, and the

signs, and it was as if Allah^{-azwj} had not Created any tree, nor water, nor shade, nor wetness. I was astounded from that and raised my hands towards the sky. I asked Allah^{-azwj} to Make me steadfast upon the love and the Eman with him^{-asws} and the recognition from him^{-asws}, and I took to the tracks.

فَلِحَقَّتِ الْقَوْمَ فَانْتَمَتَ إِلَيَّ أَبُو الْحَسَنِ عَ وَ قَالَ يَا أَبَا الْعَبَّاسِ فَعَلْتَهَا فُلْتُ نَعَمْ يَا سَيِّدِي لَقَدْ كُنْتُ شَاكًّا وَ أَصْبَحْتُ أَنَا عِنْدَ نَفْسِي مِنْ أَعْتَى النَّاسِ فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ هُوَ كَذَلِكَ هُمْ مَعْدُودُونَ مَعْلُومُونَ لَا يَرِيدُ رَجُلًا وَ لَا يَنْقُصُ.

I joined with the group. Abu Al-Hassan^{-asws} turned to me and said: ‘O Abu Al-Abbas!’ I said, ‘Yes, O my Master^{-asws}! I was in doubt, and I have become from the richest of the people within myself in the world and the Hereafter’. He^{-asws} said: ‘It is like that. They (Shias) are numbered, known. They will neither be more nor less’.²²⁸

46- بج، الخراج و الجرائح رُوِيَ عَنْ دَاوُدَ بْنِ أَبِي الْقَاسِمِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ عَ فَقَالَ لِي كَلِمَةً هَذَا الْعَلَامُ بِالْقَارِسِيَّةِ فَإِنَّهُ زَعَمَ أَنَّهُ يُحْسِنُهَا فَقُلْتُ لِلْخَادِمِ زَانُوِي تَوَ جِيسْتِ فَلَمْ يُجِبْ فَقَالَ لَهُ يَسْأَلُكَ وَ يُعْوَلُ رُكْبَتِكَ مَا هِيَ.

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

‘I entered to see Abu Al-Hassan^{-asws} owner of the army. He^{-asws} said to me: ‘Speak to this slave in Persian, for he claims that he is good at it’. I said to the slave, ‘Zanoui to cheest’’. But he did not answer. He^{-asws} said to him: ‘He is asking you and saying: ‘Your knees, what are they?’²²⁹

47- مصبأ، المصباحين قب، المناقب لابن شهرآشوب بج، الخراج و الجرائح رَوَى إِسْحَاقُ بْنُ عَبْدِ اللَّهِ الْعَلَوِيُّ الْغُرَيْبِيُّ قَالَ: رَكِبَ أَبِي وَ عُثُمَاتِي إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ وَ قَدِ اخْتَلَفُوا فِي الْأَرْبَعَةِ أَيَّامِ الَّتِي تُصَامُ فِي السَّنَةِ وَ هُوَ مُقِيمٌ بِصَرْنَا قَبْلَ مَصِيرِهِ إِلَى سُرٍّ مَن رَأَى

(The book) ‘Al Misbaheyn’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) Al Kharaij Wa Al Jaraih’ – It is reported by Is’haq Bin Abdullah Al Alawy Al Ureyzi who said,

‘My father and my uncles rode to (meet) Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, and they were differing regarding the four days which one should be fasting in during the year, and he^{-asws} was staying at Sarya before his^{-asws} travelling to Surmanray.

فَقَالَ جِئْتُمْ تَسْأَلُونِي عَنِ الْأَيَّامِ الَّتِي تُصَامُ فِي السَّنَةِ فَقَالُوا مَا جِئْنَا إِلَّا لِهَذَا فَقَالَ الْيَوْمُ السَّابِعَ عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ وَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ رَسُولُ اللَّهِ صَ وَ الْيَوْمُ السَّابِعُ وَ الْعِشْرُونَ مِنْ رَجَبٍ وَ هُوَ الْيَوْمُ الَّذِي بُعِثَ فِيهِ رَسُولُ اللَّهِ صَ وَ الْيَوْمُ الْخَامِسُ وَ الْعِشْرُونَ مِنْ ذِي الْقَعْدَةِ وَ هُوَ الْيَوْمُ الَّذِي دُجِيَتْ فِيهِ الْأَرْضُ وَ الْيَوْمُ الثَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ وَ هُوَ يَوْمُ الْعَدِيرِ.

He^{-asws} said: ‘You have come to ask me^{-asws} about the days in which to fast in during the year?’ They said, ‘We have not come except for this’. He^{-asws} said: ‘The seventeenth (17) day of Rabbi ul-Awwal, and it is the day in which Rasool-Allah^{-saww} was being blessed (to his^{-saww} parents^{-asws}); and the twenty-seventh (27) of Rajab, and it is the day in which Rasool-Allah^{-saww} had

²²⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 45

²²⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 46

been Sent in; and the twenty-fifth (25) of Zil Qadah, and it is the day in which the earth was spread out in; and the eighteenth of Zil Hijjah, and it is the day of Al-Ghadeer".²³⁰

48- عم، إعلام الوری شا، الإرشاد ابنُ فُلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ خَيْرَانَ الْأَسْبَاطِيِّ قَالَ: قَدِمْتُ عَلَى أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُحَمَّدٍ عِ الْمَدِينَةِ فَقَالَ لِي مَا خَيْرُ الْوَاتِقِ عِنْدَكَ فُلْتُ جَعَلْتُ فِدَاكَ حَلْفَتُهُ فِي عَافِيَةٍ أَنَا مِنْ أَقْرَبِ النَّاسِ عَهْدًا بِهِ عَهْدِي بِهِ مُنْذُ عَشْرَةِ أَيَّامٍ فَقَالَ لِي إِنَّ أَهْلَ الْمَدِينَةِ يَقُولُونَ إِنَّهُ مَاتَ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Khayran Al Asbaty who said,

'I arrived to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} at Al-Medina. He said to me, 'What is the news of Al-Wasiq (caliph) with you?' I said, 'May I be sacrificed for you^{-asws}! I left him behind being in good health. I am from the closest of the people in dealings with him. My (last) dealing with him was ten days ago'. He^{-asws} said to me: 'The people of Al-Medina are saying he has died'.

فَلَمَّا قَالَ إِنَّ النَّاسَ يَقُولُونَ إِنَّهُ مَاتَ عَلِمْتُ أَنَّهُ يَعْنِي نَفْسَهُ ثُمَّ قَالَ لِي مَا فَعَلَ جَعَفَرٌ فُلْتُ تَرَكْتُهُ أَسْوَأَ النَّاسِ حَالًا فِي السِّجْنِ

When he^{-asws} said: 'The people are saying he has died', I knew he^{-asws} had meant himself^{-asws}. Then he^{-asws} said to me: 'What happened with Ja'far?' I said, 'I left him behind being in an evil state in the prison'.

قَالَ فَقَالَ لِي إِنَّهُ صَاحِبُ الْأَمْرِ ثُمَّ قَالَ مَا فَعَلَ ابْنُ الرَّيَّاتِ فُلْتُ النَّاسُ مَعَهُ وَالْأَمْرُ أَمْرُهُ فَقَالَ أَمَا إِنَّهُ شَرُّمٌ عَلَيْهِ

He (the narrator) said, 'He^{-asws} said to me: 'He is master of the command'. Then he^{-asws} said: 'What happened to Ibn Al-Zayyat?' I said, 'The people are with him, and the command is his command'. He^{-asws} said: 'But it is inauspicious upon him'.

قَالَ ثُمَّ إِنَّهُ سَكَتَ وَ قَالَ لَا بُدَّ أَنْ يَجْرِيَ مَقَادِيرُ اللَّهِ وَ أَحْكَامُهُ يَا خَيْرَانُ مَاتَ الْوَاتِقُ وَ قَدْ قَعَدَ الْمُتَوَكِّلُ جَعْفَرٌ وَ قَدْ قُتِلَ ابْنُ الرَّيَّاتِ فُلْتُ مَتَى جَعَلْتُ فِدَاكَ قَالَ بَعْدَ خُرُوجِكَ بِسِتَّةِ أَيَّامٍ.

He (the narrator) said, 'Then he^{-asws} was silent, and said: 'There is no escape from that the Pre-determinations of Allah^{-azwj} and His^{-azwj} Rulings would flow. O Khayran! Al-Wasiq has died and Al-Mutawakkil Ja'far is sitting (as caliph), and Ibn Al-Zayat has been killed'. I said, 'When? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Six days after your exit'.²³¹

49- كا، الكافي الحسين بن الحسن الحسيني عن يعقوب بن ياسر قال: كان المتوكل يقول ويحكم قد أعينني أمر ابن الرضا و جهدت أن يشرب معي و يُنادمني فامتنع و جهدت أن أأخذ فُرْصَةً فِي هَذَا الْمَعْنَى فَلَمْ أَجِدْهَا فَقَالُوا لَهُ فَإِنْ لَمْ تَجِدْ مِنْ ابْنِ الرِّضَا مَا تُرِيدُهُ فِي هَذِهِ الْحَالَةِ فَهَذَا أَخُوهُ مُوسَى قَصَافٌ عَزَافٌ - يَأْكُلُ وَ يَشْرَبُ وَ يَتَعَسَّقُ قَالَ ابْعَثُوا إِلَيْهِ وَ جِئُوا بِهِ حَتَّى تُمَوِّهَ بِهِ عَلَى النَّاسِ وَ تَقُولَ ابْنُ الرِّضَا

(The book) 'Al Kafi' – Al Husayn Bin Al-Hassan Al Husayn, from Yaqoub Bin Yasser who said,

²³⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 47

²³¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 48

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

فَكَتَبَ إِلَيْهِ وَ أَشْخَصَ مُكْرَمًا وَ تَلَقَّاهُ جَمِيعُ بَنِي هَاشِمٍ وَ الْقُرَّادُ وَ النَّاسُ عَلَى أَنَّهُ إِذَا وَائِي أَقْطَعَهُ قَطِيعَةً وَ بَنَى لَهُ فِيهَا وَ حَوَّلَ الْحَمَّارِينَ وَ الْفِيَّانَ إِلَيْهِ وَ وَصَلَهُ وَ بَرَّهُ وَ جَعَلَ لَهُ مَنْزِلًا سَرِيًّا حَتَّى يَرُورَهُ هُوَ فِيهِ

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

فَلَمَّا وَائِي مُوسَى تَلَقَّاهُ أَبُو الْحُسَيْنِ فِي قَنْطَرَةٍ وَصَيْفٍ وَ هُوَ مَوْضِعٌ يَتَلَقَّى فِيهِ الْفَارِثُونَ فَسَلَّمَ عَلَيْهِ وَ وَقَّاهُ حَقْمَةً ثُمَّ قَالَ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ أَحْضَرَكَ لِيَهْتِكَكَ وَ يَضَعُ مِنْكَ فَلَا تُقِرَّ لَهُ أَنَّكَ شَرِبْتَ نَبِيذًا قَطُّ

When Musa kept to the appointment, Abu Al-Hassan^{-asws} met him in the reception arcade, and it was a place in which the guests were (normally) welcomed. He^{-asws} greeted upon him and reminded him of his rights, then said to him: 'This man (Al-Mutawakkil) has got you here in order to disgrace you place insults on you, therefore do not acknowledge to him that you tend to drink Nabeez (an intoxicating drink), at all'.

فَقَالَ لَهُ مُوسَى فَإِذَا كَانَ دَعَانِي لِهَذَا فَمَا حِيلَتِي قَالَ فَلَا تَضَعُ مِنْ قَدْرِكَ وَ لَا تَفْعَلْ فَإِنَّمَا أَرَادَ هَنْتَكَ

Musa said to him^{-asws}, 'So when he has invited me for this, then what is my way out?' He^{-asws} said: 'Do not drop yourself from your worth and do not do it, for rather he intends to disgrace you'.

فَأَبَى عَلَيْهِ فَكَرَّرَ عَلَيْهِ الْقَوْلَ وَ الْوَعْظَ وَ هُوَ مُقِيمٌ عَلَى خِلَافِهِ فَلَمَّا رَأَى أَنَّهُ لَا يُجِيبُ قَالَ أَمَا إِنَّ هَذَا يَجْلِسُ لَا يَجْتَمِعُ أَنْتَ وَ هُوَ عَلَيْهِ أَبَدًا فَأَقَامَ مُوسَى ثَلَاثَ سِنِينَ يُبَكِّرُ كُلَّ يَوْمٍ فَيَقُولُ قَدْ تَشَاعَلَ الْيَوْمَ فَرُخَ فَيُرْوَحُ فَيُقَالُ قَدْ سَكِرَ فَبَكِّرُ فَيُقَالُ قَدْ شَرِبَ دَوَاءً فَمَا زَالَ عَلَى هَذَا ثَلَاثَ سِنِينَ حَتَّى قُتِلَ الْمُتَوَكِّلُ وَ لَمْ يَجْتَمِعْ مَعَهُ عَلَيْهِ.

But he refused over it, and he^{-asws} reiterated upon it. When he^{-asws} saw that he is not responding, he^{-asws} said: 'As for this gathering, so you and him would not be gathering upon it, ever!' He stayed for three years trying to go to him in the morning every day, but it was said to him, 'He is busy today, so go away'. He would go. And it was said to him, 'He is intoxicated, so come tomorrow morning'. He would come in the morning, and it was said to

him, 'He has drunk the medication'. Thus, it did not cease to be upon this for three years until Al-Mutawakkil was killed and he did not gather with him over it".²³²

أي مقيم في الأكل و الشرب لعاب بالماهى كالعود و الطنبور، و قد كان رحمه الله كذلك كان يكنى بأبي جعفر و يلقب بالمبرقع لانه كان أرخى على وجهه برقعا

Notes: (Musa brother of Al-Reza^{-asws}) – Yes, he was staying (persistent) upon the eating and the drinking, playing the musical instrument like the lute and the tambourine, and he, may Allah^{-azwj} have Mercy on him was like that. He was teknonymed as 'Abu Ja'far', and titled at 'Mabraqa' (veiled), because he was dropping a veil upon his face.

و هو أول من جاء الى قم من السادات الرضوية، خرج من الكوفة في سنة 256 و جاء الى قم و استقر بها و لم ينتقل منها حتى مات بها ليلة الاربعاء آخر ربيع الآخر في اليوم الثاني و العشرين سنة 296

And he was the first one from the Razawiya Sadaat to come to Qum. He went out from Al-Kufa in the year 256 and came to Qum and settled at it, and he did not transfer from it until he died at it on the night of Wednesday at the end of Rabbi Al-Akher on the twenty-second day of the year 296.

و دفن بالدار المعروفة بدار محمد بن الحسن بن أبي خالد الأشعري الملقب بشنبولة بعد أن صلى عليه أمير قم العباس بن عمر و الغنوى، و من بعده ماتت بريهة زوجته فدفنت بجانب قبر زوجها.

And he was buried in the house well known as the house of Muhammad Bin Al-Hassan Bin Abu Khalid Al-Ashari, titled as 'Shanboula' after the governor of Qum, Al-Abbas Bin Umar and Al-Ghanawy had prayed Salat upon him. After him, his wife Bareyha died. She was buried by the side of the grave of her husband.

أمر من راح يروح: أى جاء بالعشى، و المعنى أنه كان يجيء الصبح فيقال له انه مشغول فيجىء بالعصر مرة اخرى، و هكذا في كل يوم مرتين.

The matter of his coming and going – i.e., he would come in the evening. And the meaning is that he would come in the morning, and it would be said to him, 'He (Al-Mutawakkil) is busy'. So he would come in the afternoon once again. And like this twice a day".

قال الشيخ أبو نصر البخارى في سر السلسلة: (المطبوع بالنجف الأشرف ص 41) و كان موسى المبرقع يلبس السواد، و اختص بخدمة المتوكل و منادمته، مع تحامل المتوكل على أمير المؤمنين علي بن أبي طالب و أولاده عليهم السلام.

The Sheykh Abu Nasr Al Bukhari said in 'Sirr Al-Silsila' (printed in Al-Najaf Al-Ashraf P 41), 'And Musa Al-Abraqa would wear the black (clothes) and specialised in serving Al-Mutawakkil and be a drinking companion of his, along with the injustices of Al-Mutawakkil upon Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} children, may the greetings be upon them^{-asws}.

²³² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 49

و قال أبو الفرج في مقاتل الطالبين: كان المتوكل شديد الوطأة على آل أبي طالب غليظا على جماعتهم، مهتما بأمورهم، شديد الغيظة و الحقد عليهم، و سوء الظنّ و التهمة لهم و اتفق له أن عبيد الله بن يحيى بن خاقان وزيره بسىء الرأى فيهم، فحسن له القبيح في معاملتهم، فبلغ فيهم ما لم يبلغه أحد من خلفاء بني العباس قبله،

And Abu Al-Faraj said in 'Maqatil Al-Talibeen', 'Al-Mutawakkil was of severe trampling upon the progeny of AbuTalib^{asws}, harsh upon their community, accusing their matters, severe rage and malice against them, and evil thoughts, and accusing to them. And there concurred to him Ubeydullah Bin Yahya Bin Khaqan, his minister was of evil views regarding them. So he would make good the ugliness regarding their dealing. He (Al-Mutawakkil) reached regarding them what no one from the Abbasid caliphs had reached before him.

و كان من ذلك ان كرب قبر الحسين- عليه السلام- و عفى آثاره، و وضع على سائر الطرق مسالحي له لا يجدون احدا زاره الا اتوه به، فقتله او انهكه عقوبة.

And happened from that, that he tilled the grave of Al-Husayn^{asws}, may the greetings be upon him^{asws}, and obliterated its traces, and he placed weaponised guards upon rest of the roads. They would not find anyone visiting him^{asws} except they would come to him with him, so he would either kill him or have him tortured.

قال في عمدة الطالب و أما موسى المبرقع بن محمد الجواد و هو لأم ولد مات بقم و قبره بها و يقال لولده الرضويون و هم بقم إلا من شد منهم إلى غيرها.

He (the author) said in 'Amdah Al-Talib', 'And as for Musa Al-Mabraqa son of Muhammad Al-Jawad^{asws}, and he was for a mother of children, he died at Qum, and his grave is at it. And it is said to his children, 'Al-Razawis', and they are at Qum, except the ones deviated from them to other (places).

قال الحسن بن علي القمي في ترجمة تاريخ قم نقلا عن الرضائية للحسين بن محمد بن نصر أول من انتقل من الكوفة إلى قم من السادات الرضوية كان أبا جعفر موسى بن محمد بن علي الرضا ع في سنة ست و خمسين و مائتين

Al-Hassan Bin Ali Al-Qummi said in translation of 'Tareekh Qum', copying from 'Al-Razaie' of Al-Hassan Bin Muhammad Bin Nasr, 'The first one to transfer from Al-Kufa to Qum, from the Razawy Sadaats, was Abu Ja'far Musa son of Muhammad^{asws} Bin Ali Al-Reza^{asws} in the year two hundred and fifty-six.

و كان يسدل على وجهه برقعاً دائماً فأرسلت إليه العرب أن اخرج من مدينتنا و جوارنا فرقع البرقع عن وجهه فلم يعرفوه فانتقل عنهم إلى كاشان فأكرمه أحمد بن عبد العزيز بن دلف العجلي فرحب به و ألبسه خلاعا فاخرة و أفراسا جيادا و وظفه في كل سنة ألف مثقال من الذهب و فرسا مسرجا.

He used to drop a veil permanently upon his face. The Arabs sent him a message, 'Get out from our city and our neighbourhood'. He raised the veil away from his face, and they did not recognise him. He transferred away from them to Kashan. Ahmad Bin Abdul Aziz Bin Dalaf Al-Ijaly honoured him. He was welcoming with him and clothed him in pride-worthy garments, and fast horses, and sent him during every year, a thousand ounces of gold, and a saddled horse.

فدخل قم بعد خروج موسى منه أبو الصديق الحسين بن علي بن آدم و رجل آخر من رؤساء العرب و أنبأهم على إخراجهم فأرسلوا رؤساء العرب لطلب موسى و رده إلى قم و اعتذروا منه و أكرموا منه و اشتروا من ماله له دارا و وهبوا له سهاما من قرى هنبرد و أندريقان و كارجة و أعطوه عشرين ألف درهم و اشتروا ضياعا كثيرة.

After the exit of Musa from it, Abu Al-Sadeym Al-Husayn Bin Ali Bin Adam, and another man from the Arab chiefs entered Qum and informed them upon his coming out. They sent the Arab chiefs to seek Musa and return him to Qum, and they apologised to him, and honoured him, and they bought a house for him from their wealth and gifted it to him shares from the towns of Hanbard, and Andreykan, and Karshat, and gave him twenty thousand Dirhams, and he bought a lot of estates.

فأنته أخواته زينب و أم محمد و ميمونة بنات الجواد ع و نزلن عنده فلما متن دفن عند فاطمة بنت موسى ع و أقام موسى بقم حتى مات ليلة الأربعاء لثمان ليال بقمين من ربيع الآخر سنة ست و تسعين و مائتين و دفن في داره و هو المشهد المعروف اليوم.

His sisters Zainab, and Umm Muhammad, and Maymouna, daughters of Al-Jawad^{asws} came to him and descended with him. When they died, they were buried with Fatima daughter of Musa^{asws}. And Musa stayed at Qum until he died on Wednesday night of the eighth night remaining from Rabbi Al-Akher of the year two hundred and ninety-six, and he was buried in his house, and it is a famous mausoleum today’.

50- نجم، كتاب النجوم يؤيينا بإسنادنا إلى مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ بِإِسْنَادِهِ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْقَهْقَلِيِّ الْكَاتِبُ بِسُرِّ مَنْ رَأَى سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ وَ ثَلَاثِينَ قَالَ حَدَّثَنِي أَبِي قَالَ: كُنْتُ بِسُرِّ مَنْ رَأَى أَسِيرُ فِي ذَرْبِ الْحَصَا فَرَأَيْتُ يَزْدَادَ الطَّبِيبَ النَّصْرَانِيَّ تَلْمِيزًا بَخْتِشُوعٍ وَ هُوَ مُنْصَرَفٌ مِنْ دَارِ مُوسَى بْنِ بُغَا فَسَأَلْتَنِي وَ أَقْضَى الْحَدِيثَ إِلَيَّ أَنْ قَالَ لِي أُنْتِ هَذَا الْجِدَارُ تُدْرِي مَنْ صَاحِبُهُ قُلْتُ وَ مَنْ صَاحِبُهُ

Kitab Al Nujoom – We are reporting by our chains to Muhammad Bin Jareer Al Tabari, by his chain. He said, ‘It is narrated to me by Abu Al-Hassan Muhammad Bin Ismail Bin Ahmad Al Qahqaly the scribe at Surmanray in the year three hundred and thirty-eight who said, ‘It is narrated to me who said,

‘I was at Surmanray in a gravel path, and I saw Yazdad the Christian physician, student of Bakhtishou, and he was leaving from the house of Musa Bin Bugha. He travelled with me and narrated the Hadeeth until he said to me, ‘Do you see this wall? Do you know who its owner is?’ I said, ‘And who is its owner?’

قَالَ هَذَا الْمَنِيُّ الْعَلَوِيُّ الْحِجَازِيُّ يَعْنِي عَلِيَّ بْنَ مُحَمَّدِ بْنِ الرِّضَا ع وَ كُنَّا نَسِيرُ فِي فِنَاءِ دَارِهِ قُلْتُ لِيَزْدَادَ نَعَمْ فَمَا شَأْنُهُ قَالَ إِنْ كَانَ مَخْلُوقٌ يَعْلَمُ الْعَيْبَ فُهِو قُلْتُ فَكَيْفَ ذَلِكَ

He said, ‘This Alawite youth’ – meaning Ali^{asws} Bin Muhammad^{asws} Bin Al-Reza^{asws} – ‘And were walking in the courtyard of his^{asws} house’. I said to Yazdad, ‘Yes, so what is its concern?’ He said, ‘If there ever was a created being who knows the hidden matters, it is him^{asws}!’ I said, ‘How can that be?’

قَالَ أُخْبِرُكَ عَنْهُ بِأَعْجُوبَةٍ لَنْ تَسْمَعَ بِمِثْلِهَا أَبَدًا وَ لَا غَيْرُكَ مِنَ النَّاسِ وَ لَكِنْ لِيِ اللَّهِ عَلَيْنِكَ كَفَيْلٌ وَ رَاعٍ أَنْ لَا تُحَدِّثَ بِهِ أَحَدًا فَإِنِّي رَجُلٌ طَبِيبٌ وَ لِي مَعِيشَةٌ أَرْعَاهَا عِنْدَ السُّلْطَانِ وَ بَلَعَنِي أَنَّ الْحَلِيفَةَ اسْتَقْدَمَهُ مِنَ الْحِجَازِ فَرَفَأَ مِنْهُ لِقَاءً لِنَا بِنَصْرِفٍ إِلَيْهِ وَجُوهُ النَّاسِ فَيُخْرِجُ هَذَا الْأَمْرَ عَنْهُمْ يَعْنِي بَنِي الْعَبَّاسِ

He said, 'I shall inform you about him^{-asws} with a wonder you will never hear the like of it, ever, nor anyone from the people, but for me there is Allah^{-azwj} upon you as a Guarantor and a Caretaker, that you will not narrated with it to anyone, for I am a man who is a physician and there is a livelihood for me I am looking after in the presence of the sultan, and it reached me that the caliph had brought him^{-asws} from Al-Hijaz, separating from it at night, lest faces of the people turn towards him^{-asws}, so this command would exit from them, meaning the Abbasids'.

قُلْتُ لَكَ عَلَيَّ ذَلِكَ فَحَدَّثَنِي بِهِ وَ لَيْسَ عَلَيْكَ بَأْسٌ إِنَّمَا أَنْتَ رَجُلٌ نَصْرَانِيٌّ لَا يَتَّهِمُكَ أَحَدٌ فِيمَا تُحَدِّثُ بِهِ عَنْ هَؤُلَاءِ الْقَوْمِ

I said, 'That is for you upon me, so narrate to me with it, and there will not be any problem upon you. But rather, you are a Christian man. No one from these people will accuse you regarding whatever you narrate with'.

قَالَ نَعَمْ أَغْلِبَكَ أَبِي لَقِيْتُهُ مِنْذُ أَيَّامٍ وَ هُوَ عَلَى فَرَسٍ أَدْهَمَ وَ عَلَيْهِ ثِيَابٌ سُودٌ وَ عِمَامَةٌ سُودَاءُ وَ هُوَ أَسْوَدُ اللَّوْنِ فَلَمَّا بَصُرْتُ بِهِ وَقَفْتُ إِعْظَامًا لَهُ وَ قُلْتُ فِي نَفْسِي لَا وَ حَقِّي الْمَسِيحُ مَا خَرَجْتُ مِنْ فِيمَا إِلَى أَحَدٍ مِنَ النَّاسِ قُلْتُ فِي نَفْسِي ثِيَابٌ سُودَاءُ وَ دَابَّةٌ سُودَاءُ وَ رَجُلٌ أَسْوَدُ سَوَادٍ فِي سَوَادٍ

He said, 'Yes, I shall let you know. I met him^{-asws} days ago and he^{-asws} was upon a black horse, and upon him^{-asws} were black clothes, and a black turban, and he^{-asws} was of black colour. When I sighted him^{-asws}, I paused in reverence (respect) to him^{-asws}, and I said within myself, 'No, by the right of the Messiah^{-as}! It will not come out from my mouth to anyone from the people'. I said within myself, 'Black, clothes, and a black riding animal, and a black man! Black in black in black'.

فَلَمَّا بَلَغَ إِلَيَّ نَظَرَ إِلَيَّ وَ أَحَدَّ النَّظَرَ وَ قَالَ قَلْبُكَ أَسْوَدُ بِمَا تَرَى عَيْنَاكَ مِنْ سَوَادٍ فِي سَوَادٍ قَالَ أَبِي رَحِمَهُ اللَّهُ فَعُلْتُ لَهُ أَجَلٌ فَلَا تُحَدِّثُ بِهِ أَحَدًا فَمَا صَنَعْتَ وَ مَا قُلْتَ لَهُ

When he^{-asws} reached to me and stared the look, and said, 'Your heart is black from what your eyes have seen from the black, in black, in black'. My father, may Allah^{-azwj} have mercy on him, said, 'I said to him, 'Yes, so do not narrate anyone with it. So what did you do and what did you say to him^{-asws}?'

قَالَ اسْتَقَطَّتْ فِي يَدِي فَلَمْ أَحْزْ جَوَابًا قُلْتُ لَهُ فَمَا أَبْيَضَ قَلْبُكَ لِمَا شَاهَدْتَ قَالَ اللَّهُ أَغْلَبُ قَالَ أَبِي فَلَمَّا اعْتَلَّ بِيُزَادُ بَعَثَ إِلَيَّ فَحَضَرْتُ عِنْدَهُ فَقَالَ إِنَّ قَلْبِي قَدْ اَبْيَضَ بَعْدَ سَوَادٍ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيَّ بْنَ مُحَمَّدٍ حَجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ نَامُوسُهُ الْأَعْظَمُ

He said, 'I fell in my hands and could not respond an answer. I said to him^{-asws}, 'How white is your heart due to what you witnessed'. He said, 'Allah^{-azwj} is more knowing'. My father said, 'When Yazdad fell ill, he sent for me. I appeared in his presence. He said, 'My heart has whitened after darkness, so I hereby testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and Muhammad^{-saww} is Rasool-Allah^{-saww}, and that Ali^{-asws} Bin Muhammad^{-asws} is a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} mighty Law'.

تَمَّ مَاتَ فِي مَرَضِهِ ذَلِكَ وَ حَضَرْتُ الصَّلَاةَ عَلَيْهِ رَحِمَهُ اللَّهُ.

Then he died in that illness of his, and I attended the Salat upon him. May Allah^{-azwj} have Mercy upon him".²³³

51- قب، المناقب لابن شهر آشوب قَالَ أَبُو عَبْدِ اللَّهِ الزِّيَادِيُّ لَمَّا سَمَّ الْمُتَوَكِّلُ نَدَرَ لِلَّهِ إِنْ رَزَقَهُ اللَّهُ الْعَافِيَةَ أَنْ يَتَصَدَّقَ بِمَالٍ كَثِيرٍ فَلَمَّا عُوِيَ اخْتَلَفَ الْمُفْقَهَاءُ فِي الْمَالِ الْكَثِيرِ فَقَالَ لَهُ الْحُسَيْنُ حَاجِبُهُ إِنْ أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِالصَّوَابِ فَمَا لِي عِنْدَكَ قَالَ عَشْرَةُ آلَافٍ دِرْهَمٍ وَ إِلَّا ضَرَبْتُكَ مِائَةَ مِغْرَعَةٍ قَالَ قَدْ رَضِيْتُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Abdullah Al Ziyadi said,

'When Al-Mutawakkil was poisoned, he vowed to Allah^{-azwj} that if He^{-azwj} were to Grace him the good health, he would give in charity with a lot of wealth. When he was well, the jurists differed regarding 'a lot of wealth'. Al-Hassan, his guard, said to him, 'O commander of the faithful! If I were to come to you with the correctness, what would be for me with you?' He said, 'Ten thousand Dirhams, or else I shall strike you one hundred lashes'. He said, 'I agree'.

فَأَتَى أَبَا الْحُسَيْنِ ع فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ قُلْ لَهُ يَتَصَدَّقُ بِثَمَانِينَ دِرْهَمًا فَأَخْبَرَ الْمُتَوَكِّلَ فَسَأَلَهُ مَا الْعِلَّةُ فَأَتَاهُ فَسَأَلَهُ قَالَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ص لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ فَعَدَدْنَا مَوَاطِنَ رَسُولِ اللَّهِ ص فَبَلَغَتْ ثَمَانِينَ مَوْطِنًا

He came to Abu Al-Hassan^{-asws} and asked him^{-asws} about that. He^{-asws} said: 'Say to him, 'Give in charity with eighty Dirhams'. He informed Al-Mutawakkil. He asked him, 'What is the reason?' He went to him^{-asws} and asked him^{-asws}. He^{-asws} said: 'Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-sawww}: **Allah has Helped you in many places, [9:25]**. We counted the places of Rasool-Allah^{-sawww}, and these reached eighty places'.

قال سبط ابن الجوزي في تذكرة خواص الأمة ص 202: قال يحيى بن هرثمة: فاتفق مرض المتوكل بعد ذلك- يعنى بعد اشخاص الامام أبي الحسن الهادي عليه السلام الى سامراء- بمدة، فنذر ان عوفى لبيصدقن بدرهم كثيرة.

Note: *Sibt Ibn Al-Jowzy said in 'Tazkira Khawas Al-Ummah' P 202, 'Yahya Bin Harsama said, 'The illness of Al-Mutwakkal after that, meaning after the summoning of the Imam^{-asws} Abu Al-Hassan Al-Hadi^{-asws} to Samarra, by a period. He vowed to donate a lot of Dirhams.*

فعوفى، فسأل الفقهاء عن ذلك، فلم يجد عندهم فرجا فبعث الى علي عليه السلام فسأله فقال: يتصدق بثلاثة و ثمانين ديناراً، فقال المتوكل من أين لك هذا؟ فقال: من قوله تعالى: ﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ﴾ E\ و المواطن الكثيرة هي هذه الجملة. و ذلك لان النبي «ص» غزا سبعا و عشرين غزاة و بعث خمسا و خمسين سرية، و آخر غزواته يوم حنين

*He was cured, so he asked the jurists about that, but he could not find relief with that. He sent (a summoner) to Ali^{-asws} and asked him^{-asws}. He^{-asws} said: 'Give in charity with eighty-three Dinars'. Al-Mutawakkil said, 'From where is this for you?' He^{-asws} said: 'From the Words of the Exalted: **Allah has Helped you in many places, and the day of (battle of) Hunayn [9:25]**, and the 'many places' is in this total. And that is because the Prophet^{-sawww} had twenty-seven battles, and sent fifty-five detachments, and his^{-asws} last battle was on the day of Hunayn'.*

²³³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 50

فَعَجِبَ الْمُتَوَكَّلُ وَالْفُقَهَاءُ مِنْ هَذَا الْجَوَابِ، وَبَعَثَ إِلَيْهِ بِمَالٍ كَثِيرٍ، فَقَالَ عَلِيٌّ: هَذَا الْوَاجِبُ فَتَصَدَّقْ أَنْتَ بِمَا أَحْبَبْتَ.

Al-Mutawakkil and the jurists were astounded from this answer, and he sent a lot of wealth to him^{-asws}. Ali^{-asws} said: 'This is the answer, so you donate with whatever you like to!'

اقول: و الصحيح من الجواب، هو الثمانون، كما في روايات الخاصة و ذلك لان الملاك عدد المواطن التي نصر الله المسلمين الى يوم نزول هذه الآية. لاتمام غزوات الرسول و سراياه.

I (Maslisi) am saying, 'And the correct answer, it is the eighty, just as is in the reports of the special ones (Shias), and that is because the Angel counted the places which Allah^{-azwj} had Helped the Muslims up to the Revelation of this Verse, to complete the battles of the Rasool^{-saww} and his^{-asws} detachments'.

فَرَجَعَ إِلَيْهِ فَأَخْبَرَ فَرَجَحَ وَ أَعْطَاهُ عَشْرَةَ آلَافٍ دِرْهَمٍ

He returned to him and informed. He was happy and gave him ten thousand Dirhams.

مناقب آل أبي طالب ج 4 ص 402، و قد رواه الكليني في الكافي ج 7 ص 463 و هذا نصه: علي بن إبراهيم، عن أبيه، عن بعض أصحابه ذكره قال: لما سم المتوكل نذر ان عوفى ان يتصدق بمال كثير، فلما عوفى سأل الفقهاء عن حد المال الكثير فاختلّفوا عليه

Note: (The book) 'Manaqib of Aal Abu Talib', V 4 P 402, and it has been reported by Al-Kulayni in Al-Kafi V 7 P 463, and it its text: Ali Bin Ibrahim, from his father, from one of his companions mentioning him, said, 'When Al-Mutawakkil was poisoned, he vowed that if he is cured, he would donate a lot of wealth. When he was cured, he asked the jurists about the limit of 'a lot of wealth'. They differed over it.

فقال بعضهم: مائة الف، و قال بعضهم: عشرة آلاف، فقالوا فيه اقاول مختلفه، فاشتبه عليه الامر فقال رجل من ندمائه يقال له: صفعان الا تبعت الى هذا الأسود فتسأل عنه. فقال له المتوكل: من تعنى ويحك؟ فقال له: ابن الرضا،

Some of them said, 'One hundred thousand'. And some of them said, 'Ten thousand'. They said different words regarding it, so the matter was confusing upon him, A man from his drinking companions call Saf'an said, 'Why don't you send someone to this blackie and ask about it?' Al-Mutawakkil said to him, 'Who do you mean? Woe be unto you!' He said to him, 'Ibn Al-Reza^{-asws}'.

فقال له: و هو يحسن من هذا شيئاً؟ فقال: ان اخرجك من هذا فلي عليك كذا و كذا، و الا فاضربني مائة مفرعة فقال المتوكل: قد رضيت، يا جعفر بن محمود! صر إليه و سلّه عن حد المال الكثير.

He said to him, 'And he^{-asws} is good at this thing?' He said, 'If I were to extract you from this (predicament), there would be such and such (wealth) for me upon you, or else you can strike me one hundred lashes'. Al-Mutawakkil said, 'I agree, O Ja'far Bin Mahmoud! Go to him^{-asws} and ask him about the limit of 'a lot of wealth'.

فصار جعفر بن محمود الى ابي الحسن علي بن محمد عليه السلام فسأله عن حد المال الكثير فقال: الكثير ثمانون، فقال له جعفر: يا سيدي: انه يسألني عن العلة فيه، فقال له أبو الحسن عليه السلام: ان الله عزّ و جلّ يقول: اَلَمْ نَقْدُ نَصْرَكُمُ اللّٰهُ فِي مَوَاطِنَ كَثِيْرَةٍۙ E، فعددتا تلك المواطن فكانت ثمانين.

Ja'far Bin Mahmoud went to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} and asked him^{-asws} about the limit of 'a lot of wealth'. He^{-asws} said: 'The lot is eighty'. Ja'far said to him^{-asws}, 'O my Master^{-asws}! He will be asking me about the reason regarding it'. Abu Al-Hassan^{-asws} said to

him: 'Allah^{-azwj} Mighty and Majestic is Saying: Allah has Helped you in many places, [9:25]. We^{-asws} counted those places, and these were eighty'.

وَقَالَ الْمُتَوَكِّلُ لِابْنِ السِّكِّيتِ - سَلِ ابْنَ الرِّضَا مَسْأَلَةً عَوِضَاءَ بِحَضْرَتِي فَمَسْأَلَةٌ فَقَالَ لِمَ بَعَثَ اللَّهُ مُوسَى بِالْعَصَا وَ بَعَثَ عِيسَى ع بِإِبْرَاءِ الْأَكْمَه وَ الْأَبْرَص وَ إِخْيَاءِ الْمُؤْتَى وَ بَعَثَ مُحَمَّدًا بِالْقُرْآنِ وَ السِّيفِ

And Al-Mutawakkil said to Ibn Al-Sikeet (a logician), 'Ask Ibn Al-Reza^{-asws} a difficult question in my presence. He asked him^{-asws}. He said, 'Why did Allah^{-azwj} Send Musa^{-as} with the staff, and Sent Isa^{-saww} with curing the blind and the leper and reviving the death, and Sent Muhammad^{-saww} with the Quran and the sword?'

قال ابن خلكان: قال بعض العلماء: ما عبر على جسر بغداد كتاب من اللغة مثل اصلاح المنطق، و قال أبو العباس المبرد: ما رأيت للبغداديين كتابا أحسن من كتاب ابن السكيت في المنطق.

Note: Ibn Khalkan said, 'One of the scholars said, 'No book of language has crossed over the bridge of Baghdad like 'Islah Al-Mantiq' (of Ibn Sikeet). And Abu Al-Abbas Al-Mabrad said, 'I have not seen for the people of Baghdad any book better than the book of Ibn Sikeet regarding the logic.'

الزمه المتوكل تأديب ولده المعتز بالله، فقال له يوما: أيما أحب إليك؟ ابناي هذان- يعنى المعتز و المؤيد- أم الحسن و الحسين؟

Al-Mutawakkil gave him the responsibility of educating his son Al-Mu'tiz Billah. One day he said to him, 'Which of the two are more beloved to you, these two sons of mine – meaning Al-Mu'tiz and Al-Mu'id, or Al-Hassan^{-asws} and Al-Husayn^{-asws}?'

فقال ابن السكيت: و الله ان قنبرا خادم على بن أبي طالب خير منك و من ابنك، فقال المتوكل للاتراك: سلوا لسانه من قفاه! ففعلوا فمات.

Ibn Al-Sikeet said, 'By Allah^{-azwj}! Qanbar, a servant of Ali^{-asws} Bin Abu Talib^{-asws} is better than you and your two sons!' Al-Mutawakkil said to the Turks, 'Take his tongue out from his neck!' They did it, and he died.

و قيل: بل أثنى على الحسن و الحسين عليهما السلام و لم يذكر ابنه فأمر المتوكل الاتراك فداسوا بطنه، فحمل الى داره فمات بعد غد ذلك.

And it is said, 'But, he praised upon Al-Hassan^{-asws} and Al-Husayn^{-asws}, may the greetings be upon them^{-asws}, so Al-Mutawakkil ordered the Turks and they trampled his belly. He was carried to his house, and he died after that morning.

فَقَالَ: أَبُو الْحَسَنِ ع بَعَثَ اللَّهُ مُوسَى ع بِالْعَصَا وَ الْيَدِ الْبَيْضَاءِ فِي زَمَانِ الْعَالِبِ عَلَى أَهْلِ السِّحْرِ فَأَتَاهُمْ مِنْ ذَلِكَ مَا فَهَرَّ سِحْرُهُمْ وَ بَهَرَهُمْ وَ أَثْبَتَ الْحُجَّةَ عَلَيْهِمْ

Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} Sent Musa^{-as} with the staff and the white hand during a time sorcery had overcome upon its people, so he^{-as} came to them from that what subdued their sorcery and dazzle them and affirm the argument upon them.

وَ بَعَثَ عِيسَى ع بِإِبْرَاءِ الْأَكْمَه وَ الْأَبْرَص وَ إِخْيَاءِ الْمُؤْتَى بِإِذْنِ اللَّهِ فَفَهَرَهُمْ وَ بَهَرَهُمْ

And He^{-azwj} Sent Isa^{-as} with curing the blind and the leper and reviving the dead by the Permission of Allah^{-azwj} in a time the medicine had overcome upon its people. So he^{-as} came to them with curing the blind and the leper and reviving the dead by the Permission of Allah^{-azwj}. So he^{-as} subdued them and dazzled them.

وَبَعَثَ مُحَمَّدًا بِالْقُرْآنِ وَالسَّيْفِ فِي زَمَانِ الْعَالِبِ عَلَى أَهْلِ السَّيْفِ وَالسَّيْفِ فَأَتَاهُمُ مِنَ الْقُرْآنِ الرَّاهِرِ وَالسَّيْفِ الْفَاهِرِ مَا بَهَرَ بِهِ شِعْرَهُمْ وَبَهَرَ سَيْفُهُمْ وَ أَثْبَتَ الْحُجَّةَ بِهِ عَلَيْهِمْ

And He^{-azwj} Sent Muhammad^{-sawww} with the Quran and the sword during a time the sword and the poetry had overcome upon its people. So he^{-sawww} came to them with the blossoming Quran and the subduing sword what their poets were dazzled with and their swords were stunned with, and the argument was affirmed with upon them’.

فَقَالَ ابْنُ السِّكِّيتِ فَمَا الْحُجَّةُ الْآنَ قَالَ الْعَقْلُ يُعْرِفُ بِهِ الْكَاذِبَ عَلَى اللَّهِ فَبُكَدَّتْ

Ibn Al-Sikeet said, ‘So what is the argument now?’ He^{-asws} said: ‘The intellect, that liar upon Allah^{-azwj} can be recognised with, so he would be belied’.

فَقَالَ يَحْيَى بْنُ أَكْثَمَ مَا لِابْنِ السِّكِّيتِ وَمُنَاطَرَتِهِ وَإِنَّمَا هُوَ صَاحِبُ نَحْوِ وَ شِعْرِ وَ لَعْنَةٍ وَ رَفَعَ قِرْطَاسًا فِيهِ مَسَائِلُ فَأَمْلَأَ عَلِيُّ بْنُ مُحَمَّدٍ ع عَلَى ابْنِ السِّكِّيتِ جَوَابَهَا وَ أَمَرَهُ أَنْ يَكْتُبَ

Yahya Bin Aksam said, ‘What is for Ibn Al-Sikeet and his debating, and rather he is a master of grammar, and poetry, and language?’ And he raised a paper wherein were questions. Ali^{-asws} Bin Muhammad^{-asws} dictated their answers to Ibn Al-Sikeet and instructed him to write.

سَأَلَتْ عَنْ قَوْلِ اللَّهِ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ - فَهُوَ أَصَفُّ بِنُ بَرِّخِيَا وَ لَمْ يَعْجِزْ سُلَيْمَانُ عَنْ مَعْرِفَةِ مَا عَرَفَ أَصَفُّ وَ لَكِنَّهُ أَحَبُّ أَنْ يُعْرِفَ أُمَّتَهُ مِنَ الْحَيِّ وَ الْإِنْسِ أَنَّهُ الْحُجَّةُ مِنْ بَعْدِهِ وَ ذَلِكَ مِنْ عِلْمِ سُلَيْمَانَ أَوْدَعَهُ أَصَفُّ بِأَمْرِ اللَّهِ فَفَهَّمَهُ ذَلِكَ لِقَوْلِهِ يَحْتَلِفُ فِي إِمَامَتِهِ وَ وَلا يَبِيَهُ مِنْ بَعْدِهِ وَ لِتَأْكِيدِ الْحُجَّةِ عَلَى الْخَلْقِ

You asked about the Words of Allah^{-azwj} the Exalted: **The one with whom was the knowledge from the Book [27:40]**. He is Aasif^{-as} Bin Barkhiya^{-as}, and Suleyman^{-as} was not unable from understanding what Aasif^{-as} had understood, but he^{-as} loved that his^{-as} community from the Jinn and the humans should know that he (Aasif^{-as}) is the Divine Authority from after him^{-as}, and that was from the knowledge of Suleyman^{-as} he^{-as} had entrusted to Aasif^{-as} by the Command of Allah^{-azwj}. So he^{-as} made that to be understood lest (in case) there is a differing regarding his^{-as} Imamate and his^{-as} Wilayah from after him^{-as}, and an emphasis of the argument upon the creatures.

وَ أَمَّا سُجُودُ يَعْقُوبَ لِوَلَدِهِ فَإِنَّ السُّجُودَ لَمْ يَكُنْ لِيُوسُفَ وَ إِذَا كَانَ ذَلِكَ مِنْ يَعْقُوبَ وَ وُلْدِهِ طَاعَةً لِلَّهِ تَعَالَى وَ تَحِيَّةً لِيُوسُفَ عَ كَمَا أَنَّ السُّجُودَ مِنَ الْمَلَائِكَةِ لَمْ يَكُنْ لِأَدَمَ عَ فَسُجُودُ يَعْقُوبَ وَ وُلْدِهِ وَ يُوسُفَ مَعَهُمْ شُكْرًا لِلَّهِ تَعَالَى بِاجْتِمَاعِ الشُّمْلِ

And as for the Sajdah of Yaqoub^{-as} to his^{-as} son^{-as}, the Sajdah did not happen to be to Yusuf^{-as}, and rather that was from Yaqoub^{-as} and his^{-as} sons as an act of obedience to Allah^{-azwj} the Exalted, and a welcoming to Yusuf^{-as}, just as the Sajdah from the Angels did not happen to be

for Adam^{as}. So the Sajdah of Yaqoub^{as} and his^{as} sons, and Yusuf^{as} was with them, was a thanks to Allah^{azwj} the Exalted for the unification of the family.

أَمْ تَرَى أَنَّهُ يَقُولُ فِي شُكْرِهِ فِي ذَلِكَ الْوَقْتِ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ آيَةً

Don't you see that he^{as} is saying in his^{as} thanking Him^{azwj} during that time: **Lord! You have Given me from the kingdom [12:101]** – the Verse.

وَأَمَّا قَوْلُهُ فَإِنْ كُنْتُ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ فَإِنَّ الْمُخاطَبَ بِذَلِكَ رَسُولُ اللَّهِ ص وَ لَمْ يَكُنْ فِي شَكٍّ مِمَّا أَنْزَلَ اللَّهُ إِلَيْهِ وَ لَكِنْ قَالَتِ الْجَهْلَةُ كَيْفَ لَمْ يَبْعَثِ اللَّهُ نَبِيًّا مِنَ الْمَلَائِكَةِ وَ لَمْ لَمْ يُفَرِّقْ بَيْنَهُ وَ بَيْنَ النَّاسِ فِي الْإِسْعَاءِ عَنِ الْمَأْكَلِ وَ الْمَشْرَبِ وَ الْمَشْيِ فِي الْأَسْوَاقِ

And as for His^{azwj} Words: **But if you are in doubt of what We Revealed to you, then ask those who have read the Book [10:94]**, the addressee is Rasool-Allah^{saww}, and he^{saww} did not happen to be in doubt from what Allah^{azwj} had Revealed to him^{saww}, but the ignoramuses said, 'How come Allah^{azwj} did not Send a Prophet^{as} from the Angels, and why did He^{azwj} not Differentiate between him^{saww} and the people in being needless from the food, and the drink, and the walking in the markets?'

فَأَوْحَى اللَّهُ إِلَى نَبِيِّهِ ص فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ بِمَحْضَرٍ مِنَ الْجَهْلَةِ هَلْ بَعَثَ اللَّهُ نَبِيًّا قَبْلَكَ إِلَّا وَ هُوَ يَأْكُلُ الطَّعَامَ وَ يَشْرَبُ الشَّرَابَ وَ لَكَ بِحِمِّ أَسُوءَ يَا مُحَمَّدُ

Allah^{azwj} Revealed to His^{azwj} Prophet^{saww}: **ask those who have read the Book [10:94]**, in the presence of the ignorant ones, 'Has Allah^{azwj} Sent any Prophet^{as} before you^{saww} except and he^{as} was eating the food and drinking the drink, and there is an example for you^{saww} with them^{as}, O Muhammad^{saww}?'

وَ إِنَّمَا قَالَ فَإِنْ كُنْتُ فِي شَكٍّ وَ لَمْ يَكُنْ لِلتَّصْفَةِ كَمَا قَالَ فُئُلٌ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ لَوْ قَالَ تَعَالَوْا نَتَّبِعْهُ لَعَنَهُ اللَّهُ عَلَيْكُمْ لَمْ يَكُونُوا يُجِيبُونَهُ إِلَى الْمُبَاهَلَةِ

And rather He^{azwj} Said: **But if you are in doubt [10:94]**, and he^{saww} did not happen to be in doubt, for the correctness, just as He^{azwj} Said: **then say: 'Come, let us call our sons and your sons, [3:61]**. And if he^{saww} had said: 'Come, let us imprecate and make the Curse of Allah^{azwj} to be upon you all', they would not have answered to the imprecation.

وَ قَدْ عَلِمَ اللَّهُ أَنَّ نَبِيَّهُ مُؤَدِّ عَنهُ رِسَالَتَهُ وَ مَا هُوَ مِنَ الْكَاذِبِينَ وَ كَذَلِكَ عَرَفَ النَّبِيُّ ص بِأَنَّهُ صَادِقٌ فِيمَا يَقُولُ وَ لَكِنْ أَحَبَّ أَنْ يُنْصَفَ مِنْ نَفْسِهِ

And Allah^{azwj} had Taught His^{azwj} Prophet^{saww} to perform on His^{azwj} behalf and His^{azwj} Message, and he^{saww} was not from the liars, and like that He^{azwj} Introduced the Prophet^{saww} that he^{saww} is truthful in what he^{saww} is saying, but it is more loved if he^{saww} were to be fair from himself^{saww}.

وَ إِنَّمَا قَوْلُهُ وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٍ الْآيَةَ فَهُوَ كَذَلِكَ لَوْ أَنَّ أَشْجَارَ الدُّنْيَا أَقْلَامٌ وَ الْبَحْرُ مِدَادٌ مِمْدَهُ ... سَبْعَةُ أَنْجُرٍ حَتَّى انْفَجَرَتِ الْأَرْضُ عُيُونًا كَمَا انْفَجَرَتْ فِي الطُّوفَانِ مَا تَوَدَّتْ كَلِمَاتُ اللَّهِ

And as for His^{-azwj} Words: **And even if all the trees in the earth were pens [31:27]** – the Verse, so it is like that. Even if (all) the trees of the world were pens, **and the oceans to ink it, from after it seven (more) oceans, [31:27]**, until the earth were to burst forth the springs, like what they would in the flood, **the Words of Allah would not be depleted [31:27]**.

وَهِيَ عَيْنُ الْكِبْرِيَّتِ وَ عَيْنُ الْيَمَنِ وَ عَيْنُ بَرْهُوتِ وَ عَيْنُ طَبْرِئَةَ وَ حَمَّةُ مَاسِيدَانَ تُدْعَى لِسَانِ وَ حَمَّةُ إِفْرِيقِيَّةِ تُدْعَى بِسِيلَانَ وَ عَيْنُ بَاحُورَانَ وَ نَحْسُ الْكَلِمَاتِ
الَّتِي لَا تُدْرِكُ فَضَائِلُنَا وَ لَا تُسْتَقْصَى

And these are springs of sulphur, and a spring of Al-Yemen, and a spring of Barhout, and a spring of Tiberius, and the confluence (joining together) of Syedan, and confluence of Africa, and spring of Bahouran, and we^{-asws} are the Words which our^{-asws} merits neither be realised, nor can they be reached.

وَ أَمَّا الْجِنُّ فَفِيهَا مِنَ الْمَأْكِلِ وَ الْمَشَارِبِ وَ الْمَلَاهِي وَ مَا تَشْتَهِيهِ الْأَنْفُسُ وَ تَلذُّ الْأَعْيُنُ وَ أَبَاحَ اللَّهُ ذَلِكَ لِآدَمَ وَ الشَّجَرَةَ الَّتِي نَهَى اللَّهُ آدَمَ عَنْهَا وَ زَوْجَتَهُ أَنْ لَا يَأْكُلَا مِنْهَا شَجَرَةَ الْحَسَدِ عَهَدَ اللَّهُ إِلَيْهِمَا أَنْ لَا يَنْظُرَا إِلَى مَنْ فَضَّلَ اللَّهُ عَلَيْهِمَا وَ عَلَى خِلَافِهِ يَعْنِي الْحَسَدَ فَتَسِي وَ لَمْ يَجِدْ لَهُ عَزْمًا

And as for the Paradise, therein is from the food and the drinks and the amusements and **what the souls year for delights the eyes [43:71]**, and Allah^{-azwj} had Legalised that for Adam^{-as}. And the tree which Allah^{-azwj} had Prohibited Adam^{-as} and his^{-as} wife to be eating from, is the tree of envy. Allah^{-azwj} had Made a Pact to them^{-as} that they should not look at the one Allah^{-azwj} had Merited upon them^{-as} and upon His^{-azwj} creatures, meaning the envy, **but he forgot, and We did not find for him having determination [20:115]**.

وَ أَمَّا قَوْلُهُ أَوْ يُزَوِّجُهُمْ دُكْرَانًا وَ إِنَانًا فَإِنَّ اللَّهَ تَعَالَى زَوَّجَ الدُّكْرَانَ الْمُطِيعِينَ وَ مَعَادَ اللَّهِ أَنْ يَكُونَ الْجَلِيلُ الْعَظِيمَ عَنَى مَا لَبَسَتْ عَلَى نَفْسِكَ بِطَلْبِ الرُّحْصِ
لِإِتِّكَابِ الْمُحَارِمِ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَلَّدُ فِيهِ مُهَانًا إِنْ لَمْ يَتُبْ

And as for His^{-azwj} Words: **Or He Pairs them as males and females, [42:50]**. Allah^{-azwj} the Exalted has Paired the males, the obedient ones, and Allah^{-azwj} Forbid that the Majestic, the Magnificent would Mean, what is confusing upon yourself, with seeking the allowance to indulge in the Prohibitions, **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]**, if he does not repent.

فَأَمَّا شَهَادَةُ امْرَأَةٍ وَخَدَاهَا الَّتِي جَازَتْ فَهِيَ الْقَابِلَةُ الَّتِي جَازَتْ شَهَادَتُهَا مَعَ الرِّضَا فَإِنْ لَمْ يَكُنْ رِضًا فَلَا أَقْلَ مِنْ امْرَأَتَيْنِ تَقُومُ الْمَرْأَتَانِ بَدَلَ الرَّجُلِ لِلضَّرُورَةِ
لِأَنَّ الرَّجُلَ لَا يُمْكِنُهُ أَنْ يَقُومَ مَقَامَهَا فَإِنْ كَانَ وَخَدَاهَا قُبِلَ قَوْلُهَا مَعَ يَمِينِهَا

As for the testimony of a lone woman which is allowed, it is the midwife which, her testimony is allowed with the agreement. So, if there does not happen to be the agreement, so no less than two women. The two women stand in replacing the man for the necessity, because the man, it is not possible for him to be standing in her place. So even if she were alone, her word would be accepted along with her oath.

وَ أَمَّا قَوْلُ عَلِيٍّ ع فِي الْخُنْتَى فَهُوَ كَمَا قَالَ بَرِثَ مِنَ الْمَبَالِ وَ يَنْظُرُ إِلَيْهِ قَوْمٌ عُذُولٌ يَأْخُذُ كُلُّ وَاحِدٍ مِنْهُمْ مِرَاتًا وَ تَقُومُ الْخُنْتَى حَلْفَهُمْ غُرْبَانَةً وَ يَنْظُرُونَ
إِلَى الْمِرَاةِ فَيَرَوْنَ الشَّيْءَ وَ يَحْكُمُونَ عَلَيْهِ

And as for the word of Ali^{-asws} regarding the hermaphrodite²³⁴, it is just as he^{-asws} had said. He will inherit due to the urination, and a group of just people would look at him. Each one of them would take a mirror, and the hermaphrodite would stand behind them, naked, and they would be looking at the mirror. So they would be seeing the thing and judging based upon it.

وَأَمَّا الرَّجُلُ النَّاطِرُ إِلَى الرَّاعِي وَ قَدْ نَزَا عَلَى شَاةٍ فَإِنَّ عَرَفَهَا دَبَّحَهَا وَ أَخْرَفَهَا وَ إِنْ لَمْ يَعْرِفَهَا فَسَمَهَا الْإِمَامُ نَصَفَهَا وَ سَاهَمَ بَيْنَهُمَا فَإِنْ وَقَعَ السَّهْمُ عَلَى أَحَدِ الْقِسْمَيْنِ فَقَدْ انْقَسَمَ النَّصْفُ الْآخَرَ ثُمَّ يُفَرَّقُ الَّذِي وَقَعَ عَلَيْهِ السَّهْمُ نَصَفَيْنِ فَيُفْرَعُ بَيْنَهُمَا فَلَا يَزَالُ كَذَلِكَ حَتَّى يَبْقَى اثْنَانِ فَيُفْرَعُ بَيْنَهُمَا فَأَيُّهُمَا وَقَعَ السَّهْمُ عَلَيْهِمَا دُبِحَتْ وَ أُخْرِقَتْ وَ قَدْ نَجَا سَائِرُهَا وَ سَهْمُ الْإِمَامِ سَهْمُ اللَّهِ لَا يَجِيبُ

And as for the man, the beholder to the shepherd, and he had copulated upon a sheep. If he recognises it, it would be slaughtered and burnt. And if he does not recognise it, the Imam^{-asws} would divide them in two halves and cast a lot between the two. If the lot comes upon one of the two division, so he^{-asws} would divide the other. Then he^{-asws} would separate that which the lot has fallen upon, into two halves. He^{-asws} would draw a lot between the two. He^{-asws} would not cease doing like that until there remain two. He^{-asws} would draw a lot between the two. Whichever of the two the lot falls upon, would be slaughtered, and burnt, and rest of them would be saved. And the lot of the Imam^{-asws} is a lot of Allah^{-azwj}, cannot be wrong.

وَ أَمَّا صَلَاةُ الْفَجْرِ وَ الْجُهُورُ فِيهَا بِالْقِرَاءَةِ لِأَنَّ النَّبِيَّ صَلَّى ص كَانَ يُعَلِّسُ بِهَا قِرَاءَتَهَا مِنَ اللَّيْلِ

And as for Salat Al-Fajr, and being loud in it with the recitation, because the Prophet^{-saww} would pray at 'Ghalas' (end of night beginning of morning). He^{-asws} would recite it from that night.

وَ أَمَّا قَوْلُ أَمِيرِ الْمُؤْمِنِينَ بُشَيْرَ قَاتِلِ ابْنِ صَفِيَّةَ بِالنَّارِ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى وَ كَانَ مِنْ حَرْجِ يَوْمِ النَّهْرَوَانَ فَلَمْ يَقْتُلْهُ أَمِيرُ الْمُؤْمِنِينَ ع بِالْبَصْرَةِ لِأَنَّهُ عَلِمَ أَنَّهُ يَقْتُلُ فِي فِتْنَةِ النَّهْرَوَانَ

And as for the words of Amir Al-Momineen^{-asws}: 'Give the news to the killer of Ibn Safiya with the Fire', is due to the words of Rasool-Allah^{-saww}, and he was from the ones who had rebelled on the day of Al-Nahrwan. But Amir Al-Momineen^{-asws} did not kill him at Al-Basra because he^{-asws} knew that he would be killing during the Fitna of Al-Nahrwan.

هو الزبير بن العوام بن خويلد بن أسد بن عبد العزى الأسدى يكنى أبا عبد الله و كان أمه صفية بنت عبد المطلب عمّة رسول الله ص «فهو ابن عمّة رسول الله ص» فهو ابن عمّة رسول الله و ابن اخى خديجة بنت خويلد زوج الرسول ص.»

Notes: (Ibn Safiya) – He is Al-Zubeir Bin Al-Awam Bin Khuweylid Bin Asad Bin Abdul Uzza Al Asady, teknonymed as Abu Abdullah, and his mother was Safiya Bint Abdul Muttalib, paternal aunt of Rasool-Allah^{-saww}. So he is a son of an aunt of Rasool-Allah^{-saww}. He is a son of an aunt of Rasool-Allah^{-saww} and son of a brother of Khadeeja^{-as} Bint Khuweylid, wife^{-as} of the Rasool^{-saww}.

شهد الجمل مقاتلا لعلى عليه السلام فناده على و دعاه فانفرد به و قال له: أتذكر اذ كنت أنا و أنت مع رسول الله ص فنظر الى و ضحك و ضحكت، فقلت أنت: لا يدع ابن أبى طالب زهوه، فقال: ليس بمزه، و لتقاتلته و أنت له ظالم؟

²³⁴ A person or animal having both male and female organs

He attended the (battle) of Al-Jamal, fighting against Ali^{-asws}. Ali^{-asws} called out to him and called him over, and isolated with him and said to him: 'Do you remember when I^{-asws} and you were with Rasool-Allah^{-saww}? He^{-saww} looked at me^{-asws} and smiled, and you smiled. You said, 'The son^{-asws} of Abu Talib^{-asws} will not leave his^{-asws} pride'. He^{-saww} said: 'It isn't his^{-asws} priding, and you will be fighting against him^{-asws} and you will be an oppressor to him^{-asws}'.

فذكر الزبير ذلك فانصرف عن القتال فنزل بوادى السباع، و قام يصلى فاتاه ابن جرموز فقتله، و جاء بسيفه و رأسه الى علي عليه السلام فقال عليه السلام: ان هذا سيف طالما فرج الكرب عن رسول الله «ص».

Al-Zubeyr remembered that, so he left from the fighting. He descended in the valley of Al-Saba'a and stood to pray Salat. Ibn Jarmouz came to him and killed him, and he came with his sword and his head to Ali^{-asws}. He^{-asws} said: 'This is a sword which had been relieving the distress from Rasool-Allah^{-saww} for a long time'.

ثم قال: بشر قاتل ابن صفية بالنار، و كان قتله يوم الخميس لعشر خلون من جمادى الأولى من سنة ست و ثلاثين و قيل: ان ابن جرموز استأذن على علي عليه السلام فلم يأذن له و قال للاذن: بشره بالنار

Then he said, 'Give news to the killer of Ibn Safiya of the Fire'. And he had killed him on the day of Thursday on the tenth (day) vacant from Jumadi Al-Awwal of the year thirty-six. And it is said that Ibn Jarmouz had sought permission to see Ali^{-asws}, but he did not permit for him and said to the permitter: 'Give him news of the Fire'.

و قيل: ان الزبير لما فارق الحرب و بلغ سفوان أتى إنسان الى الأحنف بن قيس فقال: هذا الزبير قد لقي بسفوان، فقال الأحنف: ما شاء الله كان، قد جمع بين المسلمين حتى ضرب بعضهم حواجب بعض بالسيوف ثم يلحق ببيته و أهله؟؛

And it is said that Ibn Al-Zubeyr, when he separated from the battle and reached Safwan, a person came to Al-Ahnaf Bin Qays and said, 'This Al-Zubeyr has met with Safwan!' Al-Ahnaf said, 'Whatever Allah^{-azwj} so Desires, happens! He gathered between the Muslims until they struck each other's sides with the swords, then he joined up with his house and his family?'

فسمعه ابن جرموز و فضالة بن حابس و نفيح بن غواة من تميم فركبوا، فاتاه ابن جرموز من خلفه فطعنه طعنة خفيفة، و حمل عليه الزبير و هو على فرس له يقال له: ذو الخمار حتى إذا ظن أنه قتله، نادى صاحبيه فحملوا عليه فقتلوه،

Ibn Jarmouz and Fazalat Bin Habis and Nafie Bin Gawat from (clan of) Tameem heard him. They rode. Ibn Jarmouz came to him from behind him and stabbed him a light stabbing, and Al-Zubeyr attacked upon him, and he was upon a horse of his called Zul Khamar, until when he thought he had killed him, call out to his two companions. They attacked upon him and killed him.

بل الظاهر من بعض الاخبار ان ابن جرموز قتله في النوم، و قد روى المسعودي في مروج الذهب أن عاتكة بنت زيد بن عمرو بن نفيل و كانت تحت عبد الله بن أبي بكر فخلف عليها عمر ثم الزبير

But the apparent from some of the Ahadeeth is that Ibn Jarmouz killed him during the sleep. And it has been reported by Al-Masoudy in 'Muruj Al-Zahab' that Aatika Bint Zayd Bin Amro Bin Nufeyl, and he was under (married to) Abdullah Bin Abu Bakr, then Umar replaced upon her, then Al-Zubeyr.

أقول: انما قال عليه السلام: بشر قاتل ابن صفية بالنار، لان القاتل و هو عمرو بن جرموز- مع أعوانه- قتله غدرا و غيلة و مغافصة، بعد ما ترك الزبير القتال

I (Majlisi) am saying, 'But rather he^{-asws} had said: 'Give news to the killer of Ibn Safiya of the Fire', because the killer, and he is Amro Bin Jarmouz, with his assistants, had killed him treacherously, and assassination, and foul play, after Al-Zubeyr had left the battle.

فهو من أهل النار من جهتين: الأول لقول رسول الله «ص»: الإيما ن قيد الفتك، فمن فتك مسلما و قتلته غيلة كان بمنزلة من قتل مسلما متعمدا لاسلامه، فهو من أهل النار، و لو كان المقتول ظلما مهدور الدم.

So he is from the people of the Fire from two aspects. The first is due to the words of Rasool-Allah^{-saww}: 'The Eman shackles the murder, so the one who murders a Muslim and kills him in assassination, would be at the status for the one who killed a Muslim deliberately due to his being a Muslim, so he is from the people of the Fire, and even if the killed one was an oppressor of wasteful blood'.

و الثاني لما سيجيء في كلام الهادي «ع» من أن ولي الامر، و هو أمير المؤمنين أفضى هذه الأمة حكم بأن من ألقى سلاحه فهو آمن، و من دخل داره فهو آمن، و قد كان الزبير بعد تركه القتال و انعزاله عن المعركة كالتائب من ذنبه و بمنزلة من ألقى سلاحه و دخل داره.

And the second is due to what will be coming in the speech of Al-Mahdi^{-asws}: 'The Master^{-asws} of the command, and he^{-asws} is Amir Al-Momineen^{-asws}, had judged this community with a judgment that the one who throws down his weapon, so he is safe, and the one who enters his house, so he is safe'. And Al-Zubeyr, after his having left the fighting and his withdrawing from the battle, is like the one repenting from his sin, and is at the status of the one who throws down his weapon and enters his house.

فالذي قتلته انما قتلته غدرا و بغيا و عدوانا فهو من أهل النار و انما لم يقتله أمير المؤمنين عليه السلام به و لم يقدر منه، لانه كان جاهلا بذلك كله، متأولا يعتقد أن قتلته واجب و هو مهدور الدم. لاجل أنه أجلب على امامه أمير المؤمنين و خرج عليه بالسيف، و لم يظهر توبة و لم يستغفر عند وليه أمير المؤمنين.

The one who had killed him, had rather killed him treacherously, and rebellion, and aggressively, so he is from the people of the Fire, and rather Amir Al-Momineen^{-asws} did not kill him due to it and did not shackle him, because he was ignorant with that, all of it, interpreting, believing that killing him is obligatory, and he is of wasteful blood, for the reason that he (Al-Zubeyr) had rallied against his Imam^{-asws} Amir Al-Momineen^{-asws}, and had rebelled against him^{-asws} with the sword, and he had not manifested any repentance, and did not seek Forgiveness in the presence of his^{-asws} ruler Amir Al-Momineen^{-asws}.

لكنه كان مقصرا في جهالته ذلك، حيث ان اعتزاله كان بمسمع و مرأى من أمير المؤمنين و لم يحكم فيه بشيء و لا هو استأمره عليه السلام في قتله، مع وجوده بين ظهرانيهم و الله أعلم.

But he was derogatory in that ignorance of his, where his removing him was due to hearsay, and an appearance from Amir Al-Momineen^{-asws}, and (although) he^{-asws} had not judged with anything regarding him (Al-Zubeyr), nor had he^{-asws} ordered him with killing him, along with his existence in their midst. And Allah^{-azwj} is more Knowing.

و أما الزبير فالظاهر من الأحاديث أنه ندم عن فعله ندامة قطعية بحيث التزم العار فرارا من النار، لكنه لم يظهر منه توبة و لا استغفار، و لو كان أراد التوبة و الاستغفار، كان عليه أن يفيء أولا الى أمير المؤمنين «ع» و يستغفره مما فعله، و يجدد بيعته، فلم يفعل

And as for Al-Zubeyr, the apparent from the Ahadeeth is that he regretted from his deed with absolute remorse, where he necessitated the shame by fleeing from the Fire, but repentance was not manifested from him, nor seeking of Forgiveness. And had he wanted the repentance

and seeking the Forgiveness, it would have been upon him that he goes for pardon first to Amir Al-Momineen^{-asws} and seeks his^{-asws} forgiveness from what he had done and renews his allegiance. But he did not do so.

و قد روى المفيد قدس سره في جملة أنه لما رأى أمير المؤمنين رأس الزبير و سيفه قال للأحنف: ناولنى السيف فناوله، فهزه و قال: سيف طالما قاتل بين يدي النبي «ص» و لكن الحين و مصارع السوء،

And it is reported by Al Mufeed in his summary that when Amir Al-Momineen^{-asws} saw the head of Al-Zubeyr and his sword, he^{-asws} said to Al-Ahnaf: 'Give me the sword'. He gave it. He^{-asws} shook it and said: 'A sword which had long been fighting in front of the Prophet^{-sawww}, but now, it is the evil death'.

ثم تفرس في وجه الزبير و قال: لقد كان لك بالنبي صحبة و منه قرابة، و لكن دخل الشيطان منحرك فأوردك هذا المورد.

Then he^{-asws} stared into the face of Al-Zubeyr and said: 'There used to be accompaniment for you with the Prophet^{-sawww} and a kinship from him^{-sawww}, but the Satan^{-la} had entered your nostril and caused you to arrive at this arrival'.

قال ابن الجزري في أسد الغابة: و كثير من الناس يقولون: ان ابن جرموز قتل نفسه، لما قال له على « بشر قاتل ابن صفية بالنار» و ليس كذلك، و انما عاش بعد ذلك. حتى ولى مصعب بن الزبير البصرة، فاخفى ابن جرموز فقال مصعب: ليخرج فهو آمن أ يظن أنى أفيده بأبي عبد الله- يعنى أباه الزبير- ليسا سواء.

Ibn Al-Jazry said in 'Asad Al-Ghaliya', 'And a lot of the people are saying that Ibn Jarmouz had killed himself due to what Ali^{-asws} had said for him: 'Give news to the killer of Ibn Safiya of the Fire', and it isn't like that. And rather he had lived after that until Mas'ab Bin Al-Zubeyr became governor of Al-Basra. Ibn Jarmouz went into hiding. Mas'ab said, 'If he comes out, then he is safe. Does he think that I would imprison him due to Abu Abdullah? - meaning his father Al-Zubeyr – 'They both are not the same'.

وَ أَمَا قَوْلُكَ إِنَّ عَلِيًّا ع قَاتَلَ أَهْلَ صِفِّينَ مُقْبِلِينَ وَ مُدْبِرِينَ وَ أَحْزَرَ عَلَى جَرِيحِهِمْ وَ إِنَّهُ يَوْمَ الْجَمَلِ لَمْ يَتَّبِعْ مُوَلِيًّا وَ لَمْ يُجْهِزْ عَلَى جَرِيحِهِمْ وَ كُلُّ مَنْ أَلْفَى سَيْفَهُ وَ سِلَاحَهُ أَمَنَهُ فَإِنَّ أَهْلَ الْجَمَلِ قُتِلَ إِمَامُهُمْ وَ لَمْ يَكُنْ لَهُمْ فِئَةٌ يَرْجِعُونَ إِلَيْهَا وَ إِنَّمَا رَجَعَ الْقَوْمُ إِلَى مَنَازِلِهِمْ عِزَّ مُحَارِبِينَ وَ لَا مُتَحَسِّسِينَ وَ لَا مُبَارِزِينَ فَقَدْ رَضُوا بِالْكَفِّ عَنْهُمْ

And as for your words that Ali^{-asws} had fought the people of Siffeen, facing and fleeing ones, and he attacked upon their injured ones, and one the day of Al-Jamal he^{-asws} did not pursue the one turning around and did not attack upon their injured ones, and everyone who had thrown down his sword and his weapon, he^{-asws} granted him amnesty, so the people of Al-Jamal had fought against their^{-asws} Imam^{-asws} and there did not happen to be any party for them they would be returning to. And rather the people had returned to their house without fighting, nor deceitful, nor spying, nor duelling. So they agreed with the refraining from them.

فَكَانَ الْحُكْمُ فِيهِ رَفْعَ السَّيْفِ وَ الْكَفَّ عَنْهُمْ إِذْ لَمْ يَطْلُبُوا عَلَيْهِ أَعْوَانًا وَ أَهْلَ صِفِّينَ يَرْجِعُونَ إِلَى فِئَةٍ مُسْتَعِدَّةٍ وَ إِمَامٍ مُتَّصِبٍ يَجْمَعُ لَهُمُ السِّلَاحَ مِنَ الرِّمَاحِ وَ الدُّرُوعِ وَ السُّيُوفِ وَ يَسْتَعِدُّ لَهُمْ وَ يُسَيِّئُ لَهُمُ الْعَطَاءَ وَ يُهَيِّئُ لَهُمُ الْأَمْوَالَ وَ يُعَقِّبُ مَرِيضَهُمْ وَ يَجْبُرُ كَسِيرَهُمْ وَ يُدَاوِي جَرِيحَهُمْ وَ يَحْمِلُ رِجْلَهُمْ وَ يَكْسُو حَاسِرَهُمْ وَ يَرُدُّهُمْ فَيَرْجِعُونَ إِلَى مُحَارِبَتِهِمْ وَ قِتَالِهِمْ

He the judgement regarding it was raising the sword and the refraining from them, when they did not seek the supporters against him^{-asws}, while the people of Siffeen were returning to a

party prepared for them, and a nominated leader gathering the weapons for them, from the spears, and the armours, and the swords, and prepared for them and facilitated the awards for them, and prepared the wealth for them, and returned their sick ones, and forced their defeated ones, and treated their injured ones, and carried their infantry, and clothed their bare ones, and he returned them. Thus they were returning to their ware and their fighting.

فَإِنَّ الْحُكْمَ فِي أَهْلِ الْبَصْرَةِ الْكَفُّ عَنْهُمْ لَمَّا أَلْفَوْا أَسْلِحَتَهُمْ إِذْ لَمْ تَكُنْ لَهُمْ فِتْنَةٌ يَرْجِعُونَ إِلَيْهَا وَ الْحُكْمَ فِي أَهْلِ صِيفِينَ أَنْ يُنْبَعُ مُدْبِرُهُمْ وَ يُجَهَّزَ عَلَى جَرِيحِهِمْ

So the decision regarding the people of Al-Basra was the refraining from them when they had thrown down their weapon, when there did not happen to be any party for them, they could be returning to, and the decision regarding the people of Siffen was that their ones turning around would be pursued, and their injured ones would be attacked.

فَلَا يُسَاوِي بَيْنَ الْفَرِيقَيْنِ فِي الْحُكْمِ وَ لَوْ لَا أَمِيرُ الْمُؤْمِنِينَ ع وَ حُكْمُهُ فِي أَهْلِ صِيفِينَ وَ الْجَمَلِ لَمَا عُرِفَ الْحُكْمُ فِي عُصَاةِ أَهْلِ التَّوْحِيدِ فَمَنْ أَبِي ذَلِكَ
عُرِضَ عَلَى السَّيْفِ

So do not equalise between the two sects regarding the judgment, and had it not been for Amir Al-Momineen^{-asws} and his^{-asws} judgment regarding the people of Siffen and Al-Jamal, the judgement regarding the disobedient ones from the people of Al-Tawheed would not have been recognised. The one who refuses that, would be presented to the sword.

وَ أَنَا الرَّجُلُ الَّذِي أَقَرَّ بِاللَّوَاظِ- فَإِنَّهُ أَقَرَّ بِذَلِكَ مُتَبَرِّحاً مِنْ نَفْسِهِ وَ لَمْ تُقَمَّ عَلَيْهِ بَيْتَةٌ وَ لَا أَخَذَهُ سُلْطَانٌ وَ إِذَا كَانَ لِلْإِمَامِ الَّذِي مِنَ اللَّهِ أَنْ يُعَاقِبَ فِي اللَّهِ
فَلَهُ أَنْ يَعْفُوَ فِي اللَّهِ أَمَا سَمِعْتَ اللَّهُ يَقُولُ لِسُلَيْمَانَ هَذَا عَطَاؤُنَا فَاقْبَلْهُ أَوْ أَمْسِكْ بِعَيْتِ حِسَابٍ فَبَدَأَ بِالْمَنْ قَبْلَ الْمَنْعِ

And as for the man who acknowledges with the sodomy, he acknowledges with that as a volunteer from himself, and a proof (does not need) to be established upon him, nor will a sultan take it, and when it was for the Imam^{-asws} who is from Allah^{-azwj}, that he^{-asws} can Punish for the Sake of Allah^{-azwj} and pardon for the Sake of Allah^{-azwj}. Have you not heard Allah^{-azwj} Saying to Suleyman^{-as}: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. Thus he^{-asws} would begin with the conferment before the withholding’.

روى الكليني في الكافي ج 7 ص 201 عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن ابن رئاب عن مالك بن عطية، عن أبي عبد الله عليه السلام قال: بينا أمير المؤمنين «ع» في ملاء من أصحابه إذا أتاه رجل فقال: يا أمير المؤمنين انى قد أوقبت على غلام فطهرنى! فقال له: يا هذا امض الى منزلك لعل مرارا هاج بك.

Note: It is reported by Al-Kulayni in ‘Al-Kafi’ V 7 P 201, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Raib, from Malik Bin Atiya, from Abu Abdullah^{-asws} having said: ‘Whilst Amir Al-Momineen^{-asws} was among a group of his^{-asws} companions, when a man came over and said, ‘O Amir Al-Momineen^{-asws}! I have gone to a boy, therefore purify me’. So he^{-asws} said: ‘O you! Go to your house, perhaps your gall bladder is exciting you’.

فلما كان من غد عاد إليه فقال له: يا أمير المؤمنين انى أوقبت على غلام فطهرنى! فقال له: يا هذا امض الى منزلك لعل مرارا هاج بك. حتى فعل ذلك ثلاثا بعد مرته الأولى.

When it was the next morning, he returned to him^{-asws} and said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! I have gone to a boy, therefore purify me’. He^{-asws} said to him: ‘O you! Go to your house, perhaps your gall bladder is exciting you’. He did it three times after the first.

فلما كان في الرابعة قال: يا هذا ان رسول الله صَلَّى الله عليه و آله حكم في مثلك بثلاثة أحكام فاختر أيهن شئت، قال: و ما هن يا أمير المؤمنين؟

When it was during the fourth, he^{-asws} said to him: 'O you! Rasool-Allah^{-saww} had judged regarding (a case) similar to yours with three judgements, therefore choose which of these you like'. He said, 'And what are these, O Amir Al-Momineen^{-asws}?'

قال: ضربة بالسيف في عنقك بالغة ما بلغت، أو دهباه من جبل مشدود اليدين و الرجلين، أو إحراق بالنار

He^{-asws} said: 'A strike with the sword in your neck, it reaches what it reaches, or throwing you off the mountain with your hands and feet tied up or burning with the fire'.

فقال: يا أمير المؤمنين أيهن أشدّ عليّ؟ قال: الاحراق بالنار، قال: فاني قد اخترتها يا أمير المؤمنين قال: فخذ أهبتك فقال: نعم.

He said, 'O Amir Al-Momineen^{-asws}! Which of these is the harshest upon me'. He^{-asws} said: 'Burning with the fire'. He said, 'I have chosen it, O Amir Al-Momineen^{-asws}! He^{-asws} said: 'Are you prepared to take that, I^{-asws} shall call for you'. He said, 'Yes'.

فقام فصلى ركعتين ثم جلس في تشهده فقال: اللهم إني قد أتيت من الذنب ما قد علمته و اني تخوفت من ذلك فجنبت الى وصي رسولك و ابن عم نبيك فسألته أن يطهرني فخيرني بين ثلاثة أصناف من العذاب، اللهم فاني قد اخترت أشدها اللهم فاني أسألك أن تجعل ذلك كفارة لذنوبي، و أن لا تحرقني ببارك في آخرتي.

He^{-asws} said: 'He (the sinner) prayed two cycles Salat, then sat in his Tashahhud, so he said: 'O Allah^{-azwj}! I had committed from the sins which You^{-azwj} Know of, and I feared from that. So I went to the successor^{-asws} of Your^{-azwj} Rasool^{-saww}, and a cousin of Your^{-azwj} Prophet^{-saww}, so I asked him^{-asws} that he^{-asws} should purify me. He^{-asws} gave me a choice of three types of punishment. O Allah^{-azwj}! I have chosen the harshest of these. O Allah^{-azwj}! I ask You^{-azwj} that You^{-azwj} Make that as a penalty of my sin, and that You^{-azwj} do not Burn me with Your^{-azwj} Fire in my Hereafter!'

ثم قام و هو باك حتى جلس في الحفرة التي حفرها له أمير المؤمنين «ع» و هو يرى النار يتأجج حوله.

Then he stood up and he was crying until he sat in the pit which had been dug out for him by Amir Al-Momineen^{-asws}, and he was seeing the fire inflaming around him.

قال: فبكى أمير المؤمنين عليه السلام و بكى أصحابه جميعا، فقال له أمير المؤمنين عليه السلام: قم يا هذا فقد أبكيت ملائكة السماء و ملائكة الأرض، فان الله قد تاب عليك فقم و لا تعاودن شيئا مما قد فعلت.

Amir Al-Momineen^{-asws} wept, and his companions wept altogether. Amir Al-Momineen^{-asws} said to him: 'Arise, O you, for you have made the Angels of the sky and the Angels of the earth to cry, so Allah^{-azwj} has Turned towards you (with Mercy). Arise and do not repeat anything from what you have done'.

قال سبط ابن الجوزي في التذكرة ص 203: قال يحيى بن هبيرة [هرثمة]: تذاكر الفقهاء بحضرة المتوكل: من حلق رأس آدم عليه السلام؟ فلم يعرفوا من حلقه، فقال المتوكل: أرسلوا الى عليّ بن محمد بن عليّ الرضا، فأحضره

Sibt Ibn Al-Jowzy said in 'Al-Tazkira' P 203, 'Yahya Bin Hibeyra (Harsama) said, 'The jurists discussed in the presence of Al-Mutawakkil, 'Who shaved the head of Adam^{-as}?' They did not know what had shaved him^{-as}. Al-Mutawakkil said, 'Send (someone) to Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws} and present him^{-asws}!

فحضر فقالوه، فقال: حدّثني أبي: عن جدى، عن أبيه، عن جده، عن أبيه قال: ان الله امر جبرئيل أن ينزل بياقوته من يواقيت الجنة، فنزل بها فمسح بها رأس آدم، فتناثر الشعر منه، فحيث بلغ نورها صار حرما، و قد روى هذا المعنى مرفوعا الى رسول الله «ص».

He^{-asws} presented. They said to him^{-asws}. He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws} who said: 'Allah^{-azwj} Commanded Jibraeel^{-as} to descend with a sapphire from the sapphires of Paradise. So he^{-as} descended with it and wiped the head of Adam^{-as} with it, and the hair was scattered from him. So wherever their Noor reached, became the Sanctuary (Hurrum). And this meaning has been reported, raising to Rasool-Allah^{-saww}'.

فَلَمَّا قَرَأَهُ ابْنُ أَكْسَمَ قَالَ لِلْمُتَوَكِّلِ مَا نُحِبُّ أَنْ تَسْأَلَ هَذَا الرَّجُلَ عَنْ شَيْءٍ بَعْدَ مَسْأَلَتِي فَإِنَّهُ لَا يُرَدُّ عَلَيْهِ شَيْءٌ بَعْدَهَا إِلَّا دَوْمًا وَ فِي ظُهُورِ عَلَيْهِ تَقْوِيَةٌ لِلرَّافِضَةِ.

When Ibn Aksam read it, he said to Al-Mutawakkil, 'We do not like to ask this man about anything after my questions, nor refer anything to him^{-asws} after it except besides it, and in the manifestation of his^{-asws} knowledge, there is strengthening for the Rafizis (Shias)'.²³⁵

جَعْفَرُ بْنُ رِزْقِ اللَّهِ قَالَ: قُدِّمَ إِلَى الْمُتَوَكِّلِ رَجُلٌ نَصْرَانِيٌّ فَجَرَ بِامْرَأَةٍ مُسْلِمَةٍ فَأَزَادَ أَنْ يُقِيمَ عَلَيْهِ الْحَدَّ فَأَسْلَمَ فَقَالَ يَحْيَى بْنُ أَكْسَمَ الْإِمَامُ يَمْحُو مَا قَبْلَهُ وَ قَالَ بَعْضُهُمْ يُضْرَبُ ثَلَاثَةَ حُدُودٍ

Ja'far Bin Rizqillah who said,

'A Christian man arrived to Al-Mutawakkil. He was being dragged by a Muslim woman wanting him to establish the legal penalty (of rape) upon him. But he became a Muslim. Yahya Bin Aksam said, 'The Eman deletes whatever was before it'. And one of them said, 'He should be struck three legal penalties.

فَكَتَبَ الْمُتَوَكِّلُ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ النَّعَمِيِّ يَسْأَلُهُ فَلَمَّا قَرَأَ الْكِتَابَ كَتَبَ يُضْرَبُ حَتَّى يَمُوتَ فَأَنْكَرَ الْفُقَهَاءُ ذَلِكَ فَكَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْعِلَّةِ

Al-Mutawakkil wrote to Ali^{-asws} Bin Muhammad Al-Naqi^{-asws} asking him^{-asws}. When he^{-asws} read the letter, he^{-asws} wrote: 'He should be struck until he dies'. The jurists denied that. So he wrote to him^{-asws} asking him^{-asws} the reason.

فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ السُّورَةَ

He^{-asws} said: ***'In the Name of Allah the Beneficent, the Merciful [1:1], But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84]*** – the Chapter.

قَالَ فَأَمَرَ الْمُتَوَكِّلُ فُضْرِبَ حَتَّى مَاتَ.

He (the narrator) said, 'Al-Mutawakkil ordered, and he was struck until he died'.²³⁶

²³⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 51 a

²³⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 51 b

أَبُو الْحَسَنِ بْنُ سَهْلَوَيْهِ الْبَصْرِيُّ الْمَعْرُوفُ بِالْمَلَّاحِ قَالَ: دَلَّنِي أَبُو الْحَسَنِ وَكُنْتُ وَافِقِيًّا فَقَالَ إِلَى كَمْ هَذِهِ النَّوْمَةُ أَمَا أَنْ لَكَ أَنْ تَنْتَبِهَ مِنْهَا فَقَدَحَ فِي قَلْبِي شَيْئًا وَعُشِيَ عَلَيَّ وَتَبَعْتُ الْحَقَّ.

Abu Al-Hassan Bin Sahlawiya Al Basry, well known as Al Mallah who said,

‘Abu Al-Hassan^{-asws} guided me, and I used to be a Waqifite. He^{-asws} said: ‘For how long will this sleep be? When it will be for you to wake up from it?’ He^{-asws} cast something in my heart and there was unconsciousness upon me, and I followed the truth’.²³⁷

52- قب، المناقب لابن شهر آشوب داؤد بن القاسم الجعفرى قال: دخلت عليه بسر من رأى و أنا أريد الحج لأودعه فخرج معي فلما انتهى إلى آخر الحاجز نزل فنزلت معه فخط بيده الأرض خطة شبيهة بالدائرة ثم قال لي يا عم خذ ما في هذه يكون في نفقتك و تستعين به على حجك فصرنت بيدي فإذا سبيكة ذهب فكان فيها مائتا مثقال

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Dawood Bin Al Qasim Al Ja’fari who said,

‘I entered to see him^{-asws} at Surmanray to bid farewell to him^{-asws}, and I entered the Hajj. He^{-asws} came out with me. When he^{-asws} ended to the end of the barrier, he^{-asws} descended. So I descended with him^{-asws}. He^{-asws} drew a line in the ground with his^{-asws} hand, a line resembling a circle. Then he^{-asws} said to me: ‘O uncle! Take whatever is in this to be among your expenditure money and be assisted by it upon your Hajj’. I struck with my hand, and there was a gold nugget. There were one hundred ounces in it.

دخل أبو عمرو عثمان بن سعيد و أحمد بن إسحاق الأشعري و علي بن جعفر الهمداني على أبي الحسن العسكري فسكنا إليه أحمد بن إسحاق ديناً عليه فقال يا أبا عمرو و كان وكيله ادفع إليه ثلاثين ألف دينار و إلى علي بن جعفر ثلاثين ألف دينار و خذ أنت ثلاثين ألف دينار

Abu Amro Usman Bin Saeed, and Ahmad Bin Is’haq Al-Ashary, and Ali Bin Ja’far Al-Hamdany entered to see Abu Al-Hassan Al-Askari^{-asws}. Ahmad Bin Is’haq complained to him^{-asws} of the debts upon him. He^{-asws} said: ‘O Amro!’ – and he was his^{-asws} representative – ‘Hand over thirty thousand Dinars to him, and thirty thousand Dinars to Ali Bin Ja’far, and you take thirty thousand Dinars!’

فهذه معجزة لا يقدر عليها إلا الملوك و ما سمعنا بمثل هذا العطاء.

This miracle, no one is able upon it except the kings, and I have not heard of an award similar to this’.²³⁸

53- قب، المناقب لابن شهر آشوب و جة المتوكل عتاب بن أبي عتاب إلى المدينة يحمل علي بن محمد ع إلى سر من رأى و كانت الشيعة يتحدثون أنه يعلم العيب و كان في نفس عتاب من هذا شيء

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

²³⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 51 c

²³⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 52

'Al-Mutawakkil sent Attab Bin Abu Attab to Al-Medina to carry Ali^{-asws} Bin Muhammad^{-asws} to Surmanray. And the Shias were narrating that he^{-asws} knew the hidden matters, and there was something from this in the soul of Attab.

فَلَمَّا فَصَلَ مِنَ الْمَدِينَةِ رَأَاهُ وَ قَدْ لَبَسَ لُبَادَةً وَ السَّمَاءُ صَاحِيَةً فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ تَعَيَّمَتْ وَ أَمْطَرَتْ فَقَالَ عَتَّابٌ هَذَا وَاحِدٌ

When he^{-asws} was at a distance from Al-Medina, he saw him^{-asws} and he^{-asws} was wearing the thick clothes, and the sky was clear. It could not have been any quicker before it became cloudy, and it rained. Attab said, 'This is one!'

ثُمَّ لَمَّا وَاقَى شَطَطَ الْقَاطُولِ - رَأَاهُ مُغْلَقَ الْقَلْبِ فَقَالَ لَهُ مَا لَكَ يَا أَبَا أَحْمَدَ فَقَالَ قَلْبِي مُغْلَقٌ بِحَوَائِجِ التَّمَسُّهُنَا مِنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ لَهُ فَإِنَّ حَوَائِجَكَ قَدْ قُضِيَتْ

Then when he^{-asws} arrived at the banks of Al-Qatoul (Qatoun – a branch of river Tigris), he^{-asws} saw him being troubled of heart. He^{-asws} said to him: 'What is the matter, O Abu Ahmad!' He said, 'My heart is troubling due to the needs I had sought from commander of the faithful'. He^{-asws} said to him: 'Your needs have been fulfilled'.

فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ جَاءَتْهُ الْبِشَارَاتُ بِقَضَاءِ حَوَائِجِهِ فَقَالَ النَّاسُ يُقُولُونَ إِنَّكَ تَعْلَمُ الْغَيْبَ وَ قَدْ تَبَيَّنَتْ مِنْ ذَلِكَ خَلَّتَيْنِ.

It could not have been any quicker before the good news came with the fulfilment of his needs. He said, 'The people are saying that you^{-asws} know the hidden matters, and two characteristics from that have become evident'²³⁹.

الْمُعْتَمِدُ فِي الْأُصُولِ، قَالَ عَلِيُّ بْنُ مَهْرَبَارٍ وَرَدْتُ الْعَسْكَرَ وَ أَنَا شَاكٌّ فِي الْإِمَامَةِ فَرَأَيْتُ السُّلْطَانَ قَدْ حَرَجَ إِلَى الصَّيْدِ فِي يَوْمٍ مِنَ الرَّبِيعِ إِلَّا أَنَّهُ صَائِفٌ وَ النَّاسُ عَلَيْهِمْ ثِيَابُ الصَّيْفِ وَ عَلَى أَبِي الْحَسَنِ ع لُبَادَةٌ وَ عَلَى فَرَسِهِ بَجَافٌ لُبُودٌ وَ قَدْ عَقَدَ ذَنْبَ الْفَرَسَةِ وَ النَّاسُ يَتَعَجَّبُونَ مِنْهُ وَ يُقُولُونَ أَلَا تَرَوْنَ إِلَى هَذَا الْمَدِينِيِّ وَ مَا قَدْ فَعَلَ بِنَفْسِهِ

Al Mo'tamad in 'Al Usool' –

'Ali Bin Mahziyar said, 'I arrived at Al-Askar, and I was doubting in the Imamate. I saw the sultan to have come out to hunt during a day from Al-Rabie, except that it was summer, and the people had summer clothes upon them, and upon Abu Al-Hassan^{-asws} was a thick coat, and upon his^{-asws} horse was a thick covering, and the tail of the horse had been tied, and the people were surprised from him^{-asws} and were saying, 'Are you not seeing this Medinite and what he^{-asws} has done with himself^{-asws}?'

فَقُلْتُ فِي نَفْسِي لَوْ كَانَ هَذَا إِمَاماً مَا فَعَلَ هَذَا فَلَمَّا حَرَجَ النَّاسُ إِلَى الصَّخْرَاءِ لَمْ يَلْبَسُوا إِلَّا أَنْ ائْتَمَعَتْ سَحَابَةٌ عَظِيمَةٌ هَطَلَتْ فَلَمْ يَبْقَ أَحَدٌ إِلَّا ابْتَلَّ حَتَّى عَرِقَ بِالْمَطَرِ وَ عَادَ عَ وَ هُوَ سَالِمٌ مِنْ جَمِيعِهِ

I said within myself, 'Had this one been an Imam^{-asws}, he^{-asws} would not have done this!' When the people went out to the desert. They did not wait long until a mighty cloud arose. It rained,

²³⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 53 a

and there did not remain anyone except he was soaked until he was drenched with the rain, and he^{-asws} returned, and he^{-asws} was safe from all of it.

فَقُلْتُ فِي نَفْسِي يُوشِكُ أَنْ يَكُونَ هُوَ الْإِمَامُ ثُمَّ قُلْتُ أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْجُنُبِ إِذَا عَرِقَ فِي الثَّوْبِ فَقُلْتُ فِي نَفْسِي إِنْ كَشَفَ وَجْهَهُ فَهُوَ الْإِمَامُ

I said within myself, 'There is no doubt that he^{-asws} happens to be the Imam^{-asws}'. Then I said, 'I want to ask him^{-asws} about the one with sexual impurity when he sweats in the clothes'. I said within myself, 'If he^{-asws} uncovers his^{-asws} face, then he^{-asws} is the Imam^{-asws}'.

فَلَمَّا قَرَّبَ مِنِّي كَشَفَ وَجْهَهُ ثُمَّ قَالَ إِنْ كَانَ عَرِقَ الْجُنُبُ فِي الثَّوْبِ وَ جَنَابَتُهُ مِنْ حَرَامٍ لَا يَجُوزُ الصَّلَاةُ فِيهِ وَ إِنْ كَانَ جَنَابَتُهُ مِنْ حَلَالٍ فَلَا بَأْسَ فَلَمْ يَبْقَ فِي نَفْسِي بَعْدَ ذَلِكَ شُبْهَةٌ.

When he^{-asws} was near me, he^{-asws} uncovered his^{-asws} face, then said: 'If the one with sexual impurity sweats in the clothes, and his sexual impurity is from the prohibited (activity), he is not allowed to pray Salat in it. And if his sexual impurity is from permissible (activity), then there is no problem'. Thus, there did not remain any suspicion in my soul after that".²⁴⁰

54- قب، المناقب لابن شهر آشوب في كتاب البرهان عن الدهبي أنه لما ورد به ع سر من رأى كان الممتوكل برأ به و وجهه إليه يوماً يسأله فيها تين فأصاب الرسول المطر فدخل إلى المسجد ثم شرهت نفسه إلى التين ففتح السلة و أكل منها

(The book) 'Al Manaqib' of Ibn Shehr Ashub – In 'Kitab Al Burhan', from Al Duhny,

'When they arrived with him^{-asws} to Surmanray, Al-Mutawakkil was righteous with him^{-asws}, and one day he sent him^{-asws} a basket wherein were some figs. The messenger was hit by rain, so he entered the Masjid, then he felt desirous to the figs. He opened the basket and at from it.

فَدَخَلَ وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ لَهُ بَعْضُ خَدَمِهِ مَا قَصَّيْتُكَ فَعَرَفَهُ الْقِصَّةَ قَالَ لَهُ أَوْ مَا عَلِمْتَ أَنَّهُ قَدْ عَرَفَ خَبْرَكَ وَ مَا أَكَلْتَ مِنْ هَذَا التِّينِ

He entered and he^{-asws} was standing, praying Salat. One of his^{-asws} servants said to him, 'What is your story?' He let him know the story. He said to him, 'Or don't you know that he^{-asws} knows your news and what you have eating from these figs?'

فَقَامَتْ عَلَى الرَّسُولِ الْقِيَامَةُ وَ مَضَى مُبَادِرًا إِلَى مَنْزِلِهِ حَتَّى إِذَا سَمِعَ صَوْتَ الْبَرِيدِ اِزْتَاعَ هُوَ وَ مَنْ فِي مَنْزِلِهِ بِدَلِكِ الْحَبْرِ.

The Qiyamah was came upon the messenger and he went rushing to his house, until when he heard the voice of the postman, he and the ones in his house were shocked with that news".²⁴¹

الْحُسَيْنُ بْنُ عَلِيٍّ أَنَّهُ أَتَى النَّبِيَّ ع رَجُلًا خَائِفًا وَ هُوَ يَرْتَعِدُ وَ يَقُولُ إِنَّ ابْنِي أَخَذَ بِمَحَبَّتِكُمْ وَ اللَّيْلَةَ يُرْمُونَهُ مِنْ مَوْضِعٍ كَذَا وَ يَدْفِنُونَهُ تَحْتَهُ قَالَ فَمَا تُرِيدُ قَالَ مَا يُرِيدُ الْأَبْوَانُ فَقَالَ لَا بَأْسَ عَلَيْهِ اذْهَبْ فَإِنَّ ابْنَكَ يَأْتِيكَ غَدًا

²⁴⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 53 b

²⁴¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 54 a

Al-Husayn Bin Ali,

‘A fearful man came to Al-Naqi^{-asws} and he was trembling and saying, ‘My son has been seized due to his loving you^{-asws}, and tonight they would be stoning him in such and such place and would be burying him under it!’ He^{-asws} said: ‘So what do you want?’ He said, ‘What the fathers want’. He^{-asws} said; ‘There will be no problem upon him. Go, for your son shall becoming to you tomorrow morning’.

فَلَمَّا أَصْبَحَ أَتَاهُ ابْنُهُ فَقَالَ يَا بُنَيَّ مَا سَأَأْتِكَ قَالَ لَمَّا حَفَرُوا الْقَبْرَ وَ شَدُّوا لِي الْأَيْدِيَ أَتَانِي عَشْرَةٌ أَنْفُسٍ مُطَهَّرَةٌ مُعَطَّرَةٌ وَ سَأَلُوا عَنْ بُكَائِي فَذَكَرْتُ لَهُمْ فَقَالُوا لَوْ جُعِلَ الطَّالِبُ مَطْلُوبًا بَجَرْدُ نَفْسِكَ وَ تَخْرُجُ وَ تَلْزِمُ نُرْبَةَ النَّبِيِّ ص قُلْتُ نَعَمْ

When it was morning, his son came to him. He said, ‘O my son! What is your affair?’ He said, ‘When they had dug the grave and tied my hands, ten persons came to me, clean, perfumed, and they asked about my crying. I mentioned to them. They said, ‘If the seeker were made to be the sought, will you free yourself and go out and adhere with the soil of the Prophet^{-saww}?’ I said, ‘Yes’.

فَأَخَذُوا الْحَاجِبَ فَرَمَوْهُ مِنْ شَاهِقِ الْجَبَلِ وَ لَمْ يَسْمَعْ أَحَدٌ جَرَعَهُ وَ لَا رَأَوْا الرِّجَالَ وَ أَوْرَدُونِي إِلَيْكَ وَ هُمْ يَنْتَظِرُونَ خُرُوجِي إِلَيْهِمْ وَ وَدَّعَ أَبَاهُ وَ دَهَبَ فَجَاءَ أَبُوهُ إِلَى الْإِمَامِ وَ أَخْبَرَهُ بِحَالِهِ فَكَانَ الْعَوْنَاءُ تَذْهَبُ وَ تَقُولُ وَقَعَ كَذَا وَ كَذَا وَ الْإِمَامُ ع يَتَبَسَّمُ وَ يَقُولُ إِنَّهُمْ لَا يَعْلَمُونَ مَا نَعْلَمُ.

They seized the guard and threw him from a tall mountain, and no one heard of his panic, nor did they see the men, and they brought me to you, and they are waiting my going out to them’. And he bade farewell to his father and went. His father came to the Imam^{-asws} and informed him^{-asws} with his state. The riffraff were going and saying, ‘Such and such has occurred!’ And the Imam^{-asws} was smiling and saying: ‘They don’t know what we^{-asws} know!’²⁴²

55- كَشَفَ، كَشَفَ الْغَمَةَ قَالَ مُحَمَّدُ بْنُ طَلْحَةَ خَرَجَ ع يَوْمًا مِنْ سُرٍّ مَنْ رَأَى إِلَى قَرْيَةٍ لِمُهَيَّبٍ عَرَضَ لَهُ فَجَاءَ رَجُلًا مِنَ الْأَعْرَابِ يَطْلُبُهُ فَيَقِيلُ لَهُ قَدْ دَهَبَ إِلَى الْمَوْضِعِ الْفُلَانِي فَقَصَدَهُ فَلَمَّا وَصَلَ إِلَيْهِ قَالَ لَهُ مَا حَاجُكَ

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

‘One day he^{-asws} went out from Surmanray to a town of an important land for him^{-asws}. A man from the Bedouins came and sought him^{-asws}. It was said to him, ‘He^{-asws} has gone to such and such place’. He aimed for it. When he arrived to him^{-asws}, He^{-asws} said to him: ‘What is your need?’

فَقَالَ أَنَا رَجُلٌ مِنَ أَعْرَابِ الْكُوفَةِ الْمُتَمَسِّكِينَ بِوِلَايَةِ جَدِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ رَكِبْتَنِي دَيْنٌ فَادِخْ أَنْقَلْبِي حَمْلُهُ وَ لَمْ أَرْ مَنْ أَقْصِدُهُ لِضَائِهِ سِوَاكَ فَقَالَ لَهُ أَبُو الْحَسَنِ طَبَّ نَفْسًا وَ قَرَّ عَيْنًا ثُمَّ أَنْزَلَهُ

He said, ‘I am a man from the Bedouins of Al-Kufa, the ones adhering with the Wilayah of your^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}, and heavy debts have made me kneel, having to carry its load, and I cannot see anyone to aim to for paying it off, apart from you^{-asws}’. Abu

²⁴² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 54 b

Al-Hassan^{-asws} said to him: 'Make yourself to feel good and delight your eyes'. Then he^{-asws} lodged him.

فَلَمَّا أَصْبَحَ ذَلِكَ الْيَوْمَ قَالَ لَهُ أَبُو الْحَسَنِ ع أُرِيدُ مِنْكَ حَاجَةً اللَّهُ اللَّهُ أَنْ تُخَالِفَنِي فِيهَا فَقَالَ الْأَعْرَابِيُّ لَا أُخَالِفُكَ

When it was the morning of that day, Abu Al-Hassan^{-asws} said to him: 'I^{-asws} want a need from you. Allah^{-azwj}! Allah^{-azwj}! If you were to oppose me regarding it'. The Bedouin said, 'I will not oppose you^{-asws}!'

فَكَتَبَ أَبُو الْحَسَنِ ع وَرَقَةً بِحُطْبِهِ مُعَرِّفًا فِيهَا أَنَّ عَلَيْهِ لِلْأَعْرَابِيِّ مَالًا عَيْتَهُ فِيهَا يَرْجِعُ عَلَى ذَنْبِهِ وَ قَالَ لِحَدِّ هَذَا الْحُطِّ فَإِذَا وَصَلْتُ إِلَى سُرٍّ مَنْ رَأَى اخْضُرُّ إِلَيَّ وَ عِنْدِي جَمَاعَةٌ فَطَالِبِي بِهِ وَ أَعْطِ الْقَوْلَ عَلَيَّ فِي تَرْكِ إِبْتِغَائِكَ إِيَّاهُ اللَّهُ اللَّهُ فِي مُخَالِفَتِي

Abu Al-Hassan^{-asws} wrote a note in his^{-asws} handwriting admitting in it that upon him^{-asws}, for the Bedouin, there is wealth he had assisted him^{-asws} hoping to return it upon his^{-asws} debts having guarded it outweighing over his debts, and he said: 'Take this letter. When you arrive to Surmanrayy, present to me^{-asws}, and there would be a group with me^{-asws}. Demand me^{-asws} with it and be harsh of the words upon me^{-asws} in leaving it and having kept it. Allah^{-azwj}! Allah^{-azwj}, in opposing me^{-asws}'.

فَقَالَ أَفْعَلْ وَ أَخَذَ الْحُطَّ فَلَمَّا وَصَلَ أَبُو الْحَسَنِ إِلَى سُرٍّ مَنْ رَأَى وَ حَضَرَ عِنْدَهُ جَمَاعَةٌ كَثِيرُونَ مِنْ أَصْحَابِ الْخَلِيفَةِ وَ غَيْرِهِمْ حَضَرَ ذَلِكَ الرَّجُلُ وَ أُخْرِجَ الْحُطَّ وَ طَالِبُهُ وَ قَالَ كَمَا أَوْصَاهُ فَأَلَانَ أَبُو الْحَسَنِ ع لَهُ الْقَوْلَ وَ رَفَقَهُ وَ جَعَلَ يَعْتَذِرُ وَ وَعَدَهُ بِوَفَائِهِ وَ طَيِّبَةَ نَفْسِهِ

He said, 'I shall do so', and he took the letter. When Abu Al-Hassan^{-asws} arrived to Surmanray and a group was present in his^{-asws} presence, most of the being companions of the caliph and others, that man presented and brought out the letter and demanded it, and he said just as he^{-asws} had advised him to. Abu Al-Hassan^{-asws} was soft to him in words and was kind to him^{-asws} and went on to apologise, and promised him with its fulfilments, and made him feel good.

فَقِيلَ ذَلِكَ إِلَى الْخَلِيفَةِ الْمُتَوَكَّلِ فَأَمَرَ أَنْ يُحْمَلَ إِلَى أَبِي الْحَسَنِ ع ثَلَاثُونَ أَلْفَ دِرْهَمٍ فَلَمَّا حُمِلَتْ إِلَيْهِ تَرَكَهَا إِلَى أَنْ جَاءَ الرَّجُلُ فَقَالَ لِحَدِّ هَذَا الْمَالِ وَ أَقْضِ مِنْهُ ذَنْبَكَ وَ أَنْفِقِ الْبَاقِي عَلَى عِيَالِكَ وَ أَهْلِكَ وَ أَعْدِرْنَا

That was transferred to the caliph Al-Mutawakkil. He ordered for thirty thousand Dirhams to be carried to Abu Al-Hassan^{-asws}. When it was carried to him^{-asws}, he^{-asws} neglected it until the man came. He^{-asws} said: 'Take this wealth and pay off your debts from it, and spend the remainder upon your dependants, and your family, and excuse us^{-asws}'.

فَقَالَ لَهُ الْأَعْرَابِيُّ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ إِنَّ أَمَلِي كَانَ يَفْضُرُ عَنْ ثُلُثِ هَذَا وَ لَكِنَّ اللَّهَ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ أَخَذَ الْمَالَ وَ انْصَرَفَ.

The Bedouin said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-azwj}! By Allah^{-azwj}! My hope was less than a third of this, but Allah^{-azwj} is more Knowing where to Place His^{-azwj} Message'. And he took the money and left".²⁴³

²⁴³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 a

10- وَ مِنْ كِتَابِ الدَّلَائِلِ لِلْحَمِيرِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ قَالَ حَدَّثَنِي أُمُّ مُحَمَّدٍ مَوْلَاةُ أَبِي الْحَسَنِ الرِّضَا بِالْحَيْرِ وَ هِيَ مَعَ الْحَسَنِ بْنِ مُوسَى قَالَتْ جَاءَ أَبُو الْحَسَنِ عَ قَدْ رَعِبَ حَتَّى جَلَسَ فِي حَجْرٍ أُمُّ أَبِيهَا بِنْتُ مُوسَى

And from 'Al Dalail' of Al Himeyri, from Al-Hassan Bin Ali Al Washa who said,

'It is narrated to me by Umm Muhammad, a slave girl of Abu Al-Hassan Al-Reza^{-asws}, and she was with Al-Hassan son of Musa^{-asws}. She said, 'Abu Al-Hassan^{-asws} came frightened until he^{-asws} came in a chamber of Umm Abeeha daughter of Musa^{-asws}.

فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا مَاتَ أَبِي وَ اللَّهُ السَّاعَةَ فَقَالَتْ لَهُ لَا تَقُلْ هَذَا قَالَ هُوَ وَ اللَّهُ كَمَا أَقُولُ لَكَ فَكَتَبْنَا ذَلِكَ الْيَوْمَ فُجَاءَتْ وَقَاهُ أَبِي جَعْفَرٍ عَ فِي ذَلِكَ الْيَوْمِ

She said to him^{-asws}, 'What is the matter with you^{-asws}?' He^{-asws} said: 'By Allah^{-azwj}! My^{-asws} father^{-asws} passed away, just now!' She said to him^{-asws}, 'Don't say this!' He^{-asws} said: 'By Allah^{-azwj}! It is just as I^{-asws} am saying to you'. We wrote down that day. The (news) of Abu Ja'far^{-asws} came having expired during that day.

وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُصْعَبٍ الْمَدَائِنِيُّ يَسْأَلُهُ عَنِ السُّجُودِ عَلَى الرَّجَاحِ

And Muhammad Bin Al-Husayn Bin Mus'ab Al-Madainy came asking him about the performing Sajdah upon the glass.

قَالَ فَلَمَّا نَفَذَ الْكِتَابَ حَدَّثْتُ نَفْسِي أَنَّهُ يَمَا أَنْبَتِ الْأَرْضُ وَ أَنَّهُمْ قَالُوا لَا بَأْسَ بِالسُّجُودِ عَلَى مَا أَنْبَتِ الْأَرْضُ

He (the narrator) said, 'When the letter was sent, I discussed within myself that it is from what the earth has grown, and they are saying there is no problem with performing Sajdah upon what the earth grows!'

قَالَ فُجَاءَ الْجَوَابُ لَا تَسْجُدْ عَلَيْهِ وَ إِنْ حَدَّثْتَ نَفْسَكَ أَنَّهُ يَمَا تُنْبِتُ الْأَرْضُ فَإِنَّهُ مِنَ الرَّيْلِ وَ الْمِلْحِ وَ الْمِلْحِ سَبِيحٌ.

He (the narrator) said, 'The answer came: 'Do not perform Sajdah upon it, and even though you have discussed it within yourself that it is from what the earth grows, it is from the sand, and the salt, and the marshy salt''.²⁴⁴

وَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ آصَفٍ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَانْحَرَقَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبَا فَنَازَلَ عَرْشَ بَلْقَيْسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ بَسِطَتْ لَهُ الْأَرْضُ فِي أَقْلٍ مِنْ طَرْفَةِ عَيْنٍ

And from Ali Bin Muhammad Al Nowfaly who said,

'I heard him^{-asws} saying: 'The Magnificent Name of Allah^{-azwj} is of seventy-three letters, and rather, in the possession of Aasif^{-as} (Bin Barkhiya) there was one letter. He^{-as} spoke with it and the ground split in what was between him^{-as} and (city of) Saba, so he^{-as} grabbed the throne of

²⁴⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 b

Bilquis until he^{-as} brought it to Suleyman^{-as}. Then the ground was extended for him in less than the blink of an eye.

وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ اسْتَأْذَنَ بِهِ فِي عِلْمِ الْعَيْبِ.

And in our^{-asws} possession from it, there are seventy-two letter, and one letter is in the Possession of Allah^{-azwj} Mighty and Majestic. He^{-azwj} is exclusive with it, regarding knowledge of the hidden matters”.²⁴⁵

وَ عَنْ فَاطِمَةَ ابْنَةَ اَهْلِيْمٍ قَالَتْ كُنْتُ فِي دَارِ أَبِي الْحَسَنِ ع فِي الْوَقْتِ الَّذِي وُلِدَ فِيهِ جَعْفَرٌ فَرَأَيْتُ أَهْلَ الدَّارِ قَدْ سُورُوا بِهِ فَقُلْتُ يَا سَيِّدِي مَا لِي أَرَاكَ غَيْرَ مَسْرُورٍ فَقَالَ هَوَّنِي عَلَيْكَ فَسَيَّضِلُ بِهِ خَلْقٌ كَثِيرٌ.

And from Fatima Bint Haysam, she said,

‘I was in the house of Abu Al-Hassan^{-asws} during the time in which Ja’far (the liar) was born in it. I saw the people of the house being cheerful with it. I said, ‘O my Master^{-asws}! What is the matter I see you^{-asws} being without cheerfulness?’ He^{-asws} said: ‘Take it easy upon you, for a lot of people would be strayed by him’”.²⁴⁶

حَدَّثَ مُحَمَّدُ بْنُ شَرَفٍ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع أَمْسِي بِالْمَدِينَةِ فَقَالَ لِي أَسْنَتُ ابْنِ شَرَفٍ قُلْتُ بَلَى فَأَزِدْتُ أَنْ أَسْأَلَهُ عَنْ مَسْأَلَةٍ فَأَبْتَدَأَنِي مِنْ غَيْرِ أَنْ أَسْأَلَهُ فَقَالَ نَحْنُ عَلَى قَارِعَةِ الطَّرِيقِ وَ لَيْسَ هَذَا مَوْضِعَ مَسْأَلَةٍ.

Muhammad Bin Sharaf narrated. He said,

‘I was with Abu Al-Hassan^{-asws} walking in Al-Medina. He^{-asws} said to me: ‘Aren’t you the son of Sharaf?’ I said, ‘Yes’. I wanted to ask him^{-asws} about an issue, but he^{-asws} initiated me from without me having asked him^{-asws}. He^{-asws} said: ‘We^{-asws} are upon the middle of the road, and this isn’t the place of questions’”.²⁴⁷

مُحَمَّدُ بْنُ الْفَضْلِ الْبَغْدَادِيُّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ لَنَا حَانُوتَيْنِ خَلَفَهُمَا لَنَا وَالِدُنَا رَضِيَ اللَّهُ عَنْهُ وَ أَرَدْنَا بَيْعَهُمَا وَ قَدْ عَسَرَ ذَلِكَ عَلَيْنَا فَادْعُ اللَّهُ يَا سَيِّدَنَا أَنْ يُبَسِّرَ اللَّهُ لَنَا بَيْعَهُمَا بِإِصْلَاحِ التَّمَنِ وَ يَجْعَلَ لَنَا فِي ذَلِكَ الْحَيْرَةَ

Muhammad Bin Al Fazl Al Baghdady who said,

‘I wrote to Abu Al-Hassan^{-asws}, ‘There are two shops for us. Our father, may Allah^{-azwj} be Pleased with him, had left them for us, and we wanted to sell them, and that has been difficult upon us, so supplicate to Allah^{-azwj}, O our Master^{-asws}, that Allah^{-azwj} Eases their sale for us with the correct price, and Makes the good to be for us in that’.

فَلَمْ يَجِبْ عَنْهُمَا بِشَيْءٍ وَ انصَرَفْنَا إِلَى بَعْدَادَ وَ الْحَانُوتَانِ قَدْ احْتَرَقَا.

²⁴⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 c

²⁴⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 d

²⁴⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 e

He^{-asws} did not answer about these with anything, and we left to go to Baghdad, and the two shops had burnt down”.²⁴⁸

أَيُّوبُ بْنُ نُوحٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ لِي حَمَلًا فَأَدْعُ اللَّهَ أَنْ يَرْزُقَنِي ابْنًا فَكَتَبَ إِلَيَّ إِذَا وُلِدَ فَسَمِّهِ مُحَمَّدًا

Ayoub Bin Nuh said,

‘I wrote to Abu Al-Hassan^{-asws}, ‘There is a pregnancy for me (my wife), so supplicate to Allah^{-azwj} that He^{-azwj} graces me a son’. He^{-asws} wrote to me: ‘When he is born, then name him as ‘Muhammad’.

قَالَ قَوْلِدَ ابْنِ فَسَمَّيْتُهُ مُحَمَّدًا

He (the narrator) said, ‘A son was born, so I named him as ‘Muhammad’.

قَالَ وَكَانَ لِيحْيَى بْنُ زَكَرِيَّا حَمَلًا فَكَتَبَ إِلَيْهِ أَنَّ لِي حَمَلًا فَأَدْعُ اللَّهَ أَنْ يَرْزُقَنِي ابْنًا فَكَتَبَ إِلَيْهِ رَبِّ ابْنَةً خَيْرٌ مِنْ ابْنٍ قَوْلِدَتْ لَهُ ابْنَةً.

He (the narrator) said, ‘And there was a pregnancy for Yahya Bin Zakariya. He wrote to him^{-asws}, ‘There is a pregnancy for me (my wife), so supplicate to Allah^{-azwj} to Grace me a son’. He^{-asws} wrote to him: ‘Sometimes a daughter is better than a son’. A daughter was born for him”.²⁴⁹

أَيُّوبُ بْنُ نُوحٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع قَدْ تَعَرَّضَ لِي جَعْفَرُ بْنُ عَبْدِ الْوَاحِدِ الْقَاضِي وَكَانَ يُؤْذِنِي بِالْكُوفَةِ أَشْكُو إِلَيْهِ مَا يَنَالُنِي مِنْهُ مِنَ الْأَذَى فَكَتَبَ إِلَيَّ تُكْفَى أَمْرُهُ إِلَى شَهْرَيْنِ فَعَزَلَ عَنِ الْكُوفَةِ فِي شَهْرَيْنِ وَاسْتَرَحْتُ مِنْهُ.

Ayoub Bin Nuh said,

‘I wrote to Abu Al-Hassan^{-asws}, ‘Ja’far Bin Abdul Wahid, the judge, plots to me, and he used to harm me as Al-Kufa’. I complained to him^{-asws} of what harm I was facing from him. He^{-asws} wrote to me: ‘You shall be sufficed of his matter in two months’. He was removed from Al-Kufa within two months, and I rested from him”.²⁵⁰

56- كَشْفُ، كَشْفُ الْعَمَةِ مِنْ كِتَابِ الدَّلَائِلِ عَنْ أَيُّوبَ قَالَ قَالَ فَتَحَ بِنُ زَيْدِ الْجُرْجَانِيِّ ضَمَّنِي وَ أَبَا الْحَسَنِ ع الطَّرِيقُ مُنْصَرِّفِي مِنْ مَكَّةَ إِلَى خُرَاسَانَ وَ هُوَ صَائِرٌ إِلَى الْعِرَاقِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ مَنْ اتَّقَى اللَّهَ يُتَّقَى وَ مَنْ أَطَاعَ اللَّهَ يُطَاعُ

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalail’, from Ayoub who said, ‘Fat’h Bin Yazeed Al Jurjany who said,

‘I and Abu Al-Hassan^{-asws} joined in the road during my leaving from Makkah to go to Khurasan, and he^{-asws} was going to Al-Iraq. I heard him^{-asws} and he^{-asws} was saying: ‘One who fears Allah^{-azwj} would be feared, and one who obeys Allah^{-azwj} would be obeyed’.

