

بحار الأنوار

BIHAR AL-ANWAAR

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

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

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أبواب تاريخ الإمام العليم أبي إبراهيم موسى بن جعفر الكاظم الخليم صلوات الله عليه و على آياته الكرام و أولاده الأئمة الأعلام ما تعاقب النور و الظلام

CHAPTERS ON THE HISTORY OF THE LEARNED ABU IBRAHIM MUSA^{-asws} BIN JA'FAR AL- KAZIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND HIS^{-asws} NOBLE FOREFATHERS^{-asws}, AND HIS^{-asws} CHILDREN THE IMAMS^{-asws} OF THE WORLD, FOR AS LONG AS THE LIGHT AND THE DARKNESSES ARE IN SUCCESSION

باب 1 ولادته ع و تاريخه و جمل أحواله

CHAPTER 1 – HIS^{-asws} BEING BLESSED (TO PARENTS) AND HIS^{-asws} HISTORY AND A SUMMARY OF HIS^{-asws} SITUATIONS

1- عم، إعلام الوری وُلِدَ ع بِالْأَبْوَاءِ مَنْزِلِ بَيْتِ مَكَّةَ وَ الْمَدِينَةَ لِسَبْعِ خَلْوَنٍ مِنْ صَفَرٍ سَنَةِ ثَمَانٍ وَ عَشْرِينَ وَ مِائَةٍ وَ فُبُضَ ع بِبَعْدَادَ فِي حَبْسِ سِنْدِيٍّ بِنِ شَاهِكِ لِحَمْسٍ بَقِيَتْ مِنْ رَجَبٍ وَ قَبِلَ أَيْضاً لِحَمْسٍ خَلْوَنٍ مِنْ رَجَبٍ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ وَ لَهُ يَوْمَيْدٍ حَمْسٌ وَ حَمْسُونَ سَنَةً

(The book) 'I'lam Al-Wara' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Abwa, a (travellers') stop between Makkah and Al-Medina on seventh (day) vacant from (month of) Safar in the year one hundred and twenty-eight, and on that day, there were fifty-five years for him^{-asws}.

وَ أُمُّهُ أُمُّ وَ لِدٍ يُقَالُ لَهَا حَمِيدَةُ الْبَرْبَرِيَّةُ وَ يُقَالُ لَهَا حَمِيدَةُ الْمُصَفَّاهُ وَ كَانَتْ مُدَّةَ إِمَامَتِهِ عَ حَمْسًا وَ ثَلَاثِينَ سَنَةً وَ قَامَ بِالْأَمْرِ وَ لَهُ عَشْرُونَ سَنَةً

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

وَ كَانَتْ فِي أَيَّامِ إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمَنْصُورِ أَبِي جَعْفَرٍ ثُمَّ مُلْكُ ابْنِهِ الْمَهْدِيِّ عَشْرَ سِنِينَ وَ شَهْرًا ثُمَّ مُلْكُ ابْنِهِ الْهَادِي مُوسَى بْنِ مُحَمَّدٍ سَنَةً وَ شَهْرًا ثُمَّ مُلْكُ هَارُونَ بْنِ مُحَمَّدٍ الْمَلْقَبِ بِالرَّشِيدِ

And during the days of his^{-asws} Imamate happened the remainder of the rule of Al-Mansour Abu Ja'far, then rule of his son Al-Mahdy for ten years and a month, then the rule of his son

Al-Hady Musa Bin Muhammad for a year and a month, then the rule of Haroun Bin Muhammad, the one titled as 'Al-Rasheed'.

وَ اسْتُشْهِدَ بَعْدَ مُضِيِّ خَمْسِ عَشْرَةَ سَنَةً مِنْ مُلْكِهِ مَسْمُومًا فِي حَبْسِ السِّدِّيِّ بْنِ شَاهَكَ وَ دُفِنَ بِمَدِينَةِ السَّلَامِ فِي الْمَقْبَرَةِ الْمَعْرُوفَةِ بِمَقَابِرِ قُرَيْشٍ.

And he^{-asws} was martyred after fifteen years had passed from his rule (Al-Rasheed), poisoned in the prison of Al-Sindy Bin Shahak, and he^{-asws} was buried at the city of peace in the graveyard well-known as 'graveyard of Qureysh'.¹

2- ير، بصائر الدرجات أحمد بن الحسين عن المختار بن زياد عن أبي جعفر محمد بن سليمان عن أبيه عن أبي بصير قال كنت مع أبي عبد الله ع في السنة التي ولد فيها ابنه موسى ع فلما نزلنا الأبواء وضع لنا أبو عبد الله ع الغداء ولأصحابه وأكثره وأطابه فبينما نحن نتغدى إذ أتاه رسول حميدة أن الطلق قد ضربني وقد أمرتني أن لا أسبقك بإنيك هذا

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

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

فَقَامَ أَبُو عَبْدِ اللَّهِ فَرِحًا مَسْرُورًا فَلَمْ يَلْبَثْ أَنْ عَادَ إِلَيْنَا حَاسِرًا عَنْ ذِرَاعَيْهِ ضَاحِكًا سِنَّهُ فَعُلْنَا أَضْحَكَ اللَّهُ سِنَّاكَ وَ أَقْرَّ عَيْنَكَ مَا صَنَعْتَ حَمِيدَةَ

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

فَقَالَ وَهَبَ اللَّهُ لِي غُلَامًا وَ هُوَ خَيْرٌ مِنْ بَرِّ اللَّهِ وَ لَقَدْ خَبَّرْتَنِي عَنْهُ بِأَمْرِ كُنْتُ أَعْلَمُ بِهِ مِنْهَا فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا خَبَّرْتِكَ عَنْهُ حَمِيدَةَ

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

قَالَ ذَكَرْتُ أَنَّهُ لَمَّا وَقَعَ مِنْ بَطْنِهَا وَقَعَ وَاضِعًا يَدَيْهِ عَلَى الْأَرْضِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ فَأَخْبَرْتُنِي أَنَّ تِلْكَ أَمَارَةٌ رَسُولِ اللَّهِ ص وَ أَمَارَةٌ الْإِمَامِ مِنْ بَعْدِهِ فَعُلْتُ جُعِلْتُ فِدَاكَ وَ مَا تِلْكَ مِنْ عَلَامَةِ الْإِمَامِ

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

¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 1

فَقَالَ إِنَّهُ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عَلِقَ بِجَدِّي فِيهَا أَتَى آتٍ جَدَّ أَبِي وَهُوَ رَافِدٌ فَأَتَاهُ بِكَأْسٍ فِيهَا شَرْبَةٌ أَرَقُّ مِنَ الْمَاءِ وَ أَبْيَضُ مِنَ اللَّبَنِ وَ أَلْيَنُ مِنَ الزُّبْدِ وَ أَخْلَى مِنَ الشَّهْدِ وَ أَبْرَدُ مِنَ التَّلْجِ فَسَقَاهُ إِيَّاهُ وَ أَمَرَهُ بِالْجَمَاعِ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعَلِقَ فِيهَا بِجَدِّي وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عَلِقَ فِيهَا بِأَبِي

He^{-asws} said: ‘When it was during the night in which my grandfather^{-asws} was conceived in, a comer came to the grandfather^{-asws} of my^{-asws} father^{-asws}, and he^{-asws} was asleep. He came to him^{-asws} with a cup wherein was a drink finer than the water, and white than the milk, and softer than the butter, and sweeter than the honey, and colder than the snow, and quenched him^{-asws} with it and instructed him^{-asws} with the copulation. So he^{-asws} stood up happy, cheerful, and copulated, and my^{-asws} father^{-asws} was conceived.

أَتَى آتٍ جَدِّي فَسَقَاهُ كَمَا سَقَى جَدَّ أَبِي وَ أَمَرَهُ بِالْجَمَاعِ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعَلِقَ بِأَبِي وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عَلِقَ فِيهَا أَتَى آتٍ أَبِي فَسَقَاهُ وَ أَمَرَهُ كَمَا أَمَرَهُمْ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعَلِقَ بِي

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

وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عَلِقَ فِيهَا بِأَبِي هَذَا أَتَانِي آتٍ كَمَا أَتَى جَدَّ أَبِي وَ جَدِّي وَ أَبِي فَسَقَانِي كَمَا سَقَاهُمْ وَ أَمَرَنِي كَمَا أَمَرَهُمْ

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

فَقُمْتُ فَرِحًا مَسْرُورًا يَعْلَمُ اللَّهُ بِمَا وَهَبَ لِي فَجَامَعْتُ فَعَلِقَ بِأَبِي هَذَا الْمُؤَلُودِ فَدُونَكُمْ فَهُوَ وَ اللَّهُ صَاحِبُكُمْ مِنْ بَعْدِي.

I^{-asws} stood up happy, cheerful with the Knowledge of Allah^{-azwj} with what He^{-azwj} was to Grant me^{-asws}. I^{-asws} approached (my^{-asws} wife) and my^{-asws} son^{-asws} was blessed. So note it, for by Allah^{-azwj}! He^{-asws} is your Master^{-asws} from after me^{-asws}”².

3- سن، المحاسن الوشاء عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: حججنا مع أبي عبد الله في السنة التي ولد فيها ابنه موسى ع فلما نزل الأنباء وضع لنا العداء وكان إذا وضع الطعام لأصحابه أخته وأطابه

(The book) ‘Al Mahaasin’ – Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

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

قَالَ فَبَيْنَمَا نَحْنُ نَأْكُلُ إِذْ أَتَاهُ رَسُولٌ حَمِيدَةٌ فَقَالَ إِنَّ حَمِيدَةَ تَقُولُ لَكَ إِنِّي قَدْ أَنْكَرْتُ نَفْسِي وَ قَدْ وَجَدْتُ مَا كُنْتُ أَجِدُ إِذَا حَضَرْتَنِي وَ لَدَاتِي وَ قَدْ أَمَرْتَنِي أَنْ لَا أَشْبِقَكَ بِأَبِي هَذَا

² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 2

He (the narrator) said, 'While we were eating, when a messenger of Hameeda^{-as} came. He said, 'Hameeda^{-as} is saying to you^{-asws}: 'I^{-as} am denying myself^{-as} and have felt what I^{-as} used to feel when my^{-as} birth presented me^{-as}, and you^{-as} had instructed me^{-as} that I^{-as} should not precede you^{-asws} with this son^{-asws} of mine^{-as}'.

قَالَ فَقَامَ أَبُو عَبْدِ اللَّهِ عَ فَأَنْطَلَقَ مَعَ الرَّسُولِ فَلَمَّا انْطَلَقَ قَالَ لَهُ أَصْحَابُهُ سَرَّكَ اللَّهُ وَ جَعَلْنَا فِدَاكَ مَا صَنَعْتَ حَمِيدَةً

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

قَالَ قَدْ سَلَّمَهَا اللَّهُ وَ وَهَبَ لِي غُلَامًا وَ هُوَ خَيْرٌ مِنْ بَرٍّ اللَّهُ فِي خَلْقِهِ وَ قَدْ أَحْبَبْتَنِي حَمِيدَةً طَنَّتْ أَيْ لَا أَعْرِفُهُ وَ لَقَدْ كُنْتُ أَعْلَمُ بِهِ مِنْهَا

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

فَقُلْتُ وَ مَا أَحْبَبْتَنِي بِهِ حَمِيدَةً

I said, 'And what has Hameeda^{-as} informed you^{-asws} with?'

قَالَ ذَكَرْتُ أَنَّهُ لَمَّا سَقَطَ مِنْ بَطْنِهَا سَقَطَ وَاضِعًا يَدَهُ عَلَى الْأَرْضِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ فَأَحْبَبْتَهَا أَنَّ تِلْكَ أَمَارَةٌ رَسُولِ اللَّهِ ص وَ أَمَارَةٌ الْوَصِيِّ مِنْ بَعْدِهِ

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

فَقُلْتُ وَ مَا هَذَا مِنْ عِلْمَةِ رَسُولِ اللَّهِ ص وَ عِلْمَةِ الْوَصِيِّ مِنْ بَعْدِهِ

I^{-asws} said: 'And what is this from the sign of Rasool-Allah^{-saww}, and sign of the successor^{-asws} from after him^{-saww}?'

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّهُ لَمَّا أَنْ كَانَتْ اللَّيْلَةُ الَّتِي عَلِقَ فِيهَا بَابِي هَذَا الْمُؤَلُودِ أَتَانِي آتٍ فَسْتَبَانِي كَمَا سَتَبَانِي وَ أَمَرَنِي بِمِثْلِ الَّذِي أَمَرَهُمْ بِهِ فَقُمْتُ بِعِلْمِ اللَّهِ مَسْرُورًا بِمَعْرِفَتِي مَا يَهَبُ اللَّهُ لِي فَجَامَعْتُ فَعَلِقَ بَابِي هَذَا الْمُؤَلُودِ

He^{-asws} said: 'O Abu Muhammad! When it was the night in which my^{-asws} son^{-asws}, this new-born was to be conceived, a comer came and quenched me^{-asws} just like he had quenched them (before), and he instructed me with the like of that which he had instructed them^{-asws} with. So I^{-asws} stood up with the Knowledge of Allah^{-azwj}, joyful with my^{-asws} recognition of what Allah^{-azwj} was to Gift me^{-asws}. So this new-born of mine^{-asws} was conceived.

فَدُونَكُمْ فَهُوَ وَ اللَّهُ صَاحِبُكُمْ مِنْ بَعْدِي إِنَّ نُطْفَةَ الْإِمَامِ بِمَا أَحْبَبْتَنِي فَإِذَا سَكَتِ النُّطْفَةُ فِي الرَّحِمِ أَرْبَعَةَ أَشْهُرٍ وَ أَنْشِئْ فِيهِ الرُّوحَ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ مَلَكًا يُقَالُ لَهُ حَيَّوَانٌ فَكَتَبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ نَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ

So note it, for by Allah-azwj, he-asws is your Master-asws from after me-asws. The seed of the Imam-asws is from what I-asws have informed you. When the seed settles in the womb for four months and the soul grows in it, Allah-azwj Blessed and Exalted Sends an Angel called Haywaan to him, and he writes upon his-as forearm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words [6:115].**

فَإِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ وَقَعَ وَاضِعاً يَدَيْهِ عَلَى الْأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ فَإِذَا وَضَعَ يَدَهُ عَلَى الْأَرْضِ فَإِنَّ مُنَادِيًا يُنَادِيهِ مِنْ بُطْنِ الْعَرْشِ مِنْ قِبَلِ رَبِّ الْعَرْشِ مِنَ الْأُفُقِ الْأَعْلَى بِاسْمِهِ وَ اسْمِ أَبِيهِ

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

يَا فُلَانُ بِنُ فُلَانٍ اثْبُتْ ثَلَاثًا لِعَظِيمِ خَلْقِكَ أَنْتَ صَفْوَتِي مِنْ خَلْقِي وَ مَوْضِعُ سِرِّي وَ عَيْنَةُ عِلْمِي وَ أَمِينِي عَلَى وَحْيِي وَ خَلِيفَتِي فِي أَرْضِي لَكَ وَ لِمَنْ تَوَلَّاكَ أُوجِبْتُ رَحْمَتِي وَ مَنَحْتُ جَنَانِي وَ أَخَلَلْتُ جَوَارِي ثُمَّ وَ عَزَّتِي لِأَصْلَابِي مَنْ عَادَاكَ أَشَدَّ عَذَابِي وَ إِنْ وَسَعَتْ عَلَيْهِمْ فِي الدُّنْيَا سَعَةً رِزْقِي

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

قَالَ فَإِذَا انْقَضَى صَوْتُ الْمُنَادِي أَجَابَهُ هُوَ وَ هُوَ وَاضِعٌ يَدَهُ عَلَى الْأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ وَ يَقُولُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

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

قَالَ فَإِذَا قَالَ ذَلِكَ أَعْطَاهُ اللَّهُ الْعِلْمَ الْأَوَّلَ وَ الْعِلْمَ الْآخِرَ وَ اسْتَحَقَّ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ قُلْتُ وَ الرُّوحُ لَيْسَ هُوَ جِبْرَائِيلُ

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

قَالَ لَا الرُّوحُ خَلَقَ أُعْظَمَ مِنْ جِبْرَائِيلَ إِنَّ جِبْرَائِيلَ مِنَ الْمَلَائِكَةِ وَ إِنَّ الرُّوحَ خَلَقَ أُعْظَمَ مِنَ الْمَلَائِكَةِ أَلَيْسَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ.

He^{-asws} said: ‘No. The Spirit is a creature superior to Jibraeel^{-as}. Jibraeel^{-as} is from the Angels, and the Spirit is a creature superior to the Angels. Isn’t Allah^{-azwj} the Exalted Saying ***Therein come down the Angels and the Spirit [97:4]?***’³

4- سن، المحاسن علي بن حديد عن منصور بن يونس و داود بن رزين عن منهل القصاب قال خرجت من مكة و أنا أريد المدينة فمررت بالأبواء و قد ولد لأبي عبد الله ع فسبغته إلى المدينة و دخل بعدي بيوم فأطعم الناس ثلاثاً فكننت أكل فيمن يأكل فما أكل شيئاً إلى الغد حتى أعود فأكل فمكنت بذلك ثلاثاً أطعم حتى أرتفق ثم لا أطعم شيئاً إلى الغد.

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

‘I went out from Makkah and I intended Al-Medina. I passed by Al-Abwa and there had been a birth for Abu Abdullah^{-asws}. I preceded him^{-asws} to Al-Medina and he^{-asws} entered after me by a day. He^{-asws} fed the people for three (days). I ate among the ones who ate. I did not eat anything to the (next) morning until I returned and ate. He^{-asws} remained with that for three (days) feeding, until it was raised. Then he^{-asws} did not feed anything to the next morning’.⁴

5- يج، الخرائج و المرائج زوي عن عيسى بن عبد الرحمن عن أبيه قال دخل ابن عكاشة بن محصن الأسدي على أبي جعفر فكان أبو عبد الله ع قائماً عنده فقدم إليه عنباً فقال حبة حبة يأكله الشيخ الكبير أو الصبي الصغير و ثلاثة و أربعة من يظن أنه لا يشبع فكله حبتين حبتين فإنه يستحب

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

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

فقال لأبي جعفر لأبي شيء لا تزوج أبا عبد الله ع فقد أدرك الترويح و بين يديه صرة مضمومة فقال سيجيء نحاس من أهل بزير ينزل دار ميمون فنشترني له بهذه الصرة جارية

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

قال فأتى لذلك ما أتى فدخلنا يوماً على أبي جعفر ع فقال أ لا أخبركم عن النحاس الذي ذكرته لكم قد قدم فادهبوا و اشتروا بهذه الصرة منه جارية

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

³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 3

⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 4

فَأَتَيْنَا النَّحَّاسَ فَقَالَ قَدْ بَعَثَ مَا كَانَ عِنْدِي إِلَّا جَارِيَتَيْنِ مَرِيضَتَيْنِ إِحْدَاهُمَا أُمَّتْلُ مِنَ الْأُخْرَى قُلْنَا فَأَخْرَجَهُمَا حَتَّى نَنْظُرَ إِلَيْهِمَا فَأَخْرَجَهُمَا فَقُلْنَا بِكُمْ تَبِيعَ هَذِهِ الْجَارِيَةَ الْمُتَمَاتِلَةَ قَالَ بِسَبْعِينَ دِينَاراً قُلْنَا أَحْسِنَ قَالَ لَا أَنْفُصُ مِنْ سَبْعِينَ دِينَاراً فَقُلْنَا نَشْتَرِيهَا مِنْكَ بِهَذِهِ الصُّرَّةِ مَا بَلَغَتْ وَ مَا نَدْرِي مَا فِيهَا

We came to the slave trader. He said, 'I have sold what had been in my possession except these two ill slave girls. One of them is closer to be cured than the other'. We said, 'Bring them out until we look at them'. He brought them out. We said, 'For how much will you sell this almost-well slave girl?' He said, 'Seventy Dinars'. We said, 'Excellent!' He said, 'I will not reduce from seventy Dinars'. We said, 'We shall buy her from you with this package, whatever it reaches, and we do not know what is in it'.

فَكَانَ عِنْدَهُ رَجُلٌ أَبْيَضُ الرَّأْسِ وَ اللَّحْيَةِ قَالَ فَكُورُوا الْحَتَامَ وَ زِنُوا فَقَالَ النَّحَّاسُ لَا تَفْكُورُوا فَإِنَّهَا إِنْ نَقَصَتْ حَبَّةً مِنَ السَّبْعِينَ لَمْ أَبَايَعُكُمْ قَالَ الشَّيْخُ زِنُوا

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

قَالَ فَفَكَّكُنَّا وَ وَزَنَّا الدَّنَانِيرَ فَإِذَا هِيَ سَبْعُونَ دِينَاراً لَا تَزِيدُ وَ لَا تَنْقُصُ فَأَخَذْنَا الْجَارِيَةَ فَأَدْخَلْنَاهَا عَلَى أَبِي جَعْفَرٍ ع وَ جَعْفَرٍ ع فَأَخْبَرْنَا أَبَا جَعْفَرٍ ع بِمَا كَانَ فَحَمِدَ اللَّهُ

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

ثُمَّ قَالَ لَهَا مَا اسْمُكَ قَالَتْ حَمِيدَةٌ فَقَالَ حَمِيدَةٌ فِي الدُّنْيَا تَحْمُودَةٌ فِي الْآخِرَةِ أَحْبَبْتِي عَنْكَ أَمْ بَكْرٌ أَمْ تَيْبٌ قَالَتْ بَكْرٌ قَالَ كَيْفَ وَ لَا يَقَعُ فِي يَدِ النَّحَّاسِينَ شَيْءٌ إِلَّا أَقْسَدُوهُ

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

قَالَتْ كَانَ يَجِيءُ فَيَقْعُدُ مِنِّي مَقْعَدَ الرَّجُلِ مِنَ الْمَرْأَةِ فَيَسْلُطُ اللَّهُ عَلَيْهِ رَجُلًا أَبْيَضَ الرَّأْسِ وَ اللَّحْيَةِ فَلَا يَزَالُ يَلْطَمُهُ حَتَّى يَقُومَ عَنِّي فَفَعَلَ بِي مَرَارًا وَ فَعَلَ الشَّيْخُ مَرَارًا

She said, 'He had come and sat from me a sitting of the man from the woman, but Allah^{-azwj} Caused him to be overcome by a man of white head and beard. He did not cease to slap him until he stood up from me. He did so with me repeatedly and the old man did (that) repeatedly'.