²⁴⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 f

²⁴⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 g

²⁵⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 55 h

قَالَ فَتَلَطَّفْتُ فِي الْوُصُولِ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ أَمَرَنِي بِالْجُلُوسِ وَ أَوَّلُ مَا ابْتَدَأَنِي بِهِ أَنْ قَالَ يَا فَتَحُ مَنْ أَطَاعَ الْخَالِقَ لَمْ يُبَالِ بِسَخَطِ الْمَخْلُوقِ وَ مَنْ أَسَخَطَ الْخَالِقَ فَأَيَّقَنَ أَنْ يُجِلَّ بِهِ الْخَالِقُ سَخَطَ الْمَخْلُوقِ

He (the narrator) said, 'I proceeded gently in arriving to him^{-asws}. I greeted unto him^{-asws}. He^{-asws} responded the greeting to me and instructing me with being seated, and the first of what he initiated me with, he^{-asws} said: 'O Fat'h! One who obeys the Creator should not care with the anger of created beings, and the one who Angers the Creator, he should be certain that the Creator would Release with him the anger of created beings.

وَ إِنَّ الْخَالِقَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ وَ أُنِّي يُوصَفُ الْخَالِقُ الَّذِي يَعْجُزُ الْخَوَاسُ أَنْ تُدْرِكَهُ وَ الْأَوْهَامُ أَنْ تَنَالَهُ وَ الْخَطَرَاتُ أَنْ تُحَدَّهُ وَ الْأَبْصَارُ عَنِ الْإِحَاطَةِ بِهِ

And the Creator cannot be described except with what He^{-azwj} has Described Himself^{-saww}, and how can one describe the Creator when the sensory perceptions are unable from realising Him^{-azwj} and the imaginations from grasping Him^{-azwj}, and the minds from limiting Him^{-azwj}, and the visions from encompassing Him^{-azwj}?

جَلَّ عَمَّا يَصِفُهُ الْوَاصِفُونَ وَ تَعَالَى عَمَّا يَنْعَنُ النَّاعِتُونَ نَأَى فِي قُرْبِهِ وَ قُرْبَ فِي نَأْيِهِ فَهُوَ فِي نَأْيِهِ قَرِيبٌ وَ فِي قُرْبِهِ بَعِيدٌ

He^{-azwj} is more Majestic than for the describers to describe Him^{-azwj} and Exalted from what the attributers can attribute. He^{-azwj} is remote in His^{-azwj} nearness and near in His^{-azwj} remoteness. So He^{-azwj} in His^{-azwj} remoteness He^{-azwj} is near, and in His^{-azwj} nearness He^{-azwj} is remote.

كَيْفَ الْكَيْفَ فَلَا يُقَالُ كَيْفَ وَ أَيْنَ الْأَيْنَ فَلَا يُقَالُ أَيْنَ إِذْ هُوَ مُنْقَطِعُ الْكَيْفِيَّةِ وَ الْأَيْنِيَّةِ هُوَ الْوَاحِدُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَجَلَّ جَلَالُهُ

He^{-azwj} is how-ness of the how, so it cannot be said, 'How?' And He^{-azwj} is where-ness of the where, so it cannot be said, 'Where?', when He^{-azwj} is the termination of the qualitative state and the where-ness. He^{-azwj} is the One, **Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**, so Majestic is His^{-azwj} Majesty.

بَلْ كَيْفَ يُوصَفُ بِكُنْهِهِ مُحَمَّدٌ ص وَ قَدْ قَرَنَهُ الْجَلِيلُ بِاسْمِهِ وَ شَرَكُهُ فِي عَطَائِهِ وَ أَوْجَبَ لِمَنْ أَطَاعَهُ جِزَاءَ طَاعَتِهِ إِذْ يَقُولُ وَ مَا تَقَمُّوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ

But how can he^{-azwj} be described with his^{-saww} essence, Muhammad^{-saww}, and the Majestic has Paired him^{-saww} with His^{-azwj} Name and Participated him^{-saww} in His^{-azwj} obedience and Obligated for the one who obeys him^{-asws} the Recompense of His^{-azwj} obedience, when He^{-azwj} is Saying: **and they hated except if Allah and His Rasool was to Enrich them from His Grace. [9:74].**

وَ قَالَ يَحْكِي قَوْلَ مَنْ تَرَكَ طَاعَتَهُ وَ هُوَ يُعَذِّبُهُ بَيْنَ أَطْبَاقِ نِيرَانِهَا وَ سَرَابِيلِ قَطْرَانِهَا يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ

And He^{-azwj} Narrated the words of the one who neglected obeying him^{-saww} and He^{-azwj} would Punish him between layers of its fires and trousers of tar, **'Oh, if only we have obeyed Allah and obeyed the Rasool!'** [33:66].

أَمْ كَيْفَ يُوصَفُ بِكُنْهِهِ مَنْ قَرَنَ الْجَلِيلُ طَاعَتَهُمْ بِطَاعَةِ رَسُولِهِ حَيْثُ قَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قَالَ وَ لَوْ رُدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ وَ قَالَ إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ فَسَتَلَوْا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Or how can one describe with his^{-saww} essence, ones whom the Majestic has Paired obeying them^{-asws} with obeying His^{-azwj} Rasool^{-saww} where He^{-azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].** And Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83].** And Said: **Allah Commands you to render the entrustments to their owners, [4:58].** And Said: **therefore ask the people of Al Zikr if you don't know [16:43].**

يَا فَتْحُ كَمَا لَا يُوصَفُ الْجَلِيلُ جَلَّ جَلَالُهُ وَ الرَّسُولُ وَ الْحَلِيلُ وَ وَلَدُ الْبُتُولِ فَكَذَلِكَ لَا يُوصَفُ الْمُؤْمِنُ الْمُسْلِمُ لِأَمْرِنَا فَتَبَيَّنَا أَفْضَلَ الْأَنْبِيَاءِ وَ خَلِيلِنَا أَفْضَلَ الْأَجْلَاءِ وَ وَصِيْبِنَا أَكْرَمَ الْأَوْصِيَاءِ وَ اسْمُهُمَا أَفْضَلُ الْأَسْمَاءِ وَ كُنْيَتُهُمَا أَفْضَلُ الْكُنْيِ وَ أَحْلَاهَا

O Fat'h! Just like they cannot describe the Majestic, Majestic is His^{-azwj} Majesty, and the Rasool^{-saww}, and the Friend, and the son^{-as} of (Maryam^{-as}) the chaste. So, like that, the Momin, the submitter cannot be described. Our^{-asws} Prophet^{-saww} is the most superior of the Prophets^{-as}, and our^{-asws} friend is the most superior of the friends, and our^{-asws} successor^{-asws} is the most honourable of the successors^{-as}, and both their^{-asws} names are the most superior of the names, and their^{-asws} teknonyms are the most superior of the teknonyms and its best.

لَوْ لَمْ يُجَالِسْنَا إِلَّا كَفَوْ لَمْ يُجَالِسْنَا أَحَدٌ وَ لَوْ لَمْ يُرَوِّجْنَا إِلَّا كَفَوْ لَمْ يُرَوِّجْنَا أَحَدٌ أَشَدُّ النَّاسِ تَوَاضَعًا أَعْظَمُهُمْ حِلْمًا وَ أَنْدَاهُمْ كَفَاءً وَ أَمْنَعُهُمْ كَنَفًا

If no one were to sit to us^{-asws} except our^{-asws} match, then no one would be sitting with us^{-asws}, and if no one were to marry us^{-asws} except our match, no one would marry us^{-asws}. The most intense of the people in humbleness is their mightiest in forbearance, and their most generous of them of palm (giving), and their most preventive of them in enslavement.

وَرِثَ عَنْهُمَا أَوْصِيَاؤُهُمَا عَلَّمَهُمَا فَارْتَدُّ إِلَيْهِمَا الْأَمْرَ وَ سَلِمَ إِلَيْهِمَا أَمَانَاتُ اللَّهِ مِمَّا تَمَّ وَ أَحْبَابُكَ حَيَاتَهُمْ إِذَا شِئْتَ رَحِمَكَ اللَّهُ

Their^{-asws} knowledge was inherited by their^{-asws} successors^{-asws}, therefore refer the matters to them^{-asws} and submit to them^{-asws}. May Allah^{-azwj} Cause you to die their^{-asws} deaths and Cause to you live their^{-asws} lives. (You can go) whenever you so desire to. May Allah^{-azwj} have Mercy on you'.

قَالَ فَتَحٌ فَخَرَجْتُ فَلَمَّا كَانَ الْعَدُوُّ تَلَطَّفْتُ فِي الْوُصُولِ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَ تَأْتِدُنِي فِي مَسْأَلَةٍ اخْتَلَجَ فِي صَدْرِي أَمْرُهَا لَيْلِي

Fat'h said, 'I went out. When it was the next morning, I was gentle in the arriving to him^{-asws}. I greeted unto him^{-asws}. He^{-asws} responded the greeting. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Will you^{-asws} permit regarding the question which its matter has been stirring in my chest in my night?'

قَالَ سَلْ وَ إِنْ شَرَحْتَهَا فَلِي وَ إِنْ أَمْسَكْتَهَا فَلِي فَصَحِّحْ نَظْرَكَ وَ تَبَيَّنْ فِي مَسْأَلَتِكَ وَ أَصْغِ إِلَى جَوَابِهَا سَمْعَكَ وَ لَا تَسْأَلْ مَسْأَلَةً تَغْيِبُهَا وَ اعْتَنِ بِمَا تَعْتَنِي بِهِ فَإِنَّ الْعَالِمَ وَ الْمُتَعَلِّمَ شَرِيكَانِ فِي الرُّشْدِ مَأْمُورَانِ بِالنَّصِيحَةِ مِنْهُيَّانِ عَنِ الْغِيثِ

He^{-asws} said: 'Ask, and if I^{-asws} were to comment on it, it is up to me^{-asws}, and if I^{-asws} were to withhold, it is up to me^{-asws}. Therefore, correct your view and be affirmed in your questioning, and listen intently with your ears to its answer, and do not ask a question to tire, and be concerned with what you are concerned with, for the scholar and the student are not participants in the guidance, commanded with the advice, forbidding from the deceit.

وَ أَمَّا الَّذِي اخْتَلَجَ فِي صَدْرِكَ فَإِنْ شَاءَ الْعَالِمُ أَنْبَأَكَ إِنَّ اللَّهَ لَمْ يُظْهِرْ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَكُلُّ مَا كَانَ عِنْدَ الرَّسُولِ كَانَ عِنْدَ الْعَالِمِ وَ كُلُّ مَا أَطَّلَعَ عَلَيْهِ الرَّسُولُ فَقَدْ أَطَّلَعَ أَوْصِيَاؤُهُ عَلَيْهِ كَيْلَا تَخْلُو أَرْضُهُ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالَتِهِ وَ جَوَارِ عِدَالَتِهِ

And as for that which is stirring in your chest, so if the scholar so desires, he^{-asws} will inform you. Allah^{-azwj} did not Reveal to anyone upon His^{-azwj} hidden matters except the one He^{-azwj} was Pleased from the Messengers^{-as}. Thus, all what was with the Rasool^{-saww} would be with the scholar, and all what the Rasool^{-saww} was Notified upon, so his^{-saww} successors^{-asws} are notified upon, lest His^{-azwj} earth be vacant from a Divine Authority happening to have knowledge with him^{-asws}, pointing upon the truthfulness of his^{-asws} words, and the permissibility of his^{-asws} justice.

يَا فَتْحُ عَسَى الشَّيْطَانُ أَرَادَ اللَّبْسَ عَلَيْكَ فَأَوْهَمَكَ فِي بَعْضِ مَا أَوْدَعْتَنِي وَ شَكَّكَ فِي بَعْضِ مَا أَنْبَأْتُكَ حَتَّى أَرَادَ إِزَالَتَكَ عَنْ طَرِيقِ اللَّهِ وَ صِرَاطِهِ الْمُسْتَقِيمِ

O Fat'h! Perhaps the Satan^{-la} wanted to confuse upon you, so you imagined regarding part of what I^{-asws} deposited to you and you doubted in part of what I^{-asws} had informed you, until he^{-la} wanted to remove you away from the Road of Allah^{-azwj} and His^{-azwj} Straight Path'.

فَقُلْتُ مَتَى أَنْقَضْتَ أَهْمَكُمْ كَذَا فَهَمُّ أَرْيَابٍ مَعَادَ اللَّهِ إِنَّهُمْ مَخْلُوقُونَ مَرْبُوبُونَ مُطِيعُونَ لِلَّهِ دَاخِرُونَ رَاغِبُونَ فَإِذَا جَاءَكَ الشَّيْطَانُ مِنْ قِبَلِ مَا جَاءَكَ فَأَقْمَعُهُ بِمَا أَنْبَأْتُكَ بِهِ

I said, 'When can I be convinced that they^{-asws} are such, for they^{-asws} are lords. Allah^{-azwj} Forbid, they^{-asws} be created beings, nourished, obedient to Allah^{-azwj}, humble, wishful'. He^{-asws} said: 'When the Satan^{-la} comes to you from a direction what he^{-la} comes to you, the restrain him^{-la} with what I^{-asws} am informing you with'.

فَقُلْتُ لَهُ جُعِلْتُ لَكَ فِدَاكَ فَرَجَعْتَ عَنِّي وَ كَشَفْتَ مَا لَبَسَ الْمَلْعُونُ عَلَيَّ بِشَرِّحِكَ فَقَدْ كَانَ أَوْقَعَ فِي خَلْدِي أَنْكُمْ أَرْيَابٌ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} have relieved from me and uncovered what the accursed one had confused upon me, by your^{-asws} explanation, for it had occurred in my mind that you (Imams^{-asws}) are lords'.

قَالَ فَسَجَدَ أَبُو الْحَسَنِ ع وَ هُوَ يَقُولُ فِي سُجُودِهِ رَاغِمًا لَكَ يَا خَالِقِي دَاخِرًا خَاضِعًا

He (the narrator) said, 'Abu Al-Hassan^{-asws} performed Sajdah and he^{-asws} was saying in his^{-asws} Sajdah: 'Rubbing my^{-asws} nose to You^{-azwj}, O my^{-asws} Creator, submissively, humbly!'

قَالَ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى ذَهَبَ لَيْلِي ثُمَّ قَالَ يَا فَتْحُ كِدْتُ أَنْ تَهْلِكَ وَ تَهْلِكَ وَ مَا صَرَّ عَيْسَى ع إِذَا هَلَكَ مِنْ هَلَكَ - انصَرَفَ إِذَا شِئْتَ رَحِمَكَ اللَّهُ

He (the narrator) said, 'He^{-asws} did not cease to be like that until my night was gone. Then he^{-asws} said: 'O Fat'h! You were almost destroyed and caused (others to be) destroyed, and it would not harm Isa^{-as} when the ones destroyed (from the Christians) is destroyed. You can leave whenever you so desire to. May Allah^{-azwj} have Mercy on you'.

قَالَ فَحَرَجْتُ وَ أَنَا فَرِحَ بِمَا كَشَفَ اللَّهُ عَنِّي مِنَ اللَّبْسِ بِأَنَّهُمْ هُمْ وَ حَمِدْتُ اللَّهَ عَلَى مَا قَدَرْتُ عَلَيْهِ فَلَمَّا كَانَ فِي الْمَنْزِلِ الْآخِرِ دَخَلْتُ عَلَيْهِ وَ هُوَ مُتَّكِيٌّ وَ بَيْنَ يَدَيْهِ حِنْطَةٌ مَقْلُوءَةٌ يَعْثُبُ بِهَا وَ قَدْ كَانَ أَوْفَعَ الشَّيْطَانُ فِي خَلْدِي أَنَّهُ لَا يَنْبَغِي أَنْ يَأْكُلُوا وَ يَشْرَبُوا إِذْ كَانَ ذَلِكَ آفَةً وَ الْإِمَامُ غَيْرُ ذِي آفَةٍ

He (the narrator) said, 'I went out and I was happy with what confusion Allah^{-azwj} had Removed from me with them^{-asws}, and I praised Allah^{-azwj} upon what I had been able upon. When it was in the last stage, I entered to see him^{-asws}, and he^{-asws} was leaning, and there was tampered wheat in front of him^{-asws}, having been sent with, and the Satan^{-la} had occurred in my mind that it is not appropriate that they^{-asws} would be eating and drinking, when that was a scourge, and the Imam^{-asws} is without a scourge.

فَقَالَ اجْلِسْ يَا فَتْحُ فَإِنَّ لَنَا بِالرُّسُلِ أُسْوَةً كَانُوا يَأْكُلُونَ وَ يَشْرَبُونَ وَ يَمْشُونَ فِي الْأَسْوَاقِ وَ كُلُّ جَسْمٍ مَعْدُوٌّ بِهَذَا إِلَّا الْخَالِقَ الرَّازِقَ لِأَنَّهُ جَسْمٌ الْأَجْسَامِ وَ هُوَ لَمْ يُجَسَّمْ وَ لَمْ يُجَزَّأْ بِنَاءِهِ وَ لَمْ يَتَزَايَدْ وَ لَمْ يَنْتَاقِصْ مُرَبَّاً مِنْ ذَاتِهِ مَا رَجِبَ فِي ذَاتِ

He^{-asws} said: 'Be seated, O Fat'h, for there is an example for us with the Messengers^{-as}. They^{-as} were eating and drinking and walking in the markets, and everybody is being provided with this except the Creator, the Gracious/Sustainer, because He^{-azwj} is not a Body of bodies, and He^{-azwj} is not embodied and has not division, and cannot be increased, and not contradicted. He^{-azwj} is exonerated from Himself^{-azwj}.

مَنْ جَسَمَهُ الْوَاحِدُ الْأَخْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ مُشْتَبِهُ الْأَشْيَاءِ مُجَسَّمِ الْأَجْسَامِ وَ هُوَ السَّمِيعُ الْعَلِيمُ اللَّطِيفُ الْحَبِيرُ الرَّؤُوفُ الرَّحِيمُ تَبَارَكَ وَ تَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ غُلُوبًا كَبِيرًا

One whose description is, the One, the First, the Last Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**. Grower of the things, shaper of the bodies, and He^{-azwj} is the Hearing, the Knowing, the Subtle, the Informed, the Kind, the Merciful, Blessed and Exalted from what they unjust ones are saying, Loftier, Great!

لَوْ كَانَ كَمَا يُوصَفُ لَمْ يُعْرِفِ الرَّبُّ مِنَ الْمَرْبُوبِ وَ لَا الْخَالِقُ مِنَ الْمَخْلُوقِ وَ لَا الْمُنشِئُ مِنَ الْمُنشِئِ لَكِنَّهُ فَزَقَ بَيْنَهُ وَ بَيْنَ مَنْ جَسَمَهُ وَ شَيْئاً الْأَشْيَاءِ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ يُرَى وَ لَا يُشْبِهُهُ شَيْئاً.

Had He^{-azwj} been like what they are describing, the Lord^{-azwj} would not be recognised from the nourished, nor the Creator from the created beings, nor the Grower from the grown. But there is a difference between Him^{-azwj} and the ones He^{-azwj} Embodied and Caused the existence of the things when nothing resembles Him^{-azwj} nor does He^{-azwj} resemble anything".²⁵¹

²⁵¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 56 a

مُحَمَّدُ بْنُ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ اسْتَأْذِنُهُ فِي كَيْدِ عَدُوٍّ وَ لَمْ يُمَكِّنْ كَيْدُهُ فَتَهَانِي عَنْ ذَلِكَ وَ قَالَ كَلَاماً مَعْنَاهُ نُكْفَاهُ فَكُفَيْتُهُ وَ اللَّهُ أَحْسَنُ كِفَايَةً ذَلَّ وَ افْتَقَرَ وَ مَاتَ أَسْوَأَ النَّاسِ خَالاً فِي دُنْيَاهُ وَ دِينِهِ.

Muhammad Bin Al Rayyan Bin Al Salt who said,

‘I wrote to Abu Al-Hassan^{-asws} seeking his^{-asws} permission in plotting against an enemy and it was not possible to plot against him. He^{-asws} forbade me from that and said some words its meaning was: ‘You shall be sufficed of him’. By Allah^{-azwj}! I was sufficed of him with excellent sufficing. He was disgraced, and impoverished, and he died in the vilest state of the people in his world and his religion’.²⁵²

عَلِيُّ بْنُ مُحَمَّدٍ الْحَجَّالُ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ أَنَا فِي خِدْمَتِكَ وَ أَصَابَنِي عِلَّةٌ فِي رِجْلِي لَا أَقْدِرُ عَلَى التُّهُوسِ وَ الْقِيَامِ بِمَا يَجِبُ فَإِنْ رَأَيْتَ أَنْ تَدْعُوَ اللَّهَ أَنْ يَكْشِفَ عَلَيَّ وَ يُعِينَنِي عَلَى الْقِيَامِ بِمَا يَجِبُ عَلَيَّ وَ آدَاءِ الْأَمَانَةِ فِي ذَلِكَ وَ يَجْعَلَنِي مِنْ تَقْصِيرِي مِنْ غَيْرِ تَعَمُّدٍ مِنِّي وَ تَضْيِيعِ مَا لَا أَتَعَمَّدُهُ مِنْ نَسْيَانٍ يُصِيبُنِي فِي حِلٍّ وَ يُوسِّعَ عَلَيَّ وَ تَدْعُوَ لِي بِالْبَّتَابِ عَلَى دِينِهِ الَّذِي ارْتَضَاهُ لِنَبِيِّهِ ص

Ali Bin Muhammad Al Hajjal said,

‘I wrote to Abu Al-Hassan^{-asws}, ‘I am in your^{-asws} service and an illness has afflicted me in my left. I am not able in getting up and the standing with what is obligated. If you^{-asws} view fit, you^{-asws} could supplicate to Allah^{-azwj} to remove my illness and assist me upon the standing with what is obligated upon me, and repaying the entrustments regarding that, and to Make me to be in my deficiency to be from without deliberation, and wasting what I do not intend to forget my current afflictions, and amplify upon me, and supplicate for me with to be affirmed upon His^{-azwj} religion which He^{-azwj} had Chosen for His^{-azwj} Prophet^{-saww}’.

فَوَقَّعَ كَشَفَ اللَّهُ عَنْكَ وَ عَنْ أَبِيكَ

He^{-asws} wrote: ‘May Allah^{-azwj} Remove from you and your father’.

قَالَ وَ كَانَ بِأَبِي عِلَّةٌ وَ لَمْ أَكْتُبْ فِيهَا فَدَعَا لَهُ ابْنِدَاءً.

He (the narrator) said, ‘And there was an illness with my father, and I had not written in it. He^{-asws} had supplicated for him^{-asws}, initiating’.²⁵³

وَ عَنْ دَاوُدَ الصَّرِيرِ قَالَ: أَرَدْتُ الْخُرُوجَ إِلَى مَكَّةَ فَوَدَّعْتُ أَبَا الْحَسَنِ بِالْعَشِيِّ وَ حَرَجْتُ فَأَمْتَنَعَ الْجُمُالُ تِلْكَ اللَّيْلَةَ وَ أَصْبَحْتُ فَجِئْتُ أُوَدِّعُ الْقَبْرَ فَإِذَا رَسُولُهُ يَدْعُونِي فَأَتَيْتُهُ وَ اسْتَحْيَيْتُ وَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الْجُمَالَ تَخَلَّفَ أَمْسِ

And from Dawood Al Zareer who said,

‘I intended going out to Makkah, so I bade farewell to Abu Al-Hassan^{-asws} in the evening, and I went out. The cameleer refused that night, and I in the morning I came to bid farewell to the grave, and there was his^{-asws} messenger summoning me. I went to him^{-asws} and I was

²⁵² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 56 b

²⁵³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 56 c

embarrassed, and I said, ‘May I be sacrificed for you^{-asws}! The cameleer stayed behind in the evening’.

فَصَحِّحْكَ وَ أَمْرِي بِأَشْيَاءَ وَ حَوَائِجَ كَثِيرَةٍ فَقَالَ كَيْفَ تَقُولُ فَلَمْ أَخْفِظْ مِثْلَهَا قَالَ لِي فَمَدَّ الدَّوَاةَ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اذْكُرْ إِنْ شَاءَ اللَّهُ وَ الْأَمْرُ بِيَدِكَ كُلُّهُ

He^{-asws} smiled and instructed me with things and a lot of needs. He^{-asws} said: ‘How are you saying?’ I could memorise the likes of it. He^{-asws} said to me: ‘So ink the pen! And write: ‘In the Name of Allah^{-azwj} the Beneficent’, you shall remember, if Allah^{-azwj} so Desires, and the affairs are in your hands’.

فَتَبَسَّمْتُ فَقَالَ لِي مَا لَكَ فَقُلْتُ لَهُ خَيْرٌ فَقَالَ أَحْبَبْتَنِي فَقُلْتُ لَهُ ذَكَرْتُ حَدِيثاً حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِنَا أَنَّ جَدَّكَ الرِّضَا ع كَانَ إِذَا أَمَرَ بِحَاجَتِهِ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اذْكُرْ إِنْ شَاءَ اللَّهُ

I smiled. He^{-asws} said to me: ‘What is the matter with you?’ I said to him^{-asws}, ‘Good’. He^{-asws} said: ‘Inform me^{-asws}’. I said to him^{-asws}, ‘I remembered a Hadeeth a man from our companions had narrated to me that your^{-asws} grandfather^{-asws} Al-Reza^{-asws}, was such that whenever he^{-asws} instructed with his^{-asws} need, would write: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’. I shall be remembering if Allah^{-azwj} so Desires’.

فَتَبَسَّمْتُ فَقَالَ يَا دَاوُدُ لَوْ قُلْتُ لَكَ إِنَّ تَارِكَ التَّقِيَّةِ كَتَارِكَ الصَّلَاةِ لَكُنْتُ صَادِقاً.

He^{-asws} smiled and said: ‘O Dawood! If I^{-asws} were to say to you that the neglecter of the Taqiyyah (dissimulation) is like the neglecter of the Salat, I^{-asws} would be truthful’.²⁵⁴

57- عم، إعلام الوری فی کتاب الواحد عن الحسن بن جمهور العمی قال حدثنی أبو الحسن سعید بن سہل البصری و کان یلقب بالملاح قال: و کان یقول بالوقف جعفر بن القاسم الهاشمی البصری و کنت معہ بسراً من رأى إذ رآه أبو الحسن ع فی بعض الطریق فقال له إلى کم هذه التومة أ ما آن لك أن تنتبه منها

(The book) ‘I’lam Al Wara’ – In ‘Kitab Al tawheed’, from Al-Hassan Bin Jamhour the blind, he said, ‘It is narrated to me by Abu Al-Husayn Saeed Bin Sahl Al Basry, and he was titled as ‘Al Mallah’, said,

‘And it was so that Ja’far Bin Al-Qasim Al-Hashimy Al-Basry was saying (believing) in the pausing (Waqifite), and I was with him at Surmanray, when Abu Al-Hassan^{-asws} saw him in one of the streets. He^{-asws} said to him: ‘For how long will you be in this sleep? Is it not time for you to be waking up from it?’

فَقَالَ لِي جَعْفَرُ سَمِعْتَ مَا قَالَ لِي عَلِيُّ بْنُ مُحَمَّدٍ قَدْ وَ اللَّهُ فَدَحَ فِي قَلْبِي شَيْئاً

Ja’far said to me, ‘Did you hear what Ali^{-asws} Bin Muhammad^{-asws} said to me? By Allah^{-azwj}! He^{-asws} has cast something in my heart’.

²⁵⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 56 d

فَلَمَّا كَانَ بَعْدَ أَيَّامٍ حَدَّثَ لِبَعْضِ أَوْلَادِ الْخَلِيفَةِ وَوَلِيمَةٍ فَدَعَانَا فِيهَا وَ دَعَا أَبَا الْحَسَنِ مَعَنَا فَدَخَلْنَا فَلَمَّا رَأَوْهُ أَنْصَتُوا إِجْلَالًا لَهُ وَ جَعَلَ شَابٌّ فِي الْمَجْلِسِ لَا يُوقِرُهُ وَ جَعَلَ يَلْعَطُ وَ يَضْحَكُ

When it was after some days, a wedding feast took place for one of the children of the caliph, so he invited us in it, and he invited Abu Al-Hassan^{-asws} along with us. We entered. When they saw him^{-asws}, they became silent in reverence to him^{-asws}, and a youth in the gathering went on nor revering him^{-asws} and went on to make vague sounds and laughing.

فَأَقْبَلَ عَلَيْهِ وَ قَالَ لَهُ يَا هَذَا تَضْحَكُ مِنْهُ تَدَهَلُ عَنْ ذِكْرِ اللَّهِ وَ أَنْتَ بَعْدَ ثَلَاثَةِ أَيَّامٍ مِنَ أَهْلِ الْقُبُورِ

He^{-asws} turned to him and said to him: ‘O you! You are filling your mouth with laughter and are abstaining from the Zikr of Allah^{-azwj}, and you, after three days, will be from the inhabitants of the graves’.

قَالَ ففَلَمَّا كَانَ بَعْدَ أَيَّامٍ حَدَّثَ لِبَعْضِ أَوْلَادِ الْخَلِيفَةِ وَوَلِيمَةٍ فَدَعَانَا فِيهَا وَ دَعَا أَبَا الْحَسَنِ مَعَنَا فَدَخَلْنَا فَلَمَّا رَأَوْهُ أَنْصَتُوا إِجْلَالًا لَهُ وَ جَعَلَ شَابٌّ فِي الْمَجْلِسِ لَا يُوقِرُهُ وَ جَعَلَ يَلْعَطُ وَ يَضْحَكُ

He (the narrator) said, ‘We said, ‘This is evidence, until we look at what would be happening!’

قَالَ فَأَمْسَكَ الْفَتَى وَ كَفَّ عَمَّا هُوَ عَلَيْهِ وَ طَعِمْنَا وَ خَرَجْنَا فَلَمَّا كَانَ بَعْدَ يَوْمٍ اعْتَلَّ الْفَتَى وَ مَاتَ فِي الْيَوْمِ الثَّلَاثِ مِنْ أَوَّلِ النَّهَارِ وَ دُفِنَ فِي آخِرِهِ.

He (the narrator) said, ‘The youth withheld and refrained from what he was upon, and we ate and went out. When it was after a day, the youth fell ill and died during the third day, from the beginning of the day and was buried in its end’.²⁵⁵

وَ حَدَّثَنِي سَعِيدٌ أَيْضًا قَالَ: اجْتَمَعْنَا أَيْضًا فِي وَوَلِيمَةٍ لِبَعْضِ أَهْلِ سُرٍّ مَنْ رَأَى وَ أَبُو الْحَسَنِ ع مَعَنَا فَجَعَلَ رَجُلٌ يَعْثُ وَ يَمْزُجُ وَ لَا يَرَى لَهُ جَلَالَتهُ فَأَقْبَلَ عَلَيَّ جَعْفَرٌ فَقَالَ أَمَا إِنَّهُ لَا يَأْكُلُ مِنْ هَذَا الطَّعَامِ وَ سَوْفَ يَرِدُ عَلَيْهِ مِنْ خَيْرِ أَهْلِهِ مَا يُنْعِصُ عَلَيْهِ عَيْشُهُ

And it is narrated to me by Saeed as well. He said,

‘We gathered as well in a wedding feat of one of the people of Surmanray, and Abu Al-Hassan^{-asws} was with us. A man went on to mess around and mock, and he did not view any reverence for him^{-asws}. He^{-asws} turned to Ja’far and said, ‘As for him, he will not be eating from this meal, and soon news of his family would arrive to him what would embitter his life upon him’.

قَالَ فَمُذِمَّتِ الْمَائِدَةُ قَالَ جَعْفَرٌ لَيْسَ بَعْدَ هَذَا خَيْرٌ قَدْ بَطَلَ قَوْلُهُ فَوَ اللَّهُ لَقَدْ غَسَلَ الرَّجُلُ يَدَهُ وَ أَهْوَى إِلَى الطَّعَامِ فَإِذَا غُلَامُهُ قَدْ دَخَلَ مِنْ بَابِ الْبَيْتِ يَبْكِي وَ قَالَ لَهُ الْحَقُّ أَمَّاكَ فَقَدْ وَقَعَتْ مِنْ فَوْقِ الْبَيْتِ وَ هِيَ بِالْمَوْتِ

He (the narrator) said, ‘The meal was brought forwards. Ja’far said, ‘There is no news after this. His^{-asws} words have been nullified. By Allah^{-azwj}! The man has already washed his hands and going to the meal. There was his slave having had entered from a door of the house, crying, and said to him, ‘Join with your mother, for she has fallen from the top of the house, and she is with the death!’

²⁵⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 57 a

قَالَ جَعْفَرٌ فَمُلْتُ وَ اللَّهُ لَا وَقَفْتُ بَعْدَ هَذَا وَ قَطَعْتُ عَلَيْهِ.

Ja'far said, 'I said, 'By Allah^{-azwj}! I will not be a pauser (Waqifite) after this!' And I cut off (from others and devoted) to him^{-asws}'.²⁵⁶

58- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ قَالَ يُوسُفُ بْنُ السُّحْتِ كَانَ عَلِيٌّ بْنُ جَعْفَرٍ وَكِيلًا لِأَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ كَانَ رَجُلًا مِنْ أَهْلِ هُمَيْنِيَا قَرِيَةً مِنْ قُرَى سَوَادٍ بَعْدَادَ فَسُجِيَ بِهِ إِلَى الْمُتَوَكِّلِ فَحَبَسَهُ فَطَالَ حَبْسُهُ وَ اِحْتَالَ مِنْ قِبَلِ عَبْدِ الرَّحْمَنِ بْنِ حَقَّانٍ بِمَالٍ ضَمِنَهُ عَنْهُ ثَلَاثَةَ أَلْفِ [أَلْف] دِينَارٍ وَ كَلَّمَهُ عُبَيْدُ اللَّهِ-

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud who said, 'Yusuf Bin Al Sukht said,

'Ali son of Ja'far^{-asws} was a representative of Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and he was a man from the people of Humeyniya, a town from the towns of the outskirts of Baghdad. He was taken with to Al-Mutawakkil. He imprisoned him. His imprisonment was prolonged, and he was victimised from the direction of Abdul Rahman Bin Khaqan with some wealth he had guaranteed on his behalf for three thousand Dinars, and Ubeydullah (Bin Khaqan, minister of Al-Mutawakkil) spoke to him.

فَعَرَضَ حَالَهُ عَلَى الْمُتَوَكِّلِ فَقَالَ يَا عُبَيْدُ اللَّهِ لَوْ شَكَّكَتُ فِيكَ لَمُلْتُ إِنَّكَ رَافِضِيٌّ هَذَا وَكِيلٌ فَلَانٍ وَ أَنَا عَلَى قَتْلِهِ

He presented his situation to Al-Mutawakkil. He said, 'O Ubeydullah! If I were to doubt regarding you, I would say you are a Rafizite (Shia). This is a representative of so and so, and I am about to kill him'.

قَالَ فَتَأَدَّى الْحَبْرُ إِلَى عَلِيٍّ بْنِ جَعْفَرٍ فَكَتَبَ إِلَى أَبِي الْحَسَنِ ع يَا سَيِّدِي اللَّهُ اللَّهُ فِيَّ فَقَدْ وَ اللَّهُ حِفْتُ أَنْ أَرْتَابَ فَوَقَعَ فِي رُفْعَتِهِ أَمَا إِذَا بَلَغَ بِكَ الْأَمْرُ مَا أَرَى فَسَأَقْصِدُ اللَّهُ فِيكَ

He (the narrator) said, 'The news was delivered to Ali son of Ja'far^{-asws}. He wrote to Abu Al-Hassan^{-asws}, 'O my Master^{-asws}! Allah^{-azwj}! Allah^{-azwj} regarding me! By Allah^{-azwj}, I am fearing from being suspicious'. He^{-asws} wrote in his^{-asws} note: 'But, when the matter has reached with you what I^{-asws} see, I^{-asws} shall aim for Allah^{-azwj} regarding you'.

وَ كَانَ هَذَا فِي لَيْلَةِ الْجُمُعَةِ فَأَصْبَحَ الْمُتَوَكِّلُ مَحْمُومًا فَازْدَادَتْ عَلَيْهِ حَتَّى صُرِحَ عَلَيْهِ يَوْمَ الْإِثْنَيْنِ فَأَمَرَ بِتَحْلِيلَةِ كُلِّ مَحْبُوسٍ عَرَضَ عَلَيْهِ اسْمُهُ حَتَّى ذَكَرَ هُوَ عَلِيٌّ بْنُ جَعْفَرٍ وَ قَالَ لِعُبَيْدِ اللَّهِ لِمَ لَمْ تَعْرِضْ عَلَيَّ أَمْرَهُ فَقَالَ لَا أَعُودُ إِلَى ذِكْرِهِ أَبَدًا

And this happened on the night of Friday. In the morning Al-Mutawakkil was feverish it and increased upon him until there were shouts upon him on the day of Monday. He ordered with freeing every prisoner his name was presented to him, until he mentioned Ali son of Ja'far^{-asws}. And he said to Ubeydullah, 'Why did you not present his matter unto me?' He said, 'I will not return to mentioning him, ever!'

قَالَ خَلَّ سَبِيلَهُ السَّاعَةَ وَ سَأَلَهُ أَنْ يَجْعَلَ لِي فِي جِلِّ فَخَلَّى سَبِيلَهُ وَ صَارَ إِلَى مَكَّةَ بِأَمْرِ أَبِي الْحَسَنِ ع مُجَاوِرًا بِنَا وَ بَرَأَ الْمُتَوَكِّلُ مِنْ عَلَيْهِ.

²⁵⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 57 b

He said, 'Free his way and ask him to make me to be in a release!' His way was freed, and he came to Makkah by the instructions of Abu Al-Hassan^{-asws}, and being in the vicinity of it, and Al-Mutawakkil was cured from his illness".²⁵⁷

59- كاش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي يَعْقُوبَ يُوسُفَ بْنِ السُّحْتِ عَنِ الْعَبَّاسِ عَنِ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: عَرَضْتُ أَمْرِي عَلَى الْمُتَوَكِّلِ فَأَقْبَلَ عَلَيَّ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حَاقَانَ فَقَالَ لَا تُتَعَبَنَّ نَفْسَكَ بِعَرْضِ قِصَّةِ هَذَا وَ أَشْبَاهِهِ فَإِنَّ عَمَكَ أَحَبَّ إِلَيَّ أَنَّهُ رَافِضِيٌّ وَ أَنَّهُ وَكَيْلَ عَلِيِّ بْنِ مُحَمَّدٍ وَ حَلَفَ أَنْ لَا يُخْرِجَ مِنَ الْحَبْسِ إِلَّا بَعْدَ مَوْتِهِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad Al Qummi, from Muhammad Bin Ahmad, from Abu Yaquob Yusuf Bin Al Sukht, from Al Abbas,

'From Ali son of Ja'far^{-asws} having said, 'My matter was presented to Al-Mutawakkil. He turn to Ubedullah Bin Yahya Bin Khaqan. He said, 'Do not exhaust yourself with presenting the story of this one and his like, for your uncle had informed me that he is a Rafiite (Shia), and he is a representative of Ali^{-asws} Bin Muhammad^{-asws}', and he swore that he will not be released from the prison except after his death.

فَكَتَبْتُ إِلَى مَوْلَانَا أَنَّ نَفْسِي قَدْ ضَاقَتْ وَ أَنِّي أَخَافُ الزَّيْغَ فَكَتَبْتُ إِلَيْهِ أَمَا إِذَا بَلَغَ الْأَمْرُ مِنْكَ مَا أَرَى فَسَأْفُصِدُ اللَّهُ فِيكَ

I wrote to our Master^{-asws}, 'My soul is constricted, and I am fearing the deviation'. He^{-asws} wrote to me: 'As for when the matter has reached from you what I^{-asws} see, I^{-asws} shall be aiming to Allah^{-azwj} regarding you'.

فَمَا عَادَتِ الْجُمُعَةُ حَتَّى أُخْرِجْتُ مِنَ السِّجْنِ.

The Friday did not even come until I was taken out from the prison".²⁵⁸

60- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ عَنْ صَاحِبِ الْعَسْكَرِ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ نُؤْتَى بِالشَّيْءِ فَيُقَالُ هَذَا كَانَ لِأَبِي جَعْفَرٍ عِنْدَنَا فَكَيْفَ نَصْنَعُ فَقَالَ مَا كَانَ لِأَبِي جَعْفَرٍ عَ سَبَبِ الْإِمَامَةِ فَهُوَ لِي وَ مَا كَانَ غَيْرَ ذَلِكَ فَهُوَ مِيرَاثٌ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Abu Ali Bin Rashid,

'From Master^{-asws} of Al Askar, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! We are given something, and it is said, 'This was in our possession for Abu Ja'far^{-asws}'. How should we deal (with it)?' He^{-asws} said; 'Whatever was for Abu Ja'far^{-asws} due to the reason of the Imamate, so it is for me^{-asws}, and whatever was other than that, it is an inheritance based upon the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}'.²⁵⁹

61- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ هَلِيلٍ يَقُولُ بِعَبْدِ اللَّهِ فَصَارَ إِلَى الْعَسْكَرِ فَرَجَعَ عَنْ ذَلِكَ فَسَأَلْتُهُ عَنْ سَبَبِ رُجُوعِهِ

²⁵⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 58

²⁵⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 59

²⁵⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 60

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah who said,

'It was so that Abdullah Bin Huleyl was saying that Abdullah (son of Ja'far^{-asws} 'Al Aftah' as being the Imam). He went to Al-Askar and retracted from that. I asked him about the reason for his retraction.

فَقَالَ إِنِّي عَرَضْتُ لِأَبِي الْحَسَنِ عَ أَنْ أَسْأَلَهُ عَنْ ذَلِكَ فَوَافَقَنِي فِي طَرِيقِ صَبِيحِي فَمَالَ نَحْوِي حَتَّى إِذَا حَادَانِي أَقْبَلَ نَحْوِي بِشَيْءٍ مِنْ فِيهِ فَوَقَعَ عَلَى صَدْرِي فَأَخَذْتُهُ فَإِذَا هُوَ رَقٌّ فِيهِ مَكْتُوبٌ مَا كَانَ هُنَالِكَ وَ لَا كَذَلِكَ.

He said, 'I went to Abu Al-Hassan^{-asws} to ask him^{-asws} about that, and he^{-asws} was with me in one of the narrow streets. When he^{-asws} was beside me, when he^{-asws} threw something towards me from his^{-asws} mouth. It landed upon my chest, and I grabbed it, and it was a parchment in which was written: 'It (Imamate) was not there nor was it like that''²⁶⁰

62- مَشَارِقُ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْقُمِّيِّ وَ مُحَمَّدِ بْنِ الطَّلْحِيِّ قَالَا حَمَلْنَا مَالًا مِنْ حُمْسٍ وَ نَدْرٍ وَ هَدَايَا وَ جَوَاهِرَ اجْتَمَعَتْ فِي قُمْ وَ بِلَادِهَا وَ حَرَجْنَا نُرِيدُ بِهَا سَيِّدَنَا أَبَا الْحَسَنِ الْهَادِي عَ فَجَاءَنَا رَسُولُهُ فِي الطَّرِيقِ أَنْ اِرْجِعُوا فَلَيْسَ هَذَا وَقْتُ الْوُصُولِ

(The book) 'Mashariq Al Anwar' – From Muhammad Bin Dawood Al Qummi, and Muhammad Al Talha both said,

'We carried some wealth from Khums, and vows, and gifts, and jewels that had been collected in Qum and its cities, and we went out intending our Master^{-asws} Abu Al-Hassan Al Hadi^{-asws} with it. His^{-asws} messenger came to us in the road (saying), 'Return, for this isn't the time for the arrival!'

فَرَجَعْنَا إِلَى قُمْ وَ أَحْرَزْنَا مَا كَانَ عِنْدَنَا فَجَاءَنَا أَمْرُهُ بَعْدَ أَيَّامٍ أَنْ قَدْ أَنْقَذْنَا إِلَيْكُمْ إِبِلًا عَيْرًا فَاحْمِلُوا عَلَيْهَا مَا عِنْدَكُمْ وَ خَلُّوا سَبِيلَهَا

We returned and extracted whatever was in our possession. His^{-asws} instructions came after some days: 'We^{-asws} are dispatching a camel caravan to you all, so load upon these whatever is with you and free its way'.

قَالَ فَحَمَلْنَاهَا وَ أَوْدَعْنَاهَا اللَّهُ فَلَمَّا كَانَ مِنْ قَابِلٍ قَدِمْنَا عَلَيْهِ فَقَالَ انظُرُوا إِلَى مَا حَمَلْتُمْ إِلَيْنَا فَنَظَرْنَا فَإِذَا الْمَنَائِحُ كَمَا هِيَ.

He (the narrator) said, 'We loaded it and entrusted it to Allah^{-azwj}. When it was the following year, we arrived to him^{-asws}. He^{-asws} said: 'Look at what you had carried to us^{-asws}. We looked, and there the gifts were like what they were''²⁶¹

63- عُيُونُ الْمُعْجَزَاتِ، عَنْ أَبِي جَعْفَرِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْبَلَوِيِّ عَنْ هَاشِمِ بْنِ زَيْدٍ قَالَ: رَأَيْتُ عَلِيَّ بْنَ مُحَمَّدٍ صَاحِبَ الْعَسْكَرِ وَ قَدْ أَتَى بِأَكْمَةِ فَأَبْرَأَهُ وَ رَأَيْتُهُ هُجِيَ مِنَ الطَّيْنِ كَهَيْئَةِ الطَّبْرِ وَ يَنْفُخُ فِيهِ فَيَطِيرُ

(The book) 'Uyoon Al Mojizaat' – From Abu Ja'far Bin Jareer Al Tabari, from Abdullah Bin Muhammad Al Balawy, from Hashim Bin Zayd who said,

²⁶⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 61

²⁶¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 62

'I saw Ali^{-asws} Bin Muhammad^{-asws}, Master^{-asws} of Al-Askar, and they had come with a blind man, and he^{-asws} had cured him, and I saw him^{-asws} making a shape from the clay as if it were a bird, and he^{-asws} blew into it, and it flew away.

فَقُلْتُ لَهُ لَا فَرْقَ بَيْنَكَ وَ بَيْنَ عِيسَى ع فَقَالَ أَنَا مِنْهُ وَ هُوَ مِنِّي.

I said to him^{-asws}, 'There is no difference between you^{-asws} and Isa^{-as}!' He^{-asws} said: 'I^{-asws} am from him^{-as}, and he^{-as} is from me^{-asws}'.²⁶²

حَدَّثَنِي أَبُو التُّحَفِ الْمِصْرِيُّ يَرْفَعُ الْحَدِيثَ بِرَجَالِهِ إِلَى مُحَمَّدِ بْنِ سِنَانَ الرَّمْزِيِّ رَفَعَ اللَّهُ دَرَجَتَهُ قَالَ: كَانَ أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ ع حَاجِبًا وَ لَمَّا كَانَ فِي انْصِرَافِهِ إِلَى الْمَدِينَةِ وَجَدَ رَجُلًا خُرَاسَانِيًّا وَاقِفًا عَلَى حِمَارٍ لَهُ مَيِّتٌ يَبْكِي وَ يَقُولُ عَلَى مَا ذَا أَجْمَلٍ رَحْلِي

It is narrated to me by Abu Al Tuhaf Al Misry, raising the Hadee by his men to Muhammad Bin Sinan Al Ramzy, may Allah^{-azwj} Raise his rank, said,

'Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} was a pilgrim, and when he^{-asws} in his^{-asws} leaving to go to Al-Medina, he^{-asws} found a man from Khurasan standing by a dead donkey of his, crying and saying, 'Upon what will I carry my luggage?'

فَاجْتَاَزَ ع بِهِ قَبِيلَ لَهُ هَذَا الرَّجُلُ الْخُرَاسَانِيُّ مِمَّنْ يَتَوَلَّاهُمْ أَهْلُ الْبَيْتِ فَذَنَا مِنَ الْخِمَارِ الْمَيِّتِ فَقَالَ لَمْ تَكُنْ بَقَرَةَ بَنِي إِسْرَائِيلَ بِأَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنِّي وَ قَدْ ضُرِبَ بِبَعْضِهَا الْمَيِّتُ فَعَاشَ

He^{-asws} passed by him. It was said to him^{-asws}, 'This man is from Khurasan, from the ones who are befriending you^{-asws} People^{-asws} of the Household'. He^{-asws} went near to the dead donkey. He^{-asws} said: 'The cow of the children of Israel did not happen to be more prestigious to Allah^{-azwj} the Exalted than me^{-asws}, and a part of it was struck upon the dead (man) and he had lived'.

ثُمَّ وَكَّرَهُ بِرِجْلِهِ الْيُمْنَى وَ قَالَ ثُمَّ بِإِذْنِ اللَّهِ فَتَحَرَكَ الْخِمَارُ

Then he^{-asws} nudged it with his^{-asws} right leg and said: 'Stand, by the Permission of Allah^{-azwj}!' The donkey moved.

ثُمَّ قَالَ وَ وَضَعَ الْخُرَاسَانِيُّ رَحْلَهُ عَلَيْهِ وَ أَتَى بِهِ الْمَدِينَةَ وَ كَلَّمَا مَرَّ ع أَشَارُوا عَلَيْهِ بِإِصْبَعِهِمْ وَ قَالُوا هَذَا الَّذِي أَحْيَا حِمَارَ الْخُرَاسَانِيِّ.

Then he (the narrator) said, 'And the man from Khurasan placed his luggage upon it and came with it to Al-Medina. And every time he^{-asws} passed by, they were indicating to him^{-asws} with their fingers and saying, 'This is the one who revived the donkey of the man from Khurasan''.²⁶³

عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ شَيْخٍ مِنْ أَهْلِ النَّهْرَيْنِ قَالَ: حَرَّحْتُ أَنَا وَ رَجُلٌ مِنْ أَهْلِ قَرَيْبِي إِلَى أَبِي الْحُسَيْنِ بِشَيْءٍ كَانَ مَعَنَا وَ كَانَ بَعْضُ أَهْلِ الْقَرْيَةِ قَدْ حَمَلْنَا رِسَالَةً وَ دَفَعَ إِلَيْنَا مَا أَوْصَلَنَاهُ وَ قَالَ تُفَرِّدُونَهُ مِنِّي السَّلَامَ وَ تَسْأَلُونَهُ عَنِ الطَّائِرِ الْفَلَّاحِيِّ مِنْ طُيُورِ الْأَجَامِ هَلْ يَجُوزُ أَكْلُهَا أَمْ لَا

From Al-Hassan Bin Ismail, a Sheykh from the people of Al Nahreyn, said,

²⁶² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 63 a

²⁶³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 63 b

'I and a man from the people of my town went out to Abu Al-Hassan^{-asws} with something which was with us, and one of the people of the town had given us a message and handed to us what we had to give him^{-asws}, and he said, 'Convey to him^{-asws} the greeting from me^{-asws} and ask him^{-asws} about the eggs of such and such bird from the birds of the non-Arabs, it is allowed to eat it or not?'

فَسَلَّمْنَا مَا كَانَ مَعَنَا إِلَى جَارِيَةٍ وَ أَتَاهُ رَسُولُ السُّلْطَانِ فَتَهَضَّ لِيَرْكَبَ وَ خَرَجْنَا مِنْ عِنْدِهِ وَ لَمْ نَسْأَلْهُ عَنْ شَيْءٍ فَلَمَّا صِرْنَا فِي الشَّارِعِ لَحِقْنَا عَ وَ قَالَ لِرِيفِي
بِالنَّبَطِيَّةِ أَفْرَهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ بَيْنَ الطَّائِرِ الْقَلَابِي لَا تَأْكُلْهُ فَإِنَّهُ مِنَ الْمُسُوخِ

We submitted whatever was with us to a slave girl, and a messenger of the sultan came to him^{-asws}. So he^{-asws} got up to ride, and we went out from his^{-asws} presence and could not ask him^{-asws} about anything. When we came to be in the street, he^{-asws} met us and said to my friend in Nabatean: 'Convey to him the greeting from me and say to him, the eggs of such and such bird, do not eat it, for it is from the morphed (creatures).'

وَ رُوِيَ أَنَّ رَجُلًا مِنْ أَهْلِ الْمَدَائِنِ كَتَبَ إِلَيْهِ يَسْأَلُهُ عَمَّا بَقِيَ مِنْ مُلْكِ الْمُتَوَكِّلِ

And it is reported that a man from the people of Al-Madain wrote to him^{-asws} asking him^{-asws} about what had remained from the rule of Al-Mutawakkil.

فَكَتَبَ عَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ ذَابًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ فِيهِ يَعَصِرُونَ

He^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **He said: 'You shall be cultivating for seven years continuously. Then whatever you harvest, so leave it in its ear except for a little from what you would be eating [12:47] Then there shall come after that seven years of hardship eating away whatever had preceded for these except for a little from what you would be harvesting [12:48] Then there shall come after that a year in which it would rain for the people and during it they would be pressing' [12:49].**

فُقْتِلَ فِي أَوَّلِ الْخَامِسِ عَشَرَ .

He was killed in the beginning of the fifteenth".²⁶⁴

64- جش، الفهرست للنجاشي جَعْفَرُ بْنُ مُحَمَّدٍ الْمُؤَدَّبُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْأَوْدِيِّ قَالَ: دَخَلْتُ مَسْجِدَ الْجَامِعِ لِأَصَلِّي الظُّهْرَ فَلَمَّا
صَلَيْتُهُ رَأَيْتُ حَزْبَ بَنِ الْحَسَنِ الطَّحَّانِ وَ جَمَاعَةً مِنْ أَصْحَابِنَا جُلُوسًا فَمِلْتُ إِلَيْهِمْ فَسَلَّمْتُ عَلَيْهِمْ وَ جَلَسْتُ وَ كَانَ فِيهِمْ الْحَسَنُ بْنُ سَمَاعَةَ

(The book) 'Al Fihrist' of Al Najashy – Ja'far Bin Muhammad Al Muwaddib, from Ahmad Bin Muhammad, from Ahmad Bin Yahya Al Awdy who said,

'I entered the central Masjid to pray Al-Zohr Salat. When I had prayed it, I saw Harb Bin Al-Hassan Al-Tahan and a group of our companions seated. I inclined to them and greeted unto them, and sat down, and among them was Al-Hassan Bin Sama'at.

²⁶⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 63 c

هو أبو محمد الحسن بن محمد بن سماعة الكندي الصيرفي من شيوخ الواقفة كثير الحديث فقيه ثقة، كان يعاند في الوقف و يتعصب

Note: (Al-Hassan Bin Sama'at) – He is Abu Muhammad Al-Hassan Bin Muhammad Bin Sama'at Al-Kindy Al-Sayrafi, from the Sheykh of the Waqifites, being of many Ahadeeth, a jurist, trusted. He was obstinate regarding the pausing (at the 7th Imam^{-asws} – a Waqifite) and a Nasibi.

فَدَكَرُوا أَمْرَ الْحَسَنِ بْنِ عَلِيٍّ عَ وَ مَا جَزَى عَلَيْهِ ثُمَّ مِنْ بَعْدُ زَيْدَ بْنِ عَلِيٍّ وَ مَا جَزَى عَلَيْهِ وَ مَعَنَا رَجُلٌ غَرِيبٌ لَا نَعْرِفُهُ فَقَالَ يَا قَوْمَ عُنْدَنَا رَجُلٌ عَلَوِيٌّ يَسِرُّ مَنْ رَأَى مِنْ أَهْلِ الْمَدِينَةِ مَا هُوَ إِلَّا سَاحِرٌ أَوْ كَاهِنٌ

They mentioned the matter of Al-Hassan^{-asws} Bin Ali^{-asws} and what had transpired upon him^{-asws}. Then from afterwards, Zayd son of Ali^{-asws}, and what had transpired upon him, and with us there was a man, a stranger, we did not know him. He said, 'O people! There is an Alawite man with us at Surmanray, from the people of Al-Medina. He^{-asws} is not, except a sorcerer or a soothsayer'.

فَقَالَ لَهُ ابْنُ سَمَاعَةَ بِمَنْ يُعْرِفُ قَالَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الرِّضَا فَقَالَ لَهُ الْجَمَاعَةُ فَكَيْفَ تَبَيَّنْتَ ذَلِكَ مِنْهُ قَالَ كُنَّا جُلُوسًا مَعَهُ عَلَى بَابِ دَارِهِ وَ هُوَ جَارُنَا يَسِرُّ مَنْ رَأَى يُجَلِّسُ إِلَيْهِ فِي كُلِّ عَشِيَّةٍ نَتَحَدَّثُ مَعَهُ إِذْ مَرَّ بِنَا قَائِدٌ مِنْ دَارِ السُّلْطَانِ وَ مَعَهُ خَلْعٌ وَ مَعَهُ جَمْعٌ كَثِيرٌ مِنَ الْقَوَادِ وَ الرَّجَالِ وَ الشَّاكِرِيَّةِ وَ غَيْرِهِمْ

Ibn Sama'at said to him, 'Who is he^{-asws} known as?' He said, 'Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}'. The group said to him, 'How is that manifest from him^{-asws}?' He said, 'We were seated with him at the door of his^{-asws} house, and he^{-asws} was our neighbour at Surmanray. We used to sit to him^{-asws} during every evening, discussing with him^{-asws}, when a leader from the house of the sultan passed by, and with him were gifts, and there was a large crowd with him from the leaders, and the infantry, and the servants, and others.

فَلَمَّا رَأَاهُ عَلِيُّ بْنُ مُحَمَّدٍ وَثَبَ إِلَيْهِ وَ سَلَّمَ عَلَيْهِ وَ أَكْرَمَهُ فَلَمَّا أَنْ مَضَى قَالَ لَنَا هُوَ فَرِحَ بِمَا هُوَ فِيهِ وَ عَدَا يُدْفَنُ قَبْلَ الصَّلَاةِ

When he saw Ali^{-asws} Bin Muhammad^{-asws}, he leapt to him^{-asws} and greeted him and honoured him^{-asws}. When he went, he^{-asws} said to us: 'He is happy with what (situation) he is in, and tomorrow he will be buried before the Salat'.

فَعَجَبْنَا مِنْ ذَلِكَ فَطَمْنَا مِنْ عِنْدِهِ فُطْنَا هَذَا عِلْمَ الْعَيْبِ فَتَعَاهَدْنَا ثَلَاثَةً إِنْ لَمْ يَكُنْ مَا قَالَ أَنْ نَقْتُلَهُ وَ نَسْتَبِيحَ مِنْهُ فِلَائِي فِي مَنْزِلِي وَ قَدْ صَلَّيْتُ الْقَمَرِ إِذْ سَمِعْتُ غَلْبَةَ قُمَّتْ إِلَى الْبَابِ فَإِذَا خَلْقٌ كَثِيرٌ مِنَ الْجُنْدِ وَ غَيْرِهِمْ وَ هُمْ يَقُولُونَ مَاتَ فُلَانُ الْقَائِدُ الْبَارِحَةَ سَكِرَ وَ عَبَرَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ فَوَقَعَ وَ انْدَقَّتْ عُنُقُهُ

We were surprised from that, so we stood up from his^{-asws} presence. We said, 'This is knowledge of hidden matters'. We made a pact thrice if it does not happen what he^{-asws} had said, we would kill him^{-asws} and be at rest from him^{-asws}. I was in my house having had prayed Al-Fajr Salat, when I heard noise. I stood to the door and there were a lot of people from the soldiers and others, and they were saying, 'So and so leader died last night. He was intoxicated and crossed from a place to a place, he fell and broke his neck'.

فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حَرَجْتُ أَحْضَرُهُ وَ إِذَا الرَّجُلُ كَانَ كَمَا قَالَ أَبُو الْحَسَنِ مَيِّتٌ فَمَا بَرِحْتُ حَتَّى دَفَنْتُهُ وَ رَجَعْتُ فَتَعَجَّبْنَا جَمِيعًا مِنْ هَذِهِ الْحَالِ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

I said, 'I testify that there is no god except Allah^{-azwj!} And I went out and attended it, and there was the man just as Abu Al-Hassan^{-asws} had said, dead. I did not depart until I had buried him and returned. We were all astounded from this situation' – and he mentioned the Hadeeth with its (full) length".²⁶⁵

65- ق، الكتاب العتيق الغروي أبو الفتح غازي بن محمد الطرائفي عن علي بن عبد الله الميموني عن محمد بن علي بن معمر عن علي بن يقطين بن موسى الأهوازي قال: كنت رجلاً أذهب مذاهب المعتزلة وكان يبغيني من أمر أبي الحسن علي بن محمد ما أستهزئ به ولا أقبله فدعيتني الحال إلى دحولي بسر من رأى للقاء السلطان فدخلتها

Al Kitab Al Ateeq of Al Garwy Abu Al Fat'h Ghazi Bin Muhammad Al Taraify, from Ali Bin Abdullah Al Maymouny, from Muhammad Bin Ali Bin Ma'mar, from Ali Bin Yaqtan Bin Musa Al Ahwazy who said,

'I was a man on the doctrine of the Mutazilites, and there used to reach me from the matters of Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} what I used to mock with, and not accept it. My situation called me to enter Surmanray to meet the sultan, so I entered it.

فلما كان يوم وغد السلطان الناس أن يركبوا إلى الميدان فلما كان من غد ركب الناس في غلائل القصب بأيديهم المراوح وركب أبو الحسن ع في زي الشتاء وعليه لباد و برنس و على سرجه بخفاف طويل و قد عقد ذنب دابته و الناس يهزؤون به و هو يقول ألا إن موعدهم الصبح أ ليس الصبح بغير

When it was the day of the appointment with the sultan, the people were riding to the field. When it was the morning, the people rode in carriage of reeds, in their hands were fans, and Abu Al-Hassan^{-asws} rode in winter clothes and upon him a thick coat and a cap, and upon his^{-asws} saddle was a long protective armour, and he^{-asws} had tied the tail of his^{-asws} animal, and the people were mocking with him^{-asws}, and he^{-asws} was saying: ***Their appointed time is the morning; is not the morning near?*** [11:81].

فلما توسطوا الصحراء و جازوا بين الحائطين ارتفعت سحابة و أرحبت السماء عزاليها و حاضت الدواب إلى ركبها في الطين و لوثتهم أذناهم فرجعوا في أفتح زي و رجع أبو الحسن ع في أحسن زي و لم يصبه شيء مما أصابهم

When they were in the middle of the desert and they had crossed between the two wall, a cloud arose and the sky let down its rain, and the animals were immersed up to their knees in the mud, and their tails were polluted. They returned in ugly clothes and Abu Al-Hassan^{-asws} returned in good clothes, and nothing had hit him^{-asws} from what had hit them.

فقلت إن كان الله عز و جل أطلعته على هذا السر فهو حجة ثم إنه لجأ إلى بعض السقائف فلما قرب نحى البرنس و جعله على قروبس سرجه ثلاث مرات

I said, 'If Allah^{-azwj} Mighty and Majestic had Notified him^{-asws} upon this secret, then he^{-asws} is a Divine Authority'. Then he^{-asws} took shelter with one of the pavilions. When he^{-asws} was near, he^{-asws} took off the cap and made it to be upon the holster of his^{-asws} saddle three times.

ثم التفت إلي و قال إن كان من خلال الصلاة في الثوب خلل و إن كان من حرام الصلاة في الثوب حرام فصدفته و قلت بفضلته و لزمته.

²⁶⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 64

Then he^{-asws} turned to me and said: 'If it was from Permissible (means), then the Salat in the clothes is Permissible, and it was from the Prohibited (means), then the Salat in the clothes would be Prohibited'. I ratified him^{-asws} and said (believed) in his^{-asws} merits and adhered with him^{-asws}.²⁶⁶

²⁶⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 3 H 65

باب 4 ما جرى بينه و بين خلفاء زمانه و بعض أحوالهم و تاريخ وفاته صلوات الله عليه

CHAPTER 4 – WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THE CALIPHS OF HIS^{-asws} ERA, AND SOME OF THEIR SITUATIONS, AND DATE OF HIS^{-asws} EXPIRY, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- عم، إعلام الوری ذکر الحسن بن محمد بن جمهور العیسیٰ فی کتاب الواجدة، قال حدثنی أخي الحسن بن محمد قال: کان لی صديق مؤدب لولد بغا أو وصيف الشك مبي فقال لي قال لي الأمير منصوره من دار الخليفة حسن أمير المؤمنين هذا الذي يقولون ابن الرضا اليوم و دفعه إلى علي بن كركر

(The book) 'I'lam Al Wara' – It is mentioned by Al-Hassan Bin Muhammad Bin Jamhour Al Amma in 'Kitab Al Wahida'. He said, 'It is narrated to me by my brother Al-Husayn Bin Muhammad who said,

'There was a friend of mine, a teacher to the children of Bugha, or a servant, the doubt is from me. He said to me, 'The commander said to me, leaving from the house of the caliphate, 'Commander of the faithful has imprisoned this, the one whom they are saying is a son^{-asws} of Al-Reza^{-asws}, today, and he handed him^{-asws} Ali Bin Karkir.

فَسَمِعْتُهُ يَقُولُ أَنَا أَكْرَمُ عَلَى اللَّهِ مِنْ نَاقَةِ صَالِحٍ تَمْتَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ عَيْرٍ مَكْدُوبٍ وَ لَيْسَ يُفْصِحُ بِالْأَيَّةِ وَ لَا بِالْكَلامِ أَيُّ شَيْءٍ هَذَا

I heard him^{-asws} saying: 'I^{-asws} am more honourable to Allah^{-azwj} than the she-camel of Salih^{-as}, **'Enjoy yourselves in your houses for three days, that is a Promise not to be belied' [11:65]**, and it can neither be clarified by the Verse nor by the talk, which thing this is'.

قَالَ قُلْتُ أَعَزَّكَ اللَّهُ تَوَعَّدَ انظُرْ مَا يَكُونُ بَعْدَ ثَلَاثَةِ أَيَّامٍ

He (the narrator) said, 'I said, 'May Allah^{-azwj} Honour you^{-asws}! You^{-asws} are promising looking at what would be happening after three days'.

فَلَمَّا كَانَ مِنَ الْعَدَا أَطْلَقَهُ وَ اعْتَدَرَ إِلَيْهِ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ وَتَبَّ عَلَيْهِ يَاجِزُ [بَاغِزُ] وَ يَغْلُونَ وَ تَامَشَ وَ جَمَاعَةٌ مَعَهُمْ فَفَتَلُوهُ وَ أَفْعَدُوا الْمُنتَصِرَ وَ لَدَهُ خَلِيفَةً

When it was the next morning, he freed him^{-asws} and apologised to him^{-asws}. When it was during the third day, Yagiz (Bagiz) pounced upon him, and they shackled and bound, and there was a group with them. They killed him and seated his son Al-Muntasir as the caliph.

قَالَ وَ حَدَّثَنِي سَعِيدُ بْنُ سَهْلٍ قَالَ رَفَعَ زَيْدُ بْنُ مُوسَى إِلَى عُمَرَ بْنِ الْفَرَجِ مَرَارًا يَسْأَلُهُ أَنْ يُقَدِّمَهُ عَلَى ابْنِ أُخِيهِ وَ يَقُولُ إِنَّهُ حَدَّثَ وَ أَنَا عَمُّ أَبِيهِ فَقَالَ عُمَرُ ذَلِكَ لِأَبِي الْحَسَنِ ع

He (the narrator) said, 'And it is narrated to me by Saeed Bin Sahl who said, 'Zayd son of Musa^{-asws} raised (a matter) to Umar Bin Al-Faraj repeatedly asking him to forward him to the son^{-asws} of his brother and saying, 'He is young, and I am an uncle of his^{-asws} father^{-asws}'. Umar said, 'That is for Abu Al-Hassan^{-asws}'.

فَقَالَ أَفْعَلْ وَاحِدَةً أَفْعِدْنِي عِدًّا قَبْلَهُ ثُمَّ انْظُرْ فَلَمَّا كَانَ مِنْ عَدِّ أَحْضَرَ عُمَرُ أَبَا الْحَسَنِ ع فَجَلَسَ فِي صَدْرِ الْمَجْلِسِ ثُمَّ أَذِنَ لَزَيْدِ بْنِ مُوسَى فَدَخَلَ فَجَلَسَ بَيْنَ يَدَيْ أَبِي الْحَسَنِ ع

He said, 'I shall do it alone. Have me sit in front of him^{-asws} tomorrow, then look'. When it was the next morning, Umar presented Abu Al-Hassan^{-asws}. He^{-asws} was seated in the centre of the gathering. Then he permitted for Zayd son of Musa^{-asws}. He entered and sat in front of Abu Al-Hassan^{-asws}.

فَلَمَّا كَانَ يَوْمَ الْخَمِيسِ أَذِنَ لَزَيْدِ بْنِ مُوسَى قَبْلَهُ فَجَلَسَ فِي صَدْرِ الْمَجْلِسِ ثُمَّ أَذِنَ لِأَبِي الْحَسَنِ ع فَدَخَلَ فَلَمَّا رَأَهُ زَيْدٌ قَامَ مِنْ مَجْلِسِهِ وَ أَفْعَدَهُ فِي مَجْلِسِهِ وَ جَلَسَ بَيْنَ يَدَيْهِ.

When it was the day of Thursday, he permitted for Zayd son of Musa^{-asws} before him^{-asws}. He sat in the centre of the gathering. Then he permitted for Abu Al-Hassan^{-asws}. He^{-asws} entered. When he saw him^{-asws}, he stood up from his seat and seated him in his seat and sat in front of him^{-asws}.²⁶⁷

2- قب، المناقب لابن شهر آشوب أبو محمد الفحام قال: سأل المتوكل ابن الجهم من أشعر الناس فذكر شعراء الجاهلية والإسلام ثم إنَّه سأل أبا الحسن ع فقال الحماني حيث يقول

لَقَدْ فَاخَرْتَنَا مِنْ فُرَيْشٍ عِصَابَةٌ	بَطِّ حُدُودٍ وَ انْتِدَادِ أَصَابِعِ
فَلَمَّا تَنَارَعْنَا الْمَقَالَ قَضَى لَنَا	عَلَيْهِمْ بِمَا يَهْوِي نِدَاءَ الصَّوَامِعِ
تَرَانَا سَكُوتًا وَ الشَّهِيدُ بِفَضْلِنَا	عَلَيْهِمْ جَهِيرُ الصَّوْتِ فِي كُلِّ جَامِعِ
فَإِنَّ رَسُولَ اللَّهِ أَحْمَدُ جَدُّنَا	وَ نَحْنُ بَنُوهُ كَالنُّجُومِ الطَّوَالِعِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Muhammad Al Fahham who said,

'Al-Mutawakkil asked Ibn Al-Jahm, 'Who is the most poetic of the people?' He mentioned the poets of the pre-Islamic period and Al-Islam. Then he asked Abu Al-Hassan^{-asws}. He^{-asws} said: 'Al-Himany, where he said, 'We had chosen a group from Qureysh, with stretched cheeks and extended fingers (arrogance). When we disputed the judgment, he judged for us against them with what because he understood the call of the monasteries. He saw us being silent, while the testimony of our merits is loud of the voice upon in every gathering, for Rasool-Allah^{-sawww}, Ahmad^{-sawww}, is our grandfather^{-sawww}, and we, his^{-sawww} sons are like the emerging stars'.

قَالَ وَ مَا نِدَاءُ الصَّوَامِعِ يَا أَبَا الْحَسَنِ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص جَدِّي أَمْ جَدُّكَ فَصَحَّحَكَ الْمُتَوَكِّلُ ثُمَّ قَالَ هُوَ جَدُّكَ لَا نَدْفَعُكَ عَنْهُ.

He said, 'And what is the call of the of the monasteries, O Abu Al-Hassan^{-asws}?' He^{-asws} said: 'I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-sawww} is Rasool-Allah^{-sawww}. Is he^{-sawww} my^{-asws} grandfather^{-sawww} or your grandfather?' Al-Mutawakkil laughed, then said, 'He^{-sawww} is your^{-asws} grandfather^{-sawww}. We cannot push you^{-asws} away from him^{-sawww}'.²⁶⁸

²⁶⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 1

²⁶⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 2

الحماني- أبو زكريا يحيى بن عبد الحميد بن عبد الرحمن بن ميمون الكوفي قدم بغداد و حدث بها عن جماعة كثيرة منهم سفيان بن عيينة و أبو بكر بن عيَّاش و وكيع ذكره الخطيب في تاريخ بغداد، و أورد روايات عن يحيى بن معين أنه قال يحيى بن عبد الحميد الحماني صدوق ثقة.

Note: *Al-Himany – Abu Zakariya Bin Abdul Hameed Bin Abdul Rahman Bin Maymoun Al-Kufi. He arrived at Baghdad and narrated at it from a lot of groups, from them being Sufyan Bin Uyayna, and Abu Bakr Bin Ayyash, and Wakie. Al-Khateeb mentioned him in ‘Tareekh Baghdad’, and he is referred in reports from Yahya Bin Mueen who said, ‘Yahya Bin Abdul Hameed Al-Himany is a trusted friend’.*

مات سنة 228 بسرمن رأى في شهر رمضان و كان أول من مات بسامرآء من المحدثين الذين اقدموا، له كتاب في المناقب يروى عنه أحمد بن ميثم، و قال النجاشي: له كتاب أخبرناه جماعة عن محمد بن علي بن الحسين، عن محمد بن موسى المتوكل، عن موسى ابن أبي موسى الكوفي، عن محمد بن أيوب عنه به

He died in the year 228 at Surmanray in the month of Ramazan, and he was the first one from the narrators to have died at Surmanray, those who had arrive. There is a book for him regarding the virtues. Ahmad Bin Meesam reported from him. And Al-Najashy said, ‘There is a book for him. We have been informed by a group, from Muhammad Bin Ali Bin Al-Husayn, from Muhammad Bin Musa Al-Mutawakkil, from Musa Ibn Abu Musa Al Kufi, from Muhammad Bin Ayoub, from him, with it.

3- كَش، رجال الكشي أحمد بن علي بن كُثُوم عن إسحاق بن محمد بن محمد بن الحسن بن شُمُون و غيره قَالَ: حَرَجَ أَبُو مُحَمَّدٍ ع فِي جَنَازَةِ أَبِي الْحَسَنِ ع وَ فَمِصُّهُ مَشْفُوقٌ فَكَتَبَ إِلَيْهِ أَبُو عَوْنٍ الْأَبْرَشِيُّ قَرَابَةَ نَجَاحِ بْنِ سَلَمَةَ مَنْ رَأَيْتَ أَوْ بَلَغَكَ مِنَ الْأَيْمَةِ شَقَّ ثَوْبُهُ فِي مِثْلِ هَذَا

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Ali Bin Kulsoom, from Is’haq Bin Muhamamd Bin Al-Hassan Bin Shamoun and someone else who said,

‘Abu Muhammad^{-asws} went out in the funeral of Abu Al-Hassan^{-asws}, and his^{-asws} shirt was torn. Abu Awn Al-Abrash, a relative of Najah Bin Salama wrote to him^{-asws}, ‘Whom have you^{-asws} seen or reached you^{-asws} from the Imams^{-asws} having torn his^{-asws} shirt like this?’

فَكَتَبَ إِلَيْهِ أَبُو مُحَمَّدٍ ع يَا أَحْمَقُ وَ مَا يُدْرِيكَ مَا هَذَا قَدْ شَقَّ مُوسَى عَلَى هَازُونَ.

Abu Muhammad^{-asws} wrote to him: ‘O idiot! And what would make you know what this is? Musa^{-as} had torn (his^{-as} shirt) upon Haroun^{-as}’²⁶⁹

4- كَش، رجال الكشي أحمد بن علي بن إسحاق عن إبراهيم بن الحُضَيْبِ الْأَنْبَارِيِّ قَالَ: كَتَبَ أَبُو عَوْنٍ الْأَبْرَشِيُّ قَرَابَةَ نَجَاحِ بْنِ سَلَمَةَ إِلَى أَبِي مُحَمَّدٍ ع أَنَّ النَّاسَ قَدْ اسْتَوْهَنُوا مِنْ شَقِّكَ عَلَى أَبِي الْحَسَنِ ع

(The book) ‘Rijal’ of Al Kashi – Ahmad Bin Ali, from Is’haq, from Ibrahim Bin Al Khazeyb Al Anbary who said,

‘Abu Awn Al-Abrash, a relative of Najah Bin Salama wrote to Abu Muhammad^{-asws}, ‘The people are considering it a sign of weakness, your^{-asws} tearing (of the shirt) upon Abu Al-Hassan^{-asws}’.

فَقَالَ يَا أَحْمَقُ مَا أَنْتَ وَ ذَلِكَ قَدْ شَقَّ مُوسَى عَلَى هَازُونَ ع إِنَّ مِنَ النَّاسِ مَنْ يُؤَلِّدُ مُؤْمِنًا وَ يَحْتِجُّ مُؤْمِنًا وَ يَمُوتُ مُؤْمِنًا وَ مِنْهُمْ مَنْ يُؤَلِّدُ كَافِرًا وَ يَحْتِجُّ كَافِرًا وَ يَمُوتُ كَافِرًا وَ مِنْهُمْ مَنْ يُؤَلِّدُ مُؤْمِنًا وَ يَحْتِجُّ مُؤْمِنًا وَ يَمُوتُ كَافِرًا وَ إِنَّكَ لَا تَمُوتُ حَتَّى تَكْفُرَ وَ يَتَعَبَّرَ عَقْلُكَ

²⁶⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 3

He^{-asws} said: 'O idiot! What have you to do with that? Musa^{-as} had torn (his^{-as} shirt) upon Haroun^{-as}! From the people, there is one who is born a Momin and lives a Momin and dies a Momin. And from them is one who is born a Kafir and lives a Kafir and dies a Kafir. And from them is one who is born a Momin and lives a Momin and dies a Kafir, and You will not be dying until you are a Kafir and your intellect changes'.

فَمَا مَاتَ حَتَّى حَجَبَهُ وُلْدُهُ عَنِ النَّاسِ وَ حَسَبُوهُ فِي مَنْزِلِهِ فِي ذَهَابِ الْعَقْلِ وَ الْوَسْوَاسَةِ وَ لِكَثْرَةِ التَّخْلِيطِ وَ يَرُدُّ عَلَى أَهْلِ الْإِمَامَةِ وَ انْكَشَفَ عَمَّا كَانَ عَلَيْهِ.

He did not die until his children veiled him from the people and they withheld him in his house due to the loss of his intellect, and the anxiety and frequency of the imaginations, and he rejected upon the people of Imamate, and it was uncovered from what he had been upon".²⁷⁰

5- مصاب، المصباحين رَوَى إِبْرَاهِيمُ بْنُ هَاشِمٍ الْقُمِّيُّ قَالَ: ثُوِّفَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ صَاحِبُ الْعَسْكَرِ ع يَوْمَ الْإِثْنَيْنِ لِثَلَاثِ خَلْوٍ مِنْ رَجَبِ سَنَةِ أَرْبَعٍ وَ حَمْسِينَ وَ مِائَتَيْنِ.

(The book) 'Al Misbaheen' – It is reported by Ibrahim Bin Hashim Al Qummi who said,

'Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, Master of Al-Askar, expired on the day of Monday on the third (day) vacant from Rajab in the year two hundred and forty-five".²⁷¹

وَ قَالَ ابْنُ عَبَّاسٍ فِي الْيَوْمِ الثَّلَاثِ مِنْ رَجَبِ سَنَةِ أَرْبَعٍ وَ حَمْسِينَ وَ مِائَتَيْنِ كَانَتْ وَفَاةً سَيِّدِنَا أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ صَاحِبِ الْعَسْكَرِ ع وَ لَهُ يَوْمَئِذٍ إِحْدَى وَ أَرْبَعُونَ سَنَةً.

And Ibn Ayyash said,

'During the third day from Rajab in the year two hundred and fifty-four was the expiry of our Master^{-asws} Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, Master of Al-Askar, and on that day there were forty-one years for him^{-asws}'.²⁷²

6- مهج، مهج الدعوات من نسخة عتيقة حدثني محمد بن محمد بن الحسين عن أبيه عن محمد بن إبراهيم بن صدقة عن سلامة بن محمد الأزدي عن أبي جعفر بن عبد الله العقبلي عن محمد بن بزئك الرهاوي عن عبد الواحد الموصلي عن جعفر بن عقيل بن عبد الله العقبلي عن أبي روح النسائي عن أبي الحسن علي بن محمد ع أنه دعا على المتوكل فقال بعد أن حمد الله و أتى عليه اللهم إني و فلانا عبدان من عبيدك إلى آخر الدعاء.

(The book) 'Mahj Al Dawaat' – From an ancient copy – It is narrated to me by Muhammad Bin Muhammad Bin Muhassin, from his father, from Muhammad Bin Ibrahim Bin Sadaqa, from Salama Bin Muhammad Al Azdy, from Abu Ja'far Bin Abdullah Al Aqeely, from Muhammad Bin Bureyk Al Ruhawy, from Abdul Wahid Al Mowsily, from Ja'far Bin Aqeel Bin Abdullah Al Aqeely, from Abu Rawh Al Nasaie,

'From Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, he^{-asws} had supplicated against Al-Mutawakkil. He^{-asws} had said afterwards: 'I^{-asws} praise Allah^{-azwj} and extol upon Him^{-azwj}. O Allah-

²⁷⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 4

²⁷¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 5 a

²⁷² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 5 b

azwj! I-asws and so and so (Al-Mutawakkil) are two servants from Your-azwj servants!’ – up to the end of the supplication”.²⁷³

وَجَدْتُ هَذَا الدُّعَاءَ مَذْكُورًا بِطَرِيقٍ آخَرَ هَذَا لَفْظُهُ ذَكَرَ زَرَّافَةُ حَاجِبِ الْمُتَوَكِّلِ وَ كَانَ شِيعِيًّا أَنَّهُ قَالَ: كَانَ الْمُتَوَكِّلُ لِحُطُوةِ الْفَتْحِ بْنِ خَاقَانَ عِنْدَهُ وَ قَرَبَهُ مِنْهُ ذُونَ النَّاسِ جَمِيعًا وَ ذُونَ وُلْدِهِ وَ أَهْلِهِ وَ أَرَادَ أَنْ يُبَيِّنَ مَوْضِعَهُ عِنْدَهُمْ فَأَمَرَ جَمِيعَ مَمْلُوكِيهِ مِنَ الْأَشْرَافِ مِنْ أَهْلِهِ وَ غَيْرِهِمْ وَ الْوُزَرَاءِ وَ الْأَمْرَاءِ وَ الْقُوَادِ وَ سَائِرِ الْعَسَاكِرِ وَ وُجُوهِ النَّاسِ أَنْ يُزَيِّنُوا بِأَحْسَنِ التَّزْيِينِ وَ يَظْهَرُوا فِي أَفْخَرِ عَدَدِهِمْ وَ دَخَائِرِهِمْ وَ يُخْرِجُوا مِشَاءً بَيْنَ يَدَيْهِ وَ أَنْ لَا يَتَكَبَّرَ أَحَدٌ إِلَّا هُوَ وَ الْفَتْحُ بْنُ خَاقَانَ خَاصَّةً بِسَرٍّ مَنْ رَأَى

And I found this supplication mentioned by another way. These wordings are mentioned by his chain, from Zarafa, a guard of Al-Mutawakkil, and he was a Shias. He said,

‘There was influence for Al-Fat’h Bin Khaqan with Al-Mutawakkil in his presence, and he would draw him closer besides all the people, and besides his own children and his family members, and he wanted to manifest his position in their presence. He ordered entirety of his realm, from the nobles from his family and others, and the ministers, and the commanders, and the leaders, and rest of the soldiers, and faces of the people, that they should adorn with excellent adornments and appear in their pride-worthy numbers, and their treasures, and they should come out walking in front of him, and that no one should be riding except him and Al-Fat’h Bin Khaqan especially at Surmanray.

وَ مَشَى النَّاسُ بَيْنَ أُيُدَيْهِمَا عَلَى مَرَاتِبِهِمْ رِجَالًا وَ كَانَ يَوْمًا قَائِظًا شَدِيدَ الْحَرِّ وَ أَخْرَجُوا فِي جُمْلَةِ الْأَشْرَافِ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ ع وَ سَقَى عَلَيْهِ مَا لَقِيَهُ مِنَ الْحَرِّ وَ الرَّحْمَةِ

And the people walked in front of them both based upon their ranks, on foot, and it was a hot day of severe heat, and they brought out Abu Al-Hassan Ali-asws Bin Muhammad-asws among all the nobles, and it was grievous upon him-asws what he-asws was facing from the heat and the congestion.

قَالَ زَرَّافَةُ فَأَقْبَلْتُ إِلَيْهِ وَ قُلْتُ لَهُ يَا سَيِّدِي بَعْرُ وَ اللَّهُ عَلَيَّ مَا تَلَقَى مِنْ هَذِهِ الطُّعَاةِ وَ مَا قَدْ تَكَلَّفْتَهُ مِنَ الْمَشَقَّةِ وَ أَخَذْتُ بِيَدِهِ

Zarafa said, ‘I turned towards him-asws and said to him-asws, ‘O my Master-asws, by Allah-azwj! (It is grievous) upon me what you-asws are facing from this tyrant, and what he has encumbered you-asws from the difficulties!’ And I held his-asws hand.

فَتَوَكَّأَ عَلَيَّ وَ قَالَ يَا زَرَّافَةُ مَا نَافَعُ صَالِحٍ عِنْدَ اللَّهِ بِأَكْرَمِ مِنِّي أَوْ قَالَ بِأَعْظَمِ قَدْرًا مِنِّي وَ لَمْ أَزَلْ أُسْأَلُهُ وَ اسْتَفِيدُ مِنْهُ وَ أَخَذْتُهُ إِلَى أَنْ نَزَلَ الْمُتَوَكِّلُ مِنَ الْكُؤُوبِ وَ أَمَرَ النَّاسَ بِالْانْصِرَافِ فَقَدِمْتُ إِلَيْهِمْ دَوَائِحَهُمْ فَرَكِبُوا إِلَى مَنَازِلِهِمْ وَ قَدِمْتُ بَعْلَةً لَهُ

He-asws leant upon me and said: ‘O Zarafa! The she-camel of Salih-as was not more honourable in the Presence of Allah-azwj than me-asws’ – or said: ‘Of mightier worth than me-asws’. And I did not cease to ask him-asws and benefitting from him-asws and discussing with him-asws until Al-Mutawakkil descended from the ride and ordered the people with leaving. So their animals were brought forwards to them, and they rode to their houses, and I brought forward a mule for him-asws.

²⁷³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 4 H 6 a

فَرَكِبَهَا وَرَكِبْتُ مَعَهُ إِلَى دَارِهِ فَتَنَزَلَ وَوَدَّعْتُهُ وَانصَرَفْتُ إِلَى دَارِي وَ لَوْلَدِي مُؤَدَّبٌ يَتَشَبَّعُ مِنْ أَهْلِ الْعِلْمِ وَالْفَضْلِ وَ كَانَتْ لِي عَادَةٌ بِإِخْضَارِهِ عِنْدَ الطَّعَامِ فَخَضَرَ عِنْدَ ذَلِكَ وَ تَجَارَيْنَا الْحَدِيثَ وَ مَا جَرَى مِنْ رُكُوبِ الْمُتَوَكِّلِ وَالْفَتْحِ وَ مَشِيِ الْأَشْرَافِ وَ دَوِي الْأَقْدَارِ بَيْنَ أَيْدِيهِمَا

He^{-asws} rode it and I rode with him to his^{-asws} house. He^{-asws} descended and I bade him^{-asws} farewell and I left to go to my house. And there was a Shia teacher for my children, from the people of knowledge and merit, and it was a habit of mine to present him at the meal. He was present during that, and we flowed the discussion, and what had transpired from the riding of Al-Mutawakkil and Al-Fat'h and the walking by the nobles and the ones with worth in front of them both.

وَ ذَكَرْتُ لَهُ مَا شَاهَدْتُهُ مِنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ مَا سَمِعْتُهُ مِنْ قَوْلِهِ مَا نَأَقَهُ صَالِحٍ عِنْدَ اللَّهِ بِأَعْظَمِ قَدْرًا مِنِّي وَ كَانَ الْمُؤَدَّبُ يَأْكُلُ مَعِي فَرَفَعَ يَدَهُ وَ قَالَ بِاللَّهِ إِنَّكَ سَمِعْتَ هَذَا اللَّفْظَ مِنْهُ فَعُلْتُ لَهُ وَ اللَّهُ إِنِّي سَمِعْتُهُ يَقُولُهُ

And I mentioned to him what I had witnessed from Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} and I had heard from his^{-asws} words: 'The she-camel of Salih^{-as} was not of mightier worth in the Presence of Allah^{-azwj} than me^{-asws}'. And the teacher was eating with me. He raised his hand and said: 'By Allah^{-azwj}! You heard these words from him^{-asws}? I said to him, 'By Allah^{-azwj}! I heard him^{-asws} saying it'.

فَقَالَ لِي اعْلَمْ أَنَّ الْمُتَوَكِّلَ لَا يَبْقَى فِي مَمْلَكَتِهِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ وَ يَهْلِكُ فَاَنْظُرْ فِي أَمْرِكَ وَ أَخْرِزْ مَا تُرِيدُ إِخْرَازَهُ وَ تَأْتِبْ لِأَمْرِكَ كَيْ لَا يَفْجَأُكُمْ هَلَاكُ هَذَا الرَّجُلِ فَتَهْلِكَ أَمْوَالُكُمْ بِمِحَادَثَةٍ تُحَدِّثُ أَوْ سَبَبٍ يَجْرِي

He said to me, 'Know that Al-Mutawakkil will not remain in his kingdom for more than three days, and he will die, therefore look into your affairs and protect whatever you want to protect and prepare for your affairs lest you don't get surprised by the death of this man, so your wealth would be destroyed by the occurring event, of a flowing cause'.

فَعُلْتُ لَهُ مِنْ أَيْنَ لَكَ ذَلِكَ فَقَالَ لِي أَمَا قَرَأْتَ الْقُرْآنَ فِي قِصَّةِ النَّاقَةِ وَ قَوْلِهِ تَعَالَى تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ غَيْرَ مَكْدُوبٍ وَ لَا يَجُوزُ أَنْ تُبْطَلَ قَوْلُ الْإِيمَانِ

I said to him, 'From where is that for you?' He said, 'For me is that I read the Quran in the story of the she-camel and Words of the Exalted: ***Enjoy yourselves in your houses for three days, that is a Promise not to be belied*** [11:65], and it is not allowed that the word of the Imam^{-asws} be nullified'.

قَالَ زَرَّافَةُ فَوَ اللَّهُ مَا جَاءَ الْيَوْمَ الثَّلَاثُ حَتَّى هَجَمَ الْمُنتَصِرُ وَ مَعَهُ بَغَاءٌ وَ وَصِيفٌ وَ الْأَنْزَاكُ عَلَى الْمُتَوَكِّلِ فَقَتَلُوهُ وَ قَطَعُوهُ وَ الْفَتْحُ بَيْنَ حَاقَانَ جَمِيعاً قِطْعاً حَتَّى لَمْ يُعْرِفْ أَحَدُهُمَا مِنَ الْآخَرِ وَ أَرَاكَ اللَّهُ نِعْمَتَهُ وَ مَمْلَكَتَهُ

Zarafa said, 'By Allah^{-azwj}! The third day did not come until Al-Muntasir, and with him was Bugha, and servants, and the Turks, attacked upon Al-Mutawakkil. They killed him and cut him and Al-Fat'h Bin Khaqan (into pieces) together, to the extent one of them could not be recognised from the other, and Allah^{-azwj} Removed his bounties and his kingdom.

فَلَقِيبَتْ الْإِمَامَ أَبَا الْحَسَنِ ع بَعْدَ ذَلِكَ وَ عَرَفْتُهُ مَا جَرَى مَعِ الْمُؤَدَّبِ وَ مَا قَالَهُ فَقَالَ صَدَقَ إِنَّهُ لَمَّا بَلَغَ مِنِّي الْجَهْدُ رَجَعْتُ إِلَى كُنُوزِ نَتَوَارِثِهَا مِنْ آبَائِنَا هِيَ أَعَزُّ مِنَ الْمُضُونِ وَ السِّتْلَاحِ وَ الْجَنِّينِ وَ هُوَ دُعَاءُ الْمَظْلُومِ عَلَى الظَّالِمِ فَدَعَوْتُ بِهِ عَلَيْهِ فَأَهْلَكَهُ اللَّهُ

I met the Imam^{-asws} Abu Al-Hassan^{-asws} after that and let him^{-asws} know what had flowed with the teacher and what he had said. He^{-asws} said: ‘He spoke the truth. When the efforts (tiredness) reached from me^{-asws}, I^{-asws} resorted to the treasures we^{-asws} had inherited from our^{-asws} forefathers^{-asws}. It is the mightiest of the fortresses and the weapons, and the shields, and it is a supplication by the oppressed against the oppressors. I^{-asws} supplicated with it against him and Allah^{-azwj} Destroyed him’.

فَقُلْتُ يَا سَيِّدِي إِنْ رَأَيْتَ أَنْ تُعَلِّمَنِيهِ فَعَلِّمَنِيهِ إِلَى آخِرِ مَا أَوْزَدْتُهُ فِي كِتَابِ الدُّعَاءِ.

I said, O my Master^{-asws}! If you^{-asws} deem fit, you^{-asws} could teach it to me’. He^{-asws} taught it. – up to the end of what I (Majlisi) shall be referring it in the book of supplications’.²⁷⁴

7- ع، علل الشرائع ل، الخصال ابن المُنَوِّكِلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنِ الصُّنَّيْطِيِّ بْنِ أَبِي دُلْفِ الْكَرْجِيِّ قَالَ: لَمَّا حَمَلَ الْمُؤَوِّكِلُ سَيِّدَنَا أَبَا الْحَسَنِ الْعَسْكَرِيِّ ع جِئْتُ أَسْأَلُ عَنْ حَبْرِهِ قَالَ فَتَنْظُرْ إِلَيَّ الرَّزَائِيَّ وَكَانَ حَاجِبًا لِلْمُنَوِّكِلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَأَدْخَلْتُ إِلَيْهِ فَقَالَ يَا صُنَّيْطِيُّ مَا شَأْنُكَ فَقُلْتُ حَبْرٌ أَيْهَا الْأَسْتَاذُ فَقَالَ افْعُدْ فَأَحْدِثْنِي مَا تَقَدَّمَ وَمَا تَأَخَّرَ وَفُلْتُ أَحْطَأْتُ فِي الْمَجِيءِ

(The books) ‘Ilal Al Sharaie’, (and) ‘Al Khisal’ – Ibn Al-Mutawakkil, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al Mowsily, from Al Saqr Bin Abu Dulaf Al Karkhy who said,

‘When Al-Mutawakkil carried our Master^{-asws} Abu Al-Hassan Al-Askari^{-asws}, I came to ask about his^{-asws} news. Al Zarafy looked at me, and he was a guard of Al-Mutawakkil. He ordered to let me enter to see him. I entered to see him (the guard). He said: ‘O Saqr! What is your concern?’ I said, ‘Good, O teacher!’ He said: ‘Be seated!’ It seized me, whatever I had send forward and whatever I had delayed, and I said, ‘I have mistaken in coming’.

قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ لِي مَا شَأْنُكَ وَفِيمَ جِئْتُ فَقُلْتُ لِحَبْرٍ مَا فَقَالَ لَعَلَّكَ تَسْأَلُ عَنْ حَبْرٍ مَوْلَاكَ فَقُلْتُ لَهُ وَمَنْ مَوْلَايَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ اسْكُتْ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِمْنِي فَإِنِّي عَلَى مَذْهَبِكَ فَقُلْتُ الْحَمْدُ لِلَّهِ

He (the narrator) said, ‘The people lightened away from him. Then he said to me, ‘What is your concern, and regarding who have you come?’ I said, ‘For good is what (I have come for)’. He said, ‘Perhaps you want to ask about the news of your Master^{-asws}’. I said, ‘And who is my Master? My master is commander of the faithful’. He said, ‘Be quiet! Your Master^{-asws}, he^{-asws} is the truth, so do not be modest to me, for I am upon your doctrine’. I said, ‘The Praise is for Allah^{-azwj}!’

قَالَ أَ مُجِبٌ أَنْ تَرَاهُ فَقُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يَخْرُجَ صَاحِبُ الْبَرِيدِ مِنْ عِنْدِهِ

He said, ‘Would you like to see him^{-asws}?’ I said, ‘Yes’. He said, ‘Be seated until the postman comes out from his^{-asws} presence’.

قَالَ فَجَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِعُلَّامٍ لَهُ لِحْدٌ بِيَدِ الصُّنَّيْطِيِّ وَأَدْخَلَهُ إِلَى الْحُجْرَةِ الَّتِي فِيهَا الْعُلَوِيُّ الْمُحْبُوسُ وَخَلَّ بَيْنَهُ وَبَيْنَهُ

²⁷⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 6 b

He (the narrator) said, 'I sat down. When he came out, he said to a slave of his, 'Hold the hand of Al Saqr and enter him into the chamber in which is the Alawite, the prisoner, and vacate between him and him^{-asws}'.

قَالَ فَأَدْخُلْنِي إِلَى الْحَجْرَةِ وَ أَوْمَأَ إِلَى بَيْتٍ فَدَخَلْتُ فَإِذَا هُوَ جَالِسٌ عَلَى صَدْرٍ حَصِيرٍ وَ يَجِدَاهُ قَبْرٌ مَخْفُورٌ

He (the narrator) said, 'He entered me into the chamber and gestured towards a room. I entered, and there he^{-asws} was, seated upon the middle of a straw mat and parallel to him^{-asws} was a pre-dug grave.

قَالَ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ ثُمَّ أَمَرَنِي بِالْجُلُوسِ ثُمَّ قَالَ لِي يَا صَقْرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَنْعَرِفُ حَبْرَكَ

He (the narrator) said, 'I greeted unto him^{-asws}. He^{-asws} responded to me, then instructed me with being seated. Then he^{-asws} said to me; 'O Saqr! What have you come for?' I said, 'My Master^{-asws}! I have come to know your^{-asws} news'.

قَالَ ثُمَّ تَطَرْتُ إِلَى الْقَبْرِ فَبَكَيْتُ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا صَقْرُ لَا عَلَيْكَ لَنْ يَصِلُوا إِلَيْنَا بِسُوءِ الْآنَ فَعُلْتُ الْحَمْدُ لِلَّهِ ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثٌ يُرْوَى عَنِ النَّبِيِّ ص لَا أَعْرِفُ مَعْنَاهُ قَالَ وَ مَا هُوَ

He (the narrator) said, 'Then I looked at the grave, and I cried. He^{-asws} looked at me and said: 'O Saqr! Do not (take it) upon you! They will never arrive to us^{-asws} with evil, now'. I said, 'The Praise is for Allah^{-azwj}!' Then I said, 'O my Master^{-asws}! There is a Hadeeth being reported from the Prophet^{-saww}, I do not understand its meaning'. He^{-asws} said: 'And what is it?'

فَقُلْتُ قَوْلُهُ ص لَا تُعَادُوا الْأَيَّامَ فَتُعَادِيَكُمْ مَا مَعْنَاهُ

I said, 'His^{-azwj} words: 'Do not be inimical to the days, for they would be inimical to you all'. What is its meaning?'

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَالَسَّبْتُ اسْمَ رَسُولِ اللَّهِ ص وَ الْأَحَدُ كِنَايَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْإِثْنَيْنِ الْحَسَنِ وَ الْحُسَيْنِ وَ الثَّلَاثَاءِ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ

He^{-asws} said: 'Yes. The days are us^{-asws}, for as long as the skies and the earth stand. The Saturday is a name of Rasool-Allah^{-saww}, and the Sunday (Ahad – one) is a metaphor about Amir Al Momineen^{-asws}, and the Monday (Isnayn – two) are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Tuesday (Salasa – three) are Ali Bin Al-Husayn^{-asws}, and Muhammad Bin Ali^{-asws} and Ja'far Bin Muhammad^{-asws}.

وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا وَ الْحَمِيسُ ابْنِي الْحَسَنِ بْنُ عَلِيٍّ

And the Wednesday (Arba'a – four) are Musa Bin Ja'far^{-asws}, and Ali Bin Musa^{-asws}, and Muhammad Bin Ali^{-asws}, and I^{-asws}. And the Thursday (Al Khamis) is my^{-asws} son^{-asws} Al-Hassan Bin Ali^{-asws}.

وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يُجْمَعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمَلُؤُهَا قِسْطاً وَ عَدْلًا كَمَا مَلِئْتَ ظُلْمًا وَ جُوراً فَهَذَا مَعْنَى الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوكُمْ فِي الْآخِرَةِ

And the Friday (Jumma) is my^{-asws} son^{-asws}, and to him^{-asws} would gather the parties of truth, and he^{-asws} is the one^{-asws} who will fill the earth with equity and justice like what it would have been filled with injustice and tyranny. So this is the meaning of the days, so do not be inimical to them^{-asws} for they^{-asws} would be inimical to you all in the Hereafter’.

ثُمَّ قَالَ ع وَدَعْ وَ اِخْرُجْ فَلَا أَمْنُ عَلَيْكَ.

Then he^{-asws} said: ‘Bid farewell and go out, for there is no safety upon you’.²⁷⁵

بيح، الخرائج و الجرائح رَوَى أَبُو سُلَيْمَانَ عَنِ ابْنِ أُورَمَةَ قَالَ: حَرَجْتُ أَيَّامَ الْمُتَوَكِّلِ إِلَى سُرٍّ مَنْ رَأَى فَدَخَلْتُ عَلَى سَعِيدِ الْحَاجِبِ وَ دَفَعَ الْمُتَوَكِّلُ أَبَا الْحَسَنِ إِلَيْهِ لِيَقْتُلَهُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ أَعْجَبُ أَنْ تَنْظُرَ إِلَى إِلَهِكَ فُلْتُ سُبْحَانَ اللَّهِ الَّذِي لَا تُدْرِكُهُ الْأَبْصَارُ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Abu Suleyman, from Ibn Owrama who said,

‘During the days of Al-Mutawakkil I went out to Surmanray. I entered to see Saeed the guard and Al-Mutawakkil handed over Abu Al-Hassan^{-asws} to him for him to kill him^{-asws}. When I entered to see him, he said, ‘Would you like to look at your god?’ I said, ‘Glory be to Allah^{-azwj} Whom the visions cannot realise!’

قَالَ هَذَا الَّذِي تَزْعُمُونَ أَنَّهُ إِمَامُكُمْ فُلْتُ مَا أَكْرَهُ ذَلِكَ قَالَ قَدْ أَمَرْتُ بِقَتْلِهِ وَ أَنَا فَاعِلُهُ عَدَاً وَ عِنْدَهُ صَاحِبُ الْبَرِيدِ فَإِذَا خَرَجَ فَادْخُلْ إِلَيْهِ وَ لَمْ أَتَّبَثْ أَنْ يَخْرُجَ قَالَ ادْخُلْ

He (the narrator) said, ‘This is the one you are claiming that he^{-asws} is your Imam^{-asws}?’ I said, ‘I wouldn’t dislike (meeting) him^{-asws}’. He said, ‘I have been ordered with killing him^{-asws} and I shall be doing it tomorrow morning, and with him^{-asws} is the postman. So when he comes out, then you can enter to see him^{-asws}’. And it was not before he came out. He said, ‘Enter!’

فَدَخَلْتُ الدَّارَ الَّتِي كَانَ فِيهَا مَحْبُوساً فَإِذَا بِحِجَالِهِ قَبْرٌ يُحْفَرُ فَدَخَلْتُ وَ سَلَّمْتُ وَ بَكَيتُ بُكَاءً شَدِيداً فَقَالَ مَا يُبْكِيكَ فُلْتُ لِمَا أَرَى قَالَ لَا تَبْكُ لِذَلِكَ لَا يَبْكُ هُمْ ذَلِكَ فَسَكَنَ مَا كَانَ بِي

I entered the room in which he^{-asws} was imprisoned, and there in front of him^{-asws} there was a pre-dug grave. I entered and greeted, and I cried an intense crying. He^{-asws} said: ‘What makes you cry?’ I said, ‘Due to what I see’. He^{-asws} said: ‘Do not cry at that! That will not be completed for them’. It calmed down whatever was with me.

فَقَالَ إِنَّهُ لَا يَبْكُ أَكْثَرَ مِنْ يَوْمَيْنِ حَتَّى يَسْتَفِيكَ اللَّهُ دَمَهُ وَ دَمَ صَاحِبِهِ الَّذِي رَأَيْتَهُ

He^{-asws} said: ‘He (Al-Mutawakkil) will not be waiting for more than two days until Allah^{-azwj} Sheds his blood and the blood of his companion whom you had seen’.

²⁷⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 7

قَالَ فَوَ اللَّهِ مَا مَضَى عَيْرُ يَوْمَيْنِ حَتَّى قُتِلَ فُقُلْتُ لِأَبِي الْحُسَيْنِ ع حَدِيثَ رَسُولِ اللَّهِ ص لَا تُعَادُوا أَيَّامَ فَتَعَادِيكُمْ

He (the narrator) said, 'By Allah^{-azwj!} Not more than two days passed by until he was killed. I said to Abu Al-Hassan^{-asws}, 'There is a Hadeeth of Rasool-Allah^{-saww}: 'Do not be inimical to the days, for they would be inimical to you all!''

قَالَ نَعَمْ إِنَّ لِحَدِيثِ رَسُولِ اللَّهِ ص تَأْوِيلًا أَمَّا السَّبْتُ فَرَسُولُ اللَّهِ ص وَالْأَحَدُ أَمِيرُ الْمُؤْمِنِينَ ع وَالْإِثْنَيْنِ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ الثَّلَاثَاءُ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ

He^{-asws} said: 'Yes, there is an interpretation for the Hadeeth of Rasool-Allah^{-saww}. As for the Saturday, it is Rasool-Allah^{-saww}, and the Sunday (Ahad – one) is Amir Al Momineen^{-asws}, and the Monday (Isnayn – two) are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Tuesday (Al-Salasa – three) are Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}.

وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَمِيسُ ابْنِي الْحُسَيْنُ وَ الْجُمُعَةُ الْقَائِمُ مِنَّا أَهْلُ الْبَيْتِ.

And the Wednesday (Al-Arba'a – four) are Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and I^{-asws} Ali^{-asws} Bin Muhammad^{-asws}. And the Thursday is my^{-asws} son^{-asws} Al-Hassan^{-asws}. And the Friday is Al-Qaim^{-asws} from us^{-asws}, People^{-asws} of the Household".²⁷⁶

9- يج، الخرائج و الجرائح رَوَى أَبُو سَعِيدٍ سَهْلُ بْنُ زِيَادٍ قَالَ حَدَّثَنَا أَبُو الْعَبَّاسِ فَضْلُ بْنُ أَحْمَدَ بْنِ إِسْرَائِيلَ الْكَاتِبُ وَ نَحْنُ فِي دَارِهِ بِسَامِرَةَ [بِسَامِرَاءَ] فَجَزَى ذِكْرَ أَبِي الْحُسَيْنِ فَقَالَ: يَا أَبَا سَعِيدٍ إِنِّي أُحَدِّثُكَ بِشَيْءٍ حَدَّثَنِي بِهِ أَبِي قَالَ كُنَّا مَعَ الْمُعْتَرِّ وَ كَانَ أَبِي كَاتِبَهُ فَدَخَلْنَا الدَّارَ وَ إِذَا الْمُتَوَكِّلُ عَلَى سَرِيرِهِ قَاعِدٌ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Saeed Sahl Bin Ziyad who said,

'It is narrated to us by Abu Al-Abbas Fazl Bin Ahmad Bin Israeel the scribe, and we were in his house as Surmanray (Samarrah). The discussion of Abu Al-Hassan^{-asws} flowed. He said, 'O Abu Saeed! I shall narrate to you with something narrated to me by my father. He said, 'We were with Al-Mu'tiz' – and my father was his scribe – 'We entered the house and there was Al-Mutawakkil seated upon his throne.

فَسَلَّمَ الْمُعْتَرِّ وَ وَقَفَ وَ وَقَفْتُ خَلْفَهُ وَ كَانَ عَهْدِي بِهِ إِذَا دَخَلَ رَحَّبَ بِهِ وَ يَأْمُرُ بِالْمُعُودِ فَأَطَالَ الْقِيَامَ وَ جَعَلَ يَرْفَعُ رِجْلًا وَ يَضَعُ أُخْرَى وَ هُوَ لَا يَأْذَنُ لَهُ بِالْمُعُودِ وَ نَظَرْتُ إِلَى وَجْهِهِ يَتَغَيَّرُ سَاعَةً بَعْدَ سَاعَةٍ

Al-Mu'tiz greeted and stood, and we stood behind him, and it was my pact with him, whenever he entered, he would be welcoming with him and instruct with being seated. The standing was prolonged, and he went on to raise one leg and place down the other, and he would not permit for him with sitting down, and I looked at his face changing time after time.

²⁷⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 8

وَ يُقْبِلُ عَلَى الْفَتْحِ بْنِ خَاقَانَ وَ يَقُولُ هَذَا الَّذِي تَقُولُ فِيهِ مَا تَقُولُ وَ يُرَدُّ الْقَوْلَ وَ الْفَتْحُ مُقْبِلٌ عَلَيْهِ يُسَكِّنُهُ وَ يَقُولُ مَكْدُوبٌ عَلَيْهِ يَا أَمِيرَ الْمُؤْمِنِينَ وَ هُوَ يَتَلَطَّى وَ يَقُولُ وَ اللَّهُ لَأَقْتُلَنَّ هَذَا الْمُرَائِيَّ الرَّذِيئِيَّ وَ هُوَ يَدْعِي الْكُذِبَ وَ يَطْعُنُ فِي دَوْلَتِي

And he faced towards Al-Fat'h Bin Khaqan and said, 'This is the one you are saying regarding him what you are saying?' And he repeated the word, and Al-Fat'h was facing towards calming him and said, 'He is being lied upon, O commander of the faithful!' And he was in flames and saying, 'By Allah^{-azwj}! I shall kill this show-off, the atheist, and he is claiming the falsehood and taunting regarding my governance!'

ثُمَّ قَالَ جَنِّي بِأَرْبَعَةٍ مِنَ الْخَزَرِ فَجِيءَ بِهِمْ وَ دَفَعَ إِلَيْهِمْ أَرْبَعَةَ أَسْيَافٍ وَ أَمَرَهُمْ أَنْ يَرْتُطِنُوا بِأَلْسِنَتِهِمْ إِذَا دَخَلَ أَبُو الْحَسَنِ وَ يُقْبِلُوا عَلَيْهِ بِأَسْيَافِهِمْ فَيُخِطُّوهُ وَ هُوَ يَقُولُ وَ اللَّهُ لَأُحْرِقَنَّهُ بَعْدَ الْقَتْلِ

Then he said, 'Bring me four from the Khazars!' They came with them, and he handed four swords to them, and ordered them that they should be speaking in their languages, when Abu Al-Hassan^{-asws} entered, and they turn to him^{-asws} with their swords. They kept slandering him^{-asws} and he (Al-Mutawakkil) was saying, 'By Allah^{-azwj}! I shall incinerate him^{-asws} after the killing!'

وَ أَنَا مُنْتَصِبٌ قَائِمٌ خَلْفَ الْمُعْتَزِّ مِنْ وَرَاءِ السِّتْرِ فَمَا عَلِمْتُ إِلَّا بِأَبِي الْحَسَنِ قَدْ دَخَلَ وَ قَدْ بَاكَرَ النَّاسُ قُدَّامَهُ وَ قَالُوا قَدْ جَاءَ وَ التَّقَتْ فَإِذَا أَنَا بِهِ وَ شَفَعَاهُ يَتَحَرَّكَانِ وَ هُوَ غَيْرٌ مَكْرُوبٍ وَ لَا جَارِعٍ

And I was standing still behind Al-Mu'tiz from behind the curtain. I did not know except that Abu Al-Hassan^{-asws} had entered and the people rushed in front of him^{-asws} and said, 'He^{-asws} has come!' And he^{-asws} turned, and there I was with him^{-asws}, and his^{-asws} lips were moving, and he^{-asws} was without distress nor panicking.

فَلَمَّا بَصُرَ بِهِ الْمُتَوَكِّلُ رَمَى بِنَفْسِهِ عَنِ السَّرِيرِ إِلَيْهِ وَ هُوَ سَبَقَهُ وَ انْكَبَّ عَلَيْهِ فَمَقْبَلٌ بَيْنَ عَيْنَيْهِ وَ يَدُهُ وَ سَيْفُهُ بِيَدِهِ وَ هُوَ يَقُولُ يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ يَا خَيْرَ خَلْقِ اللَّهِ يَا ابْنَ عَمِّي يَا مَوْلَايَ يَا أَبَا الْحَسَنِ

When Al-Mutawakkil sighted him, he threw himself from the throne towards him^{-asws}, and he preceded him^{-asws} and devoted to him^{-asws}. He kissed between his^{-asws} eyes, and his sword was in his hand, and he was saying, 'O my Master^{-asws}! O son^{-asws} of Rasool-Allah^{-saww}! O best creation of Allah^{-azwj}! O son^{-asws} of my uncle! O my Master^{-asws}! O Abu Al-Hassan^{-asws}!'

وَ أَبُو الْحَسَنِ ع يَقُولُ أُعِيدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِاللَّهِ أَغْفِي مِنْ هَذَا فَقَالَ مَا جَاءَ بِكَ يَا سَيِّدِي فِي هَذَا الْوَقْتِ قَالَ جَاءَنِي رَسُولُكَ فَقَالَ الْمُتَوَكِّلُ يَدْعُوكَ

And Abu Al-Hassan^{-asws} said: 'I^{-asws} seek your Refuge with Allah^{-azwj}, O commander of the faithful! Excuse me^{-asws} from this (devotion of yours)'. He said, 'What made you^{-asws} come, O my Master^{-asws}, at this time?' He^{-asws} said: 'Your messenger came to me^{-asws}. He said, 'Al-Mutawakkil is summoning you^{-asws}!''

فَقَالَ كَذَبَ ابْنُ الْفَاعِلَةِ ارْجِعْ يَا سَيِّدِي مِنْ حَيْثُ شِئْتَ يَا فَتْحُ يَا عُيَيْدَ اللَّهِ يَا مُعْتَزُّ شِعْبُوا سَيِّدِكُمْ وَ سَيِّدِي

He said, 'The son of 'Al-Fa'ilah'! O my Master^{-asws}! Return from where you^{-asws} like. O Fat'h! O ubeydullah! O Mu'tiz! Escort your Master^{-asws} and my Master^{-asws}!'

فَلَمَّا بَصُرَ بِهِ الْخَزْرُ خَرُّوا سُجَّدًا مُذْعِنِينَ فَلَمَّا خَرَجَ دَعَاهُمْ الْمُتَوَكِّلُ ثُمَّ أَمَرَ الرَّجْمَانَ أَنْ يُخْبِرَهُ بِمَا يَقُولُونَ ثُمَّ قَالَ لَهُمْ لِمَ لَمْ تَفْعَلُوا مَا أَمَرْتُمْ فَأَلَوْا شِدَّةَ هَيْبَتِهِ رَأَيْنَا حَوْلَهُ أَكْثَرَ مِنْ مِائَةِ سَيْفٍ لَمْ نَقْدِرْ أَنْ نَتَأَمَّلَهُمْ فَمَنَعَنَا ذَلِكَ عَمَّا أَمَرْتَ بِهِ وَ امْتَلَأَتْ قُلُوبُنَا مِنْ ذَلِكَ

When the Khazars sighted him^{asws}, they fell in Sajdah, submissively. When he^{asws} had gone out, Al-Mutawakkil called them. Then he instructed the interpreter to inform him with what they are saying. Then he said to them, 'Why did you not do what I had ordered you to?' They said, 'Intense awe. We saw more than one hundred swords around him^{asws}. We were not able upon fighting them, so that is what prevented us from what we had been ordered with, and our hearts were filled from that'.

فَقَالَ الْمُتَوَكِّلُ يَا فَتْحُ هَذَا صَاحِبُكَ وَ صَاحِبُكَ فِي وَجْهِ الْفَتْحِ وَ وَجْهِهِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي بَيَّضَ وَجْهَهُ وَ أَنَارَ حُجَّتَهُ.

Al-Mutawakkil said, 'O Fat'h! This is your companion!' And he laughed in the face of Al-Fat'h, and Al-Fat'h laughed in his face. He said, 'The Praise is for Allah^{azwj} Who Brightened his^{asws} face and Radiated his^{asws} proof!'²⁷⁷

10- شا، الإرشاد كان مولد أبي الحسن الثالث ع بصرياً من مدينة الرسول ص لليُصنّف من ذي الحجة سنة اثنتي عشرة و مائتين و ثوَقِي بِسُرٍّ مِنْ رَأَى فِي رَجَبٍ مِنْ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ لَهُ يَوْمَئِذٍ إِحْدَى وَ أَرْبَعُونَ سَنَةً

(The book) 'Al Irshad' –

'The birth of Abu Al-Hassan^{asws} the 3rd took place at Sarya from the city of Rasool^{saww}, in the middle of Zil Hijjah of the year two hundred and twelve, and he^{asws} expired at Surmanray during Rajab of the year two hundred and fifty-four, and on that day there four forty-one years for him.

وَ كَانَ الْمُتَوَكِّلُ قَدْ أَشْخَصَهُ مَعَ يَحْيَى بْنِ هَرَمَةَ بْنِ أَعْيَنَ مِنَ الْمَدِينَةِ إِلَى سُرٍّ مِنْ رَأَى فَأَقَامَ بِهَا حَتَّى مَضَى لِسَبِيلِهِ وَ كَانَ مُدَّةَ إِمَامَتِهِ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سُمَانَةٌ.

And Al-Mutawakkil had summoned him with Yahya Bin Harsama Bin Ayn, from Al-Medina to Surmanray. He^{asws} stayed at it until he^{asws} passed away on his^{asws} way, and the period of his^{asws} Imamate was of thirty-three years, and his^{asws} mother^{as} was mother of the children called Sumanah^{as}.²⁷⁸

11- عم، إعلام الوری شا، الإرشاد ابنُ قُولُوْبِهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الطَّاهِرِيِّ قَالَ: مَرَضَ الْمُتَوَكِّلُ مِنْ لِحْزَاجٍ خَرَجَ بِهِ فَأَشْرَفَ مِنْهُ عَلَى الثَّلْفِ فَلَمْ يَجْسُرْ أَحَدٌ أَنْ يَمَسَّهُ بِحَدِيدَةٍ فَتَدَرَّتْ أُمُّهُ إِنْ عُوْفِي أَنْ يَحْمِلَ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَ مَالًا جَلِيلًا مِنْ مَالِهَا وَ قَالَ لَهُ الْفَتْحُ بِنُ حَقَاقَانَ لَوْ بَعَثْتُ إِلَى هَذَا الرَّجُلِ يَغْنِي أَبَا الْحَسَنِ فَسَأَلْتُهُ فَإِنَّهُ رِيْمًا كَانَ عِنْدَهُ صِفَةٌ شَيْءٍ يُفَرِّجُ اللَّهُ بِهِ عَنْكَ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' of Ibn Qawlawayya, from Al Kulayni, from Ali Bin Muhammad, from Ibrahim Bin Muhammad Al Tahiry who said,

'Al-Mutawakkil (the Caliph) fell sick from an abscess than came out with him and faced the death due to it. No one had the boldness that he touches him with an iron (to perform

²⁷⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 4 H 9

²⁷⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 4 H 10

surgery). His mother vowed, if he is cured, she would carry over to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, a stately portion from her wealth. And Al-Fat'h Bin Khaqan said to him, 'If only you would send to this man (10th Imam^{-asws}) and ask him^{-asws}, for he^{-asws} would not be devoid that there would happen to be in his^{-asws} possession a remedy for Allah^{-azwj} to relieve you by it'.

قَالَ ابْعَثُوا إِلَيْهِ فَمَضَى الرَّسُولُ وَ رَجَعَ فَقَالَ حُدُوا كُسْبَ الْعَنَمِ فِدْيُوهُ بِمَاءِ وَرْدٍ وَ ضَعُوهُ عَلَى الْحُرْجِ فَإِنَّهُ نَافِعٌ بِإِذْنِ اللَّهِ فَجَعَلَ مِنْ بَحْضَرَةِ الْمُتَوَكِّلِ يَهْرًا مِنْ قَوْلِهِ فَقَالَ لَهُمُ الْفَتْحُ وَ مَا يَصُرُّ مِنْ تَجْرِبَةٍ مَا قَالَ فَوَ اللَّهُ إِلَيَّ لَأَرْجُو الصَّلَاحَ بِهِ فَأُحْضِرَ الْكُسْبَ وَ دِيفَ بِمَاءِ الْوَرْدِ وَ وَضِعَ عَلَى الْحُرْجِ فَأَنْفَتَحَ وَ خَرَجَ مَا كَانَ فِيهِ وَ بُشِّرَتْ أُمُّ الْمُتَوَكِّلِ بِعَافِيَتِهِ

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

فَحَمَلَتْ إِلَى أَبِي الْحُسَيْنِ عَ عَشْرَةَ آلَافٍ دِينَارٍ تَحْتَ خَتْمِهَا فَاسْتَقْبَلَ الْمُتَوَكِّلُ مِنْ عَلَيْهِ فَلَمَّا كَانَ بَعْدَ أَيَّامٍ سَعَى الْبَطْحَانِيُّ بِأَبِي الْحُسَيْنِ عَ إِلَى الْمُتَوَكِّلِ فَقَالَ عِنْدَهُ سِيَاحٌ وَ أَمْوَالٌ فَتَقَدَّمَ الْمُتَوَكِّلُ إِلَى سَعِيدِ الْحَاجِبِ أَنْ يَهْجُمَ لَيْلًا عَلَيْهِ وَ يَأْخُذَ مَا يَجِدُ عِنْدَهُ مِنَ الْأَمْوَالِ وَ السِّبَاحِ وَ يَحْمِلَ إِلَيْهِ

So she carried over ten thousand Dinars to him^{-asws} sealed with her insignia. Then he fully recovered from his illness. When it was after some days, Al-Bat'haie strived evil with Abu Al-Hassan^{-asws} to Al-Mutawakkil. He said, 'In his^{-asws} possession there are weapons and wealth'. Al-Mutawakkil ordered Saeed the guard to raid upon him^{-asws} at night and seized whatever is found with him^{-asws}, from the wealth and the weapons, and carry it over to him.

هو أبو عبد الله محمد بن القاسم بن الحسن بن زيد بن الحسن بن أمير المؤمنين عليهما السلام، و هو و أبوه و جده كانوا مظاهرين لبني العباس على سائر أولاد أبي طالب.

Note: (Al-Bat'haie) – He is Abu Abdullah Muhammad Bin Al-Qasim Bin Al-Hassan Bin Zayd son of Al-Hassan^{-asws} Bin Amir Al Momineen^{-asws}, and he, and his father, and his grandfather were supporters of the Abbasids over rest of the children of Abu Talib^{-as}.

قال في عمدة الطالب: كان الحسن بن زيد أمير المدينة من قبل المنصور الدوانيقي و كان مظاهرا لبني العباس على بني عمه الحسن المثنى، و هو أول من لبس السواد من العلويين

He said in 'Amdah Al Talib' – Al-Hassan Bin Zayd was a governor of Al-Medina from the direction of Al-Mansour Al-Dawaneeqi, and he was a supporter of the Abbasid over the clan of his uncle Al-Hassan Al-Musanna, and he was the first one from the Alawites to wear the black (clothes).

فَقَالَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ لِي سَعِيدُ الْحَاجِبِ صِرْتُ إِلَى دَارِ أَبِي الْحُسَيْنِ عَ بِاللَّيْلِ وَ مَعِيَ سُلْمٌ فَصَعِدْتُ مِنْهُ إِلَى السَّطْحِ وَ نَزَلْتُ مِنَ الدَّرَجَةِ إِلَى بَعْضِهَا فِي الظُّلْمَةِ فَلَمْ أَدْرِ كَيْفَ أَصِلُ إِلَى الدَّارِ فَتَنَادَانِي أَبُو الْحُسَيْنِ عَ مِنَ الدَّارِ يَا سَعِيدُ مَكَانَكَ حَتَّى يَأْتُوكَ بِشَمْعَةٍ

Ibrahim Bin Muhammad said, 'Saeed the guard said to me, 'Go to the house of Abu Al-Hassan^{-asws} at night!' And there was a ladder with me. I climbed upon it to the roof and descended from the steps to part of it in the darkness. I did not know how to arrive to the house. Abu Al-Hassan^{-asws} called out to me from the house: 'O Saeed! Stay in your place until they come to you with a candle!'

فَلَمْ أَلْبَثْ أَنْ أَتَوْنِي بِشَمْعَةٍ فَنَزَلْتُ فَوَجَدْتُ عَلَيْهِ جُبَّةً مِنْ صُوفٍ وَ قَلَنْسُوَّةً مِنْهَا وَ سَجَادَتُهُ عَلَى حَصِيرٍ بَيْنَ يَدَيْهِ وَ هُوَ مُقْبِلٌ عَلَى الْقِبْلَةِ فَقَالَ لِي دُونَكَ بِالْبُيُوتِ

It was not long before they came to me with a candle. I descended. I found upon him^{-asws} being a woollen coat and a cap from it, and there was a prostration (Mohr) upon a straw mat in front of him^{-asws}, and he^{-asws} facing towards the Qiblah. He^{-asws} said to me: 'You can go into the rooms!'

فَدَخَلْتُهَا وَ فَتَشْتُهَا فَلَمْ أَجِدْ فِيهَا شَيْئاً وَ وَجَدْتُ الْبُدْرَةَ مَخْتُومَةً بِخَاتَمِ أُمِّ الْمُتَوَكِّلِ وَ كَيْساً مَخْتُوماً مَعَهَا

I entered these and searched, but I could not find anything therein, and I found the moneybag sealed by the seal of the mother of Al-Mutawakkil, and a sealed bag with it.

فَقَالَ أَبُو الْحُسَيْنِ ع دُونَكَ الْمُصَلَّى فَرَفَعْتُ فَوَجَدْتُ سَيْفاً فِي جُفَى عَيْرٍ مَلْبُوسٍ فَأَخَذْتُ ذَلِكَ وَ صِرْتُ إِلَيْهِ فَلَمَّا نَظَرْتُ إِلَى خَاتَمِ أُمِّهِ عَلَى الْبُدْرَةِ بَعَثَ إِلَيْهَا فَخَرَجَتْ إِلَيْهِ فَسَأَلَهَا عَنِ الْبُدْرَةِ

Abu Al-Hassan^{-asws} said: 'Here is the prayer mat!' I raised it and found a sword in an unused sheath. I took that and came to him (Al-Mutawakkil). When he looked at the seal of his mother upon the moneybag, he sent for her. She came out to him. He asked her about the moneybag.

فَأَخْبَرَنِي بَعْضُ خَدَمِ الْخَاصَّةِ أَنَّهَا قَالَتْ لَهُ كُنْتُ نَذَرْتُ فِي عِلَّتِكَ إِنْ عُوِفْتُ أَنْ أَحْمِلَ إِلَيْهِ مِنْ مَالِي عَشْرَةَ آلَافٍ دِينَارٍ فَحَمَلْتُهَا إِلَيْهِ وَ هَذَا خَاتَمُكَ عَلَى الْكَيْسِ مَا حَرَكْتُهَا وَ فَتَحَ الْكَيْسَ الْآخَرَ وَ كَانَ فِيهِ أَرْبَعُمِائَةٍ دِينَارٍ فَأَمَرَ أَنْ يُضَمَّ إِلَى الْبُدْرَةِ بَدْرَةً أُخْرَى وَ قَالَ لِي أَحْمِلْ ذَلِكَ إِلَى أَبِي الْحُسَيْنِ وَ ارْجُدْ عَلَيْهِ السَّيْفَ وَ الْكَيْسَ بِمَا فِيهِ

One of the special servants informed me that she said to him, 'I have vowed during your illness that if you were to recover, I shall carry to him^{-asws} ten thousand Dinars from my wealth. So I carried it to him^{-asws}, and this is your seal upon the bag, not having been moved'. And he opened the other bag, and there were four hundred Dinars in it. He ordered it to be joined to the moneybag, the other moneybag and said to me to carry that (back) to Abu Al-Hassan^{-asws} and return to him^{-asws} the sword and then gave with whatever is in it.

فَحَمَلْتُ ذَلِكَ إِلَيْهِ وَ اسْتَحْيَيْتُ مِنْهُ وَ قُلْتُ يَا سَيِّدِي عَزَّ عَلَيَّ بِدُخُولِ دَارِكَ بِغَيْرِ إِذْنِكَ وَ لَكِنِّي مَأْمُورٌ بِهِ فَقَالَ لِي سَيَعْلَمُ الَّذِينَ ظَلَمُوا أُمَّيْ مُنْقَلَبٍ بِنُقُلِيُونَ.

I carried that to him and was embarrassed from him^{-asws} and I said, 'O my Master^{-asws}! It was hurtful upon me entering your^{-asws} house without your^{-asws} permission, but I had been ordered

with it. He^{-asws} said to me: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**”²⁷⁹

12- **شا، الإرشاد كان سبب شُحُوصِ أَبِي الْحَسَنِ ع مِنَ الْمَدِينَةِ إِلَى سِرِّ مَنْ رَأَى أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ كَانَ يَتَوَلَّى الْحَرْبَ وَ الصَّلَاةَ فِي مَدِينَةِ الرَّسُولِ ص فَسَعَى بِأَبِي الْحَسَنِ إِلَى الْمُتَوَكَّلِ وَ كَانَ يَقْصِدُهُ بِالْأَذَى وَ بَلَغَ أَبَا الْحَسَنِ ع سَعَايَتُهُ بِهِ فَكَتَبَ إِلَى الْمُتَوَكَّلِ يَذْكُرُ تَحَامُلَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَلَيْهِ وَ كَذْبَهُ فِيمَا سَعَى بِهِ**

(The book) ‘Al Irshad’ –

‘The reason for the summoning of Abu Al-Hassan^{-asws} from Al-Medina to Surmanray was that Abdulah Bin Muhammad was in charge of the war and the Salat in the city of Rasool^{-saww}. He slandered Abu Al-Hassan^{-asws} to Al-Mutawakkil, and he used to aim for him with the harming, and his slandering him^{-asws} reached Abu Al-Hassan^{-asws}. He^{-asws} wrote to Al-Mutawakkil mentioning the prejudices of Abdullah Bin Muhammad against him^{-asws}, and his lies among what he had slandered him^{-asws} with.

فَتَقَدَّمَ الْمُتَوَكَّلُ بِإِجَابَتِهِ عَن كِتَابِهِ وَ دُعَايِهِ فِيهِ إِلَى حُضُورِ الْعَسْكَرِ عَلَى جَمِيلٍ مِنَ الْفِعْلِ وَ الْقَوْلِ فَحَرَجَتْ نُسْخَةُ الْكِتَابِ وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَارَفَ بِقُدْرِكَ رَاحَ لِقَرَابَتِكَ مُوجِبَ لِحَقِّكَ مُؤْتِرٍ مِنَ الْأُمُورِ فِيكَ وَ فِي أَهْلِ بَيْتِكَ مَا يُصْلِحُ اللَّهُ بِهِ خَالِكَ وَ حَالَهُمْ وَ يُثَبِّتُ بِهِ مِنْ عَزِّكَ وَ عَزِهِمْ وَ يُدْخِلُ الْأَمْنِ عَلَيْكَ وَ عَلَيْهِمْ يَبْتَغِي بِذَلِكَ رِضَا رَبِّهِ وَ أَدَاءَ مَا فَرَضَ عَلَيْهِ فِيكَ وَ فِيهِمْ

Al-Mutawakkil forwarded his answer to his^{-asws} letter, and his^{-asws} claims in it to the presence of Al-Askar upon beautiful deeds and words. A copy of the letter came out, and it is: - In the Name of Allah^{-azwj} the Beneficent, the Merciful. As for after, Commander of the faithful is a knower of your^{-asws} worth, caring of your kinship, answering to your^{-asws} rights, giving preference to the matters regarding you^{-asws} and regarding the people of your^{-asws} household, what Allah^{-azwj} would Better your^{-asws} situation with, and their situation, and affirm your^{-asws} honour with it, and enter the security upon you^{-asws} and them, seeking by that the Pleasure of his Lord^{-azwj} and fulfilment of what He^{-azwj} has Obligated upon him regarding you^{-asws} and them.

فَقَدْ رَأَى أَمِيرُ الْمُؤْمِنِينَ صَرْفَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَمَّا كَانَ يَتَوَلَّى مِنَ الْحَرْبِ وَ الصَّلَاةِ بِمَدِينَةِ الرَّسُولِ إِذْ كَانَ عَلَى مَا ذَكَرْتَ مِنْ جَهَالَتِهِ بِحَقِّكَ وَ اسْتِخْفَافِهِ بِقُدْرِكَ وَ عِنْدَ مَا فَرَّقَكَ بِهِ وَ نَسَبَكَ إِلَيْهِ مِنَ الْأَمْرِ الَّذِي قَدْ عَلِمَ أَمِيرُ الْمُؤْمِنِينَ بَرَاءَتَكَ مِنْهُ وَ صِدْقَ بَيْتِكَ فِي بَرِّكَ وَ قَوْلِكَ- وَ أَنَّكَ لَمْ تُؤْهَلْ نَفْسَكَ لِمَا قُرِفَتْ بِطَلْبِهِ

Commander of the faithful has viewed to change Abdullah Bin Muhammad away from what he had been in charge of, from the war and the Salat in the city of the Rasool^{-saww}, when he was upon what you^{-asws} have mentioned, from his ignoring your^{-asws} rights and taking lightly with your^{-asws} worth, and what he has offended you^{-asws} with, and your^{-asws} having attributed the matter to him which commander of the faithful has known of your^{-asws} view, and sincerity of your^{-asws} intention regarding your^{-asws} righteousness and your^{-asws} word, and you^{-asws} will not qualify yourself^{-asws} for what you^{-asws} have been offended with, byt seeking it.

²⁷⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 11

وَقَدْ وَلى أَمِيرُ الْمُؤْمِنِينَ مَا كَانَ يَلِي مِنْ ذَلِكَ مُحَمَّدَ بْنِ الْفَضْلِ وَ أَمْرُهُ بِإِكْرَامِكَ وَ تَبَجِيلِكَ وَ الْإِنْتِهَاءِ إِلَى أَمْرِكَ وَ رَأْيِكَ وَ التَّقَرُّبِ إِلَى اللَّهِ وَ إِلَى أَمِيرِ الْمُؤْمِنِينَ بِذَلِكَ وَ أَمِيرُ الْمُؤْمِنِينَ مُشْتَأَقٌ إِلَيْكَ يُحِبُّ إِحْدَاتِ الْعَهْدِ بِكَ وَ النَّظَرَ إِلَى وَجْهِكَ

And commander of the faithful is placing Muhammad Bin Al-Fazl in charge of that and orders him with honouring you^{-asws}, and revere you and end up to your^{-asws} instructions and your^{-asws} views and draw closer to Allah^{-azwj} and to commander of the faithful by (doing) that, and commander of the faithful is yearning for you^{-asws}. He would love to renew the pact with you^{-asws} and looking at your^{-asws} face.

فَإِنْ نَشِطْتَ لِزِيَارَتِهِ وَ الْمَقَامِ قَبْلَهُ مَا أَحْبَبْتَ شَخَّصْتَ وَ مَنْ احْتَرَّتْ مِنْ أَهْلِ بَيْتِكَ وَ مَوَالِيكَ وَ حَشَمِكَ عَلَى مُهْلَةٍ وَ طَمَأْنِينَةٍ تَزْحَلُ إِذَا شِئْتَ وَ تَنْزِلُ إِذَا شِئْتَ وَ تَسِيرُ كَيْفَ شِئْتَ

If you^{-asws} were to activate to visit him and the staying before him, what I would love is your^{-asws} coming, and the ones you^{-asws} choose from your^{-asws} family, and your^{-asws} friends, and your^{-asws} servants upon an opportunity and reassurance. You^{-asws} can depart whenever you^{-asws} so desire to, and descend whenever you^{-asws} so desire, and travel however you desire.

فَإِنْ أَحْبَبْتَ أَنْ يَكُونَ بِحِجْرِي بِنُ هَرَمَةَ مَوْلى أَمِيرِ الْمُؤْمِنِينَ وَ مَنْ مَعَهُ مِنَ الْجُنْدِ يَرْحَلُونَ بِرَحِيلِكَ يَسِيرُونَ بِمَسِيرِكَ فَالْأَمْرُ فِي ذَلِكَ إِلَيْكَ وَ قَدْ تَقَدَّمْنَا إِلَيْهِ بِطَاعَتِكَ فَاسْتَخِرِ اللَّهَ حَتَّى تُؤَافِي أَمِيرَ الْمُؤْمِنِينَ

If you^{-asws} like for Yahya Bin Harsama, slave of commander of the faithful, and the ones from the soldiers to be departing with your^{-asws} departure, and travelling with your^{-asws} travel, so the matter regarding that is up to you^{-asws}, and we have already forwarded to him with obeying you^{-asws}. So seek the Choice of Allah^{-azwj} until you^{-asws} arrive to commander of the faithful.

فَمَا أَحَدٌ مِنْ إِخْوَتِهِ وَ وُلْدِهِ وَ أَهْلِ بَيْتِهِ وَ خَاصَّتِهِ أَلْطَفَ مِنْهُ مَنْزِلَةً وَ لَا أَحَمَدَ لَهُ أَثَرَةً وَ لَا هُوَ لَهُمْ أَنْظَرَ وَ عَلَيْهِمْ أَشْفَقَ وَ بِهِمْ أَبَرُّ وَ إِلَيْهِمْ أَسْكَنَ مِنْهُ إِلَيْكَ

There is no one from his brothers, and his sons, and his family members, and his special ones, kinder in status than him, nor praising to him in effects, nor is he more looking to them and upon them more compassionate, and more righteous with them and to them more tranquil than him to you^{-asws}.

وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ كَتَبَ إِبرَاهِيمُ بْنُ الْعَبَّاسِ فِي جُمَادَى الْأُخْرَى سَنَةَ ثَلَاثٍ وَ أَرْبَعِينَ وَ مِائَتَيْنِ

And the greetings be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings. And it is written by Ibrahim Bin Al-Abbas in Jumadi Al-Akhar of the year two hundred and forty-three'.

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى أَبِي الْحُسَيْنِ ع بَجَهْرٍ لِلرَّحِيلِ- وَ خَرَجَ مَعَهُ بِحِجْرِي بِنُ هَرَمَةَ حَتَّى وَصَلَ سُرْمَنْ رَأَى فَلَمَّا وَصَلَ إِلَيْهَا تَقَدَّمَ الْمُتَوَكِّلُ بِأَنْ يُحْجَبَ عَنْهُ فِي يَوْمِهِ فَتَنَزَلَ فِي حَا نِ يُقَالُ لَهُ حَا نِ الصَّعَالِيكَ وَ أَقَامَ بِهِ يَوْمَهُ ثُمَّ تَقَدَّمَ الْمُتَوَكِّلُ بِأَفْرَادٍ دَارٍ لَهُ فَانْتَقَلَ إِلَيْهَا.

When the letter arrived to Abu Al-Hassan^{-asws}, he^{-asws} prepared for the departure, and Yahya Bin Harsama went out with him^{-asws} until he^{-asws} arrived at Surmanray. When he^{-asws} arrived to it, Al-Mutawakkil went ahead by veiling from him^{-asws} during his^{-asws} day. He^{-asws} was lodged in

an inn called 'The inn for tramps', and he^{-asws} stayed at it for his^{-asws} day. Then Al-Mutawakkil went ahead with setting aside a house for him^{-asws}, and he^{-asws} transferred to it".²⁸⁰

قال سبط ابن الجوزى في التذكرة ص 202: قال علماء السير: و انما اشخصه المتوكل من مدينة رسول الله الى بغداد، لان المتوكل كان يبغض عليا و دريته،

Notes: *Sibt Ibn Al-Jowzy said in 'Al-Tazkira' P 202. The scholars of biography said, 'And rather his^{-asws} summoning by Al-Mutawakkil from the city of Rasool-Allah^{-sawww} to Baghdad was because Al-Mutawakkil used to hate Ali^{-asws} and his^{-asws} knowledge.*

فبلغه مقام على بالمدينة، و ميل الناس إليه، فخاف منه، فدعا يحيى بن هرثمة، و قال: اذهب الى المدينة، و انظر في حاله و أشخصه اليها.

It reached him of his^{-asws} position at Al-Medina, and the inclining of the people towards him^{-asws}. So he feared from him^{-asws}. He called Yahya Bin Harsama and said, 'Go to Al-Medina and look into his^{-asws} situation and bring him^{-asws} to us!'

قال يحيى: فذهبت الى المدينة، فلما دخلتها ضج أهلها ضجيجا عظيما ما سمع الناس بمثله خوفا على علي- عليه السلام- و قامت الدنيا على ساق، لانه كان محسنا اليهم ملازما للمسجد، لم يكن عنده ميل الى الدنيا.

Yahya said, 'I went to Al-Medina. When I had entered it, its people clamoured with a mighty clamour, the people had not heard the like of it, out of fear upon Ali^{-asws}, and the world stood upon a leg (edge), because he^{-asws} had been a good doer to them, adhering to the Masjid. There did not happen with him^{-asws}, inclination towards the world.

قال يحيى: فجعلت أسكنهم و أحلف لهم: أنى لم أوامر فيه بمكروه، و أنه لا بأس عليه، ثم فتشت منزله، فلم أجد فيه إلا مصاحف و أدعية و كتب العلم، فعظم في عيني و توليت خدمته بنفسى، و أحسنت عشرته.

Yahya said, 'I went on to claim them and swear to them, 'I have not been ordered regarding him^{-asws} with any abhorrence, and there will be no problem upon him^{-asws}!' Then I searched his^{-asws} house but could not find in it except (copies of) Quran, and supplication, and books of knowledge. He^{-asws} became mighty in my eyes and I took charge of serving him^{-asws} by myself and was good in his^{-asws} companionship.

فلما قدمت به بغداد بدأت باسحاق بن إبراهيم الطاهري- و كان واليا على بغداد فقال لي: يا يحيى! ان هذا الرجل قد ولده رسول الله، و المتوكل من تعلم، فان حرصته عليه قتله. و كان رسول الله خصمك يوم القيامة،

When I arrived with him^{-asws} to Baghdaad, I began with Is'haq Bin Ibrahim Al-Tahiri, and he was a governor upon Baghdad. He said to me, 'O Yahya! This is a man Rasool-Allah^{-sawww} has begotten, and Al-Mutawakkil is someone you know if you were to present him^{-asws} to him, he would kill him^{-asws}, and Rasool-Allah^{-sawww} would be your disputant on the Day of Qiyamah'.

فقلت له: و الله ما وقفت منه الا على كل أمر جميل.

I said to him, 'By Allah^{-azwj!} I will not pause upon him^{-asws} except upon every beautiful matter'.

ثم صرت به الى سرمن رأى فبدأت بوصيف التركي فأخبرته بوصوله، فقال: و الله لئن سقط منه شعرة لا يطالب بها إلا سواك، فتعجبت كيف وافق قوله قول إسحاق.

Then I came with him to Surmanray. I began with a Turkish servant and informed him with his^{-asws} arrival. He said, 'By Allah^{-azwj}! If a single hair were to drop from him^{-asws}, I will not seek (retaliation) for it except you!' I was surprised how his word was in accordance with the word of Is'haq.

فلما دخلت على المتوكل سألتني عنه فأخبرته بحسن سيرته و سلامة طريقه و ورعه و زهادته و انى فتشت داره فلم أجد فيها غير المصاحف و كتب العلم، و ان أهل المدينة خافوا عليه.

When I entered to see Al-Mutawakkil, he asked me about him^{-asws}. I informed him with his^{-asws} excellent conduct, and safety of his^{-asws} way, and his^{-asws} devoutness, and his^{-asws} ascetism, and I had searched his^{-asws} house but could not find in it apart from the (copies of) the Quran and books of knowledge, and the people of Al-Medina had feared upon him^{-asws}.

فأكرمه المتوكل، و أحسن جائزته، و أجزل بره، و أنزله معه سرمن رأى.

Al-Mutawakkil honoured him^{-asws}, and gave his^{-asws} good award, and plenty of acts of righteousness, and lodged him^{-asws} with him at Surmanray.

أخبرني أبو القاسم جعفر بن محمد بن محمد بن يعقوب بن الحسين بن محمد بن معلى بن محمد بن أحمد بن محمد بن عبد الله عن محمد بن يحيى عن صالح بن سعيد قال: دخلت على أبي الحسن ع يوم وروده فقلت له جعلت فداك في كل الأمور أراؤوا إطفاء نورك و التخصير بك حتى أنزلوك هذا المكان الأشنع خان الصعاليك

Abu Al Qasim Ja'far Bin Muhammad informed me, from Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Mualla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Salih Bin Saeed who said,

'I entered to see Abu Al-Hassan^{-asws} on the day of his^{-asws} arrival. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! In every matter they are intending to extinguish your^{-asws} Noor and being derogatory with you^{-asws} to the extent that they have lodged you^{-asws} in this abominable place, the Inn of tramps!'

فقال هاهنا أنت يا ابن سعيد ثم أوماً بيده فإذا أنا بروضات أنيقات و أنهار جاريات و جنات فيها خيرات عطرات و ولدان كأنهم اللؤلؤ المكنون فحاز بصري و كثرت عجيبي

He^{-asws} said: 'You be over here, O Ibn Saeed!' Then he^{-asws} gestured by his^{-asws} hand, and behold, I was in elegant gardens, and flowing rivers, and gardens wherein were aromatic goodness, and children as if they were hidden pearls. My vision was dazzled, and my astonishment was a lot.

فقال ع لي حيث كنا فهذا لنا يا ابن سعيد لسننا في خان الصعاليك

He^{-asws} said to me: 'Wherever we^{-asws} may be, this is for us^{-asws}. O Ibn Saeed! We^{-asws} aren't in the Inn of tramps'.

وَأَقَامَ أَبُو الْحَسَنِ عَ مُدَّةٍ مُقَامِهِ بِسُرٍّ مَنْ رَأَى مُكْرَمًا فِي ظَاهِرِ خَالِهِ يَجْتَهِدُ الْمُتَوَكِّلُ فِي إِقْبَاعِ حِيلَةٍ بِهِ فَلَا يَتَمَكَّنُ مِنْ ذَلِكَ

And Abu Al-Hassan^{-asws} stayed for the period of his^{-asws} stay at Surmanray, being honoured in his^{-asws} apparent state. Al-Mutawakkil struggled in finding a means to drop him^{-asws}, but he was not able from that.

وَلَهُ مَعَهُ أَحَادِيثُ يَطُولُ بِذِكْرِهَا الْكِتَابُ فِيهَا آيَاتٌ لَهُ وَ بَيِّنَاتٌ إِنَّ عَمَدَنَا لِإِيرَادِ ذَلِكَ خَرَجْنَا عَنِ الْعَرْضِ فِيمَا نُحَوِّنَا

And for him^{-asws} with him, there are Ahadeeth. Their mention would prolong the book, wherein are signs (miracles) for him^{-asws}, and proofs. If we were to deliberated in referring that, we would exit from the purpose in what we are around it.

وَتُوِّفِيَ أَبُو الْحَسَنِ عَ فِي رَجَبِ سَنَةِ أَرْبَعِ وَ خَمْسِينَ وَ مَائَتَيْنِ وَ دُونَ فِي دَارِهِ بِسُرٍّ مَنْ رَأَى وَ خَلَفَ مِنْ الْوَلَدِ أَبَا مُحَمَّدٍ الْحَسَنَ ابْنَهُ وَ هُوَ الْإِمَامُ بَعْدَهُ وَ الْحُسَيْنَ وَ مُحَمَّدَ [مُحَمَّدًا] وَ جَعْفَرَ [جَعْفَرًا] وَ ابْنَتَهُ عَائِشَةَ

And Abu Al-Hassan^{-asws} expired in Rajab in the year two hundred and fifty-four, and he^{-asws} was buried in his^{-asws} house at Surmanray, and he^{-asws} left behind from the children, Abu Muhammad Al-Hassan^{-asws} his^{-asws} son^{-asws}, and he^{-asws} is the Imam^{-asws} after him^{-asws}, and Al-Husayn, and Muhammad, and Ja'far, and his^{-asws} daughter Ayesha.

وَ كَانَ مُقَامُهُ فِي سُرٍّ مَنْ رَأَى إِلَى أَنْ قُبِضَ عَشْرَ سِنِينَ وَ أَشْهُرًا وَ تُوِّفِيَ وَ سِنَّهُ يَوْمَئِذٍ عَلَى مَا قَدَّمْنَاهُ إِحْدَى وَ أَرْبَعِينَ [أَرْبَعُونَ] سَنَةً.

And his^{-asws} stay in Surmanray was until he^{-asws} passed away, was of ten (twenty) years and some months, and he^{-asws} expired and on that day his^{-asws} age was, upon what we have proceeded, forty-one years".²⁸¹

13- قب، المناقب لابن شهر آشوب أبو محمد الفحام بالإسناد عن سلمة الكاتب قال: قال خطيب بلقبة بالهريرة للمتوكل ما يعمل أحد بك ما تعلمه بنفسك في علي بن محمد فلا في الدار إلا من يخدمه ولا يتعبونه يشيل الستر لنفسه فأمر المتوكل بذلك

(The book) 'Al Manaqib of Ibn Shehr Ashub – Abu Muhammad Al Fahham, by the chain from Salama the scribe who said,

'A preacher tilted as Al-Hareesa said to Al-Mutawakkil, 'No one does anything with you what you are doing with yourself regarding Ali^{-asws} Bin Muhammad^{-asws}. There is no one in the house except one who serves him^{-asws}, he^{-asws} is not tiring him by raising the curtain himself'. Al-Mutawakkil ordered with that.

فَرَفَعَ صَاحِبُ الْخَبْرِ أَنَّ عَلِيَّ بْنَ مُحَمَّدٍ دَخَلَ الدَّارَ فَلَمْ يُجِدْ مَنْ يَشِيلُ أَيْدِيَهُ السِّتْرَ فَهَبَتْ هَوَاءٌ فَرَفَعَ السِّتْرَ حَتَّى دَخَلَ وَ خَرَجَ فَعَالَ شَيْلُوا لَهُ السِّتْرَ بَعْدَ ذَلِكَ فَلَا تُرِيدُ أَنْ يَشِيلَ لَهُ الْهَوَاءُ.

The reporter of the news raised, that Ali^{-asws} Bin Muhamamd^{-asws} had entered the house, so no one should serve nor raise the curtain in front of him^{-asws}. A breeze came and raised the

²⁸¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 12 b

curtain until he^{-asws} entered and exited. He said after that, ‘Raise the curtain for him^{-asws}, for we do not want the air to raise it for him^{-asws}’.²⁸²

و فِي تَخْرِيجِ أَبِي سَعِيدِ الْعَامِرِيِّ رَوَايَةً عَنْ صَالِحِ بْنِ الْحَكَمِ بَيَّاعِ السَّابِرِيِّ قَالَ: كُنْتُ وَاقِفِيًّا فَلَمَّا أَحْبَبَنِي حَاجِبُ الْمُتَوَكِّلِ بِذَلِكَ أَقْبَلْتُ اسْتَهْزِئُ بِهِ إِذْ خَرَجَ أَبُو الْحَسَنِ فَتَبَسَّمَ فِي وَجْهِهِ مِنْ غَيْرِ مَعْرِفَةِ بَنِي وَ بَيْنَهُ وَ قَالَ يَا صَالِحُ إِنَّ اللَّهَ تَعَالَى قَالَ فِي سُلَيْمَانَ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ وَ نَيْتُكَ وَ أَوْصِيَاءُ نَيْتِكَ أَكْرَمُ عَلَى اللَّهِ تَعَالَى مِنْ سُلَيْمَانَ

And in ‘Takhreej’ of Abu Saeed Al Aamiry, there is a report from Salih Bin Al Hakam Baya Al Sabiry who said,

‘I was a Waqifite. When a guard of Al-Mutawakkil informed me with that, I became mocking with it. Then Abu Al-Hassan^{-asws} came out smiling in my father from without there being any familiarity between me and him^{-asws}, and he^{-asws} said: ‘O Salih! Allah^{-azwj} the Exalted Said regarding Suleyman^{-as}: **Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36]**, and your Prophet^{-saww}, and successors^{-asws} of your Prophet^{-saww}, are more honourable to Allah^{-azwj} the Exalted than Suleyman^{-as}’.

قَالَ وَ كَأَنَّمَا انْسَلَّ مِنْ قَلْبِي الضَّلَالَةُ فَتَرَكْتُ الْوَقْفَ.

He (the narrator) said, ‘And it was as if the straying slipped off from my heart, and I left the pausing (being a Waqifite)’.²⁸³

الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا حَبَسَ الْمُتَوَكِّلُ أَبَا الْحَسَنِ ع وَ دَفَعَهُ إِلَى عَلِيِّ بْنِ كِرْكِرٍ قَالَ أَبُو الْحَسَنِ أَنَا أَكْرَمُ عَلَى اللَّهِ مِنْ نَاقَةِ صَالِحٍ تَمْتَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ غَيْرُ مَكْدُوبٍ

Al-Husayn Bin Muhammad said,

‘When Al-Mutawakkil imprisoned Abu Al-Hassan^{-asws} and handed him^{-asws} to Ali Bin Kirkir, Abu Al-Hassan^{-asws} said: ‘I^{-asws} am more honourable to Allah^{-azwj} than the she-camel of Salih^{-as}. **‘Enjoy yourselves in your houses for three days, that is a Promise not to be belied’ [11:65]**.

فَلَمَّا كَانَ مِنَ الْعَدَا أَطْلَقَهُ وَ اعْتَدَرَ إِلَيْهِ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ وَتَبَّ عَلَيْهِ يَازِغِرُ [بَاغِزٌ] وَ تَامِشُ وَ مَعْطُونُ فَعَقَلُوهُ وَ أَفْعَدُوا الْمُتَنْصِرَ وَ لَدَهُ خَلِيقَةٌ.

When was the next morning, I freed him^{-asws} and apologised to him^{-asws}. When it was the third day, Yagiz (Bagiz), and Tamish, and Matoun pounced upon him (Al-Mutawakkil) and killed him, and they seated his son Al-Muntasir as caliph’.²⁸⁴

و فِي رَوَايَةِ أَبِي سَالِمٍ أَنَّ الْمُتَوَكِّلَ أَمَرَ الْفَتْحَ بِسَيْبِهِ فَذَكَرَ الْفَتْحُ لَهُ ذَلِكَ فَقَالَ لَنْ تَمْتَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ الْآيَةُ وَ أَهْمِي ذَلِكَ إِلَى الْمُتَوَكِّلِ فَقَالَ أَقْبَلْتُ بَعْدَ ثَلَاثَةِ أَيَّامٍ فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ قُبِلَ الْمُتَوَكِّلُ وَ الْفَتْحُ.

And in a report of Abu Salim,

‘Al-Mutawakkil ordered with reviling him^{-asws}. Al-Fat’h mentioned that to him^{-asws}. He^{-asws} said: ‘Say to him, **‘Enjoy yourselves in your houses for three days, [11:65]** – the Verse. That ended

²⁸² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 13 a

²⁸³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 13 b

²⁸⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 13 c

to Al-Mutawakkil. He said, 'Kill him^{-asws} after three days!' When it was the third day, Al-Mutawakkil and Al-Fat'h were killed".²⁸⁵

14- قب، المناقب لابن شهر آشوب أبو الهلّقام و عبد الله بن جعفر الحيمري و الصقر الجبلي و أبو شعيب الحنّاط و علي بن مهزيار قالوا كانت زينب الكذّابة تزعم أنّها ابنة علي بن أبي طالب ع فأخضرها الممتوكل و قال اذكرني نسبك فقالت أنا زينب ابنة علي ع و إنّها كانت حملت إلى الشام فوقعت إلى بادية من بني كلب فأقامت بين ظهرانيهم

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Hilqam, and Abdullah Bin Ja'far Al Himeyri, and Al Asqr Al Jabaly, and Abu Shueyb Al Hannat, and Ali Bin Mahziyar, they said,

'Zainab the liar had claimed that she was the daughter of Ali^{-asws} Bin Abu Talib^{-asws}. Al-Mutawakkil presented her and said, 'Mention your lineage!' She said, 'I am Zainab daughter of Ali^{-asws}'. And she had been carried to Syria. She went to the valley of the clan of Kalb and stayed between their midst.

فَقَالَ لَهَا الْمُتَوَكِّلُ إِنَّ زَيْنَبَ بِنْتُ عَلِيٍّ قَدِيمَةٌ وَ أَنْتِ شَابَةٌ فَقَالَتْ لِحَفَنِيِّ دَعَا رَسُولُ اللَّهِ ص بِأَنْ يُرَدَّ شَبَابِي فِي كُلِّ مَحْسِينٍ سَنَةً

Al-Mutawakkil said to her, 'Zainab Bint Ali^{-asws} is ancient, and you are a youth!' She said, 'A supplication of Rasool-Allah^{-saww} came upon me with him^{-saww} returning my youth during every fifty years'.

فَدَعَا الْمُتَوَكِّلُ وَجْهَ آلِ أَبِي طَالِبٍ فَقَالَ كَيْفَ يُعْلَمُ كَذِبُهَا فَقَالَ الْفَتْحُ لَا يُخْبِرُكَ بِهَذَا إِلَّا ابْنُ الرِّضَا ع فَأَمَرَ بِأِحْضَارِهِ وَ سَأَلَهُ فَقَالَ ع إِنَّ فِي وُلْدِ عَلِيٍّ ع عَلامَةٌ قَالَ وَ مَا هِيَ

Al-Mutawakkil called faces of the progeny of Abu Talib^{-as}. He said, 'How can her lie be known?' Al-Fat'h said, 'No one can inform you with this except the son^{-asws} of Al-Reza^{-asws}'. He ordered with presenting him^{-asws}, and he asked him^{-asws}. He^{-asws} said: 'There is a sign regarding the children of Ali^{-asws}'. He said, 'And what is it?'

قَالَ لَا تَعْرِضْ لَهُمُ السَّبَاعَ فَأَلْفَهَا إِلَى السَّبَاعِ فَإِنْ لَمْ تَعْرِضْ لَهَا فَهِيَ صَادِقَةٌ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ اللَّهُ فِي فِيمَا أَرَادَ قَتْلِي وَ رَكِبَتِ الحِمَارَ وَ جَعَلْتُ تُنَادِي أَلَا إِنَّ زَيْنَبَ الكَذَّابَةَ.

He^{-asws} said: 'The lions will not confront them, so throw her to the lions! If they do not confront her, then she is truthful'. She said, 'O commander of the faithful! Allah^{-azwj}! Allah^{-azwj} regarding me, for rather he^{-asws} intends to kill me!' And she rode the donkey and went on calling out, 'Indeed! I am Zainab the liar!'²⁸⁶

وَ فِي رِوَايَةٍ أَنَّهُ عَرَضَ عَلَيْهَا ذَلِكَ فَامْتَنَعَتْ فَطَرِحَتْ لِلسَّبَاعِ فَأَكَلَتْهَا

And in a report,

'That was presented to her. She refused, so she was thrown to the lions, and they devoured her.

²⁸⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 13 d

²⁸⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 14 a

قَالَ عَلِيُّ بْنُ مَهْزِيَارٍ فَقَالَ عَلِيُّ بْنُ الْجَهْمِ جُرِبَ هَذَا عَلَى قَائِلِهِ فَأَجِيعَتِ السَّبَاعُ ثَلَاثَةَ أَيَّامٍ ثُمَّ دَعَا بِالْإِمَامِ ع وَ أُخْرِجَتِ السَّبَاعُ فَلَمَّا رَأَتْهُ لَادَتْ وَ تَبَصَّصَتْ بِأَذَانِهَا فَلَمْ يَلْتَفِتِ الْإِمَامُ ع إِلَيْهَا وَ صَعِدَ السَّقْفَ وَ جَلَسَ عِنْدَ الْمُتَوَكِّلِ

Ali Bin Mahziyar said, 'Ali Bin Al-Jahm said, 'This was spoilt upon its speaker. The lions were made to go hungry for three days. Then he called for the Imam^{-asws} and the lions were brought out. When they saw him^{-asws}, they submitted and beseeched with their limbs. The Imam^{-asws} did not turn to them, and he^{-asws} ascended the roof and sat with Al-Mutawakkil.

ثُمَّ نَزَلَ مِنْ عِنْدِهِ وَ السَّبَاعُ تَلَوْدُ بِهِ وَ تَبَصَّصُ حَتَّى خَرَجَ ع وَ قَالَ قَالَ النَّبِيُّ ص حُرِّمَ لِحُومِ أَوْلَادِي عَلَى السَّبَاعِ.

Then he^{-asws} descended from his presence and the lions were being submissive to him^{-asws} and beseeching, until he^{-asws} went out and said: 'The Prophet^{-saww} said: 'The flesh of my^{-saww} is prohibited until the lions''.²⁸⁷

15- قب، المناقب لابن شهر آشوب قَالَ أَبُو جُنَيْدٍ أَمَرَنِي أَبُو الْحَسَنِ الْعَسْكَرِيُّ بِقَتْلِ فَارِسِ بْنِ حَاتِمِ الْقَزْوِينِيِّ فَنَاوَلَنِي دَرَاهِمَ وَ قَالَ اشْتَرِ بِهَا سِلَاحًا وَ اغْرِضْهُ عَلَيَّ فَذَهَبْتُ فَاشْتَرَيْتُ سَيْفًا فَعَرَضْتُهُ عَلَيْهِ فَقَالَ رُدْ هَذَا وَ لِحْدِ عَيْرِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Juneyd said,

'Abu Al-Hassan Al-Askari^{-asws} ordered me with killing Faris Bin Hatim Al-Qazwiny. He^{-asws} gave me some Dirhams and said: 'Buy a weapon with it and display it to me^{-asws}'. I went and bought a sword and displayed it to him. He^{-asws} said: 'Return this and take another'.

قَالَ وَ رَدَدْتُهُ وَ أَخَذْتُ مَكَانَهُ سَاطُورًا فَعَرَضْتُهُ عَلَيْهِ فَقَالَ هَذَا نَعَمْ فَجَعَلْتُ إِلَى فَارِسٍ وَ قَدْ خَرَجَ مِنَ الْمَسْجِدِ بَيْنَ الصَّلَاتَيْنِ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ فَضَرَبْتُهُ عَلَى رَأْسِهِ فَسَقَطَ مَيِّتًا وَ رَمَيْتُ السَّاطُورَ

He (the narrator) said, 'And I returned it and took a cleaver and displayed it to him^{-asws}. He said, 'This, yes!' I came to Faris, and he was coming out from the Masjid between the two Salats, Al-Maghrib and Al-Isha the last. I struck him upon his head, and he fell down dead, and I threw the cleaver.

وَ اجْتَمَعَ النَّاسُ وَ أَخَذْتُ إِذْ لَمْ يُوجَدْ هُنَاكَ أَحَدٌ عَيْرِي فَلَمْ يَرَوْا مَعِيَ سِلَاحًا وَ لَا سِكِّينًا وَ لَا أَتَرَ السَّاطُورَ وَ لَمْ يَرَوْا بَعْدَ ذَلِكَ فَخَلَّيْتُ.

And the people gathered, and I was seized. Then no one was found over there apart from me. But they could neither find any weapon with me, nor a knife, nor any trace of the cleaver, and they did not see after that. So I was released''.²⁸⁸

16- كا، الكافي مَضَى ع لِأَرْبَعِ بَقِيَيْنِ مِنْ جُمَادَى الْآخِرَةِ سَنَةَ أَرْبَعٍ وَ حَمْسِينَ وَ مِائَتَيْنِ وَ لَهُ إِحْدَى وَ أَرْبَعُونَ سَنَةً وَ سِتَّةَ أَشْهُرٍ أَوْ أَرْبَعُونَ سَنَةً عَلَى الْمُؤَلِّدِ الْآخِرِ الَّذِي رُوِيَ

(The book) 'Al Kafi' –

²⁸⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 14 b

²⁸⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 15

'He^{-asws} passed away on the fourth (day) remaining from Jumadi Al-Akhar in the year two hundred and fifty-four, and for him^{-asws} were forty-one years and six months, or forty years based upon another birth report.

وَ كَانَ الْمُتَوَكَّلُ أَشْخَصَهُ مَعَ يُحْيَى بْنِ هَرْثَمَةَ بْنِ أَعْيَنَ مِنَ الْمَدِينَةِ إِلَى سُرٍّ مَنْ رَأَى فُتُوخِي بِهَا عَ وَ دُفِنَ فِي دَارِهِ.

And Al-Mutawakkil summoned him^{-asws} with Yahya Bin Harsama Bin Ayn, from Al-Medinad to Surmanray. He^{-asws} expired at it and was buried in his^{-asws} house".²⁸⁹

17- ضه، روضة الواعظين تُؤَيِّعُ عَ بِسُرٍّ مَنْ رَأَى لِفَلَاحِ لَيْالٍ حَلَوْنَ نِصْفَ النَّهَارِ مِنْ رَجَبِ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ لَهُ يَوْمَئِذٍ إِخْدَى وَ أَرْبَعُونَ سَنَةً وَ سَبْعَةَ أَشْهُرٍ وَ كَانَتْ مُدَّةُ إِمَامَتِهِ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ كَانَتْ مُدَّةُ مُقَامِهِ بِسُرٍّ مَنْ رَأَى إِلَى أَنْ قُبِضَ عَ عِشْرِينَ سَنَةً وَ أَشْهُرًا.

(The book) 'Rowzat Al Waizeen' –

'He^{-asws} expired at Surmanray on the third night vacant in the middle of the day of Rajab, in the year two hundred and fifty-four, and on that day, there were forty-one years and seven months, and the period of his^{-asws} Imamate was of thirty-three years, and the period of his^{-asws} stay at Surmanray, until he^{-asws} passed away, was twenty years and some months".²⁹⁰

18- الدُّرُوسُ، أُمُّهُ سُمَانَةُ وُلِدَتْ بِالْمَدِينَةِ مُنْتَصَفَ ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ وَ قُبِضَ بِسُرٍّ مَنْ رَأَى فِي يَوْمِ الْإِثْنَيْنِ ثَالِثَ رَجَبِ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ دُفِنَ فِي دَارِهِ بِهَا.

Al Dorous –

'His^{-asws} mother^{-as} is Sumana. He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the middle of Zil Hijjah in the year two hundred and twelve, and he^{-asws} passed away at Surmanray during the day of Monday the third of Rajab in the year two hundred and fifty-four, and he^{-asws} was buried in his^{-asws} house at it".²⁹¹

19- قلب، المناقب لابن شهر آشوب في آخر مُلْكِ الْمُعْتَمِدِ اسْتُشْهِدَ مَسْمُومًا وَ قَالَ ابْنُ بَابُوئِيهِ وَ سَمَّهَ الْمُعْتَمِدُ.

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

'In the end of the rule of Al-Mu'tamid, he^{-asws} was martyred, poisoned. And Ibn Babuwayh said, 'And Al-Mu'tamid had poisoned him^{-asws}".²⁹²

20- قلب، إقبال الأعمال في أدعية شهر رمضان وَ ضَاعِفِ الْعَدَابِ عَلَى مَنْ شَرِكَ فِي دَمِهِ وَ هُوَ الْمُتَوَكَّلُ.

(The book) 'Iqbal Al Amaal' –

²⁸⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 16

²⁹⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 17

²⁹¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 18

²⁹² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 19

'In a supplication of the month of Ramazan: 'And double the Punishment upon the one who participated in (shedding) his^{-asws} blood, and he is Al-Mutawakkil''²⁹³

21- كَشَفَ، كَشَفَ الْعَمَةَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ قَالَ عَلِيُّ بْنُ يَحْيَى بْنِ أَبِي مُنْصَوِّرٍ كُنْتُ يَوْمًا بَيْنَ يَدَيْ الْمُتَوَكِّلِ وَ دَخَلَ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ مُوسَى عَ فَلَمَّا جَلَسَ قَالَ لَهُ الْمُتَوَكِّلُ مَا يَقُولُ وَ لَدَّ أَيْبِكَ فِي الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

(The book) 'Kashf Al Ghumma' – Al Hafiz Abdul Aziz who said, 'Ali Bin Yahya Bin Abu Mansour,

'One day I was in front of Al-Mutawakkil, and Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} entered. When he^{-asws} was seated, Al-Mutawakkil said to him^{-asws}, 'What are the sons of your^{-asws} father^{-asws} saying regarding Al-Abbas son of Abdul Muttalib^{-as}?'

قَالَ مَا يَقُولُ وَ لَدَّ أَبِي يَا أَمِيرَ الْمُؤْمِنِينَ فِي رَجُلٍ فَرَضَ اللَّهُ تَعَالَى طَاعَةَ نَبِيِّهِ عَلَى جَمِيعِ خَلْقِهِ وَ فَرَضَ طَاعَتَهُ عَلَى نَبِيِّهِ ص.

He^{-asws} said: 'And what can the sons of my^{-asws} father^{-asws} saying, O commander of the faithful, regarding a man, Allah^{-azwj} the Exalted Obligated the obedience of His^{-azwj} Prophet^{-saww} upon entirety of His^{-azwj} creatures, and Obligated his obedience upon the Prophet^{-saww}?'²⁹⁴

22- عم، إعلام الوری قبض ع بسر من رأى في رجب سنة أربع و خمسين و مائتين و له يومئذ إحدى و أربعون سنة و أشهر و كان المتوكل قد أشخصه مع يحيى بن هرثة بن أعين من المدينة إلى سر من رأى فأقام بها حتى مضى لسبيله

(The book) 'I'lam Al Wara' –

'He^{-asws} passed away at Surmanray during Rajab in the year two hundred and fifty-four, and on that day, there were forty-one years and some months for him^{-asws} And Al-Mutawakkil had summoned him^{-asws} with Yahya Bin Harsama Bin Ayn, from Al-Medina to Surmanray. He^{-asws} stayed at it until he^{-asws} went on his^{-asws} way.

وَ كَانَتْ مُدَّةُ إِمَامَتِهِ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ كَانَ فِي أَيَّامِ إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمُعْتَصِمِ ثَمَّ مُلْكُ الْوَائِقِ خَمْسَ سِنِينَ وَ سَبْعَةَ أَشْهُرٍ ثَمَّ مُلْكُ الْمُتَوَكِّلِ أَرْبَعَ عَشْرَةَ سَنَةً ثَمَّ مُلْكُ ابْنِهِ الْمُنتَصِرِ أَشْهُرًا ثَمَّ مُلْكُ الْمُسْتَعِينِ وَ هُوَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُعْتَصِمِ سِتِّينَ وَ تِسْعَةَ أَشْهُرٍ ثَمَّ مُلْكُ الْمُعْتَرِ وَ هُوَ الرَّبِيعُ بْنُ الْمُتَوَكِّلِ ثَمَّ بَنِي سِنِينَ وَ سِتَّةَ أَشْهُرٍ

And the period of his^{-asws} Imamate was of thirty-three years, and during the days of his^{-asws} Imamate was the remainder of the rule of Al-Mu'tasim, the rule of Al-Wasiq for five years and seven months, then the rule of Al-Mutawakkil for fourteen years, then the rule of his son Al-Muntasir for (a few) months, then the rule of Al-Mustaeen, and he is Ahmad Bin Muhammad Bin Al-Mu'tasim for two years and nine months, then the rule of Al-Mu'taz, and he is Al-Zubeyr Bin Al-Mutawakkil, for eight years and six months.

وَ فِي آخِرِ مُلْكِهِ اسْتُشْهِدَ وَ لِي اللَّهُ عَلِيُّ بْنُ مُحَمَّدٍ عَ وَ دُونَ فِي دَارِهِ بِسَرِّ مَنْ رَأَى وَ كَانَ مُقَامُهُ عَ بِسَرِّ مَنْ رَأَى إِلَى أَنْ تُؤَيِّ عِشْرِينَ سَنَةً وَ أَشْهُرًا.

²⁹³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 20

²⁹⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 21

And in the end of his rule, the friend of Allah^{-azwj} Ali^{-asws} Bin Muhammad^{-asws} was martyred, and he^{-asws} was buried in his^{-asws} house at Surmanray. And his^{-asws} stay at Surmanray up to his^{-asws} expiry, was of twenty years and some months”.²⁹⁵

23- مُرُوجُ الدَّهَبِ لِلْمَسْعُودِيِّ، كَانَتْ وَفَاةُ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع فِي خِلَافَةِ الْمُعْتَزِّ بِاللَّهِ وَ ذَلِكَ يَوْمُ الْإِثْنَيْنِ لِأَرْبَعِ بَقِيَةٍ مِنْ جُمَادَى الْآخِرَةِ سَنَةَ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً وَ قِيلَ ابْنُ اثْنَتَيْنِ وَ أَرْبَعِينَ سَنَةً وَ قِيلَ أَقَلَّ مِنْ ذَلِكَ

(The book) ‘Muruj Al Zahab’ of Al Masoudy –

‘The expiry of Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} happened during the caliphate of Al-Mu’tizillah, and that was the day of Monday of the fourth (day) remaining from Jumadi Al-Akhira in the year two hundred and fifty-four years, and he^{-asws} was forty years old. And it is said, forty-two years old. And it is said less than that.

وَ سَمِعْتُ فِي جَنَازَتِهِ جَارِيَةً سَوْدَاءَ وَ هِيَ تَقُولُ مَاذَا لَقِينَا مِنْ يَوْمِ الْإِثْنَيْنِ وَ صَلَّى عَلَيْهِ أَحْمَدُ بْنُ الْمُتَوَكِّلِ عَلَى اللَّهِ فِي شَارِعِ أَبِي أَحْمَدَ وَ دُفِنَ هُنَاكَ فِي دَارِهِ بِسَامَرَاءَ.

And at his^{-asws} funeral I heard a black salve girl saying, ‘What we are facing on the day of Monday!’ And Ahmad Bin Al-Mutawakkil prayed Salat upon him^{-asws} in Abu Ahmad Street, and he^{-asws} was buried over there in his^{-asws} house at Samarrah”.²⁹⁶

وَ حَدَّثَنَا ابْنُ أَبِي الْأَزْهَرِ عَنِ الْقَاسِمِ بْنِ أَبِي عَبَّادٍ عَنْ يَحْيَى بْنِ هَرْمَةَ قَالَ: وَجَّهَنِي الْمُتَوَكِّلُ إِلَى الْمَدِينَةِ لِإِشْحَاصِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مُوسَى ع لِيَشِيءَ بَلَعَهُ عَنْهُ فَلَمَّا صِرْتُ إِلَيْهَا ضَجَّ أَهْلُهَا وَ عَجُّوا ضَجِيحاً وَ عَجِيحاً مَا سَمِعْتُ مِثْلَهُ فَجَعَلْتُ أَسْكُنُهُمْ وَ أَخْلَفْتُ أَنِّي لَمْ أُوْمَرْ فِيهِ بِمَكْرُوهٍ وَ فَتَشَّتْ مَنْزِلُهُ فَلَمْ أُصِيبْ فِيهِ إِلَّا مَصَاحِفَ وَ دُعَاءَ وَ مَا أَشْبَهَ ذَلِكَ

And it is narrated to us by Ibn Abu Al Azhar, from Al Qasim Bin Abu Abbad, from Yahya Bin Harsama who said,

‘Al-Mutawakkil diverted me to Al-Medina to bring Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} for something which had reached him about him^{-asws}. When I came to it, its people clamoured and they thronged making noise, I had not heard the like of it. I went on to calm them and swore that I had not been ordered with any abhorrence regarding him^{-asws}. And I searched his^{-asws} house, but could not find except Qurans, and supplication, and what resembles that.

فَأَشْخَصْتُهُ وَ تَوَلَّيْتُ خِدْمَتَهُ وَ أَحْسَنْتُ عِشْرَتَهُ فَبَيَّنَا أَنَا فِي يَوْمٍ مِنَ الْأَيَّامِ وَ السَّمَاءُ صَاحِيَةٌ وَ الشَّمْسُ طَالِعَةٌ إِذَا رَكِبَ وَ عَلَيْهِ مِطْرٌ قَدْ عَمَدَ ذَنْبَ دَائِيهِ

I escorted him^{-asws} and took charge of serving him^{-asws} and was good in his^{-asws} companionship. While I was in a day from the days, and the sky was clear, and the sun emerged, when he^{-asws} rode, and upon him^{-asws} was a raincoat, and he^{-asws} had tied up the tail of his^{-asws} animal.

²⁹⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 22

²⁹⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 23 a

فَتَعَجَّبْتُ مِنْ فِعْلِهِ فَلَمْ يَكُنْ مِنْ ذَلِكَ إِلَّا هُنَيْئَةً حَتَّى جَاءَتْ سَحَابَةٌ فَأَزْحَتْ عَزَالِيهَا وَ نَالَنَا مِنَ الْمَطْرِ أَمْرٌ عَظِيمٌ جِدًّا فَالْتَمَمْتُ إِلَيْهِ فَقَالَ أَنَا أَعْلَمُ أَنَّكَ أَنْكَرْتَ مَا رَأَيْتَ وَ تَوَهَّمْتَ أَنِّي أَعْلَمُ مِنَ الْأَمْرِ مَا لَمْ تَعْلَمْ وَ لَيْسَ ذَلِكَ كَمَا ظَنَنْتَ وَ لَكِنِّي نَشَأْتُ بِالْبَادِيَةِ فَأَنَا أَعْرِفُ الرِّيحَ الَّتِي تَكُونُ فِي عَقِبِهَا الْمَطَرُ فَتَأْهَبْتُ لِذَلِكَ

I was surprised from his^{-asws} deed. It did not happen from that except a short while until a cloud came, and released its downpour, and we attained a grievous matter from the rain, a lot. He^{-asws} turned to me and said: 'I^{-asws} know that you disliked what you saw and suspected. I^{-asws} am more knowing from the matter what you don't know, and that isn't like what you think, but I^{-asws} grew up in the desert. So I^{-asws} am more knowing of the winds which happen to be in the follow-up of the rain, so be prepared for that'.

فَلَمَّا قَدِمْتُ إِلَى مَدِينَةِ السَّلَامِ بَدَأْتُ بِإِسْحَاقَ بْنِ إِبْرَاهِيمَ الطَّاهِرِيِّ وَ كَانَ عَلَى بَغْدَادَ فَقَالَ يَا يَحْيَى إِنَّ هَذَا الرَّجُلَ قَدْ وَلَدَهُ رَسُولُ اللَّهِ ص وَ الْمُتَوَكِّلُ مَنْ تَعْلَمُ وَ إِنْ حَرَضْتَهُ عَلَيْهِ قَتَلَهُ وَ كَانَ رَسُولُ اللَّهِ ص خَصْمَكَ

When I arrived to the city of peace, I began with Is'haq Bin Ibrahim Al-Tahiry, and he was (a governor) upon Baghdad. He said, 'O Yahya! This man, Rasool-Allah^{-saww} has begotten him^{-asws}, and Al-Mutawakkil is someone you now, and if you were to present him^{-asws} to him, he will kill him^{-asws}, and Rasool-Allah^{-saww} would be your disputant'.

فَقُلْتُ وَ اللَّهُ مَا وَقَفْتُ مِنْهُ إِلَّا عَلَى أَمْرٍ جَمِيلٍ فَصِرْتُ إِلَى سَامَرَاءَ فَبَدَأْتُ بِوَصِيفِ التُّرْكِيِّ وَ كُنْتُ مِنْ أَصْحَابِهِ فَقَالَ لِي وَ اللَّهُ لَئِنْ سَقَطَ مِنْ رَأْسِ هَذَا الرَّجُلِ شَعْرَةٌ لَا يَكُونُ الطَّالِبُ بِهَا عَنِّي

I said, 'By Allah^{-azwj}! I will not pause from him^{-asws} except upon a beautiful matter'. I came to Samarra and began with a Turkish servant, and I was from his companions. He said to me, 'By Allah^{-azwj}! Even if a single hair were to fall from the head of this man, no one would be seeking (revenge) with it apart from me!'

فَتَعَجَّبْتُ مِنْ قَوْلِهِمَا وَ عَرَفْتُ الْمُتَوَكِّلَ مَا وَقَفْتُ عَلَيْهِ مِنْ أَمْرِهِ وَ سَمِعْتُهُ مِنَ النَّبَاءِ فَأَحْسَنَ جَائِزَتَهُ وَ أَظْهَرَ بِرَّهُ وَ تَكْرِمَتَهُ.

I was surprised from their words, and I let Al-Mutawakkil know what I had paused upon him^{-asws} from his^{-asws} matter, and I heard him^{-asws} from the praise. He^{-asws} awarded him^{-asws} goodly and manifested his righteousness and his honouring".²⁹⁷

10- وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْفَرَجِ عَنْ أَبِي دَعَامَةَ قَالَ: أَتَيْتُ عَلِيَّ بْنَ مُحَمَّدٍ ع عَائِدًا فِي عِلَّتِيهِ الَّتِي كَانَتْ وَفَاتُهُ بِهَا فَلَمَّا هَمَمْتُ بِالْإِنْصِرَافِ قَالَ لِي يَا أَبَا دَعَامَةَ قَدْ وَجِبَ عَلَيَّ حَقُّكَ أَلَا أُحَدِّثُكَ بِحَدِيثٍ تُسَرُّ بِهِ قَالَ فَقُلْتُ لَهُ مَا أَحْوَجُنِي إِلَى ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

And it is narrated to me by Muhammad Bin Al Faraj, from Abu Dama who said,

'I came to Ali^{-asws} Bin Muhammad^{-asws} consoling during his^{-asws} illness in which was his^{-asws} expiry. When I thought of leaving, he^{-asws} said to me: 'O Abu Dama! Your right has been Obligated upon me^{-asws}. Shall I^{-asws} narrated to you with a Hadeeth you will be cheered by it?' I said to him^{-asws}, 'How needier I am to that, O son^{-asws} of Rasool-Allah^{-saww}!'

²⁹⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 23 b

قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ

He^{-asws} said: 'It is narrated to me by my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} saying, 'It is narrated to me^{-asws} by my^{-asws} father Ali^{-asws} Bin Musa^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} saying:

قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أَكْتُبُ فَعُلْتُ مَا أَكْتُبُ فَقَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْإِيمَانُ مَا وَقَرَ فِي الْقُلُوبِ وَ صَدَقَتُهُ الْأَعْمَالُ وَ الْإِسْلَامُ مَا جَرَى عَلَى اللِّسَانِ وَ حَلَّتْ بِهِ الْمُنَاكِحَةُ

'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}, write!' I^{-asws} said: 'What shall I^{-asws} write?' He^{-saww} said: 'Write: In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Eman is what is established with in the hearts, and the deeds ratify it, and Al-Islam is what flows upon the tongue and the marriages are made permissible by it''.

قَالَ أَبُو دَعَامَةَ فَعُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ مَا أَدْرِي أَيُّهُمَا أَحْسَنُ الْحَدِيثُ أَمْ الْإِسْنَادُ

Abu Dama said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! By Allah^{-azwj}, I don't know which of the two is better, the Hadeeth or the chain of attribution!'

فَقَالَ إِنَّهَا لَصَحِيفَةٌ بَحِطَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ إِمْلَاءُ رَسُولِ اللَّهِ ص نَتَوَارَثُهُمَا صَاعِرٌ عَنْ كَابِرٍ.

He^{-asws} said: 'It is a parchment in the handwriting of Ali^{-asws} Bin Abu Talib^{-asws} and dictated by Rasool-Allah^{-saww}. We^{-asws} are inheriting them^{-asws} both, young ones from the old ones''.²⁹⁸

قَالَ الْمَسْعُودِيُّ وَ قَدْ دَكَّرْنَا حَبَرَ عَلِيِّ بْنِ مُحَمَّدٍ مَعَ زَيْنَبِ الْكُذَّابَةِ بِحَضْرَةِ الْمُتَوَكَّلِ وَ نُزُولِهِ إِلَى بَرَكَةِ السَّبَاعِ وَ تَدَلُّلِهَا لَهُ وَ رُجُوعِ زَيْنَبِ عَمَّا ادَّعَتْهُ مِنْ أُمَّهَا ابْنَةَ لِلْحُسَيْنِ وَ أَنَّ اللَّهَ أَطَالَ عُمُرَهَا إِلَى ذَلِكَ الْوَقْتِ فِي كِتَابِنَا أَجْبَارِ الزَّمَانِ وَ قِيلَ إِنَّهُ ع مَاتَ مَسْمُومًا.

Al-Masoudy said,

'We have mentioned the news of Ali Bin Muhammad^{-asws} with Zainab the liar in the presence of Al-Mutawakkil, and his^{-asws} descent into the enclosure of the lions and their humbling to him^{-asws}, and the retraction of Zainab from what she had claimed from that she was a daughter of Al-Husayn^{-asws}, and that Allah^{-azwj} had Prolonged her age up to that time. In our books are news of the times, and it is said that he^{-asws} died having been poisoned''.²⁹⁹

24- عُيُونُ الْمُعْجِزَاتِ، رُوِيَ أَنَّ بُرَيْحَةَ الْعَبَّاسِيَّ كَتَبَ إِلَى الْمُتَوَكَّلِ إِنْ كَانَ لَكَ فِي الْحَرَمَيْنِ حَاجَةٌ فَأَخْرِجْ عَلِيَّ بْنَ مُحَمَّدٍ مِنْهَا فَإِنَّهُ قَدْ دَعَا النَّاسَ إِلَى نَفْسِهِ وَ اتَّبَعَهُ خَلْقٌ كَثِيرٌ

²⁹⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 23 c

²⁹⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 23 d

(The book) 'Uyoon Al Mojizaat' –

'It is reported that Bureyha Al-Abbasy wrote to Al-Mutawakkil, 'If there was any need for you regarding the two Sanctuaries (of Makkah and Al-Medina), then expel Ali^{-asws} Bin Muhammad^{-asws} from it, for he^{-asws} is calling the people to himself^{-asws}, and a lot of people are following him^{-asws}'.

ثُمَّ كَتَبَ إِلَيْهِ بِمَعْنَى زَوْجَةِ الْمُتَوَكِّلِ فَتَمَدَّ بِحَيِّ بْنِ هَرْثَمَةَ وَكَتَبَ مَعَهُ إِلَى أَبِي الْحَسَنِ ع كِتَاباً جَدِيداً يُعْرِفُهُ أَنَّهُ قَدْ اشْتَقَّ إِلَيْهِ وَ سَأَلَهُ الْفُؤُومَ عَلَيْهِ وَ أَمَرَ بِحَيِّ بِالْمَسِيرِ إِلَيْهِ وَ كَتَبَ إِلَى بُرَيْحَةَ يُعْرِفُهُ ذَلِكَ

Then the wife (army) of Al-Mutawakkil wrote to him with this meaning. So, he dispatched Yahya Bin Harsama, and wrote with him to Abu Al-Hassan^{-asws}, an excellent letter, letting him^{-asws} know that he^{-asws} was yearning to meet him^{-asws}, and asked him^{-asws} to arrive to him, and he order Yahya with the travelling to him^{-asws}. And he wrote to Bureyha let him know of that.

فَقَدِمَ بِحَيِّ الْمَدِينَةَ وَ بَدَأَ بِرُحْمَةَ وَ أَوْصَلَ الْكِتَابَ إِلَيْهِ ثُمَّ رَكِبْنَا جَمِيعاً إِلَى أَبِي الْحَسَنِ ع وَ أَوْصَلَ إِلَيْهِ كِتَابَ الْمُتَوَكِّلِ فَاسْتَأْجَلَهَا ثَلَاثَةَ أَيَّامٍ فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ عَادَا إِلَى دَارِهِ فَوَجَدَا الدَّوَابَّ مُسْرَجَةً وَ الْأَنْثَقَالَ مَشْدُودَةً قَدْ فَرَعَ مِنْهَا فَخَرَجَ صَلَوَاتُ اللَّهِ عَلَيْهِ مُتَوَجِّهاً إِلَى الْعِرَاقِ وَ مَعَهُ بِحَيِّ بْنُ هَرْثَمَةَ.

Yahya arrived at Al-Medina and began with Bureyha and delivered the letter to him. Then they both rode to Abu Al-Hassan^{-asws} and delivered the letter of Al-Mutawakkil to him^{-asws}. They respited for three days. When it was the after three days, they returned to his^{-asws} house and they found the animal to have been saddled and the load tightened, and he^{-asws} had been free from it. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} came out heading to Al-Iraq, and with him^{-asws} was Yahya Bin Harsama³⁰⁰.

وَ رُوِيَ أَنَّهُ لَمَّا كَانَ فِي يَوْمِ الْفِطْرِ فِي السَّنَةِ الَّتِي قُتِلَ فِيهَا الْمُتَوَكِّلُ أَمَرَ الْمُتَوَكِّلُ بَنِي هَاشِمٍ بِالرُّجُلِ وَ الْمَشِي بَيْنَ يَدَيْهِ وَ إِذَا أَرَادَ بِذَلِكَ أَنْ يَتَرَجَّلَ أَبُو الْحَسَنِ ع فَتَرَجَّلَ بَنُو هَاشِمٍ وَ تَرَجَّلَ أَبُو الْحَسَنِ ع وَ اتَّكَأَ عَلَى رَجُلٍ مِنْ مَوَالِيهِ

And it is reported –

'When it was the day of Al-Fitr in the year in which Al-Mutawakkil was killed, Al-Mutawakkil ordered the clan of Hashim^{-as} with the dismounting and walking in front of him, and that he intended Abu Al-Hassan^{-asws} by that. So, the clan of Hashim^{-as} dismounted, and Abu Al-Hassan^{-asws} dismounted, and he^{-asws} leant upon a man from his^{-asws} friend.

فَأَقْبَلَ عَلَيْهِ الْهَاشِمِيُّونَ وَ قَالُوا يَا سَيِّدَنَا مَا فِي هَذَا الْعَالَمِ أَحَدٌ يُسْتَجَابُ دُعَاؤُهُ وَ يَكْفِينَا اللَّهُ بِهِ تَعَزَّرَ هَذَا

The Hashemites came to him^{-asws} and said, 'O our Master^{-asws}! Is there no one in this world whose supplication can be Answered and Allah^{-azwj} would Suffice us with the strengthening of this (caliph)?'

قَالَ لَهُمْ أَبُو الْحَسَنِ ع فِي هَذَا الْعَالَمِ مَنْ فُلَامَةٌ ظُفْرِهِ أَكْرَمُ عَلَى اللَّهِ مِنْ نَاقَةٍ تَمُودُ لَمَّا عُفِرَتْ النَّاقَةُ صَاحَ الْفُصَيْلُ إِلَى اللَّهِ تَعَالَى فَقَالَ اللَّهُ سُبْحَانَهُ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدَّ غَيْرُ مَكْدُوبٍ

³⁰⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 24 a

Abu Al-Hassan^{-asws} said to them: 'In this world there is someone whose nail clippings are more honourable to Allah^{-azwj} than the she-camel of Samood. When the she-camel was hamstrung, he shouted, 'The decision is up to Allah^{-azwj} the Exalted!' Allah^{-azwj} the Glorious Said: **'Enjoy yourselves in your houses for three days, that is a Promise not to be belied' [11:65]**.

فُقْتِلَ الْمُتَوَكِّلُ يَوْمَ الثَّلَاثِ.

Al-Mutawakkil was killed on the third day".³⁰¹

و رُوِيَ أَنَّ الْمُتَوَكِّلَ قُتِلَ فِي الرَّابِعِ مِنْ شَوَّالٍ سَنَةَ سَبْعٍ وَ أَرْبَعِينَ وَ مِائَتَيْنِ - فِي سَبْعٍ وَ عِشْرِينَ سَنَةً مِنْ إِمَامَةِ أَبِي الْحَسَنِ ع وَ بُويعَ لِابْنِهِ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُنتَصِرِ وَ مَلَكَ سَبْعَةَ أَشْهُرٍ وَ مَاتَ وَ بُويعَ لِأَحْمَدَ الْمُسْتَعِينِ بْنِ الْمُعْتَصِمِ وَ كَانَ مُلْكُهُ أَرْبَعَ سِنِينَ

And it is reported,

'Al-Mutawakkil was killed during the fourth of Shawal in the year two hundred and forty-seven in the twenty-seventh year the Imamate of Abu Al-Hassan^{-asws}, and allegiance was pledged to Muhammad Bin Ja'far Al-Muntasir, and he ruled for seven months and died, and allegiance was pledged to Ahmad Al-Mustaeen Bin Al-Mu'tasim, and his rule was for four years.

ثُمَّ خَلَعَ وَ بُويعَ لِلْمُعْتَزِ بْنِ الْمُتَوَكِّلِ وَ رُوِيَ أَنَّ اسْمَهُ الرَّبِيعُ فِي سَنَةِ اثْنَتَيْنِ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ ذَلِكَ فِي اثْنَتَيْنِ وَ ثَلَاثِينَ سَنَةً مِنْ إِمَامَةِ أَبِي الْحَسَنِ ع فِي سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ

Then he abdicated and allegiance was pledged to Al-Mu'taz Bin Al-Mutawakkil. And it is reported that his name is Al-Zubeyr in the year two hundred and fifty-two, and that was during the thirty-second year of the Imamate of Abu Al-Hassan^{-asws} in the year two hundred and fifty-four.

وَ أَحْضَرَ ابْنَهُ أَبَا مُحَمَّدٍ الْحَسَنَ ع وَ أَعْطَاهُ النُّورَ وَ الْحِكْمَةَ وَ مَوَارِيثَ الْأَنْبِيَاءِ وَ السِّبَاحَ وَ نَصَّ عَلَيْهِ وَ أَوْصَى إِلَيْهِ بِمَشْهَدِ ثِقَاتٍ مِنْ أَصْحَابِهِ وَ مَضَى ع وَ لَهُ أَرْبَعُونَ سَنَةً وَ دُفِنَ بِسُرٍّ مَنْ رَأَى.

And he^{-asws} presented his^{-asws} son^{-asws} Abu Muhammad Al-Hassan^{-asws} and gave him^{-asws} the Noor, and the wisdom, and inheritances of the Prophets^{-as}, and the weapon, and the text upon him^{-asws}, and bequeathed to him^{-asws} in the witnessing of the trusted ones from his^{-asws} companions. And he^{-asws} passed away and for him^{-asws} were forty years, and he^{-asws} was buried at Surmanray".³⁰²

قال ابن جوزي في التلخيص: قتل المتوكل ليلة الاربعاء، لاربع خلون من شوال سنة تسع و اربعين و مائتين، و ولى بعده المنتصر ابنه و كان خلافته سنة أشهر، و ولى بعده المستعين و كانت خلافته ثلاث سنين و تسعة أشهر. و ولى بعده المعتز و كانت خلافته ثلاث سنين و ستة أشهر و ثلاثة و عشرين يوما.

Note: Ibn Al-Jowzy said in 'Al-Talqeeh', 'Al-Mutawakkil was killed on Wednesday night on the fourth (night) vacant from Shaqal in the year two hundred and forty-nine, and his son Al-Muntasar ruled after him, and his caliphate was for six months, and Al-Mustaeen ruled after

³⁰¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 24 b

³⁰² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 24 c

him, and his caliphate was for three years and nine months. And after him, Al-Mu'taz ruled, and his caliphate was for three years and six months and twenty days.

و كيف كان فقد كان في قتل المتوكل- و هو بدعاء الهادي عليه السلام- فرجا و مخرجا لال أبي طالب كلهم، حيث عطف المنتصر عليهم، و أحسن اليهم و وجه بمال فرقه فيهم، و كان يؤثر- كما ذكره في المقاتل- مخالفة أبيه في جميع أحواله و مضادة مذهبه طعنا عليه و نصرة لفعله.

And how did it happen? And it was by a supplication of Al-Hadi^{asws} against him. There happened in the killing of Al-Mutawakkil, relief, and a way out for the progeny of Abu Talib^{asws}, all of them, where Al-Muntasar was compassionate upon them and was good to them, and diverted wealth to a party among them, and he was giving preference – just as it mentioned in the battle reports – opposed his father in entirety of his situations, and opposed his doctrine, insulting upon him and helpers of his deeds.

و كان يظهر الميل الى أهل هذا البيت و يخالف أباه في افعاله، فلم يجز منه على أحد منهم قتل او حبس و لا مكروه فيما بلغنا و الله اعلم.

And he manifested the inclining to the People^{asws} of this Household, and he opposed his father in his deeds. There did not flow from him upon anyone of them, killing, or imprisonment, nor any abhorrence among what has reached us. And Allah^{azwj} is more Knowing.

و قال الطبري: ان المنتصر لما ولي الخلافة كان اول شيء احدث من الأمور عزل صالح بن علي، عن المدينة، و تولية علي بن الحسين بن إسماعيل بن العباس بن محمد اياها

And Al-Tabari said, 'When Al-Muntasir was in charge of the caliphate, the first thing he innovated from the affairs was removal of Salih Bin Ali from (governorship) of Al-Medina, and place Ali Bin Al-Husayn Bin Ismail Bin Al Abbas Bin Muhammad in charge of it.

25- الأبرسي في مشارق الأنوار، عن محمد بن الحسن الجهني قال: حضر مجلس المتوكل مشعباً هندياً فلعب عنده بالحق فأعجبته فقال له المتوكل يا هندي الساعة تجلس مجلساً شريفاً فإذا حضر فالعب عنده بما تجمله

Al Bursy in 'Mashariq Al Anwaar' – From Muhammad Bin Al-Hassan Al Juhanny who said,

'An Indian conjurer attended a gathering of Al-Mutawakkil. He played in his presence with the tricks and fascinated him. Al-Mutawakkil said to him, 'O Indian! Right now a noble man would be attending our gather, so when he^{asws} had attended, then play (tricks) in his^{asws} presence what would shame him^{asws}'.

قال فلما حضر أبو الحسن ع المجلس لعب الهندي فلم يلتفت إليه فقال له يا شريف ما يعجبك لعبي كأنك جائع ثم أشار إلى صورة مدورة في البساط على شكل الرغيف و قال يا زعيف مر إلى هذا الشريف

He (the narrator) said, 'When Abu Al-Hassan^{asws} presented in the gathering, the Indian played (his tricks), but he^{asws} did not turn to him. He said to him^{asws}, 'O noble one! My tricks are not fascinating you^{asws}. It is as if you^{asws} are hungry'. Then he indicated to an image engraved in the carpet upon a picture of the loaf of bread, and he said, 'O bread! Go to this noble one!'

فارتفعت الصورة فوضع أبو الحسن ع يده على صورة سبع في البساط و قال ثم فخذ هذا فصارت الصورة سبع [سبعاً] و ابتلع الهندي و عاد إلى مكانه في البساط فسقط المتوكل لوجهه و هرب من كان قائماً.

The image arose. Abu Al-Hassan^{-asws} placed his^{-asws} hand upon an image of a lion in the carpet and said: 'Arise and seize this one!' The image became a lion and swallowed the Indian and returned to its place in the carpet. Al-Mutawakkil fell to his face, and the ones who were standing ran away".³⁰³

أَقُولُ قَالَ الْمَسْعُودِيُّ فِي مُرُوجِ الدَّهَبِ، سَعِيَ إِلَى الْمُتَوَكِّلِ بَعْلِي بْنِ مُحَمَّدِ الْجَوَادِ عَ أَنَّ فِي مَنْزِلِهِ كُتُباً وَ سِلَاحاً مِنْ شِيعَتِهِ مِنْ أَهْلِ قُمْ وَ أَنَّهُ عَازِمٌ عَلَى
الْوُثُوبِ بِالدَّوْلَةِ فَبَعَثَ إِلَيْهِ جَمَاعَةً مِنَ الْأَتْرَاكِ

I (Majlisi) am saying, 'Al Masoudy said in 'Murouj Al Zahab' –

'There was a slandering with Ali^{-asws} Bin Muhammad Al-Jawad^{-asws} to Al-Mutawakkil, 'In his^{-asws} house there are letter and weapons from his^{-asws} Shias, from the people of Qum, and he^{-asws} is determined upon the leaping with the government, so send a group of Turks to him^{-asws}!

فَهَجَمُوا دَارَهُ لَيْلاً فَلَمْ يَجِدُوا فِيهَا شَيْئاً وَ وَجَدُوهُ فِي بَيْتٍ مُغْلَقٍ عَلَيْهِ وَ عَلَيْهِ مِدْرَعَةٌ مِنْ صُوفٍ وَ هُوَ جَالِسٌ عَلَى الرَّثْلِ وَ الْحَصَى وَ هُوَ مُتَوَجِّهٌُ إِلَى اللَّهِ
تَعَالَى يَتْلُو آيَاتٍ مِنَ الْقُرْآنِ

They raided his^{-asws} house at night, but they did not find anything therein, and they found his^{-asws} room with a lock upon it, and upon him^{-asws} was a woollen coat and he^{-asws} was sitting upon the sand and the pebbles, and he^{-asws} was attentive to Allah^{-azwj} the Exalted, reciting Verses from the Quran.

فَحَمِلَ عَلَى خَالِهِ تِلْكَ إِلَى الْمُتَوَكِّلِ وَ قَالُوا لَهُ لَمْ نَجِدْ فِي بَيْتِهِ شَيْئاً وَ وَجَدْنَاهُ يَقْرَأُ الْقُرْآنَ مُسْتَقْبِلَ الْقِبْلَةِ وَ كَانَ الْمُتَوَكِّلُ جَالِساً فِي مَجْلِسِ الشُّرْبِ فَدَخَلَ
عَلَيْهِ وَ الْكَأْسُ فِي يَدِ الْمُتَوَكِّلِ فَلَمَّا رَأَاهُ هَابَهُ وَ عَظَّمَهُ وَ أَجْلَسَهُ إِلَى جَانِبِهِ وَ نَاولَهُ الْكَأْسَ الَّتِي كَانَتْ فِي يَدِهِ

He^{-asws} was carried upon that state of his^{-asws} to Al-Mutawakkil, and they said to him, 'We did not find anything in his^{-asws} house, and we found him^{-asws} reciting the Quran facing towards the Qiblah'. And Al-Mutawakkil was seated in a noble seat. He entered to see him^{-asws}, and there was a cup in the hand of Al-Mutawakkil. When he saw him^{-asws}, he^{-asws} awed him, and he revered him^{-asws} and seated him^{-asws} to his side and gave him^{-asws} the cup which was in his hand.

فَقَالَ وَ اللَّهُ مَا يُخَامِرُ لِحْمِي وَ دَمِي قَطُّ فَأَعْفِنِي فَأَعْفَاهُ فَقَالَ أَنَشِدْنِي شِعْراً فَقَالَ عَ إِنِّي قَلِيلُ الرِّوَايَةِ لِلشِّعْرِ فَقَالَ لَا بُدَّ

He said, 'By Allah^{-azwj}! My^{-asws} flesh and my^{-asws} blood has not been intoxicated at all! So excuse me^{-asws}!' He excused him^{-asws}. He said, 'Recite a poem to me'. He^{-asws} said: 'I^{-asws} am of little reporting of the poems'. He said, 'There is no escape'.

فَأَنْشَدَهُ عَ وَ هُوَ جَالِسٌ عِنْدَهُ

عُلِبَ الرِّجَالِ فَلَمْ تَنْفَعِهِمُ الْقُلُوبُ

وَ أُسْكِنُوا حُفراً يَا بَيْسَمَا نَزَلُوا

بَاتُوا عَلَى قُلُلِ الْأَجْبَالِ تُحْرُسُهُمْ

وَ اسْتَنْزَلُوا بَعْدَ عَزٍّ مِنْ مَعَاقِلِهِمْ

³⁰³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 25 a

نَادَاهُمْ صَارِخٌ مِنْ بَعْدِ دَفْنِهِمْ
أَيْنَ الْأَسَاوِرُ وَ التَّيْجَانُ وَ الْحُلَلُ
مِنْ دُوْحَا تُضْرَبُ الْأَسْتَارُ وَ الْكِلْبُ
أَيْنَ الْوُجُوْهُ الَّتِي كَانَتْ مُنْعَمَةً

He^{-asws} recited it while he^{-asws} was seated in his presence: *'They spent the night upon low numbers guarded by the large numbers, so the few did not benefit them, and they went down after honour from their low numbers, and they dwelt in the dugouts. O what an evil descent! A shouter called out to them from after their having been buried, 'Where are the bracelets, and the crowns, and the robes? Where are the faces which were in bounties?' From besides it, the curtains of distress are struck.*

فَأَفْصَحَ الْقَبْرُ عَنْهُمْ حِينَ سَاءَ لَهُمْ
تِلْكَ الْوُجُوْهُ عَلَيَّهَا الدُّوْدُ تَقْتَنِلُ
قَدْ طَالَ مَا أَكَلُوا ذَهْرًا وَ قَدْ شَرِبُوا
وَ أَصْبَحُوا الْيَوْمَ بَعْدَ الْأَحْلِ قَدْ أَكَلُوا

The grave revealed about them when they asked about those face, upon whom were the biting worms, 'For long they have been eating and drinking for ages, and today they have become after the eating, being eaten'.

قَالَ فَبَكَى الْمُتَوَكِّلُ حَتَّى بَلَغَتْ لِحْيَتُهُ دُمُوعَ عَيْنَيْهِ وَ بَكَى الْحَاضِرُونَ وَ دَفَعَ إِلَى عَلِيٍّ عَ أَرْبَعَةَ آلَافِ دِينَارٍ ثُمَّ رَدَّهُ إِلَى مَنْزِلِهِ مُكْرَمًا.

He (the narrator) said, *'Al-Mutawakkil wept until his beard was dampened by the tears of his eyes, and the attendees wept, and he handed four thousand Dinars to Ali^{-asws}, then returned him^{-asws} to his^{-asws} house honourably'*.³⁰⁴

أَقُولُ رَوَى الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ، وَ قَالَ: فَضْرَبَ الْمُتَوَكِّلُ بِالْكَأْسِ الْأَرْضَ وَ تَنَعَّصَ عَيْشُهُ فِي ذَلِكَ الْيَوْمِ.

I (Majlisi) am saying, 'It is reported by Al Karajaky in 'Kanz Al Fawaid', and he said,

'Al-Mutawakkil struck the ground with the cup (of wine) and his life was embittered during that day'.³⁰⁵

26- كِتَابُ الْإِسْتِدْرَاكِ، عَنِ ابْنِ قَوْلُوَيْهِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ الْعَلَاءِ السَّرَّاجِ قَالَ أَخْبَرَنِي الْبَحْرِيُّ قَالَ: كُنْتُ بِمَنْبِجٍ بِحَضْرَةِ الْمُتَوَكِّلِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَوْلَادِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ حُلُوُ الْعَيْنَيْنِ حَسَنُ النَّيَابِ قَدْ قَرَفَ عِنْدَهُ بِشَيْءٍ فَوَقَفَ بَيْنَ يَدَيْهِ وَ الْمُتَوَكِّلُ مُقْبِلًا عَلَى الْفَتْحِ يُحَادِّثُهُ

'Kitab Al Istidrak' – From Ibn Qawlwiya, by his chain to Muhammad Bin Al A'la Al Sarraj who said, 'Al Bakhtary informed me saying,

'I was at Manbij in the presence of Al-Mutawakkil when a man from the children of Muhammad Bin Al-Hanafiya entered, being of sweet eyes, excellent clothing. He had offended with him, with something. He stood in front of him, and Al-Mutawakkil was facing towards Al-Fat'h, discussing with him.

³⁰⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 25 b

³⁰⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 25 c

فَلَمَّا طَالَ وُفُوفُ الْفَتَى بَيْنَ يَدَيْهِ وَ هُوَ لَا يَنْظُرُ إِلَيْهِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ كُنْتَ أَحْضَرْتَنِي لِتَأْذِيبِي فَقَدْ أَسَأْتُ الْأَدَبَ وَ إِنْ كُنْتَ قَدْ أَحْضَرْتَنِي لِيَعْرِفَ مَنْ بَحْضَرْتِكَ مِنْ أَوْلِيَاءِ النَّاسِ اسْتِهَانَتَكَ بِأَهْلِي فَقَدْ عَرَفُوا

When the standing of the youth in front of him was prolonged, and he was not looking at him, he said to him, 'O commander of the faithful! If you have presented me to discipline me, so the discipline is bad, and if you have presented me to let the ones in your presence to know of the slandering by the people disrespecting my family, so they are knowing'.

فَقَالَ لَهُ الْمُتَوَكِّلُ وَ اللَّهُ يَا حَنْفِي لَوْ لَا مَا يُثْنِي عَلَيْكَ مِنْ أَوْصَالِ الرَّحِمِ وَ يُعْطِفُنِي عَلَيْكَ مِنْ مَوَاقِعِ الْحَلِيمِ لَا نَتْرَعُثُ لِسَانَكَ بِيَدِي وَ لَفَرَّقْتُ بَيْنَ رَأْسِكَ وَ جَسَدِكَ وَ لَوْ كَانَ بِمَكَانِكَ مُحَمَّدٌ مُحَمَّدٌ أَبُوكَ

Al-Mutawakkil said to him, 'By Allah^{-azwj}, O Hanafi! Had it not been for them praising upon you, from connecting the kinship and my kindness upon you from places of forbearance, I would have ripped of your tongue with my hands and separated between your head and your body, and even if it were your father^{-saww} Muhammad^{-saww} in your place!'

قَالَ ثُمَّ التَّفْتُ إِلَى الْفَتْحِ فَقَالَ مَا تَرَى مَا نَلَقَاهُ مِنْ آلِ أَبِي طَالِبٍ إِمَّا حَسَنِي يَجِدُبُ إِلَى نَفْسِهِ تَاجِعٍ نَعْلَهُ اللَّهُ إِلَيْنَا قَبْلَهُ أَوْ حُسَيْنِي يَسْعَى فِي نَفْصِ مَا أَنْزَلَ اللَّهُ إِلَيْنَا قَبْلَهُ أَوْ حَنْفِي يَدُلُّ بِجَهْلِهِ أَسْيَافَنَا عَلَى سَفْكَ دَمِهِ

He (the narrator) said, 'Then he turned to Al-Fat'h. He said, 'Don't you see what we are facing from the family of Abu Talib^{-as}? As for the Hassanid, he pulls the crown of honour to himself which Allah^{-azwj} has Transferred it to us before him, or a Husayni striving in breaking what Allah^{-azwj} has Sent down to us before him, or a Hanafi pointing with his ignorance, our swords upon shedding his blood!'

فَقَالَ لَهُ الْفَتَى وَ أَيُّ جِلْمٍ تَرَكْتَهُ لَكَ الْحُمُورُ وَ إِذْمَامُهَا أَمَ الْعِيدَانُ وَ فِتْيَانُهَا وَ مَتَى عَطَفَكَ الرَّحِمُ عَلَى أَهْلِي وَ قَدْ ابْتَزَرْتَهُمْ فَدَكَأَ إِزْتَهُمْ مِنْ رَسُولِ اللَّهِ ص فَوَرَّثَهَا أَبُو حَرْمَلَةَ

The youth said to him, 'And which forbearance is there left for you? The wine and its addiction or the festivals and it youths? And when have you been kind, merciful upon my family, and you have blackmailed them of (estate of) Fadak they had inherited from Rasool-Allah^{-saww}, and you made it to be inherited by Abu Harmala.

وَ أَمَّا دِرْكُ مُحَمَّدٍ أَبِي فَقَدْ طِفَمْتَ نَضْعَ عَنِ عِزِّ رَفَعَهُ اللَّهُ وَ رَسُولُهُ وَ تَطَاوُلُ شَرْفًا تَقْصُرُ عَنْهُ وَ لَا تَطُولُهُ فَأَنْتَ كَمَا قَالَ الشَّاعِرُ

فَقُضِّ الطَّرْفُ إِنَّكَ مِنْ مُمَيَّرٍ فَلَا كَعْبًا بَلَعْتَ وَ لَا كِلَابًا

And as for your mentioning my father^{-saww} Muhammad^{-saww}, you have laid down a might which Allah^{-azwj} and His^{-azwj} Rasool^{-saww} had raised, and you have belittled a nobility you have been deficient from, and you have not extended it. So you are just as the poet said, 'So you are closing the eyes thinking you are a tiger, but you have not even reached a heel nor a dog.

ثُمَّ هَا أَنْتَ تَشْكُو لِي عِلْجَكَ هَذَا مَا نَلَقَاهُ مِنَ الْحَسَنِيِّ وَ الْحُسَيْنِيِّ وَ الْحَنْفِيِّ فَ لَيْسَ الْمَوْلَى وَ لَيْسَ الْعَشِيرُ ثُمَّ مَدَّ رِجْلِيهِ ثُمَّ قَالَ هَاتَانِ رِجْلَايَ لِيَعْبِدَكَ وَ هَذِهِ عُنْفِي لِيَسَيْفِكَ فَبُرِّ بِأَيْمِي وَ تَحْمَلُ ظُلْمِي فَلَيْسَ هَذَا أَوْلَ مَكْرُوهِ أَوْعَتَهُ أَنْتَ وَ سَلَفَكَ بِحِمِّ

Then here you are complaining to me of your treatment, ‘This is what I am facing from the Hasanid and the Husayni, and the Hanafi’. **Evil is the guardian and evil is the associate [22:13]**. Then he extended his legs, then said: ‘Here are my two legs for you to shackle, and this is my neck for your sword. So bear my sin and tolerate my injustice, for this isn’t the first abhorrence you have fallen in, and your ancestors are with them.

يَقُولُ اللَّهُ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ قَوْلَ اللَّهِ مَا أَجَبَتْ رَسُولَ اللَّهِ ص عَنْ مَسْأَلَتِهِ وَ لَقَدْ عَطَقْتَ بِالْمَوَدَّةِ عَلَىٰ غَيْرِ قَرَابَتِهِ فَعَمَّا قَلِيلٍ تَرُدُّ الْحَوْضَ فَيَبْدُوكَ أَبِي وَ يَمْتَعَكَ جَدِّي صَلَوَاتُ اللَّهِ عَلَيْهِمَا

Allah^{-azwj} the Exalted is Saying: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’.** [42:23]. By Allah^{-azwj}! What will you answer Rasool-Allah^{-saww} about his^{-saww} questions, and you have been compassionate with the cordiality upon other than his^{-saww} relatives. After a short while you shall arrive at the Fountain. My father^{-asws} will impede you and my grandfather^{-saww} will prevent you, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both’.

قَالَ فَبَكَى الْمُتَوَكِّلُ ثُمَّ قَامَ فَدَخَلَ إِلَىٰ فَصْرٍ جَوَارِيهِ فَلَمَّا كَانَ مِنَ الْعَدِ أَحْضَرَهُ وَ أَحْسَنَ جَائِزَتَهُ وَ خَلَّى سَبِيلَهُ.

He (the narrator) said, ‘Al-Mutawakkil wept, then stood up and entered into the castle of his slave girls. When it was the next morning, he presented him and was excellent in awarding him, and freed his way’.³⁰⁶

27- وَ مِنَ الْكِتَابِ الْمُدْكُورِ، بِإِسْنَادِهِ أَنَّ الْمُتَوَكِّلَ قِيلَ لَهُ إِنَّ أَبَا الْحَسَنِ يَعْني عَلِيَّ بْنَ مُحَمَّدٍ بْنِ عَلِيٍّ الرِّضَا ع يُغَيِّرُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَعْصِي الظَّالِمُ عَلَىٰ يَدَيْهِ الْأَيْتِينَ فِي الْأَوَّلِ وَ الثَّانِي

And from the mentioned book, by his chain,

‘Al-Mutawakkil, it was said to him, ‘Abu Al-Hassan^{-asws}, meaning Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws} is interpreting the Words of Allah^{-azwj} Mighty and Majestic: **And on the Day, the unjust one would bite upon his hand [25:27]** – the two Verses, are regarding the first and the second (Abu Bakr and Umar)’.

قَالَ فَكَيْفَ الرَّجُلُ فِي أَمْرِهِ قَالُوا بَجَمْعٍ لَهُ النَّاسُ وَ تَسْأَلُهُ بِحَضْرَتِهِمْ فَإِنْ فَسَّرَهَا بِهَذَا كَفَاكَ الْحَاضِرُونَ أَمْرَهُ وَ إِنْ فَسَّرَهَا بِخِلَافِ ذَلِكَ افْتَضَحَ عِنْدَ أَصْحَابِهِ

He said, ‘So how is the direction regarding his^{-asws} matter?’ They said, ‘Gather the people to him^{-asws} and ask him^{-asws} in their presence. If he^{-asws} were to interpret it with this, the ones present will suffice you of his^{-asws} matter, and if he^{-asws} were to interpret it with different to that, he^{-asws} would be exposed in the presence of his^{-asws} own companions’.

قَالَ فَوَجَّهَ إِلَىٰ الْقُضَاةِ وَ بَنِي هَاشِمٍ وَ الْأَوْلِيَاءِ وَ سُئِلَ عَ فَقَالَ هَذَانِ رَجُلَانِ كُنِي عَنْهُمَا وَ مَنْ بِالْبَيْتِ عَلَيْهِمَا أَ فَيُحِبُّ أَمِيرُ الْمُؤْمِنِينَ أَنْ يَكْتَشِفَ مَا سَرَّهُ اللَّهُ فَقَالَ لَا أَحِبُّ.

He (the narrator) said, ‘He sent for the judges, and the clan of Hashim^{-as}, and the friends, and he^{-asws} was asked. He^{-asws} said: ‘These are two men who have been teknonymed about them

³⁰⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 26

and conferred with the veiling upon them. Would commander of the faithful like to uncover what Allah^{-azwj} has Veiled?’ He said, ‘I would not like’.³⁰⁷

كِتَابُ الْمُقْتَضَبِ، لِابْنِ عَيَّاشٍ رَحِمَهُ اللهُ قَالَ: لِمُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ صَالِحِ الصَّيْمَرِيِّ رَحِمَهُ اللهُ فَصِيدَةً يَرْتِي بِهَا مَوْلَانَا أَبَا الْحَسَنِ الثَّلَاثِ عَ وَ يُعَزِّي ابْنَهُ
أَبَا مُحَمَّدٍ عَ أَوْلَاهَا

وَأَخْرَجَتْ مِنْ جَزَعِ أَنْفَالِهَا

الْأَرْضُ خَوْفًا زَلَزَلَتْ زَلَزَلِهَا

Kitab Al Muqtazan of Ibn Al Ayyash, may Allah^{-azwj} have Mercy on him, said,

‘There is a poem for Muhammad Bin Ismail Bin Salih Al-Saymary, may Allah^{-azwj} have Mercy on him, he eulogised our Master^{-asws} Abu Al-Hassan^{-asws} the 3rd with it, and consoled his^{-asws} son^{-asws} Abu Muhammad^{-asws} in its beginning, ‘The earth out of fear will shake with its earthquakes, and throw out its burdens out of panic’.

إِلَى أَنْ قَالَ

وَ يُطْلِعُ اللهُ لَنَا أَمْنَالِهَا

تُذْرِكُ أَشْيَاغَ الْهَدَى أَمَالِهَا

يُظَلُّ جَوَابُ الْقَلَا أَجْرَالِهَا

لَا يَقْبَلُ اللهُ مِنْ اسْتَطَالِهَا

أَلَتْ بِثَابِي عَشْرَةَ مَالِهَا.

عَشْرُ نُجُومٍ أَقَلَّتْ فِي فُلْكِهَا

بِالْحَسَنِ الْهَادِي أَبِي مُحَمَّدٍ

وَ بَعْدَهُ مَنْ يُرْتَجَى طُلُوعُهُ

دُو الْعَبِيَّتَيْنِ الطُّوَلِ الْحَقِّ الَّتِي

يَا حُجَّجَ الرَّحْمَنِ إِحْدَى عَشْرَةَ

Up to, he^{-asws} said: ‘Ten stars have escaped in their orbits, and Allah^{-azwj} would Raise for us their example with Al-Hassan Al-Hadi Abu Muhammad^{-asws}, the followers of guidance would realise their hopes, and after him^{-asws} would be one^{-asws} who rising is hoped for. The answer of the universe is in its parts, one with the two occultations. The long truth which Allah^{-azwj} Allah^{-azwj} will not Accept its extension. O pilgrims of the Beneficent, the eleven, whose fate is the twelfth’.³⁰⁸

³⁰⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 27 a

³⁰⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 4 H 27 b

CHAPTER 5 – SITUATIONS OF HIS^{-asws} COMPANION AND PEOPLE OF HIS^{-asws} ERA, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن سهل بن يعقوب بن إسحاق الملقب بأبي نواس المؤدب في المسجد المعلق في صفة سبق بشر من رأى قال المنصوري وكان يلقب بأبي نواس لأنه كان يتخالع و يتطيب مع الناس و يظهر التشيع على الطيبة فيأمن على نفسه فلما سمع الإمام ع لقني بأبي نواس قال يا أبا السري أنت أبو نواس الحق و من تقدمك أبو نواس الباطل

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansuri -

'From Sahl Bin Yaqoub Bin Is'haq, titled as Abu Nuwas Al-Muwaddib in the Masjid as in the previous description, at Surmanray. Al-Manouri said, 'And he was titled as Abu Nuwas because he used to dress up and perfume with the people and manifest the Shiaism based upon the perfume so he would be safe upon himself. When he heard the Imam^{-asws} title me as Abu Nuwas, he said: 'O Al-Sary! You are Abu Nuwas truly, and the one who preceded you is the false Abu Nuwas'.

قال فقلت له ذات يوم يا سيدي قد وقع لي الاختيارات الأيام عن سيدنا الصادق ع مما حدثني به الحسن بن عبد الله بن مطهر عن محمد بن سليمان الديلمي عن أبيه عن سيدنا الصادق ع في كل شهر فأعرضه عليك فقال لي أفعل

He (the narrator) said, 'I said to him^{-asws} one day, 'O my Master! There have occurred choices of the days for me from our Master^{-asws} Al-Sadiq^{-asws}, from what it narrated to me with by Al-Hassan Bin Abdullah Bin Mutahhar, from Muhammad Bin Suleyman Al-Daylami, from his father, from our Master^{-asws} Al-Sadiq^{-asws} during every month. I shall present it to you^{-asws}'. He said to me, 'Do so!'

فلما عرضته عليه و صحخته قلت له يا سيدي في أكثر هذه الأيام فواطع عن المقاصد لما ذكر فيها من التخدير و المخاوف فتدلني على الاختيار من المخاوف فيها فإنا تدعوني الضرورة إلى التوجه في الخواج فيها

When I had displayed to him^{-asws} and he^{-asws} corrected it. I said to him^{-asws}, O my Master^{-asws}! during most of these days, the purposes are cut off due to what has been mentioned regarding these, from taking the caution (inauspicious day etc.), and the frightening. So point me upon the caution from the fear regarding these, for rather, the necessity calls me to head in (seeking) the needs during these'.

فقال لي يا سهل إن لشيعتنا بولايتنا لعصمة لو سلكوا بها في لجة البحار الغامرة و سبابس البيد الغائرة بين سباح و ذئاب و أعادي الجين و الإنس لأمنا من مخاوفهم بولايتهم لنا فتق بالله عز و جل و أخلص في الولاء لأيمتك الطاهرين فتوجه حيث شئت.

He^{-asws} said to me: 'O Sahl! For our^{-asws} Shias there is a protection due to our Wilayah. Even if they were to travel with it in the depths of the immersive oceans, and uninhabited deserted wastelands between the lions, and the wolves, and inimical Jinn and the humans, they would be safe from their fears due to their Wilayah for us^{-asws}. Therefore, trust in Allah^{-azwj} Mighty

and Majestic and be sincere in the Wilayah of your Imams^{-asws}, the pure, then go wherever you so desire to".³⁰⁹

2- **قب، المناقب لابن شهر آشوب** بابُه مُحَمَّدُ بْنُ عُمَانَ الْعَمْرِيُّ وَ مِنْ ثِقَاتِهِ أَحْمَدُ بْنُ حَمْرَةَ بْنِ الْيَسَعِ وَ صَالِحُ بْنُ مُحَمَّدِ الْمُتَمَدَانِيِّ وَ مُحَمَّدُ بْنُ جَزْكَ الْجَمَّالِ وَ يَعْقُوبُ بْنُ زَيْدِ الْكَاتِبِ وَ أَبُو الْحُسَيْنِ بْنُ هِلَالٍ وَ إِبْرَاهِيمُ بْنُ إِسْحَاقَ وَ خَيْرَانُ الْحَادِمِ وَ النَّضْرُ بْنُ مُحَمَّدِ الْمُتَمَدَانِيِّ وَ مِنْ وَكَلَايِهِ جَعْفَرُ بْنُ سَهَيْلِ الصَّيْقَالِ

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

'His^{-asws} door (access man) was Muhammad Bin Usman Al-Amry, and from his^{-asws} trusted ones were Ahmad Bin Hamza Bin Al-Yas'a Bin Muhammad Al-Hamdany, and Muhammad Bin Jazzak Al-Jammal, and Yaqoub Bin Yazeed the scribe, and Abu Al-Husayn Bin Hilal, and Ibrahim Bin Is'haq, and Khayran the servant, and Al-Nasr Bin Muhammad Al-Hamdany. And from his^{-asws} representatives was Ja'far Bin Suheyl Al-Sayqal.

وَ مِنْ أَصْحَابِهِ دَاوُدُ بْنُ زَيْدٍ وَ أَبُو سُلَيْمَانَ زَنْكَانُ وَ الْحُسَيْنُ بْنُ مُحَمَّدِ الْمَدَائِنِيِّ وَ أَحْمَدُ بْنُ إِسْمَاعِيلَ بْنِ يَفْطِينَ وَ بِشْرُ بْنُ بَشَّارِ النَّيْشَابُورِيِّ الشَّاذَلِيِّ وَ سُلَيْمُ بْنُ جَعْفَرِ الْمَرْوَزِيِّ وَ الْفَتْحُ بْنُ زَيْدِ الْجُرْجَانِيِّ وَ مُحَمَّدُ بْنُ سَعِيدِ بْنِ كَلْثُومٍ وَ كَانَ مُتَكَلِّمًا وَ مُعَاوِيَةُ بْنُ حَكِيمِ الْكُوفِيِّ وَ عَلِيُّ بْنُ مَعَدِّ بْنِ مَعْبُدِ الْبَغْدَادِيِّ وَ أَبُو الْحُسَيْنِ بْنُ رَجَاءِ الْعَبْرَتَائِيِّ.

And from his^{-asws} companions were Dawood Bin Zayd, and Abu Suleyman Zankan, and Al-Husayn Bin Muhammad Al-Madainy, and Ahmad Bin Ismail Bin Yaqteen, and Bishr Bin Bashar Al-Neshapuri Al-Shazany, and Suleym Bin Ja'far Al Marouzy, and Al-Fat'h Bin Yazeed Al-Jurjany, and Muhammad, and Muhammad Bin Saeed Bin Kulsoum, and he was a speaker, and Muawiya Bin Hukeym Al-Kufi, and Ali Bin Ma'ady Bin Ma'bad Al-Baghdadi, and Abu Al-Hassan Bin Raja'a Al-Abartaie".³¹⁰

3- **الفصول المهمة،** شاعره العوفي و الدبليبي بوابه عثمان بن سعيد.

(The book) 'Al Fusool Al Muhimma' –

'His poet was Al-Awfy, and Al-Daylami. His door (access man) was Usman Bin Saeed".³¹¹

4- **كتاب مقتضب الأثر لأحمد بن محمد بن عياش عن عبد المنعم بن النعمان العبادي قال:** أنشدني الحسن بن مسلم أن أبا العوث المنبجي شاعر آل محمد صلوات الله عليهم أنشدته بعسكرك سر من رأى قال الحسن و اسم أبي العوث أسلم بن محرز من أهل منبج و كان البخري يمدح الملوك و هذا يمدح آل محمد صلى الله عليهم

The book 'Muqtazab Al Asr' of Ahmad Bin Muhammad Bin Ayyash, from Abdul Mun'im Bin Al Nu'man Al Ibadly who said,

'Al-Hassan Bin Muslim assured me that Abu Al-Gows Al-Munabijy is a poet of the Progeny^{-asws} Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}. He had recited to him at Askar Surmanray. Al-Hassan said, 'And the name of Abu Gows was Aslam Bin Muhriz, from

³⁰⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 1

³¹⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 2

³¹¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 3

the people of Manbij, and Al-Bukhtari used to praise the kings while this one was praising the Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them".³¹²

هو أبو عبادة الوليد بن عبيد بن يحيى الطائي الشاعر المعروف كان من فحول شعراء القرن الثالث معاصراً لابي تمام، و من الأدباء من يفضله على أبي تمام.

Note: (Al-Bakhtari) – He is Abu Ubada al Waleed Bin Ubeyd Bin Yahya Al-Taie, the famous poet. He was from the stallion poets of the third century, a contemporary of Abu Al-Tamam, and from the writers, one who was merited over Abu Tamam.

قال ابن خلكان: قيل للبحتري: أيما أشعر؟ أنت أم أبو تمام؟ فقال: جيده خير من جيدي، و رديي خير من رديئه، و كان يقال لشعر البحتري سلاسل الذهب، و هو في الطبقة العليا، و يقال انه قيل لابي العلاء المعري: أي الثلاثة اشعر؟ ابو تمام، ام البحتري أم المتنبي؟ فقال: المتنبي و أبو تمام حكيمان، و انما الشاعر البحتري.

Ibn Khalkan said, 'It was said to Al-Bakhtari, 'Which of the two is more poetic, you or Abu Tamam?' He said, 'His new (poem) is better than my new, and my old is better than his old'. And it was said for the poet Al-Bakhtari, 'The golden chains', and he was in the top layer. And it is said, it was said to Abu Al-A'ala Al-Ma'ary, 'Who are the top three poets, Abu Tamam, or Al-Bakhtary, or Al-Matanby?' He said, 'Al Matanby and Abu Tamam are two wise ones, and rather the poet, he is Al-Bakhtari'.

ولد سنة 206 بمنيح من اعمال الشام و تخرج بها، ثم خرج الى العراق، و مدح جماعة من الخلفاء اولهم المتوكل و خلفا كثيرا من الأكاير و الرؤساء توفى بالسكته في منيح 284.

He was born in the year 206 at Manbij. He was from the office bearers of Syria, and he came out at it, and went out to Al Iraq, and he praised a group of caliphs, the first of them being Al-Mutawakkil, and a lot of people from the great ones, and the chiefs. He died at Al-Saktat in Manbij in (the year) 284.

5- مُرُوجُ الذَّهَبِ، قَالَ الْمَسْعُودِيُّ كَانَ بَغَا مِنَ الْأَنْزَاكِ مِنْ غُلَمَانِ الْمُعْتَصِمِ يَشْهَدُ الْحُرُوبَ الْعِظَامَ يُبَاشِرُهَا بِنَفْسِهِ فَيَخْرُجُ مِنْهَا سَالِمًا وَ لَمْ يَكُنْ يَلْبَسُ عَلَى بَدَنِهِ شَيْئًا مِنَ الْحَدِيدِ فَعُذِلَ فِي ذَلِكَ فَقَالَ رَأَيْتُ فِي نَوْمِي النَّبِيَّ ص وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالَ يَا بَغَا أَحْسَنْتَ إِلَى رَجُلٍ مِنْ أُمَّتِي فَدَعَا لَكَ بِدَعَوَاتٍ اسْتُجِيبَتْ لَهُ فِيكَ

(The book) 'Murouj al Zahab' – Al Masoudy said,

'Bugha was from the Turks, from the servants of Al-Mu'tasim. He attended the mighty battles, initiated by himself, and he exit from these safely, and nothing from the iron had been worn upon his body. He was criticised regarding that. He said, 'I saw the Prophet^{-saww} in my dream and there was a group of his^{-saww} companions with him^{-saww}. He^{-saww} said: 'O Bugha! You have done well to a man from my^{-saww} community, so he has supplicated for you with supplications, these have been Answered for him regarding you'.

قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ ذَلِكَ الرَّجُلُ قَالَ الَّذِي حَلَّصْتَهُ مِنَ السَّبَاعِ فَقُلْتُ يَا رَسُولَ اللَّهِ ص سَلْ رَبَّكَ أَنْ يُطِيلَ عُمرِي فَسَالَ يَدَهُ نَحْوَ السَّمَاءِ وَ قَالَ اللَّهُمَّ أَطِلْ عُمرَهُ وَ أَنْسِئْ فِي أَجَلِهِ

³¹² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 4

He (the narrator) said, 'I said, 'O Rasool-Allah^{-saww}! And who is that man?' He^{-saww} said: 'The one whom you rescued from the lions'. I said, 'O Rasool-Allah^{-saww}! Ask your^{-saww} Lord^{-azwj} to Prolong my age'. He^{-saww} raised his^{-saww} hands towards the sky and said: 'O Allah^{-azwj}! Prolong his age and Forget (delay) in his death!'

فَقُلْتُ يَا رَسُولَ اللَّهِ حُمْسٌ وَ تِسْعُونَ سَنَةً فَقَالَ حُمْسٌ وَ تِسْعُونَ سَنَةً فَقَالَ رَجُلٌ كَانَ بَيْنَ يَدَيْهِ وَ يُوقَى مِنَ الْآفَاتِ فَقَالَ النَّبِيُّ ص وَ يُوقَى مِنَ الْآفَاتِ
فَقُلْتُ لِلرَّجُلِ مَنْ أَنْتَ فَقَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ

I said, 'O Rasool-Allah^{-saww}! Ninety-five years'. He^{-saww} said: 'Ninety-five years'. A man who was in front of him^{-saww} said, 'And being safe from the calamities'. The Prophet^{-saww} said: 'And being safe from the calamities'. I said to the man, 'Who are you?' He^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}'.

فَأَسْتَيْقِظُ مِنْ نَوْمِي وَ أَنَا أَقُولُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ كَانَ بَعَا كَثِيرَ التَّعَطُّبِ وَ الْبِرِّ عَلَى الطَّالِبِينَ فَقِيلَ لَهُ مَا كَانَ ذَلِكَ الرَّجُلِ الَّذِي حَلَصْتَهُ مِنَ السَّبَاعِ

I woke up from my sleep and I was saying, 'Ali^{-asws} Bin Abu Talib^{-asws}'. And Bugha was with a lot of kindness and righteousness upon the Talibeen. It was said to him, 'Who was that man you had rescued from the lions?'

قَالَ أَبِي الْمُعْتَصِمُ بِاللَّهِ بِرَجُلٍ قَدْ رُمِيَ بِيَدْعَةٍ فَجَرَتْ بَيْنَهُمْ فِي اللَّيْلِ مُحَاطَبَةٌ فِي حَلْوَةٍ فَقَالَ لِي الْمُعْتَصِمُ حُدُّهُ فَأَلْقَاهُ إِلَى السَّبَاعِ فَأَتَيْتُ بِالرَّجُلِ إِلَى السَّبَاعِ
لِأَلْقِيَهُ إِلَيْهَا وَ أَنَا مُعْتَاطٌ عَلَيْهِ

He said, 'They came with a man to Al-Mu'tasim Billah who had been accused of heresy (innovation). Discussion flowed between them during the night in the privacy. Al-Mu'tasim said to me, 'Seize him and throw him to the lions!' I came with the man to the lions to throw him to them, and I was furious upon him.

فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنَّكَ نَعَلِمُ أَبِي مَا كَلَّمْتُ إِلَّا فِيكَ وَ لَا نَصَرْتُ إِلَّا دِينَكَ وَ لَا أَتَيْتُ إِلَّا مِنْ تَوْحِيدِكَ وَ لَمْ أُرِدْ غَيْرَكَ تَقَرُّبًا إِلَيْكَ بِطَاعَتِكَ وَ إِقَامَةِ الْحَقِّ
عَلَى مَنْ خَالَفَكَ أَوْ فَتَنَلِمُنِي

I heard him saying, 'O Allah^{-azwj}! You^{-azwj} Know I have not spoken except regarding You^{-azwj}, nor helped except Your^{-azwj} religion, nor come to except from Your^{-azwj} Tawheed, and I did not intend apart from You^{-azwj}, to draw closer to You^{-azwj} with obeying You^{-azwj} and establishing the truth against the ones opposing You^{-azwj}. Will You^{-azwj} Hand me over?'

قَالَ - فَارْتَعَدْتُ وَ دَاخَلَنِي لَهُ رَقَّةٌ وَ عَلَى قَلْبِي مِنْهُ وَجَعٌ فَجَذَبْتُهُ عَنْ طَرِيقِ بَرَكَةِ السَّبَاعِ وَ قَدْ كِدْتُ أَنْ أُخْرَجَ بِهِ فِيهَا وَ أَتَيْتُ بِهِ إِلَى حُجْرَتِي فَأَحْفَيْتُهُ وَ أَتَيْتُ
الْمُعْتَصِمَ فَقَالَ هِبْهُ فَقُلْتُ أَلْقَيْتُهُ قَالَ فَمَا سَمِعْتَهُ يَقُولُ فُلْتُ أَنَا أَعْجَبِي وَ كَانَ يَتَكَلَّمُ بِكَلَامِ عَرَبِيٍّ مَا كُنْتُ أَعْلَمُ مَا يَقُولُ

He (the narrator) said, 'I trembled and kindness for him entered me and pain from him upon my heart. I pulled him away from the path of the enclosure of the lions, and I had almost thrown him into it. And I came with him to my room. I hid him and came to Al-Mu'tasim. He said, 'Is it done?' I said, 'I have thrown him'. He said, 'So what did you hear him say?' I said, 'I am a non-Arab, and he was speaking in the Arabic language. I did not know what he was saying'.

وَقَدْ كَانَ الرَّجُلُ أَغْلَطَ لِلْمُعْتَصِمِ فِي خِطَابِهِ فَلَمَّا كَانَ فِي السَّحْرِ قُلْتُ لِلرَّجُلِ قَدْ فَتَحْتُ الْأَبْوَابَ وَ أَنَا مُخْرِجُكَ مَعَ رِجَالِ الْحُرْسِ وَ قَدْ آتَرْتُكَ عَلَى نَفْسِي وَ وَقَيْتُكَ بِرُوحِي فَاجْهَدْ أَنْ لَا تَظْهَرَ فِي أَيَّامِ الْمُعْتَصِمِ قَالَ نَعَمْ

And the man had been harsh to Al-Mu'tasim in his addressing with him. When it was during the pre-dawn, I said to the man, 'I am opening the doors, and I shall take you out with the men, the guards, and I have preferred you over myself and have saved you with my soul, so try not to appear during the days of Al Mu'tasim'. He said, 'Yes'.

قُلْتُ فَمَا حَبْرُكَ قَالَ هَجَمَ رَجُلٌ مِنْ عُمَّالِنَا فِي بَلَدِنَا عَلَى الرِّكَابِ الْمَخَارِمِ وَ الْمُخَوَّرِ وَ إِمَانَةِ الْحَقِّ وَ نَصَرَ الْبَاطِلَ فَسَرَى ذَلِكَ فِي فَسَادِ الشَّرِيعَةِ وَ هَذَمِ التَّوْحِيدِ فَلَمْ أَجِدْ نَاصِرًا عَلَيْهِ فَهَجَمْتُ فِي لَيْلَةٍ عَلَيْهِ فَفَتَلْتُهُ لِأَنَّ جُرْمَهُ كَانَ مُسْتَحِقًّا فِي الشَّرِيعَةِ أَنْ يُفْعَلَ بِهِ ذَلِكَ فَأُحْدِثُ فَكَانَ مَا رَأَيْتُ.

I said, 'So what is your news?' He said, 'A man from our office bearers in our city attacked upon the indulgences in the Prohibitions, and the immoralities, and killing of the truth and helping the falsehood. That was interpreted as corrupting the Law and demolishing the Tawheed. I could not find any helper against him, so I attacked upon him during the night and killed him, because his crime had been deserving that it be done with him in the Law. So I was seized, and it happened what you saw"³¹³.

6- ما، الأماالي للشيخ الطوسي الفحائم قال: كَانَ أَبُو الطَّيِّبِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ بُوَيْرِ رَجُلًا مِنْ أَصْحَابِنَا وَ كَانَ جَدُّهُ بُوَيْرِ عَلَامَ الْإِمَامِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ وَ هُوَ سَمَاءُ بِهَذَا الْاسْمِ وَ كَانَ مِمَّنْ لَا يَدْخُلُ الْمَشْهَدَ وَ يَزُورُ مِنْ وَرَاءِ الشُّبَاكِ وَ يَقُولُ لِلدَّارِ صَاحِبٌ حَتَّى أُذِنَ لَهُ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham who said,

'Abu Al-Tayyib Ahmad Bin Muhammd Bin Buteyr was a man from our companions, and his grandfather Buteyr was a slave of the Imam^{-asws} Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, and he^{-asws} had named him with this name, and he was from the ones who would not enter the Mausoleum, and he would perform his visitation from behind the window, and he would say, that there was an owner for the house, until he^{-asws} permits for him.

وَ كَانَ مُتَأَدِّبًا بِخِضْرِ الدِّيْوَانِ وَ كَانَ إِذَا طَلَبَ مِنَ الْإِنْسَانِ حَاجَةً فَإِنْ أَنْجَرَهَا شَكَرَ وَ سَرَّ وَ إِنْ وَعَدَهُ عَادَ إِلَيْهِ ثَانِيَةً فَإِنْ أَنْجَرَهَا وَ إِلَّا عَادَ الثَّالِثَةَ فَإِنْ أَنْجَرَهَا وَ إِلَّا قَامَ فِي مَجْلِسِهِ إِنْ كَانَ مِمَّنْ لَهُ مَجْلِسٌ

He was a literary man attending the government office, and it so happened, whenever he requested a need from the person, if he fulfilled it, he would thank and be cheered, and if he promised him, he would return to him secondly. If he fulfilled it, or else he would return thirdly. If he fulfilled it, or else he would stand in his gathering, if he were from the ones having a gathering for him.

أَوْ جَمَعَ النَّاسَ فَأَنْشَدَ

أُمُّ فِي الْمَعَادِ تَجُودُ بِالْإِنْعَامِ
يَا سَيِّدِي مِنْ رُقْدَةِ النَّوَامِ

أَعْلَى الصِّرَاطِ تُرِيدُ رَعِيَّةَ دِمِّي
إِنِّي لِدُنْيَائِي أُرِيدُكَ فَانْتَبِهْ

³¹³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 5

Or he would gather the people and recite, 'Are you upon the path intending citizens of my responsibility, or will you be finding bounties in the Hereafter? I want you for my world, so wake up, O my Master^{asws}, from the slumber of the sleep'.³¹⁴

7- غط، الغيبة للشيخ الطوسي من المَحْمُودِيْنَ أَيُّوبُ بْنُ نُوحِ بْنِ دَرَّاجٍ ذَكَرَ عَمَرُو بْنُ سَعِيدِ الْمَدَائِنِيِّ وَكَانَ فَطْحِيًّا قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع بَصْرَةَ إِذْ دَخَلَ أَيُّوبُ بْنُ نُوحٍ وَوَقَفَ قُدَّامَهُ فَأَمَرَهُ بِشَيْءٍ ثُمَّ انْصَرَفَ وَالتَّمَتَ إِلَيَّ أَبُو الْحَسَنِ ع وَ قَالَ يَا عَمَرُو إِنَّ أَحَبِّتَ أَنْ تَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَانظُرْ إِلَى هَذَا.

(The book) 'Al Ghayba' of the Sheykh Al Tusi, from Al Mahmoudy Ayoub Bin Nuh Bin Darraj. He mentioned Amro Bin Saeed Al Madainy, and he was a follower of Al Fat'h, he said,

'I was in the presence of Abu Al-Hassan Al-Askari^{asws} at Sarya, when Ayoub Bin Nuh entered and paused in front of him^{asws}. He^{asws} instructed him with something, then he left, and Abu Al-Hassan^{asws} turned towards me and said: 'O Amro! If you like to look at a man from the people of Paradise, then look at this one!'³¹⁵

وَ مِنْهُمْ عَلِيُّ بْنُ جَعْفَرٍ الْهَمَانِيُّ وَ كَانَ فَاضِلًا مَرْضِيًّا مِنْ وَكَلَاءِ أَبِي الْحَسَنِ وَ أَبِي مُحَمَّدٍ ع

And from them is Ali Bin Ja'far Al-Hamany, and he was meritorious, pleasing, being from the representatives of Abu Al-Hassan^{asws} and Abu Muhammad^{asws}.

رَوَى أَحْمَدُ بْنُ عَلِيٍّ الرَّازِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْإِيَادِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ الْعَمَرِيُّ قَالَ: حَجَّ أَبُو طَاهِرٍ بْنُ بِلَالٍ فَتَنَظَّرَ إِلَى عَلِيِّ بْنِ جَعْفَرٍ وَ هُوَ يُنْفِقُ التَّقَاتِ الْعَظِيمَةَ فَلَمَّا انْصَرَفَ كَتَبَ بِذَلِكَ إِلَى أَبِي مُحَمَّدٍ ع فَوَقَّعَ فِي رُفْعَتِهِ فَذَكُّنَا أَمْرًا لَهُ بِمِائَةِ أَلْفِ دِينَارٍ ثُمَّ أَمَرْنَا لَهُ بِمِثْلِهَا فَأَبَى قَبُولَهُ إِثْمًا عَلَيْنَا مَا لِلنَّاسِ وَ الدُّخُولِ مِنْ أَمْرِنَا فِيمَا لَمْ نُدْخِلْهُمْ فِيهِ

And it is reported by Ahmad Bin Ali Al Razy, from Ali Bin Makhhlad Al Iyadi who said, 'It is narrated to me by Abu Ja'far Al Amry who said,

'Abu Tahir Bin Bilal performed Hajj. He looked at Ali son of Ja'far^{asws}, and he was spending a lot of expense money. When he left, he wrote with that to Abu Muhammad^{asws}. He^{asws} signed in a not, 'We^{asws} had instructed for him with a thousand Dinars, then we^{asws} instructed for him with similar to it, but he had refused to accept it, remaining upon us what is for the people, and the entering from our^{asws} matter into what we^{asws} did not enter into'.