فَقَالَ يَا جَعْفَرُ خُذْهَا إِلَيْكَ فَوَلَدَتْ حَبْرَ أَهْلِ الْأَرْضِ مُوسَى بْنَ جَعْفَرٍ ع.

He^{-asws} said: 'O Ja'far^{-asws}! Take her^{-as} to yourself^{-asws}, for she^{-as} will be blessed with the best of the people of the earth, Musa^{-asws} Bin Ja'far^{-asws}!'⁵

6- كا، الكافي الحسين بن محمد عن المعلى عن علي بن السندي عن عيسى بن عبد الرحمن مثله

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

7- كا، الكافي محمد بن يحيى عن محمد بن أحمد عن عبد الله بن أحمد عن علي بن الحسين عن ابن سنان عن سابق بن الوليد عن المعلى بن الحسين أن أبا عبد الله ع قال حميدة مصفاة من الأذناس كسبيكة الذهب ما زالت الأملاك تحرسها حتى أدبت إلى كرامة من الله لي والحجة من بعدي.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abdullah Bin Ahmad, from Ali Bin Al Husayn, from Ibn Sinan, from Sabiq Bin Al Waleed, from Al Moalla Bin Khuneys,

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

8- شا، الإرشاد كان مولده ع بالأبواء سنة ثمان وعشرين ومائة وأمه أم ولد يقال لها حميدة البربرية.

(The book) 'Al Irshad' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Abwa in the year one hundred and twenty-eight, and his^{-asws} mother^{-asws} is mother of children called Hameeda^{-as}, the Berberia'⁸

9- شا، الإرشاد أمه ع حميدة المصفاة ابنة صاعد البربري ويقال إنها أندلسية أم ولد تكى لؤلؤة ولد ع بالأبواء موضع بين مكة والمدينة يوم الأحد لسبع خلون من صفر سنة ثمان وعشرين ومائة

(The book) 'Al Irshad' –

'His^{-asws} mother^{-as} is Hameeda^{-as} Al-Musaffah daughter^{-as} of Saaid Al-Berbery, and it is said she is Spanish, mother of children teknonymed as 'Pearl'. He^{-asws} was blessed at Al-Abwa, a place between Makkah and Al-Medina on the day of Sunday of seven (days) vacant from (month of) Safar of the year one hundred and twenty-eight.

وكان في سني إمامته بقیة ملك المنصور ثم ملك المهدي عشر سنين و شهراً و أياماً ثم ملك الهادي سنة و خمسة عشر يوماً ثم ملك الرشيد ثلاث [ثلاثاً] و عشرين سنة و شهرين و سبعة عشر يوماً و بعد مضي خمس عشرة سنة من ملك الرشيد

And during the years of his^{-asws} Imamate, it was remainder of the rule of Al-Mansour, then the rule of Al-Mahdy for ten years and a month and days, then the rule of Al-Hady for a year and

⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 5

⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 6

⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 7

⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 8

fifteen days, then the rule of Al-Rasheed for twenty-three years and two months and seventeen days, and after the passing of fifteen years from the rule of Al-Rasheed.

اسْتَشْهَدَ مَشْمُومًا فِي حَبْسِ الرَّشِيدِ عَلَى يَدَيِ السِّنْدِيِّ بْنِ شَاهَكَ بْنِ شَاهَكَ يَوْمَ الْجُمُعَةِ لَيْسَتْ بَقِيَّةٌ مِنْ رَجَبٍ وَ قِيلَ لِحَمْسٍ خَلُونَ مِنْ رَجَبٍ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ وَ قِيلَ سَنَةَ سِتِّ وَ ثَمَانِينَ

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

وَ كَانَ مُقَامُهُ مَعَ أَبِيهِ عَشْرِينَ سَنَةً وَ يُقَالُ تِسْعَ عَشْرَةَ سَنَةً وَ بَعْدَ أَبِيهِ أَيَّامَ إِمَامَتِهِ حَمْسًا وَ ثَلَاثِينَ سَنَةً وَ قَامَ بِالْأَمْرِ وَ لَهُ عِشْرُونَ سَنَةً وَ دُفِنَ بِبَغْدَادَ بِالْجَانِبِ الْعَرَبِيِّ فِي الْمَقْبَرَةِ الْمَعْرُوفَةِ بِمَقَابِرِ قُرَيْشٍ مِنْ بَابِ التَّيْنِ فَصَارَتْ بَابَ الْحَوَائِجِ وَ عَاشَ أَرْبَعًا وَ حَمْسِينَ سَنَةً.

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

10- كشف، كشف الغمة قالكمال الدين محمد بن طلحةأما ولادتهع قبالأبواء سنة ثمان وعشرين ومائة من الهجرة وقيل تسع وعشرين ومائة أمه أم ولد نسيت حبيدة البربرية وقيل غير ذلك

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

'As for his^{-asws} being blessed (to his^{-asws} parents^{-asws}), it was at Al-Abwa in the year one hundred and twenty-eight from the Emigration (Hijra). And it is said (the year) one hundred and twenty-nine. His^{-asws} mother^{-as} is mother of children named as 'Hameeda Al-Beberiya', and it is said other than that.

وَ أَمَّا عُمُرُهُ فَإِنَّهُ مَاتَ لِحَمْسٍ بَقِيَّةً مِنْ رَجَبٍ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ لِلْهَجْرَةِ فَيَكُونُ عُمُرُهُ عَلَى الْقَوْلِ الْأَوَّلِ حَمْسًا وَ حَمْسِينَ سَنَةً وَ عَلَى الْقَوْلِ الثَّانِي أَرْبَعًا وَ حَمْسِينَ سَنَةً وَ قَبْرُهُ بِالْمَشْهَدِ الْمَعْرُوفِ بِبَابِ التَّيْنِ مِنْ بَغْدَادَ.

And as for his^{-asws} age, he^{-asws} passed away on five (days) remaining from (month of) Rajab of the year one hundred and eighty-three of the Hijra. Thus his^{-asws} age happens to be fifty-five years based upon the first word, and fifty-four years based upon the second word, and his^{-asws} grave is at the Mausoleum well known as 'The clay door' from Baghdad".¹⁰

وَ قَالَ ابْنُ الْحَشَّابِ وَ بِالْإِسْنَادِ الْأَوَّلِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وُلِدَ مُوسَى بْنُ جَعْفَرٍ ع بِالْأَبْوَاءِ سَنَةَ ثَمَانٍ وَ عِشْرِينَ وَ مِائَةٍ وَ قُبِضَ وَ هُوَ ابْنُ أَرْبَعٍ وَ حَمْسِينَ سَنَةً فِي سَنَةِ مِائَةٍ وَ ثَلَاثٍ وَ ثَمَانِينَ وَ يُقَالُ حَمْسٍ وَ حَمْسِينَ سَنَةً وَ فِي رِوَايَةٍ أُخْرَى كَانَ مَوْلِدُهُ سَنَةَ مِائَةٍ وَ تِسْعٍ وَ عِشْرِينَ مِنَ الْهَجْرَةِ

⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 9

¹⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 10 a

And Ibn Al Khashab said, 'And by the first chain from Muhammad Bin Sinan,

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

وَ حَدَّثَنِي بِذَلِكَ صَدَقَهُ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ وَ كَانَ مُقَامُهُ مَعَ أَبِيهِ أَرْبَعَ عَشْرَةَ سَنَةً وَ أَقَامَ بَعْدَ أَبِيهِ خَمْسًا وَ ثَلَاثِينَ سَنَةً وَ فِي الرَّوَايَةِ الْأُخْرَى بَلَ أَقَامَ مُوسَى مَعَ أَبِيهِ جَعْفَرٍ عِشْرِينَ سَنَةً حَدَّثَنِي بِذَلِكَ حَرْبٌ عَنْ أَبِيهِ عَنِ الرِّضَا ع

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

وَ قُبِضَ مُوسَى وَ هُوَ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً سَنَةً مِائَةٍ وَ ثَلَاثٍ وَ ثَمَانِينَ أُمُّهُ حَمِيدَةُ الْبَرْبَرِيَّةُ وَ يُقَالُ الْأَنْدَلُسِيَّةُ أُمُّ وَلَدٍ وَ هِيَ أُمُّ إِسْحَاقَ وَ فَاطِمَةَ.

And Musa^{-asws} passed away and he^{-asws} was fifty-five years in the year one hundred and eighty-three. His^{-asws} mother^{-as} Hameeda^{-as} Al-Berberiya (Berberia), and it is said, 'Al-Andalusiya' (Spanish), mother of children, and she^{-as} is mother^{-as} of Is'haq and Fatima".¹¹

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ ذَكَرَ الْحَطِيبُ أَنَّهُ وُلِدَ مُوسَى بِنُ جَعْفَرٍ ع بِالْمَدِينَةِ فِي سَنَةِ ثَمَانٍ وَ عِشْرِينَ وَ قَبْلَ تِسْعٍ وَ عِشْرِينَ وَ مِائَةٍ وَ أَقْدَمَهُ الْمَهْدِيُّ بَعْدَادًا ثُمَّ رَدَّهُ إِلَى الْمَدِينَةِ

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

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

فَأَقَامَ بِهَا إِلَى أَيَّامِ الرَّشِيدِ فَقَدِمَ الرَّشِيدُ الْمَدِينَةَ فَحَمَلَهُ مَعَهُ وَ حَبَسَهُ بِبَعْدَادٍ إِلَى أَنْ تُؤْفَى بِهَا لِحَمْسٍ بَقِيَتْ مِنْ رَجَبٍ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ.

He^{-asws} stayed at it up to the days of (Haroun) Al-Rasheed. Al-Rasheed arrived at Al-Medina and took him^{-asws} with him and imprisoned him^{-asws} at Baghdad until he^{-asws} passed away at it on the five (days) remaining from (month of) Rajab of the year one hundred and eighty-three".¹²

وَ مِنْ كِتَابِ دَلَائِلِ الْحَمِيرِيِّ، عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ: قُبِضَ أَبُو الْحَسَنِ ع وَ هُوَ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً فِي عَامِ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ عَاشَ بَعْدَ أَبِيهِ خَمْسًا وَ ثَلَاثِينَ سَنَةً.

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

¹¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 10 b

¹² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 10 c

‘Abu Al-Hassan (Musa^{-asws}) passed away and he^{-asws} was fifty-five years old in the year one hundred and eighty-three. He^{-asws} lived after his^{-asws} father^{-asws} for thirty-five years’.¹³

11- عم، إعلام الوری عبْدُ الجُبَّارِ بُنُّ عَلِيِّ الرَّازِيِّ عَنِ شَيْخِ الطَّائِفَةِ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ الْبَزْؤَفَرِيِّ عَنِ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْعَبَّاسِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ الدِّهْقَانِ عَنِ إِبْرَاهِيمَ بْنِ صَالِحِ الْأَنْمَاطِيِّ عَنِ مُحَمَّدِ بْنِ الْمُصْطَلِ بْنِ زِيَادِ بْنِ النُّعْمَانِ وَ سَيْفِ بْنِ عَمِيرَةَ عَنِ هِشَامِ بْنِ أَحْمَرَ قَالَ أَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع فِي يَوْمٍ شَدِيدِ الْحَرِّ فَقَالَ لِي أَذْهَبُ إِلَى فُلَانٍ الْإِفْرِيقِيِّ فَأَعْتَرِضُ جَارِيَةً عِنْدَهُ مِنْ خَالِهَا كَذَا وَ كَذَا وَ مِنْ صِفَتِهَا كَذَا وَ كَذَا

(The book) ‘I’lam Al Wara’ – Abdul Jabbar Bin Ali Al Razy, from sheykh Al Taaifa, from Al Husayn Bin Ubeydullah, from Ahmad Bin Al Bazufary, from Humeyd Bin Ziyad, from Al Abbas Bin Ubeydullah Bin Ahmad Al Dahqan, from Ibrahim Bin Sali Al Anmaty, from Muhammad Bin Al Fuzeyl, and Ziyad Bin Al Numan, and Sayf Bin Ameyra, from Hisham Bin Ahmad who said,

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

وَ أَتَيْتُ الرَّجُلَ فَأَعْتَرَضْتُ مَا عِنْدَهُ فَلَمْ أَرَ مَا وَصَفَ لِي فَرَجَعْتُ إِلَيْهِ فَأَحْبَرْتُهُ فَقَالَ عُدْ إِلَيْهِ فَإِنَّمَا عِنْدَهُ فَرَجَعْتُ إِلَى الْإِفْرِيقِيِّ فَحَلَفَ لِي مَا عِنْدَهُ شَيْءٌ إِلَّا وَ قَدْ عَرَضَهُ عَلَيَّ ثُمَّ قَالَ عِنْدِي وَصِبْقَةٌ مَرِيضَةٌ مَحْلُوقَةٌ الرَّأْسِ لَيْسَ مِمَّا تُعْرَضُ

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

فَقُلْتُ لَهُ اغْرِضْهَا عَلَيَّ فَجَاءَ بِهَا مُتَوَكِّفَةً عَلَى جَارِيَتَيْنِ تَحْتَ بِرَجُلَيْهَا الْأَرْضَ فَأَرَانِيهَا فَعَرَفْتُ الصِّنَةَ فَقُلْتُ بِكُمْ هِيَ فَقَالَ لِي أَذْهَبُ بِهَا إِلَيْهِ فَيُحْكَمُ فِيهَا

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

ثُمَّ قَالَ لِي قَدْ وَ اللَّهُ أَدْرَتْهَا مِنْذُ مَلَكْتُهَا فَمَا قَدَرْتُ عَلَيْهَا وَ لَقَدْ أَحْبَرْتَنِي الَّذِي اشْتَرَيْتُهَا مِنْهُ عِنْدَ ذَلِكَ أَنَّهُ لَمْ يَصِلْ إِلَيْهَا وَ حَلَقَتْ الْجَارِيَةُ أَنَّهَا نَظَرَتْ إِلَى الْقَمَرِ وَقَعَتْ فِي حَجْرِهَا

Then he said to me, ‘By Allah^{-azwj}! I had gone to her since I owned her, but I was not able upon her, and the one who had sold her to me had informed me during that he could not arrive to her (as well), and the slave girl swore that she had (dreamt) that she^{-as} had looked at the moon falling into her^{-as} lap.

فَأَحْبَرْتُ أَبَا عَبْدِ اللَّهِ ع بِمَقَالَتِهِ فَأَعْطَانِي مِائَتَيْ دِينَارٍ فَذَهَبْتُ بِهَا إِلَيْهِ فَقَالَ الرَّجُلُ هِيَ حُرَّةٌ لَوْجَهُ اللَّهُ إِنَّ لَمْ يَكُنْ بَعَثَ إِلَيَّ بِشَرَايِهَا مِنَ الْمَعْرَبِ

¹³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 10 d

I informed Abu Abdullah^{-asws} with her^{-as} words. He^{-asws} gave me two hundred Dinars. I went with these to him. The man said, ‘She is hereby free for the Face of Allah^{-azwj}, even if he^{-asws} had not sent to me with buying her from Al-Maghrib (Morocco)’.

فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ ع بِمَقَالَتِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَحْمَرَ أَمَا إِهْمَا تَلِدُ مَوْلُوداً لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ حِجَابٌ.

I informed Abu Abdullah^{-asws} with his words. Abu Abdullah^{-asws} said: ‘O Ibn Ahmar! But she^{-as} shall be blessed with a new-born, there wouldn’t be any veil between him^{-asws} and Allah^{-azwj}’¹⁴

فَقَدْ رَوَى الشَّيْخُ الْمُفِيدُ رَحِمَهُ اللَّهُ فِي كِتَابِ الْإِرْشَادِ مِثْلَ هَذَا الْحَدِيثِ مُسْتَنِدًا إِلَى هِشَامِ بْنِ أَحْمَرَ أَيْضًا إِلَّا أَنَّ فِيهِ أَنَّ أَبَا الْحَسَنِ مُوسَى ع أَمَرَهُ بِبَيْعِ هَذِهِ الْجَارِيَةِ وَ أَهْمَا كَانَتْ أُمَّ الرِّضَا ع.

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

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

- 12 - ما، الأماي للشيخ الطوسي الحسين بن عبيد الله مثله.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Husayn Bin Ubeydullah – similar to it.¹⁶

-13- كا، الكافي وُلِدَ ع بِالْأَبْوَاءِ سَنَةَ ثَمَانٍ وَ قَالَ بَعْضُهُمْ تِسْعَ وَ عَشْرِينَ وَ مِائَةً وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا حَمِيدَةٌ.

(The book) ‘Al Kafi’ –

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

-14- ضه، روضة الواعظين وُلِدَ ع يَوْمَ الْأَحَدِ لِسَبْعِ خَلْوَنٍ مِنْ صَفْرِ سَنَةِ ثَمَانٍ وَ عَشْرِينَ وَ مِائَةٍ.

(The book) ‘Rowzat Al Waizeen’ –

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

-15- الدُّرُوسُ، وُلِدَ ع بِالْأَبْوَاءِ سَنَةَ ثَمَانٍ وَ عَشْرِينَ وَ مِائَةٍ وَ قَبْلَ سَنَةِ تِسْعَ وَ عَشْرِينَ وَ مِائَةٍ يَوْمَ الْأَحَدِ سَابِعِ صَفْرِ.

Al Dorous –

¹⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 11 a

¹⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 11 b

¹⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 12

¹⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 13

¹⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 14

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Abwa in the year one hundred and twenty-eight. And it is said, one hundred and twenty-nine, on Monday the seventy of (month of) Safar''^{.19}

¹⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 1 H 15

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

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن الربيع عن أبيه عن ربيع بن عبد الرحمن قال كان و الله موسى بن جعفر من المتوسمين يعلم من يقف عليه بعد موته و يجحد الإمام بعده إمامته فكان يكظم غيظه عليهم و لا يبدي لهم ما يعرفه منهم فسوي الكاظم لذلك.

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

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

2- مع، معاني الأخبار مرسلاً مثله.

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

3- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق أبي عن سعد بن الربيع عن محمد بن علي الكوفي عن الحسن بن أبي العقبه عن الحسين بن خالد عن الرضا ع قال كان نقش خاتم أبي الحسن موسى بن جعفر ع حسبي الله

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

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

قال و بسط الرضا ع كفه و خاتم أبيه في إصبعه حتى أراي النقش.

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

4- كا، الكافي العدة عن أحمد بن البرنطي عن الرضا ع قال كان نقش خاتم أبي الحسن ع حسبي الله و فيه وردة و هلال في أعلاه.

(The book) 'Al Kafi' – The number, from Ahmad, from Al Bazanty,

²⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 1

²¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 2

²² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 3

‘From Al-Reza^{-asws} having said: ‘An engraving of a ring of Abu Al-Hassan^{-asws} was: “Allah^{-azwj} suffices me^{-asws}”, and in it was a rose and a crescent in its top”.²³

5- كا، الكافي العدة عن أحمد عن أبيه عن يونس عن الرضا ع قال: كان نقش خاتم أبي حسبي الله.

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

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

6- شاء، الإرشاد كان ع يكتي أبا إبراهيم و أبا الحسن و أبا علي و يعرف بالعبد الصالح و يُعْتَبَرُ أيضاً بالكاظم.

(The book) ‘Al Irshad’ –

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

7- قب، المناقب لابن شهر آشوب كُتِبَتْهُ ع أَبُو الْحَسَنِ الْأَوَّلُ وَ أَبُو الْحَسَنِ الْمَاضِي وَ أَبُو إِبْرَاهِيمَ وَ أَبُو عَلِيٍّ وَ يُعْرَفُ بِالْعَبْدِ الصَّالِحِ وَ النَّفْسِ الرَّكِيَّةِ وَ زَيْنِ الْمُجْتَهِدِينَ وَ الْوَيْيَ وَ الصَّائِرِ وَ الْأَمِينِ وَ الرَّاهِرِ وَ سُمِّيَ بِذَلِكَ لِأَنَّهُ زَهَرَ بِأَخْلَاقِهِ الشَّرِيفَةِ وَ كَرَمِهِ الْمُضِيِّ التَّامِّ

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

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

وَ سُمِّيَ الْكَاطِمَ لِمَا كَظَمَهُ مِنَ الْعَيْظِ وَ غَضِّ بَصَرِهِ عَمَّا فَعَلَهُ الظَّالِمُونَ بِهِ حَتَّى مَضَى قَتِيلاً فِي حَبْسِهِمْ وَ الْكَاطِمُ الْمُمْتَلِي خَوْفاً وَ حُزناً وَ مِنْهُ كَظَمَ قَرِينَتَهُ إِذَا شَدَّ رَأْسَهَا وَ الْكَاطِمَةُ الْبُئْرُ الضَّيِّقَةُ وَ السَّقَايَةُ الْمَمْلُوءَةُ

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

وَ كَانَ ع أَزْهَرَ إِلَّا فِي الْقَيْظِ لِحَرَارَةِ مِرَاجِهِ رُبَّ قَمَامٍ خَضِرٍ خَالِكٌ كَثُ اللَّحْيَةِ.

²³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 4

²⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 5

²⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 6

And he^{-asws} used to blossom only in the heat of his^{-asws} temper. He^{-asws} was medium sized, broad, fresh, dark skinned, bushy beard”^{.26}

8- مَطَالِبُ السُّؤُولِ، أَمَّا اسْمُهُ فَمُوسَى وَ كُنْيَتُهُ أَبُو الْحَسَنِ وَ قِيلَ أَبُو إِسْمَاعِيلَ وَ كَانَ لَهُ أَلْقَابٌ مُتَعَدِّدَةٌ الْكَاطِمُ وَ هُوَ أَشْهَرُهَا وَ الصَّابِرُ وَ الصَّالِحُ وَ الْأَمِينُ.

(The book) ‘Matalib Al Saoul’ –

‘As for his^{-asws} name, it is ‘Musa’, and his^{-asws} teknonym is ‘Abu Al-Hassan’, and it is said, ‘Abu Ismail’, and there were a number of titles for him^{-asws} – ‘Al-Kazim’ and it is their noblest, and ‘Al-Sabir’, and ‘Al-Salih’, and ‘Al-Ameen’^{.27}

9- الْفُصُولُ الْمُهِمَّةُ، صِفَتُهُ أَسْمَرٌ نَقَشَ خَاتَمُهُ الْمَلِكُ لِلَّهِ وَحْدَهُ.

(The book ‘Al Fusoul Al Muhimma’ –

‘His^{-asws} description is brown. And engraving of his^{-asws} ring was: “The Kingdom is for Allah^{-azwj} Alone”^{.28}

²⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 7

²⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 8

²⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 2 H 9

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

1- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد و ابن المموتك و العطار و ماجيلويه جميعاً عن محمد العطار عن الأشعري عن عبد الله بن محمد الشامسي عن الخشاب عن ابن أسباط عن الحسين مؤل أبي عبد الله عن أبي الحكم عن عبد الله بن إبراهيم الجعفري عن يزيد بن سليط الردي قال لقينا أبا عبد الله ع في طريق مكة و نحن جماعة فقلنا له بأبي أنت و أمي أنتم الأئمة المطهرون و الموت لا يعزى منه أحد فأحدث إلي شيئاً ألقه إلى من يخلفني

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

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

فقال لي نعم هؤلاء وُلدي و هذا سيدهم و أشار إلى ابنه موسى ع و فيه علم الحكم و الفهم و السخاء و المعرفة بما يحتاج الناس إليه فيما احتفلوا فيه من أمر دينهم و فيه حسن الخلق و حسن الجوار و هو باب من أبواب الله عز و جل و فيه أخرى هي خير من هذا كله

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

فقال له أبي و ما هي بأبي أنت و أمي

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

قال يخرج الله تعالى منه عوث هذه الأمة و غياثها و علمها و نورها و فهمها و حكمها خير مؤلود و خير ناشئ يخفف الله به اليماء و يصلح به ذات البين و يلئم به الشعب و يشعب به الصدع و يكسو به العاري و يشبع به الجائع و يؤمن به الخائف و ينزل به القطر و يأتمر له العباد خير كهل و خير ناشئ يبشر به عشيرته قبل أو ان حلمه قوله حكم و صمته علم يبين للناس ما يحتفلون فيه

He^{-asws} said: 'Allah^{-azwj} the Exalted will be bringing out from him^{-asws}, the relief of this community, and their reliever, and their flag, and their Noor, and their understanding, and their decider of goodly birth, and goodly growth. Allah^{-azwj} will be Saving the blood through him^{-asws} and reconcile between them, and the unkempt would be pained by him, and the cracks would be joined (repaired) by him^{-asws}, and the bare would be clothed by him^{-asws}, and the hungry would be satiated by him^{-asws}, and the fearful would believe in him^{-asws}, and the

drops (of rain) would descend due to him^{-asws}, and the servants would be obedient to him^{-asws}, the best of the elderly and best of the youths. His^{-asws} clan would receive glad tidings by him^{-asws} before the time of his^{-asws} maturity. His^{-asws} word would be a ruling and his^{-asws} silence would be knowledge. He^{-asws} will clarify for the people whatever they would have been differing in’.

قَالَ فَقَالَ أَبِي يَا أَبِي أَنْتَ وَ أُمِّي فَيَكُونُ لَهُ وَلَدٌ بَعْدَهُ قَالَ نَعَمْ ثُمَّ قَطَعَ الْكَلَامَ

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

قَالَ يَزِيدُ ثُمَّ لَقِيتُ أَبَا الْحَسَنِ يَعْنِي مُوسَى بْنَ جَعْفَرٍ ع بَعْدُ فَقُلْتُ لَهُ يَا أَبِي أَنْتَ وَ أُمِّي إِنِّي أُرِيدُ أَنْ تُخْبِرَنِي بِمِثْلِ مَا أَخْبَرَ بِهِ أَبُوكَ

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

قَالَ فَقَالَ كَانَ أَبِي ع فِي زَمَنٍ لَيْسَ هَذَا مِثْلَهُ

He (the narrator) said, ‘He^{-asws} said: ‘My^{-asws} father^{-asws} was in a time period, this isn’t like it’.

قَالَ يَزِيدُ فَقُلْتُ مَنْ يَرْضَى مِنْكَ بِحَدِّ مَا فَعَلِيهِ لَعْنَةُ اللَّهِ

Yazeed said, ‘I said, ‘One who is pleased with you^{-asws} with this, upon him be the Curse of Allah^{-azwj}!’

قَالَ فَضَحِكَ ثُمَّ قَالَ أَخْبِرْكَ يَا أَبَا عَمْرَةَ أَبِي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ فِي الظَّاهِرِ إِلَى بَنِي وَ أَشْرَكْتُهُمْ مَعَ عَلِيٍّ ابْنِي وَ أَفْرَدْتُهُ بِوَصِيَّتِي فِي الْبَاطِنِ وَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَعَهُ وَ مَعَهُ خَاتَمٌ وَ سَيْفٌ وَ عَصَا وَ كِتَابٌ وَ عِمَامَةٌ

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

فَقُلْتُ لَهُ مَا هَذَا فَقَالَ أَمَّا الْعِمَامَةُ فَسُلْطَانُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا السَّيْفُ فَعِزَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْكِتَابُ فَنُورُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْعَصَا فَقُوَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْخَاتَمُ فَجَامِعُ هَذِهِ الْأُمُورِ ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ الْأَمْرُ يُخْرُجُ إِلَى عَلِيٍّ ابْنِكَ

I^{-asws} said to him^{-saww}: ‘What is this?’ He^{-saww} said: ‘As for the turban, it is the Authority of Allah^{-azwj} Mighty and Majestic, and as for the sword, it is the Might of Allah^{-azwj} Mighty and Majestic, and as for the Book, it is the Noor of Allah^{-azwj} Mighty and Majestic, and as for the staff, it is the Strength of Allah^{-azwj} Mighty and Majestic, and as for the ring, it a collection of these matters’. Then Rasool-Allah^{-saww} said: ‘And the command will be emerging to your^{-asws} son^{-asws} Ali^{-asws}’.

قَالَ ثُمَّ قَالَ يَا يَزِيدُ إِنَّهَا وَدِيعةٌ عِنْدَكَ فَلَا تُخْبِرْ بِهَا إِلَّا عَاقِلًا أَوْ عَبْدًا ائْتَمَنَ اللَّهُ قَلْبُهُ لِلْإِيمَانِ أَوْ صَادِقًا وَلَا تَكْفُرْ نِعَمَ اللَّهِ تَعَالَى وَ إِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَأَذِّهَا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

He (the narrator) said, 'Then he^{-asws} said: 'O Yazeed! It is a deposit in your possession, so do not inform with it to anyone except an intellectual, or a servant whose heart Allah^{-azwj} has Tested for the Eman, or a truthful one, and do not disbelieve in the Favour of Allah^{-azwj} the Exalted. And if you are asked about the testimony, then give it, for Allah^{-azwj} Blessed and Exalted is Saying: **Allah Commands you to render the entrustments to their owners, [4:58]**, and the Mighty and Majestic Said: **And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]**'.

فَقُلْتُ وَ اللَّهُ مَا كُنْتُ لِأَفْعَلُ هَذَا أَبَدًا

I said, 'By Allah^{-azwj}, I will not be doing this, ever!'

قَالَ ثُمَّ قَالَ أَبُو الْحَسَنِ ع ثُمَّ وَصَفَهُ لِي رَسُولُ اللَّهِ ص فَقَالَ عَلِيُّ ابْنُكَ الَّذِي يَنْظُرُ بِنُورِ اللَّهِ وَ يَسْمَعُ بِتَفْهِيمِهِ وَ يَنْطِقُ بِحِكْمَتِهِ بُصِيبٌ وَ لَا يُخْطِئُ وَ يَغْلَمُ وَ لَا يَجْهَلُ قَدْ مَلِئَ حُكْمًا وَ عِلْمًا وَ مَا أَقَلَّ مُقَامَكَ مَعَهُ إِنَّمَا هُوَ شَيْءٌ كَأَنَّ لَمْ يَكُنْ

He (the narrator) said, 'Then Abu Al-Hassan^{-asws} said: 'Then Rasool-Allah^{-sawww} described him^{-asws} to me^{-asws}. He^{-asws} said: 'Your^{-asws} son^{-asws} Ali^{-asws} is the one who will be looking through the Noor of Allah^{-azwj}, and He^{-asws} shall hear by His^{-azwj} Understanding, and he^{-asws} shall speak by His^{-azwj} Wisdom. He^{-asws} shall be correct and not err, and he^{-asws} will know and not be ignorant. He^{-asws} has been filled with wisdom and knowledge, and how little is your^{-asws} stay with him^{-asws}! But rather, it is a thing, as if it did not even exist.

فَإِذَا رَجَعْتَ مِنْ سَفَرِكَ فَأَصْلِحْ أَمْرَكَ وَ اذْهَبْ بِمَا أَرَدْتَ فَإِنَّكَ مُنْتَقِلٌ عَنْهُ وَ مُجَاوِزٌ عَيْرَهُ فَاجْمَعْ وَ لَدَكَ وَ أَشْهِدِ اللَّهَ عَلَيْهِمْ جَمِيعًا وَ كَفَى بِاللَّهِ شَهِيدًا

When you^{-asws} return from your^{-asws} journey, then correct your^{-asws} affairs and be free from what you^{-asws} want, for you^{-asws} will be transferred away from him^{-asws} and be in the vicinity of others. So gather your^{-asws} children and keep Allah^{-azwj} as Witness upon them all and Suffice with Allah^{-azwj} as a Witness''.

ثُمَّ قَالَ يَا يَزِيدُ إِنِّي أُوحِدُ فِي هَذِهِ السَّنَةِ وَ عَلِيُّ ابْنِي سَمِيَّ عَلِيٌّ بِنِ ابْنِ طَالِبٍ ع وَ سَمِيَّ عَلِيٌّ بِنِ الْحُسَيْنِ ع أُعْطِيَ فَهَمَّ الْأَوَّلُ وَ عِلْمُهُ وَ نَصْرُهُ وَ رِداءُهُ وَ لَيْسَ لَهُ أَنْ يَتَكَلَّمَ إِلَّا بَعْدَ هَارُونَ بِأَرْبَعِ سِنِينَ فَإِذَا مَضَتْ أَرْبَعُ سِنِينَ فَسَلَّهُ عَمَّا شِئْتَ يُجِيبُكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he^{-asws} said: 'O Yazeed! I^{-asws} shall be seized during this year, and my^{-asws} son^{-asws} Ali^{-asws} has been named after Ali^{-asws} Bin Abu Talib^{-asws} and named as Ali^{-asws} Bin Al Husayn^{-asws}. He^{-asws} has been given understanding of the first one and his^{-asws} knowledge, and his^{-asws} help, and his^{-asws} responding, and it isn't for him^{-asws} that he^{-asws} speaks until four years after Haroun (Al-Rasheed). So, when four years pass by, then ask him^{-asws} about whatever you so desire to, he^{-asws} shall answer you if Allah^{-azwj} so Desires''.²⁹

²⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 1

2- ن، عيون أخبار الرضا عليه السلام ابن الوليد عني الصفار عني الخشاب عني البرنطي عني زكريا بن آدم عني داود بن كثير قال قلت لأبي عبد الله ع جعلت فداك و قدمني للموت قبلك إن كان كذاً قال من قال إلى ابني موسى

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Al Khashab, from Al Bazanty, from Zakariya Bin Adam, from Dawood Bin Kaseer who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, and may I go ahead to the death before you^{-asws}! If and event (death) were to occur, then to whom?' He^{-asws} said: 'To my^{-asws} son^{-asws} Musa^{-asws}'.

فكان ذلك الكون فو الله ما شككت في موسى ع طرفة عين قط ثم مكثت نحواً من ثلاثين سنة ثم أتيت أبا الحسن موسى ع فقلت له جعلت فداك إن كان كذاً قال من قال إلى عليّ ع

That event (death) happened, so by Allah^{-azwj}, I did not doubt regarding Musa^{-asws} even for the blink of an eye at all! Then I waited for around thirty years, then I came to Abu Al-Hassan Musa^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! if an event (of death) happens, then to whom?' He^{-asws} said: 'My^{-asws} son^{-asws} Ali^{-asws}'.

قال فكان ذلك الكون فو الله ما شككت في عليّ ع طرفة عين قط.

He (the narrator) said, 'That event (death) happened, so by Allah^{-azwj}, I did not doubt regarding Ali^{-asws} even for the blink of an eye, at all!'³⁰

3- ير، بصائر الدرجات محمد بن عبد الجبار عني اللؤلؤي عني أحمد بن الحسن عني الفيص بن المختار عني حديث له طويل في أمر أبي الحسن حتى قال له هو صاحبك الذي سألت عنه فقم فأقر له بحقه فمضت حتى قبّلت رأسه و يده و دعوت الله له

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al Husayn Al luluie, from Ahmad Bin Al-Hassan, from Al Fayz Bin Al Mukhtar,

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

قال أبو عبد الله أما إنه لم يؤذن له في ذلك فقلت جعلت فداك فأخبر به أحداً فقال نعم أهلك و ولدك و رفقائك و كان معي أهلي و ولدي و كان يؤنس بن ظبيان من رفقائي فلما أخبرتهم حمدوا الله على ذلك

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

³⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 2

وَقَالَ يُونُسُ لَا وَاللَّهِ حَتَّى نَسْمَعَ ذَلِكَ مِنْهُ وَكَانَتْ بِهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ لَهُ وَقَدْ سَبَقَنِي يَا يُونُسُ الْأَمْرُ كَمَا قَالَ لَكَ فَيُضِرُّ زَرْقَهُ قَالَ فَقُلْتُ قَدْ فَعَلْتُ.

And Yunus said, 'No, by Allah^{-azwj}, until we hear that (directly) from him^{-asws}, and he was hasty with it. He went out and I followed him. When I ended to the door, I heard Abu Abdullah^{-asws} saying, and he (Yunus) had preceded me: 'O Yunus! The matter is just as has been said to you, 'Farz zarqat zarqat'. I said, 'I shall do so'. (And 'Al-Zarqat' in Nabatean means, 'Take it to you)'^{.31}

4- عم، إعلام الوری الكلبی عن محمد بن یحیی و أحمد بن إدريس عن محمد بن عبد الجبار مثله.

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Yahya, and Ahmad Bin Idrees, from Muhammad Bin Abdullah Al Jabbar – similar to it.³²

5- ك، إكمال الدين الدقاق عن الأسدی عن النحعی عن التوفلی عن المفضل بن عمر قال دخلت على سيدي جعفر بن محمد ع فقلت يا سيدي لو عهدت إلينا في الخلف من بعدك

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Mufazzal Bin Umar who said,

'I entered to see my Master Ja'far^{-asws} Bin Muhammad^{-asws}. I said, 'My Master^{-asws}! If you^{-asws} could pact to me regarding the replacement (Imam^{-asws}) from after you^{-asws}'.

فقال لي يا مفضل الإمام من بعدي انبي موسى و الخلف المأمول المنتظر م حمد بن الحسن بن علي بن محمد بن علي بن موسى .

He^{-asws} said to me: 'O Mufazzal! The Imam^{-asws} from after me^{-asws} is my^{-asws} son^{-asws} Musa^{-asws}, and the (final) replacement is the one hoped for, the awaited, M H M D son^{-asws} of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}'^{.33}

6- ك، إكمال الدين علي بن أحمد بن عبد الله بن أحمد عن أبيه عن جده أحمد عن محمد بن خالد عن محمد بن سينان و أبي علي الرزاز معاً عن إبراهيم الكرخي قال دخلت على أبي عبد الله ع فإني لجالس عنده إذ دخل أبو الحسن موسى بن جعفر و هو غلام ففتمت إليه فقبتة و جلست

(The book) 'Ikmal Al Deen' – Ali Bin Ahmad Bin Abdullah Bin Ahmad, form his father, from his grandfather Ahmad, from Muhammad Bin Khalid, from Muhammad Bin Sinan, and Abu Ali Al Razzad, both together from Ibrahim Al Karkhy who said,

'I entered to see Abu Abdullah^{-asws}. I was seated in his^{-asws} presence when Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} entered, and he^{-asws} was a boy. I stood up to him^{-asws} and kissed him^{-asws} and sat down.

فقال أبو عبد الله ع يا إبراهيم أما إنني صاحبك من بعدي أما ليهلك في قدم و يسعد آخرون فلعن الله قاتله و ضاعف على روحه العذاب أما ليخرجن الله من صلبه خير أهل الأرض في زمانه

³¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 3

³² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 4

³³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 5

Abu Abdullah^{-asws} said: 'O Ibrahim! Indeed, he^{-asws} is your Master^{-asws} from after me^{-asws}. Indeed, a people would be destroyed regarding him^{-asws} and another would be fortunate. May Allah^{-azwj} Curse his^{-asws} killed and Double the Punishment upon his soul. Surely, Allah^{-azwj} will be Bringing out from his^{-asws} lineage, best of the people of the earth in his^{-asws} time.

سَيِّئِ جَدِّهِ وَ وَّارِثِ عِلْمِهِ وَ أَخْكَامِهِ وَ فَضَائِلِهِ مَعْدِنَ الْإِمَامَةِ وَ رَأْسِ الْحِكْمَةِ يَقْتُلُهُ جَبَّارُ بَنِي فَلَانَ بَعْدَ عَجَائِبِ طَرِيقَةٍ حَسَدًا لَهُ وَ لَكِنَّ اللَّهَ بِالْبُلْغِ أَمْرُهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

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

يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ تَمَامَ اثْنَيْ عَشَرَ مَهْدِيًّا اخْتَصَّ اللَّهُ بِكَرَامَتِهِ وَ أَحَلَّهُمْ دَارَ فَدْسِهِ الْمُقَرَّبِ بِالثَّلَاثِي عَشَرَ مِنْهُمْ كَالشَّاهِرِ سَيِّغُهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص يَدْبُ عَنْهُ

Allah^{-azwj} will Extract from his^{-asws} lineage, the complete twelve Guided ones. Allah^{-azwj} would Specialise them^{-asws} with His^{-azwj} Prestige, and Permit for them the house of His^{-azwj} Holiness. The acknowledger with the twelve of them^{-asws} is like the unsheathe of his sword in front of Rasool-Allah^{-sawww} defending him^{-sawww}.

قَالَ فَدَخَلَ رَجُلٌ مِنْ مَوَالِي بَنِي أُمَيَّةَ فَأَنْقَطَعَ الْكَلَامُ فَعُدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع إِخْدَى عَشْرَةَ مَرَّةً أُرِيدُ مِنْهُ أَنْ يَسْتَبِيحَ الْكَلَامَ فَمَا قَدَرْتُ عَلَى ذَلِكَ فَلَمَّا كَانَ قَابِلُ السَّنَةِ الثَّانِيَةِ دَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ

He (the narrator) said, 'A man from the friends of the clan of Umayya entered, so he^{-asws} cut off the speech. I returned to Abu Abdullah^{-asws} eleven times wanting from him^{-asws} that he^{-asws} completes the speech but was not able upon that. When it was the following year, the second, I entered to see him^{-asws}, and he^{-asws} was seated.

فَقَالَ يَا إِبْرَاهِيمُ هُوَ الْمُفْرَجُ لِلْكَرْبِ عَنْ شِبَعَتِهِ بَعْدَ ضَنْكَ شَدِيدٍ وَ بَلَاءٍ طَوِيلٍ وَ جَزَعٍ وَ خَوْفٍ فَطَوَى لِمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ حَسْبُكَ يَا إِبْرَاهِيمُ

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

فَمَا رَجَعْتُ بِشَيْءٍ أَسْرَ مِنْ هَذَا لِقَلْبِي وَ لَا أَقْرَ لِعَيْنِي.

I did not return with anything more cheerful to my heart than this, nor anything more delighting to my eyes".³⁴

7- ك، إكمال الدين علي بن أحمد عن الأسدي عن النخعي عن النوفلي عن أبي إبراهيم الكوفي مثله.

³⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 6

(The book) 'Ikmal Al Deen' – Ali Bin Ahmad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Abu Ibrahim Al Kufy – similar to it.³⁵

8- ك، إكمال الدين ابن الوليد عن الصَّغَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ الْيَطْبِيَّيِّ مَعَا عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ خَالِهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَايَ اللَّهُ يَوْمَكَ فِيمَنْ آتَمُّ فَأَوْمَأَ إِلَى مُوسَى ع

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab and Al Yaqteeny, both together from Ibn Abu Najran,

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

فَقُلْتُ لَهُ فَإِنْ مَضَى فَإِلَى مَنْ قَالَ فَإِلَى وَلَدِهِ قُلْتُ فَإِنْ مَضَى وَلَدُهُ وَ تَرَكَ أَخًا كَبِيرًا وَ ابْنًا صَغِيرًا فِيمَنْ آتَمُّ قَالَ بِوَلَدِهِ ثُمَّ هَكَذَا أَبَدًا

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

فَقُلْتُ فَإِنْ أَنَا لَمْ أَعْرِفْهُ وَ لَمْ أَعْرِفْ مَوْضِعَهُ فَمَا أَصْنَعُ قَالَ تَقُولُ اللَّهُمَّ إِنِّي أَتَوَلَّى مِنْ بَقِيَّةِ مَنْ حُجَّجَكَ مِنْ وُلْدِ الْإِمَامِ الْمَاضِي فَإِنَّ ذَلِكَ يُجْزِيكَ.

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

9- عم، إعلام الوری الكليني عن محمد بن يحيى عن محمد بن الحسين عن ابن أبي نجران مثله-

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

10- ك، إكمال الدين أبي عن سعدٍ وَ الْحَمِيرِيِّ مَعَا عَنِ ابْنِ أَبِي الْخَطَّابِ وَ الْيَطْبِيَّيِّ مَعَا عَنِ ابْنِ أَبِي نَجْرَانَ مِثْلَهُ-

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

11- شاء، الإرشاد روى ابن أبي نجران مثله.

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

³⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 7

³⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 8

³⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 9

³⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 10

³⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 11

12- **شاه، الإرشاد فِيمَنْ رَوَى صَرِيحَ النَّصِّ بِالإِمَامَةِ مِنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَ عَلَى ابْنِهِ أَبِي الْحُسَيْنِ مُوسَى عَ مِنْ شُيُوخِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عَ وَ خَاصَّتِهِ وَ بَطَانَتِهِ وَ نِقَاتِهِ الْفُقَهَاءِ الصَّالِحِينَ رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ**

(The book) 'Al Irshad' –

'From the ones who reported the explicit text with the Imamate from Abu Abdullah Al-Sadiq^{asws} upon his^{asws} son^{asws} Abu Al-Hassan Musa^{asws}, are from elders from the companions of Abu Abdullah^{asws}, and his^{asws} special ones, and his^{asws} confidants, and his^{asws} trusted ones, the righteous jurists, may Allah^{azwj} have Mercy on them all.

الْمُفَضَّلُ بْنُ عُمَرَ الْجُعْفِيُّ وَ مُعَاذُ بْنُ كَثِيرٍ وَ عَبْدِ الرَّحْمَنِ بْنُ الْحَجَّاجِ وَ الْفَيْضُ بْنُ الْمُحْتَارِ وَ يَعْقُوبُ السَّرَّاجُ وَ سُلَيْمَانُ بْنُ خَالِدٍ وَ صَفْوَانُ الْجَمَّالُ وَ عَزْبُهُمْ بَعَثَ بِطُولِ بَدْرِهِمُ الْكِتَابُ وَ قَدْ رَوَى ذَلِكَ مِنْ إِخْوَتِهِ إِسْحَاقُ وَ عَلِيُّ ابْنَا جَعْفَرِ بْنِ مُحَمَّدٍ وَ كَانَا مِنَ الْفَضْلِ وَ الْوَرَعِ عَلَى مَا لَا يَخْتَلِفُ فِيهِ اثْنَانِ.

Al-Mufazzal Bin Umar Al-Jufy, and Muaz Bin Kaseer, and Abdul Rahman Bin Al-Hajjaj, and Al-Fayz Bin Al-Mukhtar, and Yaqoub Al-Sarraj, and Suleyman Bin Khalid, and Safwan Al-Jammal, and other from the ones their mentioned would prolong the book, and that has been reported from his^{asws} brothers Is'haq and Ali, two sons of Ja'far^{asws} Bin Muhammad^{asws}, and they were of the merits and the devoutness upon what not two are differing in it".⁴⁰

13- **شاه، الإرشاد رَوَى مُوسَى بْنُ الصَّبِّغَلِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ أَبُو إِبْرَاهِيمَ مُوسَى عَ وَ هُوَ عَلَامٌ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَ اسْتَوْصِ بِهِ وَ ضَعْ أَمْرَهُ عِنْدَ مَنْ تَتَّقَى بِهِ مِنْ أَصْحَابِكَ.**

(The book) 'Al Irshad – It is reported by Musa Bin Al Sayqal, from Al Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah^{asws}, and Abu Ibrahim Musa^{asws} entered, and he^{asws} was a boy. Abu Abdullah^{asws} said to me: 'Be advised by him^{asws} and place his^{asws} matter with the ones from your companions you trust with".⁴¹

14- **عم، إعلام الوری الكلبی عن أحمد بن مهران عن محمد بن علي بن موسى الصبغلي مثله.**

(The book) 'I'lam Al-Wara' – Al-Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali Bin Musa Al-Sayqal – similar to it.⁴²

15- **شاه، الإرشاد رَوَى ثُبَيْتٌ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قُلْتُ أَسْأَلُ اللَّهَ الَّذِي رَزَقَ أَبَاكَ مِنْكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقِبِكَ قَبْلَ الْمَمَاتِ مِثْلَهَا**

(The book) 'Al Irshad' – It is reported by Subeyt, from Muaz Bin Kaseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'I ask Allah^{azwj} Who Graced your^{asws} father^{asws} this status of you^{asws}, that He^{azwj} should Grace you^{asws} of your^{asws} posterity like it before the expiry'.

⁴⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 3 H 12

⁴¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 3 H 13

⁴² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 3 H 14

فَقَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ فُلْتُ مَنْ هُوَ جُعِلْتُ فِدَاكَ فَأَشَارَ إِلَى الْعَبْدِ الصَّالِحِ وَ هُوَ رَاقِدٌ فَقَالَ هَذَا الرَّاقِدُ وَ هُوَ يَوْمَئِذٍ غَلَامٌ.

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

16- عم، إعلام الوری الكليني عن العدة عن أحمد بن محمد عن علي بن الحكم عن أبي أيوب عن ثبیت مثله.

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

17- شا، الإرشاد روى أبو علي الأرجاني عن عبد الرحمن بن الحجاج قال دخلت على جعفر بن محمد في منزله و هو في بيت كذا من داره في مسجد له و هو يدعو و على يمينه موسى بن جعفر ع يؤمن على دعائه

(The book) 'Al Irshad' – It is reported by abu Ali Al Arjany, from Abdul Rahman Bin Al Hajjaj who said,

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

فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ قَدْ عَرَفْتُ انْقِطَاعِي إِلَيْكَ وَ خِدْمَتِي لَكَ فَمَنْ وِي الْأَمْرِ بَعْدَكَ

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

قَالَ يَا عَبْدَ الرَّحْمَنِ إِنَّ مُوسَى قَدْ لَيْسَ الدَّرَجَ فَاسْتَوَتْ عَلَيْهِ فَقُلْتُ لَهُ لَا أحتاجُ بَعْدَهَا إِلَى شَيْءٍ.

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

18- شا، الإرشاد روى عبد الأعلى عن الفيض بن المختار قال قلت لأبي عبد الله ع خذ بيدي من النار من لنا بعدك قال فدخل أبو إبراهيم و هو يومئذ غلام فقال هذا صاحبكم فتمسك به.

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

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

⁴³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 15

⁴⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 16

⁴⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 17

⁴⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 18

19- عم، إعلام الوری الکلبی عن أحمد بن مهران عن محمد بن علي عن عبد الأعلى مثله.

(The book) 'I'lam Al Wara' – Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Abdul A'ala - similar to it.⁴⁷

20- شاء، الإرشاد روى ابن أبي نجران عن ابن حازم قال قلت لأبي عبد الله ع بأبي أنت و أمي إن الأنفس يُعدى عليها و يُراح فإذا كان ذلك فمن

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

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

قال أبو عبد الله ع إذا كان ذلك فهذا صاحبكم و ضربت بيده على منكب أبي الحسن الأيمن و هو فيما أعلم يومئذ خماسي و عبد الله بن جعفر جالس معاً.

Abu Abdullah^{-asws} said: 'When that happens, so this one is your Master^{-asws} – and he^{-asws} struck his^{-asws} hand upon the right shoulder of Abu Al-Hassan^{-asws}, and on that day, as far as I know, five years old, and Abdullah son of Ja'far^{-asws} seated with us"⁴⁸.

21- عم، إعلام الوری الکلبی عن علي عن أبيه عن ابن أبي نجران عن صفوان الجمال قال قال ابن حازم و ذكر مثله

(The book) 'I'lam Al Wara' – Al Kulayni, from Ali, from his father, from Ibn Abu Najran, from Safwan Al Jammal who said, 'Ibn Hazim said' – and mentioned similar to it.⁴⁹

22- شاء، الإرشاد روى الفضل عن طاهر بن محمد عن أبي عبد الله ع قال رأيتُه يلوم عبد الله و لده و يعظه و يقول له ما يمنعك أن تكون مثل أخيك فوالله إني لأعرف النور في وجهه

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

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

فقال عبد الله و كيف أليس أبي و أبوه واحداً و أصلي و أصله واحداً فقال له أبو عبد الله ع إنه من نفسي و أنت ابني.

Abdullah said, 'And how come? Isn't my father^{-asws} and his^{-asws} father^{-asws} one (and the same)?' Abu Abdullah^{-asws} said to him: 'He^{-asws} is from my^{-asws} self, and you are my^{-asws} son"⁵⁰.

23- عم، إعلام الوری الکلبی عن محمد بن يحيى عن محمد بن الحسن عن جعفر بن بشير عن فضيل الرسان عن طاهر مثله.

⁴⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 19

⁴⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 20

⁴⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 21

⁵⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 22

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Ja'far Bin Bashir, from Fuzeyl Al Rasan, from Tahir – similar to it.⁵¹

24- عم، إعلام الوری شاء، الإرشاد روى مُحَمَّدُ بْنُ سِنَانٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَهُوَ وَاقِفٌ عَلَى رَأْسِ أَبِي الْحَسَنِ مُوسَى وَهُوَ فِي الْمَهْدِ فَجَعَلَ يُسَارُهُ طَوِيلًا فَجَلَسْتُ حَتَّى فَرَغَ

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Muhammad Bin Sinan, from Yaqoub Al Sarraj who said,

'I entered to see Abu Abdullah^{-asws} and he^{-asws} was standing by the head of Al-Hassan Musa^{-asws}, and he^{-asws} was in the cradle. He^{-asws} went on to cheer him^{-asws} for a long time, so I sat down until he^{-asws} was free.

فَقُمْتُ إِلَيْهِ فَقَالَ اذْنُ إِلَى مَوْلَاكَ فَسَلِّمْ عَلَيْهِ فَدَنَوْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ بِلِسَانٍ فَصَبِحَ ثُمَّ قَالَ لِي اذْهَبِ فَعَبَّرِ اسْمَ ابْنَتِكَ الَّتِي سَمَّيْتَهَا أَمْسِ فَإِنَّهُ اسْمٌ يُبْغِضُهُ اللَّهُ

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

وَكَانَتْ وُلِدَتْ لِي بِنْتٌ وَ سَمَّيْتُهَا بِالْحُمَيْرَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ إِلَى أَمْرِهِ تَرْتُدُّ فَعَبَّرْتُ اسْمَهَا.

And a daughter had been born for me and I had named her as 'Al-Humeyra'. Abu Abdullah^{-asws} said: 'End to his^{-asws} orders, you shall be guided'. So, I changed her name"⁵².

25- شاء، الإرشاد روى ابنُ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ دَعَا أَبُو عَبْدِ اللَّهِ ع أَبَا الْحَسَنِ يَوْمًا وَ نَحْنُ عِنْدَهُ فَقَالَ لَنَا عَلَيْكُمْ هَذَا بَعْدِي فَهُوَ وَ اللَّهُ صَاحِبُكُمْ بَعْدِي.

(The book) 'Al Irshad' – It is reported by Ibn Muskan, from Suleyman Bin Khalid who said,

'Abu Abdullah^{-asws} called Abu Al-Hassan^{-asws} one day, and we were in his^{-asws} presence. He^{-asws} said to us: 'Upon you all is to be with this one after me^{-asws}, for by Allah^{-azwj}, he^{-asws} is your Master^{-asws} after me^{-asws}'⁵³.

26- عم، إعلام الوری الكَلْبِيُّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ وَثَلَّهُ.

(The book) 'I'lam Al Wara' – Al Kulayni, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan – similar to it.⁵⁴

⁵¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 23

⁵² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 24

⁵³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 25

⁵⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 26

27- شأ، الإرشاد رَوَى الْوَشَاءُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ صَاحِبِ هَذَا الْأَمْرِ قَالَ صَاحِبُ هَذَا الْأَمْرِ لَا يَلْهُوُ وَ لَا يَلْعَبُ وَ أَقْبَلَ أَبُو الْحَسَنِ وَ هُوَ صَغِيرٌ وَ مَعَهُ بَنَمَةٌ عَنَاقٍ مَكِّيَّةٌ وَ يَقُولُ لَهَا اسْجُدِي لِرَبِّكَ

(The book) 'Al Irshad' – It is reported by Al Washa, from Ali Bin Al Husayn, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{-asws} about the Master^{-asws} of this command. He^{-asws} said: 'The Master^{-asws} of this command neither sports nor plays', and Abu Al-Hassan^{-asws} came, and he^{-asws} was young, and with him^{-asws} was a young Makkan goat and he^{-asws} was saying to it: 'Prostrate to your Lord^{-azwj!}'

فَأَخَذَهُ أَبُو عَبْدِ اللَّهِ عَ وَ ضَمَّهُ إِلَيْهِ وَ قَالَ يَا بِي أَنْتَ وَ أُمِّي مَنْ لَا يَلْهُوُ وَ لَا يَلْعَبُ.

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

28- عم، إعلام الوری الكُلَيْبِيُّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ مِثْلَهُ

(The book) 'I'lam Al Wara' – Al Kulayni, from Al Husayn Bin Muhammad, from Al Moalla, from Al Washa – similar to it.⁵⁶

29- عم، إعلام الوری شأ، الإرشاد رَوَى يَعْقُوبُ بْنُ جَعْفَرٍ الْحَمَيْرِيُّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ الصَّادِقِ عَ قَالَ كُنْتُ عِنْدَ أَبِي يَوْمًا فَسَأَلَهُ عَلِيُّ بْنُ عَمْرِ بْنِ عَلِيٍّ فَقَالَ جُعِلْتُ فِدَاكَ إِلَى مَنْ نَفَزَ وَ يَفْزَعُ النَّاسُ بَعْدَكَ فَقَالَ إِلَى صَاحِبِ هَذَيْنِ الثَّوْبَيْنِ الْأَصْفَرَيْنِ وَ الْعَدِيرَتَيْنِ وَ هُوَ الطَّالِعُ عَلَيْكَ مِنَ الْبَابِ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Yaqoub Bin Ja'far Al Himeyri,

'From Is'haq son of Ja'far Al-Sadiq^{-asws} having said: 'I was in the presence of my father^{-asws} one day. Ali Bin Umar Bin Ali asked him^{-asws}, he said, 'May I be sacrificed for you^{-asws}! To whom should we and the people panic to?' He^{-asws} said: 'To the owner of these two clothes, the yellow, 'Al Ghadeer' ones, and he^{-asws} will be emerging to you from the door'.

فَمَا لَبِثْنَا أَنْ طَلَعَ عَلَيْنَا كَفَّانِ آخِذَتَانِ بِالْبَابَيْنِ حَتَّى انْفَتَحَتَا وَ دَخَلَ عَلَيْنَا أَبُو إِبْرَاهِيمَ مُوسَى بْنُ جَعْفَرٍ عَ وَ هُوَ صَبِيٌّ وَ عَلَيْهِ ثَوْبَانِ أَصْفَرَانِ.

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

30- عم، إعلام الوری شأ، الإرشاد رَوَى مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ سَمِعْتُ عَلِيَّ بْنَ جَعْفَرٍ بْنِ مُحَمَّدٍ الصَّادِقِ عَ يَقُولُ سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ عَ يَقُولُ لِمَجَاعَةٍ مِنْ خَاصَّتِيهِ وَ أَصْحَابِهِ اسْتَوْضُوا بِمُوسَى ابْنِي خَيْرًا فَإِنَّهُ أَفْضَلُ وُلْدِي وَ مَنْ أَحْلَفُ مِنْ بَعْدِي وَ هُوَ الْقَائِمُ مَقَامِي وَ الْحُجَّةُ لِلَّهِ عَزَّ وَ جَلَّ عَلَى كَافَّةِ خَلْقِهِ مِنْ بَعْدِي

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Muhammad Bin Al Waleed who said,

⁵⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 27

⁵⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 28

⁵⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 29

'I heard from Ali son of Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} saying to a group of his special ones and his^{-asws} companions: 'Deal goodly with my^{-asws} son^{-asws} Musa^{-asws}, for he^{-asws} is the superior of my^{-asws} children, and the one^{-asws} I^{-asws} am replacing from after me^{-asws}, and he^{-asws} shall be standing in my^{-asws} position and the Divine Authority of Allah^{-azwj} Mighty and Majestic over all of His^{-azwj} creatures, from after me^{-asws}'.

وَ كَانَ عَلِيُّ بْنُ جَعْفَرٍ شَدِيدَ التَّمَسُّكِ بِأَخِيهِ مُوسَى وَ الْإِنْقِطَاعِ إِلَيْهِ وَ التَّوْفُرِ عَلَى أَحَدِ مَعَالِمِ الدِّينِ مِنْهُ وَ لَهُ مَسَائِلُ مَشْهُورَةٌ عَنْهُ وَ جَوَابَاتٌ رَوَاهَا سَمَاعًا مِنْهُ وَ الْأَخْبَارُ فِيهَا ذِكْرُنَا أَكْثَرُ مِنْ أَنْ نُحْصِيَ عَلَى مَا بَيَّنَّاهُ وَ وَصَّفْنَاهُ.

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

31- قب، المناقب لابن شهر آشوب يزيد بن أسباط قال دخلت على أبي عبد الله ع في مرضه التي مات فيها فقال يا يزيد أ ترى هذا الصبي إذا رأيت الناس قد اختلفوا فيه فاشهد علي بآني أخيرتك أن يوسف إنما كان ذنبه عند إخوته حتى طرحوه في الجب الحسد له حين أخبرهم أنه رأى أحد عشر كوكباً و الشمس و القمر و هم له ساجدون و كذلك لا بد لهذا الغلام من أن يحسد

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

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

ثُمَّ دَعَا مُوسَى وَ عَبْدَ اللَّهِ وَ إِسْحَاقَ وَ مُحَمَّدَ [مُحَمَّدًا] وَ الْعَبَّاسَ وَ قَالَ لَكُمْ هَذَا وَصِيُّ الْأَوْصِيَاءِ وَ عَالِمُ عِلْمِ الْعُلَمَاءِ وَ شَهِيدٌ عَلَى الْأَمْوَاتِ وَ الْأَحْيَاءِ ثُمَّ قَالَ يَا يَزِيدُ سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ.

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

32- بي، الغيبة للنعماني روي عن زُرَّارَةَ بْنِ أَعْيَنَ أَنَّهُ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَ يَمِينِهِ سَيِّدُ وَلَدِهِ مُوسَى ع وَ قُدَامَهُ مَرْقَدٌ مُعْطَى فَقَالَ لِي يَا زُرَّارَةُ جِئْنِي بِدَاوُدَ الرَّجِيِّ وَ حُمْرَانَ وَ أَبِي بَصِيرٍ وَ دَخَلَ عَلَيْهِ الْمُفْضَلُ بْنُ عُمَرَ

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

⁵⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 30

⁵⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 31

'I entered to see Abu Abdullah^{-asws} and by his^{-asws} right hand was the chief of his^{-asws} children, Musa^{-asws}, and in front of him^{-asws} was a covered man lying down. He^{-asws} said to me: 'O Zurara! Come to me with Dawood Al-Raqy, and Humran, and Abu Baseer', and Al-Mufazzal Bin Umar entered to see him^{-asws}.