قَالَ وَ دَخَلَ عَلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ فَأَمَرَ لَهُ بِثَلَاثِينَ أَلْفِ دِينَارٍ.

He (the narrator) said, 'And he entered to see Abu Al-Hassan Al-Askari^{asws}. He^{asws} instructed with thirty thousand Dinars for him'.³¹⁶

³¹⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 5 H 6

³¹⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 5 H 7 a

³¹⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 5 H 7 b

وَمِنْهُمْ أَبُو عَلِيٍّ بْنِ رَاشِدٍ أَحْبَبَنِي ابْنُ أَبِي جَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ: كَتَبَ أَبُو الْحَسَنِ الْعَشْكَرِيُّ إِلَى الْمَوْلِيِّ بَغْدَادَ وَالْمَدَائِنَ وَالسَّوَادَ وَمَا بَيْنَهُمَا قَدْ أَقَمْتُ أَبَا عَلِيٍّ بْنَ رَاشِدٍ مَقَامَ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ وَمَنْ قَبْلَهُ مِنْ وَكَلَائِي وَ قَدْ أُوجِبْتُ فِي طَاعَتِهِ طَاعَتِي وَ فِي عَصِيَانِهِ الْخُرُوجَ إِلَى عَصِيَابِي وَ كَتَبْتُ بِحَيْطِي -

And from them is Abu Ali Bin Rashid. Ibn Abu Jeed informed me from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Muhammad Bin Isa who said,

‘Abu Al-Hassan Al-Askari^{-asws} wrote to the friends at Baghdad and Al-Madain, and the outskirts, and what followed these, ‘I have established Abu Ali Bin Rashid in the place of Ali Bin Al-Husayn Bin Abd Rabbih, and the one before him from my^{-asws} representative, and I^{-asws} obligated my^{-asws} obedience to be in his obedience, and disobedience to him being the exit to my^{-asws} disobedience, and I^{-asws} am writing in my^{-asws} handwriting’.

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ رُفَعَةَ إِلَى مُحَمَّدِ بْنِ فَارِجٍ قَالَ كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ وَ عَنْ عَيْسَى بْنِ جَعْفَرٍ وَ عَنْ ابْنِ بَنْدٍ وَ كَتَبْتُ إِلَيْهِ ذَكَرْتُ ابْنَ رَاشِدٍ رَحِمَهُ اللَّهُ إِنَّهُ عَاشَ سَعِيداً وَ مَاتَ شَهِيداً وَ دَعَا لِابْنِ بَنْدٍ وَ الْعَاصِمِيِّ

And it is reported by Muhammad Bin Yaqoub, a not to Muhammad Bin Faraj who said, ‘I wrote to him^{-asws} asking him^{-asws} about Abu Ali Bin Rashid, and about Isa Bin Ja’far, and about Ibn Band, and he^{-asws} wrote to me: ‘You mentioned Ibn Rashi, may Allah^{-azwj} have Mercy on him. He lived as fortunate and died a martyr’. And he^{-asws} supplicated for Ibn Band and Al-Aasimy.

وَ ابْنُ بَنْدٍ ضُرِبَ بِعَمُودٍ وَ قُتِلَ وَ ابْنُ عَاصِمٍ ضُرِبَ بِالسَّبَاتِ عَلَى الْجِسْرِ ثَلَاثِمِائَةَ سَوْطٍ وَ رُمِيَ بِهِ فِي الدَّجَلَةِ.

And Ibn Band was struck by a rod and killed, and Ibn Aasim was beaten with whips upon the bridge, three hundred lashes, and he was thrown into the Tigris”.³¹⁷

8- غط، الغيبة للشيخ الطوسي من المذمومين فارس بن حاتم بن ماهويه القزويني³¹⁸ على ما رواه عبد الله بن جعفر الحميري قال: كتب أبو الحسن العسكري ع إلى علي بن عمرو القزويني بخطه اغتد فيما تدين الله به أن الباطن عندي حسب ما أظهرت لك فيمن استنبت عنه و هو فارس لعنه الله

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi –

From the reprehensible Faris Bin Hatim Bin Mahawiya Al-Qazwiny^{-la}, based upon what is reported by Abdullah Bin Ja’far Al-Himeyri who said, ‘Abu Al-Hassan Al-Askari^{-asws} wrote to Ali Bin Amro Al-Qawiny in his^{-asws} handwriting: ‘Believe in what you are making a religion of Allah^{-azwj} with! The esoteric is with me^{-asws}. Figure out what I^{-asws} am revealing to you regarding the one who is extracting about it, and he is Faris^{-la}, may Allah^{-azwj} Curse him^{-la}.

فَإِنَّهُ لَيْسَ يَسْعُكَ إِلَّا الْإِجْتِهَادُ فِي لَغْبِهِ وَ قَصْدُهُ وَ مُعَادَاةُ وَ الْمُبَالَغَةُ فِي ذَلِكَ بِأَكْثَرِ مَا يَجِدُ السَّبِيلَ إِلَيْهِ مَا كُنْتُ أَمُرُّ أَنْ يُدَانَ اللَّهُ بِأَمْرِ غَيْرِ صَاحِبِ

There isn’t any leeway for you except to struggle in cursing him^{-la}, and aiming him^{-la}, and being inimical to him^{-la}, and the intensiveness in that with frequenting whatever way you can find

³¹⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 7 c

³¹⁸(2)

to him^{-la}. I^{-asws} would not order that a religion of Allah^{-azwj} be made with a matter other than correct.

فَجِدْ وَ شَدِّ فِي لَعْنِهِ وَ هَتِكِهِ وَ قَطْعِ أَشْبَابِهِ وَ سَدِّ أَصْحَابِنَا عَنْهُ وَ إِنْطَالِ أَمْرِهِ وَ أَلْبِغُهُمْ ذَلِكَ مِنِّي وَ اخْبِرْ لَهُمْ عَنِّي

Therefore struggle and be intense in cursing him^{-la}, and disgrace him^{-la}, and cut off his^{-la} means, and block our^{-asws} companions from him^{-la}, and invalidate his^{-la} matter, and deliver that to them from me^{-asws} and narrate it to them from on my^{-asws} behalf.

وَ إِنِّي سَأَلْتُكُمْ بَيْنَ يَدَيِ اللَّهِ عَنِ هَذَا الْأَمْرِ الْمُؤَكَّدِ فَوُيْلٌ لِلْعَاصِي وَ لِلْجَاحِدِ وَ كَتَبْتُ بِحُطْيِ لَيْلَةِ الثَّلَاثَاءِ لَيْسَعِ لَيْالٍ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ حَمْسِينَ وَ مِائَتَيْنِ وَ أَنَا أَتَوَكَّلُ عَلَى اللَّهِ وَ أَحْمَدُهُ كَثِيرًا.

And I^{-asws} shall be questioning you all in front of Allah^{-azwj} about this matter, the emphasised. So woe be unto the disobedient and the rejecter! And I^{-asws} am writing with my^{-asws} handwriting on the night of Wednesday, on the ninth night from the month of Rabbi Al-Awwal in the year two hundred and fifty. And I^{-asws} am relying upon Allah^{-azwj} and praising Him^{-azwj} a lot³¹⁹.

روى الكليني في الكافي ج 1 ص 496 عن الحسين بن محمد، عن معلى بن محمد عن أحمد بن محمد بن عبد الله، عن محمد بن سنان قال:

Note: It is reported by Al-Kulayni in Al-Kafi Vol 1 P 496, from Al-Husayn Bin Muhammad Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Sinan who said,

دخلت على أبي الحسن «ع» - يعنى الهادى عليه السلام- فقال: يا محمد! حدث بأل فرج حدث؟ فقلت: مات عمر، فقال: الحمد لله- حتى أحصيت له أربعاً و عشرين مرة- فقلت: يا سيدي لو علمت أن هذا يسرك لجننت حافياً أعدو إليك.

'I entered to see Abu Al-Hassan^{-asws} – meaning Al-Hadi^{-asws}. He^{-asws} said: 'O Muhammad! Has any event of death occurred with the family of Faraj?' I said, 'Umar died'. He^{-asws} said: 'The Praise is for Allah^{-azwj}!' – until I counted for him^{-asws}, twenty-four times. I said, 'O my Master^{-asws}! If I had known that this would cheer you^{-asws}, I would have come bare footed running to you^{-asws}'.

قال: يا محمد؛ أولا تدرى ما قال لعنه الله لمحمد بن علي أبي؟

He^{-asws} said: 'O Muhammad! Or don't you know what he^{-la}, may Allah^{-azwj} Curse him^{-la}, had said for Muhammad^{-asws} Bin Ali^{-asws}, my^{-asws} father^{-asws}?'

قال: قلت: لا، قال: خاطبه في شيء فقال: أظنك سكران، فقال أبي: «اللهم ان كنت تعلم أنى أمسيت لك صائماً فأذقه طعم الحرب. و ذل الأسر».

He (the narrator) said, 'I said, 'No'. He^{-asws} said: 'He^{-asws} addressed him regarding something. He said, 'I think you are drunk'. My^{-asws} father^{-asws} said: 'O Allah^{-azwj}! If You^{-azwj} Know that I^{-asws}

³¹⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 8

have come to the evening having fasted for You^{-azwj}, then Make him taste the war and disgrace of the captivity!

فو الله ان ذهبت الأيام حتى حرب ماله، و ما كان له، ثم أخذ أسيرا و هو ذا قد مات- لا رحمه الله- و قد أдал الله عز و جلّ منه، و ما زال يديل أوليائه من أعدائه.

By Allah^{-azwj}! The days passed by until his^{-la} wealth was raided in a war along with whatever was for him^{-la}. Then he^{-la} was seized as a captive, and there he^{-la} is, having died, may Allah^{-azwj} have no Mercy on him^{-la}. And Allah^{-azwj} Mighty and Majestic has Triumphed over him, and He^{-azwj} has not ceased to Cause His^{-azwj} friends to triumph over His^{-azwj} enemies.

قال المسعودي: في سنة ثلاث و ثلاثين و مائتين، سخط المتوكل على عمر بن الفرج الرخجي، و كان من عليه الكتاب، و أخذ منه مالا و جواهرها مائة ألف و عشرين ألف دينار، و أخذ من أخيه نحو مائة ألف دينار و خمسين ألف دينار، ثم صالح عمر على احدى عشر ألف درهم على أن يرد عليه ضياعه.

Al-Masoudy said, 'In the year two hundred and thirty-three, Al-Mutawakkil was angered upon Umar Bin Al-Faraj Al-Rakhji, and he was on there was an agreement upon him, and he seized from him wealth and jewels (worth) one hundred and twenty thousand Dinars, and he seized from his brother approximately one hundred and fifty thousand Dinars. Then Umar reconciled upon eleven thousand Dirhams based upon that he would return his estate to him.

ثم غضب عليه مرة ثانية، ثم امر أن يصفع في كل يوم فاحصى ما صفع فكانت ستة آلاف صفقة، و البس جبة صوف، ثم رضى عنه ثم سخط عليه ثالثة و احدر الى بغداد، و أقام بها حتى مات.

Then he was angered upon him for a second time. Then he ordered he be struck on the back of the neck during every day. So he was beaten what he was beaten, and it was six thousand beatings, and he was wearing a woollen coat. Then he was pleased with him. Then he was angered upon him thirdly, and sent to Baghdad, and he stayed at it until he died.

أقول: الصفع: الضرب على الفقا بجمع الكف، و قيل هو أن يبسط كفه فيضرب و هذا من نهاية الذل و الهوان كما دعا عليه أبو جعفر الجواد «ع».

I (Majlisi) am saying, 'Al-Saf'a' is the beating upon the back of the neck with both the hands. And it is extending his hands and beaten, and this is from the peak of disgrace and the debasement, just as Abu Ja'far Al-Jawad^{-asws} had supplicated against him^{-la}'.

9- عم، إعلام الوري روى عنده الله بن عياش بإسناده عن أبي الهاشم الجعفي فيه و قد اعتل في أبيات.

(The book) 'I'lam Al-Wara' – It is reported by Abdullah Bin Ayyash, by his chain from Abu Al-Hashim Al-Ja'fari regarding it, and he had fallen ill during the couplets:

مَادَتْ الْأَرْضُ بِي وَ آدَتْ فُؤَادِي	وَ اعْتَرَّتْني مَوَارِدُ الْعُرْوَاءِ
حِينَ قِيلَ لِلْإِمَامِ يَضُو عَيْلِي	قُلْتُ نَفْسِي فَدَنَّهُ كُلَّ الْفِيَاءِ
مَرَضَ الدِّينُ لِاعْتِيَالِكَ وَ اعْتَلَّ	وَ غَارَتْ لَهُ نُجُومُ السَّمَاءِ
عَجَبًا أَنْ مُنِيتَ بِالْإِمَامِ وَ السَّقَمِ	وَ أَنْتَ الْإِمَامُ حَسَمَ الدَّاءِ
أَنْتَ آسِي الْأَدْوَاءِ فِي الدِّينِ وَ الدُّنْيَا	وَ نُحْيِي الْأَمْوَاتِ وَ الْأَحْيَاءِ

'The earth was desperate with my and my heart was heavy, and it surrounded me, the arrival of fever, when it was said the exhausted Imam^{-asws} is not well. I said within myself, I shall sacrifice with all sacrifices. The religion fell sick at your^{-asws} illness and became ill, and the stars of the sky we jealous to him^{-asws}. Strange that you^{-asws} suffered from the illness and the disease, and you^{-asws} are the Imam^{-asws} who removes the illnesses. You^{-asws} are the doctor of the religion and of the world, and you^{-asws} revive the dead and the living''³²⁰

10- كَش، رجال الكشي وَجَدْتُ بِحَطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَيْسَى الْيَنْطِيطِيُّ قَالَ: كَتَبَ عَ إِلَى عَلِيِّ بْنِ بِلَالٍ فِي سَنَةِ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَتَيْنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَحْمَدُ اللَّهُ إِلَيْكَ وَ أَشْكُو طَوْلَهُ وَ عَوْدَهُ وَ أَصَلِّي عَلَى مُحَمَّدِ النَّبِيِّ وَ آلِهِ صَلَوَاتُ اللَّهِ وَ رَحْمَتُهُ عَلَيْهِمْ

(The book) 'Rijal' of Al Kashy – 'I found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad Bin Isa Al Yaqteeny who said,

'He^{-asws} wrote to Ali Bin Bilal in the year two hundred and thirty-two: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. I^{-asws} Praise Allah^{-azwj} to you and I^{-asws} complain of its prolongation and its return, and I^{-asws} send Salawaat upon Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Mercy upon them^{-asws}.

ثُمَّ إِنِّي أَقَمْتُ أَبَا عَلِيٍّ مَقَامَ حُسَيْنِ بْنِ عَبْدِ رَبِّهِ فَأَتَمَمْتُهُ عَلَى ذَلِكَ بِالْمَعْرِفَةِ بِمَا عِنْدَهُ وَ الَّذِي لَا يُقَدِّمُهُ أَحَدٌ وَ قَدْ أَعْلَمُ أَنَّكَ شَيْخٌ نَاجِحِيكَ فَأَحْبَبْتُ إِفْرَادَكَ وَ إِكْرَامَكَ بِالْكِتَابِ بِذَلِكَ فَعَلَيْكَ بِالطَّاعَةِ لَهُ وَ التَّسْلِيمِ إِلَيْهِ جَمِيعَ الْحَقِّ قَبْلَكَ

Then, I^{-asws} hereby nominate Abu Ali in place of Husayn Bin Abd Rabbih. I^{-asws} trust him upon that due to the recognition of what is with him, and that which no one has brought forward, and I^{-asws} know that you are a Sheykh in your area, so I^{-asws} loved it to individualise you and honour you with the letter with that. Upon you is with the obedience to him and the submitting to him entirety of the rights which are with you.

وَ أَنْ تَحْضُرَ مَوَالِيَّ عَلَى ذَلِكَ وَ تُعْرِفَهُمْ مِنْ ذَلِكَ مَا يَصِيرُ سَبَبًا إِلَى عَوْنِهِ وَ كِفَايَتِهِ فَذَلِكَ تَوْفِيرٌ عَلَيْنَا وَ مُحَبُّوبٌ لَدَيْنَا وَ لَكَ بِهِ جَزَاءٌ مِنَ اللَّهِ وَ أَجْرٌ فَإِنَّ اللَّهَ يُعْطِي مَنْ يَشَاءُ أَفْضَلَ الْإِعْطَاءِ وَ الْجَزَاءِ بِرَحْمَتِهِ أَنْتَ فِي وَدِيعَةِ اللَّهِ وَ كَتَبْتُ بِحَطِّهِ وَ أَحْمَدُ اللَّهُ كَثِيرًا.

And that you should prompt my^{-asws} friends upon that and let them know of that what would become a cause to assist him and suffice that. That would be an augmentation upon us^{-asws} and beloved to us^{-asws}, and due to it would be a reward for you from Allah^{-azwj} and a recompense, for Allah^{-azwj} Gives to one He^{-azwj} so Desires, the superior awards and recompense due to His^{-azwj} Mercy. You are in an entrustment of Allah^{-azwj}, and I^{-asws} writing with my^{-asws} handwriting, and I^{-asws} praise Allah^{-azwj} a lot!³²¹

11- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى قَالَ: نُسَخْتُ الْكِتَابَ مَعَ ابْنِ رَاشِدٍ إِلَى جَمَاعَةِ الْمَوَالِي الَّذِينَ هُمْ بِنِعْدَادِ الْمُقِيمِينَ بِهَا وَ الْأَمْدَانِ وَ السَّوَادِ وَ مَا يَلِيهَا أَحْمَدُ اللَّهُ إِلَيْكُمْ مَا أَنَا عَلَيْهِ مِنْ عَافِيَةٍ وَ حُسْنِ عَائِدَتِهِ وَ أَصَلِّي عَلَى نَبِيِّهِ وَ آلِهِ أَفْضَلَ صَلَوَاتِهِ وَ أَكْمَلَ رَحْمَتِهِ وَ رَأْفَتِهِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Muhammad Bin Nuseyr, from Ahmad Bin Muhammad Bin Isa who said,

³²⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 9

³²¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 10

'A copy of the letter was with Ibn Rashid, to a group of friend, the ones who were at Baghdad, staying at it, and Al-Madain, and the outskirts and what follows it: 'I^{-asws} praise Allah^{-azwj} to you all of what I^{-asws} am upon, from the good health and goodly return, and I^{-asws} send Salawaat upon His^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}, the most superior of His^{-azwj} Salawaat, and the most perfect of His^{-azwj} Mercy, and His^{-azwj} Clemency.

وَإِنِّي أَقَمْتُ أَبَا عَلِيٍّ بِنَ رَاشِدٍ مَقَامَ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ وَ مَنْ كَانَ قَبْلَهُ مِنْ وَكَلَائِي وَ صَارَ فِي مَنْزِلَتِهِ عِنْدِي وَ وَلِيُّهُ مَا كَانَ يَتَوَلَّاهُ غَيْرُهُ مِنْ وَكَلَائِي قَبْلَكُمْ لِيُضَيِّضَ حَقِّي وَ ارْتَضِيَهُ لَكُمْ وَ قَدَّمْتُهُ فِي ذَلِكَ وَ هُوَ أَهْلُهُ وَ مَوْضِعُهُ

And I^{-asws} hereby nominate Abu Ali Bin Rashid in place of Al-Husayn Bin Abd Rabbih, and the one from my representatives who were before him, in his status in my^{-asws} presence, and I^{-asws} place him in charge of what others from my^{-asws} representatives had been in charge of in front of you all, for him to take possession of my^{-asws} rights, and I^{-asws} am pleased with him for you, and advance him regarding that, and he is its rightful and of its position.

فَصَبِرُوا رِجْمَكُمْ اللَّهُ إِلَى الدَّفْعِ إِلَيْهِ ذَلِكَ وَ إِلَيَّ وَ أَنْ لَا تَجْعَلُوا لَهُ عَلَى أَنْفُسِكُمْ عِلَّةً فَعَلَيْكُمْ بِالْحُجُوجِ عَنْ ذَلِكَ وَ التَّسَرُّعِ إِلَى طَاعَةِ اللَّهِ وَ تَحْلِيلِ أَمْوَالِكُمْ وَ الْحَقْنِ لِدِمَائِكُمْ وَ تَعَاوُنًا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوُنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

May Allah^{-azwj} have Mercy on you all! Come to his defence of that and to me^{-asws}, and even though I^{-asws} had not made any reason to be for him upon yourselves. Up to you is with exiting from that and be quick to the obedience of Allah^{-azwj}, and legalise your wealth, and save your blood, **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; [5:2] perhaps you will be Shown Mercy [7:204] And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103] and do not be dying except and you are submitters [3:102].**

فَقَدْ أَوْجَبْتُ فِي طَاعَتِهِ طَاعَتِي وَ الْحُجُوجِ إِلَى عَصِيَانِهِ الْحُجُوجِ إِلَى عَصِيَانِي فَالزُّمُوا الطَّرِيقَ يَا حُرِّمُكَمُ اللَّهُ وَ زَيِّدُكُمْ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ بِمَا عِنْدَهُ وَاسِعٌ كَرِيمٌ مُتَطَوِّلٌ عَلَى عِبَادِهِ رَحِيمٌ نَحْنُ وَ أَنْتُمْ فِي وَدِيعَةِ اللَّهِ وَ حِفْظِهِ وَ كِتَابَتِهِ بِحَطِّي وَ الْحَمْدُ لِلَّهِ كَثِيرًا.

I^{-asws} have obligated my^{-asws} obedience in obeying him, and the rebelling to disobey him as being the rebelling to disobey me^{-asws}. Therefore, stay on the road, may Allah^{-azwj} recompense you and Increase for you all from His^{-azwj} Grace. Allah^{-azwj}, due what is with Him^{-azwj}, is Capacious, Benevolent, of a long Hand upon His^{-azwj} servants, Merciful. We^{-asws} are (as well as) all of you are in the entrustment of Allah^{-azwj}, and His^{-azwj} Protection. And I^{-asws} am writing it with my^{-asws} handwriting, and a lot of Praise be for Allah^{-azwj}'³²².

وَ فِي كِتَابِ آخَرَ وَ أَنَا أَمْرُكَ يَا أَيُّوبَ بْنَ نُوحٍ أَنْ تَقْطَعَ الْإِكْتَارَ بَيْنَكَ وَ بَيْنَ أَبِي عَلِيٍّ وَ أَنْ يَلْزَمَ كُلُّ وَاحِدٍ مِنْكُمَا مَا وَكَّلَ بِهِ وَ أَمَرَ بِالْقِيَامِ فِيهِ بِأَمْرِ نَاجِيَتِهِ فَإِنَّكُمْ إِنِ انْتَهَيْتُمْ إِلَى كُلِّ مَا أَمَرْتُمْ بِهِ اسْتَعْنَيْتُمْ بِذَلِكَ عَنْ مُعَاوَدَتِي

And in another book –

'And I^{-asws} am ordering you, O Ayoub Bin Nuh, to terminate the duplication between you and Abu Ali, and each of you should stick with what he has been allocated with and ordered with

³²² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 11 a

standing regarding it, in the matters of his area. If you were to end to all what you have been instructed with, you will be needless with that from my^{-asws} having to repeat.

وَأَمْرُكَ يَا أَبَا عَلِيٍّ بِمِثْلِ مَا أَمْرُكَ بِهِ يَا أَيُّوبَ أَنْ لَا تَقْبَلَ مِنْ أَحَدٍ مِنْ أَهْلِ بَغْدَادَ وَالْمَدَائِنِ شَيْئاً يَحْمِلُونَهُ وَلَا تَلِي لَهُمْ اسْتِيذَاناً عَلَيَّ وَ مُرُّ مَنْ أَتَاكَ بِشَيْءٍ مِنْ غَيْرِ أَهْلِ نَاحِيَتِكَ أَنْ يُصَيِّرَهُ إِلَى الْمُؤَكَّلِ بِنَاحِيَتِهِ

And I^{-asws} order you, O Abu Ali^{-asws}, with similar to what I^{-asws} have ordered you with, O Ayoub, that you will not accept anything from anyone from the people of Baghdad and Al-Madain they carry to you, and do not facilitate for them to broadcast upon me^{-asws} and instruct the one who comes to you with anyone from other than the people of your area, that they should go to the representative in his area.

وَأَمْرُكَ يَا أَبَا عَلِيٍّ بِمِثْلِ مَا أَمَرْتُ بِهِ أَيُّوبَ وَ لِيُقْبَلَ كُلُّ وَاحِدٍ مِنْكُمْ مَا أَمَرْتُهُ بِهِ.

And I order you, O Abu Ali^{-asws}, with similar to what I^{-asws} have ordered Ayoub with and let each one of you accept what I^{-saww} have ordered him with".³²³

12- مهج، مهج الدعوات مُحَمَّدُ بْنُ جَعْفَرِ بْنِ هِشَامِ الْأَصْبَغِيِّ عَنِ الْبَيْسَعِ بْنِ حَمَزَةَ الْقُمِّيِّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ مَسْعَدَةَ وَرِيزُ الْمُعْتَصِمِ الْخَلِيفَةِ أَنَّهُ جَاءَ عَلَيَّ بِالْمَكْرُوهِ الْقَطِيعِ حَتَّى تَخَوَّفْتُهُ عَلَى إِرَاقَةِ دَمِي وَ قَمَرِ عَقْبِي فَكَتَبْتُ إِلَى سَيِّدِي أَبِي الْحُسَيْنِ الْعَسْكَرِيِّ عَ أَشْكُو إِلَيْهِ مَا حَلَّ بِي

(The book) 'Mahj Al Da'waat' – Muhammad Bin Ja'far Bin Hisham Al Asbaghy, from Al Yas'a Bin Hamza Al Qummi who said, 'I was informed by Amro Bin Mas'ada, minister of Al Mu'tasim the caliph,

'He (Al-Mutawakkil) came to me with the awful abomination until I feared upon him shedding my blood, and the impoverishment of my posterity. So I wrote to my Master^{-asws} Abu Al-Hassan Al-Askari^{-asws}, complaining to him^{-asws} of what had been released with me.

فَكَتَبْتُ إِلَيْهِ لَا رُوعَ عَلَيْكَ وَ لَا نَأْسَ فَادَعُ اللَّهَ بِحَدِيثِ الْكَلِمَاتِ يُخَلِّصُكَ اللَّهُ وَشَيْبَكاً جَمّاً وَقَعَتْ فِيهِ وَ يَجْعَلُ لَكَ فَرْجاً فَإِنَّ آلَ مُحَمَّدٍ صَ يَدْعُونَ بِهَا عِنْدَ إِشْرَافِ الْبَلَاءِ وَ ظُهُورِ الْأَعْدَاءِ وَ عِنْدَ تَخَوُّفِ الْفَقْرِ وَ ضَيْقِ الصَّدْرِ

He^{-asws} wrote to me: 'There will neither be any terror upon you nor any problem, so supplicate to Allah^{-azwj} with these phrases, Allah^{-azwj} would Rescue you imminently from what you have fallen into and Made a relief to be for you, for the Progeny^{-asws} of Muhammad^{-saww} are supplicating with it during the appearance of the afflictions and prevalence of the enemies, and during the scare of poverty and constriction of the chest'.

قَالَ الْبَيْسَعُ بْنُ حَمَزَةَ فَدَعَا اللَّهَ بِالْكَلِمَاتِ الَّتِي كَتَبَ إِلَيَّ سَيِّدِي بِهَا فِي صَدْرِ النَّهَارِ فَوَ اللَّهُ مَا مَضَى شَطْرُهُ حَتَّى جَاءَنِي رَسُولُ عَمْرُو بْنِ مَسْعَدَةَ فَقَالَ لِي أَجِبِ الْوَزِيرَ فَتَهَضُّتُ وَ دَخَلْتُ عَلَيْهِ

Yas'a Bin Hamza said, 'I supplicated to Allah^{-azwj} with the phrases which my Master^{-asws} had written to me with in the middle of the day. By Allah^{-azwj}! Part of it had not passed by until a messenger of Amro Bin Mas'ada came to me. He said to me, 'Answer the minister!' I got up and entered to see him.

³²³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 11 b

فَلَمَّا بَصُرَ بِي تَبَسَّمْ إِلَيَّ وَ أَمَرَ بِالْحَدِيدِ فَمَكَ عَنِّي وَ الْأَعْلَالَ فَخَلَّتْ مِنِّي وَ أَمَرَنِي بِخُلْعَةٍ مِنْ فَاخِرِ ثِيَابِهِ وَ أَنْحَمَنِي بِطَيْبٍ ثُمَّ أَدْنَانِي وَ قَرَّبَنِي وَ جَعَلَ يُحَدِّثُنِي وَ يَغْتَدِرُ إِلَيَّ وَ رَدَّ عَلَيَّ جَمِيعَ مَا كَانَ اسْتَخْرَجَهُ مِنِّي وَ أَحْسَنَ رِفْدِي وَ رَدَّنِي إِلَى النَّاحِيَةِ الَّتِي كُنْتُ أَتَقَلَّدُهَا وَ أَضَافَ إِلَيْهَا الْكُورَةَ الَّتِي تَلِيهَا ثُمَّ ذَكَرَ الدُّعَاءَ.

When he sighted me, he smiled at me and ordered with the iron (shackles), so these were taken off from me, and the fetters, so these were freed from me, and he ordered for me with garments, from the pride-worthy of his clothing, and gifted to me with perfume. Then he approached me and drew me closer and went on to discuss with me and apologising to me and return to me entirety of what had been taken away from me, and gave me excellent presents, and returned me to the area which I was collared with and doubled the area which I was in charge of'. Then he mentioned the supplication".³²⁴

13- كا، الكافي عدده من أصحابنا عن سهل بن زياد عن أبي هاشم الجعفري قال: بعثت إلي أبو الحسن ع في مرضه و إلى محمد بن حمزة فسبغني إليه محمد بن حمزة فأخبرني محمد ما زال يقول ابعدوا إلى الحير و قلت لمحمد ألا قلت له أنا أذهب إلى الحير ثم دخلت عليه و قلت له جعلت فداك أنا أذهب إلى الحير فقال انظروا في ذلك

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Abu Hashim Al Ja'fari who said,

'Abu Al-Hassan^{-asws} sent for me and Muhammad Bin Hamza during his^{-asws} illness. Muhammad Bin Hamza preceded me to go to him^{-asws}, and Muhammad informed me, 'He^{-asws} did not cease saying, 'Go to Al-Hayr, go to Al-Hayr! (Enclosure of Imam Al-Husayn^{-asws} to supplicate)' I said to Muhammad, 'Did you not say to him^{-asws} that I am going to Al-Hayr?' Then I went over to him^{-asws} and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am going to Al-Hayr'. He^{-asws} said: 'Look into that'.

ثُمَّ قَالَ إِنَّ مُحَمَّدًا لَيْسَ لَهُ سِرٌّ مِنْ زَيْدِ بْنِ عَلِيٍّ وَ أَنَا أَكْرَهُ أَنْ يَسْمَعَ ذَلِكَ قَالَ فَذَكَرْتُ ذَلِكَ لِعَلِيِّ بْنِ بِلَالٍ فَقَالَ مَا كَانَ يَصْنَعُ الْحَيْرُ هُوَ الْحَيْرُ

Then he^{-asws} said to me: 'Muhammad, there is a secret for him from Zayd Bin Ali, and I dislike it that he should hear that'. I mentioned that to Ali Bin Bilal, and he said, 'What does he^{-asws} have to do with Al-Hayr and he^{-asws} (himself) is (from) Al-Hayr?'

فَقَدِمْتُ الْعَسْكَرَ فَدَخَلْتُ عَلَيْهِ فَقَالَ لِي اجْلِسْ حِينَ أَرَدْتُ الْقِيَامَ فَلَمَّا رَأَيْتُهُ أَنَسَ بِي ذَكَرْتُ لَهُ قَوْلَ عَلِيِّ بْنِ بِلَالٍ

I proceeded to Al-Askar and I went over to him^{-asws}. He^{-asws} said to me: 'Be seated!' when I wanted to arise (to leave). When I saw him^{-asws} glancing at me, I mentioned to him^{-asws} the words of Ali Bin Bilal.

فَقَالَ لِي أَلَا قُلْتُ لَهُ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَطُوفُ بِالْبَيْتِ وَ يُقَبِّلُ الْحَجَرَ وَ حُرْمَةَ النَّبِيِّ ص وَ الْمُؤْمِنِ أَكْبَرُ مِنْ حُرْمَةِ الْبَيْتِ

He^{-asws} said to me: 'Did I^{-asws} not say to you that Rasool-Allah^{-saww} would perform Tawaaf of the House, and he^{-saww} would kiss the (Black) Stone, and the sanctity of the Prophet^{-saww} and the Momin is greater than sanctity of the House (Kaaba)?'

³²⁴ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 12

وَأَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَقِفَ بِعَرَفَةَ وَ إِنَّمَا هِيَ مَوَاطِنُ يُحِبُّ اللَّهُ أَنْ يُذَكَّرَ فِيهَا فَأَنَا أَحِبُّ أَنْ يُدْعَى لِي حَيْثُ يُحِبُّ اللَّهُ أَنْ يُدْعَى فِيهَا

However, Allah^{-azwj} Mighty and Majestic Commanded him^{-saww} that he^{-saww} should pause at Arafat, and rather it is a place wherein Allah^{-azwj} Loves that He^{-azwj} be mentioned therein. Thus I^{-asws} loved it that you supplicate to Allah^{-azwj} for me where Allah^{-azwj} Loves that He^{-azwj} be supplicated to’.

وَذَكَرَ عَنْهُ أَنَّهُ قَالَ وَ لَمْ أَحْفَظْ عَنْهُ قَالَ إِنَّمَا هَذِهِ مَوَاضِعُ يُحِبُّ اللَّهُ أَنْ يُتَعَبَّدَ فِيهَا فَأَنَا أُحِبُّ أَنْ يُدْعَى لِي حَيْثُ يُحِبُّ اللَّهُ أَنْ يُعْبَدَ هَلَّا قُلْتُ لَهُ كَذَا

And he mentioned from him^{-asws} that he^{-asws} said, and did not memorise it from him, he^{-asws} said: ‘But rather, these are places wherein Allah^{-azwj} Loved that He^{-azwj} be worshipped, thus I^{-asws} loved it that he should supplicate for me where Allah^{-azwj} Loves that He^{-azwj} be worshipped. Did you not say to him such and such?’

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ لَوْ كُنْتُ أَحْسِنُ مِثْلَ هَذَا لَمْ أَرِدْ الْأَمْرَ عَلَيْكَ هَذِهِ أَلْفَاظُ أَبِي هَاشِمٍ لَيْسَتْ أَلْفَاظُهُ.

He (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! If I was good similar to this, I would not have referred the matter upon you^{-asws}’. These are the words of Hashim, not my words’’.³²⁵

³²⁵ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 5 H 13

CHAPTER 6- SITUATION OF JA'FAR (THE LIAR) AND REST OF HIS^{-asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ج، الإحتجاج الكليني عن إسحاق بن يعقوب قال: سألت محمد بن عثمان العمري رحمه الله أن يوصل إلي ع سألت فيه عن مسائل أشكلت علي فورد التوقيع بخط مولانا صاحب الزمان ع أما ما سألت عنه أزدك الله و ثبتك الله من أمر المنكرين من أهل بيتنا و بني عتنا

(The book) 'Al Ihtijaj' – Al Kuyalyni, from Is'haq Bin Yaqoub who said,

'I asked Muhammad Bin Usman Al-Amry, may Allah^{-azwj} have Mercy on him to connect to him^{-asws}. I asked about issues in it which were problematic upon me. The signed note came in the handwriting of our Master^{ajfj} of the Time: 'As for what you asked about, may Allah^{-azwj} Guide you and may Allah^{-azwj} Affirm you, from the matter of People^{ajfj} of our^{ajfj} Household and the sons of our^{ajfj} uncle.

ع. فأعلم أنه ليس بين الله عز وجل و بين أحد قرابة و من أنكرني فليس مني و سبيله سبيل ابن نوح و أما سبيل عبي جعفر و ولده فسبيل إخوة يوسف

Know that there is no kinship between Allah^{-azwj} Mighty and Majestic and anyone, and the one who denies me^{ajfj}, so he isn't from me^{ajfj}, and his way is the way of the son of Noah^{-as}. And as for the way of my^{ajfj} uncle Ja'far and his children, it is the way of the brothers of Yusuf^{-as}.³²⁶

2- ج، الإحتجاج عن أبي حمزة الثمالي عن أبي خالد الكابلي قال: سألت علي بن الحسين صلوات الله عليه من الحجّة و الإمام بعدك

(The book) 'Al Ihtijaj' – From Abu Hamza Al Sumaly, from Abu Khalid Al Kabuly who said,

'I asked Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, 'Who is the Divine Authority and the Imam^{-asws} after you^{-asws}?'

فقال ابني محمد و اسمه في التوراة الباقر ينظر العلم بقرأ هو الحجّة و الإمام بعدي و من بعد محمد ابنة جعفر و اسمه عند أهل السماء الصادق

He^{-asws} said: 'My^{-asws} son^{-asws} Muhammad^{-asws}, and his^{-asws} name is in the Torah as 'Al-Baqir'. He^{-asws} will expound the knowledge with an expounding. He^{-asws} is the Divine Authority and the Imam^{-asws} after me^{-asws}. And from after Muhammad^{-asws} would be his^{-asws} son^{-asws} Ja'far^{-asws}, and his^{-asws} name in the presence of the people the sky is 'Al-Sadiq'.

فقلت له يا سيدي كيف صار اسمه الصادق و كلكم صادقون

I said to him^{-asws}, 'O my Master^{-asws}! How come his^{-asws} name came to be 'Al-Sadiq' (The truthful), and all of you (Imams^{-asws}) are truthful?'

³²⁶ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 6 H 1

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا وُلِدَ ابْنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَسَمُوهُ الصَّادِقَ فَإِنَّ الْحَامِسَ مِنْ وُلْدِهِ الَّذِي اسْمُهُ جَعْفَرٌ يَدْعِي الْإِمَامَةَ اجْتِرَاءً عَلَى اللَّهِ وَكَذِبًا عَلَيْهِ

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} said; 'When my^{-saww} son Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} is blessed to (his^{-asws} parents^{-asws}), they will name him^{-asws} as 'Al-Sadiq', for the fifth from his^{-asws} sons^{-asws}, the one whose name would be 'Ja'far' who would claim the Imamate being audacious upon Allah^{-azwj} and lying upon Him^{-azwj}.

فَهُوَ عِنْدَ اللَّهِ جَعْفَرُ الْكُذَّابِ الْمُفْتَرِي عَلَى اللَّهِ الْمُدَّعِي لِمَا لَيْسَ لَهُ بِأَهْلٍ الْمُخَالِفُ عَلَى أَبِيهِ وَ الْحَامِئُ لِأَخِيهِ ذَلِكَ الَّذِي يَكْشِفُ سِرَّ اللَّهِ عِنْدَ غَيْبِهِ وَ لِيِ
اللَّهُ

Thus he, in the presence of Allah^{-azwj} is the liar, the fabricator upon Allah^{-azwj}, the claimant to what he isn't rightful for it, the opposer to his father^{-asws}, and the envious to his brother^{ajfi} who would be uncovering the Secrets of Allah^{-azwj} during occultation of the friend of Allah^{-azwj}.

ثُمَّ بَكَى عَلَيَّ بْنُ الْحُسَيْنِ ع بُكَاءً شَدِيداً ثُمَّ قَالَ كَأَنِّي بِجَعْفَرِ الْكُذَّابِ وَ قَدْ حَمَلَ طَائِعِيَةَ زَمَانِهِ عَلَى تَفْتِيْشِ أَمْرِ وَلِيِّ اللَّهِ وَ الْمُعْتَبِ فِي حِفْظِ اللَّهِ وَ التَّوَكُّلِ بِحَرَمِ أَبِيهِ جَهْلًا مِنْهُ بِوَلَادَتِهِ وَ حِرْصاً عَلَى قَتْلِهِ إِنْ ظَلَمَ بِهِ طَمَعاً فِي مِيرَاثِ أَبِيهِ حَتَّى يَأْخُذَهُ بِغَيْرِ حَقِّهِ الْحَبْرَ.

Then Ali^{-asws} Bin Al-Husayn^{-asws} cried with intense crying, then said: 'It is as if I^{-asws} am with Ja'far the liar and a tyrant of his time has raided upon searching the matter of the friend of Allah^{-azwj}, and the one disappeared in the Protection of Allah^{-azwj}, and the representative in the sanctuary of his father^{-asws}, being ignorant from him^{ajfi} of his^{ajfi} being blessed (to his^{-asws} parents^{-asws}), and eager upon killing him^{ajfi} out of greed regarding the inheritance of his father^{-asws}, until he takes it without it being his right' – the Hadeeth''³²⁷.

3- ج، الإحتجاج سعد بن عبد الله الأشعري عن الشيخ الصدوق أحمد بن إسحاق بن سعد الأشعري رحمه الله عليه أنه جاءه بعض أصحابنا يُعلمه بأن جعفر بن علي كتب إليه كتاباً يُعرفه نفسه و يُعلمه أنه القيم بعد أخيه و أن عنده من علم الحلال و الحرام ما يُحتاج إليه و غير ذلك من العلوم كُلِّهَا

(The book) 'Al Ihtijaj' – Sa'ad Bin Abdullah Al Ashary, from the Sheykh Al Sadouq –

Ahmad Bin Is'haq Bin Sa'ad Al-Ashary, may Allah^{-azwj} have Mercy on him, one of our companions came to him letting him know that Ja'far son of Ali (Al-Naqi^{-asws}) had written a letter to him, introducing himself and letting him know that he is custodian (standing Imam^{-asws}) after his brother (Hassan Al-Askari^{-asws}), and that with him is from the knowledge of the Permissibles and the Prohibitions whatever he could be needy to, and other than that from the knowledge(s), all of them.

كان- رحمه الله- معروفا بحب الجاه و طلب الدنيا و صرف أكثر عمره مع الاوباش و الاجامرة و لعب الطنبور و سائر ما هو غير مشروع، و لكن كان متظاهرا بامامة أخيه الحسن العسكري عليه السلام.

Note: He (Ahmad Bin Is'haq Bin Sa'ad Al Ashari) knew of his (Ja'far's) love of prestige and seeking the world, and he (Ja'far) had spent more of his life with the disreputable people, and

³²⁷ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 6 H 2

perfuming himself, and playing the lute, and rest of what is illegal. But he was manifesting with the Imamate of his brother^{-asws} Al-Hassan Al-Askari^{-asws}.

ثم من بعد وفاته عليه السلام ادعى الإمامة و كان يجبر الناس على اطاعته و القول بإمامته

Then, from after his^{-asws} expiry, may the greetings be upon him^{-asws}, he claimed the imamate, and he was coercing the people upon obeying him, and the word (believing) with his imamate.

بل سأل وزير الخليفة أن يعرفه بأنه وارث أخيه منحصرًا، ليثبت له عند الناس العوام امامته، فزيره الوزير عن ذلك و استخف به كما سيأتي عن حديث أحمد بن عبيد الله الخاقان في باب وفاة العسكري عليه السلام تحت الرقم 1،

But he had asked a minister of the caliph that he recognises him that he is the exclusive inheritor of his brother^{-asws}, in order for his imamate to be affirmed for him in the presence of the general people. The minister rebuked him about that and took lightly with him, like what I (Majlisi) would be coming with, from a Hadeeth of Ahmad Bin Ubeydullah Al-Khaqan in the chapter on the expiry of Al-Askari^{-asws} under number 1.

و قد أراد أن يصلى على جنازة أخيه الحسن العسكري فمنعه عن ذلك الحجة الغائب صاحب الامر عليه السلام.

And he had wanted to pray Salat at the funeral of his brother^{-asws} Al-Hassan Al-Askari^{-asws}, but he was prevented from that by the Divine Authority in occultation, Master of the command, upon him^{-asws} be the greetings’.

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فَلَمَّا قَرَأْتُ الْكِتَابَ كَتَبْتُ إِلَى صَاحِبِ الزَّمَانِ ع وَ صَيَّرْتُ كِتَابَ جَعْفَرٍ فِي دَرْجِهِ فَخَرَجَ إِلَيَّ الْجَوَابُ فِي ذَلِكَ

Ahmad Bin Is’haq said, ‘When I read the letter, I wrote to Master of the Time^{ajfj} and made the letter of Ja’far to be in it. The answer came out to me regarding that:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَتَانِي كِتَابُكَ أَبْتَغَاكَ اللَّهُ وَ الْكِتَابُ الَّذِي فِي دَرْجِهِ وَ أَحَاطَتْ مَعْرِفَتِي بِمَا تَضَمَّنَهُ عَلَى اخْتِلَافِ الْأَفْظَاءِ وَ تَكَرُّرِ الْخَطَأِ فِيهِ وَ لَوْ تَدَبَّرْتَهُ لَوَقَعْتَ عَلَى بَعْضِ مَا وَقَعْتُ عَلَيْهِ مِنْهُ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! Your letter came to me^{ajfj}, may Allah^{-azwj} Keep you alive, and the letter which was included in it. My^{-asws} understanding encompasses with what it contain based upon the different wording and the repeated mistakes in it, and if you were to ponder it, you will be pausing upon part of what I^{-asws} am pausing upon.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا لَا شَرِيكَ لَهُ عَلَى إِحْسَانِهِ إِلَيْنَا وَ فَضْلِهِ عَلَيْنَا أَيْ اللَّهُ عَزَّ وَ جَلَّ لِلْحَقِّ إِلَّا تَمَامًا وَ لِلْبَاطِلِ إِلَّا زُهُوقًا وَ هُوَ شَاهِدٌ عَلَيَّ بِمَا أَدْكُرُهُ وَ لِي عَلَيْكُمْ بِمَا أَقُولُهُ إِذَا اجْتَمَعْنَا لِيَوْمٍ لَا رَيْبَ فِيهِ وَ سَأَلْنَا عَمَّا نَحْنُ فِيهِ مُخْتَلِفُونَ

And the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, praises there is not associate for Him^{-azwj} upon His^{-azwj} Favours to us^{-asws} and His^{-azwj} Grace upon us^{-asws}. Allah^{-azwj} Mighty and Majestic Refused for the truth except as complete, and for the falsehood except as obliterated, and He^{-azwj} is a Witness upon me^{ajfj} with what I^{-asws} am mentioning, and for me^{ajfj} upon you all with what I^{ajfj} am saying, when He^{-azwj} shall Gather us for a Day there is no doubt in it and Questions us about what we are differing in.

وَ أَنَّهُ لَمْ يَجْعَلْ لِصَاحِبِ الْكِتَابِ عَلَى الْمَكْتُوبِ إِلَيْهِ وَ لَا عَلَيْكَ وَ لَا عَلَى أَحَدٍ مِنَ الْخَلْقِ جَمِيعاً إِمَامَةً مُفْتَرَضَةً وَ لَا طَاعَةً وَ لَا دِمَةً وَ سَأَبِيْنُ لَكُمْ جُمْلَةً تَكْتَفُونَ بِهَا إِنْ شَاءَ اللَّهُ

And He^{-azwj} has not Made for the writer of the letter upon the one written to, nor upon you, nor upon anyone from the people altogether, Imamate, Obligatory, nor obedience, nor responsibility. And I^{-asws} shall be clarifying for you all a summary what you would be suffice with if Allah^{-azwj} so Desires.

يَا هَذَا يَرْحَمُكَ اللَّهُ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثاً وَ لَا أَمَهَلَهُمْ سُدى بَلْ خَلَقَهُمْ بِفُدْرَتِهِ وَ جَعَلَ لَهُمْ أَسْمَاعاً وَ أَنْصَاراً وَ قُلُوباً وَ أَلْبَاباً ثُمَّ بَعَثَ إِلَيْهِمُ النَّبِيِّينَ عَ مُبَشِّرِينَ وَ مُنذِرِينَ يَأْمُرُهُمْ بِطَاعَتِهِ وَ يَنْهَوهُمْ عَنِ مَعْصِيَتِهِ وَ يُعْرِفُوهُمْ مَا جَهِلُوا مِنْ أَمْرِ خَالِقِهِمْ وَ دِينِهِمْ

O you! May Allah^{-azwj} have Mercy on you! Allah^{-azwj} the Exalted did not Create the creatures in vain, nor did He^{-azwj} Respite them in futility. But He^{-azwj} Created them by His^{-azwj} Power and Made for them hearing, and sigh, and a heart, and mind. Then He^{-azwj} Sent the Prophets^{-as} to them as giver of glad tidings and as warner(s), instructing them with obeying Him^{-azwj} and forbidding them from disobeying Him^{-azwj}, and introducing them to what they had been ignorant of from the matter of their Creator and of their religion.

وَ أَنْزَلَ عَلَيْهِمْ كِتَاباً وَ بَعَثَ إِلَيْهِمْ مَلَائِكَةً وَ بَيَّنَّ بَيْنَهُمْ وَ بَيَّنَّ مَنْ بَعَثَهُمْ بِالْفَضْلِ الَّذِي هُمْ عَلَيْهِمْ وَ مَا آتَاهُمْ مِنَ الدَّلَائِلِ الظَّاهِرَةِ وَ الزَّاهِرَةِ الْبَاهِرَةِ وَ الْآيَاتِ الْعَالِيَةِ

And He^{-azwj} Revealed Books to them^{-as} and Sent Angels to them and Distanced between them and the ones He^{-azwj} had Sent them^{-as}, with the Grace which was for them^{-as} upon them, and what He^{-azwj} gave them^{-as} from the prevailing evidence(s), and the dazzling proofs, and the overcoming signs (miracles).

فَمِنْهُمْ مَنْ جَعَلَ عَلَيْهِ النَّارَ بَرْداً وَ سَلاماً وَ اتَّخَذَهُ خَلِيلاً وَ مِنْهُمْ مَنْ كَلَّمَهُ تَكْلِيباً وَ جَعَلَ عَصَاهُ نُعْبَاناً مُبِيناً وَ مِنْهُمْ مَنْ أَحْيَا الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَنْزَلَ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ مِنْهُمْ مَنْ عَلَّمَهُ مَنْطِقَ الطَّيْرِ وَ أَوْقَى مِنْ كُلِّ شَيْءٍ

From them^{-as} is one He^{-azwj} upon him^{-as} He^{-azwj} made the fire to be cool and safe, and He^{-azwj} Took him^{-as} as a friend. And from them^{-as} is one whom He^{-azwj} Spoke to in a conversation and Made his^{-as} staff to be a clear serpent. And from them is one who revived the dead by the Permission of Allah^{-azwj} and cured the blind and the leper by the Permission of Allah^{-azwj}. And from them^{-as} is one He^{-azwj} Taught him^{-as} the speech of birds and was Given from all things.

ثُمَّ بَعَثَ مُحَمَّدًا صَ رَحْمَةً لِّلْعَالَمِينَ وَ تَمَّ بِهِ نِعْمَتُهُ وَ حَتَمَ بِهِ أَنْبِيَاءَهُ وَ رُسُلَهُ إِلَى النَّاسِ كَافَّةً وَ أَظْهَرَ مِنْ صِدْقِهِ مَا ظَهَرَ وَ بَيَّنَّ مِنْ آيَاتِهِ وَ عَلَامَاتِهِ مَا بَيَّنَّ

Then He^{-azwj} Sent Muhammad^{-as} as a Mercy to the worlds, and Completed His^{-azwj} Favours by him^{-sawww}, and Ended His^{-azwj} Prophets^{-as} and His^{-azwj} Messengers^{-as} to all the people by him^{-sawww}, and Revealed his^{-sawww} truthfulness, and Manifested from his^{-sawww} signs (miracles) and his^{-sawww} markings what he^{-sawww} manifested.

ثُمَّ قَبَضَهُ حَمِيداً فَقِيداً سَعِيداً وَ جَعَلَ الْأَمْرَ مِنْ بَعْدِهِ إِلَى أُخِيهِ وَ ابْنِ عَمَّتِهِ وَ وَصِيَّهِ وَ وَارِثِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ثُمَّ إِلَى الْأَوْصِيَاءِ مِنْ وُلْدِهِ وَاحِداً بَعْدَ وَاحِدٍ أَحْيَا بِهِمُ دِينَهُ وَ أَمَّمَ بِهِمُ نُورَهُ

Then He^{-azwj} Recalled him^{-saww} as praise-worthy, missed, fortunate, and Made the command from after him^{-saww} to his^{-saww} brother^{-asws} and son^{-asws} of his^{-saww} uncle^{-as} and his^{-saww} successor^{-asws} and his^{-saww} inheritor, Ali^{-asws} Bin Abu Talib^{-asws}, then to the successors^{-asws} from his^{-asws} son^{-asws}, one after one, reviving His^{-azwj} religion through them^{-asws}, and completing His^{-azwj} Noor through them^{-asws}.

وَجَعَلَ بَيْنَهُمْ وَبَيْنَ إِخْوَتِهِمْ وَبَيْنَ عَمَّتِهِمْ وَالْأَدْنَيْنِ فَالْأَدْنَيْنِ مِنْ دَوِي أَرْحَامِهِمْ فَرَقًا بَيِّنًا تُعْرَفُ بِهِ الْحُجَّةُ مِنَ الْمَحْجُوجِ وَالْإِمَامُ مِنَ الْمَأْمُومِ بِأَنَّ عَصَمَتَهُمْ مِنَ الذُّنُوبِ وَبِرَأْسِهِمْ مِنَ الْعُيُوبِ وَطَهَّرَهُمْ مِنَ الدَّنَسِ وَنَزَّهَهُمْ مِنَ اللَّسِّ وَجَعَلَهُمْ حُرَّانَ عِلْمِهِ وَمُسْتَوْدَعِ حِكْمَتِهِ وَمَوْضِعِ سِرِّهِ وَأَيَّدَهُمْ بِالذَّلَائِلِ

And He^{-azwj} Made between them^{-asws} and their brethren and sons of their^{-asws} uncles, and the lowly ones. The lowly one is the one who impeded their kinship, differentiating, clarifying (so) the Divine Authority can be recognised from the subjects, and the Imam^{-asws} from the congregation, by Making them infallible from the sins and disavowing them^{-as} from the faults, and purifying them^{-as} from the filth, and stripping them from the confusion, and Made them^{-as} treasurers of His^{-azwj} Knowledge, and depositories of His^{-azwj} Wisdom, and place of His^{-azwj} secrets, and Aided them with the evidence(s).

وَلَوْ لَا ذَلِكَ لَكَانَ النَّاسُ عَلَى سَوَاءٍ وَ لَأَدَّعَى أَمْرَ اللَّهِ عَزَّ وَ جَلَّ كُلُّ وَاحِدٍ وَ لَمَّا عُرِفَ الْحَقُّ مِنَ الْبَاطِلِ وَ لَا الْعِلْمُ مِنَ الْجَهْلِ

And had it not been that, the people would be upon sameness and every one would be claiming the command of Allah^{-azwj} Mighty and Majestic, and the truth would not be recognised from the falsehood, nor the knowledge from the ignorance.

وَ قَدْ ادَّعَى هَذَا الْمُبْطِلُ الْمُدَّعِي عَلَى اللَّهِ الْكُذِبَ بِمَا ادَّعَاهُ فَلَا أُذْرِي بِأَيَّةِ خَالَةٍ هِيَ لَهُ رِجَاءٌ أَنْ يَتِمَّ دَعْوَاهُ أَوْ يَفْقَهُ فِي دِينِ اللَّهِ فَوَ اللَّهُ مَا يَعْرِفُ خَلَالًا مِنْ حَرَامٍ وَ لَا يَفْرُقُ بَيْنَ حَطَّاءٍ وَ صَوَابٍ

And this false claimant (Ja'far) has claimed the lie upon Allah^{-azwj} with what he has claimed. So I^{-asws} don't know in which situation it is hoped that his claim would be completed. Is it by his understanding in the religion of Allah^{-azwj}? He does not recognise the Permissible from the Prohibition, nor can he differentiate between a mistake and a correctness.

أَمْ يَعْلَمُ فَمَا يَعْلَمُ حَقًّا مِنْ بَاطِلٍ وَ لَا مُحْكَمًا مِنْ مُتَشَابِهِ وَ لَا يَعْرِفُ حَدَّ الصَّلَاةِ وَ وَقْتَهَا

Or is it by knowledge? But he does not know a right from wrong, nor a Decisive from its Allegorical, nor does he know limits of the Salat and its timings.

أَمْ يَوْرَعُ فَاللَّهُ شَهِيدٌ عَلَى تَرْكِهِ لِصَلَاةِ الْفَرَضِ أَرْبَعِينَ يَوْمًا يَزْعُمُ ذَلِكَ لِطَلَبِ الشُّعْبَدَةِ وَ لَعَلَّ خَيْرَهُ تَأْدَى إِلَيْكُمْ وَ هَاتِيكَ ظُرُوفٌ مُسْنَكِرَةٌ مَنْصُوبَةٌ وَ آثَارُ عَصِيَانِهِ لِلَّهِ عَزَّ وَ جَلَّ مَشْهُودَةٌ قَائِمَةٌ

Or by devoutness? Allah^{-azwj} is a Witness upon his neglecting of the Prescribed Salat for forty days, claiming that he was seeking the sorcery. And perhaps his news has been given to you all, and the talk of the state of affairs of his intoxication attributed and impacts of his disobedience to Allah^{-azwj} Mighty and Majesty by a list of witnesses.

أَمْ بِأَيَّةِ فَلْيَأْتِ بِمَا أَمْ بِحُجَّةٍ فَلْيَقِمْهَا أَمْ بِذَلَالَةٍ فَلْيَذْكُرْهَا

Or is it by a sign (miracle). So let him come with it. Or is it by an argument, so let him establish it. Or is it by evidence, so let him mention it.

قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ الْعَزِيزِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَم تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ
أَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Mighty Book: In the Name of Allah^{-azwj} the Beneficent, the Merciful. **Ha Meem [46:1] A Revelation of the Book from Allah, the Mighty, the Wise [46:2] We did not Create the skies and the earth and what is between them except with the Truth and a specified term. Those who are committing Kufr are turning away from what they are being warned of [46:3].**

فَلَمَّا رَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Say: 'Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4].

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ
كَافِرِينَ-

And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5] And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6].

فَأَلْتَمِسْ تَوَلَّى اللَّهُ تَوْفِيقَكَ مِنْ هَذَا الظَّالِمِ مَا ذَكَرْتُ لَكَ وَامْتَحِنُهُ وَاسْأَلْهُ آيَةً مِنْ كِتَابِ اللَّهِ يُعَسِّرُهَا أَوْ صَلَاةً يُبَيِّنُ حُدُودَهَا وَمَا يُحِبُّ فِيهَا لَتَعْلَمَ حَالَهُ
وَ مِقْدَارَهُ وَ يَظْهَرُ لَكَ عَوَارِئُهُ وَ نُقْصَانُهُ وَ اللَّهُ حَسِيبُهُ

So beseech Allah^{-azwj} to Save you from this unjust one, what I^{-asws} have mentioned to you and test him and ask him of a Verse from the Book of Allah^{-azwj} to interpret it, or a Salat to manifest its limits, and what is Obligatory in it, for you to know his state, and his worth, and his faults and his deficiencies would be revealed to you, and Allah^{-azwj} will Reckon him.

حَفِظَ اللَّهُ الْحَقَّ عَلَى أَهْلِهِ وَ أَقَرَّهُ فِي مُسْتَقَرِّهِ وَ قَدْ أَبَى اللَّهُ عَزَّ وَجَلَّ أَنْ يَكُونَ الْإِمَامَةُ فِي أَحْوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع وَ إِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ
ظَهَرَ الْحَقُّ وَ اضْمَحَلَّ الْبَاطِلُ وَ انْحَسَرَ عَنْكُمْ

May Allah^{-azwj} Protect the truth upon its people and Settle it in its settling place. And Allah^{-azwj} Mighty and Majestic has Refused for the Imamate to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}. And when Allah^{-azwj} will Permit for us^{ajfj} regarding the word, the truth would appear, and the falsehood will be exterminated and recede away from you all.

وَ إِلَى اللَّهِ أَرْعَبُ فِي الْكِفَايَةِ وَ جَمِيلِ الصُّنْعِ وَ الْوَلَايَةِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And I^{asws} crave to Allah^{azwj} regarding the Sufficing, and beautiful Making, and the Wilayah, and **'Allah is Sufficient for us and the most excellent Protector' [3:173]**".³²⁸

4- غط، الغيبة للشيخ الطوسي جماعة عن الثَّلَغُكُرَيْبِيِّ عَنِ الْأَسَدِيِّ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ إِسْحَاقَ مِثْلَهُ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – A group, from Al Tal'ukbary, from Al Asady, from Saad Bin Abdullah, from Ahmad Bin Is'haq – similar to it.³²⁹

5- ك، إكمال الدين ابن الوليد عن سعد عن جعفر بن محمد بن الحسن بن الفرات عن صالح بن محمد بن عبد الله بن محمد بن زياد عن أمه فاطمة بنت محمد بن الهيثم المعروف بابن سبانه قالت كنت في دار أبي الحسن علي بن محمد العسكري ع في الوقت الذي ولد فيه جعفر فرأيت أهل الدار قد سرؤا به فصرت إلى أبي الحسن ع فلم أره مسروراً بذلك

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Sa'ad, from Ja'far Bin Muhammad Bin Al-Hassan Bin Al Furat, from Salih Bin Muhammad Bin Abdullah Bin Muhammad Bin Ziyad, from his mother Fatima Bin Muhammad Bin Al Haysam, well known as Ibn Subana, she said,

'I was in the house of Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askari^{asws} during the time in which Ja'far was blessed (to his^{asws} parents^{asws}). I saw the people of the house to be rejoicing with him. I came to Abu Al-Hassan^{asws} but did not see him^{asws} being joyful with that.

فَقُلْتُ لَهُ يَا سَيِّدِي مَا لِي أَرَاكَ غَيْرَ مَسْرُورٍ بِحَدَا الْمَوْلُودِ فَقَالَ ع يَهُونُ عَلَيْكَ أَمْرُهُ فَإِنَّهُ سَبِضٌ خَلَقًا كَبِيرًا.

I said to him^{asws}, 'O my Master^{asws}! What is the matter I see you^{asws} not rejoicing with this new-born?' He^{asws} said: 'Take it easy upon you of his matter. He will be straying a lot of people'.³³⁰

6- عم، إعلام الوری شا، الإرشاد خَلَفَ أَبُو الْحَسَنِ ع مِنَ الْوُلْدِ أَبَا مُحَمَّدٍ الْحَسَنَ ابْنَهُ وَ هُوَ الْإِمَامُ بَعْدَهُ وَ الْحُسَيْنَ وَ مُحَمَّدًا وَ جَعْفَرًا وَ ابْنَتَهُ عَائِشَةَ.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' –

'Abu Al-Hassan^{asws} left behind from the children, Abu Muhammad Al-Hassan^{asws}, his^{asws} son^{asws}, and he^{asws} is the Imam^{asws} after him^{asws}, and Al-Husayn, and Muhammad, and Ja'far, and his^{asws} daughter Ayesha (Ulayya)".³³¹

أما الحسين فقد كان ممتازا في الديانة من سائر أقرانه و أمثاله، تابعا لأخيه الحسن، معتقدا بإمامته، و دفن في حرم العسكريين عليهما السلام تحت قدميهما.

Note: As for Al-Husayn, he was excellent in the religion that rest of his generation and his like, follower of his brother^{asws} Al-Hassan^{asws}, believing in his^{asws} Imamate, and he was buried in the sanctuary of Al Askareyn (10th & 11th Imams^{asws}), under their^{asws} feet.

³²⁸ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 6 H 3

³²⁹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 6 H 4

³³⁰ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 6 H 5

³³¹ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{asws}, Ch 6 H 6

و أما محمد فجلالته و عظم شأنه أكثر من أن يذكر، و سيجيء في باب النصوص على امامة أبي محمد عليه السلام ما ينبئ عن علو مقامه و ترشحه لمقام الإمامة

And as for Muhammad, his majesty and magnificence of his glory is more than can be mentioned, and it shall be coming in the chapter of the texts upon the Imamate of Abu Muhammad^{-asws} what would be informative upon his lofty position and his candidacy for the position of the Imamate.

قبره مزار معروف في بلد التي هي مدينة قديمة على يسار دجلة و العامة و الخاصة يعظمون مشهده الشريف و يقطعون خصوماتهم التي تقع بينهم بالحلف به و الحضور في مشهده، و يعبرون عنه بسبع الدجيل.

And his grave is a well-known shrine in the city which is an ancient city on the left of (river) Tigris, and the general and the special (Shia) Muslims are revering his noble shrine, and they are cutting off their disputes which occur between them by the swearing with him, and presenting in his shrine, and crossing over from it at Sab'a Al Dajeyl.

7- قب، المناقب لابن شهر آشوب أولاده الحسن الإمام ع و الحسين و محمد و جعفر الكذاب و ابنه علي.

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

'His^{-asws} children are, Al-Hassan^{-asws} the Imam^{-asws}, and Al-Husayn, and Muhammad, and Ja'far the liar, and his^{-asws} daughter Ulayya'.³³²

8- كا، الكافي علي بن محمد قال: باع جعفر فيمن باع صبي جعفر كانت في الدار يربونها فبعث بعض العلويين و أعلم المشتري خبرها فقال المشتري قد طابت نفسي بردها و أن لا أزرأ من تمنها شيئاً

(The book) 'Al Kafi' – Ali Bin Muhammad said,

'Ja'far (the liar) sold a Ja'farite female child among what he sold, who was in the house being nourished. One of the Alawites went to the buyer informing of her news, and the buyer said, 'I have made good with myself to return her, even if I cannot get anything from her price'.

فخذها فدهب العلوي فأعلم أهل الناحية الخبر فبعثوا إلى المشتري بأحد و أربعين ديناراً فأمره بدفعها إلى صاحبها.

The Alawite went and informed the people of the area (of the 12th Imam^{ajfi}) of the news, and they sent to the buyer one hundred and forty Dinars and instructed him with handing her over to her guardian (i.e. from the progeny of Ja'far Al Tayyar^{-asws}).³³³

بيان جعفر هو الكذاب فيمن باع أي من ممالك أبي محمد ع جعفرية أي من أولاد جعفر الطيار رضي الله عنه.

Explanation: Ja'far, he is the liar among the ones who sold i.e. from the slaves of Abu Muhammad^{-asws}, a Jafarite woman, i.e. being from the children of Ja'far Al Tayyar^{-asws}, may Allah^{-azwj} be Pleased with him^{-asws}.

³³² Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 6 H 7

³³³ Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 6 H 8

تاريخ الإمام أبي محمد العسكري صلوات الله عليه

HISTORY OF THE IMAM^{-asws} ABU MUHAMMAD AL-ASKARI^{-asws}, MAY THE SALAWAAT OF ALLAH^{- azwj} BE UPON HIM^{-asws}

أبواب تاريخ الإمام الحادي عشر و سبط سيد البشر و والد الخلف المنتظر و شافع المحشر السيد الرضي الزكي أبي محمد الحسن بن علي العسكري
صلوات الله عليه و على آياته الكرام و خلفه خاتم الأئمة الأعلام ما تعاقبت الليالي و الأيام

**CHAPTERS ON THE HISTORY OF THE ELEVENTH
IMAM^{-asws}, AND GRANDSON^{-asws} OF CHIEF OF THE
PEOPLE , AND FATHER^{-asws} OF THE REPLACEMENT,
THE AWAITED, AND INTERCEDER IN THE
QIYAMAH, THE CHIEF, THE PLEASING, THE PURE,
ABU MUHAMMAD AL-HASSAN BIN ALI AL-
ASKARI^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj}
BE UPON HIM^{-asws} AND UPON HIS^{-asws}
HONOURABLE FATHERS^{-asws}, AND HIS^{-asws}
REPLACEMENT, LAST OF THE IMAMS^{-asws}, FOR AS
LONG AT THE NIGHTS AND THE DAYS ALTERNATE**

باب 1 ولادته و أسمائه و نقش خاتمه و أحوال أمه و بعض جمل أحواله ع

**CHAPTER 1 – HIS^{-asws} WILADAH, AND HIS^{-asws} NAMES, AND
ENGRAVING OF HIS^{-asws} RING, AND SITUATIONS OF HIS^{-asws}
MOTHER^{-as}, AND PART SUMMARY OF HIS^{-asws} SITUATIONS**

1- ع، علل الشرائع سبعت مشايخنا رضي الله عنهم أن المحلة التي يسكنها الإمامان علي بن محمد و الحسن بن علي ع بسر من رأى كانت تسمى
عسكر فإذ ذلك قبل ليل واحد منهما العسكري.

(The book) 'Illal Al-Sharaie' – I heard our elders, may Allah^{-azwj} be Pleased with them, that the neighbourhood in which the two Imams^{-asws}, Ali Bin Muhammad^{-asws} and Al-Hassan Bin Ali^{-asws}

settled at Surmanray was named as 'Askar'. Therefore, due to that, it is said for each of them^{asws} 'Al-Askari'.³³⁴

2- شاء، الإرشاد كان مؤلداً أبي محمد ع بالمدينة في شهر ربيع الأول سنة ثلاثين و مائتين و أمه أم ولد يقال لها حديثة- و كانت مدة خلافته ست سنين.

(The book) 'Al Irshad' –

'Abu Muhammad^{asws} was blessed to (his^{asws} parents^{asws}) at Al-Medina during the month of Rabbi Al-Awwal in the year two hundred and thirty years, and his^{asws} mother^{as} is mother of children called Hadeesa^{as}, and the period of his^{asws} caliphate (Imamate) was of six years".³³⁵

3- مصاب، المصباحين يوم العاشر من شهر ربيع الآخر سنة اثنتين و ثلاثين و مائتين من الهجرة كان مؤلداً أبي محمد الحسن بن علي بن محمد بن علي الرضا ع.

(The book) 'Al Misbah' –

'On the tenth day from the day of the month of Rabbi Al-Akhar in the year two hundred and thirty-two from the Hijra when Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Ali Al-Reza^{asws} was blessed (to his^{asws} parents^{asws})'.³³⁶

4- قل، إقبال الأعمال من كتاب حقائق الرياض للمفيد مثله.

(The book) 'Iqbal Al Amaal', from the book 'Hadaiq Al Riyaz' of Al Mufeed – similar to it.³³⁷

5- الدروس، أمه ع حديث ولد بالمدينة في شهر ربيع الآخر و قيل يوم الإثنين رابعه.

Al Durous –

'His^{asws} mother^{as} is Hadees^{as}. He^{asws} blessed (to his^{asws} parents^{asws}) at Al-Medina in the month of Rabbi Al-Akhar. And it is said, the second day of its Rabbi (Al-Akhar)".³³⁸

6- قب، المناقب لابن شهر آشوب ألقابها ع الصامت الهادي الرفيق الربيعي التقي كنيته أبو محمد و كان هو و أبوه و جدّه يعرف كل منهم في زمانه بابن الرضا ع أمه أم ولد يقال لها حديثة و ولده القائم ع لا غير

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

'His^{asws} titles are – 'Al-Samit', 'Al-Hadi', 'Al-Rafeeq', 'Al-Zakie', 'Al-Naqi'. His^{asws} teknonym is 'Abu Muhammad', and he^{asws} and his^{asws} father^{asws} and his^{asws} grandfather^{asws}, each one of them^{asws} was known as 'Son^{asws} of Al-Reza^{asws}' during his^{asws} time. His^{asws} mother^{as} is a mother of children called Hadees^{as}, and his^{asws} child is Al-Qaim^{ajtf}, none other.

³³⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 1 H 1

³³⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 1 H 2

³³⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 1 H 3

³³⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 1 H 4

³³⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 1 H 5

مِيْلَادُهُ يَوْمَ الْجُمُعَةِ لِثَمَانَ خَلَوْنَ مِنْ شَهْرِ رَبِيعِ الْآخِرِ بِالْمَدِينَةِ وَ قِيلَ وُلِدَ بِسُرْمَنْ رَأَى سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَتَيْنِ مُقَامُهُ مَعَ أَبِيهِ ثَلَاثَ وَ عِشْرُونَ سَنَةً وَ بَعْدَ أَبِيهِ أَيَّامَ إِمَامَتِهِ سِتُّ سِنِينَ

He^{-asws} was blessed (to his^{-asws} parents^{-asws}) on the day of Friday on the seventh vacant from the month of Rabbi Al-Akhar at Al-Medina. And it is said he^{-asws} was blessed at Surmanray in the year two hundred and thirty-two. His^{-asws} stay with his^{-asws} father^{-asws} was for twenty-three years, and after his^{-asws} father^{-asws} for the days of his^{-asws} Imamate in the year was for six years.

وَ كَانَتْ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ أَيَّامِ الْمُعْتَرِّ أَشْهُرًا ثُمَّ مَلَكَ الْمُهْتَدِي وَ الْمُعْتَمِدُ وَ بَعْدَ مُضِيِّ خَمْسِ سِنِينَ مِنْ مُلْكِ الْمُعْتَمِدِ

And during the years of his^{-asws} Imamate was the remainder of the days of Al-Mu'tiz, a few months, then the rule of Al-Muhtady, and Al-Mu'tamid, and after the passing of five years from the rule of Al-Mu'tamid.

فُضِيَ عَ وَ يُقَالُ اسْتُشْهِدَ وَ دُفِنَ مَعَ أَبِيهِ بِسُرْمَنْ مِنْ رَأَى وَ قَدْ كَمَلَ عُمُرُهُ تِسْعًا وَ عِشْرِينَ سَنَةً وَ يُقَالُ سَنَةَ ثَمَانٍ وَ عِشْرِينَ مَرَضَ فِي أَوَّلِ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةَ سِتِّينَ وَ مِائَتَيْنِ وَ تُؤَيِّفُ يَوْمَ الْجُمُعَةِ لِثَمَانَ خَلَوْنَ مِنْهُ.

He^{-asws} passed away and it is said he^{-asws} was martyred and buried with his^{-asws} father^{-asws} at Surmanray, and his^{-asws} age had completed twenty-nine years. And it is said twenty-eight years. He^{-asws} was ill during the beginning of the month of Rabbi Al-Awwal in the year two hundred and sixty, and he^{-asws} expired during the day of Friday on the eight vacant from it".³³⁹

7- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ مَوْلِدُهُ فِي سَنَةِ إِحْدَى وَ ثَلَاثِينَ وَ مِائَتَيْنِ لِلْهِجْرَةِ وَ أُمُّهُ أُمُّ وَ لِدِ يُقَالُ لَهَا سَوْسَنُ وَ كُنْيَتُهُ أَبُو مُحَمَّدٍ وَ لَقَبُهُ الْخَالِصُ-

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

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) during the year two hundred and thirty-one of the Hijrah, and his^{-asws} mother^{-as} is mother of children called Sawsan^{-as}, and his^{-asws} teknonym is 'Abu Muhammad', and his^{-asws} title is 'Al-Khalis'.

وَ تُؤَيِّفُ فِي الثَّامِنِ مِنْ رَبِيعِ الْأَوَّلِ مِنْ سَنَةِ سِتِّينَ وَ مِائَتَيْنِ فَيَكُونُ عُمُرُهُ تِسْعًا وَ عِشْرِينَ سَنَةً كَانَ مُقَامُهُ مَعَ أَبِيهِ ثَلَاثًا وَ عِشْرُونَ سَنَةً وَ أَشْهُرًا وَ بَقِيَ بَعْدَ أَبِيهِ خَمْسَ سِنِينَ وَ شَهْرًا وَ قَبْرُهُ بِسُرْمَنْ رَأَى.

And he^{-asws} expired during the eighth of Rabbi Al-Awwal of the year two hundred and sixty, so his^{-asws} age happened to be twenty-nine years. His^{-asws} stay with his^{-asws} father^{-asws} was for twenty-three years and some months, and he^{-asws} remained after his^{-asws} father^{-asws} for five years and some months, and his^{-asws} grave is at Surmanray".³⁴⁰

وَ قَالَ الْخَالِصُ عَبْدُ الْعَزِيزِ³⁴¹ يُلَقَّبُ بِالْعَسْكَرِيِّ مَوْلِدُهُ سَنَةَ إِحْدَى وَ ثَلَاثِينَ وَ مِائَتَيْنِ وَ تُؤَيِّفُ سَنَةَ سِتِّينَ وَ مِائَتَيْنِ فِي زَمَنِ الْمُعْتَرِّ وَ قَبْرُهُ بِسَامِرَاءَ وَ قِيلَ مَوْلِدُهُ سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَتَيْنِ

³³⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 6

³⁴⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 7 a

³⁴¹ (1)

And Al Hafiz Abdul Aziz said,

'He was titled as 'Al-Askari'. He^{-asws} was blessed (to his^{-asws} parents^{-asws}) two hundred and thirty-one, and he^{-asws} expiry in the year two hundred and sixty during the ear of Al-Mu'taz, and his^{-asws} grave is at Samarra. And it is said his^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year two hundred and thirty-two.

وَقُبُصَ بِسَرٍّ مَنْ رَأَى لَيْمَانَ حَلُونَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةَ سِتِّينَ وَ مَائَتَيْنِ وَ كَانَ سِنُهُ يَوْمَئِذٍ ثَمَانًا وَ عِشْرِينَ سَنَةً وَ أُمُّهُ أُمُّ وَ لِدٍ يُقَالُ لَهَا حَرِيْبَةٌ وَ قَبْرُهُ إِلَى جَانِبِ قَبْرِ أَبِيهِ بِسَرٍّ مَنْ رَأَى.

And he^{-asws} passed away at Surmanray on the eight vacant from the month of Rabbi Al-Awaal in the year two hundred and sixty, and one that day his^{-asws} age was twenty-eight years, and his^{-asws} mother^{-as} is mother of children called Hareyba^{-as}, and his^{-asws} grave is to the side of the grave of his^{-asws} father^{-asws} at Surmanray".³⁴²

هو أبو محمد عبد العزيز بن أبي نصر المبارك بن أبي القاسم محمود الحافظ الجنازى الأصل - نسبة الى گناباد - البغدادي المولد و الدار، صنف مصنفات كثيرة في علم الحديث مفيدة، و أخذ من الخطيب في كثير من كتبه ولد سنة 526 و مات سادس شهر شوال سنة 611.

Note: (Al-Hafiz Abdul-Aziz) – he is Abu Muhammad Abdul Aziz Bin Abu Nasr Al-Mubarak Bin Abu Al-Qasim Mahmoud Al-Hafiz Al-Janabazy Al-Asl, attributed to Ganabad, Al-Baghdadi of birth and house, and author who wrote a lot regarding the knowledge of beneficial Hadeeth, and he took a lot of books from Al-Khateeb. He was born in the year 526 and he died on the sixth of the month of Shawal in the year 611.

وَ قَالَ ابْنُ الْخَشَّابِ وَ لِدَ أَبُو مُحَمَّدٍ ع فِي سَنَةِ إِحْدَى وَ ثَلَاثِينَ وَ مَائَتَيْنِ وَ ثَوْبِيَّ يَوْمَ الْجُمُعَةِ وَ قَالَ بَعْضُ الرُّوَاةِ فِي يَوْمِ الْأَرْبَعَاءِ لَيْمَانَ لَيْلِي حَلُونَ مِنْ رَبِيعِ الْأَوَّلِ سَنَةَ مَائَتَيْنِ وَ سِتِّينَ فَكَانَ عُمُرُهُ تِسْعًا وَ عِشْرِينَ سَنَةً مِنْهَا بَعْدَ أَبِيهِ حَمْسَ سَنَةٍ وَ ثَمَانِيَةَ أَشْهُرٍ وَ ثَلَاثَةَ عَشَرَ يَوْمًا قَبْرُهُ بِسَرٍّ مَنْ رَأَى أُمُّهُ سَوْسَنَ.

And Ibn Al Khashab said,

'Abu Muhammad^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year two hundred and thirty-one, and he^{-asws} expired on the day of Friday. And one of the reporters said, during the day of Wednesday on the eight-night vacant from Rabbi Al-Awwal in the year two hundred and sixty, so his^{-asws} age was twenty-nine years. From these, after his^{-asws} father^{-asws}, were five years and eight months and thirteen days. His^{-asws} grave is at Surmanray. His^{-asws} mother^{-as} is Sowsan^{-as}'.³⁴³

وَ قَالَ الْحَمِيرِيُّ فِي كِتَابِ الدَّلَائِلِ وَ لِدَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ ع فِي شَهْرِ رَبِيعِ الْآخِرِ وَ سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مَائَتَيْنِ وَ قُبُصَ يَوْمَ الْجُمُعَةِ لَيْمَانَ حَلُونَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةَ سِتِّينَ وَ مَائَتَيْنِ وَ هُوَ ابْنُ ثَمَانَ وَ عِشْرِينَ سَنَةً.

And Al Himeyri said in the book 'Al Dalail' –

'Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the month of Rabbi Al-Akhar in the year two hundred and thirty-two, and he^{-asws} passed away on the day

³⁴¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 7 b

³⁴² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 7 c

³⁴³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 7 d

of Friday on the eighth vacant from the month of Rabbi Al-Awwal in the year two hundred and sixty, and he^{-asws} was twenty-eight years old”.³⁴⁴

8- عم، إعلام الوری كان مؤلده ع بالمدينة يوم الجمعة لثمان لیل خلون من شهر ربيع الآخر سنة اثنتین و ثلاثین و مائتین و فیض ع بسر من رأى لثمان خلون من شهر ربيع الأول سنة ستین و مائتین و له یومئذ ثمان و عشرون سنة و أمه أم ولد یقال لها حدیث

(The book) ‘I’lam Al Wara’ –

‘He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina on the day of Friday on the eighth night vacant from the month of Rabbi Al-Akhar in the year two hundred and thirty-two, and he^{-asws} passed away at Surmanray on the eighth vacant from the month of Rabbi Al-Awwal in the year two hundred and sixty, and on that day, there were twenty-eight years for him^{-asws}. And his^{-asws} mother^{-as} is mother of the children called Hadees^{-as}.

وَ كَانَتْ مُدَّةَ خِلَافَتِهِ سِتِّ سِنِينَ وَ لَقَبُهُ الْهَادِي وَ السِّرَاجُ وَ الْعَسْكَرِيُّ وَ كَانَ وَ أَبُوهُ وَ جَدُّهُ ع يُعْرَفُ كُلُّ مِنْهُمْ فِي زَمَانِهِ بِابْنِ الرِّضَا

And the term of his^{-asws} caliphate (Imamate) was for six years, and his^{-asws} titles are – ‘Al-Hadi’, and ‘Al-Siraj’, and ‘Al-Askari’, and he^{-asws} and his^{-asws} father^{-asws} and his^{-asws} grandfather^{-asws}, each one of them was known as ‘Son^{-asws} of Al-Reza^{-asws}’.

وَ كَانَتْ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمُعْتَرِّ أَشْهُرًا ثُمَّ مَلَكَ الْمُهْتَدِي أَحَدَ عَشَرَ شَهْرًا وَ ثَمَانِي وَ عَشْرِينَ يَوْمًا ثُمَّ مَلَكَ أَحْمَدُ الْمُعْتَمِدُ عَلَى اللَّهِ ابْنُ جَعْفَرٍ الْمُتَوَكِّلِ عَشْرِينَ سَنَةً وَ أَحَدَ عَشَرَ شَهْرًا وَ بَعْدَ مُضِيِّ خَمْسِ سِنِينَ مِنْ مُلْكِهِ قَبَضَ اللَّهُ وَ لِيَهُ

And in the years of his^{-asws} Imamate was the remainder of the rule of Al-Mu’taz for some months, then the rule of Al-Muhtadi for eleven months and eighteen days, then the rule of Ahmad Al-Mu’tamad Alallah son of Ja’far Al-Mutawakkil for twenty years and eleven months, and after the passing of five years from his rule Allah^{-azwj} Recalled his^{-azwj} friend^{-asws}.

أَبَا مُحَمَّدٍ ع وَ دُفِنَ فِي دَارِهِ بِسُرٍّ مَنْ رَأَى فِي النَّيْتِ الَّذِي دُفِنَ فِيهِ أَبُوهُ ع.

Abu Muhammad^{-asws}. And he^{-asws} was buried in his^{-asws} house at Surmanray in the house in which his^{-asws} father^{-asws} had been buried”.³⁴⁵

و ذهب كثير من أصحابنا إلى أنه ع قبض مسموما و كذلك أبوه و جده و جميع الأئمة ع خرجوا من الدنيا على الشهادة و استدلوا في ذلك بما روي عن الصادق ع من قوله و الله ما منا إلا مقتول شهيد. و الله أعلم بحقيقة ذلك.

Note: And a lot of our companions have gone upon that he^{-asws} passed away having been poisoned, and like that his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-asws}, and entirety of the Imams^{-asws}. They^{-asws} exited from the world upon the martyrdom, and they are evidencing regarding that with what is reported from Al-Sadiq^{-asws} from his^{-asws} words: By Allah^{-azwj}! There is no one from us^{-asws} except he^{-asws} is killed, a martyr’. And Allah^{-azwj} is more Knowing with the reality of that.

³⁴⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 7 e

³⁴⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 8 a

9- **الْفُصُولُ الْمُهَيْمَةُ، صِفَتُهُ بَيْنَ السُّمْرَةِ وَ الْبَيْاضِ وَ خَاتَمُهُ سُبْحَانَ مَنْ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَ الْأَرْضِ.**

(The book) 'Al Fusool Al Muhimma' –

'His^{-asws} description is his^{-asws} being between the brown and the while, and his^{-asws} ring (was engraved with): **سُبْحَانَ مَنْ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَ الْأَرْضِ** "Glorious is the One^{-azwj} for Whom are the reins of the skies and the earth"³⁴⁶.

10- **كَأ، الْكَافِي وُلِدَ ع فِي رَبِيعِ الْأَخْرِ سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَتَيْنِ وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا حَدِيثٌ.**

(The book) 'Al Kafi' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) during Rabbi Al-Akhar in the year two hundred and thirty-two, and his^{-asws} mother^{-as} is mother of children called Hadees^{-as}'³⁴⁷.

11- **عُيُونُ الْمُعْجَزَاتِ، اسْمُ أُمِّهِ عَلَى مَا رَوَاهُ أَصْحَابُ الْحَدِيثِ سَلِيلُ رَضِيَ اللَّهُ عَنْهَا وَ قَبِلَ حَدِيثُ وَ الصَّحِيحُ سَلِيلٌ وَ كَانَتْ مِنَ الْعَارِفَاتِ الصَّالِحَاتِ وَ رُوِيَ أَنَّهُ ع وُلِدَ فِي سَنَةِ إِحْدَى وَ ثَلَاثِينَ وَ مِائَتَيْنِ.**

(The book) 'Uyoon Al Mojizaat' –

'The name of his^{-asws} mother^{-as}, based upon what the companions of Hadeeth have reported, is 'Saleel', may Allah^{-azwj} be Pleased with her^{-as}. And it is said, 'Hadees'. And the correct is 'Saleel', and she^{-as} was from the Gnostics, the righteous ones. And it is reported he^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year two hundred and thirty-one"³⁴⁸.

12- **كَف، الْمَصْبَاحُ لِلْكَفْعِيِّ وُلِدَ ع يَوْمَ الْإِثْنَيْنِ رَابِعِ رَبِيعِ الثَّانِي سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَتَيْنِ وَ قَبِلَ فِي عَاشِرِ رَبِيعِ الثَّانِي نَفْسُ خَاتَمِهِ أَنَا اللَّهُ شَهِيدٌ بِأَبْنَيْهِ عُثْمَانَ بْنِ سَعِيدٍ.**

(The book) 'Al Misbah Al Kaf'amy –

'He^{-asws} was blessed on the day of Monday on the fourth of Rabbi Al-Sany (Thani) in the year two hundred and thirty-two, and it is said, during the tenth of Rabbi Al-Sani. And engraving on his^{-asws} rings was: "I^{-azwj} am Allah^{-azwj}, Witness". His^{-asws} door (access man) was Usman Bin Saeed"³⁴⁹.

³⁴⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 9

³⁴⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 10

³⁴⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 11

³⁴⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 1 H 12

CHAPTER 2 – THE TEXTS UPON HIM^{-asws} IN PARTICULAR, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ك، إكمال الدين ابنُ عُبدوسٍ عنِ ابْنِ فُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الصَّفْرِ بْنِ دُلْفَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا ع يَقُولُ إِنَّ الْإِمَامَ بَعْدِي ابْنِي عَلِيٍّ أَمْرُهُ أَمْرِي وَ قَوْلُهُ قَوْلِي وَ طَاعَتُهُ طَاعَتِي وَ الْإِمَامَةُ بَعْدَهُ فِي ابْنِي الْحَسَنِ.

(The book) 'Ikmal Al Deen' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Saqr Bin Dulaf who said,

'I heard Abu Ja'far Muhammad^{-asws} Bin Ali Al-Reza^{-asws} saying: 'The Imam^{-asws} after me^{-asws} is my^{-asws} son^{-asws} Ali^{-asws}. His^{-asws} orders are my^{-asws} orders, and his^{-asws} word is my^{-asws} word, and obedience to him^{-asws} is obedience to me^{-asws}, and the Imamate after him^{-asws} is to be in his son^{-asws} Al-Hassan^{-asws}'.³⁵⁰

2- ك، إكمال الدين لي، الأماالي للصدوق يد، التوحيد عليُّ بنُ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقُ مَعَا عَنْ مُحَمَّدِ بْنِ هَارُونَ الصُّوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الرُّوَيْبَانِيِّ عَنْ عَبْدِ اللَّهِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْإِمَامُ مِنْ بَعْدِي الْحَسَنُ ابْنِي فَكَيْفَ لِلنَّاسِ بِالْحَلْفِ مِنْ بَعْدِهِ الْحَبْر.

(The book) 'Ikmal Al Deen', (and) 'Al Amaali' of Al Sadouq, (and) 'Al Tawheed' – Ali Bin Ahmad Bin Muhammad and Ali Bin Abdullah Al Waraq, both together from Muhammad Bin Haroun Al Sowfy, from Abdullah Bin Musa Al Rawyat, from Abdul Azeem Bin Abdullah Al Hasany,

'From Ali^{-asws} Bin Muhammad^{-asws} having said: 'The Imam^{-asws} from after me^{-asws} is my^{-asws} son^{-asws} Al-Hassan^{-asws}. How would it be for the people with the replacement from after him^{-asws}? – the Hadeeth''³⁵¹

3- ك، إكمال الدين الهَمْدَانِيُّ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنِ الصَّفْرِ بْنِ دُلْفَ قَالَ سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع يَقُولُ الْإِمَامُ بَعْدِي الْحَسَنُ وَ بَعْدَ الْحَسَنِ ابْنُهُ الْقَائِمُ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلِئَتْ جَوْرًا وَ ظُلْمًا.

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al Nowsily, from Al Saqr Bin Dulaf who said,

'I heard Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws} saying: 'The Imam^{-asws} after me^{-asws} is Al-Hassan^{-asws}, and after Al-Hassan^{-asws} would be his^{-asws} son Al-Qaim^{ajtf} who will fill the earth with equity and justice just as it would have had been filled with tyranny and injustice''³⁵²

4- ك، إكمال الدين ابنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ صَاحِبَ الْعَسْكَرِ ع يَقُولُ الْحَلْفُ مِنْ بَعْدِي ابْنِي الْحَسَنُ فَكَيْفَ لَكُمْ بِالْحَلْفِ مِنْ بَعْدِ الْحَلْفِ قُلْتُمْ وَ لَمْ جَعَلَنِي اللَّهُ فِدَاكَ

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Sa'ad, from Muhammad Bin Ahmad Al Alawy, from Abu Hashim Al Ja'fari who said,

³⁵⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 1

³⁵¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 2

³⁵² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 3

in his place, just as there was a Change of Decision for Him^{-azwj} regarding Ismail after Abu Abdullah^{-asws} had pointed upon him and nominated him, and it is just as you have discussed with yourself, and even if the falsifiers dislike it.

أَبُو مُحَمَّدٍ ابْنِي الْخُلْفُ مِنْ بَعْدِي عِنْدَهُ مَا نَحْتَا جُونَ إِلَيْهِ وَ مَعَهُ اللَّهُ الْإِمَامَةَ وَالْحَمْدُ لِلَّهِ.

My^{-asws} son^{-asws} Abu Muhammad^{-asws} is the replacement from after me^{-asws}. In his^{-asws} possession is whatever you will be needy to, and with him^{-asws} are tools of the Imamate. And the Praise is for Allah^{-azwj}.³⁵⁵

7- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ بْنِ سَيَّارِ بْنِ مُحَمَّدِ بْنِ الْبَصْرِيِّ عَنْ عَلِيِّ بْنِ عَمْرٍو النَّوْفَلِيِّ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع فِي دَارِهِ فَمَرَّ عَلَيْنَا أَبُو جَعْفَرٍ فُقُلْتُ لَهُ هَذَا صَاحِبِنَا فَقَالَ لَا صَاحِبِكُمْ الْحَسَنُ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Ja'far Bin Muhammad Bin Malik, from Sayyar Bin Muhammad Al Basry, from Ali Bin Amro Al Nowfaly who said,

'I was with Abu Al-Hassan Al-Askari^{-asws} in his^{-asws} house. Abu Ja'far passed by us. I said to him^{-asws}, 'This is our Master^{-asws}?' He^{-asws} said: 'No, your Master^{-asws} is Al-Hassan^{-asws}'.³⁵⁶

8- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ رَجَاءٍ صَاحِبِ الْبُرْجِ قَالَ قَالَ أَبُو الْحَسَنِ ع الْحَسَنُ ابْنِي الْقَائِمُ مِنْ بَعْدِي.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Haroun Bin Muslim, from Ahmad Bin Muhammad Bin Raja companion of the Turks who said,

'My^{-asws} son^{-asws} Al-Hassan^{-asws} is the Al-Qaim (the standing Imam^{-asws}) from after me^{-asws}'.³⁵⁷

9- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ أَحْمَدَ بْنِ عِيْسَى الْعُلَوِيِّ مِنْ وُلْدِ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع بِصَرِيَا فَسَلَّمْنَا عَلَيْهِ فَإِذَا نَحْنُ بِأَبِي جَعْفَرٍ وَ أَبِي مُحَمَّدٍ فَدَخَلَا فُقُمْنَا إِلَى أَبِي جَعْفَرٍ لِنُسَلِّمَ عَلَيْهِ فَقَالَ أَبُو الْحَسَنِ ع لَيْسَ هَذَا صَاحِبِكُمْ عَلَيْكُمْ بِصَاحِبِكُمْ وَ أَشَارَ إِلَى أَبِي مُحَمَّدٍ ع.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Ahmad Bin Isa Al Alawy,

'From a son of the Ali Bin Ja'far who said, 'I entered to see Abu Al-Hassan^{-asws} at Sarya. We greeted unto him^{-asws}, and there, we were with Abu Ja'far, and Abu Muhammad^{-asws} entered. We stood up to Abu Ja'far to greet him. Abu Al-Hassan^{-asws} said: 'This one isn't your Master^{-asws}! Upon you is to be with your Master^{-asws}' – and he^{-asws} indicated to Abu Muhammad^{-asws}'.³⁵⁸

10- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْكَلْبِيِّ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ النَّحَعِيِّ عَنْ شَاهُوِيهِ بْنِ عَبْدِ اللَّهِ الْجَلَّابِ قَالَ: كُنْتُ رُوَيْتُ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع فِي أَبِي جَعْفَرٍ ابْنِهِ رَوَايَاتٍ تَدُلُّ عَلَيْهِ فَلَمَّا مَضَى أَبُو جَعْفَرٍ قُلْتُ لِدَلِّكَ وَ بَقِيَتْ مُتَحَيِّرًا لَا أَتَقَدَّمُ وَ لَا أَتَأَخَّرُ وَ خِفْتُ أَنْ أُكْتَبَ إِلَيْهِ فِي ذَلِكَ فَلَا أَدْرِي مَا يَكُونُ فَكَتَبْتُ إِلَيْهِ أَسْأَلُهُ الدَّعَاءَ أَنْ يُفَرِّجَ اللَّهُ عَنَّا فِي أَسْبَابِ مَنْ قَبِلَ السُّلْطَانَ كُنَّا نَعْتَمُّ بِهَا فِي غِلْمَانِنَا

³⁵⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 6

³⁵⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 7

³⁵⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 8

³⁵⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 9

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Ali Bin Muhammad Al Kulayni, from Is'haq Bin Muhammad Al Nakharie, from Shahawiya Bin Abdullah Al Jallab who said,

'I used to report from Abu Al-Hassan Al-Askari^{-asws}, reports regarding his^{-asws} son Abu Ja'far, pointing upon him. When Abu Ja'far passed away, I was worried at that and remained confused, neither moving ahead nor staying back, and I feared to write to him^{-asws} regarding that. I did not know what would happen, so I wrote to him^{-asws}, asking him^{-asws} for the supplication for Allah^{-azwj} to relieve from us regarding the causes from the direction of the sultan, we were being gloomy with regarding our boys.

فَرَجَعَ الْجَوَابُ بِالدُّعَاءِ وَرَدَّ الْعُلَمَانَ عَلَيْنَا وَكَتَبَ فِي آخِرِ الْكِتَابِ أَرَدْتُ أَنْ تَسْأَلَ عَنِ الْخَلْفِ بَعْدَ مُضِيِّ أَبِي جَعْفَرٍ وَ قَلْبَتْ لِدَلِكِ فَلَا تَعْتَمَّ فَإِنَّ اللَّهَ لَا يُضِلُّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يَتَّبِعَهُ هُمْ مَا يَتَّقُونَ

The answer came with the supplication, and the boys were returned to us. And he^{-asws} had written at the end of the letter: 'You wanted to ask about the replacement after the passing away of Abu Ja'far^{-asws} and you were worried for that. Do not be saddened, for Allah^{-azwj} will not let a people to stray after having Guided them, until He^{-azwj} Clarifies for them what they were fearing.

صَاحِبُكُمْ بَعْدِي أَبُو مُحَمَّدٍ ابْنِي وَ عِنْدَهُ مَا تَحْتَاجُونَ إِلَيْهِ يُقَدِّمُ اللَّهُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا قَدْ كَتَبْتُ بِمَا فِيهِ بَيَانٌ وَ قِنَاعٌ لِدِي عَقْلٍ يَفْظَانُ.

Your Master^{-asws} after me^{-asws} is my^{-asws} son^{-asws} Abu Muhammad^{-asws}, and in his^{-asws} possession is what you would be needy to. Allah^{-azwj} Brings forward whatever He^{-azwj} so Desires and Delays whatever He^{-azwj} so Desires: **Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. [2:106].** I^{-asws} have written with what therein is an explanation and an armour for the one with a vigilant mind".³⁵⁹

11- غط، الغيبة للشيخ الطوسي ابن أبي الخطاب عن ابن أبي الصهبان قال: لَمَّا مَاتَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى وَضِعَ لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ كُرْسِيٌّ فَجَلَسَ عَلَيْهِ وَ كَانَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ قَائِمًا فِي نَاحِيَةٍ فَلَمَّا فَرَغَ مِنْ غُسْلِ أَبِي جَعْفَرٍ انْتَفَتَ أَبُو الْحَسَنِ إِلَى أَبِي مُحَمَّدٍ فَقَالَ يَا بُنَيَّ أَخَذْتَ لِلَّهِ شُكْرًا فَقَدْ أَخَذْتَ فِيكَ أَمْرًا.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ibn Abu Al Khattab, from Ibn Abu Al Suhban who said,

'When Abu Ja'far son of Muhammad^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} died, A chair was placed for Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}. He^{-asws} sat upon it, and Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} was standing in a corner. When he^{-asws} was free from washing Abu Ja'far, Abu Al-Hassan^{-asws} turned to Abu Muhammad^{-asws}. He^{-asws} said: 'O my^{-asws} son^{-asws}! Start thanking to Allah^{-azwj} for a matter has newly occurred regarding you^{-asws}'³⁶⁰

³⁵⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 10

³⁶⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 11

12- عم، إعلام الوری شا، الإرشاد ابنُ فُولَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنِ يَسَارِ بْنِ أَحْمَدَ الْبَصْرِيِّ عَنِ عَلِيِّ بْنِ عُمَرَ النَّوْفَلِيِّ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع فِي صَحْنِ دَارِهِ فَمَرَّ بِنَا ابْنُهُ مُحَمَّدٌ فَمُلْتُ لَجُعَلْتُ فِدَاكَ هَذَا صَاحِبُنَا بَعْدَكَ فَقَالَ لَا صَاحِبُكُمْ بَعْدِي الْحَسَنُ.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Ja'far Bin Muhammad Al Kufy, from Yasser Bin Ahmad Al Nasry, from Ali Bin Umar Al Nowfaly who said,

'I was with Abu Al-Hassan^{-asws} in a courtyard of his^{-asws} house. His^{-asws} son^{-asws} Muhammad passed by us. I said, 'May I be sacrificed for you^{-asws}! This is our Master^{-asws} after you^{-asws}?' He^{-asws} said: 'No. Your Master^{-asws} after me^{-asws} is Al-Hassan^{-asws}'.³⁶¹

13- عم، إعلام الوری شا، الإرشاد بالإِسْنَادِ عَنِ يَسَارِ بْنِ أَحْمَدَ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَصَمِّهَانِيِّ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع صَاحِبُكُمْ بَعْدِي الَّذِي يُصَلِّي عَلَيَّ

(The books) 'I'lam Al Wara', and 'Al Irshad' – By the chain from Yasar Bin Ahmad, from Abdullah Bin Muhammad Al Asfahany who said,

'Abu Al-Hassan^{-asws} said to me: 'Your Master^{-asws} after me^{-asws} is the one who shall pray Salat upon me^{-asws}'.

قَالَ وَ لَمْ نَعْرِفْ أَبَا مُحَمَّدٍ قَبْلَ ذَلِكَ قَالَ فَخَرَجَ أَبُو مُحَمَّدٍ بَعْدَ وَفَاتِهِ فَصَلَّى عَلَيْهِ.

He (the narrator) said, 'And we did not know Abu Muhammad^{-asws} before that. Abu Muhammad^{-asws} emerged after his^{-asws} expiry and prayed Salat upon him^{-asws}'.³⁶²

14- عم، إعلام الوری شا، الإرشاد بالإِسْنَادِ عَنِ يَسَارِ بْنِ أَحْمَدَ عَنِ مُوسَى بْنِ جَعْفَرِ بْنِ وَهَبٍ عَنِ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: كُنْتُ حَاضِرًا أَبَا الْحَسَنِ ع لَمَّا تُوِّفِيَ ابْنُهُ مُحَمَّدٌ فَقَالَ لِلْحَسَنِ يَا بُنَيَّ أَحَدِثْ لِلَّهِ شُكْرًا فَقَدْ أَحَدَثَ فِيكَ أَمْرًا.

(The books) 'I'lam Al Wara', and 'Al Irshad' – By the chain from Yasar Bin Ahmad, from Musa Bin Ja'far Bin Wahab, from Ali Bin Ja'far who said,

'I was present with Abu Al-Hassan^{-asws} when his^{-asws} son Muhammad expired. He^{-asws} said to Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! Start thanking Allah^{-azwj}, for a matter has newly occurred regarding you^{-asws}'.³⁶³

15- عم، إعلام الوری شا، الإرشاد ابنُ فُولَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ الْقَلَانِسِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عُمَرَ عَنِ عَلِيِّ بْنِ مَهْرَبَارِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنْ كَانَ كَوْنٌ وَ أَعُوذُ بِاللَّهِ فِإِلَى مَنْ قَالَ عَهْدِي إِلَى الْأَكْبَرِ مِنْ وُلْدِي يَعْنِي الْحَسَنَ ع.

(The books) 'I'lam Al Wara', and 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Ahmad Al Qalanisy, from Ali Bin Al Husayn Bin Umar, from Ali Bin Mahziyar who said,

³⁶¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 12

³⁶² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 13

³⁶³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 14

'I said to Abu Al-Hassan^{-asws}, 'If death happens, and I seek Refuge with Allah^{-azwj}, then to whom?' He^{-asws} said: 'My^{-asws} pact is to the eldest of my^{-asws} sons^{-asws}' – meaning Al-Hassan^{-asws}' 364

16- عم، إعلام الوری قب، المناقب لابن شهر آشوب شا، الإرشاد ابن قولويه عن الكليني عن علي بن محمد عن أبي محمد الأستريادي عن علي بن عمرو العطار قال: دخلت على أبي الحسن ع و ابنته أبو جعفر في الأختباء و أنا أظن أنه الخلف من بعده فقلت جعلت فداك من أخص من ولدك فقال لا تحضوا أحداً من ولدي حتى يخرج إليكم أمري

(The book) 'I'lam Al Wara', (and) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Irshad' of Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Abu Muhammad Al Astarabady, from Ali Bin Amro Al Attar who said,

'I entered to see Abu Al-Hassan^{-asws}, and his^{-asws} son Abu Ja'far was among the living, and I thought that he would be the replacement from after him^{-asws}. I said, 'May I be sacrificed for you^{-asws}! Who from your^{-asws} sons has been specialised?' He^{-asws} said: 'You should not specialise anyone of my^{-asws} sons until my^{-asws} order emerges to you all!'

قال فكتبت إليه بعد فبمن يكون هذا الأمر قال فكتبت إليه الأختباء من ولدي و كان أبو محمد ع أكبر من جعفر.

He (the narrator) said, 'I wrote to him^{-asws} afterwards, 'In whom will this command come to be?' He^{-asws} wrote to me: 'The eldest of my^{-asws} sons'. And Abu Muhammad^{-asws} was older than Ja'far'' 365

17- عم، إعلام الوری شا، الإرشاد ابن قولويه عن الكليني عن محمد بن يحيى و غيره عن سعيد بن عبد الله عن جماعة من بني هاشم منهم الحسن بن الحسين الأبطس أنهم حضروا يوم توفي محمد بن علي بن محمد دار أبي الحسن ع و قد بسط له في صحن داره و الناس جلوس حوله

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulany, from Muhammad Bin Yhaya, and someone else from Saeed Bin Abdullah,

'From a group of the clan of Hashim^{-as}, from them was Al-Hassan Bin Al-Husayn Al-Aftas. They were present on the day Muhammad son of Ali^{-asws} Bin Muhammad^{-asws} died in the house of Abu Al-Hassan^{-asws}, and (carpets) had been spread out for him^{-asws} in the courtyard of his^{-asws} house, and the people were sitting around him^{-asws}.

فقالوا قد رنا أن يكون حوله من آل أبي طالب و بني العباس و قرشي مائة و خمسون رجلاً سوى مواليه و سائر الناس إذ نظر إلى الحسن بن علي و قد جاء مشقوق الجيب حتى جاء عن يمينه و نحن لا نعرفه

They said, 'We estimated that around him^{-asws}, from the progeny of Abu Talib^{-as}, and the Abbasids, and Qureysh, there were one hundred and fifty men, apart from his^{-asws} friends and rest of the people, when he^{-asws} looked at Al-Hassan^{-asws} Bin Ali^{-asws}, and he^{-asws} had come having torn the shirt, until he^{-asws} came to be on his^{-asws} right, and we did not know him^{-asws}.

فنظر إليه أبو الحسن ع بعد ساعة من قيامه ثم قال يا بئني أحدث لله شكراً فقد أحدثت فيك أمراً

364 Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 15

365 Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 16

Abu Al-Hassan^{-asws} looked at him^{-asws} after a while from his^{-asws} standing, then said: 'O my^{-asws} son^{-asws}! Start thanking Allah^{-azwj}, for a matter has newly occurred regarding you^{-asws}'.

فَبَكَى الْحَسَنُ عَ وَ اسْتَرْجَعَ وَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِيَّاهُ أَشْكُرُ تَمَامَ نِعْمِهِ عَلَيْنَا وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Al-Hassan^{-asws} cried and said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! And he^{-asws} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! And I^{-asws} thank Him^{-azwj} for completing the Favours upon us^{-asws}, and we are for Allah^{-azwj} and are returning to Him^{-azwj}'.

فَسَأَلْنَا عَنْهُ فَقِيلَ لَنَا هَذَا الْحَسَنُ ابْنُهُ وَ قَدَرْنَا لَهُ فِي ذَلِكَ الْوَقْتِ عِشْرِينَ سَنَةً وَ نَحْوَهَا فَيَوْمَئِذٍ عَرَفْنَاهُ وَ عَلِمْنَا أَنَّهُ قَدْ أَشَارَ إِلَيْهِ بِالْإِمَامَةِ وَ أَقَامَهُ مَقَامَهُ.

We asked about him^{-asws}. It was said to us, 'This is Al-Hassan^{-asws}, his^{-asws} son^{-asws}!' And we estimated, at that time there were ten years for him^{-asws}, and approximate to it. On that day we recognised him^{-asws} and we knew that he^{-asws} had indicated to him^{-asws} with the Imamate and to be standing in his^{-asws} place".³⁶⁶

18- عم، إعلام الورى شا، الإرشاد ابن فلولويه عن الكلبيني عن علي بن محمد عن إسحاق بن محمد عن محمد بن يحيى بن رباب عن أبي بكر القهقي قال: كُتِبَ إِلَى أَبِي الْحَسَنِ عَ أَبُو مُحَمَّدٍ ابْنِي أَصْحَ آلِ مُحَمَّدٍ عَرِيضَةً وَ أَوْثَقُهُمْ حُجَّةً وَ هُوَ الْأَكْبَرُ مِنْ وُلْدِي وَ هُوَ الْخَلْفُ وَ إِلَيْهِ يَنْتَهِي عُرَى الْإِمَامَةِ وَ أَحْكَامُهَا فَمَا كُنْتُ سَائِلِي مِنْهُ فَسَأَلُهُ عَنْهُ وَ عِنْدَهُ مَا نَحْتِاجُ إِلَيْهِ.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Is'haq Bin Muhammad, from Muhammad Bin Yahya Bin Riab, from Abu Bakr Al Fahfaqy who said,

'Abu Al-Hassan^{-asws} wrote: 'My^{-asws} son Muhammad^{-asws} is with the most correct instinct, from the Progeny^{-asws} of Muhammad^{-sawww}, and their most trustworthy in argument, and he is the eldest of my^{-asws} sons, and he is the replacement, and to him the clear Imamate and its rulings. So whatever you had been asking of, asking him about it, and in his possession is whatever you are needy to".³⁶⁷

19- عم، إعلام الورى شا، الإرشاد ابن فلولويه عن الكلبيني عن علي بن محمد عن إسحاق بن محمد عن محمد بن يحيى قال: دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَ بَعْدَ مُضِيِّ أَبِي جَعْفَرٍ ابْنِهِ فَعَزَيْتُهُ عَنْهُ وَ أَبُو مُحَمَّدٍ جَالِسٌ فَبَكَى أَبُو مُحَمَّدٍ فَأَقْبَلَ عَلَيْهِ أَبُو الْحَسَنِ عَ فَقَالَ إِنَّ اللَّهَ قَدْ جَعَلَ فِيكَ خَلْفًا مِنْهُ فَاحْمَدِ اللَّهَ.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Is'haq Bin Muhammad, from Muhammad Bin Yahya who said,

'I entered to see Abu Al-Hassan^{-asws} after his^{-asws} son Abu Ja'far had passed away. I consoled him^{-asws} about him, and Abu Muhammad^{-asws} was seated. Abu Muhammad^{-asws} wept and turned to Abu Al-Hassan^{-asws}. He^{-asws} said: 'Allah^{-azwj} has Made a replacement in you^{-asws} from him, so praise Allah^{-azwj}'.³⁶⁸

20- عم، إعلام الورى الكلبيني عن علي بن محمد بن أحمد النهدي عن يحيى بن يسار القنبري قال: أَوْصَى أَبُو الْحَسَنِ عَ إِلَى ابْنِهِ الْحَسَنِ عَ قَبْلَ مُضِيِّهِ بِأَرْبَعَةِ أَشْهُرٍ وَ أَشَارَ إِلَيْهِ بِالْأَمْرِ مِنْ بَعْدِهِ وَ أَشْهَدَنِي عَلَى ذَلِكَ وَ جَمَاعَةٌ مِنَ الْمَوَالِي.

³⁶⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 17

³⁶⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 18

³⁶⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 19

(The book) 'I'lam Al Wara', (and) 'Al Kulayni' – From Ali Bin Muhammad Bin Ahmad al Nahdy, from Yahya Bin Yasar Al Qanbary who said,

'Abu Al-Hassan^{-asws} bequeathed to his^{-asws} son^{-asws} Al-Hassan^{-asws} four months before he^{-asws} passed away, and he^{-asws} indicated to him^{-asws} being with the command from after him^{-asws}, made me a witness upon that, and a group from the friends''³⁶⁹.

³⁶⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 20

CHAPTER 3 – HIS^{-asws} MIRACLES AND HIS^{-asws} LOFTY AFFAIRS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ك، إكمال الدين حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَيْسَى بْنِ أَحْمَدَ الرَّزَجِيُّ قَالَ: رَأَيْتُ بِسُرٍّ مَنْ رَأَى رَجُلًا شَابًا فِي الْمَسْجِدِ الْمَعْرُوفِ بِمَسْجِدِ زُبَيْدٍ فِي شَارِعِ السُّوقِ وَ ذَكَرَ أَنَّهُ هَاشِمِيٌّ مِنْ وُلْدِ مُوسَى بْنِ عَيْسَى لَمْ يَذْكُرْ أَبُو جَعْفَرٍ اسْمَهُ وَ كُنْتُ أُصَلِّي فَلَمَّا سَلَّمْتُ قَالَ لِي أَنْتَ فَمِيٌّ أَوْ زَائِرٌ قُلْتُ أَنَا فَمِيٌّ مُجَاوِرٌ بِالْكُوفَةِ فِي مَسْجِدِ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Ikmal Al Deen' – It is narrated to us by Abu Ja'far Muhammad Bin Isa Bin Ahmad Al Zarjy who said,

'At Surmanray, I saw a young man in the Masjid well known as Masjid Zubeyd in the market street, and he mentioned he was a Hashemite from the sons of Musa Bin Isa, Abu Ja'far did not mention his name, and I was praying Salat. When I had performed Salam, he said to me, 'Are you from Qum or a visitor?' I said, 'I am from Qum, in the vicinity of Al-Kufa in the Masjid of Amir Al-Momineen^{-asws}'.

فَقَالَ لِي تَعْرِفُ دَارَ مُوسَى بْنِ عَيْسَى الَّتِي بِالْكُوفَةِ فَقُلْتُ نَعَمْ فَقَالَ أَنَا مِنْ وُلْدِهِ

He said to me, 'Do you know the house of Musa Bin Isa which is at Al-Kufa?' I said, 'Yes'. He said, 'I am from his sons'.

قَالَ كَانَ لِي أَبٌ وَ لَهُ إِخْوَانٌ وَ كَانَ أَكْبَرَ الْأَخْوَانِ دَا مَالٍ وَ لَمْ يَكُنْ لِلصَّغِيرِ مَالٌ فَدَخَلَ عَلَيَّ أَخِيهِ الْكَبِيرِ فَسَرَقَ مِنْهُ سِتْمِائَةَ دِينَارٍ فَقَالَ الْكَبِيرُ ادْخُلْ عَلَيَّ الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرِّضَا ع وَ اسْأَلْهُ أَنْ يَلْطَفَ لِلصَّغِيرِ لَعَلَّهُ أَنْ يَرُدَّ مَالِي فَإِنَّهُ خُلُوْ الْكَلَامِ

He said, 'There was a father for me and there were brothers for him, and he was the eldest of the brothers with wealth, and there did not happen to be any wealth for the younger one. He entered to see the elder brother and stole six hundred Dinars from him. The elder brother said, 'I entered to see Abu Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws} and asked him^{-asws}, Be gentle with the younger brother perhaps he would return my wealth, for he is of sweet talking'.

فَلَمَّا كَانَ وَقْتُ السَّحْرِ بَدَأَ لِي عَنِ الدُّخُولِ عَلَيَّ الْحَسَنُ بْنُ عَلِيٍّ ع وَ قُلْتُ ادْخُلْ عَلَيَّ أَسْبَاسِ التُّرْكِيِّ صَاحِبِ السُّلْطَانِ وَ أَشْكُو إِلَيْهِ

When it was the time of pre-dawn, there was a change of mind for me about the entry to see Al-Hassan^{-asws} Bin Ali^{-asws}, and I said, 'I shall enter to see Asbas the Turk, companion of the sultan, and I shall complain to him'.

قَالَ فَدَخَلْتُ عَلَيَّ أَسْبَاسِ التُّرْكِيِّ وَ بَيْنَ يَدَيْهِ نَرْدٌ يَلْعَبُ بِهِ فَجَلَسْتُ أَنْتَظِرُ فَرَاغَهُ فَجَاءَنِي رَسُولُ الْحَسَنُ بْنُ عَلِيٍّ ع فَقَالَ أَجِبْ

He (the narrator) said, 'I entered to see Asbas the Turk, and in front of him was a dice game he was playing with. I sat down awaiting his being free. A messenger of Al-Hassan^{-asws} Bin Ali^{-asws} came to me. He said, 'Answer!'

فَقَامَ مَعَهُ فَلَمَّا دَخَلَ عَلَى الْحَسَنِ قَالَ لَهُ- كَانَ لَكَ إِلَيْنَا أَوَّلَ اللَّيْلِ حَاجَةٌ ثُمَّ بَدَا لَكَ عَنْهَا وَقَتَ السَّحْرِ أَذْهَبَ فَإِنَّ الْكَيْسَ الَّذِي أُخِذَ مِنْ مَالِكَ رُدُّ وَ لَا تَشْكُ أَحَاكَ وَ أَحْسِنُ إِلَيْهِ وَ أَعْطِهِ فَإِنْ لَمْ تَفْعَلْ فَابْعَثْهُ إِلَيْنَا لِنُعْطِيَهُ فَلَمَّا خَرَجَ تَلَقَّاهُ غُلَامُهُ يُخْبِرُهُ بِوُجُودِ الْكَيْسِ

He stood up with him. When he entered to see Al-Hassan^{-asws}, he^{-asws} said to him: ‘There was a need for you to us^{-asws} in the beginning of the night, then there was a change of mind for you away from it at the time of pre-dawn. Go, for the bag which has been taken from your wealth has been returned, and do not suspect your brother, and be good to him and give him, for he did not do it. Send him to us^{-asws} we^{-asws} shall give him’. When he went out, his slave met him, informing him of having found the bag.

قَالَ أَبُو جَعْفَرٍ الرَّزْجِيُّ فَلَمَّا كَانَ مِنَ الْغَدِ حَمَلَنِي الْهَاشِمِيُّ إِلَى مَنْزِلِهِ وَ أَصَافَنِي ثُمَّ صَاحَ بِجَارِيَةٍ وَ قَالَ يَا غَزَالُ أَوْ يَا زُلَالُ فَإِذَا أَنَا بِجَارِيَةٍ مُسِنَّةٍ فَقَالَ لَهَا يَا جَارِيَةُ حَدِّثِي مَوْلَاكَ بِحَدِيثِ الْمَيْلِ وَ الْمَوْلُودِ

Abu Ja’far Al-Zarjy said, ‘When it was the next morning, the Hashemite carried me to his house and hosted me. Then he shouted at a slave girl and said: ‘O Gazal!’ Or, ‘O Zulal!’ There I was with an old slave girl. He said to her, ‘O slave girl! Narrate to your master with the Hadeeth of the (kohl) applicator and the new-born’.

فَقَالَتْ كَانَ لَنَا طِفْلٌ وَجِعَ فَقَالَتْ لِي مَوْلَاتِي ادْخُلِي إِلَى دَارِ الْحَسَنِ بْنِ عَلِيٍّ عِ فَعُولِي لِحِكِيمَةٍ نُعْطِينَا شَيْئًا يَسْتَشْفِي بِهِ مَوْلُودُنَا فَدَخَلْتُ عَلَيْهَا فَسَأَلْتُهَا ذَلِكَ فَقَالَتْ حَكِيمَةُ اثْنُونِي بِالْمَيْلِ الَّذِي كُحِلَ بِهِ الْمَوْلُودُ الَّذِي وُلِدَ الْبَارِحَةَ يَعْنِي ابْنَ الْحَسَنِ بْنِ عَلِيٍّ ع

She said, ‘There was a child for us in pain. My mistress said to me, ‘Enter into the house of Al-Hassan^{-asws} Bin Ali^{-asws} and say to (Syeda)Hakeema^{-as}, ‘Give us something to heal our new-born with’. I entered to see her^{-as} and asked us^{-as} that. (Syeda) Hakeema^{-as} said, ‘Bring me the applicator which you had applied kohl with to the new-infant (Al-Qaim^{ajtf}) who was blessed yesterday!’ – meaning the son of Al-Hassan^{-asws} Bin Ali^{-asws}.

فَأْتَيْتُ بِالْمَيْلِ فَدَفَعْتُهُ إِلَيَّ وَ حَمَلْتُهُ إِلَى مَوْلَاتِي وَ كَحَلْتُ بِهِ الْمَوْلُودَ فَعُوفِيَ وَ بَقِيَ عِنْدَنَا وَ كُنَّا نَسْتَشْفِي بِهِ ثُمَّ فَقَدْنَاهُ

I came with the applicator. She handed him to me, and I carried him to my mistress and applied kohl with it to the new-born. He was cured and remains with us, and we have been healing with it. Then we lost it’.

قَالَ أَبُو جَعْفَرٍ الرَّزْجِيُّ فَلَقِيتُ فِي مَسْجِدِ الْكُوفَةِ أَبَا الْحَسَنِ بْنَ يَرْهُونَ الْبُرَيْسِيَّ فَحَدَّثْتُهُ بِحَدِيثِ الْحَدِيثِ عَنِ الْهَاشِمِيِّ فَقَالَ قَدْ حَدَّثَنِي هَذَا الْهَاشِمِيُّ بِحَدِيثِ الْحِكَايَةِ حَذُو النَّعْلِ بِالتَّغْلِ سَوَاءً مِنْ غَيْرِ زِيَادَةٍ وَ لَا نُقْصَانٍ.