فَخَرَجْتُ فَأَخْضَرْتُ مَنْ أَمَرَنِي بِإِخْضَارِهِ وَ لَمْ تَزَلِ النَّاسُ يَدْخُلُونَ وَاحِدًا وَاحِدًا أَنْزَرُ وَاحِدٍ حَتَّى صِرْنَا فِي الْبَيْتِ ثَلَاثِينَ رَجُلًا فَلَمَّا حَشِدَ الْمَجْلِسُ قَالَ يَا دَاوُدُ أَكْشِفْ لِي عَنْ وَجْهِ إِسْمَاعِيلَ فَكَشَفْتُ عَنْ وَجْهِهِ

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

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا دَاوُدُ أَمْ حَيٌّ هُوَ أَمْ مَيِّتٌ قَالَ دَاوُدُ يَا مَوْلَايَ هُوَ مَيِّتٌ فَجَعَلَ يَعْزِضُ ذَلِكَ عَلَى رَجُلٍ رَجُلٍ حَتَّى أَتَى عَلَى آخِرٍ مِنْ فِي الْمَجْلِسِ وَ كَلَّمَ يَمْوَلُ هُوَ مَيِّتٌ يَا مَوْلَايَ فَقَالَ اللَّهُمَّ اشْهَدُ

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

ثُمَّ أَمَرَ بِعُسْلِهِ وَ حُنُوطِهِ وَ إِدْرَاجِهِ فِي أَنْوَابِهِ فَلَمَّا فَرَعَ مِنْهُ قَالَ لِلْمُفَضَّلِ يَا مُفَضَّلُ احْسِرْ عَنْ وَجْهِهِ فَحَسَرَ عَنْ وَجْهِهِ فَقَالَ أَمْ حَيٌّ هُوَ أَمْ مَيِّتٌ فَقَالَ مَيِّتٌ قَالَ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

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

ثُمَّ حُمِلَ إِلَى قَبْرِهِ فَلَمَّا وَضِعَ فِي حُدَيْهِ قَالَ يَا مُفَضَّلُ أَكْشِفْ عَنْ وَجْهِهِ وَ قَالَ لِلْجَمَاعَةِ أَمْ حَيٌّ هُوَ أَمْ مَيِّتٌ قُلْنَا لَهُ مَيِّتٌ فَقَالَ اللَّهُمَّ اشْهَدُوا فَإِنَّهُ سَيَرْتَابُ الْمُبْطِلُونَ يُرِيدُونَ إِطْفَاءَ نُورِ اللَّهِ بِأَفْوَاهِهِمْ

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

ثُمَّ أَوْمَأَ إِلَى مُوسَى وَ اللَّهِ مَيِّتٌ نُورِهِ ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ ثُمَّ حَثَّوْا عَلَيْهِ التُّرَابَ ثُمَّ أَعَادَ عَلَيْنَا الْقَوْلَ فَقَالَ الْمَيِّتُ الْمُكْفَنُ الْمُحْتَنُّ الْمُدْفُونُ فِي هَذَا اللَّحْدِ مَنْ هُوَ قُلْنَا إِسْمَاعِيلُ قَالَ اللَّهُمَّ اشْهَدُ

Then he^{-asws} gestured towards Musa^{-asws} (and said): 'And Allah^{-azwj} will Complete His^{-azwj} Noor, and even if the Polytheists dislike it!' Then he^{-asws} poured the soil upon him'. Then he^{-asws} repeated the word upon us. He^{-asws} said: 'The deceased, the embalmed, the buried in this grave, who is he?' We said, 'Ismail!' He^{-asws} said: 'O Allah^{-azwj}! Be Witness'.

34- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ رِزَاحٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْحَمِيرِيِّ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرِو الخُنَئِمِيِّ عَنْ حَمَّادِ الصَّانِعِيِّ قَالَ سَمِعْتُ الْمُفَضَّلَ بْنَ عُمَرَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَ هَلْ يَفْرِضُ اللَّهُ طَاعَةَ عَبْدٍ ثُمَّ يَكْتُمُ خَبَرَ السَّمَاءِ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid, from Ahmad Bin Muhammad Bin Rabah, from Ahmad Bin Ali Al Himeyri, from Al-Hassan Bin Ayoub, from Abdul Kareem Bin Amro Al Khas'amy, from Hammad Al Sa'aid who said,

'I heard Al-Mufazzal Bin Umar asked Abu Abdullah-asws, 'Would Allah-azwj Obligate the obedience of a servant then Hide the news of the sky from him?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ اللَّهُ أَجَلٌ وَأَكْرَمٌ وَأَرْأَفُ بِعِبَادِهِ وَأَرْحَمُ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدٍ ثُمَّ يَكْتُمُ خَبَرَ السَّمَاءِ صَبَاحاً وَمَسَاءً

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

قَالَ ثُمَّ طَلَعَ أَبُو الْحُسَيْنِ مُوسَى عَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ يَسْرُكُ أَنْ نَنْظُرَ إِلَى صَاحِبِ كِتَابِ عَلِيِّ فَقَالَ لَهُ الْمُفَضَّلُ وَ أَيُّ شَيْءٍ يَسْرُكُ إِذَا أَغْطَمَ مِنْ ذَلِكَ

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

فَقَالَ هُوَ هَذَا صَاحِبِ كِتَابِ عَلِيِّ الْكِتَابِ الْمَكْتُونِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ.

He-asws said: 'He-asws is that one! Master-asws of the Book of Ali-asws, the hidden Book which Allah-azwj Mighty and Majestic Said: **None can touch it except for the Purified ones [56:79]**'.⁶³

35- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ التَّيْمَلِيِّ عَنِ يَحْيَى بْنِ إِسْحَاقَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَسَأَلْتُهُ عَنْ صَاحِبِ الْأَمْرِ مِنْ بَعْدِهِ فَقَالَ لِي صَاحِبُ الْبُهْمَةِ وَ كَانَ مُوسَى عَ فِي نَاحِيَةِ الدَّارِ صَبِيًّا وَ مَعَهُ عَنَاقٌ مَكِّيَّةٌ وَ هُوَ يَقُولُ لَهَا اسْجُدِي لِلَّهِ الَّذِي خَلَقَكَ.

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hamam, from Humeyd Bin Ziyad, from Al Husayn Bin Muhammad Bin Sama;at, from Al Husayn Bin Muhammad Al Taymuli, from Yahya Bin Is'haw, from his father who said,

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

36- بي، الغيبة للنعماني مِنْ مَشْهُورِ كَلَامِ أَبِي عَبْدِ اللَّهِ عَ عِنْدَ وَفُوهِ عَلَى قَبْرِ إِسْمَاعِيلَ عَلَيْهِ لَكَ الْحَزْنُ عَلَيْكَ اللَّهُمَّ وَهَبْتَ لِإِسْمَاعِيلَ جَمِيعَ مَا قَصَّرَ عَنْهُ بِمَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي فَهَبْ لِي جَمِيعَ مَا قَصَّرَ عَنْهُ فِيمَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ.

⁶³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim-asws, Ch 3 H 34

⁶⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim-asws, Ch 3 H 35

(The book) 'Al Ghayba' of Al Numani –

'From the famous speech of Abu Abdullah^{-asws} during his^{-asws} standing at the grave of Ismail: 'The grief upon you has overcome me^{-asws}! O Allah^{-azwj}! I^{-asws} hereby gift to Ismail entirety of whatever was deficient from him, from what was Obligated upon him of my^{-asws} rights, so Gift to me whatever was deficient from him regarding what You^{-azwj} Obligated upon him, of Your^{-azwj} Rights!''⁶⁵

37- ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن الربيع عن يونس عن صفوان بن يحيى عن أبي أيوب الخزاز عن سلمة بن مخزوم قال قلت لأبي عبد الله ع إن رجلاً من العجاليين قال لي كم عسى أن يئتمى لكم هذا الشيخ إنما هو سنة أو سنتين حتى يهلك ثم تصيرون لكم أحد تنظرون إليه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Warraq, from Sa'ad, from Al Yaqteeny, from Yunus, from Safwan Bin Yahya, from Abu Ayoub Al Khazaz, from Salamah Bin Muhriz who said,

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

فقال أبو عبد الله ع ألا قلت له هذا موسى بن جعفر قد أدرك ما يدرك الرجال وقد اشتربنا له جارية ثباح له فكأنك به إن شاء الله وقد ولد له فقيه خلف.

Abu Abdullah^{-asws} said; 'Didn't you say to him, 'This Musa^{-asws} Bin Ja'far^{-asws} has matured to what the men tend to mature, and I^{-asws} have bought a slave girl for him^{-asws}, to legalise for him^{-asws}. It is as if you would be with him^{-asws}, if Allah^{-azwj} so Desires, and a jurist replacement (son^{-asws}) would be born for him^{-asws}''⁶⁶

38- ن، عيون أخبار الرضا عليه السلام أبي عن سعد بن ابن عيسى عن الحجاج عن سعيد بن أبي الجهم عن نصر بن قابوس قال قلت لأبي إبراهيم موسى بن جعفر ع إني سألت أباك ع من الذي يكون بعدك فأخبرني أنك أنت هو فلما نؤي أبو عبد الله ع ذهب الناس يمينا و شمالا و قلت أنا و أصحابي بك فأخبرني من الذي يكون بعدك قال إني علي ع.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – 'My father, from Sa'ad, from Ibn Isa, from Al Hajjal, from Saeed Bin Abu Al Jahm, from Nasr Bin Qabous who said,

'I said to Abu Ibrahim Musa Bin Ja'far^{-asws}, 'I asked your^{-asws} father^{-asws}, 'Who is the one would be after you^{-asws}? He^{-asws} informed me that it would be you^{-asws}. When Abu Abdullah^{-asws} passed away, the people went right and left, and I said, 'I and my companions would be with you^{-asws}'. Inform me, who is the one to be after you^{-asws}? He^{-asws} said: 'My^{-asws} son^{-asws} Ali^{-asws}''⁶⁷

⁶⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 36

⁶⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 37

⁶⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 38

39- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن المبرور عن الرياشي قال حدثنا أبو عاصم و رواه عن الرضا ع أن موسى بن جعفر ع تكلم يوماً بين يدي أبيه ع فأحسن فقال له يا بني الحمد لله الذي جعلك خلفاً من الآباء و سُوراً من الأبناء و عوضاً عن الأصدقاء.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Al Mubarrad, from Al Rayyashi who said, 'It is narrated to us by Abu Aasim,

'And it is reported from Al-Reza^{-asws}: 'Musa^{-asws} Bin Ja'far^{-asws} spoke one day in front of his^{-asws} father^{-asws} and was excellent. He^{-asws} said to him^{-asws}: 'O my^{-asws} son^{-asws}! The Praise is for Allah^{-azwj} Who Made you^{-asws} a replacement from the fathers^{-asws}, and a joy from the sons^{-asws}, and instead of the friends''⁶⁸.

40- ب، قرب الإسناد محمد بن الحسين عن صفوان بن يحيى عن عيسى شلقان قال دخلت على أبي عبد الله ع و أنا أريد أن أسأله عن أبي الخطاب فقال لي مبتدئاً قبل أن أجلس يا عيسى ما منعك أن تلقى ابني فتسأله عن جميع ما تريد

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Isa Shalwan who said,

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

قال عيسى فذهبت إلى العبد الصالح ع و هو قاعد في الكتاب و على شفتيه أثر المداد فقال لي مبتدئاً يا عيسى إن الله تبارك و تعالى أخذ ميثاق النبيين على النبوة فلم يتحولوا عنها أبداً

Isa said, 'I went to Al-Abd Al-Salih (Musa Bin Ja'far^{-asws}), and he^{-asws} was seated in the library, and upon his^{-asws} lips were the traces of ink. He^{-asws} said to me initiating: 'O Isa! Allah^{-azwj} Blessed and Exalted Took a Covenant of the Prophets^{-as} upon the Prophet-hood, and they did not turn away from it, ever!

و أخذ ميثاق الوصيين على الوصية فلم يتحولوا عنها أبداً و أعار قوماً الإيمان زماناً ثم يسلبهم إياه و إن أبا الخطاب ممن أعير الإيمان ثم سلبه الله تعالى

And He^{-azwj} Took a Covenant of the successors^{-as} upon the successorship, and they did not turn away from it, ever! And He^{-azwj} Lent Eman to a people for a time, the Confiscated it from them. And Abu Al-Khattab is from the ones of Lent (temporary) Eman. Then Allah^{-azwj} the Exalted Confiscated it.

فصمته إياه و قبلت بين عينيه ثم قلت يا أبي أنت و أمي ذرية بعضها من بعض و الله سميع عليم

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

ثم رجعت إلى أبي عبد الله ع فقال لي ما صنعت يا عيسى قلت له يا أبي أنت و أمي أئتيه فأخبرني مبتدئاً من غير أن أسأله عن جميع ما أردت أن أسأله عنه فعلمت و الله عند ذلك أنه صاحب هذا الأمر

⁶⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 39

Then I returned to Abu Abdullah^{-asws}. He^{-asws} said to me: ‘What happened, O Isa?’ I said to him^{-asws}, ‘May my father and my mother be (sacrificed) for you^{-asws}! I went to him^{-asws} and he^{-asws} informed me initiating from without my having asked him^{-asws}, about entirety of what I wanted to ask him^{-asws} about! So, by Allah^{-azwj}, I knew during that, he^{-asws} is Master^{-asws} of this command’.

فَقَالَ يَا عِيسَى إِنَّ ابْنِي هَذَا الَّذِي رَأَيْتَ لَوْ سَأَلْتَهُ عَمَّا بَيْنَ دَفْتَيْ الْمُصْحَفِ لَأَجَابَكَ فِيهِ بِعِلْمٍ

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

ثُمَّ أُخْرِجَهُ ذَلِكَ الْيَوْمَ مِنَ الْكُتَابِ فَعَلِمْتُ ذَلِكَ الْيَوْمَ أَنَّهُ صَاحِبُ هَذَا الْأَمْرِ.

Then I brought him^{-asws} out on that day from the library. I knew on that day that he^{-asws} was Master^{-asws} of this command”.⁶⁹

41- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ عَنْ مِسْمَعٍ كَزْدِينَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ دَخَلْتُ عَلَيْهِ وَعِنْدَهُ إِسْمَاعِيلُ قَالَ وَنَحْنُ إِذْ ذَاكَ نَأْتُمُ بِهِ بَعْدَ أَبِيهِ

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from fazalat Bin Ayoub, from a man from Al Masamia, his name was Misma’a, and his title was Kirdeyn,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I entered to see him^{-asws} and in his^{-asws} presence was Ismail, and whenever it was that we used to follow him after his^{-asws} father’.

فَذَكَرَ فِي حَدِيثٍ طَوِيلٍ أَنَّهُ سَمِعَ رَجُلًا أَبَا عَبْدِ اللَّهِ ع خِلَافَ مَا طَنَّ فِيهِ قَالَ فَأَتَيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْكُوفَةِ كَانَا يَمُولَانِ بِهِ فَأَخْبَرْتُهُمَا فَقَالَ وَاحِدٌ مِنْهُمَا سَمِعْتُ وَأَطَعْتُ وَرَضِيْتُ وَسَلَّمْتُ وَقَالَ الْآخَرُ وَ أَهْوَى يَبْدِهِ إِلَى خِيْبِهِ فَسَمِعْتُهُ ثُمَّ قَالَ لَا وَاللَّهِ لَا سَمِعْتُ وَلَا أَطَعْتُ وَلَا رَضِيْتُ حَتَّى أَسْمَعَهُ مِنْهُ

He (the narrator) mentioned in a lengthy Hadeeth that a man heard Abu Abdullah^{-asws} different to what was thought regarding him. I came to two men from the people of Al-Kufa who were saying with it and informed them. One of them said, ‘I hear and I obey, and am please and submit’. And the other one said, and he gestured by his hand towards his pocket and tore it, then said, ‘No, by Allah^{-azwj}! I will not listen, nor obey, nor am pleased until I hear it from him^{-asws} (directly)’.

ثُمَّ قَالَ خَرَجَ مُتَوَجِّهًا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ وَ تَبِعْتُهُ فَلَمَّا كُنَّا بِالْبَابِ فَاسْتَأْذَنَّا فَأَذِنَ لِي فَدَخَلْتُ قَبْلَهُ ثُمَّ أَذِنَ لَهُ فَدَخَلَ فَلَمَّا دَخَلَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فَلَانُ أَيْدِي كُلِّ امْرِئٍ مِنْكُمْ أَنْ يُؤْتِيَ صُخْفًا مَنَشْرَةً إِنَّ الَّذِي أَخْبَرَكَ بِهِ فَلَانُ الْحَقُّ

Then he said, ‘He went out heading to Abu Abdullah^{-asws}, and I followed him. When we were at the door, we sought permission. He^{-asws} permitted for me and I entered before he did. Then he^{-asws} permitted for him, so he entered. When he entered, Abu Abdullah^{-asws} said to him: ‘O

⁶⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 40

so and so! Does every person from you **wants to be Given pages spread out [74:52]**? That which I^{-asws} informed so and so with is the truth’.

قَالَ جَعَلْتُ فِدَاكَ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْكَ قَالَ إِنَّ فُلَانًا إِمَامُكَ وَصَاحِبُكَ مِنْ بَعْدِي يَعْنِي أَبَا الْحَسَنِ ع فَلَا يَدْعِيهَا فِيمَا بَيْنِي وَبَيْنَهُ إِلَّا كَاذِبٌ مُفْتَرٍ

He said, ‘May I be sacrificed for you^{-asws}! I desired to hear it from you^{-asws} (directly)’. He^{-asws} said: ‘So and so is your Imam^{-asws} and your Master^{-asws} from after me^{-asws} – meaning Abu Al-Hassan^{-asws}. Nobody (else) would claim it between me^{-asws} and him^{-asws} except a liar, fabricator’.

فَأَلْتَمَسَتْ إِلَيَّ الْكُوفِيُّ وَكَانَ يُحْسِنُ كَلَامَ النَّبَطِيَّةِ وَكَانَ صَاحِبَ قَبَالَاتٍ فَقَالَ لِي دَرَفَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ دَرَفَهُ بِالنَّبَطِيَّةِ خُذْهَا أَجَلٌ فَخُذْهَا فَخَرَجْنَا مِنْ عِنْدِهِ.

Al-Kufy turned to me, and he was good in the Nabatean speech, and he was a chief of the tribes. He said to me, ‘Darfah’ (in Nabatean)’. Abu Abdullah^{-asws} said: ‘In the Nabatean (language) ‘Darfah’ (means) ‘Take it’. Yes, so take it’. We went out from his^{-asws} presence’.⁷⁰

42- ختص، الإختصاص ابنُ عيسى وَ ابْنُ عَبْدِ الْجَبَّارِ عَنِ الرَّقِيِّ مِثْلَهُ.

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

43- ير، بصائر الدرجات أحمدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ وَ طَلَبْتُ وَ قَضَيْتُ إِلَيْهِ أَنْ يُجْعَلَ هَذَا الْأَمْرُ إِلَى إِسْمَاعِيلَ فَأَبَى اللَّهُ إِلَّا أَنْ يُجْعَلَ لِأَبِي الْحَسَنِ مُوسَى ع.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from his father, from Al Batainy, from Abu Baseer,

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

(The book) ‘Basaair Al Darajaat’ - Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, form Al-Hassan Bin Ali Al Washa, from Amro Bin Aban, from Abu Baseer who said,

‘I was in the presence of Abu Abdullah^{-asws} and they mentioned the successors^{-asws}, and Ismail was mentioned. He^{-asws} said: ‘No, by Allah^{-azwj}, O Abu Muhammad! That is not up to us^{-asws}, and it is not except up to Allah^{-azwj} Mighty and Majestic. He^{-azwj} Reveals one^{-asws} after one^{-asws}’.⁷³

⁷⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 41

⁷¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 42

⁷² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 43

⁷³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 44

45- كَش، رجال الكشي جَعْفَرُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبِي نَجِيحٍ عَنِ الْفَيْضِ بْنِ الْمُخْتَارِ وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ أَبِي نَجِيحٍ عَنِ الْفَيْضِ قَالَ فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتُ فِدَاكَ مَا تَقُولُ فِي الْأَرْضِ أَتَقْبَلُهَا مِنَ السُّلْطَانِ ثُمَّ أُوجِرُهَا آخِرِينَ عَلَيَّ أَنْ مَا أَخْرَجَ اللَّهُ مِنْهَا مِنْ شَيْءٍ كَانَ لِي مِنْ ذَلِكَ النِّصْفُ أَوْ الثُّلُثُ أَوْ أَقَلُّ مِنْ ذَلِكَ أَوْ أَكْثَرُ

(The book) 'Rijal' of Al Kashy' – Ja'far Bin Ahmad Bin Ayoub, from Ahmad Bin Al-Hassan Al Maysami, from Abu Najeeh, from Al Fayz Bin Al Mukhtar, and from him, from Ali Bin Ismail, from Abu Najeeh, from Al Fayz who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the land, shall I accept it from the sultan? Then, can I rent it out to others based upon that whatever Allah^{-azwj} Brings Forth from it, of anything, the half or the third of that would be for me, or less than that or more?'

قَالَ لَا تَأْسَ قَالَ لَهُ إِسْمَاعِيلُ ابْنُهُ يَا أَبَتِ لِمَ تَحْفَظُ

He^{-asws} said: 'There is no problem'. His^{-asws} son Ismail said to him^{-asws}, 'O father^{-asws}! Why did you^{-asws} hold back (precautionary)?'

قَالَ فَقَالَ يَا بُيَّيَّ أَوْ لَيْسَ كَذَلِكَ أَعْمَلُ إِنِّي كَثِيرًا مَا أَقُولُ لَكَ الزُّمْنِي فَلَا تَفْعَلْ فَعَمَامَ إِسْمَاعِيلَ فَخَرَجَ فَعَلْتُ جَعَلْتُ فِدَاكَ وَ مَا عَلَيَّ إِسْمَاعِيلَ أَنْ لَا يَلْزَمَكَ إِذَا كُنْتَ أَفْضَيْتَ إِلَيْهِ الْأَشْيَاءَ مِنْ بَعْدِكَ كَمَا أَفْضَيْتَ إِلَيْكَ بَعْدَ أَبِيكَ

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

قَالَ فَقَالَ يَا فَيْضُ إِنَّ إِسْمَاعِيلَ لَيْسَ كَأَنَا مِنْ أَبِي فُلْتُ جَعَلْتُ فِدَاكَ فَقَدْ كُنَّا لَا نَشْكُ أَنَّ الرَّحَالَ تَنْحَطُّ إِلَيْهِ مِنْ بَعْدِكَ وَ قَدْ فُلْتُ فِيهِ مَا فُلْتُ فَإِنْ كَانَ مَا نَخَافُ وَ أَسْأَلُ اللَّهَ الْعَاقِبَةَ فَإِلَى مَنْ

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

قَالَ فَأَمْسَكَ عَنِّي فَتَقَبَّلْتُ رُكْبَتَهُ وَ فُلْتُ اِرْحَمِ سَيِّدِي فَإِنَّمَا هِيَ النَّارُ وَ إِلَيَّ وَ اللَّهُ لَوْ طَمِعْتُ أَنْ أَمُوتَ قَبْلَكَ لَمَا بَالَيْتُ وَ لَكِنِّي أَخَافُ الْبَقَاءَ بَعْدَكَ

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

فَقَالَ لِي مَكَانَكَ ثُمَّ قَامَ إِلَى سِتْرِ فِي الْبَيْتِ فَرَفَعَهُ فَدَخَلَ ثُمَّ مَكَتَ قَلِيلًا ثُمَّ صَاحَ يَا فَيْضُ ادْخُلْ فَدَخَلْتُ فَإِذَا هُوَ فِي الْمَسْجِدِ قَدْ صَلَّى فِيهِ وَ انْحَرَفَ عَنِ الْقِبْلَةِ فَجَلَسْتُ بَيْنَ يَدَيْهِ

He^{-asws} said to me: '(Stay) in your place!' Then he^{-asws} stood to a curtain in the house, he^{-asws} raised it and entered. Then he^{-asws} remained for a while, then shouted: 'O Fayz, enter!' I

entered, and there he^{-asws} was in the Masjid (praying place), praying Salat in it, and he^{-asws} turned away from the Qiblah. So, I sat down in front of him^{-asws}.