Abu Ja’far Al-Zarjy said, ‘I met Abu Al-Hassan Bin Yarhoun Al-Bursy in the Masjid of Al-Kufa. I narrated to him with this Hadeeth from Al-Hashimy. He said, ‘This Al-Hashimy has already narrated to me with this narration, step of the slipper with the slipper, same, from without any addition or reduction’.³⁷⁰

³⁷⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 1

2- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح غط، الغيبة للشيخ الطوسي عَمُرُو بْنُ مُحَمَّدِ بْنِ رِيَّانَ الصَّيْمَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي أَحْمَدَ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرٍ وَ بَيْنَ يَدَيْهِ رُفْعَةُ أَبِي مُحَمَّدٍ عَ فِيهَا إِنِّي نَازَلْتُ اللَّهَ فِي هَذَا الطَّاعِي يَعْنِي الْمُسْتَعِينِ وَ هُوَ أَخَذَهُ بَعْدَ ثَلَاثِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih', (and) 'Al Ghayba' of the Sheykh Al Tusi – Amro Bin Muhammad Bin Rayyan Al Saymari who said,

'I entered to see Abu Ahmad Ubeydullah Bin Abdullah Bin Tahir, and in front of him there was a note Abu Muhammad^{asws} wherein was: 'I^{asws} have repeatedly asked Allah^{azwj} regarding this tyrant (meaning Al-Mustaeen), and He^{azwj} will Seize him after three (days).'

فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثِ خَلَعَ وَ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى أَنْ قُتِلَ.

When it was the third day, he was vacated, and it happened from his matter what happened, until he was killed".³⁷¹

بويح المستعين أحمد بن محمد بن المعتصم في اليوم الذي توفي فيه المنتصر يوم الاحد لخمس خلون من ربيع الآخر سنة ثمان و أربعين و مائتين، و كان بغا و وصيف من الاتراك متوليين لامر الخلافة في زمانه و أنزلاه في دار السلام، دار محمد بن عبد الله ابن طاهر.

Note: Allegiances were pledged to Al-Mustaeen Ahmad Bin Muhammad Bin Al-Mut'asim, during the day in which Al-Muntasir had died, the day of Sunday on the fifth vacant from Rabbi Al-Akhar in the year two hundred and forty. And Bugha was a butler from the Turks who took over the matter of the caliphate during his time, and lodged him in the house of Salam, the house of Muhammad Bin Abdullah Ibn Tahir.

فاضطربت الاتراك و الفراعنة و غيرهم من نظرائهم من الموالي بسامراء، فأجمعوا على بعث جماعة منهم اليهم يسألونه الرجوع الى دار ملكه، و اعترفوا بذنوبهم، و تضمنوا أن لا يعودوا و لا غيرهم من نظرائهم الى شيء مما أنكر عليهم، و تذللوا له فأجيبوا بما يكرهون.

The Turks, and the pharaohs and others from their peers from the friends were restless at Samarra. They united upon sending a group from them to them asking him to return to the house of his kingdom, and acknowledge with the sins, and guarantee that they will neither be repeating, nor others from their peers to anything from what is disliked upon them and be humble too him. They answered unwillingly.

فانصرفوا الى سرمن رأى فأعلموا أصحابهم و آيسوهم من رجوع الخليفة، و قد كان المستعين أغفل أمر المعتز و المؤيد حين انحدر الى بغداد، إذ لم يأخذهما معه، و قد كان حذر من محمد بن الواثق فأحدره معه، ثم انه هرب منه في حال الحرب.

They left to go to Surmanray. They let their companions know and despaired them from returning the caliph, and Al-Mustaeen was unaware of the matter of Al-Mu'taz and Al-Mu'wid when he came to Baghdad, when he did not take them with him, and he was cautious from Muhammad Bin Al-Wasiq, for he took him with him. Then he fled from him in a state of war.

فأجمع الموالي على اخراج المعتز و المبايعة له فأنزلوه مع أخيه المؤيد من الحبس و بايعوه في يوم الاربعاء لاحدى عشرة ليلة خلت من المحرم سنة احدى و خمسين و مائتين و ركب في غد ذلك اليوم الى دار العامة،

³⁷¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 2 H 2

The friends untied upon throwing Al-Mu'taz and pledging allegiance to him. So they descended him with his brother Al-Mu'wid from the prison and pledged allegiance to him during the day of Wednesday of the eleventh night vacant from Al-Muharram in the year two hundred and fifty, and he rode during the morning of that day to the general house (assembly).

فأخذ البيعة على الناس، و خلع على أخيه المؤيد و عقد له عقدين أسود و أبيض، و أحدر أخاه أبا أحمد مع عدة من الموالي لحرب المستعين فسار الى بغداد، فلم تزل الحرب بينهم و أمور المعتز تقوى و حال المستعين تضعف.

He took the allegiances upon the people, and vacated upon his brother Al-Mu'weyd, and tied for him two knots, black and white, and inclined his brother Abu Ahmad with a number of the friends to battling Al-Mustaeen. He travelled to Baghdad. The war did not cease to be between them, and the affairs of Al-Mu'taz were strong, and the state of Al-Mustaeen was weak.

فلما رأى محمد بن عبد الله بن طاهر ذلك كاتب المعتز الى الصلح على خلع المستعين فجرى بينهم العهد، فخلع المستعين نفسه من الخلافة في ليلة الخميس لثلاث خلون من المحرم سنة اثنتين و خمسين و مائتين و أحدر هو و عياله الى واسط بمقتضى الشرط،

When Muhammad Bin Abdullah Bin Tahir saw that, agreed Al-Mu'taz to reconcile upon the abdication of Al-Mustaeen. The pacts flowed between them. Al-Mustaeen abdicated himself from the caliphate during the night of Thursday on the third vacant from Al-Muharram in the year two hundred and fifty-two, and he and his family went to Wasit, in accordance with the conditions.

ثم بعث المعتز في شهر رمضان من هذه السنة سعيد بن صالح حتى أعرض المستعين قرب سامرا فاجتز رأسه و حمله الى المعتز بالله و كان ابن خمس و ثلاثين سنة.

Then Al-Mu'taz, during the month of Ramazan of this year, dispatched Saeed Bin Salih, until he confronted Al-Mustaeen nearby Samarra. He decapitated his head and carried it to Al-Mu'taz Billah, and he was thirty-five years old.

3- قب، المناقب لابن شهر آشوب غط، الغيبة للشيخ الطوسي سعد عن أبي هاشم الجعفرى قال: كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ عَ إِذَا قَامَ الْقَائِمُ أَمَرَ بِحَدْمِ الْمَنَائِرِ وَ الْمَقَاصِيرِ الَّتِي فِي الْمَسَاجِدِ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Ghayba' of the Sheykh Al Tusi, Sa'ad, from Abu Hashim Al Ja'fari who said,

'I was in the presence of Abu Muhammad^{asws}. He^{asws} said: 'When Al-Qaim^{ajtf} makes a stand, he^{asws} would order with demolishing the pulpits, and the castles which would be in the Masjids'.

فَقُلْتُ فِي نَفْسِي لِأَيِّ مَعْنَى هَذَا فَأَقْبَلَ عَلَيَّ فَقَالَ مَعْنَى هَذَا أَنَّهُ مُحَدَّثَةٌ مُبْتَدَعَةٌ لَمْ يَبْنِهَا نَبِيٌّ وَ لَا حُجَّةٌ.

I said within myself, 'For which meaning is this?' He^{asws} turned towards me. He^{asws} said: 'The meaning of this, it is a new innovation. Neither any Prophet^{as} nor a successor^{asws} would have built it'³⁷².

³⁷² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 2 H 3

4- قب، المناقب لابن شهر آشوب غط، الغيبة للشيخ الطوسي سعد عن أبي هاشم الجعفری قال سمعتُ أبا محمدٍ يقولُ من الذُّنوبِ التي لا تُعْفَرُ قَوْلُ الرَّجُلِ لِيَتِيَّ لَا أُؤَاخَذُ إِلَّا بِهَذَا فَقُلْتُ فِي نَفْسِي إِنَّ هَذَا هُوَ الدَّقِيقُ يَنْبَغِي لِلرَّجُلِ أَنْ يَتَفَقَّدَ مِنْ أَمْرِهِ وَ مِنْ نَفْسِهِ كُلَّ شَيْءٍ

(The books) 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Abu Hashim Al Ja'fari who said,

'I heard Abu Muhammad^{-asws} saying: 'From the sins which will not be Forgiven is the word of the man, 'If only I would not be seized except for this!' I said within myself, 'This, it is the precise. It is befitting for the man that he should search from his affairs, and from himself, all things'.

فَأَقْبَلَ عَلَيَّ أَبُو مُحَمَّدٍ ع فَقَالَ يَا أَبَا هَاشِمٍ صَدَقْتَ فَأَلَزِمَ مَا حَدَّثْتَ بِهِ نَفْسَكَ فَإِنَّ الْإِشْرَاقَ فِي النَّاسِ أَحْمَى مِنْ دَيْبِ الدَّرِّ عَلَى الصَّفَا فِي اللَّيْلَةِ الظَّلْمَاءِ وَ مِنْ دَيْبِ الدَّرِّ عَلَى الْمَسْحِ الْأَسْوَدِ.

Abu Muhammad^{-asws} turned to me and said, 'O Abu Hashim! You speak the truth, necessitate yourself with what I have narrated to you, for the associating among the people is more hidden than walking of the particles (ants) upon the rock in the middle of the dark night, and walking of the particles (ants) upon black spade".³⁷³

5- غط، الغيبة للشيخ الطوسي سعد بن عبد الله عن أحمد بن الحسين بن عمر بن يزيد قال: أخبرني أبو الهيثم بن سبانه [سيابة] أنه كتب إليه لما أمر المعتز بدفعه إلى سعيد الحاجب عند مضيه إلى الكوفة و أن يحدث فيه ما يحدث به الناس بقصر ابن هبيرة جعلني الله فداك بلغنا خبراً قد أفلقنا و أبلغ منا

(The book) 'Al Gahyba' of the sheykh Al Tusi – Sa'ad Bin Abdullah, from Ahmad Bin Al Husayn Bin Umar Bin Yazeed who said,

'Abu Al-Haysam Bin Sabana (Sayaba) informed me that he had written to him^{-asws}, when Al-Mu'taz had ordered with handing him to Saeed the guard during his going to Al-Kufa, and the people narrated regarding him what they narrated with at the castle of Ibn Hubeyra, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! News had reached us, worrying us and overwhelmed us'.

فَكَتَبَ ع إِلَيْهِ بَعْدَ ثَلَاثِ يَأْتِيكُمْ الْفَرْجُ فَخُلِعَ الْمُعْتَزُّ الْيَوْمَ الثَّلَاثِ.

He^{-asws} wrote to him: 'After three (days), the relief will come to you'. Al-Mu'taz freed him on the third day".³⁷⁴

6- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري رحمه الله قال: كنت في دهليز أبي علي محمد بن همام رحمه الله على دكة إذ مر بنا شيخ كبير عليه ذراعة فسلم على أبي علي بن همام فرد عليه السلام و مضى فقال لي أ تدري من هو هذا فقلت لا فقال لي هذا شاكري لسيدنا أبي محمد ع أفتشتهي أن تسمع من أحاديثه عنه شيئاً قلت نعم

(The book) 'Al Ghayba' of the Sheykh Al Tusi – A group, from Al Tal'akburi, may Allah^{-azwj} have Mercy on him, said,

³⁷³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 4

³⁷⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 5

'I was in the corridor of Abu Ali Muhammad Bin Hammam, may Allah^{-azwj} have Mercy on him, upon a terrace, when an incredibly old man passed by us, upon him was an armour. He greeted unto Abu Ali Bin Hammam. He responded the greeting to him and continued. He said to me, 'Do you know who this one is?' I said, 'No'. He said to me: 'This is Shakiry of our Master^{-asws} Abu Muhammad^{-asws}. Are you desirous to listen something from his Ahadeeth about him^{-asws}?' I said, 'Yes'.

فَقَالَ لِي مَعَكَ شَيْءٌ تُعْطِيهِ فَقُلْتُ لَهُ مَعِيَ دِرْهَمَانِ صَحِيحَانِ فَقَالَ هُمَا يَكْفِيَانِيهِ فَمَضَيْتُ خَلْفَهُ فَلَحِقْتُهُ فَقُلْتُ لَهُ أَبُو عَلِيٍّ يَقُولُ لَكَ تَنْشَطُ لِلْمَصِيرِ إِلَيْنَا فَقَالَ نَعَمْ فَجِئْنَا إِلَى أَبِي عَلِيٍّ بْنِ هَمَّامٍ فَجَلَسَ إِلَيْهِ فَعَمَّرَنِي أَبُو عَلِيٍّ أَنْ أَسْلَمَ إِلَيْهِ الدِّرْهَمَيْنِ فَقَالَ لِي مَا يَحْتَاجُ إِلَى هَذَا ثُمَّ أَخَذَهُمَا

He said to me, 'Is there anything with you, you can give him'. I said, 'There are two correct Dirhams with me'. He said, 'These two would suffice him'. I went behind him and caught up with him. I said to him, 'Abu Ali^{-asws} says to you, 'Be energetic in your coming to us''. He said, 'Yes'. We came to Abu Ali Bin Hammam. He sat in his (presence). Abu Ali winked at me to give him the two Dirhams. He said to me he was not needy to this, then took it.

فَقَالَ لَهُ أَبُو عَلِيٍّ بْنُ هَمَّامٍ يَا بَا عَبْدِ اللَّهِ مُحَمَّدٌ حَدَّثَنَا عَنْ أَبِي مُحَمَّدٍ بِمَا رَأَيْتَ فَقَالَ كَانَ أَسْتَأْذِي صَالِحاً مِنْ بَيْنِ الْعَلَوِيِّينَ لَمْ أَرْ قَطُّ مِثْلَهُ وَكَانَ يَرْكَبُ بِسَرْجٍ صَفْتُهُ بُرْيُونٌ مَسْكِيٌّ وَأَرْزُقٌ قَالَ وَكَانَ يَرْكَبُ إِلَى دَارِ الْخِلَافَةِ بِسَرٍّ مَنْ رَأَى فِي كُلِّ اثْنَيْنِ وَحَمِيسٍ-

Abu Ali Bin Hammam said to him, 'O Abu Abdullah Muhammad! Narrate to us about Abu Muhammad^{-asws} with what you have seen'. He said, 'My teacher (Imam^{-asws}) was righteous, from the between the Alawites. I had not seen anyone like him^{-asws}, and he^{-asws} would ride on a saddle which was described as a 'Misky' saddle, and blue, and he^{-asws} would ride to the capital house at Surmanray during every Monday and Thursday.

قَالَ وَكَانَ يَوْمَ النَّوْبَةِ يُخْضَرُ مِنَ النَّاسِ شَيْءٌ عَظِيمٌ وَبَعْضُ الشَّارِعِ بِالذَّوَابِ وَالْبَعَالِ وَالْحَمِيرِ وَالضَّحَّةِ فَلَا يَكُونُ لِأَحَدٍ مَوْضِعٌ يَمْشِي وَلَا يَدْخُلُ بَيْنَهُمْ

He (the narrator) said, 'And it was the day of the shifting, a mighty thing had presented from the people, and the street was block with the animals and the mules and the donkeys and the noise. There did not happen to be any space for anyone to be walking nor entering between them'.

قَالَ فَإِذَا جَاءَ أَسْتَأْذِي سَكَتَتِ الضَّحَّةُ وَهَذَا صَهِيلُ الْحَيْلِ وَهُمَا قِطْعَتَا الْحَمِيرِ

He (the narrator) said, 'When my teacher (Imam^{-asws}) came, the noise quietened, and the neighing of horses and braying of the donkeys calmed down'.

قَالَ وَتَفَرَّقَتِ الْبَهَائِمُ حَتَّى يَصِيرَ الطَّرِيقُ وَاسِعاً لَا يَحْتَاجُ أَنْ يُتَوَقَّى مِنَ الدَّوَابِّ نَحْمَةً لِيَزِمَهَا ثُمَّ يَدْخُلُ فَيَجْلِسُ فِي مَرْتَبَتِهِ الَّتِي جُعِلَتْ لَهُ فَإِذَا أَرَادَ الْخُرُوجَ وَصَاحَ الْبَوَائِبُونَ هَاتُوا دَابَّةَ أَبِي مُحَمَّدٍ سَكَنَ صِيَاحُ النَّاسِ وَصَهِيلُ الْحَيْلِ وَتَفَرَّقَتِ الدَّوَابُّ حَتَّى يَرْكَبَ وَبَمْضِي

He (the narrator) said, 'And the beasts separated until the street became wide. He^{-asws} was not needy to be scared from the animals, thinning its crowd. Then he^{-asws} entered and sat in his rank which had been made to before him. When he^{-asws} wanted to exit, and the doormen shouted, 'Bring the animal of Abu Muhammad^{-asws}!', the shouting of the people, and the neighing of horses calmed down, and the animals separated until he^{-asws} rode and went.

وَقَالَ الشَّكْرِيُّ وَ اسْتَدْعَاهُ يَوْمًا الْخَلِيفَةُ وَ شَقَّ ذَلِكَ عَلَيْهِ وَ خَافَ أَنْ يَكُونَ قَدْ سَعَى بِهِ إِلَيْهِ بَعْضُ مَنْ يَحْسُدُهُ عَلَى مَرْتَبَتِهِ مِنَ الْعَلَوِيِّينَ وَ الْهَاشِمِيِّينَ فَرَكِبَ وَ مَضَى إِلَيْهِ

Al-Shakiry said, 'And the caliph summoned him^{-asws} one day, and that was grievous upon him^{-asws}, and he^{-asws} feared that a slander would have happened with him^{-asws} to him, by someone from the Alawites and the Hashemites who had envied him^{-asws} upon his^{-asws} rank. He^{-asws} rode and went to him.

فَلَمَّا حَصَلَ فِي الدَّارِ قِيلَ لَهُ إِنَّ الْخَلِيفَةَ قَدْ قَامَ وَ لَكِنِ اجْلِسْ فِي مَرْتَبَتِكَ أَوْ انصَرِفْ قَالَ فَانصَرَفَ وَ جَاءَ إِلَى سُوقِ الدَّوَابِّ وَ فِيهَا مِنَ الضَّجَّةِ وَ الْمُصَادَمَةِ وَ اخْتِلَافِ النَّاسِ شَيْءٌ كَثِيرٌ فَلَمَّا دَخَلَ إِلَيْهَا سَكَنَ النَّاسُ وَ هَدَأَتِ الدَّوَابُّ

When he^{-asws} came to be in the house it was said to him^{-asws}, 'The caliph is standing, but be seated in your^{-asws} rank (seat) or leave'. He^{-asws} said: 'I^{-asws} shall leave', and he^{-asws} came to the animal market, and therein was a lot of noise and conflict, and differing of the people. When he^{-asws} entered into it, the people calmed, and the animals subsided.

قَالَ وَ جَلَسَ إِلَى نَحَّاسٍ كَانَ يَشْتَرِي لَهُ الدَّوَابَّ

He (the narrator) said, 'And he^{-asws} sat to an animal dealer to but the animal for him^{-asws}'.

قَالَ فَجِيءَ لَهُ بِفَرَسٍ كَبُوسٍ لَا يَقْدِرُ أَحَدٌ أَنْ يَدْنُو مِنْهُ

He (the narrator) said, 'He came to him^{-asws} with an unruly horse. No one was able to go near to it'.

قَالَ فَبَاعُوهُ إِلَيْهِ بِوَكْسٍ فَقَالَ لِي يَا مُحَمَّدُ فَمَ طَارِحِ السَّرَجِ عَلَيْهِ

He (the narrator) said, 'They sold it to him^{-asws} as a package'. He^{-asws} said to me: 'O Muhammad! Stand and drop the saddle upon it!'

قَالَ فَلَمْتُ إِنَّهُ لَا يَقُولُ لِي مَا يُؤْذِينِي فَحَلَلْتُ الْحِزَامَ وَ طَرَحْتُ السَّرَجَ فَهَدَأَ وَ لَمْ يَتَحَرَّكَ وَ جِئْتُ بِهِ لِأَمْضِي بِهِ فَجَاءَ النَّحَّاسُ فَقَالَ لِي لَيْسَ يُبَاعُ فَقَالَ لِي سَلِمَهُ إِلَيْهِمْ قَالَ فَجَاءَ النَّحَّاسُ لِيَأْخُذَهُ فَالْتَفَتَ إِلَيْهِ الْبَيْفَانَةُ ذَهَبَ مِنْهُ مُنْهَمِرًا

He (the narrator) said, 'I said (within myself), 'He^{-asws} would not say to me what would hurt me'. So I released the strap and dropped the saddle. It subsided, and did not move, and I came with it to go with it. The dealer came and said to me, 'I haven't sold it'. He^{-asws} said: 'Submit it to him'. The dealer came to take it. He turned towards it with a turn, and it went away from him fleeing'.

قَالَ وَ رَكِبَ وَ مَضَيْنَا فَلَجَعْنَا النَّحَّاسَ فَقَالَ صَاحِبُهُ يَقُولُ أَشَقَقْتُ أَنْ يُرَدَّ فَإِنْ كَانَ عَلِمَ مَا فِيهِ مِنَ الْكِبْسِ فَلْيَشْتَرِهِ فَقَالَ لَهُ أُسْتَاذِي قَدْ عَلِمْتُ فَقَالَ قَدْ بَعَثْتُكَ فَقَالَ لِي خُذْهُ فَأَخَذْتُهُ فَجِئْتُ بِهِ إِلَى الْإِصْطَبْلِ فَمَا تَحَرَّكَ وَ لَا آذَانِي بِرَكَّةٍ أُسْتَاذِي

He (the narrator) said, 'And he^{-asws} rode and we continued. We met the dealer. He said, 'It's owner says. 'I would like to have it returned'. If unruliness is known what is in it, then let him buy it'. My teacher (Imam^{-asws}) said to him: 'I^{-asws} have known it'. He said, 'I shall sell it'. He^{-asws}

said to him, 'Take it!' I took it and came with it to the stables. It neither moved nor hurt me due to the Blessings of my teacher (Imam^{-asws}).

فَلَمَّا نَزَلَ جَاءَ إِلَيْهِ وَ أَخَذَ أُذُنَهُ الَّتِي مَعَى فَرَقَاهُ ثُمَّ أَخَذَ أُذُنَهُ الَّتِي سَمَى فَرَقَاهُ فَوَ اللَّهُ لَقَدْ كُنْتُ أَطْرَحُ الشَّعِيرَ لَهُ فَأَقْرَفُهُ بَيْنَ يَدَيْهِ فَلَا يَتَحَرَّكُ هَذَا بِبَرَكَهٖ أَسْتَاذِي

When he^{-asws} descended, he^{-asws} came to it and held its right ear and tied it, then held its left ear and tied it. By Allah^{-azwj}! I used to drop the barley for it and scatter it in front of it, and it did not move. This is due to the Blessings of my teacher (Imam^{-asws}).

قَالَ أَبُو مُحَمَّدٍ قَالَ أَبُو عَلِيٍّ بُنُ هَمَامٍ هَذَا الْفَرَسُ يُقَالُ لَهُ الصُّوْلُ -

Abu Muhammad said, 'Abu Ali BinHammam said, 'This horse was called Al-Sowlu'.

قَالَ يَرْجُمُ بِصَاحِبِهِ حَتَّى يَرْجُمَ بِهِ الْحَيْطَانَ وَ يَقُومُ عَلَى رِجْلَيْهِ وَ يَلْطُمُ صَاحِبَهُ

He (the narrator) said, 'He pelted its owner until it hit the wall with him, and it stood upon its legs and struck its owner.

قَالَ مُحَمَّدُ الشَّكِرِيُّ كَانَ أَسْتَاذِي أَصْلَحَ مَنْ رَأَيْتُ مِنَ الْعُلَوِيِّينَ وَ الْهَاشِمِيِّينَ مَا كَانَ يَشْرَبُ هَذَا النَّبِيذَ كَانَ يَجْلِسُ فِي الْمِحْرَابِ وَ يَسْجُدُ فَأَنَامُ وَ أَتْتِيهِ وَ أَنَامُ وَ هُوَ سَاجِدٌ

Muhammad Al-Shakiry said, 'My teacher (Imam^{-asws}) was the most righteous of the ones I had seen, from the Alawites and the Hashemites. He^{-asws} would not drink this Al-Nabeez (intoxicating drink). He^{-asws} seated in the prayer niche and performed Sajdah. I slept, and woke up, and I slept, and he^{-asws} was (still) in Sajdah.

وَ كَانَ قَلِيلَ الْأَكْلِ كَانَ يَحْضُرُهُ التَّيْنُ وَ الْعِنَبُ وَ الْخَوْخُ وَ مَا شَاكَلَهُ فَيَأْكُلُ مِنْهُ الْوَاحِدَةَ وَ الثَّنَيْنِ وَ يَقُولُ شُلُّ هَذَا يَا مُحَمَّدُ إِلَى صِيبَانِكَ فَأَقُولُ هَذَا كُلَّهُ فَيَقُولُ لِحَدِّهِ مَا رَأَيْتُ قَطُّ أَسْدَى مِنْهُ.

And he^{-asws} was of little eating. The figs, and the grapes, and the peaches, and what resembles it were presented to him. He^{-asws} ate the one and the two from it and say: 'Carry it, O Muhammad, to your children'. I said, 'This, all of it!' He^{-asws} said: 'Take it! I^{-asws} have not seen any better than it"³⁷⁵.

7- غط، الغيبة للشيخ الطوسي الفزارى عن محمد بن جعفر بن عبد الله عن محمد بن أحمد الأنصاري قال: وجّه قوم من المفوضة و المفضرة كامل بن إبراهيم المدني إلى أبي محمد ع قال كامل فقلت في نفسي أسأله لا يدخل الجنة إلا من عرف معرفي و قال بمقالي

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazary, from Muhammad Bin Ja'far Bin Abdullah, from Muhammad Bin Ahmad Al Ansary who said,

'A group of Al-Mufawwiza (believers in delegation by Allah^{-azwj} of the affairs of the universe), and the derogators, sent Kamil Bin Ibrahim Al-Madany to Abu Muhammad^{-asws}. Kamil said, 'I

³⁷⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 6

said within myself, 'I shall ask him^{-asws}, 'Will no one enter the Paradise except the one who recognises my recognition?' And said, 'With my word (beliefs)?'

قَالَ فَلَمَّا دَخَلْتُ عَلَى سَيِّدِي أَبِي مُحَمَّدٍ نَظَرْتُ إِلَى ثِيَابٍ بَيَاضٍ نَاعِمَةٍ عَلَيْهِ فَعُلْتُ فِي نَفْسِي وَلِيُّ اللَّهِ وَ حَجَّتُهُ يَلْبَسُ النَّاعِمَ مِنَ الثِّيَابِ وَ يَأْمُرُنَا نَحْنُ بِمُؤَاسَاةِ الْإِخْوَانِ وَ يَنْهَانَا عَنْ لُبْسِ مِثْلِهِ

He said, 'When I entered to see my Master^{-asws} Abu Muhammad^{-asws}, I saw soft white clothes being upon him^{-asws}. I said within myself, 'A friend of Allah^{-azwj} and His^{-azwj} Divine Authority wearing the soft clothes, and he^{-asws} is instructing us that we should be consoling the brothers and he^{-asws} forbade us from wearing the soft clothes similar to it'.

فَقَالَ مُتَبَسِّمًا يَا كَامِلُ وَ حَسَرَ ذِرَاعَيْهِ فَإِذَا مَسُوحٌ أَسْوَدٌ حَشِينٌ عَلَى جِلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ تَمَامَ الْحَبْرِ.

He^{-asws} said smiling: 'O Kamil!' And he^{-asws} rolled up from his^{-asws} forearm, and there were black coarse clothes touching upon his^{-asws} skin. He^{-asws} said: 'This (Inner clothing) is for Allah^{-azwj} and this (outer clothing) is for you all' – the complete Hadeeth"³⁷⁶.

8- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح قَالَ أَبُو هَاشِمٍ مَا دَخَلْتُ قَطُّ عَلَى أَبِي الْحَسَنِ وَ أَبِي مُحَمَّدٍ ع إِلَّا رَأَيْتُ مِنْهُمَا دَلَالَةً وَ بُرْهَانًا فَدَخَلْتُ عَلَى أَبِي مُحَمَّدٍ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ مَا أَصُوغُ بِهِ خَاتَمًا أَتَبَرَّكَ بِهِ فَجَلَسْتُ وَ أَنَسَيْتُ مَا جِئْتُ لَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – Abu Hashim said,

'I did not enter to see Abu Al-Hassan^{-asws} and Abu Muhammad^{-asws} at all, except I saw evidence and proof from both of them^{-asws}. I entered to see Abu Muhammad^{-asws} and I wanted to ask him^{-asws} what I should be forging a ring with, to be Blessed by it. I was seated and I forgot what I had come to him^{-asws} for.

فَلَمَّا أَرَدْتُ التُّهُوضَ رَمَى إِلَيَّ بِخَاتَمٍ وَ قَالَ أَرَدْتُ فِضَّةً فَأَعْطَيْتَنِي خَاتَمًا وَ رَجَعْتُ الْقِصَّ وَ الْكِرَى [الْكَرَاءِ] هَتَاكَ اللَّهُ.

When I wanted to get up, he^{-asws} threw a ring to me and said: 'You wanted silver and we^{-asws} have given you a ring, and you have gained a stone and the plenty. May the Congratulations of Allah^{-azwj} be for you"³⁷⁷.

9- يج، الجرائح و الجرائح قَالَ أَبُو هَاشِمٍ فُلْتُ فِي نَفْسِي أَشْتَهِي أَنْ أَعْلَمَ مَا يَقُولُ أَبُو مُحَمَّدٍ فِي الْقُرْآنِ أَ هُوَ مَخْلُوقٌ أَمْ غَيْرُ مَخْلُوقٍ

(The book) 'Al Kharaij Wa Al Jaraih' – Abu Hashim said,

'I said within myself 'I desire to know what Abu Muhammad^{-asws} would be saying regarding the Quran, is it a created being or not a created being?'

فَأَقْبَلَ عَلَيَّ فَقَالَ أَمَا بَلَعَكَ مَا رَوَيْ عَنْ أَبِي عَبْدِ اللَّهِ ع لَمَّا نَزَلَتْ قُلْ هُوَ اللَّهُ أَحَدٌ خَلِقَ لَهَا أَرْبَعَةَ أَلْفٍ [آلَافٍ] جَنَاحٍ فَمَا كَانَتْ تَمُرُّ بِمَالٍ مِنَ الْمَلَائِكَةِ إِلَّا حَشَعُوا لَهَا وَ قَالَ هَذِهِ نِسْبَةُ الرَّبِّ تَبَارَكَ وَ تَعَالَى.

³⁷⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 7

³⁷⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 8

He^{-asws} turned towards me. He^{-asws} said: ‘Has it not reached you what has been reported from Abu Abdullah^{-asws}? When **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) was Revealed, four thousand wings were Created for it. It did not pass by any assembly of the Angels except they humbled to it and said, ‘This is an attribution of the Lord^{-azwj} Blessed and Exalted!’³⁷⁸

10- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح عن أبي هاشم الجعفرى قال: كُنْتُ فِي الْحَبْسِ مَعَ جَمَاعَةٍ فَحَسِبْتُ أَبُو مُحَمَّدٍ عَ وَ أَحُوهُ جَعْفَرٌ فَخَفَّفْنَا لَهُ وَ قَبَّلْتُ وَجْهَ الْحَسَنِ وَ أَجْلَسْنَاهُ عَلَى مِصْرَبَةٍ كَانَتْ عِنْدِي وَ جَلَسَ جَعْفَرٌ قَرِيباً مِنْهُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Kharaij Wa Al Jaraih’ – from Abu Hashim Al Ja’fari who said,

‘I was in the prison along with a group. Abu Muhammad^{-asws} and his^{-asws} brother Ja’far were (also) imprisoned. We feared for him^{-asws} and I kissed the face of Al-Hassan^{-asws} and seated him^{-asws} upon a bed sheet which was with me, and Ja’far seated near to him^{-asws}.

فَقَالَ جَعْفَرٌ وَ شَيْطَانَهُ بِالْعَلَى صَوْتِهِ يَعْنِي جَارِيَةً لَهُ فَضَحَرَهُ [فَرَجَزَهُ] أَبُو مُحَمَّدٍ وَ قَالَ لَهُ اسْكُتْ وَ إِنَّمَا رَأَوْا فِيهِ أَثَرَ السُّكْرِ وَ كَانَ الْمُنْتَوِي حَبْسَهُ صَالِحِ بِنِ وَ صَيْفٍ وَ كَانَ مَعَنَا فِي الْحَبْسِ رَجُلٌ جُمَحِيٌّ يَدْعِي أَنَّهُ عَلَوِيٌّ

Ja’far said, ‘Oh Satan^{-la!}’, at the top of his voice – meaning a slave girl of his’. Abu Muhammad^{-asws} rebuked him and said to him: ‘Be quiet!’ And they were seeing in him the effects of intoxication. And Al-Mutawakkil had imprisoned Salih Bin Waseef, and there was a ‘Jumahy’ man (follower of the Umayyid poet Abu Dahbal Al-Jumhy) with us claiming he was an Alawite.

فَأَلْتَقَتْ أَبُو مُحَمَّدٍ وَ قَالَ لَوْ لَا أَنَّ فِيكُمْ مَنْ لَيْسَ مِنْكُمْ لَأَعْلَمْتُمْكُمْ مَتَى يُفْرَجُ اللَّهُ عَنْكُمْ وَ أَوْمَأَ إِلَى الْجُمَحِيِّ فَمَخْرَجَ

Abu Muhammad^{-asws} turned and said, ‘Had it not been someone among you all who isn’t from you all, I^{-asws} would have let you know when Allah^{-azwj} would be Relieving you’ – and he^{-asws} gestured to the ‘Jumhy man’. He went out.

فَقَالَ أَبُو مُحَمَّدٍ هَذَا الرَّجُلُ لَيْسَ مِنْكُمْ فَاحْذَرُوهُ فَإِنَّ فِي ثِيَابِهِ قِصَّةً قَدْ كَتَبَهَا إِلَى السُّلْطَانِ يُخْبِرُهُ بِمَا تَقُولُونَ فِيهِ

Abu Muhammad^{-asws} said: ‘This man isn’t for you, so be cautious of him, for there is a story in his clothes he has written to the sultan informing him with what you are saying regarding him’.

فَقَامَ بَعْضُهُمْ فَفَتَشَ ثِيَابَهُ فَوَجَدَ فِيهَا الْقِصَّةَ يَذْكُرُنَا فِيهَا بِكُلِّ عَظِيمَةٍ وَ يُعَلِّمُهُ أَنَّ نُرِيدُ أَنْ نَنْقُبَ الْحَبْسَ وَ نَهْرَبَ

One of them stood up and searched his clothes. He found the story mentioning us in it with every grievousness and letting him know that we intended to tunnel out from the prison and flee’.

وَ قَالَ أَبُو هَاشِمٍ كَانَ الْحَسَنُ يَصُومُ فَإِذَا أَفْطَرَ أَكَلْنَا مَعَهُ مَا كَانَ يَحْمِلُهُ إِلَيْهِ عَلَامُهُ فِي جُودَةٍ مَخْتُومَةٍ فَضَعَعْتُ يَوْمًا عَنِ الصَّوْمِ فَأَفْطَرْتُ فِي بَيْتِ آخَرَ عَلَى كَعْكَةٍ وَ مَا شَعَرَ بِي أَحَدٌ ثُمَّ جِئْتُ فَجَلَسْتُ مَعَهُ فَقَالَ لِغُلَامِهِ أَطْعِمِ أَبَا هَاشِمٍ شَيْئاً فَإِنَّهُ مُفْطِرٌ

³⁷⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 9

And Abu Hashim said, 'Al-Hassan^{-asws} was fasting. When he^{-asws} broke the fast, we ate with him^{-asws} whatever his^{-asws} slave had carried over to him^{-asws} in a sealed basket. I was too weak one day from fasting, so I broke fast in another room upon cake, and no one was aware of me. Then I came and was seated with him^{-asws}. He^{-asws} said to his^{-asws} slave: 'Feed Abu Hashim something for he is not fasting'.

فَقَبَسْتُ فَقَالَ بِمَا تَضْحَكُ يَا أَبَا هَاشِمٍ إِذَا أَرَدْتَ الْقُوَّةَ فَكُلِ اللَّحْمَ فَإِنَّ الْكَعْكَ لَا قُوَّةَ فِيهِ فَقُلْتُ صَدَقَ اللَّهُ وَرَسُولُهُ وَأَنْتُمْ عَلَيَكُمْ السَّلَامُ فَأَكَلْتُ فَقَالَ
أَفْطِرُ ثَلَاثًا فَإِنَّ لَهُ الْمُنَّةَ لَا تَرْجِعْ لِمَنْ أَهَكَهُ الصَّوْمُ فِي أَقَلِّ مِنْ ثَلَاثِ

I smiled. He^{-asws} said: 'What are you laughing from, O Abu Hashim? Whenever you want the strength, then eat the meat, for the cake, there is no strength in it'. I said, 'Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and you (Imams^{-asws}) speak the truth, and the greetings be upon you^{-asws} all!' I ate. Take a break for three days, for there is stamina in it, not returning to the one who violates the fasting for less than three days'.

فَلَمَّا كَانَ فِي الْيَوْمِ الَّذِي أَرَادَ اللَّهُ أَنْ يُفْرِجَ عَنْهُ جَاءَهُ الْعُلَامُ فَقَالَ يَا سَيِّدِي أَحْمِلْ فَطُورَكَ قَالَ أَحْمِلْ وَ مَا أَحْسَبْنَا نَأْكُلُ مِنْهُ فَحَمَلَ الطَّعَامَ الظُّهْرَ وَ أَطْلَقَ
عَنْهُ الْعَصْرَ وَ هُوَ صَائِمٌ فَقَالُوا كُلُوا هَذَا كُمْ اللَّهُ.

When it was during the day in which Allah^{-azwj} Wanted to Grant relief from it, the slave came to him^{-asws}. He said, 'O my Master^{-asws}! Shall I carry your meal for breaking fast?' He^{-asws} said: 'Carry it, and I^{-asws} do not reckon we shall be eating from it'. He carried the meal at Al-Zohr and we were freed from it at Al-Asr, and he^{-asws} was fasting. They all said, 'Allah^{-azwj} has Guided you^{-asws} all!'³⁷⁹

11- قب، المناقب لابن شهر آشوب، الخرائج و الجرائح قال أبو هاشم سألته الفهفكي ما بال المرأة المسكينة الضعيفة تأخذ سهماً واحداً و تأخذ الرجل سهمين قال لأن المرأة ليس لها جهاد و لا نفقة و لا عليها مغفلة إنما ذلك على الرجال

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – Abu Hashim said,

'Al-Fahfaky asked him^{-asws}, 'What is the matter the poor weak woman should take one share and the man (strong, rich) should take two shares?' He^{-asws} said: 'Because the woman, there is no Jihad for her nor expense monies, nor are there any fines upon her. But rather, that is upon the man'.

فَقُلْتُ فِي نَفْسِي قَدْ كَانَ قِيلَ لِي إِنَّ ابْنَ أَبِي الْعَوْجَاءِ سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْمَسْأَلَةِ فَأَجَابَهُ بِمِثْلِ هَذَا الْجَوَابِ

I said within myself, 'I was said to me that Ibn Abu Al Awja has asked Abu Abdullah^{-asws} about this issue, and he^{-asws} had answered him with similar to this answer'.

فَأَقْبَلَ ع عَلَيَّ فَقَالَ نَعَمْ هَذِهِ مَسْأَلَةُ ابْنِ أَبِي الْعَوْجَاءِ وَ الْجَوَابُ مِنِّي وَاحِدٌ إِذَا كَانَ مَعْنَى الْمَسْأَلَةِ وَاحِدًا جَرَى لِأَخْرَاجِنَا مَا جَرَى لِأَوْلَانَا وَ أَوْلَانَا فِي
الْعِلْمِ وَ الْأَمْرِ سَوَاءٌ وَ لِرَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ فَضْلُهُمَا.

He^{-asws} faced towards me and said, 'Yes, Ibn Abu Al-Awja had asked him^{-asws} this question, and the answer from us^{-asws} (Imams^{-asws}) is one, when the meaning of the question is one. It flows

³⁷⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 10

for our^{-asws} last one whatever had flowed for our^{-asws} first one, and our^{-asws} first one and our^{-asws} last one are the same in the knowledge and the command, and for Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, are their^{-asws} merits”³⁸⁰.

12- يج، الخرائج و الجرائح قَالَ أَبُو هَاشِمٍ سَمِعْتُ أَبَا مُحَمَّدٍ يَقُولُ إِنَّ اللَّهَ لَيُعْفُو يَوْمَ الْقِيَامَةِ عَفْوَاً لَا يُحِيطُ عَلَى الْعِبَادِ حَتَّى يَقُولَ أَهْلُ الشِّرْكِ وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ

(The book) ‘Al Kharaij Wa Al Jaraih’ – Abu Hashim said,

‘I heard Abu Muhammad^{-asws} saying, ‘Allah^{-azwj} will be Pardoning on the Day of Qiyamah with a Pardon encompassing upon (all) the servants, until the people of Shirk would be saying, **Then, their escape would not be except that they would be saying, ‘By Allah, our Lord! We were not associators’ [6:23].**

فَدَكَرْتُ فِي نَفْسِي حَدِيثاً حَدَّثَنِي بِهِ رَجُلٌ مِنْ أَصْحَابِنَا مِنْ أَهْلِ مَكَّةَ أَنَّ رَسُولَ اللَّهِ ص قَرَأَ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً فَقَالَ الرَّجُلُ وَ مَنْ أَشْرَكَ فَأَنْكَرْتُ ذَلِكَ وَ تَنَمَّرْتُ لِلرَّجُلِ

I mentioned within myself, ‘There is a Hadeeth which a man from our companions from the people of Al Kufa had narrated to me with, that Rasool-Allah^{-saww} recited: **surely Allah Forgives the sins altogether. [39:53].** The man said, ‘And the ones who commit Shirk’. He^{-saww} disliked that and was infuriated to the man’.

فَأَنَا أَقُولُ فِي نَفْسِي إِذْ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ بِسْمَا قَالَ هَذَا وَ بِسْمَا رَوَى.

I was saying within myself when he^{-asws} turned towards me and said: ‘**Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:48].** Evil is what this one said, and evil is what is being reported!’³⁸¹

13- قب، المناقب لابن شهر آشوب يج، الخرائج و الجرائح قَالَ أَبُو هَاشِمٍ سَأَلَ مُحَمَّدُ بْنُ صَالِحٍ أَبَا مُحَمَّدٍ ع عَنْ قَوْلِهِ تَعَالَى لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Kharaij Wa Al Jaraih’ – Abu Hashim said,

‘Muhammad Bin Salih asked Abu Muhammad^{-asws} about Words of the Exalted: **For Allah is the Command from before and from afterwards, [30:4].**

فَقَالَ ع لَهُ الْأَمْرُ مِنْ قَبْلُ أَنْ يَأْمُرَ بِهِ وَ لَهُ الْأَمْرُ مِنْ بَعْدِ أَنْ يَأْمُرَ بِهِ بِمَا يَشَاءُ

He^{-asws} said: ‘For Him^{-azwj} is the Command from before He^{-azwj} Commands with, and for Him^{-azwj} is the Command from after He^{-azwj} Commands with whatever He^{-azwj} so Desires to’.

فَقُلْتُ فِي نَفْسِي هَذَا قَوْلُ اللَّهِ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

³⁸⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 11

³⁸¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 12

I said within myself, 'These here are Words of Allah^{-azwj}: **Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54].**

فَأَقْبَلَ عَلَيَّ فَقَالَ هُوَ كَمَا أَسْرَزْتُ فِي نَفْسِكَ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

He^{-asws} turned towards me. He^{-asws} said: 'It is just as you have kept a secret within yourself. **Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54].**

قُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَابْنُ حُجَّتِهِ فِي خَلْقِهِ.

I said, 'I testify that you^{-asws} are a Divine Authority of Allah^{-azwj} among His^{-azwj} creatures'.³⁸²

14- بج، الخرائج و الجرائح قَالَ أَبُو هَاشِمٍ سَأَلَهُ مُحَمَّدُ بْنُ صَالِحٍ عَنْ قَوْلِهِ تَعَالَى يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ فَقَالَ هَلْ يَمْحُو إِلَّا مَا كَانَ وَ هَلْ يُثَبِّتُ إِلَّا مَا لَمْ يَكُنْ

(The book) 'Al Kharaj Wa Al Jaraih' – Abu Hashim said,

'Muhammad Bin Salih asked him^{-asws} about Words of the Exalted: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].** He^{-asws} said: 'Does He^{-azwj} Delete except what has already happened (come into being)? And does He^{-azwj} Affirm except what has not happened (come into being) yet?'

فَقُلْتُ فِي نَفْسِي هَذَا خِلَافُ قَوْلِ هِشَامِ بْنِ الْحَكَمِ إِنَّهُ لَا يَعْلَمُ بِالشَّيْءِ حَتَّى يَكُونَ

I said within myself, 'This is opposite to the words of Hisham Bin Al-Hakam that He^{-azwj} does not Know anything until it does come into being'.

فَنَظَرَ إِلَيَّ فَقَالَ تَعَالَى الْجُبَّارُ الْحَاكِمُ الْعَالِمُ بِالأَشْيَاءِ قَبْلَ كَوْنِهَا قُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ.

He^{-asws} looked at me. He^{-asws} said: 'Exalted is the Subduer, the Wise, the Knower of the things before their coming into being!' I said, 'I testify you^{-asws} are a Divine Authority of Allah^{-azwj}'.³⁸³

15- قب، المناقب لابن شهر آشوب قَالَ أَبُو هَاشِمٍ حَطَرَ بِيَالِي أَنَّ الْقُرْآنَ مَخْلُوقٌ أَمْ عَزَبَ مَخْلُوقٌ فَقَالَ أَبُو مُحَمَّدٍ ع يَا أَبَا هَاشِمٍ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ مَا سِوَاهُ مَخْلُوقٌ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Hashim said,

'It occurred in my mind whether the Quran is a Created being or nor a Created being. Abu Muhammad^{-asws} said: 'O Abu Hashim! Allah^{-azwj} is the Creator of all things, and whatever is apart from Him^{-azwj}, is a creation'.³⁸⁴

³⁸² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 13

³⁸³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 14

³⁸⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 15

16- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح قَالَ أَبُو هَاشِمٍ رَحِمَهُ اللَّهُ سَمِعْتُهُ يَقُولُ إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ لَا يَدْخُلُهُ إِلَّا أَهْلُ الْمَعْرُوفِ فَحَمِدْتُ اللَّهَ فِي نَفْسِي وَ فَرِحْتُ بِمَا أَتَكَلَّفْتُ مِنْ حَوَائِجِ النَّاسِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) Al Kharaij Wal Al Jaraih' – Abu Hashim, may Allah^{-azwj} have Mercy on him, said,

'I heard him^{-asws} say: 'In the Paradise there is a gate called 'Al-Marouf' (The Kindness). No one will enter it except the people of kindness'. I praised Allah^{-azwj} within myself and rejoiced with what I had encumbered (upon myself) from the needs of the people.

فَنَظَرَ إِلَيَّ وَ قَالَ نَعَمْ فَدُمَ عَلَيَّ مَا أَنْتَ عَلَيْهِ فَإِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ جَعَلَكَ اللَّهُ مِنْهُمْ يَا أَبَا هَاشِمٍ وَ رَحِمَكَ.

He^{-asws} looked at me and said: 'Yes, so be constant upon what you are upon, for the people of kindness in the world would be the people of kindness in the Hereafter. May Allah^{-azwj} Make you to be from them, O Abu Hashim, and have Mercy on you!'³⁸⁵

17- بيع، الجرائح و الجرائح قَالَ أَبُو هَاشِمٍ أَدْخَلْتُ الْحَجَّاجَ بْنَ سُفْيَانَ الْعَبْدِيِّ عَلَى أَبِي مُحَمَّدٍ ع فَسَأَلَهُ الْمُبَايَعَةَ قَالَ رُبَّمَا بَايَعْتُ النَّاسَ فَتَوَاضَعْتُهُمُ الْمُواضَعَةَ إِلَى الْأَصْلِ

(The book) 'Al Kharaij Wal Al Jaraih' – Abu Hashim said,

'I let Al-Hajjaj Bin Sufyan Al-Abdy enter to see Abu Muhammad^{-asws}. He asked him^{-asws} about the sales transactions. He said: 'Sometimes the people transact a sale, placing their positions to the original (capital)'.
قَالَ لَا بَأْسَ الدِّينَارُ بِالْدِّينَارَيْنِ مَعَهَا حِرْزَةٌ فَعُلْتُ فِي نَفْسِي هَذَا شِبْهُ مَا يَفْعَلُهُ الْمُرَبُّونَ

He^{-asws} said, 'There is no problem with (selling) the Dinar for the two Dinars having a bead with it'. I said within myself, 'This resembles what the interest consumers are doing'.

فَالْتَمَسْتُ إِلَيَّْ فَقَالَ إِنَّمَا الرِّبَا الْحُرَامُ مَا قَصَدْتَهُ فَإِذَا جَاوَزَ حُدُودَ الرِّبَا وَ رُوي عَنْهُ فَلَا بَأْسَ الدِّينَارُ بِالْدِّينَارَيْنِ يَدًا بِيَدٍ وَ يُكْرَهُ أَنْ لَا يَكُونَ بَيْنَهُمَا شَيْءٌ يُوقِعُ عَلَيْهِ الْبَيْعُ.

He^{-asws} turned to me. He said, 'But rather the interest is Prohibited for as long as you aim for it. When the limits of interest are crossed and it is impeded from, so there is no problem the Dinar for the two Dinars, hand by hand, and it is dislike if there does not happen to be something between the two the sale can occur upon'³⁸⁶.

18- بيع، الجرائح و الجرائح رُوِيَ عَنْ أَبِي هَاشِمٍ أَنَّهُ سَأَلَهُ عَنْ قَوْلِهِ تَعَالَى ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهَ

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

³⁸⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 16

³⁸⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 17

'He asked about Words of the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32].**

قَالَ كُلُّهُمْ مِنْ آلِ مُحَمَّدٍ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَتَّقِي بِالْإِمَامِ وَالْمُقْتَصِدُ الْعَارِفُ بِالْإِمَامِ وَالسَّابِقُ بِالْخَيْرَاتِ الْإِمَامِ

He^{-asws} said: 'All of them^{-asws} are from the Progeny^{-asws} Muhammad^{-saww} being unjust to himself, the one who does not acknowledge with the Imam^{-asws}. And the moderate ones is the recogniser of the Imam^{-asws}. And the one preceding with the goodness, is the Imam^{-asws}'.

فَجَعَلْتُ أَفْكَرَ فِي نَفْسِي عِظَمَ مَا أَعْطَى اللَّهُ آلَ مُحَمَّدٍ صَ وَ بَكَئْتُ

I went on to think within myself, 'It is mighty what Allah^{-azwj} has Given the Progeny^{-asws} of Muhammad^{-saww}!' And I wept.

فَنظَرْتُ إِلَيْهِ وَ قَالَ الْأَمْرُ أَعْظَمُ مِمَّا حَدَّثْتُ بِهِ نَفْسَكَ مِنْ عِظَمِ شَأْنِ آلِ مُحَمَّدٍ صَ فَاحْمَدِ اللَّهُ أَنْ جَعَلَكَ مُتَمَسِكًا بِحَبْلِهِمْ تُدْعَى يَوْمَ الْقِيَامَةِ بِهِمْ إِذَا دُعِيَ كُلُّ أَنْاسٍ بِإِمَامِهِمْ إِنَّكَ عَلَى خَيْرٍ.

He^{-asws} looked at me and said: 'The matter is mightier than what you have discussed with yourself, of the mighty glory of the Progeny^{-asws} of Muhammad^{-saww}. So praise Allah^{-azwj} to Make you the one adhering with their^{-asws} rope. You will be called with them^{-asws} on the Day of Qiyamah when all human beings are called with their Imam^{-asws}. You are upon good"³⁸⁷.

19- يج، الخرائج و الجرائح عَنْ أَبِي هَاشِمٍ الْجُعْفَرِيِّ قَالَ: لَمَّا مَضَى أَبُو الْحَسَنِ عَ صَاحِبُ الْعَسْكَرِ اشْتَعَلَ أَبُو مُحَمَّدٍ ابْنُهُ بِعُسْلِهِ وَ شَأْنِهِ وَ أَسْرَعَ بَعْضُ الخُدَمِ إِلَى أَشْيَاءَ اخْتَمَلُوهَا مِنْ ثِيَابٍ وَ دَرَاهِمٍ وَ غَيْرِهَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Hashim Al Ja'fary who said,

'When Abu Al-Hassan^{-asws}, Master^{-asws} of Askar passed away, his^{-asws} son^{-asws} Abu Muhammad^{-asws} pre-occupied with washing him^{-asws}, and his^{-asws} affairs, some of the servants were quick to take (steal) the things, carrying them, from clothes, and the Dirhams, and other such.

فَلَمَّا فَرَغَ أَبُو مُحَمَّدٍ مِنْ شَأْنِهِ صَارَ إِلَى مَجْلِسِهِ فَجَلَسَ ثُمَّ دَعَا أَوْلِيكَ الخُدَمَ فَقَالَ إِنْ صَدَقْتُمْونِي فِيمَا أَسْأَلُكُمْ عَنْهُ فَأَنْتُمْ آمِنُونَ مِنْ عِقَابِي وَ إِنْ أَصْرَنْتُمْ عَلَيَّ الْجُحُودَ دَلَلْتُ عَلَى كُلِّ مَا أَخَذَهُ كُلُّ وَاحِدٍ مِنْكُمْ وَ عَاقَبْتُكُمْ عِنْدَ ذَلِكَ بِمَا تَسْتَجِئُونَهُ مِنِّي

When Abu Muhammad^{-asws} was free from his^{-asws} affair, he^{-asws} came to his^{-asws} seat and sat down. Then he^{-asws} called those servants. He^{-asws} said: 'If you were to ratify me^{-asws} regarding what I^{-asws} am asking you about, then you would be safe from my^{-asws} punishment, but if you were to persist upon the rejection, it would point upon what I^{-asws} shall be seizing each one of you and punish you during that with what you are deserving of from me^{-asws}'.

³⁸⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 18

ثُمَّ قَالَ يَا فُلَانُ أَخَذْتَ كَذَا وَ أَنْتَ يَا فُلَانُ أَخَذْتَ كَذَا وَ كَذَا فَأَلُوا نَعَمَ فَأَلُوا فَرَدُّوهُ فَذَكَرَ لِكُلِّ وَاحِدٍ مِنْهُمْ مَا أَخَذَهُ وَ صَارَ إِلَيْهِ حَتَّى رَدُّوا جَمِيعَ مَا أَخَذُوهُ.

Then he^{-asws} said: ‘O so and so! You have taken such and such!’ and you, O so and so! You took such and such’. And they were saying, ‘Yes’, and they returned it. Each one mentioned what he had taken and came to him^{-asws} until they had returned entirety of what they had taken”.³⁸⁸

20- يج، الخراج و الخراج روى أبو هاشم أنه ركب أبو محمد ع يوماً إلى الصحراء فركبته معه فبينما يسير فُدأمي و أنا خلفه إذ عرض لي فُكْرٌ بي دَيْنٌ كَانَ عَلَيَّ قَدْ حَانَ أَجَلُهُ فَجَعَلْتُ أَفْكِرُ فِي آيٍ وَجِهٍ قَصَاؤُهُ فَأَلْتَمْتُ إِلَيْهِ وَ قَالَ اللَّهُ يَفْضِيهِ

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported from Abu Hashim,

‘One day Abu Muhammad^{-asws} (11th Imam) rode to the desert, and I rode with him^{-asws}. While he^{-asws} was travelling in front of me, and I was behind him^{-asws}, when a thought presented to me regarding a debt which was upon me, its term had arrived. I was thinking in which aspect to pay it off, and he^{-asws} turned towards me and said: ‘Allah^{-azwj} will Pay it off!’

ثُمَّ انْحَنَى عَلَى قَرْبُوسِ سَرْجِهِ فَحَطَّ بِسَوْطِهِ حِطَّةً فِي الْأَرْضِ فَقَالَ يَا أَبَا هَاشِمٍ انزِلْ فَخُذْ وَ اكْتُمْ فَتَزَلْتُ وَ إِذَا سَبَيْكُهُ ذَهَبٌ

Then he^{-asws} stooped towards the saddlebow of his^{-asws} saddle. He^{-asws} drew a like with his^{-asws} whip in the ground. He^{-asws} said: ‘O Abu Hashim! Descend, take and conceal!’ I descended and there was a nugget of gold.

قَالَ فَوَضَعْتُهَا فِي حُجْمِي وَ سَرْنَا فَعَرَضَ لِي الْفِكْرُ فَعُلْتُ إِنْ كَانَ فِيهَا تَمَامُ الدَّيْنِ وَ إِلَّا فَإِنِّي أُضْرِي صَاحِبَهُ بِهَا وَ يَجِبُ أَنْ نَنْظُرَ فِي وَجْهِ نَفَقَةِ الشِّتَاءِ وَ مَا نَحْتَأَجُّ إِلَيْهِ فِيهِ مِنْ كِسْفَةٍ وَ غَيْرِهَا

He (the narrator) said, ‘I placed it in my sock, and we travelled. The thought presented to me. I said, ‘If therein was my complete debt (then fine) or else I shall present to its owner and it obligates that I should look into his face for the winter expenses and whatever we would be needy to during it, from clothing and other such.

فَأَلْتَمْتُ إِلَيْهِ ثُمَّ انْحَنَى ثَانِيَةً فَحَطَّ بِسَوْطِهِ مِثْلَ الْأُولَى ثُمَّ قَالَ انزِلْ وَ خُذْ وَ اكْتُمْ

He^{-asws} turned towards me, then he^{-asws} stooped for a second time, and he^{-asws} drew with his^{-asws} whip like the first (time). Then he^{-asws} said: ‘Descend and take and conceal!’

قَالَ فَتَزَلْتُ فَإِذَا بِسَبَيْكَةٍ - فَجَعَلْتُهَا فِي الْهَيْفِ الْآخِرِ وَ سَرْنَا يَسِيرًا ثُمَّ انصرفت إلى منزلي و انصرفت إلى منزلي فجلست و حسبت ذلك الدين و عرفت مبلغه ثم وزنت سبيكة الذهب فخرج يقسط ذلك الدين ما زادت و لا نقصت

He (the narrator) said, ‘I descended and there was a (silver) nugget. I made it to be in my other sock, and we travelled a little. Then he^{-asws} left to go to his^{-asws} house, and I left to go to my house. I sat down and calculated that debt and recognised its extent. Then I weighed that nugget of gold, and it emerged with equal to that debt, neither more nor less.

³⁸⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 19

ثُمَّ نَظَرْتُ مَا نَحْتَاغُ إِلَيْهِ لِشَتَوَاتِي مِنْ كُلِّ وَجْهِ فَعَرَفْتُ مَبْلَغَهُ الَّذِي لَمْ يَكُنْ بُدُّ مِنْهُ عَلَى الْإِقْتِصَادِ بِلَا تَقْتِيرٍ وَ لَا إِسْرَافٍ ثُمَّ وَرَنْتُ سَبِيكَةَ الْفِضَّةِ فَخَرَجْتُ عَلَى مَا قَدَّرْتُهُ مَا زَادَتْ وَ لَا نَقَصَتْ.

Then I looked at what we were needy to for my winter, from every aspect. I recognised its extent which there was no escape from it, based upon the moderation with neither being miserly nor extravagant. Then I weight the silver nugget, and it emerged upon what I had estimated it, neither more nor less”³⁸⁹.

21- يج، الجرائح و الجرائح حَدَّثَ بِطَرِيقِ مُنْطَبِّتِ الرَّيِّ قَدْ أَتَى عَلَيْهِ مِائَةٌ سَنَةٍ وَ تَبَيَّنَتْ وَ قَالَ: كُنْتُ تَلْمِيزًا بَحْتِشُوعِ طَيْبِ الْمُتَوَكِّلِ وَ كَانَ يَصْطَلِفِينِي فَبَعَثَ إِلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا عَ أَنْ يَبْعَثَ إِلَيْهِ بِأَخْصِ أَصْحَابِهِ عِنْدَهُ لِيُقْصِدَهُ

(The book) ‘Al Kharaj Wa Al Jaraih’ –

‘The physician narrated in the road at Al-Rayy. One hundred years or more had come to him, and said, ‘I was a student of Bakhtishu, physician of Al-Mutawakkil, and he had chosen me. Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws} sent a message to him that he send the most special of his companions with him in order to perform cupping on him^{-asws}.

فَاخْتَارَنِي وَ قَالَ قَدْ طَلَبَ مِنِّي ابْنُ الرِّضَا مَنْ يُقْصِدُهُ فَصِرَ إِلَيْهِ وَ هُوَ أَعْلَمُ فِي يَوْمِنَا هَذَا بِمَنْ هُوَ تَحْتَ السَّمَاءِ فَاخَذَرُ أَنْ لَا تَعْرِضَ عَلَيْهِ فِيمَا يَأْمُرُكَ بِهِ

He chose me and said, ‘The son^{-asws} of Al-Reza^{-asws} has sought from me someone who can perform cupping on him^{-asws}, so go to him, and he^{-asws}, in these days of ours, is the most learned beneath the sky. Be careful not to object to him^{-asws} regarding what I am instructing you with’.

فَمَضَيْتُ إِلَيْهِ - فَأَمَرَنِي إِلَى حُجْرَةٍ وَ قَالَ كُنْ إِلَى أَنْ أَطْلُبَكَ

I went to him^{-asws}. He^{-asws} instructed me to go to his^{-asws} room and said, ‘Be (there) until I seek you’.

قَالَ وَ كَانَ الْوَقْتُ الَّذِي دَخَلْتُ إِلَيْهِ فِيهِ عِنْدِي جَيِّدًا مُخْمُودًا لِلْقَصْدِ فَدَعَانِي فِي وَقْتِ عَيْرِ مُحَمَّدٍ لَهُ وَ أَحْضَرَ طَسْنَأَ عَظِيمًا فَفَصَدْتُ الْأُخْحَلَ فَلَمْ يَزَلِ الدَّمُ يَخْرُجُ حَتَّى امْتَلَأَ الطَّسْنُ ثُمَّ قَالَ لِي أَفْطَعْ فَفَطَعْتُ وَ عَسَلَ يَدَهُ وَ شَدَّهَا وَ رَدَّنِي إِلَى الْحُجْرَةِ وَ قُدِّمَ مِنَ الطَّعَامِ الْحَارِّ وَ الْبَارِدِ شَيْءٌ كَثِيرٌ وَ بَقِيَتْ إِلَى الْعَصْرِ

He (the narrator) said, ‘And the time during which I had entered to see him^{-asws} was good, appropriate for the cupping. He^{-asws} called me during a time which was inappropriate for it, and in presence of a large tray. I opened the vein, and the blood did not cease coming out until it had filled the tray. Then he^{-asws} said to me: ‘Terminate!’ I terminated and washed his^{-asws} hand and tied (bandaged) it, and he^{-asws} returned me to the road and brought forward many things from the hot and cold food, and I remained till late afternoon.

ثُمَّ دَعَانِي فَقَالَ سَرِّحْ وَ دَعَا بِذَلِكَ الطَّسْنِ فَسَرَّحْتُ وَ خَرَجَ الدَّمُ إِلَى أَنْ امْتَلَأَ الطَّسْنُ فَقَالَ أَفْطَعْ فَفَطَعْتُ وَ شَدَّ يَدَهُ وَ رَدَّنِي إِلَى الْحُجْرَةِ فَبِتُ فِيهَا فَلَمَّا أَصْبَحْتُ وَ ظَهَرَ الشَّمْسُ دَعَانِي وَ أَحْضَرَ ذَلِكَ الطَّسْنِ وَ قَالَ سَرِّحْ فَسَرَّحْتُ فَخَرَجَ مِثْلُ اللَّبَنِ الْحَلِيبِ إِلَى أَنْ امْتَلَأَ الطَّسْنُ

³⁸⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 20

Then he called me. He said, 'Release it!' And he^{-asws} called for that tray. Released, and the blood emerged until it had filled the tray. He^{-asws} said: 'Terminate!' I terminated and bandaged his^{-asws} hand, and he^{-asws} returned me to the room. I spent the night in it. When it was morning and the sun appeared, he^{-asws} called me and presented that tray and said: 'Release!' I released and there came out like the yoghurt milk until it had filled the tray.

فَقَالَ أَطْعَمَ فَقَطَعْتُ فَشَدَّ يَدَهُ وَ قَدَّمَ لِي بِتَحْتِ ثِيَابٍ وَ حَمْسِينَ دِينَاراً وَ قَالَ خُذْ هَذَا وَ اعْذِرْ وَ انصِرْفْ فَأَخَذْتُ وَ قُلْتُ يَا مُرِي السَّيِّدُ بِخِدْمَةٍ قَالَ نَعَمْ
تُحْسِنُ صُحْبَةً مَنْ يَصْحَبُكَ مِنْ دَيْرِ الْعَاقُولِ

He^{-asws} said: 'Terminate!' I terminated, bandaged his^{-asws} hand, and he^{-asws} forwarded a chest of clothes and fifty Dinars, and said: 'Take this, and excuse, and leave!' I too and said, 'Will the Seyyid be instructing me with service?' He^{-asws} said: 'Yes. Give good accompaniment to the one who accompanies you from Al-Aqoul monastery'.

فَصِرْتُ إِلَى بَحْتِشُو وَ قُلْتُ لَهُ الْقِصَّةَ فَقَالَ اجْتَمَعَتِ الْحُكَمَاءُ عَلَى أَنَّ أَكْثَرَ مَا يَكُونُ فِي بَدَنِ الْإِنْسَانِ سَبْعَةَ أَمْنَاءٍ مِنَ الدَّمِ- وَ هَذَا الَّذِي خَكَيْتَ لَوْ
خَرَجَ مِنْ عَيْنِ مَاءٍ لَكَانَ عَجَباً وَ أَعْجَبُ مَا فِيهِ اللَّبَنُ فَفَكَّرَ سَاعَةً

I came to Bakhtishu and told him the story. He said, 'The wise ones are united upon that the most that can happen to be in the body of the human being is seven measures (40 kg) of blood, and this which you have narrated, if it had come out from a spring of water, would be strange, and stranger is what milk there was in it. So think for a while.

ثُمَّ مَكُنْنَا ثَلَاثَةَ أَيَّامٍ لِبَلِيَالِيهَا نَقْرَأُ الْكُتُبَ عَلَى أَنَّ مَجْدَ هَذِهِ الْقِصَّةِ ذَكَرْنَا فِي الْعَالَمِ فَلَمْ نَجِدْ ثُمَّ قَالَ لَمْ يَبْقِ الْيَوْمَ فِي النَّصْرَانِيَّةِ أَعْلَمُ بِالطَّبِّ مِنْ رَاهِبٍ بِدَيْرِ
الْعَاقُولِ

Then we remained for three days and its nights reading the (medical) book based upon that we might find any mention for this story in the knowledge, but we could not find. Then he said, 'There does not remain today among the Christians more learned with the medicine than a monk in the monastery of Al-Aqoul.

فَكَتَبَ إِلَيْهِ كِتَاباً يَذْكُرُ فِيهِ مَا جَرَى فَخَرَجْتُ وَ نَادَيْتُهُ فَأَشْرَفَ عَلَيَّ وَ قَالَ مَنْ أَنْتَ قُلْتُ صَاحِبُ بَحْتِشُو قَالَ مَعَكَ كِتَابُهُ قُلْتُ نَعَمْ فَأَرَحَى لِي زُنْبِيلاً
فَجَعَلْتُ الْكِتَابَ فِيهِ فَرَفَعَهُ فَقَرَأَ الْكِتَابَ وَ نَزَلَ مِنْ سَاعَتِهِ فَقَالَ أَنْتَ الرَّجُلُ الَّذِي فَصَدْتَ قُلْتُ نَعَمْ

He wrote a letter to him mentioning in it what had transpired. I went out and called out to him. He overlooked upon me and said, 'Who are you?' I said, 'Companion of Bakhtishu!' He said, 'With you is his letter?' I said, 'Yes'. He lowered a basket to me. I made the letter to be in it. He raised it. He read the letter and descended from its time. He said, 'Are you the man who performed the cupping?' I said, 'Yes'.

قَالَ طُوبَى لِأُمِّكَ وَ رَكِبَ بَعُلاً وَ مَرَّ فَوَافِقْنَا سُرَّ مَنْ رَأَى وَ قَدْ بَقِيَ مِنَ اللَّيْلِ ثُلُثُهُ قُلْتُ أَيْنَ تُحِبُّ دَارَ أَسْتَاذِنَا أَوْ دَارَ الرَّجُلِ

He said, 'Beatitude for your mother!' And he rode a mule and travelled. We arrived at Surmanray, and there had remained from the night, its third. I said, 'Where would you lie, house of our teacher or house of the man?'

فَصَرْنَا إِلَى بَابِهِ قَبْلَ الْأَذَانِ فَفُتِحَ الْبَابُ وَ خَرَجَ إِلَيْنَا عَلَامٌ أَسْوَدٌ وَ قَالَ أَيُّكُمْ رَاهِبٌ دَيْرِ الْعَاقُولِ فَقَالَ أَنَا جَعَلْتُ فِدَاكَ فَقَالَ انزِلْ وَ قَالَ لِي الْحَادِمُ اخْتَفِظْ بِالْبَعْلَتَيْنِ وَ أَخَذَ بِيَدِهِ وَ دَخَلَا فَأَقَمْتُ إِلَى أَنَّ أَصْبَحْنَا وَ ارْتَفَعَ النَّهَارُ ثُمَّ خَرَجَ الرَّاهِبُ وَ قَدْ رَمَى بِثِيَابِ الرَّهْبَانِيَّةِ وَ لَبِسَ ثِيَاباً بَيْضاً وَ قَدْ أَسْلَمَ فَقَالَ خُذْ بِي الْأَنَّ إِلَى دَارِ اسْتَاذِكَ

We came to his^{-asws} door before the Azaan. A black slave opened the door and came out to us, and he said, 'Which of you two is the monk of Al-Aqoul monastery?' He said, 'I am, may I be sacrificed for you!' He said, 'Descend!' And the servant said to me, 'Protect the two mules', and he held his hand and they both entered. I stayed until it was morning and the day rose. Then the monk came out, and he had thrown off the priestly clothes and was wearing white, and he had become a Muslim. He said, 'Take me now to the house of your teacher!'

فَصَرْنَا إِلَى دَارِ بَكْتِشُوغَ فَلَمَّا رَأَاهُ بَادَرَ يَغْدُو إِلَيْهِ ثُمَّ قَالَ مَا الَّذِي أَرَاكَ عَنْ دِينِكَ قَالَ وَجَدْتُ الْمَسِيحَ فَأَسْلَمْتُ عَلَى يَدِهِ قَالَ وَجَدْتُ الْمَسِيحَ قَالَ أَوْ نَظِيرُهُ فَإِنَّ هَذِهِ الْفِصْدَةَ لَمْ يَفْعَلْهَا فِي الْعَالَمِ إِلَّا الْمَسِيحُ وَ هَذَا نَظِيرُهُ فِي آيَاتِهِ وَ بَرَاهِينِهِ

We came to the house of Bakhtishu. When he saw him, he rushed sprinting towards him, then said, 'What is that which moved you from your religion?' He said, 'I found the Messiah^{-as}, so I became a Muslim upon his^{-asws} hand'. He said, 'You found the Messiah^{-as}? He said, 'Or his^{-as} peer, for this cupping, no one in the world has done it except the Messiah, and this one is his^{-as} peer in his^{-as} Signs and his^{-as} proofs!'

ثُمَّ انصرفت إليه و لزم خدمته إلى أن مات.

Then he left to go to him^{-asws} and necessitated serving him^{-asws} until he died".³⁹⁰

أخرج هذا الحديث من الخرائج لان فيه تفصيلا، و ما نقله الكليني في الكافي يخالف ذلك في كثير من المواضع قال حدثني علي بن محمد، عن الحسن بن الحسين قال حدثني محمد بن الحسن بن المكفوف قال: حدثني بعض أصحابنا، عن بعض فصادى العسكر من النصارى أن أبا محمد عليه السلام بعث الى يوما في وقت صلاة الظهر، فقال لي: أفصد هذا العرق؟ قال: و ناولنى عرقا لم أفهمه من العرق التي تفصد.

Note: I brought out this Hadeeth from 'Al-Kharaij' because there is detail in it, and what Al-Kulayni has transmitted in Al-Kafi, that differs in mist of the places. He said, 'It is narrated to me by Ali Bin Muhammad, from Al-Hassan Bin Al-Husayn who said, 'It is narrated to me by Muhammad Bin Al-Hassan Bin Makfouf who said, 'It is narrated to me by one of our companions, from one of the cuppers from the Christians of Al-Askar, 'Abu Muhammad^{-asws} sent for me one day during the time of Al-Zohr Salat. He^{-asws} said to me: 'Can you perform cupping on this vein?'

فقلت في نفسي: ما رأيت أمرا أعجب من هذا، يأمرني أن أفصد في وقت الظهر و ليس بوقت فصد، و الثانية عرق لا أفهمه، ثم قال لي: انتظر و كن في الدار، فلما أمسى دعاني و قال لي: سرح الدم، فسرحت ثم قال لي: أمسك فأمسكت، ثم قال لي: كن في الدار. فلما كان نصف الليل أرسل الى و قال لي: سرح الدم!

I said within myself, 'I have not seen a matter stranger than this! He^{-asws} is instructing me to perform cupping during the time of Al-Zohr (midday), and it isn't a time for cupping, and secondly, it is a vein I don't understand'. Then he^{-asws} said to me: 'Wait and be in the house'. When it was evening, he^{-asws} called me and said to me: 'Release the blood!' I released. Then

³⁹⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 21

he^{-asws} said to me: 'Withhold!' So I withheld. Then he^{-asws} said to me: 'Be in the house!' When it was midnight, he^{-asws} sent for me and said: 'Release the blood!'

قال: فتعجب أكثر من عجبى الأول، وكرهت أن أسأله،

He (the narrator) said, 'I was even more surprised than my first surprise, and I disliked to ask him^{-asws}'.

قال: فسرحت فخرج دم أبيض كأنه الملح،

He (the narrator) said, 'I released, and white blood came out as if it was the salt'.

قال: ثم قال لي: أحبس

He (the narrator) said, 'Then he^{-asws} said to me: 'Withhold!'

قال فحبست،

He (the narrator) said, 'So I withheld'.

قال: ثم قال: كن في الدار.

He (the narrator) said, 'Then he^{-asws} said: 'Be in the house!'

فلما أصبحت أمر قهرمانه أن يعطيني ثلاثة دنانير، فأخذتها وخرجت حتى أتيت ابن بختيشوع النصراني، فقصصت عليه القصة،

When it was morning, he^{-asws} ordered his^{-asws} house manager to give me three Dinars. I took them and went out until I came to Ibn Bakhtusi, the Christian. I narrated the story to him.

قال فقال لي: و الله ما أفهم ما تقول، و لا أعرفه في شيء من الطب، و لا قرأته في كتاب و لا أعلم في دهرنا أعلم بكتب النصرانية من فلان الفارسي فأخرج إليه.

He (the narrator) said, 'He said to me, 'By Allah^{-azwj}, I neither understand what you are saying, nor do I recognise it in anything from the medicine, nor have I read it in any book, nor do I know in our age anyone more learned with the books of Christianity that so and so Persian, so go to him!'

قال: فاكترت زورقا الى البصرة، و أتيت الأهواز ثم صرت الى فارس الى صاحبي فأخبرته الخبر،

He (the narrator) said, 'I hired a boat to Al Basra, and I came to Al-Ahwaz. Then I came to Persian to my companion. I informed him the news.

قال فقال: أنظرني أياما فأنظرته، ثم أتيت متقاضيا

He (the narrator) said, 'He said, 'He made me wait for days. I awaited him. Then I came to him demanding.

قال: فقال لي: ان هذا الذي تحكيه عن هذا الرجل فعله المسيح في دهره مرة.

He (the narrator) said, 'He said to me, 'This which you have narrated about this man, the Messiah had done it during his^{as} era, once''.

22- بیج، الخراج و الجرائح روى أحمد بن محمد عن جعفر بن الشريف الجرجاني قال: حججت سنة فدخلت على أبي محمد ع بسر من رأى و قد كان أصحابنا حملوا معي شيئاً من المال فأردت أن أسأله إلى من أدفعه فقال قبل أن أقول ذلك ادفع ما معك إلى المبارك خادمي

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ahmad Bin Muhammad, from Ja'far Bin Al Shareef Al Jurjany who said,

'I performed Hajj one year. I entered to see Abu Muhammad^{asws} and Surmanray, and our companions had carried with me something from wealth. I wanted to ask him^{asws} whom I should be handing it over to. He^{asws} said before I would say that: 'Hand over whatever is with you to my servant Al-Mubarak'.

قال ففعلت و خرجت و قلت إن شيعتك بجزان يفرءون عليك السلام قال أ و كنت منصرفاً بعد فراغك من الحج قلت بلى قال فإنك تصير إلى جزان من يومك هذا إلى مائة و سبعين يوماً و تدخلها يوم الجمعة لثلاث ليل بمضين من شهر ربيع الآخر في أول النهار فأعلمهم أي أوفيهم في ذلك اليوم في آخر النهار

He (the narrator) said, 'I did so and came out, and I said, 'Your^{asws} Shias at Jurjan convey the greetings to you^{asws}'. He^{asws} said: 'Or will you be leaving after your being free from the Hajj?' I said, 'Yes'. He^{asws} said: 'You will come to Jurjan, one hundred and seventy days from this day of yours, and you shall enter it on the day of Friday on the third night past from the month of Rabbi Al-Akhar, in the beginning of the day. Let them know that I^{asws} shall be arriving to them during that day, at the end of the day.

و انض راشداً فإن الله سيستلمك و يسلم ما معك فتقدم على أهلك و ولدك و يؤلد لولدك الشريف ابن فسمه الصلت بن الشريف بن جعفر بن الشريف و سينع الله به و يكون من أوليائنا

And continue reasonably, for Allah^{azwj} will be Keeping you safe and Keep safe whatever is with you. Proceed to your wife, and your children, and a son shall be born for your honourable son, so name him 'Al-Salt Bin Al-Shareef Bin Ja'far Bin Al-Shareef, and Allah^{azwj} would Cause him to be an adult, and he would be from our^{asws} friends'.

فقلت يا ابن رسول الله إن إبراهيم بن إسماعيل الجرجاني هو من شيعتك كثير المعروف إلى أوليائك يخرج إليهم في السنة من ماله أكثر من مائة ألف درهم و هو أحد المتقربين في نعم الله بجزان

I said, 'O son^{asws} of Rasool-Allah^{saww}! Ibrahim Bin Ismail Al-Jurjany, he is from your^{asws} Shias. He is with a lot of kindness to your^{asws} friends. He extracts to them during the year, more than one hundred thousand Dirhams, and he is one of ones enjoying in the bounties of Allah^{azwj} at Jurjan'.

فقال شكر الله لأبي إسحاق إبراهيم بن إسماعيل صبيعه إلى شيعتنا و عفر له ذنوبه و رزقه ذكراً سويًا قابلاً بالحق فقل له يقول لك الحسن بن علي سم ابنك أحمد

He^{-asws} said: 'May Allah^{-azwj} Thank Is'haq Ibrahim Bin Ismail of his doing to our^{-asws} Shias and may Allah^{-azwj} Forgive his sins for him and Grace him a sound male child, speaking with the truth. Tell him, Al-Hassan^{-asws} Bin Ali^{-asws} says to you: 'Name your son as 'Ahmad''.

فَانصَرَفْتُ مِنْ عِنْدِهِ وَ حَجَجْتُ فَسَلَّمَنِي اللَّهُ حَتَّى وَاقَيْتُ جُرْجَانَ فِي يَوْمِ الْجُمُعَةِ فِي أَوَّلِ النَّهَارِ مِنْ شَهْرِ رَبِيعِ الْآخِرِ عَلَى مَا ذَكَرَهُ ع وَ جَاءَنِي أَصْحَابُنَا يُهَيِّئُونِي فَوَعَدْتُهُمْ أَنَّ الْإِمَامَ ع وَعَدَنِي أَنْ يُؤَافِقَكُمْ فِي آخِرِ هَذَا الْيَوْمِ فَتَأْتَهُوا لِمَا نَحْتَاوُونَ إِلَيْهِ وَ اعْدُوا فِي مَسَائِلِكُمْ وَ حَوَائِجِكُمْ كُلِّهَا

I left from his^{-asws} presence and performed Hajj. Allah^{-azwj} Kept me safe until I arrived at Jurjan during the day of Friday in the beginning of the day of the month of Rabbi Al-Akhar, upon what he^{-asws} had mentioned, and our companions came to me congratulating me. I promised them, 'The Imam^{-asws} has promised me that he^{-asws} would be arriving to you all at the end of this day. Be prepared for whatever you are needy to and go early morning regarding your question and your needs, all of them!'

فَلَمَّا صَلَّوْا الظُّهْرَ وَ العَصْرَ اجْتَمَعُوا كُلُّهُمْ فِي دَارِي فَوَ اللَّهُ مَا شَعَرْنَا إِلَّا وَ قَدْ وَاقَانَا أَبُو مُحَمَّدٍ ع فَدَخَلَ إِلَيْنَا وَ نَحْنُ مُجْتَمِعُونَ فَسَلَّمَ هُوَ أَوَّلًا عَلَيْنَا فَاسْتَقْبَلَنَاهُ وَ قَبَّلَنَا يَدَهُ

When they had prayed Al-Zohr and Al-Asr Salat, all of them gathered in my house. By Allah^{-azwj}! We were not aware except and Abu Muhammad^{-asws} had arrived. He^{-asws} entered to see us and we had gathered. He^{-asws} greeted first unto us. We received him^{-asws} and kissed his^{-asws} hand.

ثُمَّ قَالَ إِنِّي كُنْتُ وَعَدْتُ جَعْفَرَ بْنِ الشَّرِيفِ أَنْ أُؤَافِقَكُمْ فِي آخِرِ هَذَا الْيَوْمِ فَصَلَّيْتُ الظُّهْرَ وَ العَصْرَ بِسُرٍّ مَنْ رَأَى وَ صِرْتُ إِلَيْكُمْ لِأَجْدِيدِ بَيْتِكُمْ عَهْدًا وَ هَا أَنَا قَدْ جِئْتُكُمْ الْآنَ فَاجْتَمِعُوا مَسَائِلِكُمْ وَ حَوَائِجِكُمْ كُلِّهَا

Then he^{-asws} said: 'I^{-asws} had promised Ja'far Bin Al-Shareef that I^{-asws} shall be arriving to you at the end of this day. So, I^{-asws} prayed Al-Zohr and Al-Asr at Surmanray, and I^{-asws} came to you, in order to renew a pact with you all. And here I^{-asws} am, having come to you now! So, gather your questions and your needs, all of them!'

فَأَوَّلُ مَنْ ابْتَدَأَ الْمَسْأَلَةَ لَهُ النَّصْرُ بْنُ جَابِرٍ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ ابْنِي جَابِرًا أُصِيبَ بِبَصَرِهِ مِنْذُ شَهْرٍ فَادْعُ اللَّهَ لَهُ أَنْ يَرُدَّ إِلَيْهِ عَيْنَيْهِ قَالَ فَهَاتِيهِ فَمَسَحَ بِيَدِهِ عَلَى عَيْنَيْهِ فَعَادَ بَصِيرًا

The first one to begin the questioning to him^{-asws} was Al-Nazr Bin Jabir. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! My son Jabir has been afflicted with his sight for months. Supplicate to Allah^{-azwj} for him that He^{-azwj} Returns his eyes to him'. He^{-asws} said: 'Bring him!' He^{-asws} wiped his^{-asws} hand upon his eyes. His sight returned.

ثُمَّ تَقَدَّمَ رَجُلٌ فَرَجُلٌ يَسْأَلُونَهُ حَوَائِجَهُمْ وَ أُجَابُهُمْ إِلَى كُلِّ مَا سَأَلُوهُ حَتَّى قَضَى حَوَائِجَ الْجَمِيعِ وَ دَعَا لَهُمْ بِخَيْرٍ فَاَنْصَرَفَ مِنْ يَوْمِهِ ذَلِكَ.

Then man by an came ahead asking him of their needs, and he^{-asws} answered them to all what they had asked him^{-asws} until he^{-asws} had fulfilled entirety of the needs, and he^{-asws} supplicated for them with goodness and left from that day of his^{-asws}.³⁹¹

³⁹¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 22

23- قب، المناقب لابن شهر آشوب يرحم، الخرائج و الجرائح روى عن علي بن زيد بن علي بن الحسين بن زيد بن علي قال: صحبت أبا محمد من دار العامة إلى منزله فلما صار إلى الدار و أردت الإنصراف قال أمهل فدخل ثم أذن لي فدخلت فأعطيني مائتي دينار و قال اصرفها في ثمن جاريتك فإن جاريتك فلانة قد ماتت

(The book) 'Al Manaqib' of Ibn Shehr Ashub, '(and) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Zayd Bin Ali Bin Al Huayn Bin Zayd Bin Ali who said,

'I accompanied Abu Muhammad^{-asws} from the general house to his^{-asws} house. When he^{-asws} came to the house and I wanted to leave, he^{-asws} said: 'Wait'. He^{-asws} entered, then permitted for me. I entered, and he^{-asws} gave me two hundred Dinars and said: 'Spend it in the price of a slave girl, for so and so slave girl of yours has died'.

و كنت خرجت من المنزل و عهدي بها أنشط ما كانت فمضيت فإذا العلام قال ماتت جاريتك فلانة الساعة قلت ما حالها قيل شربت ماء فشرقت فماتت.

And I had gone out from the house and my dealing with her was as vigorous as could be. I went, and there was the slave. He said, 'Your so and so slave girl died just now'. I said, 'What is her situation?' It was said, 'She drank water. She turned red and died'³⁹².

24- قب، المناقب لابن شهر آشوب يرحم، الخرائج و الجرائح روى الحسن بن زهير بن ظريف أنه قال: اختلف في صدري مسألان و أردت الكتاب بهما إلى أبي محمد فكتب أسأله عن القائم بم يقضي و أين يجلسه و أردت أن أسأله عن ربيعة الحمى الربيع فأغفلت ذكر الحمى

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – It is reported by Al-Hassan Bin Zareyf who said,

'Two issues stirred in my chest, and I intended to write these to Abu Muhammad^{-asws}. I wrote asking him^{-asws} about Al-Qaim^{ajtf}, 'With what will he^{-asws} judge, and where would be his^{-asws} seat?' And I wanted to ask him^{-asws} about 'Al-Rabie' fever. I neglected (forgot) mentioning the fever.

فجاء الجواب سألت عن القائم إذا قام يقضي بين الناس يعلمه كفضاء داود ع و لا يسأل البينة

The answer came: 'You asked about Al-Qaim^{ajtf}. When he^{-asws} makes a stand, he^{-asws} would judge between the people with his^{-asws} knowledge, like the judgment of Dawood^{-as}, and he^{-asws} will not ask for the proof'.

و كنت أردت أن تسأل عن الحمى الربيع فأنسيت فأكتب ورقة و علقتها على المحموم يا نار كوني برداً و سلاماً على إبراهيم فكتب و علقت على المحموم فبرأ.

You wanted to ask about 'Al-Rabie' fever, but you forgot. Write a note and hang it upon the feverish one: **"O fire! Become cool and safe upon Ibrahim!" [21:69]**. I wrote and hung it upon the feverish, and he was cured'³⁹³.

³⁹² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 23

³⁹³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 24

25- قب، المناقب لابن شهر آشوب ينج، الخرائج و الجرائح روي عن أحمد بن الحارث القزويني قال: كنت مع أبي بسر من رأى وكان أبي يتعاطى البيطرة في مربي أبي محمد وكان عند المستعين بغل لم ير مثله حسناً وكبراً وكان يمنع ظهره والرجام و جمع الرواض فلم تكن لهم حيلة في ركوبه

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaj Wa Al Jaraih' – It is reported from Ahmad Bin Al Haris Al Qazwiny who said,

'I was with my father at Surmanray, and my father used to take veterinary medicine in a stable of Abu Muhammad^{-asws}, and there was mule with Al-Mustaeen (caliph), the like of it had not been seen in beauty and largeness, and it would prevent its back (to be ridden), and the reins, and the trainer gathered, but there did not happen to be any means for them in riding it.

فَقَالَ لَهُ بَعْضُ ثَدَمَائِهِ أَلَا تَبْعُثُ إِلَى الْحَسَنِ ابْنِ الرِّضَا حَتَّى يَجِيءَ فَإِنَّمَا أَنْ يَرْكَبَهُ وَإِنَّمَا يَثْقُلُهُ فَبَعَثَ إِلَى أَبِي مُحَمَّدٍ ع وَ مَضَى مَعَهُ أَبِي فَلَمَّا دَخَلَ الدَّارَ نَظَرَ أَبُو مُحَمَّدٍ ع إِلَى الْبُغْلِ وَاقْفَاءً فِي صَحْنِ الدَّارِ فَوَضَعَ يَدَهُ عَلَى كَتِفِهِ

One of his drinking companions said to him, 'Will you not send a message to Abu Al-Hassan^{-asws} Ibn Al-Reza^{-asws} until he^{-asws} comes? Either he^{-asws} would ride it or he^{-asws} would be killed'. He sent for Abu Muhammad^{-asws}, and my father went with him. When he^{-asws} entered the house, Abu Muhammad^{-asws} looked at the mule standing in the courtyard of the house. He^{-asws} placed his^{-asws} hand upon its shoulder.

فَعَرِقَ الْبُغْلُ ثُمَّ صَارَ إِلَى الْمُسْتَعِينِ فَرَحَّبَ بِهِ وَ قَالَ أَلْجِمْ هَذَا الْبُغْلَ فَقَالَ أَبُو مُحَمَّدٍ ع لِأَبِي الْجِمْمُ فَقَالَ الْمُسْتَعِينُ أَلْجِمُهُ أَنْتَ يَا أَبَا مُحَمَّدٍ فَقَامَ أَبُو مُحَمَّدٍ فَوَضَعَ طَبْلَسَانَهُ فَأَلْجَمَهُ ثُمَّ رَجَعَ إِلَى مَجْلِسِهِ

The mule sweated, then came to Al-Mustaeen. He welcomed it and said, 'Rein this mule!' Abu Muhammad^{-asws} said to my father, 'Rein it!' Al-Mustaeen said, 'You^{-asws} rein it, O Abu Muhammad^{-asws}!' Abu Muhammad^{-asws} got up and placed his^{-asws} pallium and reined it, then returned to his^{-asws} seat.

فَقَالَ يَا أَبَا مُحَمَّدٍ أَسْرَجُهُ فَقَالَ أَبُو مُحَمَّدٍ لِأَبِي أَسْرَجُهُ فَقَالَ الْمُسْتَعِينُ أَسْرَجُهُ أَنْتَ يَا أَبَا مُحَمَّدٍ فَقَامَ أَبُو مُحَمَّدٍ ع ثَانِيَةً فَأَسْرَجَهُ وَ رَجَعَ

He said, 'O Abu Muhammad^{-asws}, Saddle it!' Abu Muhammad^{-asws} said to my father: 'Saddle it!' Al-Mustaeen said, 'You^{-asws} saddle it, O Abu Muhammad^{-asws}!' Abu Muhammad stood upon for a second time, saddled it and returned.

فَقَالَ تَرَى أَنْ تَرْكَبَهُ قَالَ نَعَمْ فَرْكَبَهُ أَبُو مُحَمَّدٍ ع مِنْ غَيْرِ أَنْ يَمْتَنِعَ عَلَيْهِ ثُمَّ رَكَضَهُ فِي الدَّارِ ثُمَّ حَمَلَهُ عَلَى الْهَمَلِجَةِ فَمَشَى أَحْسَنَ مَشْيٍ ثُمَّ نَزَلَ فَرَجَعَ إِلَيْهِ

He said, 'Do you^{-asws} view (think) you^{-asws} can ride it?' He^{-asws} said: 'Yes'. Abu Muhammad^{-asws} rode it from without it prevented upon him^{-asws}. Then he^{-asws} sprinted it in the house, then walked it. It walked an excellent walk. Then he^{-asws} descended and returned to him.

فَقَالَ الْمُسْتَعِينُ قَدْ حَمَلَكَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ أَبُو مُحَمَّدٍ لِأَبِي خُذْهُ فَأَخَذَهُ وَ قَادَهُ.

Al-Mustaeen said, 'Commander of the faithful had carried you^{-asws} upon it'. Abu Muhammad^{-asws} said to my father: 'Take it and lead it'.³⁹⁴

26- قب، المناقب لابن شهرآشوب، الجرائح و الجرائح روى عن علي بن زيد بن علي بن الحسين بن زيد بن علي قال: كان لي فرس و كنت به مغبجاً أكثر ذكره في المجالس فدخلت على أبي محمد ع يوماً فقال ما فعل فرسك قلت هو ذا على بابك الآن فقال استبدل به قبل المساء إن قدرت على مشتراً لا تؤخر ذلك و دخل علينا داخل فأنقطع الكلام

(The book) 'Al Manaqib' of Ibn Shehr Ashub, 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Zayd Bin Ali Bin Al-Husayn Bin Zayd Bin Ali who said,

'There was a horse for me, and I was fascinated by it, frequently mentioning it in the gatherings. I entered to see Abu Muhammad^{-asws} one day. He^{-asws} said: 'What happened to your horse?' I said, 'Here it is, at your^{-asws} door now!' Replace it before the evening if you are able upon the buying. Do not delay that', and someone entered, and he^{-asws} terminated the talk.

قال ففتمت متفكراً و مضيت إلى منزلي فأخبرت أجي بذلك فقال لا أدري ما أقول في هذا و شححت به فلما صليت العتمة جاءني السائس و قال نفق فرسك الساعة فأغتممت و علمت أنه عني هذا بذلك القول

He (the narrator) said, 'I stood thinking and went to my house. I informed my brother with that. He said, 'I don't know what to say regarding this', and I was miserly with it. When I had prayed the evening Salat, the chief came and said, 'Your horse just died right now'. I was saddened and knew that he had meant this one with that word.

ثم دخلت على أبي محمد ع من العبد و أقول في نفسي لبيته أخلف علي دابته فقال قبل أن أتحدث بشيء نعم تخلف عليك يا غلام أعطه بردوني الكميته ثم قال هذا أخير من فرسك و أطول عمراً و أوطأ.

Then I entered to see Abu Muhammad^{-asws} the next morning, and I was saying within myself, 'If only I had replaced an animal for me'. He^{-asws} said before I could narrate with anything: 'Yes, we^{-asws} shall replace upon you. O slave! Give him my^{-asws} horse Al-Kumeyt!' Then he^{-asws} said: 'This is better than your horse, and longer-living, and more treading'.³⁹⁵

27- قب، المناقب لابن شهرآشوب، الجرائح و الجرائح روى أبو هاشم الجعفرى قال: شكوت إلى أبي محمد ع ضيق الحبس و شدة القييد فكتب إلي أنت تصلي الظهر في منزلك فأخرجت عن السجن وقت الظهر فصليت في منزلي -

(The book) of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Hashim Al Ja'fary who said,

'I complained to Abu Muhammad^{-asws} of the narrowness of the prison and the difficulties of shackles. He^{-asws} wrote to me: 'You shall be praying Al-Zohr Salat in your house'. I was taken out from the prison at the time of Al-Zohr and I prayed Salat in my house'.

³⁹⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 25

³⁹⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 26

وَ كُنْتُ مُضْطَّعًا فَأَرَدْتُ أَنْ أَطْلُبَ مِنْهُ مَعُونَةً فِي الْكِتَابِ الَّذِي كَتَبْتُهُ فَاسْتَحْيَيْتُ فَلَمَّا صِرْتُ إِلَى مَنْزِلِي وَجَّهْتُ إِلَيْهِ بِمِائَةِ دِينَارٍ وَ كَتَبْتُ إِلَيْهِ إِذَا كَانَتْ لَكَ حَاجَةٌ فَلَا تَسْتَحْيِي وَ اطْلُبْهَا تَأْتِيكَ عَلَى مَا تُحِبُّ أَنْ تَأْتِيكَ.

And I was (financially) constrained and I wanted to seek assistance from him^{-asws} in the letter which I had written to him^{-asws}, but I was too embarrassed. When I came to be in my house, he^{-asws} sent one hundred Dinars to me and wrote to me: 'Whenever there is a need for you, then do not be embarrassed, and seek it. I^{-asws} shall give you^{-asws} upon what you like me to give to you^{-asws}'.³⁹⁶

28- قب، المناقب لابن شهر آشوب، الخرائج و الجرائح روي عن أبي حمزة نُصَيْرِ الخَادِمِ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ عَ غَيْرِ مَرَّةٍ يُكَلِّمُ غِلْمَانَهُ وَ غَيْرَهُمْ بِلُغَاتِهِمْ وَ فِيهِمْ رُومٌ وَ تُرْكٌ وَ صَقَالِيَّةٌ فَتَعَجَّبْتُ مِنْ ذَلِكَ وَ قُلْتُ هَذَا وُلِدَ بِالْمَدِينَةِ وَ لَمْ يَطْهَرْ لِأَحَدٍ حَتَّى قَضَى أَبُو الْحَسَنِ وَ لَا رَأَاهُ أَحَدٌ فَكَيْفَ هَذَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Hamza Nuseyr the servant who said,

'I heard Abu Muhammad^{-asws} more than once talking to his^{-asws} servants and others in their own language, and among them were Romans, and Turks, and Saqalites. I was surprised from that and said, 'This one was born at Al-Medina and did not appear to anyone until Abu Al-Hassan^{-asws} had passed away, nor had anyone seen him^{-asws}. So how can this be?'

أَحَدٌ بِهَذَا نَفْسِي فَأَقْبَلَ عَلَيَّ وَ قَالَ إِنَّ اللَّهَ بَيَّنَّ حُجَّتَهُ مِنْ بَيْنِ سَائِرِ خَلْقِهِ وَ أَعْطَاهُ مَعْرِفَةَ كُلِّ شَيْءٍ فَهُوَ يَعْرِفُ اللُّغَاتِ وَ الْأَنْسَابِ وَ الْحَوَادِثِ وَ لَوْ لَا ذَلِكَ لَمْ يَكُنْ بَيْنَ الْحُجَّةِ وَ الْمَحْجُوجِ فَرْقٌ.

I was discussing with this myself and he^{-asws} turned to me and said: 'Allah^{-azwj} has Clarified His^{-azwj} Divine Authority from between rest of His^{-azwj} creatures and has Given him^{-asws} the understanding of all things. He^{-asws} knows the languages, and the lineages, and the newly occurring events. And had it not been that there would have been no difference between the Divine Authority and the subjects''.³⁹⁷

29- بيج، الخرائج و الجرائح روي أن أبا محمد ع سلّم إلى نحرير فقالت له امرأته اتق الله فإنك لا تدري من في منزلك و ذكرت عبادته و صلاحه و آتي أخاف عليك منه فقال لأرميته بين السباع

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported that Abu Muhammad^{-asws} was hand over to be sacrificed. His wife said to him, 'Fear Allah^{-azwj}, for you don't know who is in your house!' - and she mentioned his^{-asws} worship, and his^{-asws} righteousness – 'And I fear upon you from him^{-asws}'. He said, 'I shall throw him^{-asws} between the lions!'

ثُمَّ اسْتَأْذَنَ فِي ذَلِكَ فَأُذِنَ لَهُ فَرَمَى بِهِ إِلَيْهَا وَ لَمْ يَشْكُوا فِي أَكْلِهَا لَهُ فَنَظَرُوا إِلَى الْمَوْضِعِ لِيَعْرِفُوا الْحَالَ فَوَجَدُوهُ قَائِمًا يُصَلِّي وَ هِيَ حَوْلَهُ فَأَمَرَ بِإِخْرَاجِهِ.

Then he sought permission regarding that, and it was permitted for him, so he^{-asws} was thrown to them, and they had not doubt in their devouring him^{-asws}. They looked at the place in order

³⁹⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 27

³⁹⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 28

to know the state, and they found him^{-asws} standing, praying Salat, and they (lions) were around him^{-asws}, so he ordered with bringing him^{-asws} out”.³⁹⁸

30- يج، الخرائج و الجرائح روى أبو سليمان داود بن عبد الله قال حدثنا المالكي عن ابن الفرات قال: كنت بالعسكر قاعداً في الشارع وكنت أشتهي الولد شهوة شديدة فأقبل أبو محمد فارساً فقلت تراني أزرني ولداً فقال برأسه نعم فقلت ذكراً فقال برأسه لا فولدت لي ابنة.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported by Abu Suleyman Dawood Bin Abdullah who said, ‘It is narrated to us by Al Maliky, from Ibn Al Furat who said,

‘I was at Al-Askar, seated in the street, and I was desirous to the son with intense desire. Abu Muhammad^{-asws} came riding a horse. I said, ‘Do you^{-asws} view I would be Graced a child?’ He^{-asws} said by his^{-asws} head, ‘Yes’. I said, ‘A male?’ He^{-asws} said by his^{-asws} head, ‘No!’ A daughter was born to me”.³⁹⁹

31- يج، الخرائج و الجرائح روى أبو سليمان عن علي بن يزيد المعروف بابن رمش قال: اعتل ابني أحمد و ركبت بالعسكر و هو بنعداد فكتبت إلى أبي محمد أسأله الدعاء فخرج تويغعه أ و ما علم لي لجل كتاباً فمات الإبن.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported by Abu Suleyman, from Ali Bin Yazeed, well-known as Ibn Ramsh who said,

‘My son Ahmad fell sick, and I rode to Al-Askar, and he^{-asws} was at Baghdad. So I wrote to Abu Muhammad^{-asws} asking him^{-asws} for the supplication. His^{-asws} signed note came out: ‘And don’t you know that there is a Prescribed term for every death?’ The son died”.⁴⁰⁰

32- يج، الخرائج و الجرائح روى أبو سليمان المحمودي قال: كتبت إلى أبي محمد ع أسأله الدعاء بأن أزرني ولداً فوقع رزقك الله ولداً و أصبرك عليه فولد لي ابن و مات.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported by Abu Suleyman Al Mahmoudy who said,

‘I wrote to Abu Muhammad^{-asws} asking him^{-asws} for the supplication that I should be Graced a child. He^{-asws} wrote: ‘Allah^{-azwj} shall Grace you a child and Cause you to be patient upon him’. A son was born for me and died”.⁴⁰¹

33- يج، الخرائج و الجرائح روى أبو سليمان عن محمد بن علي بن إبراهيم الحمداني قال: كتبت إلى أبي محمد ع أسأله التبرك بأن يدعوا أن أزرني ولداً من بنت عم لي فوقع رزقك الله ذكراً فولد لي أرتعة.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported from Muhammad Bin Ali Bin Ibrahim Al Hamdany who said,

‘I wrote to Abu Muhammad^{-asws} asking him for the Blessings with that he^{-asws} should supplicate that I be Graced a child from a daughter of an uncle of mine. He^{-asws} wrote: ‘Allah^{-azwj} will Grace you males’. Four were born for me”.⁴⁰²

³⁹⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 29

³⁹⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 30

⁴⁰⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 31

⁴⁰¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 32

⁴⁰² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 33

34- بیج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ حَلْبِيِّ قَالَ: اجْتَمَعْنَا بِالْعَسْكَرِ وَ تَرَصَّدْنَا لِأَبِي مُحَمَّدٍ ع يَوْمَ رُكُوبِهِ فَخَرَجَ تَوَفِيْعُهُ أَلَا لَا يُسَلِّمُنِي عَلِيٌّ أَحَدٌ وَ لَا يُشِيرُ إِلَيَّ بِيَدِهِ وَ لَا يُؤَمِّمُنِي فَيَأْتِكُمْ لَا تُؤْمِنُونَ عَلَيَّ أَنْفُسَكُمْ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Ja'far, from Halby who said,

'We gathered at Al-Askar and we lied in wait for Abu Muhammad^{-asws} on the day of his^{-asws} riding. His^{-asws} signed letter came out: 'Indeed! No one should greet unto me^{-asws} nor indicate towards me^{-asws} with his hand, nor gesture. As for you all, there is no safety upon yourselves'.

قَالَ وَ إِلَيَّ جَانِبِي شَابٌ فَمُلْتُ مِنْ أَيْنَ أَنْتَ قَالَ مِنَ الْمَدِينَةِ قُلْتُ مَا تَصْنَعُ هَاهُنَا قَالَ اخْتَلَفُوا عِنْدَنَا فِي أَبِي مُحَمَّدٍ ع فَجِئْتُ لِأَزَاهُ وَ أَسْتَمِعُ مِنْهُ أَوْ أَرَى مِنْهُ دَلَالَةً لَيْسَ كُنْتُ قَلْبِي وَ إِلَيَّ لَوْلَدِ أَبِي ذَرِّ الْعِفَارِيِّ

He (the narrator) said, 'And there was a youth to my side. I said, 'Where are you from?' He said, 'From Al-Medina'. I said, 'What are you doing over here?' He said, 'They have differed among us regarding Abu Muhammad^{-asws}, so I came to see him^{-asws} and listen from him^{-asws} or see evidence from him^{-asws} in order to settle my heart, and I am a son (progeny) of Abu Zarr Al-Ghifari^{-ra'}.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ خَرَجَ أَبُو مُحَمَّدٍ ع مَعَ خَادِمٍ لَهُ فَلَمَّا خَادَانَا نَظَرَ إِلَيَّ الشَّابِّ الَّذِي بَجَنِي فَقَالَ أَعْفَارِيٌّ أَنْتَ قَالَ نَعَمْ قَالَ مَا فَعَلْتَ أُمَّكَ حَمْدِيَّةً فَقَالَ صَالِحَةٌ وَ مَرٌّ

While we were like that when Abu Muhammad^{-asws} came out with a servant of his^{-asws}. When he^{-asws} was parallel to us, he^{-asws} looked at the youth who was by my side. He^{-asws} said: 'Are you of a Ghifary (progeny)?' He said, 'Yes'. He^{-asws} said: 'What happened to your mother Hamdawiya?' He said, 'She is healthy'. And he^{-asws} passed on.

قُلْتُ لِلشَّابِّ أَلَكُنْتَ رَأَيْتَهُ قَطُّ وَ عَرَفْتَهُ بِوَجْهِهِ قَبْلَ الْيَوْمِ قَالَ لَا قُلْتُ فَبَيْنَمَا نَحْنُ كَذَلِكَ هَذَا.

I said to the youth, 'Have you seen him^{-asws} all and knew him^{-asws} by his^{-asws} face before today?' He said, 'No'. I said, 'So this benefits you'. He said, 'And (even) less than this'.⁴⁰³

35- بیج، الخرائج و الجرائح رَوَى بَحْثِي بْنُ الْمَرْزُبَانَ قَالَ: التَّقَيْتُ مَعَ رَجُلٍ مِنْ أَهْلِ السَّيْبِ سَيِّمَاهُ الْخَيْرُ- فَأَخْبَرَنِي أَنَّهُ كَانَ لَهُ ابْنٌ عَمٌّ يُنَازِعُهُ فِي الْإِمَامَةِ وَ الْقَوْلُ فِي أَبِي مُحَمَّدٍ ع وَ غَيْرِهِ قُلْتُ لَا أَقُولُ بِهِ أَوْ أَرَى مِنْهُ عَلَامَةً

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Yahya Bin Marzuban who said,

'I met with a man from the people of Al-Sayb, named as 'Al-Khayr'. He informed me that there was a cousin of his disputing with him regarding the Imamate and the word regarding Abu Muhammad^{-asws} and other. I said, 'I shall not say (believe) in him^{-asws} I see a sign from him^{-asws}'.

فَوَرَدْتُ الْعَسْكَرَ فِي حَاجَةٍ فَأَقْبَلَ أَبُو مُحَمَّدٍ ع قُلْتُ فِي نَفْسِي مُتَعَبِّتًا إِنَّ مَدَّ يَدِهِ إِلَى رَأْسِهِ فَكَشَفْتُهُ ثُمَّ نَظَرُ وَ رَدَّهُ قُلْتُ بِهِ

⁴⁰³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 34

I arrived at Al-Askar regarding a need. Abu Muhammad^{-asws} came. I said within myself obstinately, 'If he^{-asws} were to extend his^{-asws} hand to his^{-asws} head and uncover it, then looks and return it, I shall say (believe) in him^{-asws}'.

فَلَمَّا حَادَانِي مَدَّ يَدَهُ إِلَى رَأْسِهِ فَكَشَفَهُ ثُمَّ بَرَقَ عَيْنَيْهِ فِيَّ ثُمَّ رَدَّهَا ثُمَّ قَالَ يَا يَحْيَى مَا فَعَلَ ابْنُ عَمِّكَ الَّذِي تُنَازِعُهُ فِي الْإِمَامَةِ قُلْتُ خَلَفْتُهُ صَالِحًا قَالَ لَا تُنَازِعُهُ ثُمَّ مَضَى.

When he^{-asws} was parallel to me, he^{-asws} extended his^{-asws} hand to his^{-asws} head and uncovered it. Then he^{-asws} flashed his^{-asws} eyes in me, then returned them, then said: 'O Yahya! What happened with your cousin who you were contending with regarding the Imamate?' I said, 'I left him behind healthy'. He^{-asws} said: 'Do no dispute with him'. Then he^{-asws} continued"⁴⁰⁴

36- يج، الخرائج و الجرائح رُوِيَ عَنِ ابْنِ الْفُرَاتِ قَالَ: كَانَ لِي عَلَى ابْنِ عَمِّي عَشْرَةُ آلَافِ دِرْهَمٍ فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَ أَسْأَلُهُ الدُّعَاءَ لِذَلِكَ فَكَتَبَ إِلَيَّ أَنَّهُ رَأَى عَلَيْكَ مَالَكَ وَ هُوَ مَيِّتٌ بَعْدَ جُمُعَةٍ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ibn Al Furaat who said,

'There were ten thousand Dirhams for me upon my cousin. I wrote to Abu Muhammad^{-asws} asking him^{-asws} for the supplication for that. He^{-asws} wrote to me: 'Your wealth would be returned to you, and he would be dead after Friday'.

قَالَ فَرَدَّ عَلَيَّ ابْنُ عَمِّي مَالِي فَقُلْتُ مَا بَدَا لَكَ فِي رَدِّهِ وَ قَدْ مَنَعْتَنِيهِ قَالَ رَأَيْتُ أَبَا مُحَمَّدٍ عَ فِي النَّوْمِ فَقَالَ إِنَّ أَجَلَكَ قَدْ دَنَا فَرَدَّ عَلَيَّ ابْنُ عَمِّكَ مَالَهُ.

He (the narrator) said, 'My cousin returned my wealth to me. I said, 'What changed for you in returning it, and you had refused?' He said, 'I saw Abu Muhammad^{-asws} in the dream. He^{-asws} said: 'Your death had drawn near, so return to your cousin his money"⁴⁰⁵

37- قب، المناقب لابن شهر آشوب يج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَابُورٍ قَالَ: فَحِطَ النَّاسُ بِسِرِّ مَنْ رَأَى فِي زَمَنِ الْحُسَيْنِ الْأَخِيرِ عَ فَأَمَرَ الْخَلِيفَةُ الْحَاجِبَ وَ أَهْلَ الْمَمْلَكَةِ أَنْ يَخْرُجُوا إِلَى الْإِسْتِسْمَاءِ فَخَرَجُوا ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةً إِلَى الْمُصَلَّى وَ يَدْعُونَ فَمَا سُفُوا فَخَرَجَ الْجَائِلِيُّ فِي الْيَوْمِ الرَّابِعِ إِلَى الصَّخْرَاءِ وَ مَعَهُ النَّصَارَى وَ الرُّهْبَانُ وَ كَانَ فِيهِمْ رَاهِبٌ فَلَمَّا مَدَّ يَدَهُ هَطَلَتِ السَّمَاءُ بِالْمَطَرِ

(The books) of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Al-Hassan Bin Sabour who said,

'The people were in drought at Surmanray in the era of Al-Hassan^{-asws} the last. The caliph ordered the guards and the people of his kingdom to go out to pray for the rain. They went out for three days consecutively to the prayer mat, and they were supplicating, but they were not quenched. The Catholic came during the fourth day to the desert, and with him were the Christians and the monks, and there was a particular monk among them. When he extended his hands, the sky burst with the rain.

⁴⁰⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 35

⁴⁰⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 36

فَنَكَرَ أَكْثَرُ النَّاسِ وَتَعَجَّبُوا وَصَبُّوا إِلَى دِينِ النَّصْرَانِيَّةِ فَأَنْفَذَ الْخُلَيْفَةُ إِلَى الْحَسَنِ عَ وَكَانَ مُجْبُوساً فَاسْتَخْرَجَهُ مِنْ حَبْسِهِ وَ قَالَ الْحَقُّ أُمَّةٌ جَدَّكَ فَقَدْ هَلَكْتُ

Most of the people doubted and they were astounded, and they poured to the Christian religions. The caliph sent for Abu Al-Hassan^{-asws}, and he^{-asws} was in prison. He brought him^{-asws} out from his^{-asws} prison and said: 'Join the community of your^{-asws} grandfather^{-saww} for it is being destroyed!'

فَقَالَ لِي خَارِجٌ فِي الْعَدِّ وَ مُزِيلُ الشَّاكِّ إِنْ شَاءَ اللَّهُ تَعَالَى فَخَرَجَ الْجَائِلِيُّ فِي الْيَوْمِ الثَّلَاثِ وَ الرَّهْبَانُ مَعَهُ وَ خَرَجَ الْحَسَنُ عَ فِي نَقَرٍ مِنْ أَصْحَابِهِ فَلَمَّا بَصُرَ بِالرَّاهِبِ وَ قَدْ مَدَّ يَدَهُ أَمَرَ بَعْضَ مَمَالِكِهِ أَنْ يَقْبِضَ عَلَى يَدِهِ الْيُمْنَى وَ يَأْخُذَ مَا بَيْنَ إصْبَعَيْهِ

He^{-asws} said: 'I^{-asws} shall be going out in the morning and remove the doubt if Allah^{-azwj} the Exalted so Desires. The Catholic came out during the third day, and the monks were with him, and Al-Hassan^{-asws} came out among a number of his^{-asws} companions. When he^{-asws} sighted the monk, and he was extending his hands, he^{-asws} instructed one of his slaves to grab his right hand and seize whatever was between his fingers.

فَفَعَلَ وَ أَخَذَ مِنْ بَيْنِ سَبَابَتَيْهِ عَظْماً أَسْوَدَ فَأَخَذَهُ الْحَسَنُ عَ بِيَدِهِ ثُمَّ قَالَ لَهُ اسْتَسْقِ الْآنَ فَاسْتَسْقَى وَ كَانَ السَّمَاءُ مُتَغَيِّماً فَتَفَشَّعَتْ وَ طَلَعَتِ الشَّمْسُ بَيَضَاءً

He did so and seized a black bone from between his two index fingers. Al-Hassan^{-asws} took it in his^{-asws} hand, then said to him: 'Pray for rain now!' He prayed for rain, and the sky was cloudy. It dissipated, and the sun emerged, bright.

فَقَالَ الْخُلَيْفَةُ مَا هَذَا الْعَظْمُ يَا أَبَا مُحَمَّدٍ قَالَ عَ هَذَا رَجُلٌ مَرَّ بِقَبْرِ نَبِيِّ مِنَ الْأَنْبِيَاءِ فَوَقَعَ إِلَى يَدِهِ هَذَا الْعَظْمُ وَ مَا كَشِفَتْ مِنْ عَظْمِ نَبِيٍّ إِلَّا وَ هَطَلَتِ السَّمَاءُ بِالْمَطَرِ .

The caliph said, 'What is this bone, O Abu Muhammad^{-asws}?' He^{-asws} said: 'This man had passed by a grave of a Prophet^{-as} from the Prophets^{-as}, and this bone fell into his hands, and no bone of a Prophet^{-as} would be uncovered except and the sky would burst with the rain'.⁴⁰⁶

38- بيج، الخرائج و الجرائح رَوَى أَبُو سُلَيْمَانَ قَالَ حَدَّثَنَا أَبُو الْقَاسِمِ الْحَبَشِيُّ قَالَ: كُنْتُ أَزُورُ الْعُسْكَرَ فِي شَعْبَانَ فِي أَوَّلِهِ ثُمَّ أَزُورُ الْحُسَيْنَ عَ فِي الرَّيْفِ فَلَمَّا كَانَ فِي سَنَةِ مِنَ السَّنِينَ وَرَدْتُ الْعُسْكَرَ قَبْلَ شَعْبَانَ وَ ظَنَنْتُ أَنِّي لَا أَزُورُهُ فِي شَعْبَانَ فَلَمَّا دَخَلَ شَعْبَانَ قُلْتُ لَا أَدْعُ زِيَارَةَ كُنْتُ أَزُورُهَا وَ خَرَجْتُ إِلَى الْعُسْكَرِ

(The book) 'Al Kharaij Wal Jaraih' – It is reported by Abu Suleyman who said, 'It is narrated to us by Abu Al Qasim Al Habashy who said,

'I used to visit Al-Askar during Shaban in his beginning, then I would visit Al-Husayn^{-asws} in the middle (15th). When it was during a year from the years, I arrived at Al-Askar before Shaban and I thought I will not visit him^{-asws} in Shaban. When Shaban entered, I said, 'I will not leave visitation (which) I have been visiting, and I went out to Al-Askar.

⁴⁰⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 37

وَكُنْتُ إِذَا وَافَيْتُ الْعَسْكَرَ أَعْلَمْتُهُمْ بِرُفْعَةِ أَوْ رِسَالَةٍ فَلَمَّا كَانَ فِي هَذِهِ الْمَرَّةِ قُلْتُ أَجْعَلُهَا زِيَارَةً خَالِصَةً لَا أَخْلِطُهَا بِغَيْرِهَا وَ قُلْتُ لِصَاحِبِ الْمَنْزِلِ أَحِبُّ أَنْ لَا تُعْلِمَهُمْ بِقُدُومِي

And I, whenever I arrived at Al-Askar, I would let them know with a note or a message. When it was during this time, 'I said, 'I shall make it to be a sincere visitation, not mingling it with something else', and I said to owner of the house, 'I would love it if you do not let them know of my arrival'.

فَلَمَّا أَقَمْتُ لَيْلَةً جَاءَنِي صَاحِبُ الْمَنْزِلِ بِدِينَارَيْنِ وَ هُوَ يَتَبَسَّمُ مُتَعَجِّبًا وَ يَقُولُ بُعِثَ إِلَيَّ بِحَدِيثَيْنِ الدِّينَارَيْنِ وَ قِيلَ لِي ادْفَعُهُمَا إِلَى الْحَبَشِيِّ وَ قُلْ لَهُ مَنْ كَانَ فِي طَاعَةِ اللَّهِ كَانَ اللَّهُ فِي حَاجَتِهِ.

When I had stayed a night, the owner of the house came to me with two Dinars, and he was smiling surprisedly and saying, 'These two Dinars have been sent to me, and it was said to me, 'Hand these to the Ethiopian, and say to him: 'The one who was in the obedience of Allah^{-azwj}, Allah^{-azwj} would be there regarding his^{-asws} needs''⁴⁰⁷.

39- بيج، الخرائج و الجرائح روى إسحاق بن يعقوب عن بديل مولى أبي محمد ع قال: رأيت من رأس أبي محمد ع نوراً ساطعاً إلى السماء و هو قائم.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Is'haq Bin Yaquob,

'From Bazal, a slave of Abu Muhammad^{-asws} said, 'I saw a shining light from the head of Abu Muhammad^{-asws} to the sky while he^{-asws} was sleeping''⁴⁰⁸.

40- بيج، الخرائج و الجرائح روى عن علي بن زيد بن علي بن الحسين بن زيد قال: دخلت على أبي محمد ع يوماً فإني جالس عنده إذا ذكرت منديلاً كان معي فيه خمسون ديناراً فتقلقت لها و ما تكلمت بشيء و لا أظهرت ما حطر بيالي فقال أبو محمد محفوظاً إن شاء الله

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Zayd Bin Ali Bin Al-Husayn Bin Zayd who said,

'I entered to see Abu Muhammad^{-asws} one day. I was seated in his^{-asws} presence when I remembered a towel which was with me wherein were fifty Dinars. I shook it (to check) for it, and I did not speak with anything nor revealed what had occurred in my mind. Abu Muhammad^{-asws} said: 'Preserved if Allah^{-azwj} so Desires'.

فَأْتَيْتُ الْمَنْزِلَ فَرَدَّهَا إِلَيَّ أَحِي.

I came to the house, and my brother returned these to me''⁴⁰⁹.

41- قب، المناقب لابن شهر آشوب بيج، الخرائج و الجرائح روى عن أبي العنينا محمد بن القاسم الهاشمي قال: كنت أدخل على أبي محمد ع فأعطش و أجله أن أذغو بالماء فيقول يا غلام اسقيه و ربما حدثت نفسي بالتهوض فأفكر في ذلك فيقول يا غلام دابته.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaih Wa Al Jaraih' – It is reported from Abu Al Ayna'a Muhammad Bin Al Qasim Al Hashimy who said,

⁴⁰⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 38

⁴⁰⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 39

⁴⁰⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 40

'I had entered to see Abu Muhammad^{-asws}. I was thirsty and I deferred calling for the water. He^{-asws} said: 'O slave! Quench him'. I discussed with myself for getting up and was thinking regarding that. He^{-asws} said: 'O slave, his animal!'"⁴¹⁰

42- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَكْرٍ الْفَهْرِيِّ قَالَ: أَرَدْتُ الْخُرُوجَ بِسَرٍّ مَنْ رَأَى لِبَعْضِ الْأُمُورِ وَ قَدْ طَالَ مُقَامِي بِهَا فَعَدَوْتُ يَوْمَ الْمَوْكِبِ وَ جَلَسْتُ فِي شَارِعِ أَبِي قَطِيعَةَ بْنِ دَاوُدَ إِذْ طَلَعَ أَبُو مُحَمَّدٍ عَ يُرِيدُ دَارَ الْعَامَّةِ فَلَمَّا رَأَيْتُهُ قُلْتُ فِي نَفْسِي أَقُولُ لَهُ يَا سَيِّدِي إِنْ كَانَ الْخُرُوجُ عَنْ سُرٍّ مَنْ رَأَى خَيْرًا فَأَطْهَرِ النَّبَسُ فِي وَجْهِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Bakr Al Fahfaky who said,

'I wanted to go out to Surmanray for one of the matters, and my stay had been prolonged at it. I went early morning on the day of the procession and sat down in Abu Qatie Bin Dawood Street, when Abu Muhammad^{-asws} emerged, intending the general (assembly) house. When I saw him^{-asws}, I said within myself, 'I shall say to him^{-asws}, 'O my Master^{-asws}! If the going out from Surmanray was better, then manifest the smile in my face'.

فَلَمَّا دَنَا مِنِّي تَبَسَّمَ تَبَسُّمًا جَيِّدًا فَحَرَجْتُ مِنْ يَوْمِي فَأَخْبَرَنِي أَصْحَابُنَا أَنَّ غَرِيمًا كَانَ لَهُ عِنْدِي مَالٌ قَدِيمٌ يَطْلُبُنِي وَ لَوْ ظَفِرَ بِي يَهْتِكُنِي لِأَنَّ مَالَهُ لَمْ يَكُنْ عِنْدِي شَاهِدًا.

When he^{-asws} was near from me, he^{-asws} smiled well. I went out from my day. Our companions informed me that there was a creditor who had some money for him with me, for a long time. He sought me, and had he succeeded with me, he would have slandered me, because his money, there was no witness with me"⁴¹¹.

43- يج، الخرائج و الجرائح رُوِيَ عَنْ عُمَرَ بْنِ أَبِي مُسْلِمٍ قَالَ: كَانَ سَمِيعُ الْمَسْمَعِيِّ يُؤْذِنِي كَثِيرًا وَ يَبْلُغُنِي عَنْهُ مَا أَكْرَهُ وَ كَانَ مُلَاصِقًا لِدَارِي فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَ أَسْأَلُهُ الدُّعَاءَ بِالْفَرَجِ مِنْهُ فَرَجَعَ الْجَوَابُ أَبْتَشِرُ بِالْفَرَجِ سَرِيعًا وَ يَقْدَمُ عَلَيْكَ مَالٌ مِنْ نَاجِيَةِ فَارِسَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Uman Bin Abu Muslim who said,

'Samie Al-Mismaie used to hurt me a lot and it reached me from him what I disliked, and he used to stick to my house. So I wrote to Abu Muhammad^{-asws} asking him^{-asws} for the supplication with being relieved from him. The answer returned: 'Receive good news with the quick relief, and some money would proceed to you from an area of Persia'.

وَ كَانَ لِي بِفَارِسَ ابْنُ عَمِّ تَاجِرٌ لَمْ يَكُنْ لَهُ وَارِثٌ غَيْرِي فَجَاءَنِي مَالُهُ بَعْدَ مَا مَاتَ بِأَيَّامِ يَسِيرَةٍ وَ وَقَعَ فِي الْكِتَابِ اسْتَعْفِرَ اللَّهُ وَ نُبِّ إِلَيْهِ بِمَا تَكَلَّمْتُ بِهِ

And there was a cousin of mine at Persia, a trader. There did not happen to be any inheritor for him apart from me. His wealth came to me at Surmanray a few days after he died, and he had written in the letter, 'I seek Forgiveness of Allah^{-azwj} repent to Him^{-azwj} from what I had spoke with'.

⁴¹⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 41

⁴¹¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 42

وَذَلِكَ أَنِّي كُنْتُ يَوْمًا مَعَ جَمَاعَةٍ مِنَ النَّصَابِ فَذَكَرُوا أَبَا طَالِبٍ حَتَّى ذَكَرُوا مُؤَلَّيَ فَخُضْتُ مَعَهُمْ لِتَضْعِيفِهِمْ أَمْرَهُ فَتَرَكْتُ الْجُلُوسَ مَعَ الْقَوْمِ وَ عَلِمْتُ أَنَّهُ أَرَادَ ذَلِكَ.

And that is because one day I was with a group of the Nasibis (hostile ones), and they had mentioned Abu Talib^{-as}, to the extent they mentioned my Master^{-asws}. I spoke vainly with them in order to weaken them of his^{-asws} matter. I left sitting with the group and knew he^{-asws} wanted that”.⁴¹²

44- بيج، الخرائج و الجرائح رُوِيَ عَنِ الْحَجَّاجِ بْنِ يُوسُفَ الْعُبَيْدِيِّ قَالَ: خَلَفْتُ ابْنِي بِالْبَصْرَةِ عَلِيًّا وَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ الدُّعَاءَ لِابْنِي فَكَتَبَ إِلَيَّ رَحِمَ اللَّهُ ابْنَكَ إِنْ كَانَ مُؤْمِنًا

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Al Hajjaj Bin Yusuf (Sufyan) Al Abdy who said,

‘I left my sick son behind at Al-Basra, and I wrote to Abu Muhammad^{-asws} asking him^{-asws} for the supplication for my son. He^{-asws} wrote to me: ‘May Allah^{-azwj} have Mercy on your son if he were a Momin’.

قَالَ الْحَجَّاجُ فَوَرَدَ عَلَيَّ كِتَابٌ مِنَ الْبَصْرَةِ أَنَّ ابْنِي مَاتَ فِي ذَلِكَ الْيَوْمِ الَّذِي كَتَبَ إِلَيَّ أَبُو مُحَمَّدٍ بِمَوْتِهِ وَ كَانَ ابْنِي شَكَّ فِي الْإِمَامَةِ لِلاخْتِلَافِ الَّذِي جَرَى بَيْنَ التَّبِيعَةِ.

Al-Hajjaj said, ‘A letter arrived to me from Al-Basra that my son had died during that day in which Abu Muhammad^{-asws} had written to be of his death, and my son had doubted in the Imamate due to the differing which had transpired between the Shias”.⁴¹³

45- بيج، الخرائج و الجرائح رُوِيَ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: وَقَعَ أَبُو مُحَمَّدٍ ع وَ هُوَ صَغِيرٌ فِي بَيْتِ الْمَاءِ وَ أَبُو الْحَسَنِ ع فِي الصَّلَاةِ وَ التَّسْنُؤَانُ يَصْرُخْنَ فَلَمَّا سَلَّمَ قَالَ لَا تَأْسَ فَرَأَوْهُ وَ قَدِ ارْتَفَعَ الْمَاءُ إِلَى رَأْسِ الْبَيْتِ وَ أَبُو مُحَمَّدٍ عَلَى رَأْسِ الْمَاءِ يَلْعَبُ بِالْمَاءِ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Abdullah having said,

‘Abu Muhammad^{-asws} fell down in the water well, and he^{-asws} was young, and Abu Al-Hassan^{-asws} was in the Salat, and the women were screaming. When he^{-asws} had performed Salaam, he^{-asws} said: ‘There is no problem’. They saw him^{-asws}, and the water had risen to the top of the well, and Abu Muhammad^{-asws} was on top of the water, playing with the water”.⁴¹⁴

46- بيج، الخرائج و الجرائح رُوِيَ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُطَهَّرٍ قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي مُحَمَّدٍ ع مِنْ أَهْلِ الْجَبَلِ يَسْأَلُهُ عَمَّنْ وَقَفَ عَلَى أَبِي الْحَسَنِ مُوسَى أُنْوَالَهُمْ [أَتَوَلَّاهُمْ] أَمْ أَتَبَّرُّ مِنْهُمْ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Ahmad Bin Muhammad Bin Mutahhar who said,

⁴¹² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 43

⁴¹³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 44

⁴¹⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 45

‘One of our companions from the people of the mountains, wrote to Abu Muhammad^{-asws} asking him^{-asws} about the ones who paused at Abu Al-Hassan Musa^{-asws} (Waqifite), ‘Should I befriend them or disavow from them?’

فَكُنْتُ أَتَبَرَّحْتُ عَلَى عَمِّكَ لَا رَحِمَ اللَّهُ عَمَّكَ وَ تَبَرَّأْتُ مِنْهُ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ فَلَا تَتَوَلَّاهُمْ [تَتَوَلَّاهُمْ] وَلَا تَعُدُّ مَرْضَاهُمْ وَلَا تَشْهَدُ جَنَائِزَهُمْ وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

He^{-asws} wrote: ‘Are you showing mercy to your paternal uncle? May Allah^{-azwj} have no Mercy on your paternal uncle and Disavow from him! And I^{-asws} am disavowing to Allah^{-azwj} from them. Neither befriend them, nor console their sick ones, nor attend their funerals, nor pray Salat upon anyone on of them who has died, ever!

سَوَاءٌ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ أَوْ زَادَ إِمَامًا لَيْسَتْ إِمَامَتُهُ مِنَ اللَّهِ وَ جَحَدَ أَوْ قَالَ ثَالِثُ ثَلَاثَةٍ إِنَّ الْجَاحِدَ أَمَرَ آخِرِنَا جَاحِدٌ أَمَرَ أَوْلَيْنَا وَ الزَّائِدَ فِينَا كَالنَّاقِصِ الْجَاحِدِ أَمَرْنَا

Same is the one who rejects an Imam^{-asws} from Allah^{-azwj} or increases an imam whose Imamate isn’t from Allah^{-azwj}, and rejects, or says, ‘third of the three’. The rejecter if the matter of our^{-asws} last one is like a rejecter of the matter of our^{-asws} first one, and the increaser among us^{-asws} is like the reducer, the rejecter of our^{-asws} matter!’

وَ كَانَ هَذَا السَّائِلُ لَمْ يَعْلَمْ أَنَّ عَمَّهُ كَانَ مِنْهُمْ فَأَعْلَمَهُ ذَلِكَ.

And this questioner did not know that his paternal uncle was from them, and he^{-asws} let him know of that”.⁴¹⁵

و سواء من جحد الله، أو قال انه ثالث ثلاثة. فسوى بين الامام و الاله، فمن زاد اما ما ليست امامته من الله كان زاد لها غير الله، و من جحد اماما كان كمن جحد الله عز و جل.

Explanation: ‘Same is the one who rejects an Imam^{-asws} from Allah^{-azwj} or increases an imam whose Imamate isn’t from Allah^{-azwj}, and rejects, or says, ‘third of the three’ – The Imam^{-asws} equalised between the Imam^{-asws} the God^{-azwj}. The one who increases one whose imamate isn’t from Allah^{-azwj} would be like the one who increases a god other than Allah^{-azwj}, and the one who rejects an Imam^{-asws} would be like the one who rejects Allah^{-azwj} Mighty and Majestic.

و اما نسخة الكشف فهي هكذا: من جحد اماما من الله أو زاد اماما ليست امامته من الله كان كمن قال: ان الله ثالث ثلاثة.

And as for the copy of ‘A- Kashf’ it is like this: ‘One who rejects an Imam^{-asws} from Allah^{-azwj} or increases an imam whose imamate isn’t from Allah^{-azwj}, would be like the one who says, ‘Allah^{-azwj} is third of the three!’

47- يج، الخراج و الجرائح من مَعْجَزَاتِهِ أَنَّ قُبُورَ الخُلَفَاءِ مِنْ بَنِي العَبَّاسِ بِسَرِّ مَنْ رَأَى عَلَيْهَا مِنْ زُرْقِ الخُفَّافِشِ وَ الطُّيُورِ مَا لَا يُحْصَى وَ يُنْفَى مِنْهَا كُلُّ يَوْمٍ وَ مِنَ العُدِّ تَكُونُ القُبُورُ مملوءةً زُرْقاً وَ لَا يُرَى عَلَى رَأْسِ قُبَّةِ العَسْكَرِيِّينَ وَ لَا عَلَى قِيَابِ مَشَاهِدِ آبَائِهِمَا ع زُرْقٌ طَيْرٍ فَضْلاً عَلَى قُبُورِهِمْ إِنْهُمَا لِلْخَيَوَانَاتِ إِجْلَالاً لَهُنَّ.

⁴¹⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 46

(The book) 'Al Kharaj Wa Al Jaraih' –

'From his^{asws} miracles is that the graves of the caliphs from the Abbasids at Surmanray, upon it is blueness (from the droppings) of the bats and the birds what cannot be counted, and it is cleaned from it every day, and from the morning the graves get filled with blueness (droppings), and it cannot be seen on top of the dome of the two Askaris^{asws}, nor upon the domes of the shrines of their^{asws} fathers^{asws}, blueness of the bird droppings upon their^{asws} graves, being an inspiration to the animals as a reverence for them^{asws}'.⁴¹⁶

48- يج، الخراج و الجرائح روي عن علي بن إبراهيم بن هاشم عن أبيه عن جده عن عيسى بن صباح قال: دخل الحسن العسكري ع علينا الحسن و كنت به عارفاً و قال لك خمس و ستون سنة و أشهراً و يوماً و كان معي كتاب دعاء و عليه تاريخ مؤلدي و إنني نظرت فيه فكان كما قال

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Ali Bin Ibrahim Bin Hashim, from his father, from his grandfather, from Isa Bin Sabeeh who said,

'Al-Hassan Al-Askari^{asws} entered the prison to see us and I was knowing him^{asws}, and he^{asws} said: 'For you would be sixty-five years and months and days'. And there was a book of supplications with me, and upon it was the date of my birth, and I looked into it, and it happened like what he^{asws} said'.

و قال هل رزقت من ولدٍ قلت لا قال اللهم ارزقه ولداً يكون له عضداً فنعم العضد الولد ثم تمقل

And he^{asws} said: 'Have you been Graced any children?' I said, 'No'. He^{asws} said: 'O Allah^{azwj}! Grace him a child for it would be an upper arm for him. Best of the upper arms is the son!' Then he^{asws} prosed:

مَنْ كَانَ ذَا عَضِدٍ يَدْرِكُ ظِلَامَتَهُ إِنَّ الدَّلِيلَ الَّذِي نَيْسَتْ لَهُ عَضِدٌ

'One who is with an upper arm would realise his own darkness. The disgraced is the one who hasn't an upper arm for him'.

فُلْتُ أ لَكَ وَلَدٌ قَالَ إِي وَ اللَّهُ سَيَكُونُ لِي وَلَدٌ يَمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا فَأَمَّا الْآنَ فَلَا ثُمَّ تَمْتَل

I said, 'Is there any son^{ajtf} for you^{asws}?' He^{asws} said: 'Yes, by Allah^{azwj}! There will be a son^{ajtf} who shall fill the earth with equity and justice. As for no, so no!' Then he^{asws} prosed:

لَعَلَّكَ يَوْمًا أَنْ تَرَاني كَأَمَّا بَنِي حَوَالِي الْأَسُودِ اللَّوَابِدِ
فَإِنَّ تَمِيمًا قَبْلَ أَنْ يَلِدَ الْحَصَى - أَقَامَ زَمَانًا وَ هُوَ فِي النَّاسِ وَاجِدٌ

'Perhaps you will see me^{asws} on day as if steadfast lions have been built around me^{asws}, for Tameem, before he gave birth to pebbles (lot of children), had stayed for a time, and he was along among the people'.⁴¹⁷

⁴¹⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 2 H 47

⁴¹⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 2 H 48

49- بيج، الخرائج و الجرائح رُوِيَ أَنَّ رَجُلًا مِنْ مَوَالِي أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع دَخَلَ عَلَيْهِ يَوْمًا وَ كَانَ حَكَاكَ الْفُصُوصِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الْخَلِيفَةَ دَفَعَتْ إِلَيَّ فَيْرُوزَجًا أَكْبَرَ مَا يَكُونُ وَ أَحْسَنَ مَا يَكُونُ وَ قَالَ انْفُشْ عَلَيْهِ كَذَا وَ كَذَا فَلَمَّا وَضَعَتْ عَلَيْهِ الْحَدِيدَ صَارَ نَصْفَيْنِ وَ فِيهِ هَلَاقِي فَادْعُ اللَّهَ لِي فَقَالَ لَا خَوْفَ عَلَيْكَ إِنْ شَاءَ اللَّهُ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that a man from the friends of Abu Muhammad Al-Askari^{-asws} entered to see him^{-asws} one day, and lapidarist of the gems. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! The caliph had handed to me a turquoise as large as can be, and as excellent as could me, and he said, 'Engrave upon it such and such. When I placed the iron upon it, it became two halves and in it is my death, so supplicate for me!' He said, 'There shall be no fear upon you, if Allah^{-azwj} so Desires!'

قَالَ فَخَرَجْتُ إِلَى بَيْتِي فَلَمَّا كَانَ مِنَ الْعَدَايِ الْخَلِيفَةُ وَ قَالَ لِي إِنَّ حَظَّيْتَيْنِ اخْتَصَمَتَا فِي ذَلِكَ الْفَصِّ وَ لَمْ تَرْضَبَا إِلَّا أَنْ تُجْعَلَ ذَلِكَ نِصْفَيْنِ بَيْنَهُمَا فَاجْعَلْهُ

He (the narrator) said, 'I went out to my house. When it was the next morning, the caliph summoned me and said to me, 'There are two specialised shares in that stone, and they will not be pleased except if you were to make that into two halves between them. So make it!'

وَ انصرفت و أخذت و قد صار قطعيتين فأخذتهما و رجعت بهما إلى دار الخليفة فرضيتا بذلك و أحسن الخليفة إليّ بسبب ذلك فحمدت الله.

And I left and took, and these had become two pieces. I took them and returned with them to the house of the caliph. They were pleased with that, and the caliph was good to me due to the cause of that. So I praised Allah^{-azwj}!⁴¹⁸

50- قب، المناقب لابن شهر آشوب بيج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ ذَوَيْرٍ [رَزِينٍ] عَنْ أَبِيهِ قَالَ: كَانَ يَعُشِي أَبَا مُحَمَّدٍ الْعَسْكَرِيِّ بِسَرِّ مَنْ رَأَى كَثِيرًا وَ إِنَّهُ أَنَاهُ يَوْمًا فَوَجَدَهُ وَ قَدْ قَدِمَتْ إِلَيْهِ دَابَّتُهُ لِيَرْكَبَ إِلَى دَارِ السُّلْطَانِ وَ هُوَ مُتَعَبٌ مِنَ اللَّوْنِ مِنَ الْعَصَبِ وَ كَانَ يَجْتَنِبُهُ رَجُلٌ مِنَ الْعَامَّةِ وَ إِذَا رَكِبَ دَعَا لَهُ وَ جَاءَ بِأَشْيَاءَ يُشْتَعَى بِهَا عَلَيْهِ وَ كَانَ ع يَكْرَهُ ذَلِكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Al-Hassan Bin Zuweyr, from his father who said,

'He used to visit Abu Muhammad Al-Askari^{-asws} at Surmanray frequently. And one day he came to him^{-asws}, he found him^{-asws} and his^{-asws} animal had been forwarded to him^{-asws} for him^{-asws} to ride to the house of the sultan, and he^{-asws} was of changed colour from the anger, and by his^{-asws} side there was a man from the general Muslims, and whenever he^{-asws} rode, he would supplicate for him^{-asws}, and he would come with things he^{-asws} would be slandered with upon him^{-asws}, and he^{-asws} used to dislike that.

فَلَمَّا كَانَ فِي ذَلِكَ الْيَوْمِ زَادَ الرَّجُلُ فِي الْكَلَامِ وَ أَلْحَقَ فَسَارَ حَتَّى انْتَهَى إِلَى مَفْرِقِ الطَّرِيقَيْنِ وَ ضَاقَ عَلَى الرَّجُلِ أَخْذُهُمَا مِنْ كَثْرَةِ الدَّوَابِّ فَعَدَلَ إِلَى طَرِيقٍ يَخْرُجُ مِنْهُ وَ يَلْقَاهُ فِيهِ فِدَعَا ع بَعْضَ خَدَمِهِ وَ قَالَ لَهُ امضِ وَ كَفِّرْ هَذَا فَتَبِعَهُ الْخَادِمُ

When it was during that day, the man increased in the talk and was more insistent. He^{-asws} travelled until he^{-asws} ended to a fork of two roads, and one of the two was narrowed upon the man due to the large number of animals. So he turned to the road he^{-asws} was coming out from and met him^{-asws} in it. He^{-asws} called one of his^{-asws} servants and said to him, 'Go and shroud this one!' The servant followed him.

فَلَمَّا انْتَهَى عَ إِلَى السُّوقِ وَ لَحِقَ مَعَهُ خَرَجَ الرَّجُلُ مِنَ الدَّرْبِ لِيُعَارِضَهُ وَ كَانَ فِي الْمَوْضِعِ بَعْلًا وَاقِفٌ فَضَرَبَهُ الْبَعْلُ فَقَتَلَهُ وَ وَقَفَ الْعُلَامُ فَكَفَّنَهُ كَمَا أَمَرَهُ وَ سَارَ عَ وَ سَرْنَا مَعَهُ.

When he^{-asws} ended to the market and joined with him, the man came out from the path in order to confront him^{-asws}, and in the place there was a mule standing. The mule struck him and killed him, and the slave paused and shrouded him like what he^{-asws} had instructed him, and he^{-asws} travelled and we travelled with him^{-asws}.⁴¹⁹

51- شَاءَ، الْإِرْشَادِ ابْنُ قَوْلُوَيْهِ عَنِ الْكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى قَالَ: كَتَبَ أَبُو مُحَمَّدٍ الْحَسَنُ إِلَى أَبِي الْقَاسِمِ إِسْحَاقَ بْنِ جَعْفَرِ الرَّبِيعِيِّ قَبْلَ مَوْتِ الْمُعْتَزِّ بْنِخُوٍ مِنْ عِشْرِينَ يَوْمًا لَزِمَ بَيْتَكَ حَتَّى يَحْدُثَ الْحَادِثُ

(The book) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Bin Ibrahim Bin Musa who said,

'Abu Muhammad Al-Hassan^{-asws} wrote to Abu Al-Qasim Is'haq Bin Ja'far Al-Zubeyri before the death of Al-Mu'taz by approximately twenty days: 'Stay in your house until the event of death occurs'.

فَلَمَّا قُتِلَ بُرِيحُهُ كَتَبَ إِلَيْهِ قَدْ حَدَثَ الْحَادِثُ فَمَا تَأْمُرُنِي فَكَتَبَ إِلَيْهِ لَيْسَ هَذَا الْحَادِثُ الْأَجْرَ فَكَانَ مِنَ الْمُعْتَزِّ مَا كَانَ

When he (Al-Mu'taz) was killed, he wrote to him^{-asws}: 'The event of death has occurred, so what are your^{-asws} instructions for me?' He^{-asws} wrote to him: 'This isn't the event of death. There is another'. It happened from Al Mu'taz what happened.

قَالَ وَ كَتَبَ إِلَى رَجُلٍ آخَرَ يُقْتَلُ مُحَمَّدُ بْنُ دَاوُدَ قَبْلَ قَتْلِهِ بِعِشْرَةِ أَيَّامٍ فَلَمَّا كَانَ الْيَوْمَ الْعَاشِرُ قُتِلَ.

He (the narrator) said, 'And he^{-asws} wrote to another man: 'Muhammad Bin Dawood would be killed before his being killed by ten days'. When it was the tenth day, he was killed".⁴²⁰

قال ابن الجوزي: استخلف محمد بن المتوكل الملقب بالمعتز بالله في المحرم سنة اثنتين و خمسين و مائتين، و قتل في الثاني من شهر رمضان او غرة شعبان سنة خمس و خمسين و مائتين انتهى.

Note: Ibn Al Jowzy said, 'Muhammad Bin Al-Mutawakkil, titled as Al-Mu'taz Billah, became caliph during Al-Muharram of the year two hundred and fifty-two, and he was killed during the second of the month of Ramazan, or the beginning of Shaban in the year two hundred and fifty-five. – End.

⁴¹⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 50

⁴²⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 51

و قال المسعودي في كيفية قتله: فمنهم من قال: منع في حبسه من الطعام و الشراب فمات، و منهم من قال انه حقن بالماء الحار المغلى فمن أجل ذلك حين أخرج الى الناس وجدوا جوفه وارما.

And Al-Masoudy said regarding the circumstances of his killing, 'From them is one who said, he was prevented the food and the drink in his prison, so he died, and from them is one who said he was injected with boiling hot water, so for that reason, when he came out to the people, they found his insides to have swollen.

و الأشهر عند العباسيين انه ادخل حماما و اكره على دخوله اياه، و كان الحمام محميا ثم منع الخروج منه، ثم تنازع هؤلاء فمنهم من قال انه ترك في الحمام حتى فاضت نفسه و منهم من ذكر أنه أخرج من بعد ما كادت نفسه أن تتلف، فاسقى شربة ماء بتلج فتناثر كبده فحمد من فوره، و قيل مات في الحبس حتف أنفه انتهى.

And the most famous in the presence of the Abbasids is that he had entered a bathhouse, and he had been forced to enter it, and the bathhouse was (boiling like a) furnace. Then he was prevented from exiting from it. Then they disputed. From them is one who said he was left in the bathhouse until his breathing was overwhelmed, and from them is one who mentioned that he exited afterwards before his breathing had almost deteriorated (completely). He was quenched water with ice and his liver was in pieces immediately. And it is said he died in the prison until he died. – End.

52- شا، الإرشاد ابن قُلوَيْبِ عَنِ الْكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْمَعْرُوفِ بْنِ الْكُرْدِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: ضَاقَ بِنَا الْأَمْرُ قَالَ لِي أَبِي امْضِ بِنَا حَتَّى نَصِيرَ إِلَى هَذَا الرَّجُلِ يَعْنِي أَبَا مُحَمَّدٍ ع فَإِنَّهُ قَدْ وُصِفَ عَنْهُ سَمَاحَةٌ فَقُلْتُ تَعْرِفُهُ فَقَالَ لِي مَا أَعْرِفُهُ وَ لَا رَأَيْتُهُ قَطُّ

(The book) 'Al Irshad' – Ibn Qawlawayya, from Al Kulayni, from Ali (Muhammad) Bin Ibrahim, well known as Ibn Kurdy,

'From Muhammad Bin Ali Bin Ibrahim son of Musa^{-asws} Bin Ja'far^{-asws} who said, "The matter was constricted with us (financially), so my father said to me, 'Come with us until we come to be with this man, meaning Abu Muhammad^{-asws} for he^{-asws} has been described to have leniency for him^{-asws}'. I said, 'Do you know him^{-asws}?' He said, 'I do not know him^{-asws} nor have I seen him^{-asws} at all!'

قَالَ فَقَصَدْنَاهُ قَالَ أَبِي وَ هُوَ فِي طَرِيقِهِ مَا أَحْوَجَنَا إِلَى أَنْ يَأْمُرَ لَنَا بِحَمْسِمِائَةِ دِرْهَمٍ مَائَتِي دِرْهَمٍ لِلْكِسْوَةِ وَ مَائَتِي دِرْهَمٍ لِلدَّقِيقِ وَ مِائَةِ دِرْهَمٍ لِلنَّفَقَةِ وَ قُلْتُ فِي نَفْسِي لَيْتَهُ أَمَرَ لِي بِثَلَاثِمِائَةِ دِرْهَمٍ مِائَةً أَشْتَرِي بِهَا حِمَارًا وَ مِائَةً لِلنَّفَقَةِ وَ مِائَةً لِلْكِسْوَةِ وَ أَخْرُجُ إِلَى الْجَبَلِ

He (the narrator) said, 'We went out intending him^{-asws}, and my father said to me, and he was in his road, 'How needy we are to that he^{-asws} would instruct for us with five hundred Dirham, two hundred for the clothes and two hundred for the debts, and a hundred for the expenses'. I said within myself, 'If only he^{-asws} would order for me with three hundred Dirhams, one hundred to buy a donkey with, and one hundred for the expenses, and one hundred for the clothes, and I shall go out to the mountain (like the cities of Hamdan, and qazwin, and Qarmey sin etc.)'.

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

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

فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ جَاءَنَا غُلَامُهُ فَنَاقَلَ أَبِي صُرَّةً وَقَالَ هَذِهِ خَمْسُمِائَةَ مِائَتَانِ لِلْكِسْوَةِ وَمِائَتَانِ لِلدَّقِيقِ وَمِائَةٌ لِلنَّقْعَةِ وَأَعْطَانِي صُرَّةً وَقَالَ هَذِهِ ثَلَاثُمِائَةَ دِرْهَمٍ فَاجْعَلْ مِائَةً فِي تَمَنِّ حِمَارٍ وَمِائَةً لِلْكِسْوَةِ وَمِائَةً لِلنَّقْعَةِ وَلَا تُخْرَجْ إِلَى الْجَبَلِ وَصِرْ إِلَى سَوْرَا [سُورَى] قَالَ فَصَارَ إِلَى سَوْرَا [سُورَى]

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

وَتَزَوَّجَ امْرَأَةً مِنْهَا فَدَخَلَهُ الْيَوْمَ أَرْبَعَةُ آلَافِ دِينَارٍ وَمَعَ هَذَا يَقُولُ بِالْوَقْفِ قَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْكُرْدِيُّ أُرِيدُ أَمْرًا أُبَيِّنُ مِنْ هَذَا فَقَالَ صَدَقْتَ وَ لَكِنَّا عَلَى أَمْرٍ قَدْ جَرَيْنَا عَلَيْهِ.

He went to Sowra'a and married a woman. Today his income is a thousand Dinars, and despite this he is saying with the pausing (holding Waqifiite beliefs). Muhammad Bin Ibrahim says: 'I said to him, 'Woe be unto you! Are you wanting a matter clearer than this?' He said, 'To this matter (Waqifite beliefs) we have got used to (and are unable to revert due to being well settle therein)'.⁴²¹

53- قب، المناقب لابن شهر آشوب شا، الإرشاد أبو علي بن راشد عن أبي هاشم الجعفرى قال: شكوت إلى أبي محمد الحسن بن علي ع الحاجة فحكك بسوطه الأرض فأخرج منها سبيكة فيها نحو الخمسمائة دينار فقال لهما يا أبا هاشم وأعدونا.

(The book) 'Al Manaqib' of Ibn Shehr Ahub, (and) 'Al Irshad' – Abu Ali Bin Rashid, from Abu Hashim Al Ja'fary who said,

'I complained to Abu Muhammad Al-Hassan Bin Ali^{-asws} of the need. He^{-asws} scratched the ground with his^{-asws} whip and extracted a nugget from it of approximately five hundred Dinars. He^{-asws} said: 'Take it, O Abu Hashim, and excuse us (so as not to embarrass him)'.⁴²²

54- شا، الإرشاد ابن قولويه عن الكليني عن علي بن محمد عن عبد الله بن صالح عن أبيه عن أبي علي المطهرى أنه كتب إليه من القادسية يُعلمه أنصراف الناس عن المضى إلى الحج وأنه يخاف العطش إن مضى فكتب إليه ع امضوا ولا خوف عليكم إن شاء الله فمضى من بقي ساليين ولم يجدوا عطشاً.

(The book) 'Al Irshad' – Ibn Qawlwiya, from Al Kulayni, from Ali Bin Muhammad, from Abdullah Bin Salih, from his father, from Abu Ali Al Mutahary –

⁴²¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 52

⁴²² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 53

'A man of Al-Qadisiyya wrote to him^{-asws} letting him^{-asws} know of the leaving of the past people to go to Hajj and he was fearing the thirst if he were to go. He^{-asws} wrote to him: 'Go and there shall be no fear upon you all if Allah^{-azwj} so Desires'. The ones who remained went safely and did not feel any thirst''^{.423}

قال الفيروزآبادي: القادسية بلدة قرب الكوفة، مربها إبراهيم عليه السلام فوجد بها عجوزا فغسلت رأسه، فقال: قدست من أرض فسميت بالقادسية، و دعا لها أن تكون محلة الحاج، راجع ج 2 ص 239.

Note: *Al-Firozabady said, 'Al-Qadisiyya is a city nearby Al-Kufa. Ibrahim^{-as} had passed by it. He^{-as} found an old woman at it. She washed his^{-as} head. He^{-as} said: 'Sanctified (Qadasat) from a land'. So it was named as Al-Qadisiyya, and he^{-as} supplicated for it to become a neighbourhood of the pilgrims'.*

55- شأ، الإرشاد بالإسناد عن علي بن محمد عن علي بن الحسين بن الفضل قال: نزل بالجعفري من آل جعفر خلق كثير لا يقبل له بهم فكتب إلى أبي محمد ع يشكو ذلك فكتب إليه تكفؤهم إن شاء الله

(The book) 'Al Irshad' – By the chain from Ali Bin Muhammad, from Ali Bin Al-Husayn Bin Al Fazl who said,

'A strong force of people came down upon Al-Ja'fary from the family of Ja'far, there being no (ability of) facing for him with them. He wrote to Abu Muhammad^{-asws} (11th Imam^{-asws}) complaining of that. He^{-asws} wrote to him: 'You would be sufficing (for) that, if Allah^{-azwj} so Desires'.

قَالَ فَخَرَجَ إِلَيْهِ فِي نَفَرٍ بَسِيرٍ وَ الْقَوْمُ يَزِيدُونَ عَلَى عِشْرِينَ أَلْفَ نَفْسٍ وَ هُوَ فِي أَقَلِّ مِنْ أَلْفٍ فَاسْتَبَاحَهُمْ.

He went out against them among a small number (of defenders), and the people were (a force) more than twenty thousand strong, and he was among less than a thousand, and they destroyed them (the large force)''^{.424}

المراد بجعفر جعفر بن أبي طالب الطيار، و قيل: لعل المراد بجعفر، ابن المتوكل لأنه أراد المستعين قتل من يحتمل أن يدعى الخلافة، و قتل جمعا من الامراء، و بعث جيشا لقتل الجعفري و هو رجل من اولاد جعفر المتوكل، استبصر الحق و نسب نفسه الى جعفر الصادق عليه السلام باعتبار المذهب،

Note: *The intended with 'Ja'far' is Ja'far Bin Abu Talib^{-asws}. And it is said, 'Perhaps the intended with Ja'far is Al Mutawakkil, because he wanted Al-Mustaeen to kill the ones who claimed the caliphate, and he killed entirety of the commanders, and sent an army to kill Al-Ja'fary, and he is a man from the children of Ja'far Al-Mutawakkil, insightful of the truth, and he attributed himself to Ja'far Al-Sadiq^{-asws} in learning the doctrine.*

فلما حوصر بنزول الجيش بساحته كتب الى أبي محمد عليه السلام و سأله الدعاء لدفع المكروه فأجاب عليه السلام بالمذكور في هذا الحديث انتهى.

⁴²³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 54

⁴²⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 55

When the army was trapped (besieged) in his yard, he wrote to Abu Muhammad^{-asws} and asked him^{-asws} for the supplication to repel its abhorrence. He^{-asws} answered with the (information) mentioned in this Hadeeth – end.

56- شاء، الإرشاد ابنُ قُولُوْبِهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ إِسْمَاعِيلَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: قَعَدْتُ لِأَبِي مُحَمَّدٍ عَ عَلَى ظَهْرِ الطَّرِيقِ فَلَمَّا مَرَّ بِي شَكَوْتُ إِلَيْهِ الْحَاجَةَ وَ حَلَفْتُ أَنَّهُ لَيْسَ عِنْدِي دِرْهَمٌ فَمَا فَوْقَهُ وَ لَا عَدَاءٌ وَ لَا عَشَاءٌ

(The book) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Is'haq Bin Muhammad, from Ismail Bin Muhammad Bin Ali Bin Ismail Bin Ali Bin Abdullah Bin Al Abbas who said,

I sat (waiting) for Abu Muhammad^{-asws} on the surface of the road. When he^{-asws} passed by me, I complained to him^{-asws} of the need and I swore there wasn't a single Dirham with me, nor anymore, nor breakfast, nor dinner.

قَالَ فَقَالَ تَحْلِفُ بِاللَّهِ كَاذِبًا وَ قَدْ دَفَنْتَ مِائَتَيْ دِينَارٍ وَ لَيْسَ قَوْلِي هَذَا دَفْعًا لَكَ عَنِ الْعَطِيَّةِ أَعْطِهِ يَا غَلَامُ مَا مَعَكَ فَأَعْطَانِي غَلَامُهُ مِائَةَ دِينَارٍ

He (the narrator) said, 'He^{-asws} said: 'You are swearing falsely with Allah^{-azwj}, and you have buried two hundred Dinars, and this word of mine to you isn't a repellent from the award. O slave! Give him whatever is with you!' His^{-asws} slave gave me one hundred Dinars.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّكَ تَحْرِمُ الدَّنَانِيرَ الَّتِي دَفَنْتَهَا أَحْوَجَ مَا تَكُونُ إِلَيْهَا وَ صَدَقَ عَ وَ ذَلِكَ أَيُّ أَنْفَعْتُ مَا وَصَلَنِي بِهِ وَ اضْطُرْتُ ضُرُورَةً شَدِيدَةً إِلَى شَيْءٍ أَنْفَعُهُ وَ انْعَلَقْتُ عَلَيَّ أَبْوَابَ الرِّزْقِ فَتَبَشَّثْتُ عَنِ الدَّنَانِيرِ الَّتِي كُنْتُ دَفَنْتُهَا فَلَمْ أَجِدْهَا فَتَنْطَرْتُ فَإِذَا ابْنٌ لِي قَدْ عَرَفَ مَوْضِعَهَا فَأَخَذَهَا وَ هَرَبَ فَمَا قَدَرْتُ مِنْهَا عَلَى شَيْءٍ.

Then he^{-asws} turned to me. He^{-asws} said: 'You will be needier as can be to the Dinars which you have buried'. And he^{-asws} spoke the truth, and that is because I had spent whatever was aided to me and I became desperate with severe necessity to something I could spend, and I closed the doors of sustenance upon me. I dug up the Dinars which I had buried but could not find them. I looked, and there was a son of mine who had known of its place. He had taken it and fled, and I was not able upon anything".⁴²⁵

57- نجم، كتاب النجوم نُقِلَتْ مِنْ حَظِّ مَنْ حَدَّثَهُ مُحَمَّدُ بْنُ هَارُونَ بْنِ مُوسَى التَّلْعُكْبَرِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ قَالَ: أَنْفَدَنِي وَالِدِي مَعَ بَعْضِ أَصْحَابِ أَبِي الْقَلَاءِ صَاعِدِ النَّصْرَانِي لِأَسْمَعَ مِنْهُ مَا رَوَى عَنْ أَبِيهِ مِنْ حَدِيثِ مَوْلَانَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع

(The book) 'Kitab Al Nujoum' – It is transmitted from the handwriting of the one who narrated it, Muhammad Bin Haroun Bin Musa Al Tal'ukbary who said, 'It is narrated to us by Muhammad Bin Haroun who said,

'My father took me with one of the companions to Abu Al-Qala'a Sa'id the Chrsitians in order to listen from him what he is reported from his father, from the Hadeeth of our Master^{-asws} Abu Muhammad Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}.

⁴²⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 56

فَأَوْصَلَنِي إِلَيْهِ فَرَأَيْتُ رَجُلًا مُعْظَمًا وَأَعْلَمْتُهُ السَّبَبَ فِي قَصْدِي فَأَذْنَابِي وَ قَالَ حَدَّثَنِي أَبِي أَنَّهُ خَرَجَ وَ إِخْوَتُهُ وَ جَمَاعَةٌ مِنْ أَهْلِهِ مِنَ الْبَصْرَةِ إِلَى سُرٍّ مِنْ رَأَى لِلظَّلَامَةِ مِنَ الْعَامِلِ فَإِذَا بِسُرٍّ مِنْ رَأَى فِي بَعْضِ الْأَيَّامِ إِذَا بَمَوْلَانَا أَبِي مُحَمَّدٍ عَ عَلَى بَغْلَةٍ وَ عَلَى رَأْسِهِ شَاشَةٌ وَ عَلَى كَتِفَيْهِ طَيْلَسَانٌ

He brought me to him. I saw a venerated man, and I let him know the reason regarding of my coming. He drew me closer and said, 'My father narrated to me that he and his brothers and a group from his companions had gone out from Al-Basra to Surmanray due to the injustices from the governor. I was in Surmanray during one of the day when our Master^{-asws} Abu Muhammad^{-asws} came upon a mule, and upon his^{-asws} head was a screen, and upon his^{-asws} shoulder was pallium.

فَقُلْتُ فِي نَفْسِي هَذَا الرَّجُلُ يَدَّعِي بَعْضَ الْمُسْلِمِينَ أَنَّهُ يَعْلَمُ الْعَيْبَ وَ قُلْتُ إِنْ كَانَ الْأَمْرُ عَلَى هَذَا فَيُحْوِلُ مُقَدِّمَ الشَّاشَةِ إِلَى مُؤَخَّرِهَا فَفَعَلَ ذَلِكَ فَقُلْتُ هَذَا اتِّفَاقٌ وَ لَكِنَّهُ سِيحْوِلُ طَيْلَسَانَهُ الْأَيْمَنَ إِلَى الْأَيْسَرِ وَ الْأَيْسَرَ إِلَى الْأَيْمَنِ فَفَعَلَ ذَلِكَ وَ هُوَ يَسِيرٌ وَ قَدْ وَصَلَ إِلَيَّ

I said within myself, 'This man, some of the Muslims are claiming he^{-asws} knows the hidden matters'. And I said, 'If the matter were upon this, he^{-asws} would turn the front of his^{-asws} screen to its back'. He^{-asws} did that. I said, 'This is a co-incident, but (if) he were to turn his^{-asws} right pallium to the left, and the left to the right'. He^{-asws} did that, and he^{-asws} arrived to me.

فَقَالَ يَا صَاعِدُ لِمَ لَا تَشْعَلُ بِأَكْلِ حَيْدَانِكَ عَمَّا لَا أَنْتَ مِنْهُ وَ لَا إِلَيْهِ وَ كُنَّا نَأْكُلُ سَمَكًا هَذَا لَفْظُهُ حَدِيثُهُ نَقَلْنَاهُ كَمَا رَأَيْنَاهُ وَ رُؤْيَاهُ وَ مَنْ عَرَفَ كَيْفَ عَرَفْنَاهُ كَانَ كَمَنْ شَاهَدَ ذَلِكَ وَ سَمِعَهُ وَ رَأَهُ وَ أَسْلَمَ صَاعِدُ بْنُ مُحَمَّدٍ وَ كَانَ وَزيراً لِلْمُعْتَمِدِ.

He^{-asws} said: 'O Sa'id! Why are you not pre-occupying with eating your gravel (food), about what neither are you from it nor to it, and we^{-asws} are eating fish'. These were the words of his^{-asws} Hadeeth. We are transmitting just as we saw it and are reporting it. And the one who knows how we know it, would be like the one who had witnessed that and heard him^{-asws} and seek him^{-asws}'. And Sa'id Bin Makhlad became a Muslim, and he was a minister of AlMu'tamid (caliph)".⁴²⁶

بيان: قوله لم لا تشغل بأكل حيدانك كذا كان في المنقول منه و لعله تصحيف حيدانك أي اللحم.

Explanation: 'Why are you not pre-occupying with eating your gravel' – Such it has been in the transmission from him, and perhaps the correct is 'your good', i.e good meat.

58- نجم، كتاب النجوم رُوِيَنا بِإِسْنَادِنَا إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ فِي كِتَابِ الدَّلَائِلِ بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنِ عَمْرِو بْنِ أَبِي مُسْلِمٍ أَبِي عَلِيٍّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَ وَ جَارِيَتِي حَامِلٌ أَسْأَلُهُ أَنْ يُسَمِّيَ مَا فِي بَطْنِهَا فَكَتَبَ سَمَّ مَا فِي بَطْنِهَا إِذَا ظَهَرَتْ ثُمَّ مَاتَتْ بَعْدَ شَهْرٍ مِنْ وَلَادَتِهَا فَبَعَثَ إِلَيَّ بِخَمْسِينَ دِينَراً عَلَى يَدِ مُحَمَّدِ بْنِ سِنَانِ الصَّوَّافِ وَ قَالَ اشْتَرِ بِهِ جَارِيَتِي.

(The book) 'Kitab Al Nujoum' – We are reporting with our chain to Abdullah Bin Ja'far Al Himeyri in 'Kitab Al Dalail', by his chain from Al Kulayni, from Is'haq Bin Muhammad, from Amro Bin Abu Muslim Abu Ali who said,

'I wrote to Abu Muhammad^{-asws} and my slave girl was pregnant, asking him^{-asws} to name what was in her belly. He^{-asws} wrote: 'Name what is in her belly when it appears'. Then she died

⁴²⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 57

after a month from her giving birth. He^{-asws} sent fifty Dinars to me upon the hands of Muhammad Bin Sinan, the wool merchant, and said: 'Buy a slave girl with this'.⁴²⁷

59- قب، المناقب لابن شهر آشوب كافر الخادم قال: كان يونس النقاش يعشى سيدنا الإمام و يخدمه فجاءه يوماً يُرعدُ فقال يا سيدي أوصيك بأهلي خيراً قال و ما الخبز قال عزمت على الرحيل قال و لم يا يونس و هو يتبسّم

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Kafour the servant said,

'Yunus was the engraver of our Master^{-asws} the Imam^{-asws} and he served him. One day he came to him^{-asws} trembling. He said, 'O my Master^{-asws}! I bequeath to you^{-asws} to be good with my family'. He^{-asws} said: 'And what is the news?' He said, 'I have determined upon the departure'. He^{-asws} said: 'And why, O Yunus?' – and he^{-asws} was smiling'.

قال وجه إني ابن بعا بفص ليس له قيمة أقبلت أنفسي فكسرته باثنين و موعده عداً و هو ابن بعا إنا ألف سوط أو القتل

He said, 'Ibn Bagha sent a stone (gem) to me, there wasn't any value to it. I went to engrave it, and it broke into two halves, and his appointment is tomorrow, and he is Ibn Bagha. Either it would be a thousand lashed or the killing'.

قال امض إلى منزلك إلى غد فخرج لا يكون إلا خيراً فلما كان من العد وافاه بكرة يُرعدُ فقال قد جاء الرسول يلتمس القص فقال امض إليه فلن ترى إلا خيراً قال و ما أقول له يا سيدي

He^{-asws} said: 'Go to your house to a happy tomorrow. Nothing will happen except good'. When it was the next morning, he came to him^{-asws} early morning trembling. He said, 'The messenger has come seeking the gem'. He^{-asws} said: 'Go to him. You will never see except good'. He (the narrator) said, 'And what shall I say to him, O my Master?'

قال فتبسّم و قال امض إليه و اسمع ما يُخبرك به فلا يكون إلا خيراً

He (the narrator) said, 'He^{-asws} smiled, and he^{-asws} said: 'Go to him and listen to what he informs you with. Nothing will happen except good'.

قال فمضى و عاد يضحك و قال قال لي يا سيدي الجوّاري اختصم فيمكنك أن تجعله اثنين حتى نغيبك

He (the narrator) said, 'He went, and returned laughing and said, he said to me, O my Master^{-asws}, 'The slave girls have disputed. Is it possible for you to make it to be two until we suffice you?'

فقال الإمام ع اللهم لك الحمد إذ جعلتنا ممن يخدمك حقاً فأبش فقلت له قال قلت له حتى أتأمل أمره فقال أصبت.

⁴²⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 58

The Imam^{-asws} said: ‘O Allah^{-azwj}! For You^{-azwj} is the Praise when You^{-azwj} Made us to be from the ones who praise You^{-azwj} truly! So which thing did you say to him?’ He said, ‘I said to him, ‘(Wait) until I contemplate its matter’. He^{-asws} said: ‘You got it right!’⁴²⁸

60- قب، المناقب لابن شهر آشوب أبو هاشم الجعفي عن داود بن الأسود قال: دعاني سيدي أبو محمد ع فدفع إلي خشبة كأنها رجل باب مَدَوْرَةٍ طَوِيلَةٍ مِائَةِ الْكَفِّ فَقَالَ صِرْ بِحِدِّهِ الْخَشْبَةَ إِلَى الْعَمْرِيِّ فَمَضَيْتُ فَلَمَّا صِرْتُ فِي بَعْضِ الطَّرِيقِ عَرَضَ لِي سَقَاءٌ مَعَهُ بَعْلٌ فَرَأَيْتُ الْبَعْلَ عَلَى الطَّرِيقِ فَنَادَانِي السَّقَاءُ ضَحَّ عَلَى الْبَعْلِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hashim Al Ja’fari, from Dawood Bin Al Aswad who said,

‘My Master^{-asws} summoned me. He^{-asws} handed a plank to me as if it were a base of a door, round, long, filling the palm. He^{-asws} said: ‘Go with this wood to Al-Amry’. I went. When I came to be in one of the roads, a water carrier presented to me, with him was a mule. The mule crowded me upon the road. The water carrier called out to me: ‘Get away from the mule!’

فَرَفَعْتُ الْخَشْبَةَ الَّتِي كَانَتْ مَعِي فَصَرَبْتُ بِهَا الْبَعْلَ فَانْتَشَقَّتْ فَنَظَرْتُ إِلَى كَسْرِهَا فَإِذَا فِيهَا كُتُبٌ فَبَادَرْتُ سَرِيعاً فَرَدَدْتُ الْخَشْبَةَ إِلَى كَتْبِي فَجَعَلَ السَّقَاءُ يُنَادِينِي وَ يَسْتَيْمِي وَ يَسْتَيْمِي صَاحِبِي فَلَمَّا دَنَوْتُ مِنَ الدَّارِ رَاجِعاً اسْتَقْبَلَنِي عَيْسَى الْحَادِمُ عِنْدَ الْبَابِ الثَّانِي فَقَالَ يَهْوُلُ لَكَ مَوْلَايَ أَعَزَّهُ اللَّهُ لِمَ صَرَبْتَ الْبَعْلَ وَ كَسَرْتَ رِجْلَ الْبَابِ

I raised the wood which was with me, and I struck the mule with it, and it broke. I looked at its pieces and there were letter in it. I rushed quickly and returned the wood to my sleeve. The water carrier went on to call out to me and insulting me and insulting my companion. When I was near from the house returning. Isa the servant received me at the second door. He said, ‘My Master^{-asws} says to you: ‘May Allah^{-azwj} Cherish him! Why did you hit the mule and broke the base of the door?’

فَقُلْتُ لَهُ يَا سَيِّدِي لَمْ أَعْلَمْ مَا فِي رِجْلِ الْبَابِ فَقَالَ وَ لِمَ احْتَجَجْتَ أَنْ تَعْمَلَ عَمَلًا تُحْتَاجُ أَنْ تَعْتَذِرَ مِنْهُ إِلَيَّ بَعْدَهَا أَنْ تَعُودَ إِلَى مِثْلِهَا وَ إِذَا سَمِعْتَ لَنَا شَيْئاً فَأَمَضِ لِسَبِيلِكَ الَّتِي أَمَرْتُ بِهَا وَ إِلَيْكَ أَنْ تُجَاوِبَ مَنْ يَسْتَيْمِنَا أَوْ تُعْرِفَهُ مَنْ أَنْتَ فَإِنَّا بِنَدَى سَوْءٍ وَ مَصْرٍ سَوْءٍ وَ أَمَضِ فِي طَرِيقِكَ فَإِنَّ أَحْبَابَكَ وَ أَوْلِيَّكَ تُرَدُّ إِلَيْنَا فَأَعْلَمْ ذَلِكَ.

I said to him^{-asws}, ‘O my Master^{-asws}! I did not know what was in the base of the door’. He^{-asws} said: ‘And why did you have to do a deed being needy to apologise from it? Beware after it from repeating similar to it, and whenever you hear insults to us^{-asws}, then continue on your way which I^{-asws} instruct you with and beware of replying to the one who insults us^{-asws}, or introducing to him who you are, for we are in an evil country, and an evil city. And continue in your road, for your news and your situations are being referred to us^{-asws}, so know that!’⁴²⁹

إِدْرِيسُ بْنُ زِيَادٍ الْكُفْرِيُّ قَالَ: كُنْتُ أَقُولُ فِيهِمْ قَوْلًا عَظِيماً فَخَرَجْتُ إِلَى الْعَسْكَرِ لِلِقَاءِ أَبِي مُحَمَّدٍ ع فَقَدِمْتُ وَ عَلَيَّ أَثَرُ السَّفَرِ وَ وَعْتَاؤُهُ فَأَلْقَيْتُ نَفْسِي عَلَى دُكَّانٍ حَمَامٍ فَذَهَبَ بِي النَّوْمُ فَمَا انْتَبَهْتُ إِلَّا بِمِقْرَعَةِ أَبِي مُحَمَّدٍ ع قَدْ قَرَعَنِي بِهَا حَتَّى اسْتَيْقَظْتُ فَعَرَفْتُهُ صَلَّى اللَّهُ عَلَيْهِ

⁴²⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 59

⁴²⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 a

Idrees Bin Ziyad Al Kafartusaie who said,

'I used to say a mighty word regarding them (Imams^{-asws}). I went out to Al-Askar to meet Abu Muhammad^{-asws}. I arrived and there were impacts of the journey upon me and its moths (insects). I threw myself upon a bath shop. The sleep overtook me, and I did not wake up except by a knocking of Abu Muhammad^{-asws} knocking me with it until I woke up. I recognised him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

فَقُمْتُ قَائِمًا أَقْبَلُ قَدَمَهُ وَ فَخِذَهُ وَ هُوَ رَاكِبٌ وَ الْعِلْمَانُ مِنْ حَوْلِهِ فَكَانَ أَوَّلُ مَا تَلَقَّانِي بِهِ أَنْ قَالَ يَا إِدْرِيسُ يَا عَبْدَ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ-

I rose up standing, kissing his^{-asws} feet and his^{-asws} thigh, and he^{-asws} was riding, and the servants were around him^{-asws}. The first of what he^{-asws} met me with is that he^{-asws} said: 'O Idrees! **But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**'.

فَقُلْتُ حَسْبِي يَا مَوْلَايَ وَ إِنَّمَا جِئْتُكَ عَنْ هَذَا قَالَ فَتَرَكْنِي وَ مَضَى.

I said, 'It suffices me, O my Master^{-asws}! And rather, I had come to ask you^{-asws} about this'. He^{-asws} left me and went''⁴³⁰.

عَنْ مُحَمَّدِ بْنِ مُوسَى قَالَ: شَكَوْتُ إِلَى أَبِي مُحَمَّدٍ عَ مَطْلٍ غَرِيمٍ لِي فَكَتَبَ إِلَيَّ عَنْ قَرِيبٍ بَمُوتٍ وَ لَا يَمُوتُ حَتَّى يُسَلِّمَ إِلَيْكَ مَا لَكَ عِنْدَهُ فَمَا شَعَرْتُ إِلَّا وَ قَدْ دَقَّ عَلَيَّ الْبَابُ وَ مَعَهُ مَالِي وَ جَعَلَ يَقُولُ اجْعَلْنِي فِي حِلٍّ بِمَا مَطَّلْتُكَ

From Muhammad Bin Musa who said,

'I complained to Abu Muhammad^{-asws} about the debtor delaying to me. He^{-asws} wrote to me: 'Very shortly he would be dying, and he will not die until he submits whatever is for you with him. I was not aware except, and he knocked the door upon me, and with him was my money, and he went on to say, 'Make me to be to be in release from what I had delayed upon you.

فَسَأَلْتُهُ عَنْ مَوْجِبِهِ فَقَالَ إِنِّي رَأَيْتُ أَبَا مُحَمَّدٍ عَ فِي مَنَامِي وَ هُوَ يَقُولُ لِي اذْفَعْ إِلَيَّ مُحَمَّدِ بْنِ مُوسَى مَا لَهُ عِنْدَكَ فَإِنَّ أَجَلَكَ قَدْ حَضَرَ وَ اسْأَلْهُ أَنْ يَجْعَلَكَ فِي حِلٍّ مِنْ مَطَّلِكَ.

I asked him about his response. He said, 'I saw Abu Muhammad^{-asws} in my dream and he^{-asws} was saying to me: 'Hand over to Muhammad Bin Musa whatever is for him in your possession, for your death has presented, and ask him to make you to be in release from your having delayed''⁴³¹.

حَزَنَةُ بْنُ مُحَمَّدِ السَّرُوبِيِّ قَالَ: أَمَلْتُكَ وَ عَزَمْتُ عَلَى الْخُرُوجِ إِلَى يَحْيَى بْنِ مُحَمَّدِ ابْنِ عَمِّي بِحِرَانَ وَ كَتَبْتُكَ اسْأَلْهُ أَنْ يَدْعُو لِي فَجَاءَ الْجَوَابَ لَا تَبْرَحْ فَإِنَّ اللَّهَ يَكْشِفُ مَا بَكَ وَ ابْنُ عَمِّكَ قَدْ مَاتَ وَ كَانَ كَمَا قَالَ وَ وَصَلْتُ إِلَى تَرْكِيهِ.

⁴³⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 b

⁴³¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 c

Hamza Bin Muhammad Al Sarwy who said,

‘I was impoverished and determined upon going out to Yahya Bin Muhammad, my cousin in Bahrain, to ask him to supplicate for me. The answer came: ‘Do not depart, for Allah^{-azwj} will Remove whatever is with you, and your cousin has died’. And it happened like what he^{-asws} had said, and I arrive to his estate’^{.432}

إِسْحَاقُ قَالَ حَدَّثَنِي يَحْيَى الْقَنْبَرِيُّ قَالَ: كَانَ لِأَبِي مُحَمَّدٍ ع وَكَيْلٌ قَدِ اتَّخَذَ مَعَهُ فِي الدَّارِ حُجْرَةً يَكُونُ مَعَهُ حَادِمٌ أَبْيَضُ فَرَاوَدَ الْوَكِيلَ الْحَادِمَ عَلَى نَفْسِهِ فَأَبَى أَنْ يَأْتِيَهُ إِلَّا بِبَيْدٍ فَاحْتَالَ لَهُ بِبَيْدٍ ثُمَّ أَدْخَلَهُ عَلَيْهِ وَبَيْنَهُ وَبَيْنَ أَبِي مُحَمَّدٍ ع ثَلَاثَةُ أَبْوَابٍ مُعَلَّقَةٍ

Is’haq said, ‘It is narrated to me by Yahya Al Qanbary who said,

‘There was a representative for Abu Muhammad^{-asws} who had taken a room in the house a white servant with him. The representative seduced he servant to himself, but he refused to go to him except with Nabeez (intoxicant). He prepared Nabeez for him, then entered to him. And there were three locked doors between him and Abu Muhammad^{-asws}.

قَالَ فَحَدَّثَنِي الْوَكِيلُ قَالَ إِنِّي لَمُنْتَبِهٌ إِذَا أَنَا بِالْأَبْوَابِ تُفْتَحُ حَتَّى جَاءَ بِنَفْسِهِ فَوَقَفَ عَلَى بَابِ الْحُجْرَةِ ثُمَّ قَالَ يَا هَؤُلَاءِ خَافُوا اللَّهَ فَلَمَّا أَصْبَحْنَا أَمَرَ بِبَيْعِ الْحَادِمِ وَإِخْرَاجِي مِنَ الدَّارِ.

He (the narrator) said, ‘The representative narrated to me. He said, ‘I was alerted when I was with the opened doors until he^{-asws} came by himself^{-asws}. He^{-asws} paused at the door of the room, then said: ‘O you! Fear Allah^{-azwj}!’ When it was morning, he^{-asws} ordered with selling the servant and my expulsion from the house’^{.433}

سُفْيَانُ بْنُ مُحَمَّدٍ الضُّبَعِيُّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع أَسْأَلُهُ عَنِ الْوَلِيَّةِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ
وَلِيَّةً

Sufyan Bin Muhammad Al Zubaie who said,

‘I wrote to Abu Muhammad^{-asws} asking him^{-asws} about the confidant, and it is the Word of Allah^{-azwj} Mighty and Majestic: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16].**

قُلْتُ فِي نَفْسِي لَا فِي الْكِتَابِ مَنْ تَرَى الْمُؤْمِنَ هَاهُنَا فَرَجَعَ الْجَوَابُ الْوَلِيَّةَ الَّتِي تُقَامُ دُونَ وَلِيِّ الْأَمْرِ وَ حَدَّثْتِكَ نَفْسَكَ عَنِ الْمُؤْمِنِينَ مَنْ هُمْ فِي هَذَا الْمَوْضِعِ فَهُمْ الْأَيْمَةُ يُؤْمِنُونَ عَلَى اللَّهِ فَيُجِزُ أَمَانَهُمْ.

I said within myself, ‘It is not in the Book. Whom do you^{-asws} see as being the Momin over here?’ The answer returned: ‘The confidant is the one who stands below the Master^{-asws} of the command, and you discussed with yourself about the Momineen, who they are in this place. They are the Imams^{-asws} believing in Allah^{-azwj}, so He^{-azwj} has Informed of their^{-asws} trust’^{.434}

⁴³² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 d

⁴³³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 e

⁴³⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 f

أَشْجَعُ بْنُ الْأَقْرَعِ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَ أَسْأَلُهُ أَنْ يَدْعُو اللَّهَ لِي مِنْ وَجَعِ عَيْنِي وَكَانَتْ إِحْدَى عَيْنَيْ دَاهِيَةً وَ الْأُخْرَى عَلَى شَرَفِ هَارٍ فَكَتَبَ إِلَيَّ حَبَسَ اللَّهُ عَلَيْكَ عَيْنَيْكَ فَأَقَامَتِ الصَّحِيحَةَ

Ashja'a Bin Al Aqra'a said,

'I wrote to Abu Muhammad^{-asws} asking him^{-asws} to supplicate to Allah^{-azwj} for me for my eye pain, and one of my eye (sight) had gone, and the other was on the edge of going. He^{-asws} wrote to me: 'May Allah^{-azwj} Withhold your eyes upon you!' It stayed healthy.

وَوَقَّعَ فِي آخِرِ الْكِتَابِ آجْرَكَ اللَّهُ وَ أَحْسَنَ ثَوَابِكَ فَاعْتَمَمْتُ بِذَلِكَ وَ لَمْ أَعْرِفْ فِي أَهْلِي أَحَدًا مَاتَ فَلَمَّا كَانَ بَعْدَ أَيَّامٍ جَاءَنِي وَفَاةٌ ابْنِي طَيِّبٍ فَعَلِمْتُ أَنَّ التَّغْرِيَةَ لَهُ.

And he^{-asws} signed at the end of the letter: 'May Allah^{-azwj} Recompense you and Better your Rewards'. I was saddened at that and did not know of anyone in my family who had died. When it was after a few days, there came to me (news) of the death of my good son. I knew that the condolence was for him".⁴³⁵

عُمَرُ بْنُ أَبِي مُسْلِمٍ قَالَ: قَدِمَ عَلَيْنَا بِسَرٍّ مِنْ رَأَى رَجُلًا مِنْ أَهْلِ مِصْرَ يُقَالُ لَهُ سَيْفُ بْنُ اللَّيْثِ يَتَّظَلُّمُ إِلَى الْمَهْدِيِّ [الْمُهْتَدِي] فِي ضَيْعَةٍ لَهُ عَصَبَهَا شَفِيعُ الْحَادِمِ وَ أَخْرَجَهُ مِنْهَا فَأَشْرَفْنَا إِلَيْهِ أَنْ يَكْتُبَ إِلَيَّ أَبِي مُحَمَّدٍ عَ يَسْأَلُهُ تَسْهِيلَ أَمْرِهَا

Umar Bin Abu Muslim who said,

'A man from the people of Egypt called Sayf Bin Al-Lays arrived to us at Surmanray appealing to Al-Mahdy (Al-Muhtady) regarding an estate of his which Shafie the servant had usurped it and expelled him from it. We indicated to him that he should write to Abu Muhammad^{-asws} asking him^{-asws} for easing its matter.

فَكَتَبَ إِلَيْهِ أَبُو مُحَمَّدٍ عَ لَا تَأْسَ عَلَيْكَ ضَيْعَتُكَ تُرِدُّ عَلَيْكَ فَلَا تَتَقَدَّمْ إِلَى السُّلْطَانِ وَ أَتِ الْوَكِيلَ الَّذِي فِي يَدِهِ الضَّيْعَةُ وَ خَوْفُهُ بِالسُّلْطَانِ الْأَعْظَمِ اللَّهُ رَبُّ الْعَالَمِينَ

Abu Muhammad^{-asws} wrote to him: 'There shall be no problem upon you. Your estate would be returned to you, so do not proceed to the sultan, and go to the representative in whose hand is the estate and frighten him with the Mighty Sultan, Allah^{-azwj} Lord^{-azwj} of the worlds'.

فَلَقِيَهُ فَقَالَ لَهُ الْوَكِيلُ الَّذِي فِي يَدِهِ الضَّيْعَةُ قَدْ كَتَبَ إِلَيَّ عِنْدَ خُرُوجِكَ أَنْ أَطْلُبَكَ وَ أَنْ أُرِدَّ الضَّيْعَةَ عَلَيْكَ فَرَدَّهَا عَلَيْهِ بِحُكْمِ الْقَاضِي ابْنِ أَبِي الشَّوَارِبِ وَ شَهَادَةِ الشُّهُودِ وَ لَمْ يَخْتِجْ أَنْ يَتَقَدَّمْ إِلَى الْمُهْتَدِيِّ فَصَارَتْ الضَّيْعَةُ لَهُ.

He met him. The representative in whose hand was the estate said to him, 'He^{-asws} had written to me during your going out, that I should seek you and return the estate to you'. He returned it to him by the order of the judge Ibn Abu Al-Shawarib and witnesses of the witnesses, and he was not needy to be proceeding to Al-Muhtady, and the estate came to him".⁴³⁶

⁴³⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 g

⁴³⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 h

هو أحمد بن محمد بن عبد الله الاموي كان قاضى بغداد من عهد المتوكل الى زمن المقتدر، توفي سنة 317، و بنو ابي الشوارب بيت مشهور ببغداد

Note: (Ibn Abu Al-Shawarib) - He is Ahmad Bin Muhammad Bin Abdullah Al-Amwy who was the judge of Baghdad from the era of Al-Mutawakkil up to the time of Al-Muqtadir in the year 317, and he clan of Abu Al-Shawarib is a famous household at Baghdad.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كَتَبَ مُحَمَّدُ بْنُ حُجْرٍ إِلَى أَبِي مُحَمَّدٍ ع يَشْكُو عَبْدَ الْعَزِيزِ بْنِ ذُلْفَ وَ يَرِيدَ بْنَ عَبْدِ اللَّهِ فَكَتَبَ إِلَيْهِ أَمَّا عَبْدُ الْعَزِيزِ فَقَدْ كُفَيْتَهُ وَ أَمَّا يَرِيدُ فَإِنَّ لَكَ وَ لَهُ مَقَامًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَمَاتَ عَبْدُ الْعَزِيزِ وَ قَتَلَ يَرِيدُ مُحَمَّدَ بْنَ حُجْرٍ.

Ali Bin Muhammad Bin one of our companions who said,

‘Muhammad Bin Hujr wrote to Abu Muhammad^{-asws} complaining of Abdul Aziz Bin Dulaf and Yazeed bin Abdullah. He^{-asws} wrote to him: ‘As for Abdul Aziz, you have been sufficed of him, and as for Yazeed, there is a position for you and for him in front of Allah^{-azwj} Mighty and Majestic. Abdul Aziz died and Yazeed killed Muhammad Bin Hujr’.⁴³⁷

أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: دَخَلْتُ إِلَى أَبِي مُحَمَّدٍ ع فَسَأَلْتُهُ أَنْ يَكْتُبَ لِأَنْظُرَ إِلَى خَطِّهِ فَأَعْرَفَهُ إِذَا وَرَدَ فَقَالَ نَعَمْ ثُمَّ قَالَ يَا أَحْمَدُ إِنَّ الْخَطَّ سَيَخْتَلِفُ عَلَيْكَ مَا بَيْنَ الْقَلَمِ الْغَلِيظِ وَ الْقَلَمِ الدَّقِيقِ فَلَا تَشْكُرْ ثُمَّ دَعَا بِالِدَّوَاةِ

Ahmad Bin Is'haq who said,

‘I entered to see Abu Muhammad^{-asws}. I asked him^{-asws} to write, for me to look at his^{-asws} handwriting so I can recognise it whenever it arrives. He^{-asws} said: ‘Yes’. Then he^{-asws} said: ‘O Ahmad! The handwriting would be differing to you what is between the thick pen and the thin pen, so do not be doubting’. Then he^{-asws} called for the ink.

فَقُلْتُ فِي نَفْسِي أَسْتَوْهِبُهُ الْقَلَمَ الَّذِي كَتَبَ بِهِ فَلَمَّا فَرَغَ مِنَ الْكِتَابَةِ أَقْبَلَ يُحَدِّثُنِي وَ هُوَ يَمْسَحُ الْقَلَمَ بِمَنْدِيلِ الدَّوَاةِ سَاعَةً ثُمَّ قَالَ هَاكَ يَا أَحْمَدُ فَنَاوَلَنِيهِ [فَتَنَاوَلْتُهُ] الْخَبْرَ.

I said within myself, ‘I shall ask him^{-asws} to be gifted the pen which he^{-asws} is writing with’. When he^{-asws} was free from the writing, he^{-asws} turned to narrate to me and he^{-asws} was wiping the ink from the pen for a while. Then he^{-asws} said: ‘Here, O Ahmad!’ He^{-asws} gave it – the Hadeeth’.⁴³⁸

61- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ مِثْلَهُ إِلَى قَوْلِهِ فَنَاوَلَنِيهِ فَقُلْتُ جَعَلْتُ فِدَاكَ إِنِّي أَعْتَمُّ بِشَيْءٍ يُصِيبُنِي فِي نَفْسِي وَ قَدْ أَرَدْتُ أَنْ أَسْأَلَ أَبَاكَ فَلَمْ يُفَضِّ لِي ذَلِكَ فَقَالَ وَ مَا هُوَ يَا أَحْمَدُ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Is'haq,

‘Similar to it up to his words, ‘He^{-asws} gave it. I said, ‘May I be sacrificed for you^{-asws}! I am saddened with something afflicting me within myself, and I had wanted to ask your^{-asws} father, but that was not fulfilled for me’. He^{-asws} said: ‘And what is it, O Ahmad?’

⁴³⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 60 i

⁴³⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 61

فَقُلْتُ سَيِّدِي رُوي لَنَا عَنْ آبَائِكَ أَنَّ نَوْمَ الْأَنْبِيَاءِ عَلَى أَفْئِسَّتِهِمْ وَ نَوْمَ الْمُؤْمِنِينَ عَلَى أَيْمَانِهِمْ وَ نَوْمَ الْمُتَنَافِقِينَ عَلَى شِمَائِلِهِمْ وَ نَوْمَ الشَّيَاطِينِ عَلَى وُجُوهِهِمْ
فَقَالَ كَذَلِكَ هُوَ

I said, 'My Master^{-asws}! It is reported to us from your^{-asws} forefathers^{-asws} that the sleep of Prophets^{-as} is upon their backs, and the sleep of the Momineen is upon their right (side), and the sleep of the hypocrites is upon their left (side), and the sleep of the Satan^{-la} is upon their faces'. He^{-asws} said: 'It is like that'.

فَقُلْتُ سَيِّدِي فَإِنِّي أَجْتَهُدُ أَنْ أَنَامَ عَلَى يَمِينِي فَمَا يُمَكِّنِي وَ لَا يَأْخُذُنِي النَّوْمُ عَلَيْهَا فَسَكَتَ سَاعَةً ثُمَّ قَالَ يَا أَحْمَدُ اذْءُ مَنِّي فَدَنَوْتُ مِنْهُ فَقَالَ أَدْخِلْ يَدَكَ
تَحْتَ ثِيَابِكَ فَأَدْخَلْتُهَا فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ ثِيَابِهِ وَ أَدْخَلَهَا تَحْتَ ثِيَابِي فَمَسَحَ بِيَدِهِ الْيُمْنَى عَلَى جَانِبِي الْأَيْسَرِ وَ بِيَدِهِ الْيُسْرَى عَلَى جَانِبِي الْأَيْمَنِ ثَلَاثَ
مَرَّاتٍ

I said, 'My Master^{-asws}! I struggle upon my right, but I am not able, nor the sleep seize me upon it'. He^{-asws} was silent for a while, then said: 'O Ahmad! Come near me^{-asws}!' I went near him^{-asws}. He^{-asws} said: 'Insert your hand beneath your clothes'. I inserted it. He^{-asws} extracted his^{-asws} hand from under his^{-asws} clothes and inserted it beneath my clothes. He^{-asws} wiped his^{-asws} right hand upon my left side and his^{-asws} left hand upon my right side, three times.

فَقَالَ أَحْمَدُ فَمَا أَقْدِرُ أَنْ أَنَامَ عَلَى يَسَارِي مُنْذُ فَعَلَّ بِِي ذَلِكَ وَ مَا يَأْخُذُنِي نَوْمٌ عَلَيْهَا أَصَلًا.

Ahmad said, 'I have not been able to seep upon my left since he^{-asws} had done that with me, and the sleep does not seize me upon it, originally"⁴³⁹.

أبو عليّ أحمد بن إسحاق بن عبد الله بن سعد بن مالك بن الاحوص الأشعريّ القميّ، كان واد القميين، روى عن أبي جعفر الثاني و أبي الحسن الثالث عليهما السلام و كان من خاصّة أبي محمّد العسكريّ عليه السلام، و له كتب.

Note:

(1) *Abu Ali Ahmad Bin Is'haq Bin Abdullah Bin Sa'ad Bin Malik Bin Al-Ahows Al-Ash'ary Al-Qummi. He was a delegate of the people of Qum. He reported from Abu Ja'far^{-asws} the 2nd, and Abu Al-Hassan^{-asws} the 3rd, greetings be upon them^{-asws}, and he was from the special ones of Abu Muhammad Al-Askari^{-asws}, upon him^{-asws} be the greetings, and there are books for him.*

و ذلك لانهم يعتمدون على قول الاطباء اليونانيين أكثر من اعتمادهم على قول صاحب الشريعة، و من طبهم أن ينام الرجل أولاً على اليمين قليلاً لينحدر الغذاء الى قعر المعدة و يتمكن فم المعدة من الانسداد الكامل،

(2) *(The Hadeeth), 'And that is because they are relying upon the word of Greek physicians more than their reliance upon the word of the owner of the Law, and from their medicine is that the man should first be upon the right a little in order for the food to roll down to the bottom of the stomach and enable the entrance of the stomach complete jamming.*

ثم يتحول الى اليسار ليقع الكبد على المعدة فيسخنها بحرارتها الى أن ينهضم الغذاء و يصير كيموساً، ثم يتحول الى جانب اليمين لينحدر الغذاء الى الكبد بميله الطبيعي فان الكبد في يسار المعدة، ثم بعد قليل يتحول الى اليسار الى آخر ما يقولون في ذلك.

⁴³⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 61

Then he should turn to the left for the liver to fall upon the stomach and heat it up with its heat until the food is digested and becomes chyme. Then he should turn to the right side or the food to roll down to the liver by its natural inclination, for the liver is in the left of the stomach. Then after a while, he should turn to the left – up to the end of what they are saying regarding that.

62- قب، المناقب لابن شهر آشوب شاهوييه بن عبد ربه قال: كَانَ أَخِي صَالِحٌ مَحْبُوساً فَكَتَبْتُ إِلَى سَيِّدِي أَبِي مُحَمَّدٍ عَ أَسْأَلُهُ أَشْيَاءَ فَأَجَابَنِي عَنْهَا وَ كَتَبَ أَنَّ أَخَاكَ يَخْرُجُ مِنَ الْحَبْسِ يَوْمَ يَصِلُكَ كِتَابِي هَذَا وَ قَدْ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَنِي عَنْ أَمْرِهِ فَأَنْسَيْتُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Shahwiya Bin Abd Rabbih who said,

'My brother Salih was imprisoned, so I wrote to my Master^{-asws} Abu Muhammad^{-asws} asking him^{-asws} of things. He^{-asws} answered me about these and wrote: 'Your brother will exit from the prison on the day this letter of mine^{-asws} arrives to you, and you had wanted to ask me^{-asws} about his matter, but you forgot'.

فَبَيْنَمَا أَنَا أَقْرَأُ كِتَابَهُ إِذَا أَنَا جَاءُونِي يُبَشِّرُونَنِي بِتَخْلِيَةِ أَخِي فَتَلَقَيْتُهُ وَ قَرَأْتُ عَلَيْهِ الْكِتَابَ.

While I was reading his^{-asws} letter when some people came to me giving me the good news of the release of my brother, and I read out the letter to him^{-asws}".⁴⁴⁰

أَبُو الْعَبَّاسِ وَ مُحَمَّدُ بْنُ الْقَاسِمِ قَالَ: عَطِشْتُ عِنْدَ أَبِي مُحَمَّدٍ عَ وَ لَمْ تَطْبُ نَفْسِي أَنْ يُفَوِّتَنِي حَدِيثَهُ وَ صَبَرْتُ عَلَى الْعَطَشِ وَ هُوَ يَتَحَدَّثُ فَقَطَعَ الْكَلَامَ وَ قَالَ يَا عَلَّامُ اسْقِ أَبَا الْعَبَّاسِ مَاءً.

Abu Al Abbas and Muhammad Bin Al Qasim who said,

'I became thirsty in the presence of Abu Muhammad^{-asws} and myself did not feel good that his^{-asws} Hadeeth be missed by me, and I observed patience upon the thirst, and he^{-asws} was narrating. He^{-asws} cut the speech and said: 'O slave! Quench Abu Al-Abbas water!'⁴⁴¹

عَلِيُّ بْنُ أَحْمَدَ بْنِ حَمَّادٍ قَالَ: خَرَجَ أَبُو مُحَمَّدٍ فِي يَوْمٍ مُصَيِّفٍ رَاكِباً وَ عَلَيْهِ جَنَافٌ [بِجَنَافٍ] وَ مَطَرٌ فَتَكَلَّمُوا فِي ذَلِكَ فَلَمَّا انْصَرَفُوا مِنْ مَقْصَدِهِمْ امْطَرُوا فِي طَرِيقِهِمْ وَ ابْتَلُوا سِوَاهُ.

Ali Bin Ahmad Hammad who said,

'Abu Muhammad went out riding during a summer's day and upon him^{-asws} was an armour and a raincoat. They talked regarding that. When they left from their purpose, it rained in their road and they were soaked, apart from him^{-asws}'".⁴⁴²

« التجفاف » و هو آلة للحرب تلبسها الفرس و الإنسان يتقى بها كأنها درع.

⁴⁴⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 62 a

⁴⁴¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 62 b

⁴⁴² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 62 c

Note: (Al-Tajfaf) – And it is the tool for the war which the horses and the humans wear to be saved by it, as if it was an armour.

مُحَمَّدُ بْنُ عَبَّاسٍ قَالَ: تَذَاكُرْنَا آيَاتِ الْإِمَامِ ع فَقَالَ نَاصِبِي إِذَا أَجَابَ عَنْ كِتَابٍ أَكْتُبُهُ بِلَا مِدَادٍ عَلِمْتُ أَنَّهُ حَقٌّ فَكُتِبْنَا مَسَائِلَ وَ كَتَبَ الرَّجُلُ بِلَا مِدَادٍ عَلَى وَرَقٍ وَ جَعَلَ فِي الْكُتُبِ وَ بَعَثْنَا إِلَيْهِ

Muhammad Bin Abbas who said,

‘We discussed the Signs of the Imam^{-asws}. A Nasibi (hostile one) said, ‘When he^{-asws} answers a letter I shall be writing without ink, I would know that he^{-asws} is true (Imam^{-asws})’. We wrote questions, and the man wrote without ink upon a paper and made it to be among the letters, and we sent these to him^{-asws}.

فَأَجَابَ عَنْ مَسَائِلِنَا وَ كَتَبَ عَلَى وَرَقِهِ اسْمَهُ وَ اسْمَ أَبِيهِ فَدَهِشَ الرَّجُلُ فَلَمَّا أَفَاقَ اعْتَمَدَ الْحَقَّ.

He^{-asws} answered our questions and wrote upon his paper, his name and name of his father. The man was amazed. When he woke up (from his being stunned), he believed the truth”^{.443}

الْجِلَاءُ وَ الشِّفَاءُ قَالَ أَبُو جَعْفَرٍ الْعَمْرِيُّ إِنَّ أَبَا طَاهِرٍ بْنَ بُلْبُلٍ حَجَّ فَنَظَرَ إِلَى عَلِيِّ بْنِ جَعْفَرٍ الْهَمْدَانِيِّ وَ هُوَ يُنْفِقُ التَّنْفِقَاتِ الْعَظِيمَةَ فَلَمَّا انْصَرَفَ كَتَبَ بِذَلِكَ إِلَى أَبِي مُحَمَّدٍ ع فَوَقَّعَ فِي رُفْعَتِهِ قَدْ أَمَرْنَا لَهُ بِمِائَةِ أَلْفِ دِينَارٍ ثُمَّ أَمَرْنَا لَكَ بِمِثْلِهَا وَ هَذَا يَدُلُّ عَلَى أَنَّ كُنُوزَ الْأَرْضِ تَحْتَ أَيْدِيهِمْ.

(The book) ‘Al Jila Wa Al Shifa’ – Abu Ja’far Al Amry said,

‘Abu Tahir Bin Bulbul performed Hajj. He looked at Ali Bin Ja’far Al-Hamdany and he was spending the expenditure money. When he left, he wrote with that to Abu Muhammad^{-asws}. He^{-asws} signed in his^{-asws} note: ‘We^{-asws} had instructed a hundred thousand Dinars for him, then we^{-asws} have instructed for you similar to it’. And this is evidence upon that the treasures of the earth are under their^{-asws} hands (control)”^{.444}

63- كشف، كشف الغمة من كتاب دلائل الحميري عن علي بن عمر النوفلي قال: كنت مع أبي الحسن ع في صحن داره فمرر علينا جعفر فقلت جعلت فذاك هذا صاحبنا قال لا صاحبكم الحسن.

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalail’ – From Ali Bin Umar Al Nowfaly who said,

‘I was with Abu Al-Hassan^{-asws} in a courtyard of his^{-asws} house. Ja’far (the liar) passed by us. I said, ‘May I be sacrificed for you^{-asws}! Is this our Master^{-asws}?’ He^{-asws} said: ‘No! Your Master^{-asws} is Al-Hassan^{-asws}’^{.445}

وَ عَنْ مُحَمَّدِ بْنِ دَرِيَابِ الرَّقَاشِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الْمَشْكَاةِ وَ أَنْ يَدْعُو لِامْرَأَتِي وَ كَانَتْ حَامِلًا عَلَى رَأْسِ وَلَدِهَا أَنْ يَزُرُقَنِي اللَّهُ ذِكْرًا وَ سَأَلْتُهُ أَنْ يُسَمِّيَهُ

And from Muhammad Bin Daryat Al Raqashy who said,

⁴⁴³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 62 d

⁴⁴⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 62 e

⁴⁴⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 63 a

'I wrote to Abu Muhammad^{-asws} asking him^{-asws} about the niche (in the Verse: **An example of His Light is like a niche [24:35]**), and that he^{-asws} should supplicate for my wife, and she was pregnant on top of her children that Allah^{-azwj} should Grace me a son, and I asked him^{-asws} to name him.

فَرَجَعَ الْجَوَابُ الْمَشْكَاةَ قَلْبَ مُحَمَّدٍ ص وَ لَمْ يُجِبْنِي عَنِ امْرَأَتِي بِشَيْءٍ وَ كَتَبَ فِي آخِرِ الْكِتَابِ عَظَّمَ اللَّهُ أَجْرَكَ وَ أَخْلَفَ عَلَيْكَ

The answer returned: 'The Niche is the heart of Muhammad^{-sawww}'. And he^{-asws} did not answer me with anything about my wife, and he^{-asws} wrote in the end of the letter: 'May Allah^{-azwj} Magnify your Recompense and Replace your child upon you'.

فَوَلَدَتْ وَلِداً مَيِّباً وَ حَمَلَتْ بَعْدَهُ فَوَلَدَتْ غُلاماً.

She gave birth to a still born, and she got pregnant after it and gave birth to a son".⁴⁴⁶

قَالَ عُمَرُ بْنُ أَبِي مُسْلِمٍ كَانَ سَمِيعُ الْمَسْمَعِيِّ يُؤَذِّنِي كَثِيراً وَ يَبْلُغُنِي عَنْهُ مَا أَكْرَهُ وَ كَانَ مُلَاصِفاً لِذَارِي فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع أَسْأَلُهُ الدُّعَاءَ بِالْفَرْجِ مِنْهُ

Umar Bin Abu Muslim said,

'Samie Al-Mismaie used to hurt me a lot and it reached me from him what I disliked, and he was sticking to my house. I wrote to Abu Muhammad^{-asws} asking him^{-asws} to supplicate for the relief from him.

فَرَجَعَ الْجَوَابُ أَبْشَرَ بِالْفَرْجِ سَرِيعاً وَ أَنْتَ مَالِكُ دَارِهِ فَمَاتَ بَعْدَ شَهْرٍ وَ اشْتَرَيْتُ دَارَهُ فَوَصَلْتُهَا بِذَارِي بِرُكْبَتِهِ.

The answer returned: 'Receive good news with the quick relief, and you will be the owner of his house. He died after a month, and I bought his house and connected it with my house due to His^{-azwj} Blessings".⁴⁴⁷

عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَلْخِيِّ قَالَ: أَصْبَحْتُ يَوْماً فَجَلَسْتُ فِي شَارِعِ الْعَتَمِ فَإِذَا بِأَبِي مُحَمَّدٍ ع قَدْ أَقْبَلَ مِنْ مَنْزِلِهِ يُرِيدُ دَارَ الْعَامَّةِ فَمَلْتُ فِي نَفْسِي تَرَى إِنْ صَحْتُ أَهْلِهَا النَّاسُ هَذَا حُجَّةُ اللَّهِ عَلَيْكُمْ فَأَعْرِفُوهُ يَمْتَنُّوَنِي

From Muhammad Bin Abdul Aziz Al Balkhy who said,

'I woke up one morning and sat in Al-Ghanam street, and there was Abu Muhammad^{-asws} coming from his^{-asws} house intending the general (assembly) house. I said within myself, 'What is your^{-asws} view if I were to shout, 'O you people! This is a Divine Authority of Allah^{-azwj} upon you all, so recognise him^{-asws}!' They would (probably) kill me'.

فَلَمَّا دَنَا مِنِّي أَوْمَأَ بِإِصْبَعِهِ السَّبَابَةَ عَلَيَّ فِيهِ أَنْ اسْكُتْ وَ رَأَيْتُهُ تَلِكَ اللَّيْلَةَ يَقُولُ إِنَّهُ هُوَ الْكَيْفَانُ أَوْ الْقَتْلُ فَاتَّقِ اللَّهَ عَلَيَّ نَفْسِكَ.

⁴⁴⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 63 b

⁴⁴⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 63 c

When he^{-asws} was close to me, he^{-asws} gestured with his^{-asws} index finger to his^{-asws} mouth that I should be silent, and I saw him^{-asws} during that night (in a dream) saying: ‘It is either the concealment or being killed, so fear Allah^{-azwj} upon yourself’.⁴⁴⁸

64- كشف، كشف الغمة من كتاب الدلائل حدث محمد بن الأفرع قال: كتبت إلى أبي محمد أسأله عن الإمام هل يحتلم و قلت في نفسي بعد ما فصل الكتاب الإحتيال شيطنة و قد أعاد الله أولياءه من ذلك

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalail’ – Muhammad Bin Al Aqra’a narrated saying,

‘I wrote to Abu Muhammad^{-asws} asking him^{-asws} about the Imam^{-asws}, ‘Does he^{-asws} bed-wet?’ And I said withing myself, ‘After what the Book has Decided the bedwetting as being Satanic, and Allah^{-azwj} has Sheltered His^{-azwj} friends from that’.

فرد الجواب الأئمة حالهم في المنام حالهم في اليقظة لا يعير النوم منهم شيئاً قد أعاد الله أولياءه من لمة الشيطان كما حدثتكم نفسك.

The answer returned: ‘The Imams^{-asws}, their^{-asws} state in the dream is (same as) their^{-asws} state in the wakefulness. The sleep does not change anything from them^{-asws}. Allah^{-azwj} has Sheltered His^{-azwj} friends from a visit of Satan^{-la}, just as you have discussed with yourself’.⁴⁴⁹

65- كشف، كشف الغمة من كتاب الدلائل عن أبي بكر قال: عرض علي صديق أن أدخل معه في شراء ثمار من نواحي شتى فكتبت إلى أبي محمد ع استأذنه فكتب لا تدخل في شيء من ذلك ما أغفلك عن الجراد و الحشف

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

‘A friend presented to me that I should enter with him into buying fruits from various areas. I wrote to Abu Muhammad^{-asws} seeking his^{-asws} permission. He^{-asws} wrote: ‘Do not enter into anything from that! Do not be heedless from the locusts and the decaying’.

فوقع الجراد فأفسده و ما بقي منه تحشف و أعادني الله من ذلك ببركته.

The locusts came down and spoilt it, and whatever remained from it, decayed, and Allah^{-azwj} Sheltered me from that due to His^{-azwj} Blessings’.⁴⁵⁰

حدثني الحسن بن طريف قال: كتبت إلى أبي محمد أسأله ما معنى قول رسول الله ص لأئمة المؤمنين من كنت مولاه فعلي مولاه

It is narrated to me by Al-Hassan Bin Tareyf who said,

‘I wrote to Abu Muhammad^{-asws} asking him^{-asws}, ‘What is the meaning of the words of Rasool-Allah^{-saww} to Amir Al-Momineen^{-asws}: ‘One whose Master I^{-saww} was, so Ali^{-asws} is his Master^{-asws}?’

قال أراد بذلك أن جعله علماً يعرف به جزب الله عند الفرقة.

⁴⁴⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 63 d

⁴⁴⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 64

⁴⁵⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 65 a

He^{-asws} said: 'He^{-saww} intended by that to make him^{-asws} a flag the party of Allah^{-azwj} could be recognised with during the divisions (sectarianism)'.⁴⁵¹

قَالَ: وَكُنْتُ إِلَى أَبِي مُحَمَّدٍ ع وَ قَدْ تَزَكَّتِ التَّمَنُّعُ ثَلَاثِينَ سَنَةً وَ قَدْ نَشِطْتُ لِدَلِّكَ وَ كَانَ فِي الْحَيِّ امْرَأَةٌ وَصِفَتْ لِي بِالْجَمَالِ فَمَالَ إِلَيْهَا قُلِّي وَ كَانَتْ غَايِرًا لَا تَمْنَعُ يَدَ لَامِسٍ فَكَرِهْتُهَا ثُمَّ قُلْتُ قَدْ قَالَ تَمْنَعُ بِالْفَاجِرَةِ فَإِنَّكَ تُخْرِجُهَا مِنْ حَرَامٍ إِلَى حَلَالٍ فَكُنْتُ إِلَى أَبِي مُحَمَّدٍ أَشَاوِرُهُ فِي الْمُنْعَةِ وَ قُلْتُ أَيْجُوزُ بَعْدَ هَذِهِ السِّنِينَ أَنْ أَمْتَمَّعَ

He said, 'And I wrote to Abu Muhammad^{-asws}, and I had left the enjoyment for thirty years, and I was activated for that, and among the tribe there was a woman having been described to me with the beauty. My heart inclined to her, and she was a prostitute, not preventing the touch of any hand, so I had disliked it. Then I said, 'He^{-asws} had said: 'Enjoy with the immoral woman for you will be extracting her from a Prohibition to a Permissible'. So I wrote to Abu Muhammad^{-asws} consulting him^{-asws} regarding the Mut'ah and said, 'Is it allowed after these years that I enjoy (perform Mut'ah)?'

فَكُنْتُ إِذَا نُحِّي سُنَّةً وَ تُمِيتُ بَدْعَةً وَ لَا بَأْسَ وَ إِيَّاكَ وَ جَارَتِكَ الْمَعْرُوفَةَ بِالْعَهْرِ وَ إِنْ حَدَّثْتِكَ نَفْسِكَ أَنَّ آبَائِي قَالُوا تَمْنَعُ بِالْفَاجِرَةِ فَإِنَّكَ تُخْرِجُهَا مِنْ حَرَامٍ إِلَى حَلَالٍ فَهَذِهِ امْرَأَةٌ مَعْرُوفَةٌ بِالْهَيْبَةِ وَ هِيَ جَارَةٌ وَ أَحَافُ عَلَيْكَ اسْتِغْفَاةَ الْحَرَمِ فِيهَا فَتَرَكْتُهَا وَ لَمْ أَمْتَمَّعْ بِهَا

He^{-asws} wrote: 'But rather, you are reviving a Sunnah and killing off an innovation, and there is no problem, and beware, and your neighbour is well known with the prostitution, and even if you have discussed with yourself that my^{-asws} forefathers^{-asws} have said: 'Enjoy (Mut'ah) with the immoral woman for you will be extracting her from a Prohibition to a Permissible'. This woman is well-known with the violation, and she is a neighbour, and I fear upon you spreading of the news regarding it. So leave her and do not do Mut'ah with her'.

وَ تَمْنَعُ بِهَا شَاذَانُ بُنِ سَعْدِ رَجُلٍ مِنْ إِخْوَانِنَا وَ حَبِيبَانَا فَاشْتَهَرَ بِهَا حَتَّى عَلَا أَمْرُهُ وَ صَارَ إِلَى السُّلْطَانِ وَ عُرِمَ بِسَبَبِهَا فَالَا نَفِيسًا وَ أَعَادَنِي اللَّهُ مِنْ ذَلِكَ بِبَرَكَةِ سَيِّدِي.

And Shazan Bin Sa'ad, a man from our brethren and our neighbours, did Mut'ah with her, and became famous with her until his matter was high and came to the sultan, and he was fined valuable wealth due to its reason, and Allah^{-azwj} Sheltered me from that due to the Blessings of my Master^{-asws}.⁴⁵²

وَ عَنْ سَيْفِ بْنِ اللَّيْثِ قَالَ: خَلَفْتُ ابْنَ أَبِي عَلِيٍّ بِمِصْرَ عِنْدَ خُرُوجِي مِنْهَا وَ ابْنًا لِي آخَرَ أَسَّ مِنْهُ هُوَ كَانَ وَصِيِّي وَ قِيَمِي عَلَى عِيَالِي وَ ضِيَاعِي فَكُنْتُ إِلَى أَبِي مُحَمَّدٍ ع وَ سَأَلْتُهُ الدُّعَاءَ لِابْنِي الْعَلِيلِ

And from Sayf Bin Al Lays who said,

'I left behind a son of mine who was sick, in Egypt during my going out from it, and another son of mine older than him, and he was my successor and my custodian upon my dependants, and my estate. I wrote to Abu Muhammad^{-asws} and asked him^{-asws} for supplicating for my sick son.

⁴⁵¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 65 b

⁴⁵² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 65 c

فَكَتَبَ إِلَيَّ قَدْ عُوِيَ الصَّغِيرُ وَ مَاتَ الْكَبِيرُ وَصِيكَ وَ قَبِمَكَ فَاحْمَدِ اللَّهَ وَ لَا تَجْرَعُ فَيُحْبَطُ أَجْرُكَ

He^{-asws} wrote to me: 'The younger one has recovered and the elder, your successor, and your custodian has died. So, Praise Allah^{-azwj} and do not be alarmed or your Recompense would be Confiscated'.

فَوَرَدَ عَلَيَّ الْكِتَابُ بِالْحَبْرِ أَنَّ ابْنِي عُوِيَ مِنْ عِلَّتِهِ وَ مَاتَ ابْنِي الْكَبِيرُ يَوْمَ وَرَدَ عَلَيَّ جَوَابُ أَبِي مُحَمَّدٍ ع.

The letter arrived to me with the news that my son had recovered from his illness and my son, the elder, had died on the day the answer had arrived to me from Abu Muhammad^{-asws}.⁴⁵³

66- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ كِتَابِ الدَّلَائِلِ عَنْ مُحَمَّدِ بْنِ حَمَزَةَ السُّرُورِيِّ قَالَ: كَتَبْتُ عَلَى يَدِ أَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ وَ كَانَ لِي مُوَاجِبًا إِلَى أَبِي مُحَمَّدٍ عَ أَسْأَلُهُ أَنْ يَدْعُوَ لِي بِالْعَنَى وَ كُنْتُ قَدْ أَمَلْتُ فَأَوْصَلَهَا وَ حَرَجَ إِلَيَّ عَلَى يَدِهِ أَبَشِرُ فَقَدْ أَجَلَّكَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِالْعَنَى مَاتَ ابْنُ عَمِّكَ يَحْيَى بْنُ حَمَزَةَ وَ حَلَفَ مِائَةَ أَلْفِ دِرْهَمٍ وَ هِيَ وَارِدَةٌ عَلَيْكَ فَاشْكُرِ اللَّهَ وَ عَلَيْكَ بِالْإِقْتِصَادِ وَ إِتَاكَ وَ الْإِسْرَافَ فَإِنَّهُ مِنْ فِعْلِ الشَّيْطَانَةِ

(The book) 'Kashf Al-Ghumma', from 'Kitab Al Dalail' – From Muhammad Bin Hamza Al Suroury who said,

'I wrote to Abu Muhammad^{-asws} upon the hand of Abu Hashim Dawood Bin Al-Qasim Al-Ja'fary, and he was a brother to me, asking him^{-asws} to supplicate for me with being rich, and I had been impoverished. I delivered it, and there came out to me upon his hand: 'Receive good news, for Allah^{-azwj} Blessed and Exalted has Hastened the riches to you. Your cousin Yahya Bin Hamza has died and left behind one hundred thousand Dirhams, and it shall be arriving to you. So thank Allah^{-azwj}, and upon you is to be with the moderation, and beware of the extravagance, for it is from the Satanic deeds'.

فَوَرَدَ عَلَيَّ بَعْدَ ذَلِكَ قَادِمٌ مَعَهُ سَفَانِجٌ مِنْ حَرَّانَ فَإِذَا ابْنُ عَمِّي قَدْ مَاتَ فِي الْيَوْمِ الَّذِي رَجَعَ إِلَيَّ أَبُو هَاشِمٍ بِجَوَابِ مَوْلَايَ أَبِي مُحَمَّدٍ وَ اسْتَعْنَيْتُ وَ زَالَ الْفَقْرُ عَنِّي كَمَا قَالَ سَيِّدِي فَأَذَيْتُ حَقَّ اللَّهِ فِي مَالِي وَ بَرَزْتُ إِخْوَانِي وَ تَمَاسَكْتُ بَعْدَ ذَلِكَ وَ كُنْتُ مُتَبَدِّرًا كَمَا أَمَرَنِي أَبُو مُحَمَّدٍ.

An arriving one came to me after that having a promissory note with him from Harran. My cousin had died during the day in which Abu Hashim had returned to me with the answer of my Master Abu Muhammad^{-asws}, and I was enriched, and the poverty was removed away from me just as my Master^{-asws} had said. I paid the Right of Allah^{-azwj} in my wealth and was righteous with my brothers, and I used to be a squanderer and became steady after that, just as Abu Muhammad^{-asws} had instructed me to be".⁴⁵⁴

وَ عَنْ مُحَمَّدِ بْنِ صَالِحِ الْخُثَمِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الْبَطِيخِ وَ كُنْتُ بِهِ مَشْغُوفًا فَكَتَبَ إِلَيَّ لَا تَأْكُلْهُ عَلَى الرِّبِيِّ فَإِنَّهُ يُؤَلِّدُ الْفَالِجَ وَ كُنْتُ أُرِيدُ أَنْ أَسْأَلُهُ عَنْ صَاحِبِ الرِّبْحِ حَرَجَ بِالْبَصْرَةِ فَتَسَبَّحْتُ حَتَّى نَفَذْتُ كِتَابِي إِلَيْهِ فَوَقَّعَ صَاحِبُ الرِّبْحِ لَيْسَ مِنْ أَهْلِ النَّبِيِّتِ.

And from Muhammad Bin Salih Al Khas'amy who said,

'I wrote to Abu Muhammad^{-asws} asking him^{-asws} about the melon, and I was fascinated by it. He^{-asws} wrote to me: 'Do not eat it upon the empty stomach for it begets the paralysis'. And I had wanted to ask him^{-asws} about the companion of Al-Zinj who had rebelled at Al-Basra, but

⁴⁵³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 65 d

⁴⁵⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 66 a

I had forgotten until my letter had reach to him^{-asws}. He^{-asws} wrote: 'The companion of Al-Zinj isn't from the People^{-asws} of the Household'.⁴⁵⁵

هو الذي كان يزعم أنه علي بن محمد بن أحمد بن عيسى بن زيد بن علي بن الحسين بن علي بن أبي طالب عليه السلام، و هو الذي يؤمى إليه في نهج البلاغة في أخبار الملاحم بالبصرة حيث يقول عليه السلام: يا أحنف كأتى به و قد سار بالجيش الذي لا يكون له غبار و لا لجب، و لا قعقة لجم و لا حممة خيل، يثيرون الأرض بأقدامهم كأنها أقدام النعام.

Note: (Companion of Al-Zinj) – He is the one who was claiming that he was Ali Bin Muhammad Bin Ahmad Bin Isa Bin Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and he is the one being gestured to in (the book) 'Nahj Al-Balagah' among the news of the epics at Al-Basra where he^{-asws} is saying: 'O Ahnaf! It is as if I^{-asws} am with him with the army which there neither happens to be any dust for it nor tumult, nor rattling of the bridles, nor neighing of the horses. They are treading the ground with their feet as if these are feet of the ostrich'.

قال ابن أبي الحديد في شرح النهج ج 2 ص 311: خرج في فرات البصرة سنة 255، فتبعه الزنج الذين كانوا يكسبون السباخ في البصرة،

Ibn Abu Al-Hadeed said in the commentary of Al-Nahj Vol 2 Page 311, 'He rebelled in Euphrates of Al-Basra in the year 255. Al-Zanj (black Africans) followed him, the ones who were attaining the marshland in Al-Basra'.

ثم ذكر ان جمهور النسابين اتفقوا على أنه من عبد القيس و أنه علي بن عبد الرحيم و أمه اسديّة من اسد بن خزيمه، جدها محمد بن حكيم الأسدي من أهل الكوفة أحد الخارجين مع زيد بن علي بن الحسين.

And most of the genealogists concurred upon that he was from (clan of) Abd Al-Qays, and he is Ali Bin Abdul Raheem, and his mother is Asadiya from clan of Asad Bin Khuzeyma. Her grandfather is Muhammad Bin Hakeem Al-Asady, from the people of Al-Kufa, one of the ones to rebel with Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws}.

67- كشف، كشف الغمة من كتاب الدلائل عن محمد بن الربيع الشيباني قال: ناظرْتُ رجلاً من التَّوَيَّةِ بِالْأَهْوَاِزِ ثُمَّ قَدِمْتُ سُرَّ مَنْ رَأَى وَ قَدْ عَلِقَ بِقَلْبِي شَيْءٌ مِنْ مَقَالَتِهِ فَإِنِّي لَجَالِسٌ عَلَى بَابِ أَحْمَدَ بْنِ الْحُضَيْبِ إِذْ أَقْبَلَ أَبُو مُحَمَّدٍ ع مِنْ دَارِ الْعَامَةِ يَوْمَ الْمَوْكِبِ فَتَطَّرَ إِلَيَّ وَ أَشَارَ بِسَبَابَتِهِ أَحَدٌ أَحَدٌ فَوَجَدَهُ فَسَقَطْتُ مَعْشِيئاً عَلَيَّ.

(The book) 'Kashf al Ghumma', from 'Kitab Al Dalail' – From Muhammad Bin Al Rabie Al Shaytani who said,

'We debated a man from the Dualists at Al-Ahwaz, then I arrived at Surmanray and something from his words had stuck in my heart. I was seated at the door of Ahmad Bin Al-Khazeyb when Abu Muhammad^{-asws} came from the door of the general house on the day of the procession. He^{-asws} looked at me and indicated with his^{-asws} index finger: 'One! One! So profess His^{-azwj} Oneness!' I fell down with unconsciousness upon me'.⁴⁵⁶

68- كشف، كشف الغمة من كتاب الدلائل عن علي بن محمد بن الحسن قال: وَاقَّتْ جَمَاعَةٌ مِنَ الْأَهْوَاِزِ مِنْ أَصْحَابِنَا وَ كُنْتُ مَعَهُمْ وَ خَرَجَ السُّلْطَانُ إِلَى صَاحِبِ الْبَصْرَةِ فَخَرَجْنَا لِنَنْظُرَ إِلَى أَبِي مُحَمَّدٍ ع فَتَطَّرْنَا إِلَيْهِ مَا ضِيأَ مَعَهُ وَ قَعَدْنَا بَيْنَ الْحَائِطَيْنِ بِسُرٍّ مَنْ رَأَى نَنْظُرُ رُجُوعَهُ فَرَجَعَ

⁴⁵⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 66 b

⁴⁵⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 67

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalail', from Ali Bin Muhammad Bin Al-Hassan who said,

'I met a group from our companions from Al-Ahwaz, and I was with them, and the sultan came out to the governor of Al-Basra. We came out to look at Abu Muhammad^{-asws}. We looked at him^{-asws} passing by with him^{-asws} and we sat between the walls of Surmanray awaiting his^{-asws} return. He^{-asws} returned.

فَلَمَّا حَادَانَا وَ قَرَّبَ مِنَّا وَقَفَ وَ مَدَّ يَدَهُ إِلَى قَلْنَسُوْتِهِ فَأَخَذَهَا عَنْ رَأْسِهِ وَ أَمْسَكَهَا بِيَدِهِ وَ أَمَرَ يَدَهُ الْأُخْرَى عَلَى رَأْسِهِ وَ ضَحِكَ فِي وَجْهِ رَجُلٍ مِنَّا

When he^{-asws} was parallel to us and near from us, he^{-asws} paused and extended his^{-asws} hand to his^{-asws} cap and took it off from his^{-asws} head and withheld it in his^{-asws} hand and passed his^{-asws} other hand upon his^{-asws} head and smiled in the face of a man from us.

فَقَالَ الرَّجُلُ مُبَادِرًا أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ خَيْرُهُ فُقُلْنَا يَا هَذَا مَا شَأْنُكَ قَالَ كُنْتُ شَاكًّا فِيهِ فُقُلْتُ فِي نَفْسِي إِنْ رَجَعَ وَ أَخَذَ الْقَلْنَسُوْتَةَ عَنْ رَأْسِهِ فُقُلْتُ بِإِمَامَتِهِ.

The man said rushing, 'I testify that you^{-asws} are a Divine Authority of Allah^{-azwj} and His^{-azwj} Choice!' We said, 'O you! What is your affair?' He said, 'I was doubting in him^{-asws}, so I said within myself, 'If he^{-asws} were to return and take the cap off from his^{-asws} head, I would say (believing) with his^{-asws} Imamate".⁴⁵⁷

69- كشف، كشف الغمة من دلائل الحميري عن أبي سهل البلخي قال: كتب رجل إلى أبي محمد يسأله الدعاء لوالديه وكانت الأم غالية والأب مؤمناً فوقع رجم الله والدك

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Abu Sahl Al Balkhy who said,

'A man wrote to Abu Muhammad^{-asws} asking him^{-asws} for the supplication for his parents, and the mother was an exaggerator, and the father was a Momin. He^{-asws} wrote: 'May Allah^{-azwj} have Mercy on your father'.

وَ كَتَبَ آخَرَ يَسْأَلُ الدُّعَاءَ لِوَالِدَيْهِ وَ كَانَتْ الْأُمُّ مُؤْمِنَةً وَ الْأَبُ نَبَوِيًّا فَوَقَعَ رَجْمَ اللَّهِ وَ الدَّتْكَ وَ التَّاءُ مَنْقُوطَةٌ [بِنُقْطَتَيْنِ مِنْ فَوْقِ].

And another one wrote asking for the supplication for his parents, and the mother was a Momina and the father was a Dualist. He^{-asws} wrote: 'May Allah^{-azwj} have Mercy on your mother; and the (letter) 'Ta' is cut off (with two dots from above)".⁴⁵⁸

وَ حَدَّثَ أَبُو يُوسُفَ الشَّاعِرُ الْقَصِيرُ الشَّاعِرُ الْمُتَوَكِّلُ قَالَ: وُلِدَ لِي غُلَامٌ وَ كُنْتُ مُضَيِّقًا فَكَتَبْتُ رِقَاعًا إِلَى جَمَاعَةٍ أَسْتَرْجِدُهُمْ فَرَجَعْتُ بِالْحَبِيْبَةِ

And Abu Yusuf the short poet, poet of Al Mutawakkil said,

'A boy was born for me, and I was financially constrained. I wrote a note to a group seeking their help. I returned with the disappointment.

⁴⁵⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 68

⁴⁵⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 69 a

قَالَ قُلْتُ أَجِيءُ فَأَطُوفُ حَوْلَ الدَّارِ طَوْفَةً وَ صِرْتُ إِلَى البَابِ فَخَرَجَ أَبُو حمزةَ وَ مَعَهُ صِرَّةٌ سَوْدَاءُ فِيهَا أَرْبَعُمِائَةِ دِرْهَمٍ فَقَالَ يَقُولُ لَكَ سَيِّدِي أَنْتَقِبُ هَذِهِ عَلَى المَوْلُودِ بَارَكَ اللهُ لَكَ فِيهِ.

He (the narrator) said, 'I said, 'I came and circled around the house circling, and I came to the door. Abu Hamza came out with him was a black pouch wherein were four hundred Dirhams. He said, 'My Master^{-asws} says to you: 'Spend this upon the new-born. May Allah^{-azwj} Bless for you regarding him''⁴⁵⁹.

حَدَّثَ أَبُو القاسمِ عَلِيُّ بْنُ راشِدٍ قَالَ: خَرَجَ رَجُلٌ مِنَ العَلَوِيِّينَ مِنْ سُرٍّ مَنْ رَأَى فِي أَيَّامِ أَبِي مُحَمَّدٍ إِلَى الجَبَلِ يَطْلُبُ الفَضْلَ فَتَلَقَّاهُ رَجُلٌ مِنْ هَمْدَانَ فَقَالَ لَهُ مِنْ أَيَّنَ أَقْبَلْتَ قَالَ مِنْ سُرٍّ مَنْ رَأَى قَالَ هَلْ تَعْرِفُ دَرْبَ كَذَا وَ مَوْضِعَ كَذَا قَالَ نَعَمْ

Abu Al Qasim Ali Bin Rashid narrated saying,

'A man from the Alawites came out from Surmanray to the mountain during the days of Abu Muhammad, seeking the Grace. A man from Hamdan met him. He said to him, 'Where are you coming from?' He said, 'Surmanray'. He said, 'Do you know such and such pathway and such and such place?' He said, 'Yes'.

فَقَالَ عِنْدَكَ مِنْ أَخْبَارِ الحَسَنِ بْنِ عَلِيٍّ شَيْءٌ قَالَ لَا قَالَ فَمَا أَقْدَمَكَ الجَبَلِ قَالَ طَلَبْتُ الفَضْلَ قَالَ فَلَكَ عِنْدِي خَمْسُونَ دِينَاراً فَأَقْبِضْهَا وَ انصَرَفَ مَعِيَ إِلَى سُرٍّ مَنْ رَأَى حَتَّى تُوصِلَنِي إِلَى الحَسَنِ بْنِ عَلِيٍّ ع فَقَالَ نَعَمْ فَأَعْطَاهُ خَمْسِينَ دِينَاراً وَ عادَ العَلَوِيُّ مَعَهُ

He said, 'Is there anything from the news of Al-Hassan^{-asws} Bin Ali^{-asws}, with you?' He said, 'No'. He said, 'So what made you arrive to the mountain?' He said, 'Seeking the Grace'. He said, 'There are fifty Dinars for you with me. Take possession of it and leave with me to go to Surmanray until you make me arrive to Al-Hassan^{-asws} Bin Ali^{-asws}'. He said, 'Yes'. He gave him fifty Dinars and the Alawite returned with him.

فَوَصَلَا إِلَى سُرٍّ مَنْ رَأَى فَاسْتَأْذَنَّا عَلَى أَبِي مُحَمَّدٍ ع فَأُذِنَ لَهُمَا فَدَخَلَا وَ أَبُو مُحَمَّدٍ ع قَاعِدٌ فِي صَحْنِ الدَّارِ فَلَمَّا نَظَرَ إِلَى الجَبَلِيِّ قَالَ لَهُ أَنْتَ فُلَانُ بْنُ فُلَانٍ قَالَ نَعَمْ

They arrived to Surmanray. They sought permission to see Abu Muhammad^{-asws} (Al-Hassan^{-asws} Bin Ali^{-asws}). He^{-asws} permitted for them. They entered and Abu Muhammad^{-asws} was seated in the courtyard of his^{-asws} house. When he^{-asws} looked at the mountain-man he^{-asws} said to him: 'Are you so and so, son of so and so?' He said, 'Yes'.

قَالَ أَوْصَى إِلَيْكَ أبوكَ وَ أَوْصَى لَنَا بِوَصِيَّةٍ فَجِئْتُ نُوَدِّيَهَا وَ مَعَكَ أَرْبَعَةُ آلافِ دِينَارٍ هَاتِمًا فَقَالَ الرَّجُلُ نَعَمْ فَدَفَعَ إِلَيْهِ المَالَ ثُمَّ نَظَرَ إِلَى العَلَوِيِّ فَقَالَ خَرَجْتَ إِلَى الجَبَلِ تَطْلُبُ الفَضْلَ فَأَعْطَاكَ هَذَا الرَّجُلُ خَمْسِينَ دِينَاراً فَرجعتَ مَعَهُ وَ نَحْنُ نُعْطِيكَ خَمْسِينَ دِينَاراً فَأَعْطَاهُ.

He^{-asws} said: 'You father had bequeathed to you and bequeathed for us with a bequest, so you have come to pay it, and with you are four thousand Dinars. Give it!' Then man said, 'Yes'. He handed the wealth to him^{-asws}, then he^{-asws} looked at the Alawite. He^{-asws} said, 'You went to

⁴⁵⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 69 b

the mountain seeking the Grace, so this man gave you fifty Dinars. You are returning with him and we^{-asws} are giving you fifty Dinars (as well)'. He^{-asws} gave it".⁴⁶⁰

وَعَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا أَمَرَ سَعِيدٌ بِحَمَلِ أَبِي مُحَمَّدٍ إِلَى الْكُوفَةِ كَتَبَ إِلَيْهِ أَبُو الْهَيْثَمِ جَعَلْتُ فِدَاكَ بَلَعْنَا خَيْرَ أَقْلَمْنَا وَ بَلَعْنَا مِنَّا فَكُنْتُ بَعْدَ ثَلَاثِ يَأْتِيكُمْ الْفَرَجُ فُقْتِلَ الْمُعْتَرُّ يَوْمَ الثَّلَاثِ

And from Muhammad Bin Abdullah said,

'When Saeed was ordered with carrying Abu Muhammad^{-asws} to Al-Kufa, Abu Al-Haysam wrote to him^{-asws}, 'May I be sacrificed for you^{-asws}! News has reached us worrying us and delivered from us'. He^{-asws} wrote: 'After three (days), the relief shall come to you'. Al-Mu'taz was killed on the third day.

قَالَ وَ فُقِدَ لَهُ غُلَامٌ صَغِيرٌ فَلَمْ يُوجَدْ فَأُخْبِرَ بِذَلِكَ فَقَالَ اطْلُبُوهُ مِنَ الْبِرْكَةِ فَطُلِبَ فَوَجَدُوهُ فِي بِرْكَةِ الدَّارِ مَيِّتاً

He (the narrator) said, 'A young boy of his^{-asws} lost and could not be found. He^{-asws} was informed with that. He^{-asws} said: 'Search for him from the pond'. He was sought. They found him in a pond of the house, dead.

قَالَ وَ انْتَهَبَتْ خِزَانَتُهُ أَبِي الْحَسَنِ بَعْدَ مَا مَضَى فَأُخْبِرَ بِذَلِكَ فَأَمَرَ بِعَلْقِ الْبَابِ ثُمَّ دَعَا بِحَرَمِهِ وَ عِيَالِهِ فَجَعَلَ يَقُولُ لِيُوجِدِ وَاجِدِ رُدَّ كَذَا وَ كَذَا وَ يُخْبِرُهُ بِمَا أَخَذَ فَرَدُّوا حَتَّى مَا فُقِدَ شَيْئاً.

He (the narrator) said, 'The treasury of Abu Al-Hassan^{-asws} was looted after he^{-asws} had gone away. He^{-asws} was informed with that. He^{-asws} instructed with locking the door, then he called his^{-asws} family and his^{-asws} dependants. He^{-asws} went on to say to one by one: 'Return such and such', and he^{-asws} informed him with what he had taken. They returned, until nothing was missed".⁴⁶¹

70- كشف، كشف الغمة من كتاب الدلائل حَدَّثَ هَارُونُ بْنُ مُسْلِمٍ قَالَ: وُلِدَ لِابْنِي أَحْمَدَ ابْنِ فَكُنْتُ إِلَى أَبِي مُحَمَّدٍ ع وَ ذَلِكَ بِالْعَسْكَرِ الْيَوْمَ الثَّانِي مِنْ وِلَادَتِهِ أَسْأَلُهُ أَنْ يُسَمِّيَهُ وَ يُكْنِيَهُ وَ كَانَ مُحْتَبِي أَنْ أُسَمِّيَهُ جَعْفراً وَ أُكْنِيَهُ بِأبي عَبْدِ اللَّهِ فَوَاقَانِي رَسُولُهُ فِي صَبِيحَةِ الْيَوْمِ السَّابِعِ وَ مَعَهُ كِتَابٌ سَمِيَهُ جَعْفراً وَ كَنِيَهُ بِأبي عَبْدِ اللَّهِ وَ دَعَا لِي.

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalail' – Haroun Bin Muslim narrated saying,

'A son was born for my son Ahmad. I wrote to Abu Muhammad^{-asws}, and that was at Al-Askar on the second day from his birth, asking him^{-asws} to name him, and teknonym him, and it was my wish to name him 'Ja'far' and teknonym him as 'Abu Abdullah'. His^{-asws} messenger came to me in the morning of the seventh day and with him was a letter: 'Name him as 'Ja'far' and teknonym him as 'Abu Abdullah', and he^{-asws} supplicated for him".⁴⁶²

وَ حَدَّثَنِي الْقَاسِمُ الْهَرَوِيُّ قَالَ: خَرَجَ تَوْقِيعٌ مِنْ أَبِي مُحَمَّدٍ ع إِلَى بَعْضِ بَنِي أَسْبَاطِ قَالَ كَتَبْتُ إِلَيْهِ أَخْبِرُهُ عَنِ اخْتِلَافِ الْمَوْلَى وَ أَسْأَلُهُ إِظْهَارَ دَلِيلِ

⁴⁶⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 69 c

⁴⁶¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 69 d

⁴⁶² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 70 a

And it is narrated to me by Al-Qasim Al-Harwy who said,

‘A signed note emerged from Abu Muhammad^{-asws} to one of the clan of Asbaat. I wrote to him^{-asws}, informing him^{-asws} about the differing of the friends, and asked him^{-asws} to reveal evidence.

فَكَتَبَ إِلَيَّ وَ إِنَّمَا خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ الْعَاقِلَ لَيْسَ أَحَدٌ يَأْتِي بَآيَةٍ أَوْ يَظْهَرُ دَلِيلًا أَكْثَرَ مِمَّا جَاءَ بِهِ خَاتَمَ النَّبِيِّينَ وَ سَيِّدُ الْمُرْسَلِينَ فَقَالُوا سَاحِرٌ وَ كَاهِنٌ وَ كَذَّابٌ وَ هَدَى اللَّهُ مِنَ اهْتَدَى

He^{-asws} wrote to me: ‘And rather Allah^{-azwj} Mighty and Majestic Addressed the intellectual. There wasn’t anyone who came with a Sign, or manifested evidence, any more than what the last of the Prophets^{-as} and chief of the Messengers^{-as} had come with. They said, ‘Sorcerer, and soothsayer, and liar!’ And Allah^{-azwj} Guided the one who sought guidance.

عَبَّرَ أَنَّ الْأَدْلَةَ يَسْكُرُ إِلَيْهَا كَثِيرٌ مِنَ النَّاسِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْذُنُ لَنَا فَتَنَكَلَّمُ وَ يَمْنَعُ فَتَنْصُمْتُ وَ لَوْ أَحَبَّ أَنْ لَا يَظْهَرَ حَقًّا مَا بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنْذِرِينَ فَصَدَعُوا بِالْحَقِّ فِي حَالِ الضَّعْفِ وَ الْفُؤَةِ وَ يَنْطَفُونَ فِي أَوْقَاتٍ لِيَقْضِيَ اللَّهُ أَمْرَهُ وَ يُنْفِذَ حُكْمَهُ النَّاسِ فِي طَبَقَاتٍ شَتَّى

Apart from that, most of the people settled to it, and that is because Allah^{-azwj} Mighty and Majestic Permitted to us, so we spoke, and He^{-azwj} Conferred, so we listened, and had He^{-azwj} Loved that truth not be revealed, He^{-azwj} would not have Sent the Prophets^{-as}, givers of good news and warners. They^{-as} proclaimed with the truth in a state of the weakness and the strength, and they^{-as} spoke in timings for Allah^{-azwj} to Accomplish His^{-azwj} Command, and they^{-as} implemented His^{-azwj} Judgment to the people in various segments (of people).

وَ الْمُسْتَبْصِرُ عَلَى سَبِيلِ نَجَاةٍ مَتَمَسِكَتْ بِالْحَقِّ مُتَعَلِّقٌ بِفَرْعِ أَصِيلٍ غَيْرِ شَاكٍ وَ لَا مُرْتَابٍ لَا يَجِدُ عَنْهُ مَلْجَأً وَ طَبَقَةٌ لَمْ تَأْخُذِ الْحَقَّ مِنْ أَهْلِهِ فَهُمْ كَرَاكِبِ الْبَحْرِ مَوْجٌ عِنْدَ مَوْجِهِ وَ يَسْكُرُ عِنْدَ سُكُونِهِ

And the insightful one is upon a way of salvation, adhering with the truth, relating with an original branch, without doubting, nor being suspicious, nor finding any shelter from it. And a segment did not take the truth from its people, so they are like the ones sailing the sea waves with its waves and being calm with its calmness.

وَ طَبَقَةٌ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ شَأْنُهُمُ الرُّدُّ عَلَى أَهْلِ الْحَقِّ وَ دَفْعُ الْحَقِّ بِالْبَاطِلِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ فَدَعَّ مِنْ دَهَبٍ مَيِّنًا وَ شَيْثَالًا فَالزَّاعِي إِذَا أَرَادَ أَنْ يَجْمَعَ عَنَمَهُ جَمَعَهَا فِي أَهْوَنِ الشَّعْبِيِّ

And a segment **The Satan has overcome upon them, [58:19]**. Their occupation is the rebutting against the people of truth, and defending the truth with the falsehood, as an envy from their own selves. So leave the one going right and left, for the shepherd, when he wants to gather his sheep, he would gather them with slightest striving.

ذَكَرْتُ مَا اخْتَلَفَ فِيهِ مَوَالِي فَإِذَا كَانَتِ الْوَصِيَّةُ وَ الْكِبَرُ فَلَا رَيْبَ وَ مَنْ جَلَسَ بِجَالِسِ الْحُكْمِ فَهُوَ أَوْلَى بِالْحُكْمِ أَحْسِنَ رِعَايَةَ مَنْ اسْتَرْعَيْتَ وَ إِنَّاكَ وَ الْإِدَاعَةَ وَ طَلَبَ الرِّئَاسَةَ فَإِنَّهُمَا يَدْعُوَانِ إِلَى الْمُلْكَةِ

You mentioned what the friends are differing in. When the bequest and the brutality takes place, then there is no doubt. And the one who sits in gatherings of judgment, so he is

foremost with the judging. The best citizen is one who takes care. And beware of the broadcasting and seeking the governance, for these two call to the destruction.