فَدَخَلَ إِلَيْهِ أَبُو الْحَسَنِ ع وَهُوَ يَوْمَعِدِ حُمَاسِيٍّ وَ فِي يَدِهِ دِرَّةٌ فَأَقْعَدَهُ عَلَى فِخْذِهِ فَقَالَ لَهُ يَا أَبِي أَنْتَ وَ أُمِّي مَا هَذِهِ الْمِخْفَقَةُ بِيَدِكَ قَالَ مَرَرْتُ بِعَلِيِّ أَخِي وَ هِيَ فِي يَدِهِ يَضْرِبُ بِحَيْمَةٍ فَأَنْتَزَعْتُهَا مِنْ يَدِهِ

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

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا فَيْضُ إِنَّ رَسُولَ اللَّهِ ص أَفْضَيْتَ إِلَيْهِ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى ع فَأَتَمَمْتَ عَلَيْهَا رَسُولَ اللَّهِ ص عَلِيًّا ع وَ اتَّيَمَنَ عَلَيْهَا عَلِيُّ ع الْحَسَنُ ع وَ اتَّيَمَنَ عَلَيْهَا الْحَسَنُ ع الْحُسَيْنُ ع وَ اتَّيَمَنَ عَلَيْهَا الْحُسَيْنُ ع وَ اتَّيَمَنَ عَلَيْهَا عَلِيُّ ع وَ اتَّيَمَنَ عَلَيْهَا عَلِيُّ ع وَ اتَّيَمَنَ عَلَيْهَا أَبِي

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

فَكَانَتْ عِنْدِي وَ لَقَدْ اتَّيَمَنْتُ عَلَيْهَا ابْنِي هَذَا عَلَى حَدَائِثِهِ وَ هِيَ عِنْدَهُ

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

فَعَرَفْتُ مَا أَرَادَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ زِدْنِي

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

قَالَ يَا فَيْضُ إِنَّ أَبِي كَانَ إِذَا أَرَادَ أَنْ لَا تُرَدَّ لَهُ دَعْوَةٌ أَقْعَدَنِي عَلَى يَمِينِهِ فَدَعَا وَ أَمَنْتُ فَلَا تُرَدُّ لَهُ دَعْوَةٌ وَ كَذَلِكَ أَصْنَعُ بِابْنِي هَذَا وَ لَقَدْ ذَكَرْنَاكَ أَمْسٍ بِالْمَوْقِفِ فَذَكَرْنَاكَ بِحَيْرٍ

He^{-asws} said: 'O Fayz! It was so that whenever my^{-asws} father^{-asws} wanted a supplication not to be rejected to him^{-asws}, would have me^{-asws} seated on his^{-asws} right, and I^{-asws} am doing like that with this son^{-asws} of mine^{-asws}, and we^{-asws} had remembered you yesterday at the pausing station, and we^{-asws} mentioned you with goodness'.

فَقُلْتُ لَهُ يَا سَيِّدِي زِدْنِي

I said to him^{-asws}, 'O my Master^{-asws}! Increase for me'.

قَالَ يَا فَيْضُ إِنَّ أَبِي إِذَا كَانَ سَافِرًا وَ أَنَا مَعَهُ فَتَمَسَّ وَ هُوَ عَلَى رَاحِلَتِهِ أَذْنَيْتُ رَاحِلَتِي مِنْ رَاحِلَتِهِ فَوَسَدَتْهُ ذِرَاعِي الْمِيلَ وَ الْمِيلَيْنِ حَتَّى يَفْضِي وَ طَرَهُ مِنْ النَّوْمِ وَ كَذَلِكَ يَصْنَعُ بِي ابْنِي هَذَا

He^{-asws} said: 'O Fayz! Whenever my^{-asws} father^{-asws} travelled, and I^{-asws} was with him^{-asws}, so he^{-asws} would slumber while being upon his^{-asws} riding animal. I^{-asws} would draw my^{-asws} animal closer to his^{-asws} animal and pillow (support) for him^{-asws} with my^{-asws} forearm, for the mile and two miles, until he^{-asws} would fulfil his^{-asws} need from the sleep. And like that is what this son^{-asws} of mine^{-asws} does (with me^{-asws})'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

قَالَ إِنِّي لِأَجِدُ بِابْنِي هَذَا مَا كَانَ يَجِدُ يَعْقُوبُ يُونُسَ

He^{-asws} said: 'I^{-asws} tend to feel with this son^{-asws} of mine^{-asws}, what Yaqoub^{-as} had felt with Yusuf^{-as}'.

قُلْتُ يَا سَيِّدِي زِدْنِي

I said, 'O my Master^{-asws}! Increase for me'.

قَالَ هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَأَوِّدُ لَهُ بِحَقِّهِ فَعُمْتُ حَتَّى قَبَّلْتُ رَأْسَهُ وَ دَعَوْتُ اللَّهَ لَهُ

He^{-asws} said: 'He^{-asws} is your Master^{-asws} whom you had asked about, so acknowledge to him^{-asws} with his^{-asws} right'. So, I stood up until I kissed his^{-asws} head and supplicated to Allah^{-azwj} for him^{-asws}.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا إِنَّهُ لَمْ يُؤَدِّنْ لَهُ فِي أَمْرِكَ مِنْهُ قُلْتُ جُعِلْتُ فِدَاكَ أُخْبِرُ بِهِ أَحَدًا قَالَ نَعَمْ أَهْلَكَ وَ وُلْدَكَ وَ رُفَقَاءَكَ

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

وَ كَانَ مَعِيَ أَهْلِي وَ وُلْدِي وَ يُونُسُ بْنُ ظَبْيَانَ مِنْ رُفَقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَمِدُوا اللَّهَ عَلَى ذَلِكَ كَثِيرًا فَقَالَ يُونُسُ لَا وَ اللَّهُ حَتَّى أَسْمَعَ ذَلِكَ مِنْهُ

And my wife, and my children, and Yunus Bin Zabyan from my friends, were with me. When I informed them, they praised Allah^{-azwj} a lot upon that. Yunus said, 'No, by Allah^{-azwj}, until I hear that from him^{-asws}!'

وَ كَانَتْ فِيهِ عَجَلَةٌ فَخَرَجَ فَأَتَبَعْتُهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ وَ قَدْ سَبَقَنِي فَقَالَ الْأَمْرُ كَمَا قَالَ لَكَ فَيْضٌ قَالَ سَمِعْتُ وَ أَطَعْتُ.

فَلَمَّا تُوِّفِيَ وَ مَضَى دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهَا أَنْ فَسِّرْ كِتَابَ اللَّهِ وَ صَدِّقْ أَبَاكَ وَ وَرِّثْ ابْنَكَ وَ اصْطَبِعِ الْأُمَّةَ وَ قُمْ بِحَقِّ اللَّهِ عَزَّ وَ جَلَّ وَ قُلِ الْحَقُّ فِي الْخَوْفِ وَ الْأَمْنِ وَ لَا تَخَشَّ إِلَّا اللَّهَ

When he^{-asws} passed away and accomplished, he^{-asws} handed these over to Muhammad^{-asws} Bin Ali^{-asws}. He^{-asws} opened the fifth seal and found therein: “Interpret the Book of Allah^{-azwj} the Exalted and ratify your^{-asws} father^{-asws}, and make your^{-asws} son to inherit, and synthesize the community, and rise by the Right of Allah^{-azwj} Mighty and Majestic and speak the Truth during the fear and the security, and do not fear except Allah^{-azwj}”.

فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ هُوَ قَالَ فَقَالَ مَا بِي إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ فَتَزْوِي عَلَيَّ

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

قَالَ قُلْتُ أَسْأَلُ اللَّهَ الَّذِي رَزَقَكَ مِنْ آبَائِكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقِيكَ مِثْلَهَا قَبْلَ الْمَمَاتِ قَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ يَا مُعَاذُ

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

قَالَ قُلْتُ فَمَنْ هُوَ جُعِلْتُ فِدَاكَ قَالَ هَذَا الرَّاقِدُ فَأَشَارَ بِيَدِهِ إِلَى الْعَبْدِ الصَّالِحِ وَ هُوَ رَاقِدٌ.

I said, ‘So who is that, may I be sacrificed for you^{-asws}?’ He^{-asws} said: ‘This one lying (over there)’, and he^{-asws} gestured by his^{-asws} hand towards Al-Abd Salih^{-asws} (7th Imam^{-asws}), and he^{-asws} was lying (sleeping)’.⁷⁵

⁷⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 3 H 46

باب 4 معجزاته و استجابة دعواته و معالي أموره و غرائب شأنه صلوات الله عليه

CHAPTER 4 – HIS^{-asws} MIRACLES, AND FULFILLMENT OF HIS^{-asws} SUPPLICATIONS, AND NOBILITY OF HIS^{-asws} MATTERS, AND STRANGENESS OF HIS^{-asws} AFFAIRS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- كشف، كشف الغمة قال الحافظ عبده العزيز حدث عيسى بن محمد بن مغيث القرظي و بلغ تسعين سنة قال زرعته بطيحا و قنأه و قرعا في موضع بالجوانية على بئر يقال لها أم عظام فلما قرب الخبز و استوى الزرع بيني الجراد و أتى على الزرع كله و كنت غرمت على الزرع ثمن جملتين و مائة و عشرين دينارا

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

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

فبينما أنا جالس إذ طلع موسى بن جعفر بن محمد ع فسلم ثم قال أيشي خالك قلت أصبخت كالصريم بيني الجراد فأكل زرعني قال و كم غرمت قلت مائة و عشرين دينارا مع ثمن الجملتين

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

قال فقال يا عرفه إن لأبي العيث مائة و خمسين دينارا فربحك ثلاثون دينارا و الجمالان فقلت يا مبارك ادع لي فيها بالبركة

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

فدخل و دعا و حدثني عن رسول الله ص أنه قال تمسكوا ببقاء المصاب ثم علقت عليه الجمالين و سقيته فجعل الله فيه البركة و زكت فبعث منها بعشرة آلاف.

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

⁷⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 1

2- كشف، كشف الغمة من كتاب دلائل الحُمَيْرِيِّ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع قَالَ كُنَّا مَعَ أَبِي الْحَسَنِ ع حِينَ قُدِمَ بِهِ الْبَصْرَةَ فَلَمَّا أَنْ كَانَ قُرْبَ الْمَدَائِنِ رَكِبْنَا فِي أَمْوَاجٍ كَثِيرَةٍ وَ خَلْفَنَا سَفِينَةٌ فِيهَا امْرَأَةٌ تُزْفُّ إِلَى زَوْجِهَا وَ كَانَتْ هُمْ جَلْبَةً

(The book) 'Kashf Al Ghumma' – From 'Kitab Al Dalaail' of Al Himeyri,

'From a slave of Abu Abdullah^{-asws} having said: 'I was with Abu Al-Hassan^{-asws} when they arrived with him^{-asws} to Al-Basra. When he^{-asws} was near Al-Madain, we sailed among in a lot of waves, and we left behind the ship wherein was a woman being escorted to her husband, and there was a fanfare for them.

فَقَالَ مَا هَذِهِ الْجَلْبَةُ فُلْنَا عُرُوسٌ فَمَا لَبِئْنَا أَنْ سَمِعْنَا صَيْحَةً فَقَالَ مَا هَذَا فَقَالُوا ذَهَبَتْ الْعُرُوسُ لِتَعْتَرِفَ مَاءً فَوْقَ مِنْهَا سِوَاؤٌ مِنْ ذَهَبٍ فَصَاحَتْ

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

فَقَالَ أَحْسِبُوا وَ قُولُوا لِمَالِحِهِمْ يَحْسِنُ فَحَبَسْنَا وَ حَبَسَ مَالِحُهُمْ فَأَتَاكَ عَلَى السَّفِينَةِ وَ هَمَسَ قَلِيلًا وَ قَالَ قُولُوا لِمَالِحِهِمْ يَبْرُزُ بِفُوطَةٍ وَ يَنْزِلُ فَيَتَنَاوَلُ السِّوَاؤَ فَتَنْظُرُنَا فَإِذَا السِّوَاؤُ عَلَى وَجْهِ الْأَرْضِ وَ إِذَا مَاءٌ قَلِيلٌ

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

فَنَزَلَ الْمَلَأُخَ فَأَخَذَ السِّوَاؤَ فَقَالَ أَعْطِهَا وَ قُلْ لَهَا فُلْتُحَمَدِ اللَّهِ رَبِّهَا ثُمَّ سِرْنَا

The navigator descended and grabbed the bangle. He^{-asws} said: 'Give it to her and tell her, let her praise her Lord^{-azwj}!' Then we travelled.

فَقَالَ لَهُ أَخُوهُ إِسْحَاقُ جُعِلْتُ فِدَاكَ الدُّعَاءُ الَّذِي دَعَوْتَ بِهِ عَلَيْنِيهِ قَالَ نَعَمْ وَ لَا تُعَلِّمُهُ مَنْ لَيْسَ لَهُ بِأَهْلٍ وَ لَا تُعَلِّمُهُ إِلَّا مَنْ كَانَ مِنْ شِيعَتِنَا

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

ثُمَّ قَالَ قَالَ أَكْتُبْ فَأَمَلَى عَلَيَّ إِِنْ شَاءَ يَا سَابِقَ كُلِّ قُوْتٍ يَا سَامِعاً لِكُلِّ صَوْتٍ قَوِيٍّ أَوْ خَفِيٍّ يَا مُحْيِي النُّفُوسِ بَعْدَ الْمَوْتِ لَا تَعْشَاكَ الظُّلُمَاتُ الْحُنْدَسِيَّةُ وَ لَا تَشَابَهُ عَلَيْكَ اللُّغَاتُ الْمُخْتَلِفَةُ وَ لَا يَشَعْلُكَ شَيْءٌ عَنْ شَيْءٍ

Then he^{-asws} said: 'Write!' He^{-asws} dictated to me composing: 'O First to all lost (things)! O Hearer of every voice whether strong or weak! O Reviver of the souls after the death! Neither does the overwhelming darkness overwhelm You^{-azwj} nor are the various languages suspect to You^{-azwj}, nor does anything pre-occupy You^{-azwj} from anything else.

يَا مَنْ لَا يَشَعْلُهُ دَعْوَةُ دَاعٍ دَعَاهُ مِنَ السَّمَاءِ يَا مَنْ لَهُ عِنْدَ كُلِّ شَيْءٍ مِنْ خَلْفِهِ سَمْعٌ سَامِعٌ وَ بَصَرٌ نَافِذٌ يَا مَنْ لَا تُغْلِبُهُ كَثْرَةُ الْمَسْأَلِ وَ لَا يُبْرِمُهُ الْخَاجِ الْمَلِيحِينَ يَا حَيُّ حِينَ لَا حَيٌّ فِي دَبْؤِمَةِ مُلْكِهِ وَ بَقَائِهِ

O One^{-azwj} Whom the supplication of a supplication does not pre-occupy Him^{-azwj} from the sky!
 O One^{-azwj} for Whom there is a listening Ear for all things from His^{-azwj} creation, and an enforced Sight! O One^{-azwj} Whom the large numbers of questions do not err Him^{-azwj}, nor does the urgency of the pressing Make Him^{-azwj} lose patience! O Living when there will be nothing living in duration of His^{-azwj} Kingdom and His^{-azwj} Remaining!

يَا مَنْ سَكَنَ الْعُلَىٰ وَ احْتَجَبَ عَن خَلْقِهِ بِنُورِهِ يَا مَنْ اشْرَقَتْ لِنُورِهِ دُجَى الظُّلَمِ اسْأَلُكَ بِاسْمِكَ الْوَاحِدِ الْاَحَدِ الْفَرْدِ الصَّمَدِ الَّذِي هُوَ مِنْ جَمِيعِ اَرْكَانِكَ صَلِّ عَلَى مُحَمَّدٍ وَ اَهْلِ بَيْتِهِ ثُمَّ سَلِّ حَاجَتَكَ.

O One^{-azwj} Who Dwells at the top and Veils from His^{-azwj} creature by His^{-azwj} Noor! O One^{-azwj} Who the overwhelming darkness shines due to His^{-azwj} Noor! I ask You^{-azwj} by Your^{-azwj} Name, the One, the Lone, the Individual, the Last Which is from entirety of Your^{-azwj} Elements, Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household! Then ask your need”⁷⁷.

وَ عَنِ الْوَشَاءِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ وَصِيِّ عَلِيِّ بْنِ السَّرِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع إِنَّ عَلِيَّ بْنَ السَّرِيِّ تُوِّجَ وَ أُوصِيَ إِلَيَّ فَقَالَ رَحِمَهُ اللَّهُ

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

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

فَقُلْتُ وَ إِنَّ ابْنَهُ جَعْفَرًا وَقَعَ عَلَى أُمِّ وَ لَدَّ لَهُ وَ أَمَرَنِي أَنْ أُخْرِجَهُ مِنَ الْمِيرَاثِ فَقَالَ لِي أَخْرِجْهُ وَ إِنْ كَانَ صَادِقًا فَسَيُصِيبُهُ حَبَلٌ

I said, ‘His son Ja’far had fallen upon (copulated with) a mother of the children of his, and he had instructed me to exclude him from the inheritance’. He^{-asws} said: ‘Exclude him, and even if he was truthful, insanity would afflict him’.

فَرَجَعْتُ فَقَدَمَنِي إِلَى أَبِي يُوسُفَ الْقَاضِي قَالَ لَهُ أَصْلَحَكَ اللَّهُ أَنَا جَعْفَرُ بْنُ عَلِيٍّ بْنِ السَّرِيِّ وَ هَذَا وَصِيُّ أَبِي فَمَرُهُ فَلْيُدْفَعْ إِلَيَّ مِيرَاثِي مِنْ أَبِي فَقَالَ مَا تَقُولُ قُلْتُ نَعَمْ هَذَا جَعْفَرٌ وَ أَنَا وَصِيُّ أَبِيهِ

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

قَالَ فَادْفَعْ إِلَيْهِ مَالَهُ فَقُلْتُ لَهُ أُرِيدُ أَنْ أَكَلِمَكَ قَالَ فَادْفَعْهُ فَدَنَوْتُ حَيْثُ لَا يَسْمَعُ أَحَدٌ كَلَامِي فَقُلْتُ هَذَا وَقَعَ عَلَى أُمِّ وَ لَدَّ أَبِيهِ وَ أَمَرَنِي أَبُوهُ وَ أُوصَانِي أَنْ أُخْرِجَهُ مِنَ الْمِيرَاثِ وَ لَا أُورِثَهُ شَيْئًا فَاتَيْتُ مُوسَى بْنَ جَعْفَرٍ ع بِالْمَدِينَةِ فَأَخْبَرْتُهُ وَ سَأَلْتُهُ فَأَمَرَنِي أَنْ أُخْرِجَهُ مِنَ الْمِيرَاثِ وَ لَا أُورِثَهُ شَيْئًا

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

⁷⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 a

asws Bin Ja'far-asws at Al-Medina and informed him-asws and asked him-asws. He-asws instructed me to expel him from the inheritance and not let him inherit anything'.

قَالَ فَقَالَ اللَّهُ إِنَّ أَبَا الْحَسَنِ أَمَرَكَ فَلْتِ نَعَمْ فَاسْتَخْلَفَنِي ثَلَاثًا وَقَالَ أَنْفِدْ بِمَا أَمَرْتَ بِهِ فَالْقَوْلُ قَوْلُهُ

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

قَالَ الْوَصِيُّ فَأَصَابَهُ الْحُبْلُ بَعْدَ ذَلِكَ قَالَ الْحَسَنُ بِنُ عَلِيٍّ الْوَشَاءُ رَأَيْتُهُ عَلَى ذَلِكَ.

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

وَعَنْ خَالِدٍ قَالَ خَرَجْتُ وَأَنَا أُرِيدُ أَبَا الْحَسَنِ عَ فَدَخَلْتُ عَلَيْهِ وَهُوَ فِي عَرَصَةِ دَارِهِ جَالِسٌ فَسَلَّمْتُ عَلَيْهِ وَجَلَسْتُ وَقَدْ كُنْتُ أَتَيْتُهُ لِأَسْأَلَهُ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا كُنْتُ سَأَلْتُهُ حَاجَةً فَلَمْ يَفْعَلْ

And from Khalid who said,

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

فَأَلْتَمْتُ إِلَيْهِ وَقَالَ يَنْبَغِي لِأَحَدِكُمْ إِذَا لَيْسَ التَّوْبُ الْجَدِيدَ أَنْ يُرِيَّ يَدَهُ عَلَيْهِ وَيَقُولَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَجْمَلُ بِهِ بَيْنَ النَّاسِ

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

وَإِذَا أَعْجَبَهُ شَيْءٌ فَلَا يُكْتَمُ ذِكْرُهُ فَإِنَّ ذَلِكَ بِمَا يَهْدُهُ وَإِذَا كَانَتْ لِأَحَدِكُمْ إِلَى أَخِيهِ حَاجَةٌ وَسِيلَةٌ لَا يُمَكِّنُهُ فَضَائُهَا فَلَا يَذْكُرْهُ إِلَّا بِحَيْرٍ فَإِنَّ اللَّهَ يُوقِعُ ذَلِكَ فِي صَدْرِهِ فَيَقْضِي حَاجَتَهُ

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

قَالَ فَرَفَعْتُ رَأْسِي وَأَنَا أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَالْتَمْتُ إِلَيْهِ فَقَالَ يَا خَالِدُ اعْمَلْ مَا أَمَرْتُكَ.