ذَكَرْتُ شُحُوصَكَ إِلَى فَارِسٍ فَاشْخَصْ خَارَ اللَّهِ لَكَ وَ تَدْخُلْ مِصْرَ إِنْ شَاءَ اللَّهُ آمِنًا وَ أَقْرَبُ مَنْ تَتَّقَى بِهِ مِنْ مَوَالِي السَّلَامِ وَ مُرْهُمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ
أَدَاءِ الْأَمَانَةِ وَ أَغْلِبْهُمْ أَنْ الْمَذِيغِ عَلَيْنَا حَرْبٌ لَنَا

You mentioned your being taken to Persia, so being taken is a Choice of Allah^{-azwj} for you, and you shall enter Egypt, if Allah^{-azwj} so Desires, safely. And convey the greetings to the one from the friends you trust with and instruct them with fearing Allah^{-azwj} the Magnificent, and paying the entrustment, and let them know that the broadcaster upon us^{-asws} is at war to us^{-asws}.

قَالَ فَلَمَّا قَرَأْتُ وَ تَدْخُلْ مِصْرَ إِنْ شَاءَ اللَّهُ لَمْ أَعْرِفْ مَعْنَى ذَلِكَ فَقَدِمْتُ إِلَى بَعْدَادَ وَ عَرَيْتِي الْخُرُوجَ إِلَى فَارِسٍ فَلَمْ يَنْهَيْتَنِي ذَلِكَ فَخَرَجْتُ إِلَى مِصْرَ.

He (the narrator) said, 'When I read: 'And you shall enter Egypt, if Allah^{-azwj} so Desires', I did not understand the meaning of that. I arrived to Baghdad, and my determination to go out to Persia, but that was not prepared for, so I went out to Egypt'^{.463}

71- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ دَلَائِلِ الْحُمَيْرِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ زِيَادٍ أَنَّهُ خَرَجَ إِلَيْهِ تَوْقِيعُ أَبِي مُحَمَّدٍ عَ فِتْنَةً تَخْصُكَ فَكُنْ جَلْسًا مِنْ أَخْلَاسِ بَيْتِكَ

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Ali Bin Muhammad Bin Ziyad,

'A signed note of Abu Muhammad^{-asws} emerged to him: 'A Fitna will particularise you, so be a sitter from the ones sitting, in your house'.

قَالَ فَنَابَتْني نَائِيَةٌ فَرَعْتُ مِنْهَا فَكَتَبْتُ إِلَيْهِ أ هِيَ هَذِهِ فَكَتَبَ لَا أَشَدُّ مِنْ هَذِهِ فَطَلَبْتُ بِسَبَبِ جَعْفَرِ بْنِ حَمُودٍ وَ نُودِيَ عَلَيَّ مِنْ أَصَاتِينِي فَلَهُ مِائَةٌ أَلْفِ
دِرْهَمٍ.

He (the narrator) said, 'A delegate came to me, so I panicked from it. I wrote to him^{-asws}, 'Is it this?' He^{-asws} wrote: 'No, severer than this'. I was sought for the cause of Ja'far Bin Mahmoud, and there was a call upon me, the one who afflicts (kills) me, for him would be one hundred thousand Dirhams'^{.464}

و جعفر بن محمود كان من أصحاب الخليفة

Note: And Ja'far Bin Mahmoun was from companions of the caliph.

72- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ دَلَائِلِ الْحُمَيْرِيِّ حَدَّثَ مُحَمَّدُ بْنُ عَلِيٍّ الصِّمَيْرِيُّ قَالَ: دَخَلْتُ عَلَى أَبِي أَحْمَدَ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ وَ بَيْنَ يَدَيْهِ رُفْعَةُ أَبِي
مُحَمَّدٍ عَ فِيهِ إِنِّي نَزَلْتُ اللَّهُ فِي هَذَا الطَّاعِي يَعْنِي الرُّبَيْرِيَّ وَ هُوَ آخِذُهُ بَعْدَ ثَلَاثِ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ فُعِلَ بِهِ مَا فُعِلَ.

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri – Muhammad Bin Ali Al Saymery narrated saying,

'I entered to see Abu Ahmad Ubeydullah Bin Abdullah, and in front of him was a note of Abu Muhammad^{-asws} wherein was: 'I^{-asws} asked for the Punishment of Allah^{-azwj} to befall regarding

⁴⁶³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 70 b

⁴⁶⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 71

this tyrant, meaning Al-Zubeyri, and he would be seized after three (days)'. When it was during the third day, it was done with him what was done".⁴⁶⁵

وَعَنْهُ قَالَ: كَتَبَ إِلَيَّ أَبُو مُحَمَّدٍ عَ فِتْنَةٌ تُظَلُّكُمْ فَكُونُوا عَلَى أَهْبَةٍ فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَقَعَ بَيْنَ بَنِي هَاشِمٍ وَكَانَتْ لَهُمْ هِنَةٌ لَهَا شَأْنٌ فَكَتَبْتُ إِلَيْهِ أَيْ هِيَ هَذِهِ قَالَ لَا وَ لَكِنَّ عَزِيْرَ هَذِهِ فَاحْتَرِسُوا فَلَمَّا كَانَ بَعْدَ أَيَّامٍ كَانَ مِنْ أَمْرِ الْمُعْتَرِّ مَا كَانَ.

And from him who said,

'Abu Muhammad^{-asws} wrote to me: 'A Fitna will shade you all, so be upon readiness'. When it was after three days, it occurred between the clan of Hashim^{-as}, and failures happened for them having a concern for it. I wrote to him^{-asws}, 'Is it this?' He^{-asws} said: 'No, apart from this, so be on guard!' When it was after some days, it happened from the matter of Al-Mu'taz what happened".⁴⁶⁶

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَلَانِسِيِّ قَالَ: كَتَبَ أَحْيَى مُحَمَّدٌ إِلَى أَبِي مُحَمَّدٍ عَ وَ امْرَأَتُهُ حَامِلٌ مُقْرَبٌ أَنْ يَدْعُو اللَّهَ أَنْ يُخْلِصَهَا وَ يَرْزُقَهُ ذَكَرًا وَ يُسَمِّيَهُ فَكَتَبَ يَدْعُو اللَّهَ بِالصَّلَاحِ وَ يَقُولُ رَزَقَكَ اللَّهُ ذَكَرًا سَوِيًّا وَ نَعَمَ الْإِسْمُ مُحَمَّدٌ وَ عَبْدُ الرَّحْمَنِ

And from Ja'far Bin Muhammad Al Qalanasy who said,

'My brother Muhammad wrote to Abu Muhammad^{-asws}, and his wife was pregnant, close (to giving birth), that he^{-asws} should supplicate to Allah^{-azwj} to Set her free from it and Grace him a male child, and he^{-asws} should name him. He^{-asws} wrote supplication to Allah^{-azwj} with the health and saying: 'Allah^{-azwj} will Grace you a healthy male child, and best of the names are 'Muhammad' and 'Abdul Rahman'.

فَوَلَدَتْ اثْنَيْنِ فِي بَطْنٍ أَحَدُهُمَا فِي رِجْلِهِ زَوَائِدٌ فِي أَصَابِعِهِ وَ الْآخَرُ سَوِيٌّ فَسَمَى وَاحِدًا مُحَمَّدًا وَ الْآخَرَ صَاحِبَ الزَّوَائِدِ عَبْدَ الرَّحْمَنِ.

Two (babies) were born in one pregnancy. One of them had an addition in his leg of a tow, and the other was complete. I named one as 'Muhammad', and the other, one with the addition, 'Abdul Rahman'.⁴⁶⁷

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَلَانِسِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ مَعَ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ كَانَ خَادِمًا يَسْأَلُهُ عَنْ مَسَائِلَ كَثِيرَةٍ وَ سَأَلَهُ الدُّعَاءَ لِأَخِ حَرَجٍ إِلَى إِرْمِينِيَّةَ [إِرْمِينِيَّةَ] يَجْلِبُ عَنْهَا

And from Ja'far Bin Muhammad al Qalanisy who said,

'I wrote to Abu Muhammad^{-asws} with Muhammad Bin Abdul Jabbar, and he was a servant, asking him^{-asws} about a lot of issues, and asked him^{-asws} to supplicate for a brother who had gone out to Armenia to bring sheep'.

فَوَرَدَ الْجَوَابُ بِمَا سَأَلَ وَ لَمْ يَذْكُرْ أَحَاهُ فِيهِ بَشِيْرٌ فَوَرَدَ الْحَبْرُ بَعْدَ ذَلِكَ أَنَّ أَحَاهُ مَاتَ يَوْمَ كَتَبَ أَبُو مُحَمَّدٍ جَوَابَ الْمَسَائِلِ فَعَلِمْنَا أَنَّهُ لَمْ يَذْكُرْهُ لِأَنَّهُ عَلِمَ بِمَوْتِهِ.

⁴⁶⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 a

⁴⁶⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 b

⁴⁶⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 c

The answer came with what he had asked and he^{-asws} did not mention his brother with anything. The news arrived after that, his brother had died on the day Abu Muhammad^{-asws} had written the answer to the questions. So we knew that he^{-asws} had not mentioned him because he^{-asws} knew of his death".⁴⁶⁸

وَعَنْ أَبِي هَاشِمٍ قَالَ: كَتَبَ إِلَيْهِ بَعْضُ مَوَالِيهِ يَسْأَلُهُ أَنْ يُعَلِّمَهُ دُعَاءً فَكَتَبَ إِلَيْهِ أَنْ اذْعُ بِحَدِيثِ الدُّعَاءِ

And from Abu Hashim who said,

'One of his^{-asws} friends wrote to him^{-asws} asking him^{-asws} to teach him a supplication. He^{-asws} wrote to him: 'Supplicate with this supplication:

يَا أَسْمَعَ السَّامِعِينَ وَيَا أَبْصَرَ الْمُبْصِرِينَ وَيَا عَزَّ النَّاطِرِينَ وَيَا أَسْرَعَ الْحَاسِبِينَ وَيَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَحْكَمَ الْحَاكِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَوْسِعْ لِي فِي رِزْقِي وَ مَدِّ لِي فِي عُمْرِي وَ ائْتِنِّي عَليَّ بِرَحْمَتِكَ وَ اجْعَلْنِي بِمَنْ تَنْصُرُهُ بِهِ لِديْنِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي

'O most Hearing of the listeners, and O most Insightful of the insightful ones! O Honour of the beholders, and O Quickest of the reckoners, and O most Merciful of the merciful ones, and O most Judicial of the judges! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Expand for me in my sustenance, and Extend for me in my age, and Confer upon me with Your^{-azwj} Mercy, and Make me to be from the ones You^{-azwj} are Helping Your^{-azwj} religion with, and do not replace me with someone else!'

قَالَ أَبُو هَاشِمٍ فَمَلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْنِي فِي جِزْيِكَ وَ فِي زُمْرَتِكَ فَأَقْبَلْ عَلَيَّ أَبُو مُحَمَّدٍ ع فَقَالَ أَنْتَ فِي جِزْبِهِ وَ فِي زُمْرَتِهِ إِذْ كُنْتَ بِاللَّهِ مُؤْمِنًا وَ لِرَسُولِهِ مُصَدِّقًا وَ لِأَوْلِيَائِهِ عَارِفًا وَ لَهُمْ تَابِعًا فَأُبَشِّرُكُمْ أَنَّهُمْ أَبَشِرُوا.

Abu Hashim said, 'I said within myself, 'O Allah^{-azwj}! Make me to be in Your^{-azwj} party and in Your^{-azwj} group!' Abu Muhammad^{-asws} turned to me and said: 'You^{-asws} are already in His^{-azwj} party and in His^{-azwj} group, when you were a believer in Allah^{-azwj} and a ratifier of His^{-azwj} Rasool^{-saww}, and a recognise of His^{-azwj} Guardians^{-asws}, and a follower of theirs^{-asws}. So receive glad tidings! Then receive glad tidings!"⁴⁶⁹

وَعَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مَيْمُونٍ قَالَ: كَتَبْتُ إِلَيْهِ أَشْكُو الْفَقْرَ ثُمَّ قُلْتُ فِي نَفْسِي أَلَيْسَ قَدْ قَالَ أَبُو عَبْدِ اللَّهِ الْفَقْرُ مَعَنَا خَيْرٌ مِنَ الْعَيْ مَعَ غَيْرِنَا وَ الْقَتْلُ مَعَنَا خَيْرٌ مِنَ الْحَيَاةِ مَعَ عَدُوِّنَا

And from Muhammad Bin Al-Hassan Bin Maymoun who said,

'I wrote to him^{-asws} complaining of the poverty, then I said to myself, 'Hasn't Abu Abdullah^{-asws} said that the poverty with us^{-asws} is better than the richness is with others, and the killing with us^{-asws} is better than the life is with our^{-asws} enemies?'

فَرَجَعَ الْجَوَابَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحْضِرُ أَوْلِيَاءَنَا إِذَا تَكَاثَفَتْ ذُنُوبُهُمْ بِالْفَقْرِ وَ قَدْ يَغْفُو عَنْ كَثِيرٍ مِنْهُمْ كَمَا حَدَّثْتَنَا نَفْسُكَ الْفَقْرُ مَعَنَا خَيْرٌ مِنَ الْعَيْ مَعَ عَدُوِّنَا وَ نَحْنُ كَهْفٌ لِمَنْ التَّجَأَ إِلَيْنَا وَ نُورٌ لِمَنْ اسْتَبْصَرَ بِنَا وَ عِصْمَةٌ لِمَنْ اغْتَصَمَ بِنَا مَنْ أَحَبَّنَا كَانَ مَعَنَا فِي السَّنَامِ الْأَعْلَى وَ مَنْ انْحَرَفَ عَنَّا فَالِيَ النَّارِ.

⁴⁶⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 d

⁴⁶⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 e

The answer returned: ‘Allah^{-azwj} Mighty and Majestic has Specialised our^{-asws} friends when He^{-azwj} Destroys their sins with the poverty, and He^{-azwj} has Pardoned most of them, just as you have discussed with yourself, the poverty with us^{-asws} is better than being rich with our^{-asws} enemies, and we^{-asws} are a cave for the one who shelters to us^{-asws}, and a Noor for the one who sees (is insightful) through us^{-asws}, and a protection for the ones who protects with us^{-asws}. One who loves us^{-asws} would be with us with the lofty peaks, and the one who turns away from us^{-asws}, he would be to the Fire’.⁴⁷⁰

73- كَش، رجال الكشي أحمد بن علي بن كُثُوم عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ مِثْلَهُ.

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Ali Bin Kulsoom, from Is’haq Bin Muhammad, from Muhammad Bin Al-Hassan Bin Shamoun – similar to it.⁴⁷¹

وَ قَالَ مُحَمَّدُ بْنُ الْحَسَنِ لَقِيتُ مِنْ عِلَّةٍ عَيْنِي شِدَّةً فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَ اسْأَلُهُ أَنْ يَدْعُوَ لِي فَلَمَّا نَقَدَ الْكِتَابَ قُلْتُ فِي نَفْسِي لَيْتَنِي كُنْتُ سَأَلْتُهُ أَنْ يَصِفَ لِي كُحْلاً أَكْحُلُهَا فَوَقَعَ بِحَظِّهِ يَدْعُو لِي بِسَلَامَتِهَا إِذْ كَانَتْ إِحْدَاهُمَا ذَاهِبَةً وَ كَتَبَ بَعْدَهُ أَرَدْتُ أَنْ أَصِفَ لَكَ كُحْلاً عَلَيْكَ بِصَبْرٍ مَعَ الْإِيمِدِ كَأَفْوَرًا وَ تَوَيْتَاءَ فَإِنَّهُ يَجْلُو مَا فِيهَا مِنَ الْعِشَاءِ وَ يُبَيِّسُ الرُّطُوبَةَ

And Muhammad Bin Al-Hassan said,

‘I faced difficulty from an illness of my eye. I wrote to Abu Muahmmad^{-asws} asking him^{-asws} to supplicate for me. When the letter was dispatched, I said within myself, ‘If only I had asked him^{-asws} to prescribe Kohl for me I could be applying with. It arrived with his^{-asws} handwriting, supplicating for me with its safety, when one of them had gone. And he^{-asws} wrote after it: ‘You wanted me^{-asws} to prescribe a Kohl for you. Upon you is with being patient with emollient camphor, and zinc, for it would polish what is in it from the membrane and dry up the moisture’.

قَالَ فَاسْتَعْمَلْتُ مَا أَمَرَنِي بِهِ عَ فَصَحَّتْ وَ الْحَمْدُ لِلَّهِ.

He (the narrator) said, ‘I utilised what he^{-asws} had instructed me with, and I was healthy, and the Praise is for Allah^{-azwj}’.⁴⁷²

74- كَش، رجال الكشي سعد بن جناح الكشي قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ الْوَرَّاقَ السَّمَرْقَنْدِيِّ يَقُولُ خَرَجْتُ إِلَى الْحَجِّ فَأَرَدْتُ أَنْ أَمُرَّ عَلَى رَجُلٍ كَانَ مِنْ أَصْحَابِنَا مَعْرُوفٍ بِالصِّدْقِ وَ الصَّلَاحِ وَ الْوَرَعِ وَ الْحَيْرِ يُقَالُ بُورِقُ الْبُوشَنْجَانِيِّ قَرْيَةٌ مِنْ قُرَى هَرَآةَ وَ أَرُورَهُ وَ أُخْدِتَ بِهِ عَهْدِي

(The book) ‘Rijal’ of Al Kashy – Sa’ad Bin Janah Al Kashy who said, ‘I heard Muhammad Bin Ibrahim Al Warraq Al Samarqandy saying,

‘I went out to Hajj and I wanted to pass by a man who was from our companions, well known with the truthfulness, and the righteousness, and the devoutness, and the goodness, called Bowraq of Al-Bushanjany, a town from the town of Herat, and visit him, and renew my pact with him.

⁴⁷⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 f

⁴⁷¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 73 a

⁴⁷² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 73 b

قَالَ فَأَتَيْتُهُ فَجَرَى دَكْرُ الْفَضْلِ بْنِ شَاذَانَ فَقَالَ بُورِقٌ وَكَانَ الْفَضْلُ بْنُ شَاذَانَ بِهِ بَطْنٌ شَدِيدُ الْعَلَّةِ وَ يَحْتَلِفُ فِي اللَّيْلِ مِائَةً مَرَّةً إِلَى مِائَةٍ وَ خَمْسِينَ مَرَّةً فَقَالَ لَهُ بُورِقٌ خَرَجْتُ حَاجِجًا فَأَتَيْتُ مُحَمَّدَ بْنَ عَيْسَى الْعُبَيْدِيِّ فَرَأَيْتُهُ شَيْخًا فَاضِلًا فِي أَنْفِهِ اعْوَجَاجٌ وَ هُوَ الْفَنَا وَ مَعَهُ عِدَّةٌ رَأَيْتُهُمْ مُغْتَمِينَ مَحْزُونِينَ

He (the narrator) said, 'I came to him and the discussion of Al-Fazl Bin Shazan flowed. Bowraq said, 'And Al-Fazl Bin Shazan, there was stomach pain with him and severe illness, and he would come and go during the night, one hundred times or one hundred and fifty times. Bowraq said to him, 'I went out as a pilgrim and came to Muhammad Bin Isa Al-Ubeydi. I saw him being a meritorious Sheykh. There was a curvature in his nose, and he was straight, and there were a number (of persons) with him. I saw them saddened, grieving.

فَقُلْتُ لَهُمْ مَا لَكُمْ فَقَالُوا إِنَّ أَبَا مُحَمَّدٍ ع قَدْ حُجِسَ

I said to them, 'What is the matter with you all?' They said, 'Abu Muhammad^{-asws} has been imprisoned!'

قَالَ بُورِقٌ فَحَجَجْتُ وَ رَجَعْتُ ثُمَّ أَتَيْتُ مُحَمَّدَ بْنَ عَيْسَى وَ وَجَدْتُهُ قَدِ انْجَلَى مَا كُنْتُ رَأَيْتُ بِهِ فَقُلْتُ مَا الْخَبْرُ فَقَالَ قَدْ حُلِيَ عَنْهُ

Bowraq said, 'I performed Hajj and returned, then I came to Muhammad Bin Isa, and I found him. It had gone away what I had seen him being with. I said, 'What is the news?' He said, 'He^{-asws} has been freed from it'.

قَالَ بُورِقٌ فَخَرَجْتُ إِلَى سُرٍّ مِنْ رَأَى وَ مَعِيَ كِتَابٌ يَوْمٌ وَ لَيْلَةً فَدَخَلْتُ عَلَى أَبِي مُحَمَّدٍ ع وَ أَرَيْتُهُ ذَلِكَ الْكِتَابَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تَنْظُرَ فِيهِ فَنَظَرَ فِيهِ وَ تَصَفَّحَهُ وَرَفَّةً وَرَفَّةً وَ قَالَ هَذَا صَحِيحٌ يَنْبَغِي أَنْ يُعْمَلَ بِهِ

Bowraq said, 'I went out to Surmanray, and there was a book with me day and night. I entered to see Abu Muhammad^{-asws} and I showed him^{-asws} that book. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! If you^{-asws} see fit, you^{-asws} could look into it'. He^{-asws} looked into it, page by page and said, 'This is correct. It is befitting that it be acted upon with'.

فَقُلْتُ لَهُ الْفَضْلُ بْنُ شَاذَانَ شَدِيدُ الْعَلَّةِ وَ يَقُولُونَ إِنَّهُ مِنْ دَعْوَتِكَ بِمَوْجِدَتِكَ عَلَيْهِ لِمَا دَكَّرُوا عَنْهُ أَنَّهُ قَالَ وَصِيَّ إِبْرَاهِيمَ خَيْرٌ مِنْ وَصِيَّ مُحَمَّدٍ ص وَ لَمْ يَقُلْ جُعِلْتُ فِدَاكَ هَكَذَا كَذَبُوا عَلَيْهِ

I said to him, 'Al-Fazl Bin Shazan is with severe illness, and they are saying that it is from your^{-asws} supplication with your^{-asws} feelings against him, due to what they had mentioned from him that he had said, 'The successor^{-as} of Ibrahim^{-as} is better than the successor^{-asws} of Muhammad^{-saww}', and he did not say like this. May I be sacrificed for you^{-asws}! They are lying upon him!'

فَقَالَ نَعَمْ كَذَبُوا عَلَيْهِ وَ رَجَمَ اللَّهُ الْفَضْلَ رَجَمَ اللَّهُ الْفَضْلَ

He^{-asws} said: 'Yes, they are lying upon him, and may Allah^{-azwj} have Mercy on Al-Fazl! May Allah^{-azwj} have Mercy on Al-Fazl!'

قَالَ بُورِقٌ فَرَجَعْتُ فَوَجَدْتُ الْفَضْلَ قَدْ مَاتَ فِي الْأَيَّامِ الَّتِي قَالَ أَبُو مُحَمَّدٍ ع رَجَمَ اللَّهُ الْفَضْلَ.

Bowraq said, 'I returned and found Al-Fazl to have died during the days in which Abu Muhammad^{-asws} had said: 'May Allah^{-azwj} have Mercy on Al-Fazl!''⁴⁷³

75- كَش، رجال الكشي أحمد بن علي بن كوثوم عن إسحاق بن محمد عن الفضل بن الحارث قال: كُنْتُ بِمِشَرَ مَنْ رَأَى وَقْتُ خُرُوجِ سَيِّدِي أَبِي الْحَسَنِ فَرَأَيْنَا أَبَا مُحَمَّدٍ عَ مَا شِئْنَا قَدْ شَقَّ ثَوْبَهُ فِجَعَلْتُ أَنْتَعَجِبُ مِنْ جَلَالَتِهِ وَ هُوَ لَهُ أَهْلٌ وَ مِنْ شِدَّةِ اللَّوْنِ وَ الْأَدْمَةِ وَ أَشْفِقُ عَلَيْهِ مِنَ التَّعَبِ

(The book) 'Rijal' of Al Kashy – Ahmad Bin Ali Bin Kulsoum, from Is'haq Bin Muhammad, from Al Fazl Bin Al Haris who said,

'I was at Surmanray at the time of the exit of my Master^{-asws} Abu Al-Hassan^{-asws}. We saw Abu Muhammad^{-asws} walking, and he^{-asws} had torn his^{-asws} clothes. I went on to be surprised from his^{-asws} majesty, and he^{-asws} was rightful for it, and from the intensity of the colour and the skin, and I felt pity upon him^{-asws} from the exhaustion.

فَلَمَّا كَانَ مِنَ اللَّيْلِ رَأَيْتُهُ عَ فِي مَنَامِي فَقَالَ اللَّوْنُ الَّذِي تَعَجَّبْتَ مِنْهُ اخْتِبَارٌ مِنَ اللَّهِ لِخَلْقِهِ يَخْتَبِرُ بِهِ كَيْفَ يَشَاءُ وَ إِنَّمَا لَعِبْرَةٌ لِأُولِي الْأَبْصَارِ لَا يَبْغُ فِيهِ عَلَى الْمُخْتَبِرِ دَمٌ وَ لَسْنَا كَالنَّاسِ

When it was from the night, I saw him^{-asws} in my dream. He^{-asws} said: 'The colour which you were surprised from, is a Test from Allah^{-azwj} to His^{-azwj} creatures to Test with however He^{-azwj} so Desires, and it is a lesson for the ones of understanding. No condemnation would fall upon the tested one during it, and we^{-asws} aren't like the people'.

فَتَتَعَبُ بِمَا يَتَعَبُونَ نَسْأَلُ اللَّهَ الثَّبَاتَ وَ التَّفَكُّرَ فِي خَلْقِ اللَّهِ فَإِنَّ فِيهِ مُتَسَعًا إِنَّ كَلَامَنَا فِي النَّوْمِ مِثْلُ كَلَامِنَا فِي الْيَقَظَةِ.

So we^{-asws} get tired from what they are getting tired from. We^{-asws} ask Allah^{-azwj} for being steadfast and the thinking regarding the creatures of Allah^{-azwj}, for there is capacity in it. Our^{-asws} speech in the sleep is like our^{-asws} speech during the wakefulness''⁴⁷⁴

76- كَش، رجال الكشي عن علي بن سليمان بن رشيد العطار البغدادي قال: كَانَ عُرْوَةُ بْنُ يَحْيَى يَلْعَنُهُ أَبُو مُحَمَّدٍ عَ وَ ذَلِكَ أَنَّهُ كَانَتْ لِأَبِي مُحَمَّدٍ عَ خِزَانَةٌ وَ كَانَ تَلِيهَا أَبُو عَلِيٍّ بْنُ رَاشِدٍ رَضِيَ اللَّهُ عَنْهُ فَسَلِمَتْ إِلَى عُرْوَةَ فَأَخَذَهَا لِنَفْسِهِ ثُمَّ أَحْرَقَ بَاقِيَهَا بِعَايِطُ بِذَلِكَ أَبَا مُحَمَّدٍ عَ فَلَعَنَهُ وَ بَرِئَ مِنْهُ وَ دَعَا عَلَيْهِ

(The book) 'Rijal' of Al Kashy – From Ali Bin Suleyman Bin Rusheyd Al Attar Al Baghdady who said,

'Urwah Bin Yahya, Abu Muhammad^{-asws} had cursed him, and that is because there was a treasury for Abu Muhammad^{-asws}, and he^{-asws} had placed Abu Ali Bin Rashid, may Allah^{-azwj} be Pleased with him, in charge of it. He submitted it to Urwah, and he took it for himself. Then he burnt the remainder of whatever was in it. Abu Muhammad^{-asws} enraged at that and cursed him, and disavowed from him, and supplicated against him.

فَمَا أَهْمَلُ يَوْمَهُ ذَلِكَ وَ لَيْلَتُهُ حَتَّى قَبِضَهُ اللَّهُ إِلَى النَّارِ فَقَالَ عَ جَلَسْتُ لِرَبِّي فِي لَيْلَتِي هَذِهِ كَذَا وَ كَذَا جَلَسْتُ فَمَا انْفَجَرَ عُمُودُ الصُّبْحِ وَ لَا انْطَقَ ذَلِكَ النَّارُ حَتَّى قَتَلَ اللَّهُ عُرْوَةَ لَعَنَهُ اللَّهُ.

⁴⁷³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 74

⁴⁷⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 75

He was not respited for that day of his and his night until Allah^{-azwj} Recalled him to the Fire. He^{-asws} said: 'I^{-asws} said to my^{-asws} Lord^{-azwj} during this night of mine^{-asws}, such and such sitting. The pillars of the morning did not burst forth, nor was that fire extinguished until Allah^{-azwj} Killed Urwah, may Allah^{-azwj} Curse him!'⁴⁷⁵

هو المعروف بالداهقان و كان يكذب على أبي الحسن الهادي و أبي محمد العسكري عليهما السلام، كان في أوائل أمره مستقيم الطريقة، وكيلا لابي محمد العسكري عليه السلام ثم عدا على أمواله عليه السلام و انحرف عنه فخرج التوقيع بلعنه.

Note: (Urwah Bin Yahya) – He is well known as Al-Dahqan, and he used to belie upon Abu Al-Hassan^{-asws} and Abu Muhammad Al-Askari^{-asws}, the greetings be upon them^{-asws}. He was of straight conduct in the beginning of his affairs, and a representative of Abu Muhammad Al-Askari^{-asws}. Then he was a counted upon his^{-asws} money, may the greetings be upon him^{-asws}, and he turned away from him^{-asws}, so the signed note emerged with cursing him.

77- جش، الفهرست للنجاشي هارون بن موسى عن محمد بن همام قال: كتبت أبي إلى أبي محمد الحسن بن علي العسكري ع يعرفه أنه ما صح له حمل يولد و يعرفه أن له حملا و يسأله أن يدعو الله في تصحيحه و سلامته و أن يجعله ذكرا نجيا من مواليتهم

(The book) 'Al Fihrist' of Al Najashy – Haroun Bin Musa, from Muhammad Bin Hammam who said,

'My father wrote to Abu Muhammad Al-Hassan Bin Ali Al-Askari^{-asws} letting him^{-asws} know that no pregnancy has been correct for him (all still born) and letting him^{-asws} know that there was a pregnancy for him (his wife) and asked him^{-asws} if he^{-asws} could supplicate to Allah^{-azwj} regarding its health and its safety, and for Him^{-azwj} to Make it a male child, a captain from their friends.

فوقع على رأس الرقعة بخط يده قد فعل الله ذلك فصح الحمل ذكرا.

He^{-asws} signed at the top of the note with his handwriting: 'Allah^{-azwj} has Done that'. The pregnancy was a healthy male''⁴⁷⁶.

78- عم، إعلام الوري أحمد بن محمد بن عبيد بن أحمد بن محمد بن أحمد بن مصقلة عن سعد بن عبد الله عن داود بن القاسم أبي هاشم الجعفي قال: كنت عند أبي محمد ع فاستؤذن لرجل من أهل اليمن فدخل عليه رجل جميل طويل جسيم فسلم عليه بالولاية فرد عليه بالقبول و أمره بالجلوس فجلس إلى جني فقلت في نفسي ليت شعري من هذا

(The book) 'I'lam Al Wara' – Ahmad Bin Muhammad Bin Ayyash, from Ahmad Bin Muhammad Al Attar, and Muhammad Bin Ahmad Bin Masqala, from Sa'ad Bin Abdullah, from Dawood Bin Al Qasim Abu Hashim Al Ja'fari who said,

'I was in the presence of Abu Muhammad^{-asws}. Permission was sought for a man from the people of Al-Yemen. There entered to see him^{-asws}, a handsome man of tall body. He greeted unto him^{-asws} with the Wilayah. He^{-asws} responded to him with the word and instructed him with being seated. He sat by my side. I said within myself, 'I am not aware who this is'.

⁴⁷⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 76

⁴⁷⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 77

فَقَالَ أَبُو مُحَمَّدٍ ع هَذَا مِنْ وُلْدِ الْأَعْرَابِيَّةِ صَاحِبَةِ الْحَصَاةِ الَّتِي طَبَعَ آبَائِي فِيهَا ثُمَّ قَالَ هَاتِمًا فَأَخْرَجَ حَصَاةً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسُ فَأَخَذَهَا وَ أَخْرَجَ خَاتَمَهُ فَطَبَعَ فِيهَا فَانْطَبَعَ وَ كَأَنِّي أَقْرَأُ الْخَاتَمَ السَّاعَةَ الْحَسَنُ بْنُ عَلِيٍّ

Abu Muhammad^{-asws} said: 'This is from the sons of the Bedouins, the owner of the pebble in which my^{-asws} forefathers^{-asws} had stamped in it'. Then he said, 'Give it!' He brought out a pebble, and in a side of it there was a smooth place. He^{-asws} took it and brought out his^{-asws} seal and stamped in it. It was stamped, and it is as if I can read the ring (engraving) right now: 'Al-Hassan^{-asws} Bin Ali^{-asws}'.

فَقُلْتُ لِلْيَمَانِيِّ رَأَيْتَهُ قَطُّ قَالَ لَا وَ اللَّهُ وَ إِنِّي مُنْذُ دَهْرٍ لَحْرِيصٌ عَلَى رُؤْيِيهِ حَتَّى كَانَ السَّاعَةَ أَتَانِي شَابٌّ لَسْتُ أَرَاهُ فَقَالَ قُمْ فَادْخُلْ فَدَخَلْتُ

I said to the Yemeni, 'Have you seen him^{-asws} at all?' He said, 'No, by Allah^{-azwj}, and I have been yearning to see him^{-asws} for a long time, until it was now, a youth came to me, I had not seen (before). He said, 'Stand, and enter!' I entered.

ثُمَّ تَهَضَّ وَ هُوَ يَقُولُ رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ذُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ أَشْهَدُ إِنَّ حَقَّكَ لَوَاجِبٌ كَوُجُوبِ حَقِّي أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ إِلَيْكَ انْتَهَتْ الْحِكْمَةُ وَ الْإِمَامَةُ وَ إِنَّكَ وَ إِيَّاهُ اللَّهُ الَّذِي لَا عُذْرَ لِأَحَدٍ فِي الْجَهْلِ بِهِ

Then he got up and he was saying: **The Mercy of Allah and His Blessings are upon you, the People of the Household, [11:73] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].** I testify that your^{-asws} right is as obligatory as the obligation of the right of Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}, may the Salawaat of Allah^{-azwj} upon them^{-asws} all, and to you ends the wisdom and the Imamate, and you^{-asws} are Guardian^{-asws} of Allah^{-azwj} Who, there is no excuse for anyone in being ignorant with it'.

فَسَأَلْتُ عَنِ اسْمِهِ فَقَالَ اسْمِي مِهْجَعُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سَمْعَانَ بْنِ عَانِمِ بْنِ أُمِّ عَانِمٍ وَ هِيَ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ صَاحِبَةُ الْحَصَاةِ الَّتِي حَتَمَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ

ع

I asked his name. He said, 'My name is Mihhaj Bin Al-Salt Bin Uqbah Bin Sim'an Bin Ghanim son of Umm Ghanim, and she is the Yemeni Bedouin woman owner of the pebble which Amir^{-asws} had stamped upon.

وَ قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ فِي ذَلِكَ

لَهُ اللَّهُ أَصْنَفِي بِالذَّلِيلِ وَ أَخْلَصَا	يَدْرِبُ الْحَصَاةَ مَوْئِي لَنَا يَخْتِمُ الْحَصَى
كُمُوسَى وَ قَلِقِ الْبُحْرِ وَ الْبَيْدِ وَ الْعَصَا	وَ أَعْطَاهُ رَايَاتِ الْإِمَامَةِ كُلَّهَا
وَ مُعْجِزَةَ إِلَّا الْوَصِيَّيْنَ قَمَّصَا	وَ مَا قَمَّصَ اللَّهُ النَّبِيِّينَ حُجَّةً
مِنَ الْأَمْرِ أَنْ يَتَلَوُ الذَّلِيلَ وَ يَفْخَصَا	قَمَّصَ كَانَ مُرْتَابًا بِدَاكِ فَفَقَصْرُهُ

And Abu Hashim Al-Ja'fari said (a poem) regarding that, 'In a line of pebbles, a Master^{-asws} of ours sealed the pebble. Allah^{-azwj} was Clarified for him^{-asws} with the evidence and purity and Gave him^{-asws} the flags of Imamate, all of them, like Musa^{-as} and splitting of the sea, and the (bright) hand, and the staff, and Allah^{-azwj} did not Clothe the Prophets^{-as} with any argument

and miracle, except the successors^{-asws} are wearing it. So the one who was suspicious with that, so he is being deficient from the matter in reading the evidence and examining it'.⁴⁷⁷

في أبيات قال أبو عبد الله بن عياش هذه أم غانم صاحبة الحصاة غير تلك صاحبة الحصاة و هي أم الندى حباة بنت جعفر الوالبية الأسدية و هي غير صاحبة الحصاة الأولى التي طبع فيها رسول الله ص و أمير المؤمنين فإنها أم سليم و كانت وارثة الكتب فهن ثلاث و لكل واحدة منهن خبر قد رويته

Note: Regarding the couplets, Abu Abdullah Bin Ayyash said, 'This Umm Ghanim, owner of the pebble is other than that owner of the pebble, and she is Umm Al-Nada Hababat Bint Ja'far Al-Walibiya Al-Asadiya, and she is other than the first one which Rasool-Allah^{-sawww} and Amir Al-Momineen^{-asws} had stamped in it, for Umm Salama^{-ra}, and she^{-ra} inherited the books. So these are three, and for each one of them there is news being reported.

79- غط، الغيبة للشيخ الطوسي سَعْدُ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: كُنْتُ مَحْبُوسًا مَعَ أَبِي مُحَمَّدٍ ع فِي حَبْسِ الْمُهْتَدِيِّ بْنِ الْوَائِقِ فَقَالَ يَا أَبَا هَاشِمٍ إِنَّ هَذَا الطَّاعِي أَرَادَ أَنْ يَتَعَبَّثَ بِاللَّهِ فِي هَذِهِ اللَّيْلَةِ وَ قَدْ بَرَّ اللَّهُ عُمُرَهُ وَ جَعَلَهُ اللَّهُ لِلْقَائِمِ مِنْ بَعْدِهِ وَ لَمْ يَكُنْ لَهُ وَلَدٌ وَ سَأَزُوقُ وَلَدًا

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Abu Hashim Al Ja'fari who said,

'I was imprisoned with Abu Muhammad^{-asws} in a prison of Al-Muhtady Bin Al-Wasiq. He^{-asws} said: 'O Abu Hashim^{-asws}! This tyrant wants to mess around with Allah^{-azwj} during this night, and Allah^{-azwj} has Cut off his age, and Allah^{-azwj} has made it to be for the one standing from after him, and there does not happen to be any son for him, and he will be Graced a son'.

قَالَ أَبُو هَاشِمٍ فَلَمَّا أَصْبَحْنَا شَعَبَ الْأَتْرَاكُ عَلَيَّ الْمُهْتَدِيِّ فَفَتَلُوهُ وَ وُلِّيَ الْمُعْتَمِدُ مَكَانَهُ وَ سَلَّمَنَا اللَّهُ.

Abu Hashim said, 'When we woke up in the morning, the Turks had rioted against Al-Muhtady and place Al-Mu'tamid in charge in his place, and Allah^{-azwj} Kept us safe'.⁴⁷⁸

80- عُيُونُ الْمُعْجَزَاتِ، عَنْ أَبِي هَاشِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ ع وَ كَانَ يَكْتُبُ كِتَابًا فَحَانَ وَ قُتِ الصَّلَاةُ الْأُولَى فَوَضَعَ الْكِتَابَ مِنْ يَدِهِ وَ قَامَ ع إِلَى الصَّلَاةِ فَرَأَيْتُ الْقَلَمَ يَمُرُّ عَلَى بَاقِي الْقِرْطَاسِ مِنَ الْكِتَابِ وَ يَكْتُبُ حَتَّى انْتَهَى إِلَى آخِرِهِ فَخَرَزْتُ سَاجِدًا فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ أَخَذَ الْقَلَمَ بِيَدِهِ وَ أَذِنَ لِلنَّاسِ.

(The book) 'Uyoon Al Mojizaat' – From Abu Hashim who said,

'I entered to see Abu Muhammad^{-asws}, and he^{-asws} was writing a letter. The beginning of the time of Salat came up, so he^{-asws} placed down the letter from his^{-asws} hand and stood up to pray the Salat. I saw the pen moving upon the remainder of the paper of the letter and write, until it ended to its end. I fell down in Sajdah. When he^{-asws} left from the Salat he^{-asws} took the pen in his^{-asws} hand and permitted for the people (to visit)'.⁴⁷⁹

وَ حَدَّثَنِي أَبُو التَّحَفِ الْمَصْرِيُّ يَرْفَعُ الْحَدِيثَ بِرَجَالِهِ إِلَى أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ أَنَانَ قَالَ: كَانَ أَبُو مُحَمَّدٍ ع يَبْعَثُ إِلَى أَصْحَابِهِ وَ شَيْعَتِهِ صَبْرًا إِلَى مَوْضِعٍ كَذَا وَ كَذَا وَ إِلَى دَارِ فُلَانٍ بْنِ فُلَانٍ الْعِشَاءَ وَ الْعَتَمَةَ فِي لَيْلَةٍ كَذَا فَإِنَّكُمْ بَجِدُونِي هُنَاكَ

⁴⁷⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 78

⁴⁷⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 79

⁴⁷⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 80 a

And it is narrated to me by Abu Al Tuhaf Al Misry, raising the Hadeeth by his men up to Abu Yaqoub Is'haq Bin Aban who said,

'Abu Al-Hassan^{-asws} used to send messages to his^{-asws} companions and his^{-asws} Shias: 'Go to such and such place, and to the house of so and so, son of so and so for dinner, and in the evening during such and such night, for you will be finding me^{-asws} over there'.

وَكَانَ الْمُؤَكَّلُونَ بِهِ لَا يُفَارِقُونَ بَابَ الْمَوْضِعِ الَّذِي حُبِسَ فِيهِ عَ بِاللَّيْلِ وَ النَّهَارِ وَ كَانَ يَعْرِضُ فِي كُلِّ خَمْسَةِ أَيَّامٍ الْمُؤَكَّلِينَ وَ يُؤَلِّي آخِرِينَ بَعْدَ أَنْ يُجِدَّ عَلَيْهِمُ الْوَصِيَّةَ بِحِفْظِهِ وَ التَّوَفُّرِ عَلَى مُلَازِمَةِ بَابِهِ

And the ones allocated with him^{-asws} were not separating from the door of the place in which he^{-asws} was imprisoned, night and day, and during every five days, Al-Mutawakkil would remove (them) and place others in charge after renewing upon them the bequest of guarding him^{-asws} and being available to stay by his^{-asws} door.

فَكَانَ أَصْحَابُهُ وَ شِبَعُهُ يَصِيرُونَ إِلَى الْمَوْضِعِ وَ كَانَ عَ قَدْ سَبَّغَهُمْ إِلَيْهِ فَيَرْفَعُونَ حَوَائِجَهُمْ إِلَيْهِ فَيَقْضِيهَا لَهُمْ عَلَى مَنَازِلِهِمْ وَ طَبَقَاتِهِمْ وَ يَنْصَرِفُونَ إِلَى أَمَاكِينِهِمْ بِالْأَيَّامِ وَ الْمُعْجَزَاتِ وَ هُوَ عَ فِي حُبْسِ الْأَضْدَادِ.

His^{-asws} companions and his^{-asws} Shias were coming to the place, and he^{-asws} would have preceded them to it. They would raise their needs to him^{-asws}, and he^{-asws} would fulfil these for them based upon their status, and their layers, and they would leave to go to their places with the signs and the miracles, while he^{-asws} in the prison of the adversaries".⁴⁸⁰

81- مَشَارِقُ الْأَنْوَارِ، عَنْ عَلِيِّ بْنِ عَاصِمٍ الْأَعْمَى الْكُوفِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَ فَقَالَ لِي يَا عَلِيُّ بْنُ عَاصِمٍ انْظُرْ إِلَى مَا تَحْتَ قَدَمَيْكَ فَإِنَّكَ عَلَى سِطَاطٍ قَدْ جَلَسَ فِيهِ كَثِيرٌ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْأَيِّمَةِ الرَّاشِدِينَ

(The book) 'Mashariq Al Anwaar' – From Ali Bin Aasim the blind Al Kufy who said,

'I entered to see Abu Muhammad Al-Askari^{-asws}. He^{-asws} said to me: 'O Ali Bin Aasim! Look what is under your feet, for you are upon a carpet, a lot of Prophets^{-as} and Messengers^{-as} and the rightly Guided Imams^{-asws} had sat upon it'.

قَالَ فَمَلْتُ يَا سَيِّدِي لَا أَتَّعَلُ مَا دُمْتُ فِي الدُّنْيَا إِكْرَامًا لِهَذَا السِّطَاطِ فَقَالَ يَا عَلِيُّ إِنَّ هَذَا النَّعْلَ الَّذِي فِي رِجْلِكَ نَعْلٌ نَجَسٌ مَلْعُونٌ لَا يُعْرَى بَوْلًا تَبِينَا

He (the narrator) said, 'I said, 'O my Master^{-asws}! I will not wear slippers for as long as I am in the world, in honour to this carpet'. He^{-asws} said: 'O Ali! This slipper which is in your leg is an unclean slipper, accursed, not having acknowledged with our^{-asws} Wilayah!'

قَالَ فَمَلْتُ فِي نَفْسِي لَيْتَنِي أَرَى هَذَا السِّطَاطَ فَعَلِمَ مَا فِي ضَمِيرِي فَقَالَ اذُنْ مِنِّي فَدَنَوْتُ مِنْهُ فَمَسَحَ يَدَهُ الشَّرِيفَةَ عَلَى وَجْهِهِ فَصِرْتُ بَصِيرًا

He (the narrator) said, 'I (being blind) said within myself, 'I wish I could see this carpet'. He^{-asws} knew what was in my conscience. He^{-asws} said: 'Come near me^{-asws}'. He^{-asws} wiped his^{-asws} noble hand upon my face, and I became seeing'.

⁴⁸⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 80 b

قَالَ فَرَأَيْتَ فِي السِّسَاطِ أَقْدَاماً وَ صُوراً فَقَالَ هَذَا قَدَمُ آدَمَ وَ مَوْضِعُ جُلُوسِهِ وَ هَذَا أَثَرُ هَابِيلَ وَ هَذَا أَثَرُ شِيثٍ وَ هَذَا أَثَرُ نُوحٍ وَ هَذَا أَثَرُ قَيْدَارَ وَ هَذَا أَثَرُ مَهْلَائِيلَ وَ هَذَا أَثَرُ يَارَاهَ وَ هَذَا أَثَرُ خَنُوحَ وَ هَذَا أَثَرُ إِدْرِيسَ

He (the narrator) said, 'I saw footprints in the carpet and images'. He^{-asws} said: 'This is a footprint of Adam^{-as} and place of his^{-as} sitting, and this is a trace of Habel^{-as}, and this is a trace of Shees^{-as}, and this is a trace of Noah^{-as}, and this is a trace of Qaydar^{-as}, and this is a trace of Mahlael^{-as}, and this is a trace of Yarah^{-as}, and this is a trace of Khanouj^{-as}, and this is a trace of Idrees^{-as}.

وَ هَذَا أَثَرُ مُتَوَشِّلِيخَ وَ هَذَا أَثَرُ سَامَ وَ هَذَا أَثَرُ أَرْفَحَشَنَدَ وَ هَذَا أَثَرُ هُودَ وَ هَذَا أَثَرُ صَالِحَ وَ هَذَا أَثَرُ لُقْمَانَ وَ هَذَا أَثَرُ إِبْرَاهِيمَ وَ هَذَا أَثَرُ لُوطَ وَ هَذَا أَثَرُ إِسْمَاعِيلَ وَ هَذَا أَثَرُ إِيْلَاسَ وَ هَذَا أَثَرُ إِسْحَاقَ وَ هَذَا أَثَرُ يَعْقُوبَ

And this is a trace of Mutawashlikh, and this is a trace of Saam^{-as}, and this is a trace of Arfakhsahd^{-as}, and this is a trace of Hud^{-as}, and this is a trace of Salih^{-as}, and this is a trace of Luqman^{-as}, and this is a trace of Ibrahim^{-as}, and this is a trace of Lut^{-as}, and this is a trace of Ismail^{-as}, and this is a trace of Ilyas^{-as}, and this is a trace of Is'haq^{-as}, and this is a trace of Yaqoub^{-as}.

وَ هَذَا أَثَرُ يُوسُفَ وَ هَذَا أَثَرُ شُعَيْبٍ وَ هَذَا أَثَرُ مُوسَى وَ هَذَا أَثَرُ يُوشَعَ بْنِ نُونٍ وَ هَذَا أَثَرُ طَالُوتَ وَ هَذَا أَثَرُ دَاوُدَ وَ هَذَا أَثَرُ سُلَيْمَانَ وَ هَذَا أَثَرُ الْخَضِرِ وَ هَذَا أَثَرُ دَانِيَالَ وَ هَذَا أَثَرُ الْيَسَعَ وَ هَذَا أَثَرُ ذِي الْقَرْنَيْنِ الْإِسْكَانَدَرَ

And this is a trace of Yusuf^{-as}, and this is a trace of Shueyb^{-as}, and this is a trace of Musa^{-as}, and this is a trace of Yoshua^{-as} Bin Noun^{-as}, and this is a trace of Talout^{-as}, and this is a trace of Dawood^{-as}, and this is a trace of Suleyman^{-as}, and this is a trace of Al-Khizr^{-as}, and this is a trace of Dainel^{-as}, and this is a trace of Al-Yas'a^{-as}, and this is a trace of Zulqarnayn Al-Iskander^{-as}.

وَ هَذَا أَثَرُ شَابُورَ بْنِ أَرْدَشَيْرَ وَ هَذَا أَثَرُ لُويِّ وَ هَذَا أَثَرُ كِلَابٍ وَ هَذَا أَثَرُ قُصَيِّ وَ هَذَا أَثَرُ عَدْنَانَ وَ هَذَا أَثَرُ عَبْدِ مَنَافٍ وَ هَذَا أَثَرُ عَبْدِ الْمُطَّلِبِ وَ هَذَا أَثَرُ عَبْدِ اللَّهِ وَ هَذَا أَثَرُ سَيِّدِنَا رَسُولِ اللَّهِ ص وَ هَذَا أَثَرُ أَمِيرِ الْمُؤْمِنِينَ ع وَ هَذَا أَثَرُ الْأَوْصِيَاءِ مِنْ بَعْدِهِ إِلَى الْمَهْدِيِّ ع لِأَنَّهُ قَدْ وَطَّأَهُ وَ جَلَسَ عَلَيْهِ

And this is a trace of Shabour^{-as} Bin Ardasheyr^{-as}, and this is a trace of Luway^{-as}, and this is a trace of Kilab^{-as}, and this is a trace of Qusay^{-as}, and this is a trace of Adnan^{-as}, and this is a trace of Abd Manaf^{-as}, and this is a trace of Abdul Muttalib^{-as}, and this is a trace of Abdullah^{-asws}, and this is a trace of our Master^{-saww} Rasool-Allah^{-saww}, and this is a trace of Amir Al-Momineen^{-asws}, and these are traces of the successors^{-asws} from after him^{-asws} up to Al-Mahdi^{ajtf}, because he^{-asws} is treading it and sitting upon it'.

ثُمَّ قَالَ انظُرْ إِلَى الْأَثَارِ وَ اعْلَمْ أَنَّهَا آثَارُ دِينِ اللَّهِ وَ أَنَّ الشَّاكَّ فِيهِمْ كَالشَّاكِّ فِي اللَّهِ وَ مَنْ جَحَدَهُمْ كَمَنْ جَحَدَ اللَّهَ

Then he^{-asws} said: 'Look at the traces (impacts) and know that these are traces of the religion of Allah^{-azwj}, and that the doubter regarding them^{-asws} is like a doubter regarding Allah^{-azwj}, and the one who rejects them^{-asws} is like the one who rejects Allah^{-azwj}'.

ثُمَّ قَالَ الْخَفِضُ طَرْفَكَ يَا عَلِيُّ فَرَجَعْتُ مَحْجُوباً كَمَا كُنْتُ.

Then he^{-asws} said: ‘Close your eyes, O Ali!’ I returned veiled (blind) just as I had been’’.⁴⁸¹

⁴⁸¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 81

باب 4 مكارم أخلاقه و نواذر أحواله و ما جرى بينه و بين خلفاء الجور و غيرهم و أحوال أصحابه و أهل زمانه صلوات الله عليه

CHAPTER 4 – HIS^{-asws} NOBLE MANNERS, AND HIS^{-asws} MISCELLANEOUS SITUATIONS, AND WHAT TRANSPIRED BETWEEN HIM AND THE TYRANNICAL CALIPHS AND OTHERS, AND SITUATIONS OF HIS^{-asws} COMPANIONS, AND PEOPLE OF HIS^{-asws} ERA, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- غط، الغيبة للشيخ الطوسي جماعة عن الثعلبكي عن أحمد بن علي الرازي عن الحسين بن علي عن أبي الحسن الإيادي قال حدثني أبو جعفر العمري رضي الله عنه أن أبا طاهر بن بلبل حج فنظر إلى علي بن جعفر الهمازي و هو ينفق النفقات العظيمة فلما انصرف كتب بذلك إلى أبي محمد ع فوقع في رقعته قد أمرنا له بمائة ألف دينار ثم أمرنا له بمثلها فأبى قبولها إنقاء علينا ما للناس و الدخول في أمرنا فيما لم ندخلهم فيه.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – A group, from Al Tal’ukbary, from Ahmad Bin Al Al Razy, from Al Husayn Bin Ali, from Abu Al-Hassan Al Iyadi who said, ‘It is narrated to me by Abu Ja’far Al Amry, may Allah^{-azwj} be Pleased with him,

‘Abu Tahir Bin Bulbul performed Hajj. He looked at Ali Bin Ja’far Al-Hamany, and he was spending the expenditure the mighty expenditure money. He wrote with that to Abu Muhammad^{-asws}. He^{-asws} signed in his^{-asws} note: ‘We had instructed for him with one hundred thousand Dinars, then we instructed for him with similar to it, but he refused to accept it as a lasting upon us what is for the people, and the entering into our^{-asws} matter in what we^{-asws} are not entering into”⁴⁸².

2- غط، الغيبة للشيخ الطوسي روى سعد بن عبد الله قال حدثني جماعة منهم أبو هاشم داود بن القاسم الجعفي و القاسم بن محمد العبّاسي و محمد بن عبّيد الله و محمد بن إبراهيم العمري و غيرهم ممن كان حيس بسبب قتل عبد الله بن محمد العبّاسي

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – It is reported by Sa’ad Bin Abdullah who said,

‘It is narrated to me by a group, from them being Abu Hashim Dawood Bin Al-Qasim Al-Ja’fari, and Al-Qasim Bin Muhammad Al-Abbasi, and Muhammad Bin Ubeydullah, and Muhammad Bin Ibrahim Al-Amry and other from the ones who had been imprisons for the reason of the Abdullah Bin Muhammad Al-Abbasy having been killed.

أن أبا محمد ع و أخاه جعفرأ أدخلوا عليهم ليلاً قالوا كئنا ليلة من الليالي جلوساً نتحدث إذ سمعنا حركة باب السجن فراعنا ذلك و كان أبو هاشم عليلاً فقال لبعضنا اطلع و انظر ما ترى فاطلع إلى موضع الباب فإذا الباب فُتح و إذا هو برجلين قد أدخلوا إلى السجن و رُدّ الباب و أُقفل

Abu Muhammad^{-asws} and his^{-asws} brother Ja’far (the liar) entered to see them at night. They said, ‘We were seated on a night from the nights discussing when we heard a movement at the door of the prison. That scared us, and Abu Hashim was sick. He said to one of us, ‘Go and

⁴⁸² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 1

look, what can you see?’ He went to the place of the door, and there, the door was open, and he was with two men entering into the prison and returned the door and locked it.

فَقَالَ فَدَنَا مِنْهُمَا فَقَالَ مَنْ أَنْتُمَا فَقَالَ أَحَدُهُمَا أَنَا الْحَسَنُ بْنُ عَلِيٍّ وَ هَذَا جَعْفَرُ بْنُ عَلِيٍّ فَقَالَ لَمَّا جَعَلَنِي اللَّهُ فِدَاكُمْ إِنْ رَأَيْتُمَا أَنْ تَدْخُلَا الْبَيْتَ وَ تَادِرَا إِلَيْنَا وَ إِلَى أَبِي هَاشِمٍ فَأَعْلَمْنَا وَ دَخَلَا

He (the narrator) said, ‘He went near them and said, ‘What are you two?’ One of them said, ‘I am Al-Hassan^{-asws} Bin Ali^{-asws} and this is Ja’far son of Ali^{-asws}’. He said to them, ‘May Allah^{-azwj} Make me to be sacrificed to you both! If you see fit to enter the room and rush to us and to Abu Hashim’. He informed us and they entered.

فَلَمَّا نَظَرَ إِلَيْهِمَا أَبُو هَاشِمٍ قَامَ عَنْ مَضْرِبَةٍ كَانَتْ تَحْتَهُ فَقَبَّلَ وَجْهَ أَبِي مُحَمَّدٍ ع وَ أَجْلَسَهُ عَلَيْهِ فَجَلَسَ جَعْفَرٌ قَرِيباً مِنْهُ فَقَالَ جَعْفَرٌ وَاشْطَنَاهُ بِأَعْلَى صَوْتِهِ بَعْضِي جَارِيَةٌ لَهُ

When Abu Hashim looked at them, he stood up from a bedspread which was under him. He kissed the face of Abu Muhammad^{-asws} and seated him^{-asws} upon it, and Ja’far sat down nearby him. Ja’far said, ‘Oh Satan^{-la}!’ At the top of his voice, meaning a slave girl of his.

فَرَجَزَهُ أَبُو مُحَمَّدٍ ع وَ قَالَ لَهُ اسْكُتْ وَ إِهْمُ رَأَوْا فِيهِ آثَارَ السُّكْرِ وَ إِنَّ النَّوْمَ عَلَيْهِ وَ هُوَ جَالِسٌ مَعَهُمْ فَنَامَ عَلَى تِلْكَ الْحَالِ.

Abu Muhammad^{-asws} rebuked him and said to him: ‘Be quiet!’ And they saw in him (Ja’far) the effects of intoxication, and the sleep overcame upon him while he was seated with them. He slept upon that state”.⁴⁸³

3- غط، الغيبة للشيخ الطوسي مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: خَرَجَ إِلَى الْعَمْرِيِّ فِي تَوْقِيعِ طَوِيلٍ احْتَصَرْنَاهُ وَ نَحْنُ نَبْرَأُ مِنْ ابْنِ هِلَالٍ لَعْنَهُ اللَّهُ وَ مِمَّنْ لَا يَبْرَأُ مِنْهُ فَأَعْلِمِ الْإِسْحَاقِيَّ وَ أَهْلَ بَلَدِهِ بِمَا أَعْلَمْنَاكَ مِنْ حَالِ هَذَا الْفَاجِرِ وَ جَمِيعَ مَنْ كَانَ سَأَلَكَ وَ يَسْأَلُكَ عَنْهُ.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Muhammad Bin Yaqoub who said,

‘There emerged to Al-Amry in a lengthy letter, and we are shortening it: ‘And we^{-asws} are disavowed from Ibn Hilal, may Allah^{-azwj} Curse him, and from the ones who do not disavow from him. Let Al-Is’haq and the people of his city know of what I^{-asws} am letting you know of the state of this immoral one, and entirety of the one who had asked you and would ask you about him (Ibn Hilal)’”.⁴⁸⁴

4- عم، إعلام الوری شا، الإرشاد ابن فُولَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ قَالَ: جَلَسَ [حُسَيْنٌ] أَبُو مُحَمَّدٍ ع عِنْدَ عَلِيٍّ بْنِ أَوْثَانٍ وَ كَانَ شَدِيدَ الْعَدَاوَةِ لِأَلِ مُحَمَّدٍ ع غَلِيظاً عَلَى آلِ أَبِي طَالِبٍ وَ قِيلَ لَهُ أَفْعَلْ بِهِ وَ أَفْعَلْ

(The book) ‘I’lam Al Wara’, (and) ‘Irshad’ of Ibn Qawlawayya, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Al Alawy who said,

⁴⁸³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 2

⁴⁸⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 3

'Abu Muhammad^{-asws} was imprisoned with (warden) Ali Bin Awtash, and he was of severe enmity towards the Progeny^{-asws} of Muhammad^{-saww}, harsh upon the progeny of Abu Talib^{-as}, and it is said he kept one with it and kept on doing it.

قَالَ فَمَا أَقَامَ إِلَّا يَوْمًا حَتَّى وَضَعَ خَدَّهُ لَهُ وَ كَانَ لَا يَرْفَعُ بَصَرَهُ إِلَيْهِ إِجْلَالًا وَ إِعْظَامًا وَ حَرَجَ مِنْ عِنْدِهِ وَ هُوَ أَحْسَنُ النَّاسِ بَصِيرَةً وَ أَحْسَنُهُمْ قَوْلًا فِيهِ .

He (the narrator) said, 'He did not stay except one day until he placed his cheek to him^{-asws} and would not raise his eyes towards him^{-asws} in respect and reverence, and he went out from his^{-asws} presence and he was the best of people in insight, and their most excellent in words regarding him^{-asws}'.⁴⁸⁵

5- عم، إعلام الوری شا، الإرشاد ابنُ فُؤَادِيهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ حِينَ أَخَذَ الْمُهْتَدِي فِي قَتْلِ الْمَوَالِي يَا سَيِّدِي الْحَمْدُ لِلَّهِ الَّذِي شَعَلَهُ عَنَّا فَقَدْ بَلَغَنِي أَنَّهُ يُهْدِيكَ وَ يَقُولُ وَ اللَّهُ لِأَجْلِيئِكُمْ عَنْ جَدِّ الْأَرْضِ

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Al-Hassan Bin Shamoun, from Ahmad Bin Muhammad who said,

'I wrote to Abu Al-Hassan^{-asws} when Al-Muhtady (caliph) took to killing the friends, 'O my Master^{-asws}! The Praise is for Allah^{-azwj} Who Pre-occupied him away from us. It has reached me that he has threatened you^{-asws} and said, 'By Allah^{-azwj}! I shall expel you all from the surface of the earth!'

فَوَقَعَ أَبُو مُحَمَّدٍ ع بِحُطْبِهِ ذَلِكَ أَقْصَرَ لِعُمُرِهِ عَدَّ مِنْ يَوْمِكَ هَذَا خَمْسَةَ أَيَّامٍ وَ يُقْتَلُ فِي الْيَوْمِ السَّادِسِ بَعْدَ هَوَانٍ وَ اسْتِخْفَافٍ يَمُرُّ بِهِ وَ كَانَ كَمَا قَالَ ع .

Abu Muhammad^{-asws} wrote in his^{-asws} handwriting: 'That is a shortening of his lifespan. Count five days from this day of yours, and he will be killed during the sixth day after weakness and being disregarded'. I passed by him, and it had happened just as he^{-asws} had said'.⁴⁸⁶

المهتدي هو محمد بن الوائق بن المعتصم بن هارون الرشيد ببيع في آخر رجب أو في شعبان سنة خمس وخمسين ومائتين، و شرع في قتل مواليه من الترك، فخرجوا عليه في رجب سنة ست وخمسين ومائتين، و قتلوا صالح بن وصيف، و كان أعظم أمرائه، و محل اعتماده في مهماته، و علقوا رأسه في باب المهتدي لهوانه و استخفافه، و تغافل فقتلوه بعد ذلك أقبح قتل

Note: Al-Muhtady – He is Muhammad Bin Al-Wasiq Bin Al-Mu'tasim Bin Haroun Al-Rasheed. Allegiance was pledged to him at the end of Rajab or during Shaban in the year two hundred and fifty-five, and he began in killing his loyalists from the Turks. They had rebelled against him during Rajab in the year two hundred and fifty-five, and they killed Salih Bin Waseyf, and he was the mightiest of his commanders and place of his reliance regarding his important affairs, and they threw his head at the door of Al-Muhtady for weakening him and disregard, and he paid no attention, so they killed him after that with the ugliest of killings.

6- عم، إعلام الوری شا، الإرشاد ابنُ فُؤَادِيهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: دَخَلَ الْعَبَّاسِيُّونَ عَلَى صَالِحِ بْنِ وَصَيْفٍ وَ دَخَلَ صَالِحُ بْنُ عَلِيٍّ وَ غَيْرُهُ مِنَ الْمُتَحَرِّفِينَ عَنِ هَذِهِ النَّاحِيَةِ عَلَى صَالِحِ بْنِ وَصَيْفٍ عِنْدَ مَا حُجِسَ أَبُو مُحَمَّدٍ ع فَقَالَ لَهُ ضَيْقُ عَلَيْهِ وَ لَا تُوسِعْ

⁴⁸⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 4

⁴⁸⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 5

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayya, from Al Kulayni, from Ali Bin Muhammad,

'From Muhammad Bin Ismail Bin Ibrahim, son of Musa Bin Ja'far who said, 'The Abbasids entered to see Salih Bin Waseyf, and Salih Bin Ali and others from the deviants from this area entered to see Salih Bin Waseyf during the imprisonment of Abu Muhammad^{-asws}. He said, 'Constrict upon him and do not give him^{-asws} any room!'

فَقَالَ لَهُمْ صَالِحٌ مَا أَصْنَعُ بِهِ وَ قَدْ وَكَّلْتُ بِهِ رَجُلَيْنِ شَرَّ مَنْ قَدَرْتُ عَلَيْهِ فَقَدْ صَارَا مِنَ الْعِبَادَةِ وَالصَّلَاةِ إِلَى أَمْرٍ عَظِيمٍ

Salih said to them, 'What shall I do with him^{-asws}, and two evil men have been allocated with him^{-asws}, ones who are able upon him^{-asws}. They came to a mighty matter from the worship and the Salat'.

ثُمَّ أَمَرَ بِإِحْضَارِ الْمُؤَكَّلَيْنِ فَقَالَ لُهُمَا وَيْحَكُمَا مَا شَأْنُكُمَا فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَا لَهُ مَا نَقُولُ فِي رَجُلٍ يَصُومُ نَهَارَهُ وَ يَتَوَمُّ لَيْلَهُ كَلَّهُ لَا يَتَكَلَّمُ وَ لَا يَتَشَاغَلُ بِغَيْرِ الْعِبَادَةِ فَإِذَا نَظَرَ إِلَيْنَا ارْتَعَدَتْ فَرَاقِصُنَا وَ دَاخَلَنَا مَا لَا تَمْلِكُهُ مِنْ أَنْفُسِنَا

Then he ordered with the two guards to be presented. He said to them, 'Woe be unto you both! What is your affair regarding the matter of this man?' They said to him, 'What can we be saying regarding a man who is fasting his^{-asws} day and standing (for Salat) his^{-asws} night, all of it, neither talking nor pre-occupying with other than the acts of worship. When he^{-asws} looks at us, our limbs tremble and it enters us what we cannot control from ourselves'.

فَلَمَّا سَمِعَ ذَلِكَ الْعَبَّاسِيُّونَ انْصَرَفُوا حَاسِبِينَ.

When the Abbasids heard that, they left in disgrace".⁴⁸⁷

7- عم، إعلام الوری شا، الإرشاد بهذا الإسناد عن علي بن محمد عن جماعة من أصحابنا قالوا سلم أبو محمد ع إلى نحرير و كان يصيب عليه و يؤذيه فقالت له امرأته اتقي الله فإنك لا تدري من في منزلك و ذكرت له صلاحه و عبادته و قالت إني أخاف عليك منه

(The book) 'I'lam Al Wara', (and), 'Al Irshad' – By this chain from Ali Bin Muhammad, from a group from our companions, they said,

'Abu Muhammad^{-asws} was submitted to Nahreer, and he was constricting upon him^{-asws} and hurting him^{-asws}. His wife said to him, 'Fear Allah^{-azwj}, for you do not know who is in your house', and she mentioned to him his^{-asws} righteousness and his^{-asws} worship, and she said, 'I fear upon you from him^{-asws}'.

فَقَالَ وَ اللَّهُ لَأَرْمِيَنَّ بَيْنَ السَّبَاعِ ثُمَّ اسْتَأْذَنَ فِي ذَلِكَ فَأَذِنَ لَهُ فَرَمَى بِهِ إِلَيْهَا فَلَمْ يَشْكُوا فِي أَكْلِهَا فَنَظَرُوا إِلَى الْمَوْضِعِ لِيَعْرِفُوا الْحَالَ فَوَجَدُوهُ عَ قَائِمًا يُصَلِّي وَ هِيَ حَوْلُهُ فَأَمَرَ بِإِخْرَاجِهِ إِلَى دَارِهِ.

He said, 'By Allah^{-azwj}! I shall have him^{-asws} thrown to the lions!' Then he sought permission regarding that. It was permitted for him. He^{-asws} was thrown to them. They had no doubts in their devouring him^{-asws}. They looked at the place in order to know the state. They found him

⁴⁸⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 6

asws standing, praying Salat, and these were around him^{-asws}. So he ordered with his^{-asws} being extracted to his^{-asws} house”.⁴⁸⁸

8- قب، المناقب لابن شهر آشوب مُرْسَلًا مِثْلَهُ ثُمَّ قَالَ وَ رُوِيَ أَنَّ يَحْيَى بْنَ قُتَيْبَةَ الْأَشْعَرِيَّ أَنَّهُ بَعْدَ ثَلَاثٍ مَعَ الْأُسْتَاذِ فَوَجَدَاهُ يُصَلِّي وَ الْأُسُودُ حَوْلَهُ فَدَخَلَ الْأُسْتَاذَ الْغَيْلَ فَمَزَّقُوهُ وَ أَكَلُوهُ وَ انْصَرَفَ يَحْيَى فِي قَوْمِهِ إِلَى الْمُعْتَمِدِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub with an unbroken chain,

‘Similar to it. Then he said, ‘And it is reported that Yahya Bin Quteyba Al-Ash’ary came to him^{-asws} (in the lion’s enclosure) after three (days) with the teacher. They found him^{-asws} praying Salat and the lions were around him^{-asws}. The teacher entered the enclosure, and they tore him to pieces and devoured him, and Yahya left to go to his people, to Al-Mu’tamid (caliph).

فَدَخَلَ الْمُعْتَمِدُ عَلَى الْعُسْكَرِيِّ ع وَ تَضَرَّعَ إِلَيْهِ وَ سَأَلَ أَنْ يَدْعُوَ لَهُ بِالْبَقَاءِ عِشْرِينَ سَنَةً فِي الْخِلَافَةِ فَقَالَ ع مَدَّ اللَّهُ فِي عُمُرِكَ فَأَجِيبْ وَ تُؤَيِّ بَعْدَ عِشْرِينَ سَنَةً.

Al-Mu’tamid entered to see Al-Askari^{-asws} and beseeched to him^{-asws} and asked if he^{-asws} could supplicate for him with the remaining for twenty years (more) in the caliphate. He^{-asws} said: ‘May Allah^{-azwj} Extend in your lifespan’. It was Answered, and he died after twenty years”.⁴⁸⁹

9- قب، المناقب لابن شهر آشوب مِنْ ثِقَاتِهِ عَلِيُّ بْنُ جَعْفَرٍ قَيْمٍ لِأَبِي الْحَسَنِ وَ أَبُو هَاشِمٍ دَاوُدُ بْنُ الْقَاسِمِ الْجَعْفَرِيُّ وَ قَدْ رَأَى خَمْسَةً مِنَ الْأَئِمَّةِ وَ دَاوُدُ بْنُ أَبِي يَزِيدَ النَّيْسَابُورِيِّ وَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بِلَالٍ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمَيْرِيُّ الْقَمِيَّ وَ أَبُو عَمْرٍو عُثْمَانُ بْنُ سَعِيدِ الْعَمْرِيُّ الرَّيَّانِيُّ وَ السَّمَّانُ وَ إِسْحَاقُ بْنُ الرَّبِيعِ الْكُوَيْتِيُّ وَ أَبُو الْقَاسِمِ جَابِرُ بْنُ يَزِيدَ الْفَارِسِيُّ وَ إِبْرَاهِيمُ بْنُ عُبَيْدِ اللَّهِ بْنِ إِبْرَاهِيمِ النَّيْسَابُورِيِّ

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

‘From his^{-asws} trusted ones is Ali Bin Ja’far, a custodian for Abu Al-Hassan^{-asws}, and Abu Hashim Dawood Bin Al-Qaim Al-Ja’fari, and he had seen five of the Imams^{-asws}, and Dawood Bin Abu Yazeed Al-Neshapuri, and Muhammad Bin Ali Bin Bilal, and Abdullah Bin Ja’far Al-Himeyri Al-Qummi, and Abu Amro Usman Bin Saeed Al-Amry Al-Zayyat, and Al-Samman, and Is’haq Bin Al-Rabie Al-Kufy, and Abu Al-Qasim Jabir Bin Yazeed Al-Farsi, and Ibrahim Bin Ubeydullah Bin Ibrahim Al-Neshapuri.

وَ مِنْ وَكَلَاتِهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ جَعْفَرٍ وَ جَعْفَرُ بْنُ سَهْبَلِ الصَّنَعْلِيِّ وَ قَدْ أَدْرَكَ أَبَاهُ وَ ابْنَتَهُ

And from his^{-asws} representatives are Muhammad Bin Ahmad Bin Ja’far, and Ja’far Bin Suheyl Al-Saqeyl, and his father and his son had both come across him^{-asws}.

وَ مِنْ أَصْحَابِهِ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ وَ عَبْدُوسُ الْعَطَّارُ وَ سَرِيُّ بْنُ سَلَامَةَ النَّيْسَابُورِيُّ وَ أَبُو طَالِبِ الْحَسَنِ بْنُ جَعْفَرِ الْغَافِي وَ أَبُو الْبَحْتَرِيِّ مُؤَدِّبُ وَ لِدِ الْحُجَّاجِ

⁴⁸⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 7

⁴⁸⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 8

And from his^{asws} companions are, Muhammad Bin Al-Hassan Al-Saffar, and Ubdous Al-Attar, and Sary Bin Salamat Al-Neshapusi, and Abu Talib Al-Hassan Bin Ja'far Al-fafy, and Abu Al-Bakhtary, teacher of the children of Al-Hajjaj.

وَبَابُهُ الْحُسَيْنُ بْنُ رَوْحِ النَّبِيِّ وَخَرَجَ مِنْ عِنْدِ أَبِي مُحَمَّدٍ ع فِي سَنَةِ حُمُسٍ وَحَمْسِينَ [وَمَائَتَيْنِ] كِتَاباً تَرْجَمَتْهُ رِسَالَةُ الْمَنْقَبَةِ يَشْتَمِلُ عَلَى أَكْثَرِ عِلْمِ الْحَلَالِ وَالْحَرَامِ وَأَوْلَاهُ أَحَبَّرَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مُوسَى

And his^{asws} door (access man) is Al-Husayn Bin Rowh Al-Neybakhty, and there emerged from the presence of Abu Muhammad^{asws} during the year two hundred and fifty-five, a translated book, 'Risalat Al-Manqabat', inclusive upon most of the known knowledge of the Permissibles and the Prohibitions, and its beginning was, 'Ali^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} informed me'.

وَذَكَرَ الْحَبِيبِيُّ فِي كِتَابِ سَمَاءِ مُكَاتَبَاتِ الرِّجَالِ عَنِ الْعَسْكَرِيِّينَ قِطْعَةً مِنْ أَحْكَامِ الدِّينِ.

And Al-Khaybari mentioned in the book he named as 'Mukatabaat Al-Rijal', from the two Askaris^{asws}, pieces from the rulings of religion".⁴⁹⁰

الظاهر أنه علي بن جعفر الهماني وهو الذي كان في حبس المتوكل وخاف القتل والشك في دينه، فوعده أبو الحسن الهادي عليه السلام- كما مر في ص 183 و 184 أن يقصد الله فيه فحم المتوكل وأمر بتخليته من كان في السجن وتخليته بالخصوص.

Note: (Ali Bin Ja'far) – The apparent is that he is Ali Bin Ja'far Al-Himany, and he is the one who was in the prison of Al-Mutawakkil, and feared being killed, and doubted in his religion. Abu Al-Hassan Al-Hadi^{asws} promised him, just as has passed in pages 183 & 184 (Arabic version) that he^{asws} shall supplicate to Allah^{azwj} regarding him. Al-Mutawakkil reconsidered and ordered with releasing the ones who were in the prison and freeing him in particular.

أَبُو الْقَاسِمِ الْكُوفِيُّ فِي كِتَابِ التَّبْدِيلِ أَنَّ إِسْحَاقَ الْكِنْدِيَّ كَانَ فَبِلَسُوفِ الْعِرَاقِ فِي زَمَانِهِ أَحَدٌ فِي تَأْلِيفِ تَنَافُضِ الْقُرْآنِ وَ شَعَلَ نَفْسَهُ بِذَلِكَ وَ تَقَرَّدَ بِهِ فِي مَنْزِلِهِ وَ إِذْ بَعْضُ تَلَامِذْتِهِ دَخَلَ يَوْمًا عَلَى الْإِمَامِ الْحَسَنِ الْعَسْكَرِيِّ ع فَقَالَ لَهُ أَبُو مُحَمَّدٍ ع أَمَا فِيكُمْ رَجُلٌ رَشِيدٌ يَزِدُّكُمْ أَسْتَاذَكُمْ الْكِنْدِيَّ عَمَّا أَحَدَ فِيهِ مِنْ تَشَاغُلِهِ بِالْقُرْآنِ

Abu Al Qasim Al Kufi in 'Kitab Al Tabdeel' –

'Is'haq Al-Kindy was a philosopher of Al-Iraq during his^{asws} (11th Imam's) era. He took in compiling, 'Contradictions of the Quran', and pre-occupied himself with that, and isolated in his house for it, and one of his students entered one day to see the Imam Al-Hassan Al-Askari^{asws}. Abu Muhammad^{asws} said to him: 'Is there no man among you of rightful guidance who can retract your teacher Al-Kindy from what he is embarking in from his pre-occupation with the Quran?'

فَقَالَ التَّلْمِيذُ نَحْنُ مِنْ تَلَامِذْتِهِ كَيْفَ يَجُوزُ مِنَّا الْإِعْرَاضُ عَلَيْهِ فِي هَذَا أَوْ فِي غَيْرِهِ فَقَالَ أَبُو مُحَمَّدٍ ع أ تُوَدِّي إِلَيْهِ مَا أَلْقِيَهُ إِلَيْكَ قَالَ نَعَمْ

⁴⁹⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 3 H 9 a

The student said, 'We are from his students. Can it be allowed for us that we should object to him regarding this or regarding something else?' Abu Muhammad^{-asws} said: 'Will you deliver to him what I^{-asws} am saying to you?' He said, 'Yes'.

قَالَ فَصِرْ إِلَيْهِ وَ تَلَطَّفْ فِي مُؤَانَسَتِهِ وَ مَعُونَتِهِ عَلَى مَا هُوَ بِسَبِيلِهِ فَإِذَا وَقَعَتِ الْأُنْسُ فِي ذَلِكَ فُئِن قَدْ حَضَرْتَنِي مَسْأَلَةٌ أَسْأَلُكَ عَنْهَا فَإِنَّهُ يَسْتَدْعِي ذَلِكَ مِنْكَ فُئِن لَهُ إِنْ أَتَاكَ هَذَا الْمُتَكَلِّمُ بِهَذَا الْقُرْآنِ هَلْ يَجُوزُ أَنْ يَكُونَ مُرَادُهُ بِمَا تَكَلَّمُ بِهِ مِنْهُ غَيْرَ الْمَعْنَى الَّتِي قَدْ ظَنَنْتَهَا أَنْكَ دَهَبْتَ إِلَيْهَا

He^{-asws} said: 'Go to him and be kind in comforting him and assist him upon what he is in his ways. When the comfort occurs in that, then say, 'An issue has present which I want to ask you about it'. He will demand that from you. Say to him, 'This Speaker (Rasool-Allah^{-saww}) has come to you with this Quran. Is it allowed that his^{-saww} intended (meaning) with what he^{-saww} has Spoken with from Him^{-azwj} is other than the meaning which you are thinking, you are going to?'

فَإِنَّهُ سَيَقُولُ إِنَّهُ مِنَ الْجَائِزِ لِأَنَّهُ رَجُلٌ يَفْهَمُ إِذَا سَمِعَ فَإِذَا أُوجِبَ ذَلِكَ فُئِن لَهُ فَمَا يَدْرِيكَ لَعَلَّهُ قَدْ أَرَادَ غَيْرَ الَّذِي دَهَبْتَ أَنْتَ إِلَيْهِ فَتَكُونُ وَاضِعاً لِغَيْرِ مَعَانِيهِ

He will be saying, 'It is from the allowed, because a man understands when he hears'. When he answer that, then say to him, 'So what would make you know, perhaps He^{-azwj} Intended other than which you are going to, so you would be placing to other than its meaning!'

فَصَارَ الرَّجُلُ إِلَى الْكِنْدِيِّ وَ تَلَطَّفَ إِلَى أَنْ أَلْفَى عَلَيْهِ هَذِهِ الْمَسْأَلَةَ فَقَالَ لَهُ أَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ فَتَفَكَّرَ فِي نَفْسِهِ وَ رَأَى ذَلِكَ مُحْتَمِلاً فِي اللَّعَةِ وَ سَأِعاً فِي النَّظَرِ.

The man went to Al-Kindy and was friendly until he had cast this question to him. He said to him, 'Repeat to me'. He repeated to him. He thought within himself and viewed that as being tolerable regarding the language and plausible regarding the consideration".⁴⁹¹

10- عم، إعلام الوری من کتاب أحمد بن محمد بن العیاش قال: كان أبو هاشم الجعفری حیس مع أبي محمد ع كان المعتز حبسهما مع عدو من الطالبیین في سنة ثمان و خمسين و مائتين

(The book) 'I'lam Al Wara', from the book of Ahmad Bin Muhammad Bin Al Ayyash who said,

'Abu Hashim Al-Ja'fari was imprisoned along with Abu Muhammad^{-asws}. Al-Mu'taz (caliph) had imprisoned with a number of the Talibeen during the year two hundred and fifty-eight.

وَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ الْأَمْدَاوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ دَاوُدَ بْنِ الْقَاسِمِ قَالَ كُنْتُ فِي الْحَبْسِ الْمَعْرُوفِ بِحَبْسِ حُسَيْنِ فِي الْجَوْسِقِ الْأَحْمَرِ أَنَا وَ الْحَسَنُ بْنُ مُحَمَّدٍ الْعَقِيقِيِّ وَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْعَمْرِيِّ وَ فُلَانٌ وَ فُلَانٌ إِذْ دَخَلَ عَلَيْنَا أَبُو مُحَمَّدٍ الْحَسَنُ وَ أَخُوهُ جَعْفَرٌ فَحَقَّقْنَا بِهِ وَ كَانَ الْمُتَوَلَّى لِحَبْسِهِ صَالِحُ بْنُ وَصِيفٍ وَ كَانَ مَعَنَا فِي الْحَبْسِ رَجُلٌ جَمَحِيٌّ يَقُولُ إِنَّهُ عَلَوِيٌّ

And he said, 'And it is narrated to us by Ahmad Bin Ziyad Al-Hamadany, from Ali Bin Ibrahim Bin Hashim, from Daqood Bin Al-Qasim who said, 'I was in the prison well-known as Khushaysh prison in Al-Jowsiq Al-Ahmar, I and Al-Hassan Bin Muhammad Al-Aqeeq, and Muhammad Bin Ibrahim Al-Amry, and so and so, and so and so, when Abu Muhammad Al-Hassan^{-asws} and his^{-asws} brother Ja'far (the liar) entered. We surrounded him^{-asws}, and the one

⁴⁹¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 9 b

in charge of his^{-asws} imprisonment was Salih Bin Waseyf, and there was a Jumhy man (follower of the Umayyid poet Abu Dahbal Al-Jumhy) with us saying that he was an Alawite’.

قَالَ فَالْتَفَتَ أَبُو مُحَمَّدٍ فَقَالَ لَوْ لَا أَنَّ فِيكُمْ مَنْ لَيْسَ مِنْكُمْ لَأَعْلَمْتُكُمْ مَتَى يُفْرَجُ عَنْكُمْ وَ أَوْمَأَ إِلَى الْجُمَحِيِّ أَنْ يُخْرِجَ فَخَرَجَ

Abu Muhammad^{-asws} turned and said, ‘Had it not been someone among you all who isn’t from you all, I^{-asws} would have let you know when Allah^{-azwj} would be Relieving you’ – and he^{-asws} gestured to the ‘Jumhy man’. He went out.

فَقَالَ أَبُو مُحَمَّدٍ هَذَا الرَّجُلُ لَيْسَ مِنْكُمْ فَاحْذَرُوهُ فَإِنَّ فِي ثِيَابِهِ قِصَّةً قَدْ كَتَبَهَا إِلَى السُّلْطَانِ يُخْبِرُهُ بِمَا تَقُولُونَ فِيهِ

Abu Muhammad^{-asws} said: ‘This man isn’t for you, so be cautious of him, for there is a story in his clothes he has written to the sultan informing him with what you are saying regarding him’.

فَقَامَ بَعْضُهُمْ فَفَتَشَ ثِيَابَهُ فَوَجَدَ فِيهَا الْقِصَّةَ يَذْكُرُنَا فِيهَا بِكُلِّ عَظِيمَةٍ.

One of them stood up and searched his clothes. He found the story mentioning us in it with every grievousness”^{.492}

بيان: الظاهر أن في التاريخ اشتباها و تصحيحا فإن المعتز قتل قبل ذلك بأكثر من ثلاث سنين و أيضا ذكر فيه أن هذا الحبس كان بتحريك صالح بن و صيف و قتل هو أيضا قبل ذلك بستين أو أكثر فالظاهر اثنين أو ثلاث و خمسين أو كان المعتمد مكان المعتز فإن التاريخ يوافقه لكن لم يكن صالح في هذا التاريخ حيا.

Explanation: *The apparent is that in the history is its doubt and its correction, for Al-Mu’taz was killed before that by more than three years, and as well it is mentioned in it that this prison was in the charge of Salih Bin Waseyf, and he was well was killed two years before that or more. So the apparent is (the year two hundred) and fifty-two or three, or Al-Mu’tamid was in place of Al-Mu’taz. So the history is in accordance with it, but Salih did not happen to be alive in this date.*

و في القاموس الجوسق القصر و قلعة و دار بنيت للمقتدر في دار الخلافة في وسطها بركة من الرصاص ثلاثون ذراعا في عشرين.

An in Al Qamous (lexicon) Al-Jowsaq is a castle and a fort and a house built for Al-Muqtadar (caliph) in the capital. In the middle of it there is a pool of lead, thirty cubits by twenty.

11- مهج، مهج الدعوات من كتاب الأوصياء لعلي بن محمد بن زياد الصيمري قال: لما هم المستعين في أمر أبي محمد ع بما هم و أمر سعيد الحاجب بحمله إلى الكوفة و أن يحدث عليه في الطريق حادثة انتشر الخبر بذلك في الشيعة فأفلقهم و كان بعد مضي أبي الحسن ع بأقل من خمس سنين

(The book) ‘Mahaj Al Dawaat’, from ‘Kitab Al Awsiya’ of Ali Bin Muhammad Bin Ziyad Al Saymeri who said,

‘When Al-Mustaeen thought regarding the matter of Abu Muhammad^{-asws} with what he thought, and he ordered Saeed the guard with having him^{-asws} carried to Al-Kufa, and that he should create an event of death upon him^{-asws} in the road, the news spread with that among

⁴⁹² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 10

the Shias. It worried them, and it happened less than five years after the passing away of Abu Al-Hassan^{-asws}.

فَكُنْتُ إِلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ الْهَيْتَمُ بْنُ سَيَابَةَ بَلَّغْنَا جَعَلَنَا اللَّهُ فِدَاكَ خَيْرًا أَفْلَقْنَا وَ عَمْنَا وَ بَلَّغَ مِنَّا فَوَقَعَ بَعْدَ ثَلَاثِ يَأْتِيكُمْ الْفَرَجُ

Muhammad Bin Abdullah and Al-Haysam Bin Sayaba wrote to him^{-asws} ‘May Allah^{-azwj} Make us to be sacrificed for you^{-asws}! News has reached us, worrying us, and saddened us, and reached (to the limit) from us’. He^{-asws} wrote after three (days): ‘The relief shall come to you all!’

قَالَ فَخَلَعَ الْمُسْتَعِينُ فِي الْيَوْمِ الثَّلَاثِ وَ قَعَدَ الْمُعْتَزُّ وَ كَانَ كَمَا قَالَ.

He (the narrator) said, ‘Al-Mustaeen vacated (abdicated) during the third day, and Al-Mu’taz sat (as caliph), and it happened just as he^{-asws} had said’.⁴⁹³

وَ رَوَى أَيْضاً الصَّبْرِيُّ فِي الْكِتَابِ الْمَذْكُورِ فِي ذَلِكَ مَا هَذَا لَفْظُهُ وَ حَدَّثَ مُحَمَّدُ عُمَرُ الْكَاتِبُ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ زِيَادِ الصَّبْرِيِّ صَهِرِ جَعْفَرِ بْنِ مُحَمَّدٍ الْوَزِيرِ عَلَى ابْنَتِهِ أُمِّ أَحْمَدَ وَ كَانَ رَجُلًا مِنْ وَجْهِ السَّبِيْعَةِ وَ تَفَاهِمِهِ وَ مُقَدِّمًا فِي الْكِتَابِ وَ الْأَدَبِ وَ الْعِلْمِ وَ الْمَعْرِفَةِ

And it is reported as well by Al-Saymeri in the mentioned book regarding that what are these wordings, and it is narrated by Muhammad Umar the scribe, from Ali Bin Muhammad Bin Ziyad Al-Saymeri, son-in-law of Ja’far Bin Mahmoud the minister to his daughter Umm Ahmad, and he was a man from the faces of the Shias and their trusted one, and at the forefront regarding the writind, and the teaching, and the knowledge, and the acts of kindness.

قَالَ: دَخَلْتُ عَلَى أَبِي أَحْمَدَ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرٍ وَ بَيْنَ يَدَيْهِ رُغْعَةُ أَبِي مُحَمَّدٍ عَ فِيهَا إِنِّي نَزَلْتُ اللَّهُ عَزَّ وَ جَلَّ فِي هَذَا الطَّاعِي يَعْني الْمُسْتَعِينُ وَ هُوَ أَحَدُهُ بَعْدَ ثَلَاثِ

He said, ‘I entered to see Abu Ahmad Ubeydullah Bin Abdullah Bin Tahir, and in front of him was a note of Abu Muhammad^{-asws}, and in it was: ‘I^{-asws} sought the Punishment of Allah^{-azwj} Mighty and Majestic to befall regarding the tyrant, meaning Al-Mustaeen, and he shall be Seized after three (days)’.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ خَلَعَ وَ كَانَ مِنْ أَمْرِهِ مَا رَوَاهُ النَّاسُ فِي إِحْدَارِهِ إِلَى وَاسِطٍ وَ قَتْلِهِ.

When it was during the third day, he abdicated, and it happened from his matter what the people have reported regarding his inclining to Wasit, and his killing’.⁴⁹⁴

وَ رَوَى الصَّبْرِيُّ أَيْضاً عَنْ أَبِي هَاشِمٍ قَالَ: كُنْتُ مَحْبُوساً عِنْدَ أَبِي مُحَمَّدٍ فِي حَبْسِ الْمُهْتَدِيِّ فَقَالَ لِي يَا أَبَا هَاشِمِ إِنَّ هَذَا الطَّاعِي أَرَادَ أَنْ يَعْثَبَ بِاللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ اللَّيْلَةِ وَ قَدْ بَرَّ اللَّهُ عُمَرُ وَ جَعَلْتَهُ لِلْمُتَوَلِّيِّ بَعْدَهُ وَ لَيْسَ لِي وَ لَدَّ سَيْرُفْنِي اللَّهُ وَ لَدَّ بِكْرَمِهِ وَ لُطْفِهِ

And it is reported by Al Saymerri as well, from Abu Hashim who said,

‘I was imprisoned along with Abu Muhammad^{-asws} in a prison of Al-Muhtady (caliph). He^{-asws} said to me: ‘O Abu Hashim! This tyrant wants to mess around with Allah^{-azwj} Mighty and

⁴⁹³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 11 a

⁴⁹⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 11 b

Majestic during this night, and Allah^{-azwj} has Cut off his lifespan and Made it to be for the one in charge after him, and there isn't any son for me^{-asws}. Allah^{-azwj} will be Gracing be^{-asws} a son^{ajtf} due to His^{-azwj} Benevolence and His^{-azwj} Kindness'.

فَلَمَّا أَصْبَحْنَا شَعَبَ الْأَنْزَاكُ عَلَى الْمُهْتَدِي وَ أَعَاهَهُمُ الْأُمَةُ لِمَا عَرَفُوا مِنْ قَوْلِهِ بِالْإِعْتِزَالِ وَ الْقُدْرِ وَ قَتْلُوهُ وَ نَصَبُوا مَكَانَهُ الْمُعْتَمِدَ وَ بَايَعُوا لَهُ وَ كَانَ الْمُهْتَدِي قَدْ صَحَّحَ الْعَزْمَ عَلَى قَتْلِ أَبِي مُحَمَّدٍ ع فَشَغَلَهُ اللَّهُ بِنَفْسِهِ حَتَّى قُتِلَ وَ مَضَى إِلَى أَلِيمِ عَذَابِ اللَّهِ.

When we came to the morning, the Turks rioted against Al-Muhtady and the community supported them due to what they had known from his word with the seclusion and the Pre-determination, and they killed him and installed Al-Mu'tamid in his place, and they pledged allegiance to him; and Al-Muhtady had corrected the determination upon killing Abu Muhammad^{-asws}, but Allah^{-azwj} pre-occupied him with himself until he was killed and went to the painful Punishment of Allah^{-azwj}.⁴⁹⁵

وَ رُوِيَ أَيْضاً عَنِ الْجُمَيْرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ أَبِي الرَّعْفَرَانِ عَنْ أُمِّ أَبِي مُحَمَّدٍ ع قَالَ: قَالَ لِي يَوْمًا مِنَ الْأَيَّامِ نُصِيبُنِي فِي سَنَةِ سِتِّينَ وَ مَائَتَيْنِ خَزَاةً أَحَافَ أَنْ أَنْكَبَ مِنْهَا نَكْبَةً

And it is reported as well from Al Himeyri, from Al-Hassan Bin Ali Bin Ibrahim Bin Mahziyar, from Muhammad Bin Abu Al Zafrany,

'From the mother^{-as} of Abu Muhammad^{-asws}, 'He^{-asws} said to me^{-as} one day from the days: 'I^{-asws} shall be afflicted with hateful feud in the year two hundred and sixty. I^{-asws} fear suffering a calamity from it'.

قَالَتْ وَ أَظْهَرْتُ الْجُرْعَ وَ أَخَذَنِي الْبُكَاءُ فَقَالَ لَا بُدَّ مِنْ وُفُوعِ أَمْرِ اللَّهِ لَا تَجْزَعِي

She^{-as} said, 'And I manifested the panic and the crying seized me. He^{-asws} said: 'There is no escape from the occurrence of a Command of Allah^{-azwj}. Do not be alarmed!'

فَلَمَّا كَانَ فِي صَفَرٍ سَنَةِ سِتِّينَ أَخَذَهَا الْمُقِيمُ وَ الْمُفْعَدُ وَ جَعَلَتْ تَخْرُجُ فِي الْأَحْيَابِ إِلَى خَارِجِ الْمَدِينَةِ وَ تُجَسِّسُ الْأَخْبَارَ حَتَّى وَرَدَ عَلَيْهَا الْخَبْرُ حِينَ حَبَسَهُ الْمُعْتَمِدُ فِي يَدَيْ عَلِيِّ بْنِ جَرِينٍ وَ حَبَسَ جَعْفَرًا أَخَاهُ مَعَهُ

When it was during Safar of the year (two hundred and) sixty, she^{-as} took to the standing and sitting, and she^{-as} went out among the tribes to outside of Al-Medina to investigate the news, until the news arrived to her when Al-Mu'tamid imprisoned him^{-asws} in the hand of Ali Bin Jareen and imprisoned his^{-asws} brother Ja'far (the liar) along with him^{-asws}.

وَ كَانَ الْمُعْتَمِدُ يَسْأَلُ عَلِيًّا عَنِ أَخْبَارِهِ فِي كُلِّ وَقْتٍ فَيُخْبِرُهُ أَنَّهُ يَصُومُ النَّهَارَ وَ يُصَلِّي اللَّيْلَ فَسَأَلَهُ يَوْمًا مِنَ الْأَيَّامِ عَنْ خَبْرِهِ فَأَخْبَرَهُ بِمِثْلِ ذَلِكَ فَقَالَ لَهُ امْضِ السَّاعَةَ إِلَيْهِ وَ أَقْرَبُهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ انْصَرَفَ إِلَى مَنْزِلِكَ مُصَاحِبًا

And Al-Mu'tamid used to ask Ali about his^{-asws} news during all times. He informed him that he^{-asws} keeps fasting the day and praying Salat at night. One day from the days, he asked about his^{-asws} news. He informed him with similar to that. He said to him, 'Go to him now and convey

⁴⁹⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 11 c

to him^{-asws} the greetings from me, and say to him^{-asws}, 'Leave to go to your^{-asws} house accompanied'.

قَالَ عَلِيُّ بْنُ جَرِينٍ فَجِئْتُ إِلَى بَابِ الْحَبْسِ فَوَجَدْتُ حِمَارًا مُسْرَجًا فَدَخَلْتُ عَلَيْهِ فَوَجَدْتُهُ جَالِسًا وَ قَدْ لَبَسَ حُفَّهُ وَ طَيْلَسَانَهُ وَ شَاشَتَهُ فَلَمَّا رَأَى نَحْصَ فَأَدْبَتِ إِلَيْهِ الرِّسَالَةَ فَزَكَبَ فَلَمَّا اسْتَوَى عَلَى الْحِمَارِ وَقَفَ فَعُلْتُ لَهُ مَا وَفَوْفَكَ يَا سَيِّدِي

Ali Bin Jareen said, 'I came to the door of the prison and found a saddled donkey. I entered to see him^{-asws}, and I found him^{-asws} seated, and he^{-asws} was wearing his^{-asws} socks, and his^{-asws} pallium, and his^{-asws} screen. When he^{-asws} saw me, he^{-asws} got up, and I delivered the message to him^{-asws}. He^{-asws} mounted (the donkey). When he^{-asws} was seated evenly upon the donkey, he^{-asws} paused. I said, 'What made you^{-asws} pause, o my Master^{-asws}?'

فَقَالَ لِي حَتَّى يَجِيءَ جَعْفَرٌ فَعُلْتُ إِنَّمَا أَمَرَنِي بِإِطْلَاقِكَ ذُوْنَهُ فَقَالَ لِي تَرْجِعْ إِلَيْهِ فَتَقُولُ لَهُ خَرَجْنَا مِنْ دَارٍ وَاحِدَةٍ جَمِيعًا فَإِذَا رَجَعْتُ وَ لَيْسَ هُوَ مَعِيَ كَانَ بِي ذَلِكَ مَا لَا حِفَاءَ بِهِ عَلَيْكَ

He^{-asws} said to me: 'Until Ja'far comes'. I said, 'But rather he ordered me with releasing you^{-asws} apart from him!' He^{-asws} said to me: 'Return to him and say to him, 'We had come out from one house together, so when I^{-asws} return and he isn't with me, it would happen during that what is not hidden upon you'.

فَمَضَى وَ غَادَ فَقَالَ لَهُ يَقُولُ لَكَ قَدْ أَطْلَعْتُ جَعْفَرًا لَكَ لِأَنِّي حَسَبْتُهُ بِجَانِبِيهِ عَلَى نَفْسِهِ وَ عَلَيْكَ وَ مَا يَنْتَكِلُكُمْ بِهِ وَ حَلَى سَبِيلَهُ فَصَارَ مَعَهُ إِلَى دَارِهِ.

He went and returned. He said to him^{-asws}, 'He is saying to you^{-asws}, 'I am freeing Ja'fari for you because I had imprisoned him due to his felony upon himself and upon you^{-asws}'. And he^{-asws} did not speak with him, and freed his way, and he went with him^{-asws} to his^{-asws} house'' .⁴⁹⁶

وَ ذَكَرَ الصَّبَّامِيُّ أَيْضًا عَنِ الْمُحْمُودِيِّ قَالَ: رَأَيْتُ حَطَّ أَبِي مُحَمَّدٍ ع لَمَّا خَرَجَ مِنْ حَبْسِ الْمُعْتَمِدِ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُنِمْ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ.

And it is mentioned by Al Saymeri as well, from Al Mahmoudy who said,

'I saw in the handwriting of Abu Muhammad^{-asws} when he^{-asws} came out from the prison of Al-Mu'tamid: ***They are intending to extinguish the Light of Allah with their mouths, but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]***' .⁴⁹⁷

وَ ذَكَرَ نَصْرُ بْنُ عَلِيٍّ الْجَهْزَمِيُّ وَ هُوَ مِنْ ثِقَاتِ الْمُخَالِفِينَ فِي مَوَالِدِ الْأَئِمَّةِ ع وَ مِنَ الدَّلَائِلِ مَا جَاءَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عِنْدَ وِلَادَةِ مُحَمَّدِ بْنِ الْحَسَنِ زَعَمَتِ الظُّلَمَةُ أَنَّهُمْ يَفْتَنُونَنِي لِيُطْفِئُوا هَذَا النُّسْلَ كَيْفَ رَأَوْا قُدْرَةَ الْقَادِرِ وَ سَمَاءَهُ الْمُؤَمَّلِ.

And it is mentioned by Nasr Bin Ali Al Jahzamy, and it is from the trustworthy adversaries in 'Mawaleed Al Aamma'

'And from the evidence what has come from Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws} when he was blessed with MHMD son^{ajtf} of Al-Hassan^{-asws}: 'The oppressors claimed that they would be

⁴⁹⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 11 d

⁴⁹⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 11 e

killing me^{-asws} in order to cut off this lineage. How do they see the Power of the Powerful?' And he^{-asws} named him^{ajtf} 'Al-Muwammil' (the hoped for)".⁴⁹⁸

12- البُرْسِيُّ، فِي الْمَشَارِقِ عَنِ الْحَسَنِ بْنِ حَمْدَانَ عَنْ أَبِي الْحَسَنِ الْكَرْخِيِّ قَالَ: كَانَ أَبِي بَزَّازًا فِي الْكَرْبَلَاءِ فَجَهَّزَنِي بِقَمَاشٍ إِلَى سُرٍّ مِنْ رَأَى فَلَمَّا دَخَلْتُ إِلَيْهَا جَاءَنِي خَادِمٌ فَنَادَانِي بِاسْمِي وَاسْمِ أَبِي وَقَالَ أَحِبُّ مَوْلَاكَ فُلْتُ وَمَنْ مَوْلَايَ حَتَّى أُجِيبَهُ فَقَالَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

Al Bursy in 'Al Mashariq' – From Al-Hassan Bin Hamdan, from Abu Al-Hassan Al Karkhy who said,

'Abu Bazzaz was in Al-Karkh. He equipped me with garments up to Surmanray. When I entered into it, a servant came to me. He called out to me with my name and name of my father, and said, 'Answer your Master^{-asws}!' I said, 'And who is my Master^{-asws} until I answer him^{-asws}?' He said, 'It is not upon the messenger except the delivery (of the message).'

قَالَ فَتَبِعْتُهُ فَجَاءَ بِي إِلَى دَارٍ عَالِيَةِ الْبِنَاءِ لَا أَشْكُ أَنَّهَا الْجَنَّةُ وَإِذَا رَجُلٌ جَالِسٌ عَلَى بَسَاطٍ أَخْضَرَ وَ نُورٌ جَمَالِهِ يَعْشَى الْأَبْصَارَ فَقَالَ لِي إِنَّ فِيهَا حَمَلَتْ مِنْ الْقَمَاشِ جِزَّتَيْنِ إِحْدَاهُمَا فِي مَكَانٍ كَذَا وَ الْأُخْرَى فِي مَكَانٍ كَذَا فِي السَّقْفِ الْفُلَائِيِّ وَ فِي كُلِّ وَاحِدَةٍ مِنْهُنَّ رُفْعَةٌ مَكْتُوبَةٌ فِيهَا ثَمْنُهَا وَ رِيحُهَا وَ ثَمْنُ إِحْدَاهُمَا ثَلَاثَةٌ وَ عِشْرُونَ دِينَارًا وَ الرِّيحُ دِينَارًا وَ ثَمْنُ الْأُخْرَى ثَلَاثَةٌ عَشْرَ دِينَارًا وَ الرِّيحُ كَأُولَى فَادْهَبْ فَأْتِ بِيهِمَا

He (the narrator) said, 'I followed him. He came with me to a house of tall construction. I had no doubt it was the Paradise, and there was a man seated upon a green carpet and the radiance of his majesty was overwhelming the sights. He said to me, 'Among the garments you have carried, there are two cloaks, one of them is in such and such place, and the other is in such and such place, in the bag of so and so woman, and in each one of them there is a written note wherein is its price and its profit, and the price of one of them is twenty-three Dinars, and the profit is two Dinars, and the price of the other is thirteen Dinars, and the profit is like the first one. So, go and come with them!'

قَالَ الرَّجُلُ فَرَجَعْتُ فَجِئْتُ بِيهِمَا فَوَضَعْتُهُمَا بَيْنَ يَدَيْهِ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ لَا أَسْتَطِيعُ النَّظَرَ إِلَيْهِ إِجْلَالًا لِهَيْبَتِهِ

The man said, 'I returned and came with these to him^{-asws}. I placed them in front of him^{-asws}. He^{-asws} said to me: 'Be seated'. I sat down and did not have the ability to look at him^{-asws} in reverence due to his^{-asws} awe.

قَالَ فَمَدَّ يَدَهُ إِلَى طَرْفِ الْبَسَاطِ وَ لَيْسَ هُنَاكَ شَيْءٌ وَ قَبِضَ قَبْضَةً وَقَالَ هَذَا ثَمْنُ جِزَّتَيْكَ وَ رِيحُهُمَا

He (the narrator) said, 'He^{-asws} extended his^{-asws} hand to an edge of the carpet, and there wasn't anything over there, and he^{-asws} grabbed a handful and said: 'This is the price of your two cloaks and their profit'.

قَالَ فَخَرَجْتُ وَ عَدَدْتُ الْمَالَ فِي الْبَابِ فَكَانَ الْمُشْتَرَى وَ الرِّيحُ كَمَا كَتَبَ وَالِدِي لَا يَزِيدُ وَ لَا يَنْقُصُ.

He (the narrator) said, 'I went out and counted the money at the door. The cost and the profit were just as my father had written, neither more nor less".⁴⁹⁹

⁴⁹⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 11 f

⁴⁹⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 12

13- مُرُوجُ الدَّهَبِ، قَالَ دَكَرَ مُحَمَّدُ بْنُ عَلِيٍّ الشَّرِيعِيُّ وَكَانَ مِنْ بَلِيٍّ بِالْمُهْتَدِيِّ وَكَانَ حَسَنَ الْمَجْلِسِ عَارِفاً بِأَيَّامِ النَّاسِ وَ أَحْبَابِهِمْ قَالَ: كُنْتُ أَبَايْتُ الْمُهْتَدِي كَثِيرًا فَقَالَ لِي ذَاتَ لَيْلَةٍ أَتَعْرِفُ خَيْرَ نَوْفٍ الَّذِي حَكَى عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع حِينَ كَانَ يُبَايِئُهُ

(The book) 'Murouj Al Zahab' –

He said, 'Muhammad Bin Ali Al-Sharie mentioned, and he was from the ones afflicted by Al-Muhtady (caliph), and he was of a goodly sitting, a knower with the days of the people and their news. He said, 'I used to spend a lot of nights discussing with Al-Muhtady. One night he said to me, 'Do you know the news of Nowf who narrated from Ali^{-asws} Bin Abu Talib^{-asws} when he had pledged allegiance to him^{-asws}?'

قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ دَكَرَ نَوْفٌ قَالَ رَأَيْتُ عَلِيًّا ع قَدْ أَكْثَرَ الْحُرُوجَ وَ الدُّخُولَ وَ النَّظَرَ إِلَى السَّمَاءِ ثُمَّ قَالَ لِي يَا نَوْفُ أَ نَأْتِيهِمْ أَنْتَ

I said, 'Yes, O commander of the faithful! Nowf mentioned. He said, 'I saw Ali^{-asws} to frequently come out and enter and looking at the sky. Then he^{-asws} said to me: 'O Nowf! Did you get any sleep?'

قَالَ قُلْتُ بَلَى أُرْمِقُكَ بِعَيْنِي مُنْذُ اللَّيْلَةِ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لِي يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا وَ الرَّاعِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا أَرْضَ اللَّهِ بِسَاطًا وَ تُرَابَهَا فِرَاشًا وَ مَاءَهَا طَيْبًا وَ الْكِتَابَ شِعَارًا وَ الدُّعَاءَ دِنَارًا ثُمَّ تَرَكَوا الدُّنْيَا تَرَكَاً عَلَى مَنْهَاجِ الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ ع

He (the narrator) said, 'I said, 'But I have been shooting glances at you with my eyes since the night, O Amir Al-Momineen^{-asws}?' He^{-asws} said to me: 'O Nowf! Beatitude be to the ascetics in the word and the ones desirous regarding the Hereafter. They are a people who are taking the earth of Allah^{-azwj} as a bedspread, and its soil as a bed, and its water as good, and the Book as a banner, and the supplication as a blanket. They are neglecting the world with a neglect to be upon the manifesto of the Messiah Isa^{-as} Bin Maryam^{-as}.

يَا نَوْفُ إِنَّ اللَّهَ جَلَّ وَ عَلَا أَوْحَى إِلَى عَبْدِهِ الْمَسِيحِ أَنَّ قُلَّ لِيَنِي إِسْرَائِيلَ لَا تَدْخُلُوا بُيُوتِي إِلَّا بِقُلُوبٍ خَاضِعَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ تَقِيَّةٍ وَ أَغْلَامُهُمْ أَنِّي لَا أُجِيبُ لِأَحَدٍ مِنْهُمْ دَعْوَةً وَ لِأَحَدٍ قِبْلَةً مَظْلَمَةً

O Nowf! Allah^{-azwj} Majestic and Exalted Revealed to His^{-azwj} servant the Messiah^{-as}: "Say to the children of Israel not to enter into My^{-azwj} House except with humble hearts, and lowered gazes, and pure palms, and let them know I^{-azwj} will not be Answering to anyone of his supplication, nor for anyone with a darkened (unjust) heart!"

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ فَوَ اللَّهُ لَقَدْ كَتَبَ الْمُهْتَدِيُّ الْحَبْرَ بِحَظِّهِ وَ لَقَدْ كُنْتُ أَسْمَعُهُ فِي جَوْفِ اللَّيْلِ وَ قَدْ خَلَا بِرَبِّهِ وَ هُوَ يَبْكِي وَ يَقُولُ يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا وَ الرَّاعِبِينَ فِي الْآخِرَةِ إِلَى أَنْ كَانَ مِنْ أَمْرِهِ مَعَ الْأَتْرَاكِ مَا كَانَ.

Muhammad Bin Ali said, 'Al-Muhtady wrote down the news (Hadeeth) with his own handwriting, and I used to listen to him in the middle of the night and he was alone with his Lord^{-azwj}, and he was crying and saying, 'O Nowf! Beatitude be to the ascetics in the world and the ones desirous regarding the Hereafter' – until it happened form his matter with the Turks what happened"⁵⁰⁰.

⁵⁰⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 13

أَقُولُ رُويَ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عَاصِمِ الْكُوفِيِّ الْأَعْمَى قَالَ: دَخَلْتُ عَلَى سَيِّدِي الْحَسَنِ الْعَسْكَرِيِّ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ مَرْحَباً بِكَ يَا ابْنَ عَاصِمِ اجْلِسْ هُنَيْئاً لَكَ يَا ابْنَ عَاصِمِ أَتَدْرِي مَا تَحْتَ قَدَمَيْكَ فَقُلْتُ يَا مَوْلَايَ إِنِّي أَرَى تَحْتَ قَدَمَيْ هَذَا الْبِسَاطِ كَرَّمَ اللَّهُ وَجْهَ صَاحِبِهِ

I (Majlisi) am saying, 'It is reported in one of the compilations of our companions, from ali Bin Aasim Al Kufi the blind who said,

'I entered to see my Master^{-asws} Al-Hassan Al-Askari^{-asws}. I greeted unto him^{-asws}. He^{-asws} responded the greeting to me and said: 'Welcome to you, O Ibn Aasim! Be seated for a while. O Ibn Aasim! Do you know what is under your feet?' I said, 'O my Master^{-asws}!

فَقَالَ لِي يَا ابْنَ عَاصِمِ اعْلَمْ أَنَّكَ عَلَى بَسَاطٍ جَلَسَ عَلَيْهِ كَثِيرٌ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ فَقُلْتُ يَا سَيِّدِي لَيْتَنِي كُنْتُ لَا أَفَارُقُكَ مَا دُمْتُ فِي دَارِ الدُّنْيَا ثُمَّ قُلْتُ فِي نَفْسِي لَيْتَنِي كُنْتُ أَرَى هَذَا الْبِسَاطَ فَعَلِمَ الْإِمَامُ ع مَا فِي صَمِيرِي فَقَالَ اذْنُ مَتِي فَدَنَوْتُ مِنْهُ فَمَسَحَ يَدَهُ عَلَيَّ وَجْهِي فَصِرْتُ بَصِيراً بِإِذْنِ اللَّهِ

He^{-asws} said to me: 'O Ibn Aasim! Know that you are upon a carpet, a lot of the Prophets^{-as} and the Messengers^{-as} have sat upon it'. I said, 'O my Master! If only I don't separate from you^{-asws} for as long as I am in the house of the world'. Then I said to myself, 'If only I could see this carpet'. The Imam^{-asws} knew what was in my conscience. He^{-asws} said: 'Come near me^{-asws}!' I went near him^{-asws}. He^{-asws} wiped his^{-asws} hand upon my face, and I became seeing by the Permission of Allah^{-azwj}.

ثُمَّ قَالَ هَذَا قَدَمُ أَبِيْنَا آدَمَ وَ هَذَا أَثَرُ هَابِيلَ وَ هَذَا أَثَرُ شَيْثٍ وَ هَذَا أَثَرُ إِدْرِيسَ وَ هَذَا أَثَرُ هُودَ وَ هَذَا أَثَرُ صَالِحٍ وَ هَذَا أَثَرُ لُحْمَانَ وَ هَذَا أَثَرُ إِبْرَاهِيمَ وَ هَذَا أَثَرُ لُوطٍ وَ هَذَا أَثَرُ شُعَيْبٍ وَ هَذَا أَثَرُ مُوسَى

Then he^{-asws} said: 'This is a footprint of our father^{-as} Adam^{-as}, and this is a trace of Habel^{-as}, and this is a trace of Shees^{-as}, and this is a trace of Idrees^{-as}, and this is a trace of Hud^{-as}, and this is a trace of Salih^{-as}, and this is a trace of Luqman^{-as}, and this is a trace of Ibrahim^{-as}, and this is a trace of Lut^{-as}, and this is a trace of Shueyb^{-as}, and this is a trace of Musa^{-as}.

وَ هَذَا أَثَرُ دَاوُدَ وَ هَذَا أَثَرُ سُلَيْمَانَ وَ هَذَا أَثَرُ الْحُضَيْرِ وَ هَذَا أَثَرُ دَانِيَالَ وَ هَذَا أَثَرُ ذِي الْقَرْنَيْنِ وَ هَذَا أَثَرُ عَدْنَانَ وَ هَذَا أَثَرُ عَبْدِ الْمُطَّلِبِ وَ هَذَا أَثَرُ عَبْدِ اللَّهِ وَ هَذَا أَثَرُ عَبْدِ مَنَافٍ وَ هَذَا أَثَرُ جَدِّي رَسُولِ اللَّهِ ص وَ هَذَا أَثَرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

And this is a trace of Dawood^{-as}, and this is a trace of Suleyman^{-as}, and this is a trace of Al Khizr^{-as}, and this is a trace of Daniel^{-as}, and this is a trace of Zul Qarnayn^{-as}, and this is a trace of Adnan^{-as}, and this is a trace of Abdul Muttalib^{-as}, and this is a trace of Abdullah^{-as}, and this is a trace of Abd Manaf^{-as}, and this is a trace of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and this is a trace of my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}'.

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَقَبَّلْتُهَا وَ قَبَّلْتُ يَدَ الْإِمَامِ ع وَ قُلْتُ لَهُ إِنِّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مُوَالَاتِكُمْ وَ الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ وَ اللَّعْنَ هُمْ فِي خُلُوتِي فَكَيْفَ حَالِي يَا سَيِّدِي

Ali Bin Aasim said, 'I collapsed to the feet, both of them, and kissed them, and kissed the hand of the Imam^{-asws}, and I said to him^{-asws}, 'I am unable to help you^{-asws} all with my hands, and I don't own apart from your^{-asws} Wilayah and the disavowing from your^{-asws} enemies, and the cursing to them in my privacy. So, how is my state, O my Master^{-asws}?'

فَقَالَ ع حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعُفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خَلْوَاتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ

He^{-asws} said: 'It is narrated to me by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} having said: 'One who is too weak upon helping us^{-asws} People^{-asws} of the Household and cursing our^{-asws} enemies in his privacy, Allah^{-azwj} would Deliver his voice to entirety of the Angels.

فَكَلَّمَا لَعَنَ أَحَدُكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعْنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتُهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ أَثْنُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَّلَ فِي نُصْرَةِ أَوْلِيَائِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ

So, every time one of you curses our^{-saww} enemies, the Angels assist him, and they curse the ones who do not curse them. When his voice reaches to the Angels, they seek Forgiveness for him and they praise upon him, and they said, 'O Allah^{-azwj}! Send Salawaat upon the soul of this servant of Yours^{-azwj} who has exerted his efforts in helping his^{-saww} friends, and had he been able upon more than that, he would have done so!'

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنِّي قَدْ أَحْبَبْتُ [أَجَبْتُ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ.

Then there is a Call from the Direction of Allah^{-azwj} the Exalted Saying: "O My^{-azwj} Angels! I^{-azwj} have Loved your supplication regarding this servant of Mine^{-azwj}, and I^{-azwj} have heard your calls and I^{-saww} have Sent Salawaat upon his soul along with the souls of the righteous ones and have Made him to be from **the best of the Selected ones [38:47]**".⁵⁰¹

14- قب، المناقب لابن شهر آشوب كَتَبَ أَبُو مُحَمَّدٍ ع إِلَى أَهْلِ قُمْ وَ آبَةِ أَنَّ اللَّهَ تَعَالَى بِجُودِهِ وَ رَأْفَتِهِ قَدْ مَنَّ عَلَى عِبَادِهِ بِبَنِيهِ مُحَمَّدٍ بِشِيرٍ وَ نَذِيرٍ وَ وَقَعَكُمْ لِقَبُولِ دِينِهِ وَ أَكْرَمَكُمْ بِهَيْدَاتِهِ وَ عَرَسَ فِي قُلُوبِ أَسْلَافِكُمْ الْمَاضِينَ رَحْمَةَ اللَّهِ عَلَيْهِمْ وَ أَصْلَابِكُمْ الْبَاقِينَ تَوَلَّى كِفَايَتَهُمْ وَ عَمَّرَهُمْ طَوِيلًا فِي طَاعَتِهِ حُبِّ الْعَبْرَةِ الْهَادِيَةِ

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

'Abu Muhamamd^{-asws} wrote to the people of Qum and Abah: 'Allah^{-azwj} the Exalted, by His^{-azwj} Generosity and His^{-azwj} Clemency has Conferred upon His^{-azwj} servants by His^{-azwj} Prophet^{-saww} being a giver of glad tidings and a warner, and Harmonised you all to accept His^{-azwj} religion, and Honoured you with His^{-azwj} Guidance and Planted the Guidance in the hearts of your past ancestors, may Allah^{-azwj} have Mercy upon them, and your remaining loins their long hands, and their prolonged lifespans in His^{-azwj} obedience, love of the family^{-asws}.

فَمَضَى مِنْ مَضَى عَلَى وَتِيرَةِ الصَّوَابِ وَ مِنْهَاجِ الصِّدْقِ وَ سَبِيلِ الرَّشَادِ فَوَرَدُوا مَوَارِدَ الْفَائِزِينَ وَ اجْتَنَبُوا تَمَرَاتِ مَا قَدَّمُوا وَ وَجَدُوا غِبَّ مَا أَسْلَفُوا وَ مِنْهَا

So the one who passed, passed upon the correct course, and the sincere manifesto, and the way of rightful guidance. They turned the turning of the successful ones, and they shunned the fruits of what they had sent ahead and found the outcome of what they had inherited from their predecessors and from it (history).

⁵⁰¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 14 a

فَلَمْ يَزَلْ نَيْتُنَا مُسْتَحْكِمَةً وَ نُفُوسُنَا إِلَى طَيْبِ آرَائِكُمْ سَاكِنَةً وَ الْقَرَابَةُ الْوَاشِحَةُ بَيْنَنَا وَ بَيْنَكُمْ قَوِيَّةٌ وَصِيَّةٌ أَوْصِي بِهَا أَسْلَافُنَا وَ أَسْلَافُكُمْ وَ عَهْدٌ عَهْدٌ إِلَى شُبَّانِنَا وَ مَشَائِكُمْ

So your intentions did not cease to be affirmed and our souls being tranquil to your goodly intentions, and the close strong kinship between us and you all, being a bequest our ancestors and your ancestors had bequeathed with, and a pact having been made to our youths and your elders.

فَلَمْ يَزَلْ عَلَى جُمَّلَةٍ كَامِلَةٍ مِنَ الْإِعْتِقَادِ لِمَا جَعَلَنَا اللَّهُ عَلَيْهِ مِنَ الْحَالِ الْقَرِيبَةِ وَ الرَّحِمِ الْمَاسَّةِ يَقُولُ الْعَالِمُ سَلَامٌ اللَّهُ عَلَيْهِ إِذْ يَقُولُ الْمُؤْمِنُ أَحُو الْمُؤْمِنِ لِأُمَّهِ وَ أَبِيهِ.

He^{-saww} did not cease to be upon the totally perfect beliefs when Allah^{-azwj} Made us to be upon a near state upon him^{-saww}, and the sparkling kinship. The scholar may the Greeting of Allah^{-azwj} be upon him^{-saww}, when he^{-saww} said: ‘The Momin is a brother of the Momin, of his mother and his father’⁵⁰².

11- وَ بِمَا كَتَبَ عَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ الْقُمِّيِّ وَ اعْتَصَمْتُ بِحَبْلِ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ الْجَنَّةُ لِلْمُؤَحِّدِينَ وَ النَّارُ لِلْمُلْحِدِينَ وَ لَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ وَ لَا إِلَهَ إِلَّا اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ الصَّلَاةُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ عِتْرَتِهِ الطَّاهِرِينَ مِنْهَا

And from what he^{-asws} wrote to Ali Bin Al Husayn Bin Babuwayh Al Qummi –

‘And hold fast with the Rope of Allah^{-azwj}. In the Name of Allah^{-azwj} the Beneficent, the Merciful, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and the end-result is for the pious, and the Paradise is for the Unitarians, and the Fire is for the Atheists, and there is no hostility except against the oppressors, and there is no god except Allah^{-azwj}, most excellent of the creators, and the Salawaat be upon the best of His^{-azwj} creatures Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws} from them.

وَ عَلَيْكَ بِالصَّبْرِ وَ انْتَظَارِ الْفَرَجِ فَإِنَّ النَّبِيَّ ص قَالَ أَفْضَلُ أَعْمَالِ أُمَّتِي انْتَظَارُ الْفَرَجِ وَ لَا تَزَالُ شِيعَتُنَا فِي حُزْنٍ حَتَّى يَظْهَرَ وَ لَدَيْهِ الَّذِي بَشَّرَ بِهِ النَّبِيُّ ص بِمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ جَوْرًا وَ ظُلْمًا

And upon you is to be with the patience and awaiting the relief (of Al-Qaim^{ajtf}), for the Prophet^{-saww} had said: ‘The most superior of the deeds of my^{-saww} community is awaiting the relief’, and our^{-asws} Shias will not cease to be in grief until my^{-asws} son^{-asws} appears, the one who the Prophet^{-saww} had given the glad tidings with. He^{ajtf} will fill the earth with fairness and justice just like it would have had been filled with tyranny and injustices.

فَاصْبِرْ يَا شَيْخِي يَا أَبَا الْحَسَنِ عَلَى أَمْرِ جَمِيعِ شِيعَتِي بِالصَّبْرِ فَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ السَّلَامُ عَلَيْكَ وَ عَلَى جَمِيعِ شِيعَتِنَا وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

So, be patient O my^{-asws} elder, O Abu Al-Hassan, upon a matter of entirety of my^{-asws} Shias are, with the patience, ***Surely the earth is for Allah, He Causes it to be inherited by the one He so***

⁵⁰² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 14 b

Desires to from His servants, and the end-result is for the pious [7:128]. And the greeting be upon you and upon entirety of our^{-asws} Shias, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings and may Allah^{-azwj} Salawaat of Allah^{-azwj} be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.⁵⁰³

15- كَش، رجال الكشي علي بن محمد بن قتيبة عن أحمد بن إبراهيم المزاعبي قال: ورد على القاسم بن العلاء نسخة ما كان خرج من لعن ابن هلال وكان ابتداء ذلك أن كتب ع إلى قوامه بالعراق اخذوا الصوفي المتصنع

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad Bin Quteyba, from Ahmad Bin Ibrahim Al Maraghy who said,

'There arrived to Al-Qasim Bin Al-A'ala, a copy of what had emerged of the cursing of Ibn Hilal, and the beginning of that was that he^{-asws} wrote to his^{-asws} custodians at Al-Iraq: 'Be cautious of the pseudo-Sufi'.

قَالَ وَكَانَ مِنْ شَأْنِ أَحْمَدَ بْنِ هِلَالٍ أَنَّهُ قَدْ كَانَ حَجَّ أَرْبَعًا وَخَمْسِينَ حَجَّةً عِشْرُونَ مِنْهَا عَلَى قَدَمَيْهِ

He (the narrator) said, 'And it was such from the affair of Ahmad Bin Hilal that he had performed fifty-four Hajj, twenty of these being upon his feet'.

قَالَ وَكَانَ رُؤَاةُ أَصْحَابِنَا بِالْعِرَاقِ لِقُوهُ وَكَتَبُوا مِنْهُ فَأَنْكَرُوا مَا وَرَدَ فِي مَدَمَّتِهِ فَحَمَلُوا الْقَاسِمَ بْنَ الْعَلَاءِ عَلَى أَنْ يُرَاجِعَ فِي أَمْرِهِ فَخَرَجَ إِلَيْهِ قَدْ كَانَ أَمْرُنَا نَقَدَ إِلَيْكَ فِي الْمُتَصَنِّعِ ابْنَ هِلَالٍ لَا رَحْمَةَ اللَّهُ بِمَا قَدْ عَلِمْتَ لَمْ يَزَلْ

He (the narrator) said, 'And reporters from our companions at Al-Iraq had met him and written from him. So they disliked what had arrived in his condemnation. They loaded upon Al-Qasim Bin Al-A'ala that he should refer back regarding his matter. It (letter) emerged to him: 'Our^{-asws} order had been dispatched to you regarding the pseudo Ibn Hilal, may Allah^{-azwj} not have Mercy on him due to what you do not know yet.

لَا عَفْرَ اللَّهُ لَهُ ذَنْبُهُ وَ لَا أَقَالَهُ عَثْرَتُهُ دَخَلَ فِي أَمْرِنَا بِلا إِذْنٍ مِنَّا وَ لَا رَضَى يَسْتَبِدُّ بِرَأْيِهِ فَيَتَحَامَى مِنْ دُيُونِنَا لَا يَخْضِي مِنْ أَمْرِنَا إِثَابَهُ إِلَّا بِمَا يَهْوَاهُ وَ يُرِيدُ أُرْدَاهُ اللَّهُ فِي نَارِ جَهَنَّمَ

May Allah^{-azwj} not Forgive his sins for him nor Dismiss his stumbles. He interfered into our^{-asws} affairs without permission from us^{-asws} nor any agreement, domineering with his opinions. He was avoiding from our^{-asws} debts, not implementing our^{-asws} instructions regarding it except with what he desired and wanted. May Allah^{-azwj} Make him arrive to the Fire of Hell.

فَصَبَرْنَا عَلَيْهِ حَتَّى بَرَّ اللَّهُ عُمُرَهُ بِدَعْوَتِنَا وَ كُنَّا قَدْ عَرَفْنَا خَبْرَهُ قَوْمًا مِنْ مَوَالِينَا فِي أَيَّامِهِ لَا رَحْمَةَ اللَّهُ وَ أَمْرُنَا لَهُمْ بِالْمَاءِ ذَلِكَ إِلَى الْخَلْصِ مِنْ مَوَالِينَا وَ نَحْنُ نَبْرَأُ إِلَى اللَّهِ مِنْ ابْنِ هِلَالٍ لَا رَحْمَةَ اللَّهُ وَ مَن لَّا يَبْرَأُ مِنْهُ

We^{-asws} were patient upon him until Allah^{-azwj} Terminated his lifespan due to our^{-asws} supplication, and we^{-asws} had let a group of our^{-asws} friends know his news during his days, may Allah^{-azwj} not have Mercy on him, and ordered them to cast that to the sincere ones from our^{-asws} friends, and we disavow to Allah^{-azwj} from Ibn Hilal, may Allah^{-azwj} not have Mercy on him, and from the ones who do not disavow from him.

⁵⁰³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 14 c

وَأَعْلِمِ الْإِسْحَاقِيَّ سَلَمَةَ اللَّهِ وَ أَهْلَ بَيْتِهِ بِمَا أَعْلَمْنَاكَ مِنْ خَالٍ أَمْرٍ هَذَا الْفَاجِرِ وَ جَمِيعٍ مَنْ كَانَ سَأَلَكَ وَ يَسْأَلُكَ عَنْهُ مِنْ أَهْلِ بَلَدِهِ وَ الْخَارِجِينَ وَ مَنْ كَانَ يَسْتَحِقُّ أَنْ يَطَّلِعَ عَلَى ذَلِكَ فَإِنَّهُ لَا عُذْرَ لِأَحَدٍ مِنْ مَوَالِينَا فِي التَّشْكِيكِ فِيمَا يُؤَدِّبُهُ عَنَّا نَفَاتِنَا قَدْ عَرَفُوا بِأَنَّنا نُنْفَاوِضُهُمْ سِرَّنَا وَ نُحْمِلُهُ إِيَّاهُ إِلَيْهِمْ وَ عَرَفْنَا مَا يَكُونُ مِنْ ذَلِكَ إِنْ شَاءَ اللَّهُ

And let Al-Ishaq know, may Allah^{-azwj} Keep him and his family safe, what I^{-asws} am letting you know from the state of matters of this immoral one, and entirety of the one who ask you and will be asking you about him, from the people of his city, and the ones who deserve to be notified upon that, for there is no excuse for anyone of our^{-asws} friends regarding the uncertainty regarding what he delivers from us^{-asws} to our^{-asws} trusted ones. They know that we^{-asws} divulge our^{-asws} secrets to them and load it to them, and we^{-asws} know what will be happening from that, if Allah^{-azwj} so Desires’.

قَالَ وَ قَالَ أَبُو حَامِدٍ فَتَبَّتْ قَوْمٌ عَلَى إِنْكَارٍ مَا خَرَجَ فِيهِ فَعَاوَدُوهُ فِيهِ

He (the narrator) said, ‘And Abu Hamid said, ‘A group were steadfast upon the denial of what had emerged regarding him, and they rejected him regarding it.

فَخَرَجَ لَا شَكَرَ اللَّهُ فَذَرَهُ لَمْ يَدَعْ الْمَرْزُوقَةَ بَأَنَّ لَا يُرْبِعُ قَلْبُهُ بَعْدَ أَنْ هَذَا وَ أَنْ يُجْعَلَ مَا مَنَّ بِهِ عَلَيْهِ مُسْتَقَرًّا وَ لَا يُجْعَلُهُ مُسْتَوْدَعًا وَ قَدْ عَلِمْتُمْ مَا كَانَ مِنْ أَمْرِ الدِّهْقَانِ عَلَيْهِ لَغْنَةُ اللَّهِ وَ خِدْمَتِهِ وَ طَوْلُ صُحْبَتِهِ فَأَبْدَلَهُ اللَّهُ بِالْإِيمَانِ كُفْرًا حِينَ فَعَلَ مَا فَعَلَ فَعَاجَلَهُ اللَّهُ بِالنَّقِمَةِ وَ لَمْ يُؤْمَلْهُ.

It (letter) emerged: ‘May Allah^{-azwj} not Appreciate his worth! He did not leave the slanders, with his heart not being deviated after having guided it and make what he had been Conferred with upon him as settled, nor did he make it to be deposited, and you have known what had happened from the matter of Al-Dihqan, upon him be the Curse of Allah^{-azwj}, and his service, and length of his accompaniment. But Allah^{-azwj} Replaced the Eman with Kufr when he did what he did, so Allah^{-azwj} Hastened him with the Punishment and did not Respite him’’⁵⁰⁴

16- كَش، رجال الكشي حكى بعض الثقات بنيسابور أنه خرج لإسحاق بن إسماعيل من أبي محمد ع توقيعه يا إسحاق بن إسماعيل سرتنا الله وإياك يسره وتولاك في جميع أمورك بصنيعه قد فهمت كتابك رحمتك الله ونحن بحمد الله ونعمته أهل بيت

(The book) ‘Rijal’ of Al Kashy –

‘One of the trusted ones at Neshapour narrated that a signed not came out to Is’haq Bin Ismail, from Abu Muhammad^{-asws}: ‘O Is’haq Bin Ismail! May Allah^{-azwj} Veil us^{-asws} and you with His^{-azwj} Veil and Look after you in entirety of your affairs with His^{-azwj} Dealings. I^{-asws} have understood your letter, may Allah^{-azwj} have Mercy on you, and we^{-asws}, by the Praise of Allah^{-azwj} and His^{-azwj} Favour, are People^{-asws} of the Household.

تَرَقُّ عَلَى مَوَالِينَا وَ نُسْرُ بِنْتَابِعِ إِحْسَانِ اللَّهِ إِلَيْهِمْ وَ فَضْلِهِ لَدَيْهِمْ وَ نَعْتَدُ بِكُلِّ نِعْمَةٍ يُنْعِمُهَا اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ

We^{-asws} sympathise with our^{-asws} friends and we^{-asws} are cheered by the consecutive Favours of Allah^{-azwj} to them, and His^{-azwj} Grace for them, and we^{-asws} cherish every blessing Allah^{-azwj} Mighty and Majestic has Favoured upon them.

⁵⁰⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 15

فَأَتَمَّ اللَّهُ عَلَيْكُمْ بِالْحَقِّ وَ مَنْ كَانَ مِثْلَكَ يَمُنُّ قَدْ رَحِمَهُ وَ بَصَّرَهُ بِصِيرَتِكَ وَ نَزَعَ عَنِ الْبَاطِلِ وَ لَمْ يَعَمْ فِي طُغْيَانِهِ بِعَمِهِ فَإِنَّ تَمَامَ النِّعْمَةِ دُخُولُكَ الْجَنَّةَ

Allah^{-azwj} Completed upon you all with the truth, and the ones who are like you, from the ones He^{-azwj} has Shown Mercy on and Gave him the insight (like) your insight, and Removed from the falsehood and did not Let him stay in his tyranny with his uncle, for the completion of the Favour would be your entering the Paradise.

وَ لَيْسَ مِنْ نِعْمَةٍ وَ إِنْ جَلَّ أَمْرُهَا وَ عَظَمَ حَظُّهَا إِلَّا وَ الْحَمْدُ لِلَّهِ تَقَدَّسَتْ أَسْمَاؤُهُ عَلَيْهَا يُؤَدِّي شُكْرَهَا

And there isn't from a Blessing of Allah^{-azwj}, and even if its matter is majestic and its occurrent is mighty, except and the Praise is for Allah^{-azwj}, Holy are His^{-azwj} Names, upon these one should be giving its thanks.

وَ أَنَا أَقُولُ الْحَمْدُ لِلَّهِ مِثْلَ مَا حَمَدَ اللَّهُ بِهِ حَامِدٌ إِلَى أَبَدِ الْأَبَدِ بِمَا مَنَّ بِهِ عَلَيْكَ مِنْ نِعْمَتِهِ وَ نَجَّكَ مِنَ الْهَلَكَةِ وَ سَهَّلَ سَبِيلَكَ عَلَى الْعَقَبَةِ

And I^{-asws} am saying, the Praise is for Allah^{-azwj} like what a praising one should be praising Allah^{-azwj} with, for ever and ever, due to what He^{-azwj} has Conferred upon you with His^{-azwj} Blessings, and Rescued from the destruction, and Eased your way upon the obstacles.

وَ إِيَّاهُ اللَّهُ لَعَقَبَةٌ كَثُودٌ شَدِيدٌ أَمْرُهَا صَعُبَتْ مَسَلُكُهَا عَظِيمٌ بَلَاؤُهَا طَوِيلٌ عَدَاؤُهَا قَدِيمٌ فِي الرَّبْرِ الْأَوَّلَى ذِكْرُهَا وَ لَقَدْ كَانَتْ مِنْكُمْ أُمُورٌ فِي أَيَّامِ الْمَاضِي إِلَى أَنْ مَضَى لِسَبِيلِهِ صَلَّى اللَّهُ عَلَى رُوحِهِ وَ فِي أَيَّامِي هَدَيْتُهُمْ فِيهَا غَيْرَ تَحْمُودِي الشَّانِ وَ لَا مُسَدِّدِي التَّوْفِيقِ وَ اعْلَمْ يَقِينًا

And I^{-asws} swear by Allah^{-azwj}! It is a severe stumbling block, its matter is difficult, its way is grievous, its affliction is lengthy, and its torment is ancient, its mention is in the first Psalms. Such affairs have taken place from you all during the past days until he passed to his way, may the Salawaat of Allah^{-azwj} be upon his soul, and during these days of mine, in which you have not been praise-worthy of the affairs, nor guided of the inclination, and known certainty.

يَا إِسْحَاقُ أَنْ مَنْ خَرَجَ مِنْ هَذِهِ الْحَيَاةِ الدُّنْيَا أَعْمَى فَهُوَ فِي الْأَخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا إِنَّهَا يَا ابْنَ إِسْمَاعِيلَ لَيْسَ تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي مُحْكَمِ كِتَابِهِ لِلظَّالِمِ رَبِّ لَمْ حَسْرَتِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا

O Is'haq! The one who exits from this life of the word blind, **so he would be blind in the Hereafter and more straying from the way [17:72]**. O Ibn Ismail! It isn't blindness of the sights, but it is blindness of the hearts which are in the chests, and that is the Word of Allah^{-azwj} Mighty and Majestic in the Decisive of His^{-azwj} Book, of the oppressor: **'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125]**.

قَالَ اللَّهُ عَزَّ وَ جَلَّ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى وَ أَيُّ آيَةٍ يَا إِسْحَاقُ أَعْظَمُ مِنْ حُجَّةِ اللَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ وَ أَمِينِهِ فِي بِلَادِهِ وَ شَاهِدِهِ عَلَى عِبَادِهِ مِنْ بَعْدِ مَا سَلَفَ مِنْ آبَائِهِ الْأَوَّلِينَ مِنَ النَّبِيِّينَ وَ آبَائِهِ الْأَخِيرِينَ مِنَ الْوَصِيِّينَ عَلَيْهِمْ أَجْمَعِينَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

Allah^{-azwj} Mighty and Majestic Said: **"Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"**. And which Sign, O Is'haq, is mightier than a Divine Authority of Allah^{-azwj} Mighty and Majestic upon His^{-azwj} creatures, and His^{-azwj} trustee in His^{-azwj} country, and His^{-azwj} witness upon His^{-azwj} servants from after what had been said by the former ancestors from the Prophets^{-as}, and his^{-asws} forefathers^{-asws} from the latter ones from the successors^{-asws}, upon them all be the Mercy of Allah^{-azwj} and His^{-azwj} Blessings.

فَأَيْنَ يَتَّاهُ بِكُمْ وَ أَيْنَ تَذْهَبُونَ كَأَلْأَنْعَامِ عَلَىٰ وُجُوهِكُمْ عَنِ الْحَقِّ تَصْدِفُونَ وَ بِالْبَاطِلِ تُوْمِنُونَ وَ بِنِعْمَةِ اللَّهِ تَكْفُرُونَ أَوْ تُكَدِّبُونَ فَمَنْ يُؤْمِنُ بِنِعْمِ الْكِتَابِ وَ يُكْفِرُ بِنِعْمِ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ وَ مِنْ غَيْرِكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا الْقَانِيَةِ وَ طُولُ عَذَابِ الْآخِرَةِ الْبَاقِيَةِ

So where are they coming with you all and where are they going? Like the sheep upon their faces, deviating away from the truth and wishing for the falsehood, and with the Favour of Allah^{-azwj} you are disbelieving or belying. The one who believes in part of the Book and disbelieve in part. So there is no Recompense of the one of you who does that, and from others, except disgrace in the life of the perishing world, and lengthy Punishment of the lasting Hereafter.

وَ ذَلِكَ وَ اللَّهُ الْخَزِيُّ الْعَظِيمُ إِنَّ اللَّهَ بِفَضْلِهِ وَ مَنِّهِ لَمَّا فَرَضَ عَلَيْكُمُ الْفَرَائِضَ لَمْ يَفْرَضْ ذَلِكَ عَلَيْكُمْ لِحَاجَةٍ مِنْهُ إِلَيْكُمْ بَلْ رَحْمَةً مِنْهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْكُمْ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَ لِيُنَبِّئَ... مَا فِي صُدُورِكُمْ وَ لِيَمَحِّصَ مَا فِي قُلُوبِكُمْ وَ لِيَتَأَلَّفُوا إِلَىٰ رَحْمَتِهِ وَ لِيَتَفَاضَلَ مَنَازِلِكُمْ فِي جَنَّتِهِ

And by Allah^{-azwj}, that is the mighty disgrace. Allah^{-azwj}, by His^{-azwj} Grace and His^{-azwj} Conferment, when He^{-azwj} Obligated the obligations upon you all, did not Obligated these upon you due to any need being for Him^{-azwj} to you all. But He^{-azwj} it is a Mercy from Him^{-azwj} upon you all, there is no god except He^{-azwj}, **For Allah to Distinguish between the wicked from the good, [8:37] and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; [3:154]**, so you would be competing to His^{-azwj} Mercy and to better your status in His^{-azwj} Paradise.

فَفَرَضَ عَلَيْكُمُ الْحَجَّ وَ الْعُمْرَةَ وَ إِقَامَ الصَّلَاةَ وَ إِتْيَاءَ الزَّكَاةَ وَ الصَّوْمَ وَ الْوَلَايَةَ وَ كَفَىٰ بِكُمْ بَابًا لِيَفْتَحُوا أَبْوَابَ الْفَرَائِضِ وَ مُفْتَاخًا إِلَىٰ سَبِيلِهِ وَ لَوْ لَا مُحَمَّدٌ صَ وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ لَكُنْتُمْ خَيْرَىٰ كَالْبَهَائِمِ لَا تَعْرِفُونَ فَرَضًا مِنَ الْفَرَائِضِ وَ هَلْ يُدْخَلُ قَرْيَةً إِلَّا مِنْ بَابِهَا

He^{-azwj} Obligated the Hajj and the Umrah upon you, and establishing the Salat, and giving the Zakat, and the fasting, and the Wilayah, and Suffice with these for you as a door to be opening to the doors of the Obligatory acts and as a key to His^{-azwj} Way. And had it not been for Muhammad^{-sawww} and the successors^{-asws} from after him^{-sawww}, you would all have been confused like the animals are, not knowing any obligation from the obligations. And can one enter a town except from its door?

فَلَمَّا مَنَّ عَلَيْكُمْ بِإِقَامَةِ الْأَوْلِيَاءِ بَعْدَ نَبِيِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

When He^{-azwj} Conferred upon you with Nominating the Guardians^{-asws} after His^{-azwj} Prophet^{-sawww}, Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-sawww}: **Today I Perfected your Religion for you and Completed My Favour upon you and am Pleased with Al-Islam as a Religion for you [5:3].**

وَ فَرَضَ عَلَيْكُمْ لِأَوْلِيَائِهِ حُفُوقًا أَمْرِكُمْ بِأَدَائِهَا إِلَيْهِمْ لِيَجَلَ لَكُمْ مَا وَرَاءَ ظُهُورِكُمْ مِنْ أَرْوَاجِكُمْ وَ أَمْوَالِكُمْ وَ مَأْكَلِكُمْ وَ مَشْرَبِكُمْ وَ يُعْرِفِكُمْ بِذَلِكَ النَّمَاءِ وَ الْبَرَكَةِ وَ الثَّرْوَةِ وَ لِيَعْلَمَ مَنْ يُطِيعُهُ مِنْكُمْ بِالْعَيْبِ

And He^{-azwj} Obligated rights for His^{-azwj} Guardians upon you all. He^{-azwj} commanded you with fulfilling them in order to Legalise for you what is behind your backs, from your wives, and your wealth, and your food, and your drink, and Made you know with that, the growth, and the blessings, and the riches, and for Him^{-azwj} to Know, who from you obeys Him^{-azwj} in the hidden (privacy).

قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ اعْلَمُوا أَن مَن يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَلَىٰ نَفْسِهِ وَ أَنَّ اللَّهَ هُوَ الْغَنِيُّ وَ أَنْتُمْ الْفُقَرَاءُ لَا إِلَهَ إِلَّا هُوَ

Allah^{-azwj} Mighty and Majestic Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** And know that the **one who is stingy, rather he is stingy about himself, and Allah is the Needless, and you are the poor. [47:38].** There is no god except He^{-azwj}.

وَ لَقَدْ طَالَتِ الْمُحَاطَبَةُ فِيمَا بَيْنَنَا وَ بَيْنَكُمْ فِيمَا هُوَ لَكُمْ وَ عَلَيْكُمْ وَ لَوْ لَا مَا يَجِبُ مِن تَمَامِ التَّعَمَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْكُمْ لَمَا أُرِيتُكُمْ مِنِّي حَطًّا وَ لَا سِعْتُمْ مِنِّي حَرْفًا مِن بَعْدِ الْمَاضِي ع

And the address has prolonged in what is between us^{-asws} and you all, in what is for you and against you, and had it not been for what obligates from the completion of the Favour from Allah^{-azwj} Mighty and Majestic upon you, you would neither have seen any written line from me^{-asws} nor would you have heard any word from me, from after the past ones^{-asws}.

أَنْتُمْ فِي عَقْلَةٍ عَمَّا إِلَيْهِ مَعَادُكُمْ وَ مِن بَعْدِ الثَّانِي رَسُولِي وَ مَا نَالَهُ مِنْكُمْ حِينَ أَكْرَمَهُ اللَّهُ بِمَصِيرِهِ إِلَيْكُمْ وَ مِن بَعْدِ إِقَامَتِي لَكُمْ إِبْرَاهِيمَ بِنَ عَبْدِ اللَّهِ لِمَرْضَاتِهِ وَ أَعَانَهُ عَلَى طَاعَتِهِ وَ كِتَابَهُ الَّذِي حَمَلَهُ مُحَمَّدُ بْنُ مُوسَى النَّيْسَابُورِيُّ وَ اللَّهُ الْمُسْتَعَانُ عَلَى كُلِّ حَالٍ

You are in heedlessness from what to it is your return. And from after, the second (thing) is my^{-asws} messenger and what he had faced from you when Allah^{-azwj} had Honoured him my his coming to you, and from after my^{-asws} having nominated for you Ibrahim Bin Abdah, may Allah^{-azwj} Harmonise him to His^{-azwj} Pleasure, and Assist him upon obeying Him^{-azwj}, and his letter which Muhammad Bin Musa Al-Neshapuri had carried, and Allah^{-azwj} is the Helper upon every situation.

وَ إِنِّي أَرَأَيْتُمْ مُفْرَطِينَ فِي جَنْبِ اللَّهِ فَتَكُونُونَ مِنَ الْخَاسِرِينَ فَبُعْدًا وَ سُخْفًا لِمَن رَغِبَ عَنِ طَاعَةِ اللَّهِ وَ لَمْ يَقْبَلْ مَوَاعِظَ أَوْلِيَائِهِ وَ قَدْ أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَتِهِ لَا إِلَهَ إِلَّا هُوَ وَ طَاعَةَ رَسُولِهِ ص وَ بِطَاعَةِ أَوْلِي الْأَمْرِ ع

And I^{-asws} shall show you all the fabricators regarding the Side of Allah^{-azwj}, so you will be from the losers. Distancing and remoteness be for the one who turns away from the obedience of Allah^{-azwj} and does not accept the advice of His^{-azwj} Guardians^{-asws}, and Allah^{-azwj} Mighty and Majestic has Commanded you with obeying Him^{-azwj}. There is no god except He^{-azwj} and obeying His^{-azwj} Rasool^{-saww} and obeying the Masters^{-asws} of the Command.

فَرَحِمَ اللَّهُ ضَعْفُكُمْ وَ قِلَّةَ صَبْرِكُمْ عَمَّا أَمَامَكُمْ فَمَا أَعَزَّ الْإِنْسَانَ بِرَبِّهِ الْكَرِيمِ وَ اسْتَجَابَ اللَّهُ تَعَالَى دُعَائِي فِيكُمْ وَ أَصْلَحَ أُمُورَكُمْ عَلَى يَدِي

May Allah^{-azwj} have Mercy on your weakness, and scarcity of your patience of what is in front of you. How deceived is the human being with his Benevolent Lord^{-azwj}. And may Allah^{-azwj} the Exalted Answer my^{-asws} supplication regarding you all and Correct your affairs upon my^{-asws} hands.

فَقَدْ قَالَ اللَّهُ جَلَّ جَلَالُهُ يَوْمَ نَدَعُوا كُلَّ أَنَسٍ بِأَمَانِهِمْ وَ قَالَ جَلَّ جَلَالُهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا- وَ قَالَ اللَّهُ جَلَّ جَلَالُهُ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: ***On the Day (of Qiyamah), We will be Calling every human being with their Imam [17:71].*** And Majestic is His^{-azwj} Majesty, Said: ***And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].*** And Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: ***You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].***

فَمَا أَحْبَبُ أَنْ يَدْعُوَ اللَّهُ جَلَّ جَلَالُهُ بِي وَ لَا يَمُنُّ هُوَ فِي أَيَّامِي إِلَّا حَسَبَ رَفِيِّ عَلَيْكُمْ وَ مَا انْطَوَى لَكُمْ عَلَيْهِ مِنْ حُبِّ بُلُوغِ الْأَمَلِ فِي الدَّارَيْنِ جَمِيعاً وَ الْكَيْفِيَّةِ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ

So how beloved would it be if Allah^{-azwj}, Majestic is His^{-azwj} Majesty, were to Call you with me^{-asws}, and not with someone (else) who is during my^{-asws} days, except pursuant to my^{-asws} kindness upon you all and what has been Kept for you all, from the love of realising the hopes in the two houses together, and the existence with us^{-asws} in the world and the Hereafter.

فَقَدْ يَا إِسْحَاقُ يَرْحَمُكَ اللَّهُ وَ يَرْحَمُ مَنْ هُوَ وَرَاءَكَ بَيِّنْتُ لَكَ بَيِّنَاتاً وَ فَسَّرْتُ لَكَ تَفْسِيراً وَ فَعَلْتُ بِكُمْ فِعْلاً مَنْ لَمْ يَفْهَمْ هَذَا الْأَمْرَ قَطُّ وَ لَمْ يَدْخُلْ فِيهِ طَرَفَةٌ عَيْنٍ وَ لَوْ فَهِمَتِ الصُّمُّ الصَّلَاتِ بَعْضَ مَا فِي هَذَا الْكِتَابِ لَتَصَدَّعَتْ فَلَقاً خَوْفاً مِنْ حَشِيَّةِ اللَّهِ وَ رُجُوعاً إِلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ

O Is'haq! Allah^{-azwj} has been Merciful to you and Merciful to the one who is behind you. I^{-asws} have explained to you an explanation and have interpreted for you an interpretation and have done with you a deed. One who does not understand this matter at all and does not enter into it for the blink of an eye. And if the stone deaf could understand part of what is in this letter, he would crack up worrying, fearing from fear of Allah^{-azwj} and return to the obedience of Allah^{-azwj} Mighty and Majestic.

فَاعْمَلُوا مِنْ بَعْدِ مَا شِئْتُمْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ تُمْ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ الْحَمْدُ لِلَّهِ كَثِيراً رَبِّ الْعَالَمِينَ

So let know from afterwards whatever you so desire, ***for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105].*** And the end result is for the pious, and the Praise is for Allah^{-azwj}, a lot, Lord^{-azwj} of the worlds.

وَ أَنْتَ رَسُولِي يَا إِسْحَاقُ إِلَى إِبْرَاهِيمَ بْنِ عَبْدِةَ وَفَقَّهُ اللَّهُ أَنْ يَعْمَلَ بِمَا وَرَدَ عَلَيْهِ فِي كِتَابِي مَعَ مُحَمَّدِ بْنِ مُوسَى النَّيْسَابُورِيِّ إِنْ شَاءَ اللَّهُ وَ رَسُولِي إِلَى نَفْسِكَ وَ إِلَى كُلِّ مَنْ خَلَّفْتُ بِبَلَدِكَ أَنْ تَعْمَلُوا بِمَا وَرَدَ عَلَيْكُمْ فِي كِتَابِي مَعَ مُحَمَّدِ بْنِ مُوسَى النَّيْسَابُورِيِّ إِنْ شَاءَ اللَّهُ

And you are my messenger, O Is'haq, to Ibrahim Bin Abdah. May Allah^{-azwj} Harmonise him to act with what is being referred to him in my^{-asws} letter, along with Muhammad Bin Musa Al-Neshapuri, if Allah^{-azwj} so Desires, and (you are) my^{-asws} messenger to yourself and to every one you have left behind in your city, that they should be acting with what is being referred to you all in my^{-asws} letter with Muhammad Bin Musa Al-Neshapuri, if Allah^{-azwj} so Desires.

وَ يَفْرَأُ إِبْرَاهِيمُ بْنُ عَبْدِةَ كِتَابِي هَذَا عَلَى مَنْ خَلَفَهُ بِبَلَدِهِ حَتَّى لَا يَتَسَاءَلُونَ وَ بِطَاعَةِ اللَّهِ يَعْصِمُونَ وَ السَّبْطَانَ بِاللَّهِ عَنْ أَنْفُسِهِمْ يَجْتَنِبُونَ وَ لَا يُطِيعُونَ

And Ibrahim Bin Abdah should read out this letter of mine^{-asws} to the ones who oppose him in his city until they will not be asking, and they would be holding fast with the obedience of

Allah^{-azwj} and with Allah^{-azwj}, and they should be shunning the Satan^{-la} from themselves and not obeying him^{-la}.

وَعَلَىٰ إِبْرَاهِيمَ بْنِ عَبْدِ سَلَامٍ اللَّهِ وَرَحْمَتُهُ وَعَلَيْكَ يَا إِسْحَاقُ وَعَلَىٰ جَمِيعِ مَوَالِي السَّلَامِ كَثِيرًا سَدَدُكُمْ اللَّهُ جَمِيعًا بِتَوْفِيقِهِ وَكُلُّ مَنْ قَرَأَ كِتَابَنَا هَذَا مِنْ مَوَالِيٍّ مِنْ أَهْلِ بَلَدِكَ وَمَنْ هُوَ بِنَاحِيَّتِكُمْ وَنَزَعَ عَمَّا هُوَ عَلَيْهِ مِنَ الْإِنْجِرَافِ عَنِ الْحَقِّ

And upon Ibrahim Bin Abdah be the Greeting of Allah^{-azwj} and His^{-azwj} Mercy, and upon you, O Is'haq, and upon entirety of the friends be a lot of greetings. May Allah^{-azwj} Guide you all with His^{-azwj} Inclination and every who one reads this letter of ours^{-asws}, from the friends from the people of the city, and the ones in your area, and stays away from what he is upon, from turning away from the truth.

فَلْيُؤَدِّ خُفُوقَنَا إِلَىٰ إِبْرَاهِيمَ وَيُحْمِلِ ذَلِكَ إِبْرَاهِيمُ بْنُ عَبْدِ إِلَىٰ الرَّازِيِّ رَضِيَ اللَّهُ عَنْهُ أَوْ إِلَىٰ مَنْ يُسَمِّي لَهُ الرَّازِيَّ فَإِنَّ ذَلِكَ عَنْ أَمْرِي وَرَأْيِي إِنْ شَاءَ اللَّهُ

Let pay our^{-asws} rights to Ibrahim, and let Ibrahim Bin Abdah carry that to Al-Razy, may Allah^{-azwj} be Pleased with him, or to the one who Al-Razy names to him, for that is from my^{-asws} order and my^{-asws} view, if Allah^{-azwj} so Desires.

وَيَا إِسْحَاقُ أَقْرَأْ كِتَابِي عَلَىٰ الْبَلَالِيِّ رَضِيَ اللَّهُ عَنْهُ فَإِنَّهُ الثَّقَةُ الْمَأْمُونُ الْعَارِفُ بِمَا يَجِبُ عَلَيْهِ وَاقْرَأْهُ عَلَىٰ الْمُحْمُودِيِّ عَافَاهُ اللَّهُ فَمَا أَحْمَدُنَا لَهُ لِبَطَاعَتِهِ فَإِذَا وَرَدَتْ بَغْدَادُ فَأَقْرَأْهُ عَلَىٰ الدِّهْقَانِ وَكَيْلِنَا وَتَقْتِنَا وَالَّذِي يَمْضِي مِنْ مَوَالِينَا وَكُلُّ مَنْ أَفْكَتَكَ مِنْ مَوَالِينَا

And O Is'haq! Read out my^{-asws} letter to Al-Balaly, may Allah^{-azwj} be Pleased with him, for he is the trusted, the reliable, the knower with what is obligated upon him, and read it to Al-Mahmoudy, may Allah^{-azwj} Pardon him. How praising we^{-asws} are to him due to his obedience. When you arrive at Baghdad, then read it to Al-Dihqan, our^{-asws} representative and our^{-asws} trusted one, and the one who takes possession of our^{-asws} wealth, and every one you are able from our^{-asws} friends.

فَأَقْرَأْهُمْ هَذَا الْكِتَابَ وَبِنَسِخِهِ مَنْ أَرَادَ مِنْهُمْ نُسْخَةً إِنْ شَاءَ اللَّهُ وَلَا يَكْتُمُ أَمْرًا هَذَا عَمَّنْ شَاهَدَهُ مِنْ مَوَالِينَا إِلَّا مِنْ شَيْطَانٍ مُخَالِفٍ لَكُمْ فَلَا تَنْتَرَنَّ الدُّرَّ بَيْنَ أَطْلَافِ الْمُخْتَارِيرِ وَلَا كِرَامَةَ لَهُمْ وَقَدْ وَقَعْنَا فِي كِتَابِكَ بِالْوُصُولِ وَالِدُعَاءِ لَكَ وَلِمَنْ شِئْتَ وَقَدْ أَجَبْنَا سَعِيدًا عَنْ مَسْأَلَتِهِ

Read out this letter to them and copy it to the one from them who wants a copy, if Allah^{-azwj} so Desires, and do not conceal this matter from the ones from our friends you see, except from a Satan^{-la} opposing to you all. Do not scatter the gems between the hooves of the pigs, and there is no honour for them. And we^{-asws} have written in your letter with the arrival and the supplication for you and for the one you so desire, and we^{-asws} shall gladly answer his question.

وَالْحَمْدُ لِلَّهِ فَمَا ذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَلَا تَخْرُجَنَّ مِنَ الْبَلَدِ حَتَّىٰ تَلْقَىٰ الْعَمْرِيَّ رَضِيَ اللَّهُ عَنْهُ بِرِضَايَ عَنْهُ وَتُسَلِّمَ عَلَيْهِ وَتَعْرِفَهُ وَتَعْرِفَكَ فَإِنَّهُ الطَّاهِرُ الْأَمِينُ الْعَفِيفُ الْقَرِيبُ مِنَّا وَإِنَّا فَكُلُّ مَا يُحْمَلُ إِلَيْنَا مِنْ شَيْءٍ مِنَ التَّوَّاحِي فَالْيَدِ يَصِيرُ آخِرُ أَمْرِهِ لِيُوصَلَ ذَلِكَ إِلَيْنَا

And the Praise is for Allah^{-azwj}. So what is after the truth, except for the straying? Do not exit from the city until you meet Al-Amry, may Allah^{-azwj} be Pleased with him with my^{-asws} pleasure with him, and greet unto him, and let him know and he knows you, for he is the pure, the trustworthy, the chaste, the close from us^{-asws} and to us^{-asws}. All what is to be carried to us^{-asws}, of anything from the areas, the last of its affair comes to him, for him to send that to us^{-asws}.

وَ الْحَمْدُ لِلَّهِ كَثِيرًا سَتَرْنَا اللَّهُ وَ إِيَّاكُمْ يَا إِسْحَاقُ بِسِتْرِهِ وَ تَوَلَّاكَ فِي جَمِيعِ أُمُورِكَ بِصُنْعِهِ وَ السَّلَامُ عَلَيْكَ وَ عَلَى جَمِيعِ مَوَالِيٍّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

And the Praise is for Allah^{-azwj}, a lot. May Allah^{-azwj} Veil us^{-asws} and you, O Is'haq, with His^{-azwj} Veil, and look after you in entirety of your affairs with His^{-azwj} Dealing. And the greetings be upon you, and upon entirety of the friends, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings. And may Allah^{-azwj} Send Salawaat of upon our chief, the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and greet and lot of greetings".⁵⁰⁵

17- تَارِيخُ قُمْ، لِلْحَسَنِ بْنِ مُحَمَّدِ الْقُمِيِّ قَالَ رُوِيَ عَنْ مَشَايخِ قُمْ أَنَّ الْحُسَيْنَ بْنَ الْحَسَنِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرِ الصَّادِقِ ع كَانَ يَثُمَّ يَشْرَبُ الْخَمْرَ عَلَانِيَةً فَقَصَدَ يَوْمًا لِحَاجَةِ بَابِ أَحْمَدَ بْنِ إِسْحَاقِ الْأَشْعَرِيِّ وَ كَانَ وَكِيلاً فِي الْأَوْقَافِ يَثُمَّ

(The book) 'Tareekh Qum' of Al-Hassan Bin Muhammad Al Qummi who said,

'It is reported from the elders of Qum that Al-Husayn Bin Al-Hassan Bin Ja'far Bin Muhammad Bin Ismail, son of Ja'far Al-Sadiq^{-asws} was in Qum, drinking the wine openly. One day he aimed for the door of Ahmad Bin Is'haq Al-Ash'ary for a need, and he was a representative regarding the designated assets (Awqaaf) at Qum.

فَلَمْ يَأْذُنْ لَهُ وَ رَجَعَ إِلَى بَيْتِهِ مَهْمُومًا فَتَوَجَّهَ أَحْمَدُ بْنُ إِسْحَاقٍ إِلَى الْحَجِّ فَلَمَّا بَلَغَ سَرَّ مَنْ رَأَى اسْتَأْذَنَ عَلَى أَبِي مُحَمَّدِ الْحَسَنِ الْعَسْكَرِيِّ ع فَلَمْ يَأْذُنْ لَهُ فَبَكَى أَحْمَدُ لِذَلِكَ طَوِيلًا وَ تَضَرَّعَ حَتَّى أُذِنَ لَهُ

He did not allow, and he returned to his house worried. Ahmad Bin Is'haq headed to Hajj. When he reached Surmanray, he sought permission to see Abu Muhammad Al-Hassan Al-Askari^{-asws}. But he^{-asws} did not permit for him. Ahmad cried for a long time due to that and he kept beseeching until he^{-asws} permitted for him.

فَلَمَّا دَخَلَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ لِمَ مَنَعْتَنِي الدُّخُولَ عَلَيْكَ وَ أَنَا مِنْ شِيعَتِكَ وَ مَوَالِيكَ قَالَ ع لِأَنَّكَ طَرَدْتَ ابْنَ عَمِّنَا عَنْ بَابِكَ

When he entered, he said, 'O son^{-asws} of Rasool-Allah^{-azwj}! Why did you^{-asws} refuse me the entry to see you^{-asws}, and I am from your^{-asws} Shias, and your^{-asws} friends?' He^{-asws} said: 'Because you repelled a son of our^{-asws} uncle from your door'.

فَبَكَى أَحْمَدُ وَ حَلَفَ بِاللَّهِ أَنَّهُ لَمْ يَمْنَعَهُ مِنَ الدُّخُولِ عَلَيْهِ إِلَّا لِأَنَّهُ يَثُوبُ مِنْ شَرِّبِ الْخَمْرِ قَالَ صَدَقْتَ وَ لَكِنَّ لَا بُدَّ عَنْ إِكْرَامِهِمْ وَ اخْتِرَامِهِمْ عَلَى كُلِّ حَالٍ وَ أَنَّ لَا تُخْفِرُهُمْ وَ لَا تَسْتَهِينُ بِهِمْ لِأَنِّي سَأَجِبُهُمُ الْيَبْنَاءَ فَتَكُونُ مِنَ الْخَاسِرِينَ

Ahmad cried and swore by Allah^{-azwj} and he did not prevent him from entering to see him except if he were to repent from drinking the wine. He^{-asws} said: 'You speak the truth, but there is no escape from your honouring them and respecting them upon every situation, and that you should not belittle them nor be consider their lineage to us^{-asws} to be low, for you would be from the losers'.

⁵⁰⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 16

فَلَمَّا رَجَعَ أَحْمَدُ إِلَى قُومٍ أَشْرَافُهُمْ وَكَانَ الْحُسَيْنُ مَعَهُمْ فَلَمَّا رَأَهُ أَحْمَدُ وَثَبَ إِلَيْهِ وَاسْتَقْبَلَهُ وَ أَكْرَمَهُ وَ أَجْلَسَهُ فِي صَدْرِ الْمَجْلِسِ فَاسْتَعْرَبَ الْحُسَيْنُ ذَلِكَ مِنْهُ وَ اسْتَبَدَّعَهُ وَ سَأَلَهُ عَنْ سَبِّهِ فَذَكَرَ لَهُ مَا جَرَى بَيْنَهُ وَ بَيْنَ الْعَشْكَرِيِّ ع فِي ذَلِكَ

When Ahmad returned to Qum, their nobles came to him, and Al-Husayn was with them. When Ahmad saw him, he leapt to him and welcomed him, and honoured him, and seated him in the centre of the gathering. Al-Husayn was surprised of that being from him, and isolated with him and asked him about its cause. He mentioned to him what had flowed between him and Al-Ashari^{-asws} regarding that.

فَلَمَّا سَمِعَ ذَلِكَ نَدِمَ مِنْ أفعالِهِ الْفَيْحَةِ وَ تَابَ مِنْهَا وَ رَجَعَ إِلَى بَيْتِهِ وَ أَهْرَقَ الْحُمُورَ وَ كَسَرَ آلَاتِهَا وَ صَارَ مِنَ الْأَتْقِيَاءِ الْمُتَوَرِّعِينَ وَ الصُّلَحَاءِ الْمُتَعَبِّدِينَ وَ كَانَ مُلَازِمًا لِلْمَسَاجِدِ مُعْتَكِفًا فِيهَا حَتَّى أَدْرَكَهُ الْمَوْتُ وَ دُفِنَ قَرِيبًا مِنْ مَزَارِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُمَا.

When he heard that, he regretted from his ugly deeds and repented from it, and he returned to his house and burned the wine and broke its tools, and became from the pious ones, the devout, and the righteous, the worshippers, and he was adhering with the Masjids, isolating in these until the death came across him, and he was buried nearby from the shrine of (Syeda) Fatima (Masuma)^{-asws}, may Allah^{-azwj} be Pleased from them".⁵⁰⁶

⁵⁰⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 17

CHAPTER 5 – HIS^{-asws} EXPIRY, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND THE REBUTTAL UPON THE ONE DENYING IT

1- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن عبد الله قال: حَدَّثَنَا مَنْ حَضَرَ مَوْتَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ وَ دَفَنَهُ مِمَّنْ لَا يُوقَفُ عَلَى إِخْصَاءِ عَدَدِهِمْ وَ لَا يُجُوزُ عَلَى مِثْلِهِمُ التَّوَاطُّؤُ بِالْكَذِبِ وَ بَعْدُ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad Bin Abdullah who said,

'It is narrated to us by the one who was present at the death of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad Al-Askari^{-asws} and his^{-asws} burial, from the one who had not paused at the count of their^{-asws} numbers, nor exceeded upon their^{-asws} like colluding with the lies, and afterwards.

فَقَدَّ حَضَرْنَا فِي شَعْبَانَ سَنَةِ ثَمَانٍ وَ سَبْعِينَ وَ مِائَتَيْنِ وَ ذَلِكَ بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عِ بِنَمَائِنِ عَشْرَةَ سَنَةً أَوْ أَكْثَرَ مَجْلِسِ أَحْمَدَ بْنِ عُيَيْدِ اللَّهِ بْنِ خَاقَانَ وَ هُوَ عَامِلُ السُّلْطَانِ يَوْمَئِذٍ عَلَى الْحِرَاجِ وَ الصِّيَابِ بِكُورَةِ قُمْ وَ كَانَ مِنْ أَنْصَبِ خَلْقِ اللَّهِ وَ أَشَدِّهِمْ عَدَاوَةً لَهُمْ

We were present in Shaban in the year two hundred and seventy-eight (278), and that was eighteen years or more after the passing away of Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} Al-Askari^{-asws}, in a gathering of Ahmad Bin Ubeydullah Bin Khaqan, and he was an office bearer of the sultan on that day upon the taxation and the estates in the town of Qum, and he was from the most hostile of the creatures of Allah^{-azwj} and there severest of enmity towards them^{-asws}.

فَجَزَى ذِكْرَ الْمُقِيمِينَ مِنْ آلِ أَبِي طَالِبٍ بِسُرٍّ مَنْ رَأَى وَ مَذَاهِبِهِمْ وَ صَلَاحِهِمْ وَ أَقْدَارِهِمْ عِنْدَ السُّلْطَانِ فَقَالَ أَحْمَدُ بْنُ عُيَيْدِ اللَّهِ مَا رَأَيْتُ وَ لَا عَرَفْتُ بِسُرٍّ مَنْ رَأَى رَجُلًا مِنَ الْعُلُوِّيَّةِ مِثْلَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرِّضَا وَ لَا سَمِعْتُ بِهِ فِي هَدْيِهِ وَ سُكُونِهِ وَ عَفَافِهِ وَ نُبْلِهِ وَ كَرَمِهِ عِنْدَ أَهْلِ بَيْتِهِ وَ السُّلْطَانِ وَ جَمِيعِ بَنِي هَاشِمٍ وَ تَقْدِيمِهِمْ إِيَّاهُ عَلَى ذَوِي السِّنِّ مِنْهُمْ وَ الْخَطَرِ وَ كَذَلِكَ الْفَوَازُ وَ الْوُزَرَاءُ وَ الْكُتَّابُ وَ عَوَامُّ النَّاسِ

The discussion flowed about the ones from the progeny of Abu Talib^{-as} at Surmanray, and their doctrines, and their righteousness, and their worth in the presence of the Sultan. Ahmad Bin Ubeydullah said, 'I have neither seen nor known of any man from the Alawites at Surmanray being like Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}, nor have I hear of him, in his^{-asws} guidance, and his^{-asws} silence, and his^{-asws} chastity, and his^{-asws} nobility, and his^{-asws} benevolence in the presence of his^{-asws} family members and the Sultan and entirety of the clan of Hashim^{-as}, and their advancing him^{-asws} upon ones with seniority from them, and like that the leaders, and the ministers, and the scribes, and the common people'.

وَ إِنِّي كُنْتُ قَائِمًا ذَاتَ يَوْمٍ عَلَى رَأْسِ أَبِي وَ هُوَ يَوْمٌ مَجْلِسِهِ لِلنَّاسِ إِذْ دَخَلَ عَلَيْهِ حُجَّابُهُ فَقَالُوا لَهُ ابْنُ الرِّضَا عَلَى الْبَابِ فَقَالَ بِصَوْتٍ عَالٍ ائْتِدُوا لَهُ فَدَخَلَ رَجُلٌ أَسْمَرٌ أَعْيُنُ حَسَنُ الْقَامَةِ جَمِيلُ الْوَجْهِ جَيْدُ الْبَدَنِ حَدَّثَ السِّنَّ لَهُ جَلَالَةً وَ هَيْبَةً

And I was standing one day by the head of my father, and it was a day of his gathering to the people, when his guards entered to see him. They said to him, 'The son^{-asws} of Al-Reza^{-asws} is at the door'. He said in a loud voice, 'Permit for him^{-asws}!' There entered a brown man of

excellent stature, handsome face, good physique, young age. There was majesty and awe for him^{-asws}.

فَلَمَّا نَظَرَ إِلَيْهِ أَبِي قَامَ فَمَشَى إِلَيْهِ حُطُوتٍ وَ لَا أَعْلَمُهُ فَعَلَ هَذَا بِأَحَدٍ مِنْ بَنِي هَاشِمٍ وَ لَا بِالْفُرَادِ وَ لَا بِأَوْلِيَاءِ الْعَهْدِ فَلَمَّا دَنَا مِنْهُ عَانَقَهُ وَ قَبَّلَ وَجْهَهُ وَ مَنْكَبَيْهِ وَ أَخَذَ يَدَيْهِ وَ أَجْلَسَهُ عَلَى مُصَلَّاهُ الَّذِي كَانَ عَلَيْهِ وَ جَلَسَ إِلَى جَنْبِهِ مُقْبِلًا عَلَيْهِ بِوَجْهِهِ وَ جَعَلَ يُكَلِّمُهُ وَ يُكَنِّيهِ وَ يَفْدِيهِ بِنَفْسِهِ وَ أَبَوَيْهِ

When my father looked at him^{-asws}, he stood up walking some steps towards him^{-asws}, and I had not known him to do this with anyone from the clan of Hashim^{-asws}, nor with the leaders, nor with the prices. When he was near him^{-asws}, he hugged him^{-asws}, and kissed his^{-asws} face and his^{-asws} shoulders, and held his^{-asws} hand, and seated him^{-asws} upon his^{-asws} prayer mat which he had been upon, and he seated to his^{-asws} side facing towards him^{-asws} with his face and went on to speak to him^{-asws}, referring to him^{-asws} by his^{-asws} teknonym, and ransoming (saying, 'May I be sacrificed for you^{-asws}'), with himself and his fathers.

وَ أَنَا فَمَتَّعَجِبْتُ مِمَّا أَرَى مِنْهُ إِذْ دَخَلَ عَلَيْهِ الْحُجَّابُ فَقَالُوا الْمُؤَفَّقُ قَدْ جَاءَ وَ كَانَ الْمُؤَفَّقُ إِذَا جَاءَ وَ دَخَلَ عَلَى أَبِي تَقَدَّمَ حُجَّابُهُ وَ حَاصَهُ فَوَادِهِ فَقَامُوا بَيْنَ مَجْلِسِ أَبِي وَ بَيْنَ بَابِ الدَّارِ سِمَاطَيْنِ إِلَى أَنْ يَدْخُلَ وَ يُخْرَجَ

And I was surprised from what I had seen from him when the guards entered. They said, 'Al-Muwafaq is coming!' (Brother of caliph Al-Mu'tamid and commander of his army). And Al-Muwaffaq, whenever he came and entered to see my father, his guards and his special leaders would precede him. They would stand between the gathering of my father and between the door of the house in two rows until he would enter and exit.

فَلَمْ يَزَلْ أَبِي مُقْبِلًا عَلَيْهِ يُحْدِثُهُ حَتَّى نَظَرَ إِلَى غِلْمَانِ الْحَاصَةِ فَقَالَ حِينَئِذٍ إِذَا شِئْتَ فَقُمْ جَعَلَنِي اللَّهُ فِدَاكَ يَا أَبَا مُحَمَّدٍ

My father did not cease to face towards him, discussing with him, until he looked at the special servants. On that day he said, 'Whenever you^{-asws} so desire, you^{-asws} can stand (to go). May Allah^{-azwj} Make me to be sacrificed for you^{-asws}, O Abu Muhammad^{-asws}!'

ثُمَّ قَالَ لِغِلْمَانِهِ خُذُوا بِهِ خَلْفَ السِّمَاطَيْنِ لِئَلَّا يَرَاهُ الْأَمِيرُ يَعْنِي الْمُؤَفَّقَ وَ قَامَ أَبِي فَعَانَقَهُ وَ قَبَّلَ وَجْهَهُ وَ مَضَى

Then he said to his servants, 'Take him^{-asws} to be behind the two rows lest the commander sees him^{-asws}!' – meaning Al-Muwaffaq, and my father stood up and hugged him^{-asws} and kissed his^{-asws} face and went.

فَقُلْتُ لِحُجَّابِ أَبِي وَ غِلْمَانِهِ وَ يُكَلِّمُ مَنْ هَذَا الَّذِي فَعَلَ بِهِ أَبِي هَذَا الَّذِي فَعَلُوا هَذَا رَجُلٌ مِنَ الْعَلَوِيَّةِ يُقَالُ لَهُ الْحَسَنُ بْنُ عَلِيٍّ يُعْرَفُ بِابْنِ الرِّضَا فَارْتَدَدْتُ تَعَجُّبًا فَلَمْ أَزَلْ يَوْمِي ذَلِكَ قَلْبًا مُتَفَكِّرًا فِي أَمْرِهِ وَ أَمْرِ أَبِي وَ مَا رَأَيْتُ مِنْهُ حَتَّى كَانَ اللَّيْلُ

I said to the guards and his servants, 'Woe be unto you all! Who is this one whom my father has done this with him^{-asws}?' They said, 'He^{-asws} is a man from the Alawites call Al-Hassan^{-asws} Bin Ali^{-asws}, known as 'Son^{-asws} of Al-Reza^{-asws}'. I was increasingly surprised and in that day of mine, I did not cease to be worried, thinking regarding his^{-asws} matter and the matter of my father, and what I had seen from him, until it was the night.

وَكَانَتْ عَادَتُهُ أَنْ يُصَلِّيَ الْعَتَمَةَ ثُمَّ يَجْلِسُ فَيَنْظُرُ فِيمَا يَحْتَاجُ مِنَ الْمُؤَامَرَةِ وَ مَا يَرْفَعُهُ إِلَى السُّلْطَانِ فَلَمَّا نَظَرَ وَ جَلَسَ جُمْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ يَا أَحْمَدُ أ لَكَ حَاجَةٌ قُلْتُ نَعَمْ يَا أَبَتِ إِنَّ أَدْنَتْ سَأَلْتُكَ عَنْهَا فَقَالَ قَدْ أَدْنَتْ لَكَ يَا بَنِي فَقُلْ مَا أَحْبَبْتَ

And it was his norm that he would pray the evening Salat, then he would sit and look into what he needs from the matters and what he should be raising to the Sultan. When he considered and was seated, I came and sat in front of him. He said, 'O Ahmad! Is there any request for you?' I said, 'Yes, O father! If you allow, I shall ask you about it'. He said, 'I am permitted for you, O my son, so say whatever you like!'

فَقُلْتُ يَا أَبَتِ مِنَ الرَّجُلِ الَّذِي رَأَيْتُكَ الْعَدَاةَ فَعَلْتَ بِهِ مَا فَعَلْتَ مِنَ الْإِجْلَالِ وَ الْإِكْرَامِ وَ التَّبَجِيلِ وَ قَدَيْتَهُ بِنَفْسِكَ وَ أَبَوَيْكَ فَقَالَ يَا بَنِي ذَلِكَ ابْنُ الرِّضَا ذَلِكَ إِمَامُ الرَّافِضَةِ

I said, 'O father! Who is the man whom I^{-asws} saw you at lunchtime doing with him^{-asws} what you did, from the revering, and the honouring, and the respecting, and ransoming him^{-asws} with yourself and your fathers?' He said, 'O my son! That is the son^{-asws} of Al-Reza^{-asws}. That is an Imam^{-asws} of the Rafizis (Shias)'.

فَسَكَتَ سَاعَةً فَقَالَ يَا بَنِي لَوْ زَالَتِ الْخِلَافَةُ عَنْ خُلَفَاءِ بَنِي الْعَبَّاسِ مَا اسْتَحَقَّهَا أَحَدٌ مِنْ بَنِي هَاشِمٍ غَيْرُ هَذَا فَإِنَّ هَذَا يَسْتَحِقُّهَا فِي فَضْلِهِ وَ عَقَائِهِ وَ هَدْيِهِ وَ صِيَانَةِ نَفْسِهِ وَ زُهْدِهِ وَ عِبَادَتِهِ وَ جَمِيلِ أَخْلَاقِهِ وَ صَلَاحِهِ وَ لَوْ رَأَيْتَ أَبَاهُ لَرَأَيْتَ رَجُلًا جَلِيلًا نَبِيلًا حَتِيرًا فَاضِيلاً

He was silent for a while (then) he said, 'O my son! If the caliphate were to decline from the Abbasid caliphs, no one from the clan of Hashim^{-as} would be more rightful for it apart from this one, for this one deserves it due to his^{-asws} merits, and his^{-asws} chastity, and his^{-asws} guidance, and his^{-asws} self-maintenance, and his^{-asws} ascetism, and his^{-asws} worship, and his^{-asws} beautiful mannerisms, and his^{-asws} righteousness, and had you seen his^{-asws} father^{-asws}, you would have seen a man, majestic, noble, good, meritorious'.

فَارْتَدَّدْتُ قَلْبًا وَ تَفَكَّرًا وَ غَيْظًا عَلَى أَبِي جَمًّا سَمِعْتُ مِنْهُ فِيهِ وَ لَمْ يَكُنْ لِي هَمَّةٌ بَعْدَ ذَلِكَ إِلَّا السُّؤَالُ عَنْ حَبْرِهِ وَ الْبَحْثُ عَنْ أَمْرِهِ

I increased in worries and thinking and rage against my father from what I had heard from him regarding him^{-asws}, and there did not happen to be any concern for me after that except the asking around about his^{-asws} news and the searching about his^{-asws} affairs.

فَمَا سَأَلْتُ عَنْهُ أَحَدًا مِنْ بَنِي هَاشِمٍ وَ الْقَوَادِ وَ الْكُتَّابِ وَ الْقُضَاةِ وَ الْفُقَهَاءِ وَ سَائِرِ النَّاسِ إِلَّا وَجَدْتُهُ عِنْدَهُمْ فِي غَايَةِ الْإِجْلَالِ وَ الْإِعْظَامِ وَ الْمَحَلِّ الرَّفِيعِ وَ الْقَوْلِ الْجَمِيلِ وَ التَّقْدِيمِ لَهُ عَلَى أَهْلِ بَيْتِهِ وَ مَشَاجِيحِهِ وَ غَيْرِهِمْ وَ كُلُّ يَتَمَوْلَى هُوَ إِمَامُ الرَّافِضَةِ

I did not ask about him^{-asws}, anyone from the clan of Hashim^{-as}, and the leaders, and the scribes, and the judged, and the jurists, and rest of the people, except I found him^{-asws}, in their view, to be in the peak of majesty, and the magnificence, and the lofty position, and the beautiful word, and the forefront over his^{-asws} family and his^{-asws} elders and others, and they were all saying, 'He^{-asws} is an Imam^{-asws} of the Rafizis (Shias)'.

فَعَظُمَ قَدْرُهُ عِنْدِي إِذْ لَمْ أَرَ لَهُ وَلِيًّا وَ لَا عَدُوًّا إِلَّا وَ هُوَ يُحْسِنُ الْقَوْلَ فِيهِ وَ التَّنَاءَ عَلَيْهِ

It magnified his^{-asws} worth in my presence, when I did not see for him^{-asws}, neither a friend nor an enemy except and he was of goodly word regarding him^{-asws} and praised upon him^{-asws}.

فَقَالَ لَهُ بَعْضُ أَهْلِ الْمَجْلِسِ مِنَ الْأَشْعَرِيِّينَ يَا بَا بَكْرٍ فَمَا حَالُ أَخِيهِ جَعْفَرٍ فَقَالَ وَ مَنْ جَعْفَرٌ فَيَسْأَلُ عَنْ خَيْرِهِ أَوْ يُقْرَنُ بِهِ إِنَّ جَعْفَرًا مُغْلِبٌ بِالْفِسْقِ مَا جِئْتُ شَرِيبًا لِلْخُمُورِ أَقَلُّ مَنْ رَأَيْتُ مِنَ الرِّجَالِ وَ أَهْتَكُمُ لِسْتَرِهِ بِنَفْسِهِ فَدَمَ حَمَارًا قَلِيلًا فِي نَفْسِهِ خَفِيفًا

One of the people of the gathering, from the Asharites said to him, 'O Abu Bakr! What is the state of his^{-asws} brother Ja'far?' He said, 'And who Ja'far?' He asked about his news, or associated with him, that Ja'far^{-asws} was being open with the corruption, shameless, drinking the wines (intoxications), least of the men I had seen, and the most violating of the veil by himself, habitually intoxicated, little of chastity regarding himself.

وَ اللَّهُ لَقَدْ وَرَدَ عَلَى السُّلْطَانِ وَ أَصْحَابِهِ فِي وَفْتِ وَفَاةِ الْحَسَنِ بْنِ عَلِيٍّ مَا تَعَجَّبْتُ مِنْهُ وَ مَا ظَنَنْتُ أَنَّهُ يَكُونُ وَ ذَلِكَ أَنَّهُ لَمَّا اعْتَلَّ بَعَثَ إِلَى أَبِي أَنْ ابْنِ الرِّضَا قَدْ اعْتَلَّ فَرَكِبَ مِنْ سَاعَتِهِ مُبَادِرًا إِلَى دَارِ الْخِلَافَةِ ثُمَّ رَجَعَ مُسْتَعْجَلًا وَ مَعَهُ حَمْسَةُ نَفَرٍ مِنْ خِدْمِ أَمِيرِ الْمُؤْمِنِينَ كُلُّهُمْ مِنْ تَفَاتِهِ وَ خَاصَّتِهِ فَمِنْهُمْ نَحْرِيُّ

By Allah^{-azwj}! It was being referred to the Sultan and his companions at the time of the expiry of Al-Hassan^{-asws} Bin Ali^{-asws}, what I was surprised from it, and I did not think that it would happen, and that is because when he had sent a message to my father that the son^{-asws} of Reza^{-asws} was ill, he rode at that time to the house of the caliphate. Then he returned hastily, and with him were five persons from the servants of commander of the faithful, from his trusted ones and his special ones. From them was Nihreer (the lion-trainer).

وَ أَمَرَهُمْ بِلُزُومِ دَارِ الْحَسَنِ بْنِ عَلِيٍّ وَ تَعَرُّفِ خَيْرِهِ وَ حَالِهِ وَ بَعَثَ إِلَى نَفَرٍ مِنَ الْمُتَطَبِّبِينَ فَأَمَرَهُمْ بِالِاخْتِلَافِ إِلَيْهِ وَ تَعَاهُدِهِ فِي صَبَاحٍ وَ مَسَاءٍ فَلَمَّا كَانَ بَعْدَ ذَلِكَ بِيَوْمَيْنِ جَاءَهُ مِنْ أَخْبَرِهِ أَنَّهُ قَدْ ضَعُفَ فَرَكِبَ حَتَّى بَكَرَ إِلَيْهِ

And he ordered them with staying by the house of Al-Hassan^{-asws} Bin Ali^{-asws} and know his^{-asws} news and his^{-asws} situation, and he sent for a number of physicians, and he ordered them with the coming and going to him^{-asws} and attending him^{-asws} in morning and evening. When it was two days after that, someone came to him informing him that he^{-asws} had weakened. He rode until he was early morning to him^{-asws}.

ثُمَّ أَمَرَ الْمُتَطَبِّبِينَ بِلُزُومِهِ وَ بَعَثَ إِلَى قَاضِيِ الْفُضَاةِ فَأَخْضَرَهُ مَجْلِسَهُ وَ أَمَرَهُ أَنْ يَخْتَارَ مِنْ أَصْحَابِهِ عَشْرَةً مِمَّنْ يُوثِقُ بِهِ فِي دِينِهِ وَ أَمَانَتِهِ وَ وَرَعِهِ فَأَخْضَرَهُمْ فَبَعَثَ بِهِمْ إِلَى دَارِ الْحَسَنِ وَ أَمَرَهُمْ بِلُزُومِهِ لَيْلًا وَ نَهَارًا فَلَمْ يَزَالُوا هُنَاكَ حَتَّى تُوفِّيَ لِأَيَّامٍ مَضَتْ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ مِنْ سَنَةِ سِتِّينَ وَ مِائَتَيْنِ

Then he ordered the physicians with staying with him^{-asws}, and he sent for the chief justice and presented him in his gathering and ordered him to choose ten from his companions, from the ones he trusted with regarding his religion and his loyalty, and his devoutness, and presented them. He dispatched them to the house of Al-Hassan^{-asws} and ordered them with staying with him^{-asws} night and day. They did not cease to be over there until he^{-asws} expired on days having passed from the month of Rabbi Al-Awwal of the year two hundred and sixty (260).

فَصَارَتْ سُرْمَنُ رَأَى صَحَّةً وَاحِدَةً مَاتَ ابْنُ الرِّضَا وَ بَعَثَ السُّلْطَانُ إِلَى دَارِهِ مَنْ يُفْتِشُهَا وَ يُفْتِشُ حُجْرَهَا وَ حَتَمَ عَلَى جَمِيعِ مَا فِيهَا وَ طَلَبُوا أَنْزَلَ وَ لَدِيهِ وَ جَاءُوا بِنِسَاءٍ يَعْرِفْنَ الْحَبْلَ فَدَخَلْنَ عَلَى جَوَارِيهِ فَتَنَظَّرَ إِلَيْهِنَّ فَذَكَرَ بَعْضُهُنَّ أَنَّ هُنَاكَ جَارِيَةً بِهَا حَبْلٌ

Surmanray became one clamour, 'The son^{-asws} of Al-Reza^{-asws} has died!' And the Sultan sent to his^{-asws} house someone who searched it, and searched its rooms, and sealed upon the entirety of whatever was in it, and they search for the traces of his^{-asws} son^{ajtf}, and they came with the women to know their pregnancies. They entered to his^{-asws} slave girls. They looked at them. One of them mentioned, 'Over there is a slave girl having a pregnancy with her'.

فَأَمَرَ بِهَا فَجُعِلَتْ فِي حُجْرَةٍ وَوَكَّلَ بِهَا نَجْرِيَّ الرَّحْدَمِ وَأَصْحَابَهُ وَنِسْوَةَ مَعَهُمْ ثُمَّ أَخَذُوا بَعْدَ ذَلِكَ فِي تَهَيُّبِهِ وَعَطَلَتْ الْأَسْوَاقَ وَرَكِبَ أَبِي وَبُنُو هَاشِمٍ وَالْقَوَادِ وَالْكَتَّابَ وَسَائِرَ النَّاسِ إِلَى جَنَازَتِهِ فَكَانَتْ سُرْمَنْ رَأَى يَوْمَئِذٍ شَبِيهَاً بِالْقِيَامَةِ

He ordered with her, and she was made to be in a room, and Nihreer the servant and his companions were allocated with her, and the women were with them. Then they took to preparing him^{-asws}, and the markets were closed down, and my father and the clan of Hashim^{-asws} and the leader and the scribes, and rest of the people rode to his^{-asws} funeral. On that day, Surmanray became resembling with the (Day of) Qiyamah.

فَلَمَّا فَرَعُوا مِنْ تَهَيُّبِهِ بَعَثَ السُّلْطَانُ إِلَى أَبِي عَيْسَى بْنِ الْمُتَوَكِّلِ فَأَمَرَهُ بِالصَّلَاةِ عَلَيْهِ فَلَمَّا وُضِعَتْ الْجَنَازَةُ لِلصَّلَاةِ دَنَا أَبُو عَيْسَى مِنْهَا فَكَشَفَ عَنْ وَجْهِهِ فَعَرَضَهُ عَلَى بَنِي هَاشِمٍ مِنَ الْعُلُوِيَّةِ وَالْعَبَّاسِيَّةِ وَالْقَوَادِ وَالْكَتَّابِ وَالْفُقَهَاءِ وَالْمُعَدِّلِينَ

When they were free from preparing him^{-asws}, the Sultan sent a message to Isa Bin Al-Mutawakkil and ordered him with praying the Salat upon him^{-asws}. When the deceased was placed for the Salat, Abu Isa went near it. He uncovered from his^{-asws} face and displayed it to the clan of Hashim^{-saww}, from the Alawites, and the Abbasids, and the leaders, and the scribes, and the judges, and the jurists, and the regulators.

وَقَالَ هَذَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرِّضَا مَاتَ حَتْفَ أَنْفِهِ عَلَى فِرَاشِهِ حَضَرَهُ مِنْ خَدَمِ أَمِيرِ الْمُؤْمِنِينَ وَتِفَاتِهِ فُلَانٌ وَفُلَانٌ وَمِنْ الْمُتَطَهِّبِينَ فُلَانٌ وَفُلَانٌ وَمِنْ الْفُقَهَاءِ فُلَانٌ وَفُلَانٌ

And he said, 'This is Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}! He^{-asws} has died. His^{-asws} nose perished upon his^{-asws} bed. He^{-asws} is attended by the ones who serve commander of the faithful, and his trusted ones, so and so, and so and so, and from the physicians, so and so, and so and so, and from the judges, so and so, and so and so!'

ثُمَّ غَطَّى وَجْهَهُ وَقَامَ فَصَلَّى عَلَيْهِ وَكَثَّرَ عَلَيْهِ حَمْسًا وَأَمَرَ بِحَمْلِهِ وَحَمَلٍ مِنْ وَسْطِ دَارِهِ وَدُفِنَ فِي الْبَيْتِ الَّذِي دُفِنَ فِيهِ أَبُوهُ

Then he covered his^{-asws} face and stood up to pray Salat upon him^{-asws}, and he exclaimed five Takbeers upon him, and ordered with carrying him^{-asws}, and he^{-asws} was carried from the middle of his^{-asws} house and was buried in the room in which his^{-asws} father^{-asws} had been buried.

فَلَمَّا دُفِنَ وَتَفَرَّقَ النَّاسُ اضْطَرَبَ السُّلْطَانُ وَأَصْحَابُهُ فِي طَلَبِ وَلَدِهِ وَكَثُرَ التَّفْتِيشُ فِي الْمَنَازِلِ وَالْأُيُوتِ وَتَوَقَّفُوا عَنْ قِسْمَةِ مِيرَاثِهِ وَلَمْ يَزَلِ الَّذِينَ وَكَّلُوا بِحِفْظِ الْحَاجَرَةِ الَّتِي تَوَهَّبَهَا عَلَيْهِ الْحَبَلُ فَلَا زَمِينَ لَهَا سِتِّينَ وَأَكْثَرَ حَتَّى تَبَيَّنَ لَهُمْ بُطْلَانُ الْحَبَلِ

When he^{-asws} was buried and the people dispersed, the Sultan and his companions became restless in search for his^{-asws} son^{-asws}, and frequented the searching in the dwellings, and the houses, and they paused from distributing his^{-asws} inheritance; and the ones who had been allocated did not cease with guarding the slave girl which they had assumed was pregnant,

staying with her for two years and more, until it became clear to them, the falsity of the pregnancy.

فَقَسِمَ مِيرَاثُهُ بَيْنَ أُمِّهِ وَأَخِيهِ جَعْفَرٍ وَادَّعَتْ أُمُّهُ وَصِيَّتَهُ وَتَبَتَ ذَلِكَ عِنْدَ الْقَاضِي وَالسُّلْطَانَ عَلَى ذَلِكَ يَطْلُبُ أَثَرَ وَلَدِهِ

So his^{-asws} inheritance was divided between his^{-asws} mother^{-as}, and his^{-asws} brother Ja'far (the liar), and his^{-asws} mother fulfilled his^{-asws} bequest. And that was affirmed in the presence of the judge and the Sultan, based upon that, he searched for the trace of his^{-asws} son^{-asws}.

فَجَاءَ جَعْفَرٌ بَعْدَ قِسْمَةِ الْمِيرَاثِ إِلَى أَبِي وَقَالَ لَهُ اجْعَلْ لِي مَرْتَبَةَ أَبِي وَأَخِي وَأَوْصِلْ إِلَيْكَ فِي كُلِّ سَنَةٍ عِشْرِينَ أَلْفَ دِينَارٍ

After the distribution of the inheritance, Ja'far came to my father and said to him, 'Make to be for me the rank of my father^{-asws} and my brother^{-asws}, and I shall be sending to you twenty thousand Dinars every year'.

فَرَزَرَهُ أَبِي وَأَسْمَعَهُ وَقَالَ لَهُ يَا أَحْمَقُ إِنَّ السُّلْطَانَ أَعَزَّهُ اللَّهُ جَرَدَ سَيْفِهِ وَسَوْطَهُ فِي الدِّينِ زَعَمُوا أَنَّ أَبَاكَ وَأَخَاكَ أَيْمَّةٌ لِيُرِدُّهُمْ عَنْ ذَلِكَ فَلَمْ يَقْدِرْ عَلَيْهِ وَ لَمْ يَنْهَيْتَهُ لَهُ صَرْفُهُمْ عَنْ هَذَا الْقَوْلِ فِيهِمَا وَ جَهَدَ أَنْ يُرِيْلَ أَبَاكَ وَأَخَاكَ عَنْ تِلْكَ الْمَرْتَبَةِ فَلَمْ يَنْهَيْتَهُ لَهُ ذَلِكَ

My father rebuked him and made him hear (harsh talk), and said to him, 'O idiot! The Sultan, may Allah^{-azwj} Cherish him, has bared his sword and his whip regarding those who claim that your father^{-asws} and your brother^{-asws} were Imams^{-asws}, in order to retract them from that. But he was not able upon him^{-asws}, and it did not work out for him to turn them away from this word regarding them^{-asws} both, and he struggled to remove your father^{-asws} and your brother^{-asws} from that rank, but that did not work out for him.

فَإِنْ كُنْتَ عِنْدَ شَيْعَةِ أَبِيكَ وَأَخِيكَ إِمَامًا فَلَا حَاجَةَ بِكَ إِلَى سُلْطَانٍ يُرِيْتُكَ مَرَاتِبَهُمْ وَلَا غَيْرِ سُلْطَانٍ وَإِنْ لَمْ تَكُنْ عِنْدَهُمْ بِحَدِّهِ الْمَنْزِلَةَ لَمْ تَنْلَهَا بِهَا

So if you were to be in the presence of the Shias of your father^{-asws} and your brother^{-asws}, then there would be no need for you to any Sultan to rank you with their^{-asws} ranks, nor other than a Sultan, and if you do not happen to be in their view of this status, you will not achieve (anything) with it'.

وَاسْتَقْلَهُ عِنْدَ ذَلِكَ وَاسْتَضَعَفَهُ وَأَمَرَ أَنْ يُحْجَبَ عَنْهُ فَلَمْ يَأْذَنْ لَهُ بِالْدُّخُولِ عَلَيْهِ حَتَّى مَاتَ أَبِي وَخَرَجْنَا وَالْأَمْرُ عَلَى تِلْكَ الْحَالِ وَالسُّلْطَانُ يَطْلُبُ أَثَرَ وَلَدِ الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى الْيَوْمِ.

And he belittled him during that and weakened him, and he instructed to bar him from him. So he was no longer allowed with entering to see him until my father died, and we went out, and the matter was upon that state, and the Sultan has kept searching for the traces of the son^{ajtf} of Al-Hassan^{-asws} Bin Ali^{-asws}, until today⁵⁰⁷.

دخل جعفر بن علي على المعتمد وكشف له عن حال ابن أخيه الحجة عليه السلام فوجه المعتمد خدمه فقبضوا على صقيل الجارية، وطالبوها بالصبي فأنكرته و ادعت بها حملا بها لتغطي على حال الصبي،

Note: Ja'far son of Ali^{-asws} entered to see Al-Mu'tamid and uncovered for him about the situation of the son^{ajtf} of his brother^{-asws}, Al-Hujjat^{ajtf}, the greetings be upon him^{ajtf}. So Al-

⁵⁰⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 1

Mu'tamid pained his^{-asws} servants and arrested Saqeyl the slave girl, and they sought her with the child. She denied it, and she claimed there being a pregnancy with her in order to cover upon the state of the child.

فسلمت الى ابن أبي الشوارب القاضي، و بعتهم موت عبد الله بن يحيى ابن خاقان فجاءة و خروج صاحب الزنج بالبصرة فشغلوا بذلك عن الجارية فخرجت عن أيديهم.

She was submitted to Ibn Abu Al-Shawarib the judge, and they were taken by surprise with the sudden death of Abdullah Bin Yahya Ibn Khaqan, and the rebellion of the master of Al-Zanj at Al-Basra. They became pre-occupied with that away from the slave girl, and she came out from their hands.

2- عم، إعلام الوری شا، الإرشاد ابن قولويه عن الكلبي عن الحسن بن محمد الأشعري و محمد بن يحيى و غيرها قالوا كان أحمد بن عبيد الله بن خاقان على الصياع و الحراج بقم و ذكر مثله.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Al-Hassan Bin Muhammad Al Ash'ary, and Muhammad Bin Yahya and others who said,

'Ahmad Bin Ubeydullah Bin Khaqan was (in charge) upon the estates and the taxation at Qum' – and he mentioned similar to it'⁵⁰⁸

أخبرنا به ابن أبي جيد عن ابن الوليد عن عبد الله بن جعفر الحميري قال حضرت و حضر جماعة من آل سعد بن مالك و آل طلحة و جماعة من التجار في شعبان لإحدى عشرة ليلة مضت من سنة ثمان و سبعين و مائتين مجلس أحمد بن عبيد الله بكورة قم

We are informed with it by Abu Jayyid, from Ibn Al Waleed, from Abdullah Bin Ja'far Al Himeyri who said,

'I attended and so did a group from the family of Sa'ad Bin Malik, and family of Talha, and a group from the traders, during Shaban on the eleventh night past, in the year two hundred and eighty-six, a gathering of Ahmad Bin Ubeydullah at the town of Qum.

فجرى ذكر من كان بسر من رأى من العلوية و آل أبي طالب فقال أحمد بن عبيد الله ما كان بسر من رأى رجل من العلوية مثل رجل رأيته يوماً عند أبي عبيد الله بن يحيى يقال له الحسن بن علي ع ثم وصفه و ساق الحديث انتهى.

The mention (discussion) flowed between the ones from the Alawites who were at Surmanray and the progeny of Abu Talib^{as}. Ahmad Bin Ubeydullah said, 'There had not been seen any man from the Alawites at Surmanray like a man I saw one day in the presence of Abu Ubeydullah Bin Yahya, called Al-Hassan^{-asws} Bin Ali^{-asws}'. Then he described him^{-asws} and continued the Hadeeth – end"⁵⁰⁹

3- ير، بصائر الدرجات الحسن بن علي الرضوي عن إبراهيم بن مهزيار و سهل بن الهريزي عن محمد بن أبي الرعفران عن أم أبي محمد ع قالت قال لي أبو محمد يوماً من الأيام نصيبي في سنة ستين حزارة أخاف أن أنكب فيها نكبة فإن سلمت منها فإل سنة سبعين

⁵⁰⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 2 a

⁵⁰⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 2 b

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali Al Zaytuni, from Ibrahim Bin Mahziyar, and Sahl Bin Al Hurmizan, from Muhammad Bin Abu Al Zafran,

'From the mother^{-as} of Abu Muhammad^{-asws}. She^{-as} said: "Abu Muhammad^{-asws} said to me^{-as} on a day from the day: 'I^{-asws} will be afflicted with heat in the year (two hundred and) sixty, I^{-asws} fear that I^{-asws} would be struck by a disaster during it. So, if I^{-asws} am safe from it, then it would be to the year (two hundred and) seventy'.

قَالَتْ فَأَظْهَرْتُ الْجَزَعُ وَ بَكَيتُ فَقَالَ لِي لَا بُدَّ لِي مِنْ وُقُوعِ أَمْرِ اللَّهِ فَلَا تَجْزَعِي

She^{-as} said, 'I^{-as} manifest the alarm and cried. He^{-asws} said to me^{-as}: 'There is no escape for me^{-asws} from the occurrence of the Command of Allah^{-azwj}, so do not be alarmed'.

فَلَمَّا أَنْ كَانَ أَيَّامُ صَفْرِ أَخَذَهَا الْمُقِيمُ الْمُفْعِدُ وَ جَعَلَتْ تُقَوْمُ وَ تَفْعُدُ وَ تَخْرُجُ فِي الْأَحْيَانِ إِلَى الْجَبَلِ الْمُجَسِّسِ الْأَخْبَابِ حَتَّى وَرَدَ عَلَيْهَا الْخَبْرُ.

When it was the days of (month of) Safar, she^{-as} was seized by back pain and she^{-as} went on to stand and sit, and she^{-as} went out the next day to the mountain to inquire about the loved ones until the news (of the passing away of Abu Muhammad^{-asws}) came to her^{-as}.⁵¹⁰

4- ك، إكمال الدين وَجَدْتُ مُبْتَنًا فِي بَعْضِ الْكُتُبِ الْمُصَنَّفَةِ فِي التَّوَارِيخِ وَ لَمْ أَسْمَعْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَبَّادٍ أَنَّهُ قَالَ: مَاتَ أَبُو مُحَمَّدٍ ع يَوْمَ الْجُمُعَةِ مَعَ صَلَاةِ الْعَدَاةِ وَ كَانَ فِي تِلْكَ اللَّيْلَةِ قَدْ كَتَبَ بِيَدِهِ كُتُبًا كَثِيرَةً إِلَى الْمَدِينَةِ وَ ذَلِكَ فِي شَهْرِ رَبِيعِ الْأَوَّلِ لِتَمَانٍ خَلَوْنَ سَنَةَ سِتِّينَ وَ مَائَتَيْنِ لِلْهِجْرَةِ وَ لَمْ يَخْضُرْهُ فِي ذَلِكَ الْوَقْتِ إِلَّا صَقِيلُ الْجَارِيَّةِ وَ عَقِيدُ الْحَادِمِ وَ مَنْ عَلِمَ اللَّهُ غَيْرَهُمَا

(The book) 'Ikmal Al Deen' – I found affirmed in one of the books written regarding the histories, and I had not heard of it, from Muhammad Bin Al Husayn Bin Abbad, he said,

'Abu Muhammad^{-asws} died on the day of Friday with the morning Salat, and during that night he^{-asws} had written a lot of letter by his^{-asws} hand to Al-Medina, and that was during the month of Rabbi Al-Awwal on the eight (day) vacant in the year two hundred and sixty of the Hijra, no one was present with him^{-asws} at that time except Saqyel the slave girl, and Aqeed the servant, and the one Allah^{-azwj} Knows, other that these two.

قَالَ عَقِيدٌ فَدَعَا بِمَاءٍ قَدْ أُغْلِيَ بِالْمُصْطَلِكِي فَجِئْنَا بِهِ إِلَيْهِ فَقَالَ أَبْدَأْ بِالصَّلَاةِ جِئُونِي فَجِئْنَا بِهِ وَ بَسَطْنَا فِي حَجْرِهِ الْمِنْدِيلَ وَ أَخَذَ مِنْ صَقِيلِ الْمَاءِ فَعَسَلَ بِهِ وَجْهَهُ وَ ذِرَاعَيْهِ مَرَّةً مَرَّةً وَ مَسَحَ عَلَى رَأْسِهِ وَ قَدَمَيْهِ مَسْحًا وَ صَلَّى صَلَاةَ الصُّبْحِ عَلَى فِرَاشِهِ

Aqeed said, 'He^{-asws} called for the water which had been boiled with the mastic. We came with it to him^{-asws}. He^{-asws} said: 'I^{-asws} shall begin with the Salat. Come to me (with it)'. We came with it, and we spread out the towel in his^{-asws} room, and he^{-asws} took the water from Saqeyl. He^{-asws} washed his^{-asws} face with it and his^{-asws} forearms, once, once, and he^{-asws} wiped upon his^{-asws} head and his^{-asws} feet a wiping, and he prayed the morning Salat upon his^{-asws} bed.

وَ أَخَذَ الْقَدَحَ لِيَشْرَبَ فَأَقْبَلَ الْقَدَحَ يَضْرِبُ ثَنَائِيَهُ وَ يَدُهُ تُرْعَدُ فَأَخَذَتْ صَقِيلُ الْقَدَحِ مِنْ يَدِهِ وَ مَضَى مِنْ سَاعَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ دُفِنَ فِي دَارِهِ بِسُرْمَنْ رَأَى إِلَى جَانِبِ أَبِيهِ ع وَ صَارَ إِلَى كِرَامَةِ اللَّهِ جَلَّ جَلَالُهُ وَ قَدْ كَمَلَ عُمُرُهُ تِسْعًا وَ عِشْرِينَ سَنَةً

⁵¹⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 3

And he^{-asws} took the cup to drink, and the cup went on to hit his^{-asws} teeth, and his^{-asws} hands were shaking. So Saqeyl grabbed the cup from his^{-asws}, and he^{-asws} passed away from its time, may Allah^{-azwj} Send Salawaat upon him^{-asws}, and he^{-asws} was buried in his^{-asws} house at Surmanray to the side of his^{-asws} father^{-asws}, and went to the Benevolence of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, and his^{-asws} lifespan had completed twenty-nine (29) years.

قَالَ وَ قَالَ لِي ابْنُ عَبَّادٍ فِي هَذَا الْحَدِيثِ قَدِمَتْ أُمُّ أَبِي مُحَمَّدٍ عَ مِنَ الْمَدِينَةِ وَ اسْمُهَا حَدِيثٌ حِينَ اتَّصَلَ بِهَا الْحَبْرُ إِلَى سُرْمَنْ رَأَى فَكَانَتْ لَهَا أَقَاصِيصٌ يَطُولُ شَرْحُهَا مَعَ أَخِيهِ جَعْفَرٍ مِنْ مُطَالَبَتِهِ إِثَّاهَا بِمِرَاتِهِ وَ سَعَايَتِهِ بِهَا إِلَى السُّلْطَانِ

He (the narrator) said, 'And Ibn Abbad said to me regarding this Hadeeth, 'The mother^{-as} of Abu Muhammad^{-asws} arrived from Al-Medina, and her^{-as} name is 'Hadees', when the new arrived to her at Surmanray. The stories came up for her^{-as}, their explanation is lengthy, with his^{-asws} brother Ja'far, from his demanding her^{-as} of his^{-asws} inheritance and his striving with it to the Sultan.

وَ كَشَفَ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِسُتْرِهِ وَ ادَّعَتْ عِنْدَ ذَلِكَ صَقِيلٌ أَنَّهَا حَامِلٌ فَحُمِلَتْ إِلَى دَارِ الْمُعْتَمِدِ فَجَعَلَنَ نِسَاءَ الْمُعْتَمِدِ وَ خَدْمُهُ وَ نِسَاءَ الْمُؤَفَّقِي وَ خَدْمُهُ وَ نِسَاءَ الْقَاضِي ابْنِ أَبِي الشَّوَارِبِ يَتَعَاذَنَ أَمْرَهَا فِي كُلِّ وَقْتٍ وَ يُرَاعُونَهُ إِلَى أَنْ دَهَمَهُمْ أَمْرُ الصَّمَّارِ وَ مَوْتُ عُبَيْدِ اللَّهِ بْنِ يَحْيَى بْنِ خَاقَانَ بَعْتَهُ وَ حُرُوجُهُمْ عَنْ سُرْمَنْ رَأَى وَ أَمْرُ صَاحِبِ الرِّجِّجِ بِالْبَصْرَةِ وَ غَيْرِ ذَلِكَ فَشَغَلَتْهُمْ عَنْهَا.

And it was uncovered what Allah^{-azwj} Mighty and Majestic had Commanded with concealing it, and during that Saqeyl claimed that she was pregnant. So she was carried to the house of Al-Mu'tamid (caliph), and the womenfolk of Al-Mu'tamid, and his servants, and women of Al-Muwaffaq, and his servants, and women of the judge Ibn Abu Al-Shawarib went on to know her matter during every time, and taking care of it, until such time as they were raided by the matter of Al-Saffar (the rebel against the Abbasids), and the sudden death of Ubeydullah Bin Yahya Bin Yahya Bin Khaqan, and their expulsion from Surmanray, and the matter of the master of Al-Zanj (rebellng) at Al-Basra, and other than that. So they were pre-occupied from her".⁵¹¹

5- ك، إكمال الدين قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ حُبَابٍ حَدَّثَنَا أَبُو الْأَدْبَانِ قَالَ: كُنْتُ أَخْدُمُ الْحَسَنَ بْنَ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ أَحْمَلُ كُتُبَهُ إِلَى الْأَمْصَارِ فَدَخَلْتُ إِلَيْهِ فِي عِلَّتِهِ الَّتِي تُؤَقِّ فِيهَا صَلَوَاتُ اللَّهِ عَلَيْهِ

(The book) 'Ikmal Al Deen' – Abu Al-Hassan Ali Bin Muhammad Bin Hubab said, 'It is narrated to us by Abu Al Adyan who said,

'I used to serve Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} and carried his^{-asws} letters to the cities. I entered to see him^{-asws} during his^{-asws} illness in which he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, expired in.

فَكَتَبَ مَعِيَ كُتُبًا وَ قَالَ تَمَضِي بِهَا إِلَى الْمَدَائِنِ فَإِنَّكَ سَتَعْيِبُ حَسَةً عَشْرَ يَوْمًا فَتَدْخُلُ إِلَى سُرْمَنْ رَأَى يَوْمَ الْخَامِسِ عَشَرَ وَ تَسْمَعُ الْوَاعِيَةَ فِي دَارِي وَ تَجِدُنِي عَلَى الْمُعْتَسَلِ

⁵¹¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 4

He^{-asws} wrote letters with me and said: 'Go with these to Al-Madain. You will be absent for fifteen days. You shall enter Surmanray on the fifteenth day, and you shall hear the cry of death in my^{-asws} house, and you will find me^{-asws} to be upon the washing table'.

قَالَ أَبُو الْأَدْيَانِ فَعُلْتُ يَا سَيِّدِي فَإِذَا كَانَ ذَلِكَ فَمَنْ قَالَ مَنْ طَالَبَكَ بِجَوَابَاتِ كُتُبِي فَهُوَ الْقَائِمُ بَعْدِي فَعُلْتُ زِدْنِي

Abu Al-Adyan said, 'I said, 'O my Master^{-asws}! When that happens, so who (will be after you^{-asws})?' He^{-asws} said: 'The one who demands the answers to my^{-asws} letters, so he^{ajtf} is Al-Qaim^{-asws} after me^{-asws}'. I said, 'Increase for me'.

فَقَالَ مَنْ يُصَلِّي عَلَيَّ فَهُوَ الْقَائِمُ بَعْدِي فَعُلْتُ زِدْنِي

He^{-asws} said: 'The one who prays Salat upon me^{-asws}, so he^{-asws} is Al-Qaim^{-asws} after me^{-asws}'. I said, 'Increase for me'.

فَقَالَ مَنْ أَخْبَرَ بِمَا فِي الْهَيْمَانِ فَهُوَ الْقَائِمُ بَعْدِي

He^{-asws} said: 'The one who informs with regarding the money purse, so he^{ajtf} is Al-Qaim^{ajtf} after me^{-asws}'.

ثُمَّ مَعَنِّي هَيْبَتُهُ أَنْ أَسْأَلَهُ مَا فِي الْهَيْمَانِ وَ خَرَجْتُ بِالْكَتُبِ إِلَى الْمَدَائِنِ وَ أَخَذْتُ جَوَابَاتِهَا وَ دَخَلْتُ سُرْمَنْرَأَى يَوْمَ الْخَامِسِ عَشَرَ كَمَا قَالَ لِي عَ فَإِذَا أَنَا بِالْوَاعِيَةِ فِي دَارِهِ وَ إِذَا أَنَا بِجَعْفَرِ بْنِ عَلِيٍّ أَخِيهِ بِنَابِ الدَّارِ وَ السَّبِيْعَةَ حَوْلَهُ يُعْرُونَهُ وَ يُهَيِّئُونَهُ

Then his^{-asws} awe prevented me from asking him^{-asws} what is in Al-Heyman, and I went out with the letters to Al-Madain, and I took their answers that entered Surmanray on the fifteenth day, just as he^{-asws} had said to me, and there I was with the screams of death in his^{-asws} house, and there I was with his^{-asws} brother Ja'far son of Ali^{-asws} at the door, and the Shias were around him, consoling him and congratulating him.

فَعُلْتُ فِي نَفْسِي إِنْ يَكُنْ هَذَا الْإِمَامَ فَقَدْ خَالَتِ الْإِمَامَةَ لِأَيِّ كُنْتُ أَغْرَفُهُ بِشُرْبِ النَّبِيذِ وَ يُقَامِرُ فِي الْجَوْسِقِ وَ يَلْعَبُ بِالطَّنْبُورِ فَتَقَدَّمَتْ فَعَزَّيْتُ وَ هَنَيْتُ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ

I said within myself, 'If this one happens to be the Imam^{-asws}, then the Imamate has been transformed, because I used to know him with drinking the Nabeez (intoxicating drink), and gambling in Al-Jowsaq, and playing with the lute. I went ahead and consoled and congratulated, but he did not ask me about anything.

ثُمَّ خَرَجَ عَقِيْدُ فَقَالَ يَا سَيِّدِي فَدُكِّنَ أَحْوَكُ فَعُمَّ لِلصَّلَاةِ عَلَيْهِ فَدَخَلَ جَعْفَرُ بْنُ عَلِيٍّ وَ السَّبِيْعَةُ مِنْ حَوْلِهِ يَفْقَدُهُمُ السَّمَانُ وَ الْحَسَنُ بْنُ عَلِيٍّ قَتِيلُ الْمُعْتَصِمِ الْمَعْرُوفِ بِسَلْمَةَ

The Aqeed came out and said, 'O my Master! Your brother^{-asws} has been shrouded, so stand for the Salat upon him. Ja'far son of Ali^{-asws} entered, and the Shias were around him. Al-Samman was at their forefront, and Al-Hassan^{-asws} Bin Ali^{-asws} was killed by Al-Mu'tasim, well-known as 'Salamat'.

فَلَمَّا صِرْنَا بِالْبَادِرِ إِذَا نَحْنُ بِالْحَسَنِ بْنِ عَلِيٍّ ع عَلَى نَعْشِهِ مُكْفَنًا فَتَقَدَّمَ جَعْفَرُ بْنُ عَلِيٍّ لِيُصَلِّيَ عَلَيَّ فَلَمَّا هَمَّ بِالتَّكْبِيرِ خَرَجَ صَبِيٌّ بِوَجْهِهِ سُمْرَةٌ بِشَعْرِهِ قَطَطٌ بِأَسْنَانِهِ تَفْلِيحٌ فَجَبَدَ رِءَاءَ جَعْفَرِ بْنِ عَلِيٍّ وَ قَالَ تَأَخَّرْ يَا عَمِّ فَأَنَا أَحَقُّ بِالصَّلَاةِ عَلَى أَبِي

When we came to be in the room, we were with Al-Hassan^{-asws} Bin Ali^{-asws} upon his^{-asws} bier, enshrouded. Ja'far son of Ali^{-asws} went ahead to pray Salat upon his brother^{-asws}. When he thought with exclaiming the Takbeer, a boy emerged with a tanned (brown) face, with cat-like hair, separate teeth. He^{-asws} pulled the robe of Ja'far son of Ali^{-asws} and said: 'Stay back, O uncle, for I^{ajtf} am more rightful with the Salat upon my^{ajtf} father^{-asws}!'

فَتَأَخَّرَ جَعْفَرٌ وَ قَدِ ارْتَدَّ وَجْهُهُ فَتَقَدَّمَ الصَّبِيُّ فَصَلَّى عَلَيْهِ وَ دُفِنَ إِلَى جَانِبِ قَبْرِ أَبِيهِ ثُمَّ قَالَ يَا بَصْرِيُّ هَاتِ جَوَابَاتِ الْكُتُبِ الَّتِي مَعَكَ فَدَفَعْتُهَا إِلَيْهِ وَ قُلْتُ فِي نَفْسِي هَذِهِ اثْنَتَانِ بَقِيَ الْهِمَيَانُ

Ja'far stayed back, and his face had darkened. The boy proceeded and prayed Salat upon him^{-asws}, and he^{-asws} was buried to the side of the grave of his^{-asws} father^{-asws}. Then he^{ajtf} said: 'O Basry! Give the answers to the letters which are with you'. I handed these to him^{ajtf} and said within myself, 'These are two. The money purse remains'.

ثُمَّ خَرَجْتُ إِلَى جَعْفَرِ بْنِ عَلِيٍّ وَ هُوَ يَزْفِرُ فَقَالَ لَهُ حَاجِرُ الْوَشَاءِ يَا سَيِّدِي مِنَ الصَّبِيِّ لِيَقِيمَ عَلَيْهِ الْحُجَّةَ فَقَالَ وَ اللَّهُ مَا رَأَيْتُ قَطُّ وَ لَا عَرَفْتُهُ

Then I went out to Ja'far son of Ali^{-asws} and he was exhaling (sighing). Jabir Al-Washa said to him, 'O my master! Who is the boy for the argument to stand against him^{ajtf}? He said, 'By Allah^{-azwj}! I have not seen him^{ajtf} at all, nor do I know him^{ajtf}'.

فَنَحْنُ جُلُوسٌ إِذْ قَدِمَ نَفَرٌ مِنْ قُمْ فَسَأَلُوا عَنِ الْحَسَنِ بْنِ عَلِيٍّ فَعَرَفُوا مَوْتَهُ فَقَالُوا فَمَنْ فَأَشَارَ النَّاسُ إِلَى جَعْفَرِ بْنِ عَلِيٍّ فَسَلَّمُوا عَلَيْهِ وَ عَزَّوهُ وَ هَنَّتُوهُ وَ قَالُوا مَعَنَا كُتُبٌ وَ مَالٌ فَتَقُولُ مِمَّنِ الْكُتُبُ وَ كَمْ الْمَالُ فَقَامَ يَنْفُضُ أَثْوَابَهُ وَ يَقُولُ يُرِيدُونَ مِنَّا أَنْ نَعْلَمَ الْعَيْبَ

We were seated when a number of persons arrived from Qum. They asked about Hassan^{-asws} Bin Ali^{-asws}. They were let known with his^{-asws} death. They said, 'So who (is next)?' The people indicated to Ja'far son of Ali^{-asws}. They greeted unto him and consoled him, and congratulated him, and they said, 'There are letters with us and some money. Can you tell who the letters are from and how much is the money?' He stood up shaking his clothes and saying, 'They are wanting from us that we should know the hidden matters?'

قَالَ فَخَرَجَ الْحَادِمُ فَقَالَ مَعَكُمْ كُتُبٌ فَلَانٍ وَ فَلَانٍ وَ هِمَيَانٌ فِيهِ أَلْفٌ دِينَارٍ عَشْرَةٌ دَنَانِيرٌ مِنْهَا مَطْلَبَةٌ فَدَفَعُوا الْكُتُبَ وَ الْمَالَ وَ قَالُوا الذِّي وَجَّهَ بِكَ لِأَجْلِ ذَلِكَ هُوَ الْإِمَامُ

He (the narrator) said, 'The servant emerged and said, 'With you are the letters of so and so, and so and so, and a money-purse of a thousand Dinars, ten Dinars from these are of obscure engraving'. Then handed over the letters and the money, and they said, 'The one who had sent you for that reason, he^{ajtf} is the Imam^{-asws}!'

فَدَخَلَ جَعْفَرُ بْنُ عَلِيٍّ عَلَى الْمُعْتَمِدِ وَ كَشَفَ لَهُ ذَلِكَ فَوَجَّهَ الْمُعْتَمِدُ خَدَمَهُ فَقَبَضُوا عَلَى صَبِيٍّ الْجَارِيَةِ وَ طَالَبُوهَا بِالصَّبِيِّ فَأَنْكَرْتُهُ وَ أَدَعَتْ حَمَلًا بِهَا لِيُعْطَى عَلَى حَالِ الصَّبِيِّ

Ja'far son of Ali^{-asws} entered to see Al-Mu'tamid (caliph) and disclosed that to him. Al-Mu'tamid sent his servants to arrest Saqeyl the slave girl and demanded her of the boy. She denied him^{ajtf} and she claimed there was a pregnancy with her in order to cover up the state of the boy.

فَسَلِمَتْ إِلَى ابْنِ أَبِي الشَّوَارِبِ الْفَاضِي وَ بَعَثَهُمْ مَوْتِ عُبَيْدِ اللَّهِ بْنِ يُحْيَى بْنِ خَاقَانَ فُجَاءَةً وَ خُرُوجِ صَاحِبِ الرَّيْحِ بِالْبَصْرَةِ فَشَعَلُوا بِدَلِكِ عَنِ الْجَارِيَةِ فَخَرَجَتْ عَنْ أَيْدِيهِمْ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ.

She was submitted to Ibn Abu Al-Shawarib the judge, and the sudden death of Ubeydullah Bin Yahya Bin Khaqan took them by surprise, and the rebellion of the master of Al-Zinj at Al-basra. They pre-occupied with that away from the slave girl, and she came out from their hands, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. There is no associate for Him^{-azwj}.⁵¹²

6- **شا، الإرشاد** مَرَضَ أَبُو مُحَمَّدٍ الْحَسَنُ فِي أَوَّلِ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةَ سِتِّينَ وَ مَاتَ فِي يَوْمِ الْجُمُعَةِ لِثَمَانٍ خَلَوْنَ مِنْ هَذَا الشَّهْرِ فِي السَّنَةِ الْمَذْكُورَةِ وَ لَهُ يَوْمَ وَقَاتِهِ ثَمَانٌ وَ عِشْرُونَ سَنَةً فَدُفِنَ فِي الْبَيْتِ الَّذِي دُفِنَ أَبُوهُ مِنْ دَارِهَا بِسَرٍّ مَنْ رَأَى

(The book) 'Al Irshad' –

'Abu Muhammad Al-Hassan^{-asws} fell ill in the beginning of the month of Rabbi Al-Awwal in the year (two hundred) and sixty (260), and he^{-asws} died during the day of Friday on the eighth (day) vacant from this month in the mentioned year, and on the day of his^{-asws} expiry there were twenty-eight years for him. He^{-asws} was buried in the house in which his^{-asws} father^{-asws} had been buried from his^{-asws} house at Surmanray.

وَ خَلَّفَ ابْنَهُ الْمُنتَظَرَ لِدَوْلَةِ الْحَقِّ وَ كَانَ قَدْ أَخْفَى مَوْلِدَهُ وَ سَتَرَ أَمْرَهُ لِعُسُوبَةِ الْوَقْتِ وَ شِدَّةِ طَلَبِ سُلْطَانِ الرَّيْمَانِ لَهُ وَ اجْتِهَادِهِ فِي الْبَحْثِ عَنْ أَمْرِهِ لِمَا شَاءَ مِنْ مَذْهَبِ الشَّيْخَةِ الْإِمَامِيَّةِ فِيهِ وَ عُرِفَ مِنْ انْتِظَارِهِمْ لَهُ

And he^{-asws} left behind his^{-asws} son^{ajtf} the awaited one for the government of truth, and he^{ajtf} was of the most hidden of births, and his^{ajtf} affair was concealed due to the difficulty of the times, and the severity of the seeking for him^{-asws} by the Sultan of the era, and his struggling in searching for his^{-asws} affair, due to what had been widespread of the doctrine of the Imamite Shias regarding him, and he had known of their waiting for him^{ajtf}.

فَلَمْ يُظْهِرْ وَلَدَهُ عِ فِي حَيَاتِهِ وَ لَا عَرَفَهُ الْجُمْهُورُ بَعْدَ وَقَاتِهِ وَ تَوَلَّى جَعْفَرُ بْنُ عَلِيٍّ أَخُو أَبِي مُحَمَّدٍ ع أَخَذَ تَرْكِيتهِ وَ سَعَى فِي حَبْسِ جَوَارِي أَبِي مُحَمَّدٍ ع وَ اعْتِقَالَ خَلَائِلهِ وَ شَنَّ عَلَى أَصْحَابِهِ بِانْتِظَارِهِمْ وَلَدَهُ وَ قَطَعَهُمْ بِوُجُودِهِ وَ الْقَوْلِ بِإِمَامَتِهِ وَ أَعْرَى بِالْقَوْمِ حَتَّى أَحَافَهُمْ وَ شَدَّدَهُمْ

So his^{ajtf} being blessed (to his^{-asws} parents^{-asws}) was not revealed during his^{-asws} life nor did the community know him^{ajtf} after his^{ajtf} being blessed (to his^{-asws} parents^{-asws}), and Ja'far, brother of Abu Muhammad^{-asws}, took charge of taking his^{-asws} estate and stive in imprisoning the slave girls of Abu Muhammad^{-asws} and arresting his^{-asws} wives, and reviled upon his^{-asws} companions due to their awaiting and their cutting off (from others) with his^{ajtf} existence, and the word

⁵¹² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 5

with his^{ajtf} Imamate, and he provoked the people until he frightened them and was severe to them.

وَجَرَى عَلَى مُخْلَفِي أَبِي الْحَسَنِ ع بِسَبَبِ ذَلِكَ كُلِّ عَظِيمَةٍ مِنْ اِعْتِقَالٍ وَ حَبْسٍ وَ تَهْدِيدٍ وَ تَصْغِيرٍ وَ اسْتِخْفَافٍ وَ ذُلٍّ وَ لَمْ يَظْفِرِ السُّلْطَانُ مِنْهُمْ بِطَائِلٍ

And there flowed upon the ones left behind by Abu Al-Hassan^{-asws}, due to the cause of that, every grievousness, from being arrested, and imprisoned, and threatened, and belittled, and taken lightly, and humiliation, and the Sultan could not gain from them with anything.

وَ حَازَ جَعْفَرٌ ظَاهِرَ تَرْكَةِ أَبِي مُحَمَّدٍ ع وَ اجْتَهَدَ فِي الْقِيَامِ عَلَى الشِّيْعَةِ مَقَامَهُ فَلَمْ يَقْبَلْ أَحَدٌ مِنْهُمْ ذَلِكَ وَ لَا اِعْتَقَدُوهُ فِيهِ فَصَارَ إِلَى سُلْطَانِ الْوَقْتِ يَلْتَمِسُ مَرْتَبَةَ أُخِيهِ وَ بَدَلَ مَا لَمْ يَجْلِبْ وَ تَقَرَّبَ بِكُلِّ مَا ظَلَّ أَنَّهُ يَتَقَرَّبُ بِهِ فَلَمْ يَنْتَفِعْ بِشَيْءٍ مِنْ ذَلِكَ.

And Ja'far apparently acquired the inheritance of Abu Muhammad^{-asws}, and he struggled in the standing upon the Shias in his^{-asws} place, but not one of them accepted that nor did they believe in him regarding it. So he came to the Sultan of the time seeking the rank of his brother^{-asws}, and he spent plenty of wealth, and drew closer with everyone what he thought that he would draw closer with him, but he did not benefit with anything from that".⁵¹³

7- نص، كفاية الأثر علي بن محمد الدقاق عن العطار عن أبيه عن الفراري عن محمد بن أحمد المدائني عن أبي غانم قال سمعت أبا محمد ع يقول في سنة مائتين و ستين تفرق شيعتي و فيها فوض أبو محمد ع و تفرقت شيعته و أنصاره فمنهم من انتهى إلى جعفر و منهم من أتاه و شك و منهم من وقف على الخبر و منهم من ثبت على دينه بتوفيق الله عز و جل.

(The book) 'Kifayat Al Aser – Ali Bin Muhammad Al Daqqaq, from Al Attar, from his father, from Al Fazary, from Muhammad Bin Ahmad Al Madainy, from Abu Ghanim who said,

'I heard Abu Muhammad^{-asws} saying: 'In the year two hundred and sixty (260), my^{-asws} Shias shall disperse!' And during it, Abu Muhammad^{-asws} passed away and his^{-asws} Shias and his^{-asws} helpers dispersed. From them was one who ended up to Ja'far, and from them was one who came to him and doubted, and from them was one who stopped upon the confusion, and from them was one who was steadfast upon his religion by the Inclination of Allah^{-azwj} Mighty and Majestic".⁵¹⁴

8- مصابا، المصباحين في أول يوم من ربيع الأول كانت وفاة أبي محمد الحسن بن علي العسكري ع و مصير الأمر إلى القائم بالحق ع.

(The book) 'Al Misbaheen' –

'In the first day of Rabbi Al-Awwal happened the expiry of Abu Muhammad Al-Hassan^{-asws} Bin Al-Al-Askari^{-asws}, and the command came to Al-Qaim Al-Haq^{ajtf} (The one standing with the truth)".⁵¹⁵

⁵¹³ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 6

⁵¹⁴ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 7

⁵¹⁵ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 8

9- قل، إقبال الأعمال ذكر الشيخ الثقة محمد بن جرير الطبري الإمامي في كتاب التعريف و محمد بن هارون التلعكبري و حسين بن حمدان الخطيب و المفيد في كتاب مؤيد النبي و الأوصياء و الشيخ في التهذيب و حسين بن حزيمة و نصر بن علي الجهضمي في كتاب المواليد و كذلك الخشاب في كتاب المواليد و ابن شهر آشوب في كتاب المواليد أن وفاة مولانا الحسن العسكري ع كانت لثمان ليال خلون من شهر ربيع الأول.

(The book) 'Iqbal Al Amaal' – It is mentioned by the trusted Sheykh Muhammad Bin Jareer Al Tabari 'Al Imamiyun Fi Kitab Al Ta'reef', and Muhammad Bin Haroun Al Tal'ukbari, and Husayn Bin Hamdan Al Khateeb, and Al Mufeed in 'Kitab Mowlid Al Nabi Wa Al Awsiya', and the Sheykh in 'Al Tahzeeb', and Husayn Bin Khuzeyman, and Nasr Bin Ali Al Jahzamy in 'Kitab Al Mawaleed', and like that Al Khashab in 'Kitab Al Mawaleed', and Ibn Shehr Ashub in 'Kitab Al Mawaleed' –

'The expiry of our Master^{-asws} Al-Hassan Al-Askari^{-asws} happened on the eighth night vacant from the month of Rabbi Al-Awwal'.⁵¹⁶

10- الدروس، فبض ع بسر من رأى يوم الأحد

Al Durous –

'He^{-asws} passed away in Surmanray on the day of Monday'.

و قال المفيد يوم الجمعة ثامن شهر ربيع الأول سنة ستين و مائتين.

And Al Mufeed said, 'On the day of Friday the eight of the month of Rabbi Al-Awwal in the year two hundred and sixty'.⁵¹⁷

11- كا، الكافي فبض ع يوم الجمعة لثمان ليال خلون من شهر ربيع الأول سنة ستين و مائتين و هو ابن ثمان و عشرين سنة و دفين في داره في البيت الذي دفين فيه أبوه ع بسر من رأى.

(The book) 'Al Kafi' –

'He^{-asws} passed away on the day of Friday on the eighth night vacant from the month of Rabbi Al-Awwal of the year two hundred and sixty, and he^{-asws} was twenty-eight years old, and was buried in his^{-asws} house in the room in which his^{-asws} father^{-asws} had been buried at Surmanray'.⁵¹⁸

12- ذه، روضة الواعظين مثله و قال و كانت مدة خلافته ست سنين و مرض في أول شهر ربيع الأول و توفى يوم الجمعة.

(The book) 'Rowzat Al Waizeen' –

'Similar to it, and he said, 'And the period of his^{-asws} caliphate (Imamate) was of six years, and he^{-asws} fell ill in the beginning of the month of Rabbi Al-Awwal and expired on the day of Friday'.⁵¹⁹

⁵¹⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 9

⁵¹⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 10

⁵¹⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 11

⁵¹⁹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 12

13- كَف، المصباح للكفعمي نُؤيِّع ع فِي أَوَّل يَوْمٍ مِنْ رَبِيعِ الْأَوَّلِ وَ قَالَ فِي مَوْضِعٍ آخَرَ فِي يَوْمِ الْجُمُعَةِ تَامِنَهُ سَمَهُ الْمُعْتَمِدِ.

(The book) 'Al Misbah Al Kaf'amy' –

'He^{-asws} expired during the first day of Rabbi Al-Awwal'. And he said in another place, 'At the end, during the day of Friday of its eighth. Al-Mu'tamid (caliph) poisoned him^{-asws}'.⁵²⁰

14- عُيُودُ الْمُعْجَزَاتِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ مَصْفَلَةَ قَالَ: دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ ع فَقَالَ لِي يَا أَحْمَدُ مَا كَانَ خَالِكُكُمْ فِيمَا كَانَ النَّاسُ فِيهِ مِنَ الشُّكِّ وَالْإِزْتِيَابِ

(The book) 'Uyoon Al Mojizaat' – From Ahmad Bin Is'haq Bin Masqalah who said,

'I entered to see Abu Muhammad^{-asws}. He^{-asws} said to me: 'O Ahmad! What would your state be regarding what doubts and suspicions the people would be in?'

قُلْتُ لَمَّا وَرَدَ الْكِتَابَ بِخَيْرِ مَوْلِدِ سَيِّدِنَا ع لَمْ يَبْقَ مِنَّا رَجُلٌ وَ لَا امْرَأَةٌ وَ لَا غُلَامٌ بَلَغَ الْفَهْمَ إِلَّا قَالَ بِالْحَقِّ

I said, 'When the news of our Master^{ajtf} being arrived came, there did not remain any man from us nor any woman nor any boy who had reached the understanding, except he said (believed) with the truth'.

قَالَ ع أَمَا عَلِمْتُمْ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةِ اللَّهِ تَعَالَى ثُمَّ أَمَرَ أَبُو مُحَمَّدٍ ع وَالِدَتَهُ بِالْحَجِّ فِي سَنَةِ تِسْعٍ وَ حَمْسِينَ وَ مِائَتَيْنِ وَ عَرَفَهَا مَا بِنَالِهِ فِي سَنَةِ سِتِّينَ

He^{-asws} said: 'Don't you know that the earth cannot be vacant from a Divine Authority of Allah^{-azwj} the Exalted?' Then Abu Muhammad^{-asws} instructed his^{-asws} mother^{-as} with going to Hajj in the year two hundred and fifty-nine and let her^{-as} know what he^{-asws} would be facing in the year (two hundred) and sixty.

ثُمَّ سَلَّمَ الْإِسْمَ الْأَعْظَمَ وَ الْمَوَارِيثَ وَ السِّلَاحَ إِلَى الْقَائِمِ الصَّاحِبِ ع وَ خَرَجَتْ أُمُّ أَبِي مُحَمَّدٍ إِلَى مَكَّةَ وَ قُبِضَ ع فِي شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ سِتِّينَ وَ مِائَتَيْنِ وَ دُفِنَ بِسُرٍّ مَنْ رَأَى إِلَى جَانِبِ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ كَانَ مِنْ مَوْلِدِهِ إِلَى وَقْتِ مُضِيِّهِ تِسْعَ وَ عِشْرُونَ سَنَةً.

Then he^{-asws} submitted the Magnificent Name and the inheritances and the weapon to Al-Qaim^{ajtf} the Master^{ajtf}, and the mother^{-as} of Abu Muhammad^{-asws} went out to Makkah, and he^{-asws} passed away during the month of Rabbi Al-Akhar of the year two hundred and sixty and was buried at Surmanray to the side of his father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, and from his^{-asws} being blessed (to his^{-asws} parents^{-asws}) up to the time of his^{-asws} passing away were twenty-nine years".⁵²¹

15- مُرُوجُ الذَّهَبِ، فِي سَنَةِ سِتِّينَ وَ مِائَتَيْنِ قُبِضَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ ع فِي خِلَافَةِ الْمُعْتَمِدِ وَ هُوَ ابْنُ تِسْعٍ وَ عِشْرِينَ سَنَةً وَ هُوَ أَبُو الْمُهَدَّبِيِّ الْمُتَنْظَرِ وَ الْإِمَامِ الثَّانِي عَشَرَ عِنْدَ الْقُطَيْبِيِّ مِنَ الْإِمَامِيَّةِ وَ هُمْ جُحُورُ الشَّيْعَةِ وَ قَدْ تَنَازَعَ هَؤُلَاءِ فِي الْمُتَنْظَرِ مِنْ آلِ مُحَمَّدٍ بَعْدَ وَفَاةِ الْحَسَنِ بْنِ عَلِيٍّ ع وَ افْتَرَقُوا عَلَى عِشْرِينَ فِرْقَةً.

⁵²⁰ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 13

⁵²¹ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 14

(The book) 'Murooj Al Zahab' –

'In the year two hundred and sixty, Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} passed away during the caliphate of Al-Mu'tamid, and he^{-asws} was twenty-nine years old, and he^{-asws} is father^{-asws} of Al-Mahdi^{-asws} the awaited, and the twelfth Imam^{ajtf} and at the cutting off by the Imamites (from others) and they are most of the Shias, and they had contended regarding the awaited one from the Progeny^{-asws} of Muhammad^{sawww}, after the expiry of Al-Hassan^{-asws} Bin Ali^{-asws}, and they divided into twenty sects''⁵²²

افترق الناس بعد وفاة أبي محمد العسكري عليه السلام الى فرق.

Note: *The people divided, after the expiry of Abu Muhammad Al-Askari^{-asws}, the greeting be upon him^{-asws}, into sects.*

فرقة أنكرت وفاته، و وقفت عليه، و ادعت انه القائم المنتظر.

A sect denied his^{-asws} death and stopped upon it and claimed that he^{-asws} is the awaited Al-Qaim^{-asws}.

فرقة اعترفت بموته، و زعمت أنه عاش من جديد، فهو الامام المنتظر.

A sect acknowledged with his^{-asws} death and claimed that he^{-asws} lived anew, so he^{-asws} is the awaited Imam^{-asws}.

فرقة قالت بانقطاع الإمامة من آل محمد «ص» بعده عليه السلام.

A sect said (believed) in the termination of the Imamate from the Progeny^{-asws} of Muhammad^{sawww}.

فرقة ساقت الإمامة الى أخيه جعفر بوصية من قبل ابيهما على الهادي عليهما السلام.

A sect dropped the Imamate to his^{-asws} brother Ja'far by the bequest from the direction of their father^{-asws} upon Al-Hady^{-asws}.

فرقة قالت بامامة جعفر لكنه بوصية من قبل أخيه أبي محمد العسكري عليه السلام.

A sect said (believed) in the Imamate of Ja'far^{-asws} due to the bequest from the direction of his brother^{-asws} Abu Muhammad Al-Askari^{-asws}, may the greetings be upon him^{-asws}.

فرقة قالت بامامة ولده علي بن الحسن العسكري و أنه القائم المنتظر، و الاختلاف بينهم و بين القطعية من الإمامية بامامة المهدي المنتظر م ح م د لفظي.

A sect said (believed) in the Imamate of his^{-asws} son Ali son of Al-Hassan Al-Askari^{-asws}, and he is the awaited Al-Qaim^{-asws}, and the differing between them and the ones cutting off from the Imamites with the Imamate of Al-Mahdi^{-asws} the awaited is MHMD, is in wording.

⁵²² Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 15

فرقة أنكرت امامة الحسن عليه السلام- لاجل أن الامام لا يكون الا عن عقب، و هو عليه السلام لم يظهر له ولد حتى يكون اماما صامتا في حياة أبيه- و ادعت أن أخاه محمد بن علي أوصى الى غلام لابيه اسمه نفيس أن يدفع الكتب و السلاح الى جعفر بن علي بعد موت أبيه علي عليه السلام و أن هذا الامر عن تفاهم مع أبيه علي عليه السلام فجعفر هو الامام بعد أبيه.

A sect denied the Imamate of Al-Hassan^{-asws} due to the reason that the Imam^{-asws} cannot happen to be except from a posterity, and he^{-asws} did not reveal any son being for him^{-asws}, until he^{-asws} could be a silent one during the lifetime of his^{-asws} father^{-asws}, and claimed that his^{-asws} brother Muhammad son of Ali^{-asws} had bequeathed to slave of his father, his name is Nafees, and handed the books and the weapon to Ja'far son of Ali^{-asws} after the death of his father^{-asws} Ali^{-asws}, and that this matter is from an understanding with his father^{-asws} Ali^{-asws}. Thus Ja'far, he is the Imam after his father^{-asws}.

فرقة ارتبك الامر عليهم فلم يدروا ان الإمامة بعد أبي محمد عليه السلام في صلبه أم ترجع الى أخيه جعفر و أولاده فتوقفت الى غير ذلك من الفرق، و قد فصل المؤلف قدس سره القول في ذلك نقلا عن الفصول المختارة في ج 37 من تاريخ أمير المؤمنين ص 20-28، فراجع.

A sect, the matter was confused upon them, so they did not know that the Imamate after Abu Muhammad^{-asws} was in his^{-asws} Sulb, or they should refer to his^{-asws} brother Ja'far and his children. So they stood upon other than that from the sects, and the compiler (Majlisi) has detailed the word regarding that, transmitting from the selected chapters in Vol 37 from the history of Amir Al-Momineen^{-asws}, Pages 20 – 28, so refer.