He (the narrator) said, 'I raised my head, and I was saying, 'There is no god except Allah-azwj'. He-asws turned towards me and said: 'O Khalid! Do what I have instructed you''.⁷⁹

⁷⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim-asws, Ch 4 H 2 b

⁷⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim-asws, Ch 4 H 2 c

قَالَ هِشَامُ بْنُ الْحَكَمِ أَرَدْتُ شِرَاءَ جَارِيَةٍ بِمِثِّي فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ أَشَاوَرُهُ فَلَمْ يَرُدَّ عَلَيَّ جَوَاباً فَلَمَّا كَانَ فِي عَدِيدِ مَرِّ بِي بَرْمِي الْجِمَارِ عَلَى جِمَارٍ فَتَنَظَّرَ إِلَيَّ وَ إِلَى الْجَارِيَةِ مِنْ بَيْنِ الْجَوَارِي

Hisham Bin Al Hakam said,

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

ثُمَّ أَتَانِي كِتَابُهُ لَا أَرَى بِشِرَائِهَا بَأْساً إِنْ لَمْ يَكُنْ فِي عُمْرِهَا قِلَّةٌ قُلْتُ لَا وَاللَّهِ مَا قَالَ لِي هَذَا الْحَرْفَ إِلَّا وَ هَاهُنَا شَيْءٌ لَا وَاللَّهِ لَا اشْتَرَيْتُهَا

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

قَالَ فَمَا خَرَجْتُ مِنْ مَكَّةَ حَتَّى دُفِنْتُ.

He said, ‘I had not exited from Makkah until she was buried’^{.80}

وَ عَنِ الْوَشَاءِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ حَجَجْتُ أَنَا وَ خَالِي إِسْمَاعِيلُ بْنُ الْيَاسِ فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ وَ كَتَبَ خَالِي أَنَّ لِي بَنَاتٍ وَ لَيْسَ لِي ذَكَرٌ وَ قَدْ قُتِلَ رِجَالُنَا وَ قَدْ خَلَقْتُ امْرَأَتِي حَامِلاً فَأَدْعُ اللَّهَ أَنْ يَجْعَلَهُ غُلاماً وَ سَمِيَهُ

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

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

فَوَقَعَ فِي الْكِتَابِ قَدْ قَضَى اللَّهُ حَاجَتَكَ فَسَمِيَهُ مُحَمَّدًا فَقَدِمْنَا إِلَى الْكُوفَةِ وَ قَدْ وُلِدَ لَهُ غُلامٌ قَبْلَ وُصُولِنَا الْكُوفَةَ بِسِتَّةِ أَيَّامٍ دَخَلْنَا يَوْمَ سَابِعِهِ فَقَالَ أَبُو مُحَمَّدٍ هُوَ وَاللَّهِ الْيَوْمَ رَجُلٌ وَ لَهُ أَوْلَادٌ.

He^{-asws} wrote in the letter: ‘Allah^{-azwj} has Fulfilled your request, so name him ‘Muhammad’’. We arrived to Al-Kufa and a boy had been born for him seven days before our arrival in Al-Kufa. We had entered on the seventh day. Abu Muhammad said, ‘By Allah^{-azwj}! Today he is a man and there are children for him’^{.81}

وَ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ سَمِعْتُ الرِّضَا عَ يَقُولُ كَانَ أَبِي مِمَّنْ تَكَلَّمَ فِي الْمَهْدِ.

And from Zakariya Bin Adam who said,

⁸⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 d

⁸¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 e

'I heard Al-Reza^{-asws} saying: 'My^{-asws} father^{-asws} was from the ones who spoke in the cradle''.⁸²

وَعَنِ الْأَصْبَغِ بْنِ مُوسَى قَالَ بَعَثَ مَعِيَ رَجُلٌ مِنْ أَصْحَابِنَا إِلَى أَبِي إِبْرَاهِيمَ ع بِمِائَةِ دِينَارٍ وَكَانَتْ مَعِيَ بِضَاعَةٌ لِنَفْسِي وَ بِضَاعَةٌ لَهُ فَلَمَّا دَخَلْتُ الْمَدِينَةَ صَبَبْتُ عَلَيَّ الْمَاءَ وَ غَسَلْتُ بِضَاعَتِي وَ بِضَاعَةَ الرَّجُلِ وَ دَرَزْتُ عَلَيْهَا مِسْكَاً ثُمَّ إِنِّي عَدَدْتُ بِضَاعَةَ الرَّجُلِ فَوَجَدْتُهَا تِسْعَةً وَ تِسْعِينَ دِينَاراً فَأَعَدَدْتُ [فَأَعَدْتُ] عَدَدَهَا وَ هِيَ كَذَلِكَ

And from Al Asbagh Bin Musa who said,

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

فَأَخَذْتُ دِينَاراً آخَرَ لِي فَغَسَلْتُهُ وَ دَرَزْتُ عَلَيْهِ الْمِسْكَ وَ أَعَدْتُهَا فِي صِرَّةٍ كَمَا كَانَتْ وَ دَخَلْتُ عَلَيْهِ فِي اللَّيْلِ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ مَعِيَ شَيْئاً أَتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَى فَقَالَ هَاتِ

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

فَنَآوَلْتُهُ دَنَانِيرِي وَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ فُلَاناً مَوْلَاكَ بَعَثَ إِلَيْكَ مَعِيَ بِشَيْءٍ فَقَالَ هَاتِ فَنَآوَلْتُهُ الصِّرَّةَ

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

قَالَ صَبَّبَهَا فَصَبَّبْتُهَا فَنَتَرَهَا بِيَدِي وَ أَخْرَجَ دِينَارِي مِنْهَا ثُمَّ قَالَ إِنَّمَا بَعَثَ إِلَيْنَا وَزناً لَا عَدَداً.

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

وَعَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع فِي السَّنَةِ الَّتِي قُبِضَ فِيهَا أَبُو عَبْدِ اللَّهِ ع فَعُلْتُ لَهُ كَمْ أَتَى لَكَ قَالَ تِسْعَ عَشْرَةَ سَنَةً

And from Ali Bin Abu Hamza who said,

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

قَالَ فَعُلْتُ إِنَّ أَبَاكَ أَسْرَ إِلَيَّ سِرّاً وَ حَدَّثَنِي بِحَدِيثٍ فَأَخْبَرَنِي بِهِ

⁸² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 f

⁸³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 g

He (the narrator) said, 'I said, 'Your^{-asws} father^{-asws} had divulged a secret to me and narrated to me with a Hadeeth, so inform me with it'.

فَقَالَ قَالَ لَكَ كَذَا وَكَذَا حَتَّى نَسَقَ عَلَيَّ مَا أَخْبَرَنِي بِهِ أَبُو عَبْدِ اللَّهِ ع.

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

وَرَوَى هِشَامُ بْنُ أَحْمَرَ أَنَّهُ وَرَدَ تَاجِرٌ مِنَ الْمَغْرِبِ وَمَعَهُ جَوَارٍ فَعَرَضَهُنَّ عَلَى أَبِي الْحَسَنِ ع فَلَمْ يَخْتَرْ مِنْهُنَّ شَيْئاً وَقَالَ أَرِنَا فَقَالَ عِنْدِي أُخْرَى وَهِيَ مَرِيضَةٌ فَقَالَ مَا عَلَيْكَ أَنْ تَعْرِضَهَا فَأَبَى فَأَنْصَرَفَ

And it is reported by Hisham Bin Ahmar –

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

فَمِنْهُ أَرْسَلَنِي مِنَ الْعَدِ الْيَبِ وَ قَالَ قُلْ لَهُ كَمْ غَايَتُكَ فِيهَا فَقَالَ مَا أَنْصَرَفْتُ مِنْ كَذَا وَكَذَا فَقُلْتُ قَدْ أَحَدْتُهَا وَ هُوَ لَكَ فَقَالَ وَ هِيَ لَكَ وَ لَكِنْ مِنَ الرَّجُلِ

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

فَقُلْتُ رَجُلٌ مِنْ بَنِي هَاشِمٍ فَقَالَ مِنْ أَبِي بَنِي هَاشِمٍ قُلْتُ مَا عِنْدِي أَكْثَرُ مِنْ هَذَا فَقَالَ أُخْبِرُكَ عَنْ هَذِهِ الْوَصِيفَةِ إِنِّي اشْتَرَيْتُهَا مِنْ أَقْصَى الْمَغْرِبِ فَلَقَيْتَنِي امْرَأَةً مِنْ أَهْلِ الْكِتَابِ فَقَالَتْ مَا هَذِهِ الْوَصِيفَةُ مَعَكَ فَقُلْتُ اشْتَرَيْتُهَا لِنَفْسِي

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

فَقَالَتْ مَا يَنْبَغِي أَنْ تَكُونَ هَذِهِ عِنْدَ مِثْلِكَ إِنَّ هَذِهِ الْجَارِيَةَ يَنْبَغِي أَنْ تَكُونَ عِنْدَ خَيْرِ أَهْلِ الْأَرْضِ وَ لَا تَلْبَثُ عِنْدَهُ إِلَّا قَلِيلاً حَتَّى تَلِدَ مِنْهُ غُلَاماً مَا يُؤَدُّ بِشَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا مِثْلَهُ يَدِينُ لَهُ شَرْقُ الْأَرْضِ وَ غَرْبُهَا

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

قَالَ فَأَتَيْتُهُ بِهَا فَلَمْ يَلْبَثْ إِلَّا قَلِيلاً حَتَّى وَكَلَتْ عَلَيَّ الرِّضَا ع.

⁸⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 h

He (the narrator) said, 'I came to him^{-asws} with her. It was not long, except a little, until she was blessed with Ali Al-Reza^{-asws}'.⁸⁵

3- كَش، رجال الكشي حَمْدُوِيهِ وَ إِبرَاهِيمَ ابْنَا نُصَيْرٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْوَشَاءِ عَنِ هِشَامِ بْنِ الْحَكَمِ قَالَ كُنْتُ فِي طَرِيقِ مَكَّةَ وَ أَنَا أُرِيدُ شِرَاءَ بَعِيرٍ فَمَرَّ بِي أَبُو الْحَسَنِ ع فَلَمَّا نَظَرْتُ إِلَيْهِ تَنَاوَلْتُ رُقْعَةً فَكَتَبْتُ إِلَيْهِ جَعَلْتُ فِدَاكَ إِنِّي أُرِيدُ شِرَاءَ هَذَا الْبَعِيرِ فَمَا تَرَى

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, two sons of Nuseyr, from Muhamma Bin Isa, from Al Washa, from Hisham Bin Al Hakam who said,

'I was in a road of Makkah and I wanted to buy a camel. Abu Al-Hassan^{-asws} passed by me. When I looked at him^{-asws}, I grabbed a paper and wrote to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am intending to buy this camel, so what is your^{-asws} view?'

فَنَظَرَ إِلَيْهِ فَقَالَ لَا أَرَى فِي شِرَاءِهِ بَأْسًا فَإِنْ خِفْتُ عَلَيْهِ ضَعْفًا فَأَلْقِمْنَاهُ

He^{-asws} looked at it and said: 'I^{-asws} do not see any problem in buying it, but I^{-asws} fear the weakness upon it. So feed it'.

فَأَشْرَيْتُهُ وَ حَمَلْتُ عَلَيْهِ فَلَمْ أَرَ مُنْكَرًا حَتَّى إِذَا كُنْتُ قَرِيبًا مِنَ الْكُوفَةِ فِي بَعْضِ الْمَنَازِلِ وَ عَلَيْهِ جَمَلٌ ثَقِيلٌ رَمَى بِنَفْسِهِ وَ اضْطَرَبَ لِلْمَوْتِ فَذَهَبَ الْعِلْمَانُ يَنْزِعُونَ عَنْهُ فَذَكَرْتُ الْحَدِيثَ فَدَعَوْتُ بِلَقْمٍ فَمَا أَلْقَمُوهُ إِلَّا سَبْعًا حَتَّى قَامَ بِجَمَلِهِ.

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

4- كَش، رجال الكشي وَجَدْتُ بِحِطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصَّرْبِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ قَالَ دَخَلْتُ الْمَدِينَةَ وَ أَنَا مَرِيضٌ شَدِيدَ الْمَرَضِ وَ كَانَ أَصْحَابُنَا يَدْخُلُونَ وَ لَا أَغْفَلُ بِهِمْ وَ ذَلِكَ لِأَنَّهُ أَصَابَنِي حُمَّى فَذَهَبَ عَقْلِي وَ أَحْبَبَنِي إِسْحَاقُ بْنُ عَمَّارٍ أَنَّهُ أَقَامَ عَلَيَّ بِالْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ لَا يَشْكُ أَنَّهُ لَا يَخْرُجُ مِنْهَا حَتَّى يَدْفِنَنِي وَ يُصَلِّيَ عَلَيَّ

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

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

وَ خَرَجَ إِسْحَاقُ بْنُ عَمَّارٍ وَ أَفْقَتْ بَعْدَ مَا خَرَجَ إِسْحَاقُ فَقُلْتُ لِأَصْحَابِي افْتَحُوا كَيْسِي وَ أَخْرِجُوا مِنْهُ مِائَةَ دِينَارٍ فَأَقْسَمُوا فِي أَصْحَابِنَا

⁸⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 2 i

⁸⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 3

And Is'haq Bin Ammar went out and I woke up after Is'haq had gone. I said to my companions, 'Open my bag and extract one hundred Dinars from it and distribute these among our companions'.

وَأَرْسَلَ إِلَيَّ أَبُو الْحُسَيْنِ ع بِقَدَحٍ فِيهِ مَاءٌ فَقَالَ الرَّسُولُ يَقُولُ لَكَ أَبُو الْحُسَيْنِ ع اشْرَبْ هَذَا الْمَاءَ فَإِنَّ فِيهِ شِفَاكَ إِنْ شَاءَ اللَّهُ تَعَالَى فَفَعَلْتُ فَأَسْهَلُ بَطْنِي فَأَخْرَجَ اللَّهُ مَا كُنْتُ أَجِدُهُ مِنْ بَطْنِي مِنَ الْأَذَى وَ دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع

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

فَقَالَ يَا عَلِيُّ أَمَا أَجَلُكَ قَدْ حَضَرَ مَرَّةً بَعْدَ مَرَّةٍ فَخَرَجْتُ إِلَى مَكَّةَ فَلَقَيْتُ إِسْحَاقَ بْنَ عَمَّارٍ فَقَالَ وَاللَّهِ لَقَدْ أَقَمْتُ بِالْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ مَا شَكَّكْتُ إِلَّا أَنْتَ سَتَمُوتُ فَأَخْبِرْنِي بِقِصَّتِكَ

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

فَأَخْبَرْتُهُ بِمَا صَنَعْتُ وَ مَا قَالَ لِي أَبُو الْحُسَيْنِ ع بِمَا أَنْشَأَ اللَّهُ فِي عُمْرِي مَرَّةً بَعْدَ مَرَّةٍ مِنَ الْمَوْتِ وَ أَصَابَتِي مِثْلُ مَا أَصَابَ فَقُلْتُ يَا إِسْحَاقُ إِنَّهُ إِمَامٌ ابْنُ إِمَامٍ وَ بِهَذَا يُعْرِفُ الْإِمَامُ.

So I informed him with what I had done and what Abu Al-Hassan^{-asws} had said to me, from what Allah^{-azwj} had Desired regarding my age, time after time from the death, and it had afflicted me the like of what had afflicted. I said, 'O Is'haq! He^{-asws} is an Imam^{-asws} son^{-asws} of an Imam^{-asws}, and the Imam^{-asws} tends to be recognised with this'⁸⁷.

5- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ إِسْمَاعِيلِ بْنِ عَبَّادِ الْقَضْرِيِّ عَنْ إِسْمَاعِيلِ بْنِ سَلَامٍ وَ فُلَانِ بْنِ حُمَيْدٍ قَالَا بَعَثَ إِلَيْنَا عَلِيُّ بْنُ يَفْطِينٍ فَقَالَ اشْتَرَيْتَا رَاحِلَتَيْنِ وَ بَحْتَبَا الطَّرِيقَ وَ دَفَعْنَا إِلَيْنَا أَمْوَالًا وَ كُتُبًا حَتَّى نُوصِلَا مَا مَعَكُمْ مِنَ الْمَالِ وَ الْكُتُبِ إِلَى أَبِي الْحُسَيْنِ مُوسَى ع وَ لَا يَنْعَلَمُ بِكُمَا أَحَدٌ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Al Husayn Bin Ishkeyb, from Bakr Bin Salih, from Ismail Bin Abbad Al Qasry, from Ismail Bin Sallam, and so and so Bin Humeiy, both said,

'Ali Bin Yaqteen sent for us. He said, 'Buy two riding animals and keep aside from the road', and he handed to us some money and letters, (and said), 'Until you give whatever is with you, from the wealth and the letters to Abu Al-Hassan Musa^{-asws}, and no one should know of you both'.

نَتَجَنَّبُ الطَّرِيقَ حَتَّى إِذَا صِرْنَا بِبَطْنِ الرُّمَّةِ شَدَدْنَا رَاحِلَتَنَا وَ وَضَعْنَا لَهَا الْعَلْفَ وَ قَعَدْنَا نَأْكُلُ قَالَ فَأَتَيْنَا الْكُوفَةَ وَ اشْتَرَيْنَا رَاحِلَتَيْنِ وَ نَزَوْدَنَا زَادًا وَ خَرَجْنَا

⁸⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 4

He said, 'We came to Al-Kufa and bought two riding animals and provided the provisions, and we went out keeping aside from the road until when we were at Batn Al-Rummah, we tied our rides and placed the feed for them, and we sat down to eat.

فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ رَاكِبٌ قَدْ أَقْبَلَ وَ مَعَهُ شَاكِرِيٌّ فَلَمَّا قَرَّبَ مِنَّا فَإِذَا هُوَ أَبُو الْحَسَنِ مُوسَى ع فَعُفْنَا إِلَيْهِ وَ سَلَّمْنَا عَلَيْهِ وَ دَفَعْنَا إِلَيْهِ الْكُتُبَ وَ مَا كَانَ مَعَنَا فَأَخْرَجَ مِنْ كُتُبِهِ كُتُبًا فَنَاوَلَنَا إِيَّاهَا فَقَالَ هَذِهِ جَوَابَاتُ كُتُبِكُمْ

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

قَالَ فَعُفْنَا إِنَّ زَادَنَا قَدْ فَنِي فَلَوْ أَذِنْتَ لَنَا فَدَخَلْنَا الْمَدِينَةَ فَرَزْنَا رَسُولَ اللَّهِ وَ تَزَوَّدْنَا زَادًا فَقَالَ هَاتَا مَا مَعَكُمْ مِنَ الزَّادِ فَأَخْرَجْنَا الزَّادَ إِلَيْهِ فَقَبَّلَهُ بِيَدِهِ فَقَالَ هَذَا يُبَلِّغُكُمْ إِلَى الْكُوفَةِ وَ أَمَّا رَسُولُ اللَّهِ ص فَقَدْ رَأَيْتُمَا أَنِّي صَلَّيْتُ مَعَهُمُ الْفَجْرَ وَ إِنِّي أُرِيدُ أَنْ أُصَلِّيَ مَعَهُمُ الظُّهْرَ انْصَرَفَا فِي حِفْظِ اللَّهِ.

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

6- بج، الخرائج و الجرائح روي أن إسماعيل بن سالم قال: بعث إلي علي بن يقطين و إسماعيل بن أحمد فقالا لي خذ هذه الدنانير و اثبت الكوفة فالتق فلانا و أشخصه و اشتريتا راحلتين و ساق الحديث نحو ما مر و زاد في آخره فرجعنا و كان يكفيننا.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Ismail Bin Salim said,

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

7- كش، رجال الكشي وحدث بخط جبرئيل بن أحمد حدثني محمد بن عبد الله بن مهران عن محمد بن علي بن ابن البطائني عن أبيه عن شعيب المقرئ قال قال لي أبو الحسن ع مبتدئا من غير أن أسأله عن شيء يا شعيب غداً تلقاك رجلاً من أهل المغرب يسألك عني فقل هو و الله الإمام الذي قال لنا أبو عبد الله ع فإذا سألك عن الحلال و الحرام فأجبه بي

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

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

⁸⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 5 a

⁸⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 6

said to us'. When he asks you about the Permissible and the Prohibition, then answer him on my^{-asws} behalf'.

فَقُلْتُ جَعَلْتُ فِدَاكَ فَمَا عَلَامَتُهُ قَالَ رَجُلٌ طَوِيلٌ جَسِيمٌ يُقَالُ لَهُ يَعْقُوبُ فَإِذَا أَنْتَ فَلَا عَلَيْكَ أَنْ تُجِيبَهُ عَنْ جَمِيعِ مَا سَأَلَكَ فَإِنَّهُ وَاحِدٌ قَوْمِهِ فَإِنْ أَحَبَّ أَنْ تُدْجِلَهُ إِلَيَّ فَأَدْجِلْهُ

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

قَالَ فَوَ اللَّهُ إِلَيَّ لَفِي طَوَائِفٍ إِذْ أَقْبَلَ إِلَيَّ رَجُلٌ طَوِيلٌ مِنْ أَجْسَمِ مَا يَكُونُ مِنَ الرِّجَالِ فَقَالَ لِي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ صَاحِبِكَ فَقُلْتُ عَنْ أَيِّ صَاحِبٍ قَالَ عَنْ فُلَانِ بْنِ فُلَانٍ قُلْتُ مَا اسْمُكَ قَالَ يَعْقُوبُ قُلْتُ وَ مِنْ أَيْنَ أَنْتَ قَالَ رَجُلٌ مِنْ أَهْلِ الْمَغْرِبِ

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

قُلْتُ فَمَنْ أَيْنَ أَنْتَ عَرَفْتَنِي قَالَ أَنَا فِي مَنَامِي أَلْقَى شُعْبِيًّا فَسَلَّهُ عَنْ جَمِيعِ مَا تَحْتَاجُ إِلَيْهِ فَسَأَلْتُ عَنْكَ فَدَلَّلْتَ عَلَيَّ فَقُلْتُ اجْلِسْ فِي هَذَا الْمَوْضِعِ حَتَّى أَفْرُغَ مِنْ طَوَائِفِ وَ آتِيكَ إِنْ شَاءَ اللَّهُ تَعَالَى

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

فَطُفْتُ ثُمَّ أَتَيْتُهُ فَكَلَّمْتُ رَجُلًا عَاقِلًا ثُمَّ طَلَبَ إِلَيَّ أَنْ أُدْجِلَهُ عَلَيَّ أَبِي الْحَسَنِ عَ فَأَخَذْتُ بِيَدِهِ فَاسْتَأْذَنْتُ عَلَيَّ أَبِي الْحَسَنِ عَ فَأَذِنَ لِي

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

فَلَمَّا رَأَاهُ أَبُو الْحَسَنِ عَ قَالَ لَهُ يَا يَعْقُوبُ قَدِمْتَ أَمْسٍ وَ وَقَعَ بَيْنَكَ وَ بَيْنَ أَخِيكَ شَرٌّ فِي مَوْضِعٍ كَذَا وَ كَذَا حَتَّى سَتَمَ بَعْضُكُمْ بَعْضًا وَ لَيْسَ هَذَا دِينِي وَ لَا دِينَ آبَائِي وَ لَا نَأْمُرُ بِهَذَا أَحَدًا مِنَ النَّاسِ

When Abu Al-Hassan^{-asws} saw him, said to him: 'O Yaqoub! You arrived yesterday, and there had occurred some evil between you and your brother in such and such place, until you insulted each other, and this isn't my^{-asws} religion nor religion of my^{-asws} forefathers^{-asws}, nor do we^{-asws} instruct anyone from the people with this!

فَاتَّقِ اللَّهَ وَخُذْهُ لَا شَرِيكَ لَهُ فَإِنَّكُمَا سَتَفَتَرْتُمَا فَإِنْ بَمَوْتِ أَمَّا إِنَّ أَحَاكَ سَيَمُوتُ فِي سَفَرِهِ قَبْلَ أَنْ يَصِلَ إِلَى أَهْلِهِ وَ سَتَنْدُمُ أَنْتَ عَلَيَّ مَا كَانَ مِنْكَ وَ ذَلِكَ أَنْكُمَا تَقَاطَعْتُمَا فَبَتَرَ اللَّهُ أَعْمَارَكُمَا

Fear Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! You will both be separated by death. As for your brother, he will be dying during his journey before he arrives to his family, and you shall be regretting upon what had happened from you, for you have both cut off your relationships, so Allah^{-azwj} has terminated your lifespans’.

فَقَالَ لَهُ الرَّجُلُ فَأَنَا جُعِلْتُ فِدَاكَ مَتَى أَجْلِي فَقَالَ أَمَا إِنَّ أَجَلَكَ قَدْ حَضَرَ حَتَّى وَصَلْتَ عَمَّتَكَ بِمَا وَصَلْتَهَا بِهِ فِي مَنْزِلِ كَذَا وَكَذَا فَرِيدَ فِي أَجَلَكَ عِشْرُونَ

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

قَالَ فَأَحْبَبَنِي الرَّجُلُ وَ لَقِيْتُهُ حَاجَاً أَنْ أَحَاهُ لَمْ يَصِلْ إِلَى أَهْلِهِ حَتَّى دَفَنَهُ فِي الطَّرِيقِ.

He (the narrator) said, ‘The man informed me, and I had met him in Hajj that his brother did not arrive to his family until he was buried in the road’.⁹⁰

8- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي الصَّلْتِ الهُرَوِيِّ عَنِ الرِّضَا ع قَالَ: قَالَ أَبِي مُوسَى بْنُ جَعْفَرٍ ع لِعَلِيِّ بْنِ أَبِي حَمَزَةَ مُبْتَدِئًا تَلَقَّى رَجُلًا مِنْ أَهْلِ الْمَغْرِبِ وَ سَأَلَ الْحَدِيثَ نَحْوَ مَا مَرَّ إِلَّا أَنْ فِيهِ مَكَانٌ شُعَيْبٍ فِي الْمَوَاضِعِ عَلِيِّ بْنِ أَبِي حَمَزَةَ.

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

‘From Al-Reza^{-asws} having said: ‘My^{-asws} father Musa^{-asws} Bin Ja’far^{-asws} said to Ali Bin Abu Hamza initiating, ‘You shall meet a man from the people of Al-Maghrib (Morocco)’ – and he continued the Hadeeth approximate to what has passed, except that in it in place of Shuayb in the places it Ali Bin Abu Hamza’.⁹¹

9- قب، المناقب لابن شهر آشوب عَلِيُّ بْنُ أَبِي حَمَزَةَ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع مُبْتَدِئًا وَ ذَكَرَ نَحْوَهُ إِلَى قَوْلِهِ وَ لَيْسَ هَذَا مِنْ دِينِي وَ لَا مِنْ دِينِ آبَائِي.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ali Bin Abu Hamza who said,

‘Abu Al-Hassan^{-asws} said initiating’ – and he mentioned approximate to it up to his^{-asws} words; ‘And this is neither from my^{-asws} religion nor from the religion of my^{-asws} forefathers^{-asws}’.⁹²

10- ختص، الإختصاص الحسن بن محبوب عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ مِثْلَ مَا فِي الْكِتَابَيْنِ.

(The book) ‘Al-Ikhtisas’ – Al-Hassan Bin Mahboub, from Ali Bin Abu Hamza – similar to what is in the two books.⁹³

11- كش، رجال الكشي بِهَذَا الْإِسْنَادِ عَنِ الْبَطَّائِنِيِّ عَنْ أَحْطَلِ الْكَاهِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ لِي اعْمَلْ خَيْرًا فِي سَنَتِكَ هَذِهِ فَإِنَّ أَجَلَكَ قَدْ دَنَا

⁹⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 7

⁹¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 8

⁹² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 9

⁹³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 10

(The book) 'Rijal' of Al Kashy – By this chain, from Al Batainy, from Akhtal Al Kahily, from Abdullah Bin Yahya Al Kahily who said,

'I performed Hajj and entered to see Abu Al-Hassan^{-asws}. He^{-asws} said to me: 'Do good deeds in this year of yours, for your death has drawn near'.

قَالَ فَبَكَيْتُ فَقَالَ لِي فَمَا يُبَكِّيكُ قُلْتُ جُعِلْتُ فِدَاكَ نَعَيْتَ إِلَيَّ نَفْسِي قَالَ أَبَشِّرْ فَإِنَّكَ مِنْ شِيعَتِنَا وَ أَنْتَ إِلَى خَيْرٍ

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

قَالَ قَالَ أَحْطَلُ فَمَا لَيْتَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ إِلَّا يَسِيرًا حَتَّى مَاتَ.

Akhtal (a narrator) said, 'Abdullah did not remain after that except a little, until he died'⁹⁴.

12- كما، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلَى أَبِي الْحَسَنِ الْمَاضِي ع يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الرُّجَاجِ قَالَ فَلَمَّا نَقَدَ كِتَابِي إِلَيْهِ تَفَكَّرْتُ وَ قُلْتُ هُوَ بِمَا أَنْبَتِ الْأَرْضُ وَ مَا كَانَ لِي أَنْ أَسْأَلَ عَنْهُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn,

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

قَالَ فَكَتَبْتُ إِلَيْهِ لَا تُصَلِّ عَلَى الرُّجَاجِ وَ إِنْ حَدَّثْتَكَ نَفْسُكَ أَنَّهُ بِمَا أَنْبَتِ الْأَرْضُ وَ لَكِنَّهُ مِنَ الْمَلْحِ وَ الرُّمْلِ وَ هُمَا مَسْوُوحَانِ.

He (the narrator) said, 'Do not pray upon the glass, and even if you have discussed it with yourself that it is from what the earth has grown, but it is from the salt and the sand, these two are from the transformed ones'⁹⁵.

13- قب، المناقب لابن شهرآشوب مُحَمَّدُ بْنُ الْحُسَيْنِ وَثَلَهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Al Husayn – similar to it.⁹⁶

14- عم، إعلام الوری قب، المناقب لابن شهرآشوب شا، الإرشاد رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ اخْتَلَفَتِ الرَّوَايَةُ بَيْنَ أَصْحَابِنَا فِي مَسْحِ الرُّجُلَيْنِ فِي الوُضُوءِ هُوَ مِنَ الْأَصَابِعِ إِلَى الْكَعْبَيْنِ أَمْ هُوَ مِنَ الْكَعْبَيْنِ إِلَى الْأَصَابِعِ

(The books) 'Ilam Al Wara', (and) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Irshad' – It is reported by Muhammad Bin Ismail, from Muhammad Bin Al Fazl who said,

⁹⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 11

⁹⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 12

⁹⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 13

‘The reports have differed between our companions regarding wiping the two feet from the performance of wud’u, ‘Is it from the toes to the two heels or is it from the two heels to the toes?’

فَكُنْتُ عَلِيٌّ بِنُ بَطِينٍ إِلَى أَبِي الْحَسَنِ مُوسَى ع إِنَّ أَصْحَابَنَا قَدْ اِخْتَلَفُوا فِي مَسْحِ الرَّجْلَيْنِ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ إِلَيَّ بِحِطِّكَ مَا يَكُونُ عَمَلِي عَلَيْهِ فَعَلْتُ
إِنْ شَاءَ اللَّهُ

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

فَكُنْتُ إِلَيْهِ أَبُو الْحَسَنِ ع فَهَمْتُ مَا ذَكَرْتُ مِنَ الْاِخْتِلَافِ فِي الْوُضُوءِ وَ الَّذِي أَمُرُكَ بِهِ فِي ذَلِكَ أَنْ تَتَمَضَّمَصَ ثَلَاثًا وَ تَسْتَنْشِقُ ثَلَاثًا وَ تَغْسِلَ وَجْهَكَ
ثَلَاثًا وَ تُخَلِّلَ شَعْرَ لِحْيَتِكَ وَ تَمْسَحَ رَأْسَكَ كُلَّهُ وَ تَمْسَحَ ظَاهِرَ أُذُنَيْكَ وَ بَاطِنَهُمَا وَ تَغْسِلَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ ثَلَاثًا وَ لَا تُخَالِفَ ذَلِكَ إِلَى غَيْرِهِ

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

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى عَلِيِّ بْنِ بَطِينٍ تَعَجَّبَ بِمَا رَسِمَ فِيهِ بِمَا أَجْمَعَ الْعَصَابَةُ عَلَى خِلَافِهِ ثُمَّ قَالَ مَوْلَايَ أَعْلَمَ بِمَا قَالَ وَ أَنَا مُتَّبِلٌ أَمْرُهُ وَ كَانَ يَعْمَلُ فِي
وُضُوءِهِ عَلَى هَذَا الْحَدِّ وَ يُخَالِفُ مَا عَلَيْهِ جَمِيعُ النَّبِيعَةِ امْتِنَالًا لِأَمْرِ أَبِي الْحَسَنِ ع

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

وَ سَعِيَ بَعْلِيَّ بِنُ بَطِينٍ إِلَى الرَّشِيدِ وَ قِيلَ إِنَّهُ رَافِضِيٌّ مُخَالِفٌ لَكَ فَقَالَ الرَّشِيدُ لِبَعْضِ خَاصَّتِهِ قَدْ كَثُرَ عِنْدِي الْقَوْلُ فِي عَلِيِّ بْنِ بَطِينٍ وَ الْقَرْفُ لَهُ بِخِلَافِنَا
وَ مَنِّلَهُ إِلَى الرَّفِضِ وَ لَسْتُ أَرَى فِي خِدْمَتِهِ لِي تَفْصِيرًا وَ قَدْ امْتَحَنْتُهُ مَرَارًا

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

فَمَا ظَهَرْتُ مِنْهُ عَلَى مَا يُقْرَفُ بِهِ وَ أَحِبُّ أَنْ أَسْتَبْرَأَ أَمْرَهُ مِنْ حَيْثُ لَا يَشْعُرُ بِذَلِكَ فَتَحَرَّرَ مِنِّي

There has not appeared from him upon what he is being accused with, and I would love him to disavow from his matter from where he is not aware of that, so he would be careful from me’.

فَقِيلَ لَهُ إِنَّ الرِّافِضَةَ يَا أَمِيرَ الْمُؤْمِنِينَ تُخَالِفُ الْجَمَاعَةَ فِي الوُضُوءِ فَتُخَفِّفُهُ وَ لَا تَرَى عَسَلَ الرَّجُلَيْنِ فَاِمْتَحِنَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَا يَعْلَمُ بِالوُضُوءِ عَلَى وُضُوءِهِ

It was said to him, 'O commander of the faithful! The rejectors (Rafizis – Shias) are opposing the community regarding the wud'u, and they are lightening it and do not view washing the two legs. So test him, O commander of the faithful, from where he does not know, by standing at his wud'u'.

فَقَالَ أَجَلٌ إِنَّ هَذَا الوُجْهَ يَظْهَرُ بِهِ أَمْرُهُ ثُمَّ تَرَكَهُ مُدَّةً وَ نَاطَهُ بِشَيْءٍ مِنَ الشُّعْلِ فِي الدَّارِ حَتَّى دَخَلَ وَقَفْتُ الصَّلَاةَ وَ كَانَ عَلِيٌّ بِنُ يَقْطِينِ يَخْلُو فِي حَجْرَةٍ فِي الدَّارِ لِوُضُوءِهِ وَ صَلَاتِهِ فَلَمَّا دَخَلَ وَقَفْتُ الصَّلَاةَ وَقَفَ الرَّشِيدُ مِنْ وَرَاءِ حَائِطِ الحُجْرَةِ بِحَيْثُ يَرَى عَلِيَّ بِنُ يَقْطِينِ وَ لَا يَرَاهُ هُوَ

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

فَدَعَا بِالمَاءِ لِلوُضُوءِ فَتَمَضَّمْضَ ثَلَاثًا وَ اسْتَنْشَقَ ثَلَاثًا وَ عَسَلَ وَجْهَهُ ثَلَاثًا وَ خَلَلَ شَعْرَ لِحْيَتِهِ وَ عَسَلَ يَدَيْهِ إِلَى المِرْفَقَيْنِ ثَلَاثًا وَ مَسَحَ رَأْسَهُ وَ أُذُنَيْهِ وَ عَسَلَ رِجْلَيْهِ وَ الرَّشِيدُ يَنْظُرُ إِلَيْهِ

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

فَلَمَّا رَأَاهُ وَ قَدْ فَعَلَ ذَلِكَ لَمْ يَمْلِكْ نَفْسَهُ حَتَّى أَشْرَفَ عَلَيْهِ بِحَيْثُ يَرَاهُ ثُمَّ نَادَاهُ كَذَبَ يَا عَلِيُّ بِنُ يَقْطِينِ مَنْ زَعَمَ أَنَّكَ مِنَ الرِّافِضَةِ وَ صَلَحَتْ حَالُهُ عِنْدَهُ

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

وَ وَرَدَ عَلَيْهِ كِتَابُ أَبِي الحُسَيْنِ عِ ابْتِدَاءٍ مِنَ الآنَ يَا عَلِيُّ بِنُ يَقْطِينِ فَتَوَضَّأْ كَمَا أَمَرَ اللهُ وَ اغْسِلْ وَجْهَكَ مَرَّةً فَرِيضَةً وَ أُخْرَى إِسْبَاغًا وَ اغْسِلْ يَدَيْكَ مِنَ المِرْفَقَيْنِ كَذَلِكَ وَ امْسَحْ مُقَدِّمَ رَأْسِكَ وَ ظَاهِرَ قَدَمَيْكَ بِفَضْلِ نَدَاوَةِ وَضُوءِكَ فَقَدْ زَالَ مَا كَانَ يُخَافُ عَلَيْكَ وَ السَّلَامُ.

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

⁹⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 4 H 14

15- شي، تفسير العياشي عن سليمان بن عبد الله قال كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى ع قَاعِدًا فَأُتِيَ بِامْرَأَةٍ قَدْ صَارَ وَجْهَهَا فَقَاهَا فَوَضَعَ يَدَهُ الِئْمَنَى فِي جَيْبِهَا وَ يَدَهُ الْيُسْرَى مِنْ خَلْفِ ذَلِكَ ثُمَّ عَصَرَ وَجْهَهَا عَنِ الْيَمِينِ ثُمَّ قَالَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ فَرَجَعَ وَجْهَهَا

Tafseer Al Ayyashi – From Suleyman Bin Abdullah who said,

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

فَقَالَ الْخَدْرِيُّ أَنْ تَفْعَلِينَ كَمَا فَعَلْتِ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ وَ مَا فَعَلْتِ فَقَالَ ذَلِكَ مَسْتُورٌ إِلَّا أَنْ تَتَكَلَّمَ بِهِ

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

فَسَأَلُوهَا فَقَالَتْ كَانَتْ لِي زَوْجَةٌ فَمُتَتْ أُصَلِّي فَطَنَنْتُ أَنْ زَوْجِي مَعَهَا فَالْتَفَتُ إِلَيْهَا فَرَأَيْتُهَا قَاعِدَةً وَ لَيْسَ هُوَ مَعَهَا فَرَجَعَ وَجْهَهَا عَلَيَّ مَا كَانَ.

They asked her. She said, ‘There was co-wife for me. I stood up to pray Salat and I thought my husband was with her. I turned towards her and saw her seated, and he wasn’t with her’. Thus, her face reversed upon what it had been”⁹⁸.

16- قب، المناقب لابن شهر آشوب خالد السَّمَانُ فِي خَيْرٍ أَنَّهُ دَعَا الرَّشِيدَ رَجُلًا يُقَالُ لَهُ عَلِيُّ بْنُ صَالِحِ الطَّلَاقَانِيِّ وَ قَالَ لَهُ أَنْتَ الَّذِي تَقُولُ إِنَّ السَّحَابَ حَمَلَتْكَ مِنْ بَلَدِ الصِّينِ إِلَى طَالِقَانَ فَقَالَ نَعَمْ قَالَ فَخَدِّثْنَا كَيْفَ كَانَ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Khalid Al Samman in a Hadeeth,

‘(Haroun) Al-Rasheed called a man called Ali Bin Salih Al-Talaqany and said to him, ‘Are you the one who says that the cloud carried you from a city of China to Talaqan?’ He said, ‘Yes’. He said, ‘Narrate to us how it happened’.

قَالَ كَسَرَ مَرَكَبِي فِي لُجِ الْبَحْرِ فَبَقِيْتُ ثَلَاثَةَ أَيَّامٍ عَلَى لَوْحٍ تَضْرِبُنِي الْأَمْوَاجُ فَالْقَيْتُنِي الْأَمْوَاجُ إِلَى الْبَرِّ فَإِذَا أَنَا بِأَنْهَارٍ وَ أَشْجَارٍ فَبِمَتْ تَحْتِ ظِلِّ شَجَرَةٍ فَبَيْنَمَا أَنَا نَائِمٌ إِذْ سَمِعْتُ صَوْتًا هَائِلًا فَانْتَبَهْتُ فَرِعًا مَدْعُورًا فَإِذَا أَنَا بِدَابَّتَيْنِ يُقْتَتِلَانِ عَلَى هَيْبَةِ الْفَرَسِ لَا أَحْسِنُ أَنْ أَصِفَهُمَا فَلَمَّا بَصُرَا بِي دَخَلْنَا فِي الْبَحْرِ

He said, ‘My boat cracked in the depths of the sea and I remained upon a plank for three days, the waves were hitting me. Then the waves threw me to the land, and there I was with rivers and trees. I slept beneath a shade of a tree. While I was sleeping when I heard a tremendous sound. I was alarmed, scared, and there were two animals killing each other upon the body of a horse. I am not good at describing them. When they saw me, they entered into the sea?

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ رَأَيْتُ طَائِرًا عَظِيمَ الْخَلْقِ فَوَقَعَ قَرِيبًا مِنِّي بِرُؤْبِ كَهْفٍ فِي جَبَلٍ فَمُتْتُ مُسْتَتِرًا فِي الشَّجَرِ حَتَّى دَنُوتُ مِنْهُ لِأَنَّا مَلَهُ فَلَمَّا رَأَيْتُ طَائِرًا وَ جَعَلْتُ أَقْفُو أَتْرَهُ فَلَمَّا مُتْتُ بِرُؤْبِ الْكَهْفِ سَمِعْتُ تَسْبِيحًا وَ تَهْلِيلًا وَ تَكْبِيرًا وَ تِلَاوَةَ قُرْآنٍ

⁹⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 15

While I was like that when I saw a bird of a large body, and it landed nearby me by a cave in the mountain. I stood up hiding behind the trees until I was near from it in order to look at it. When it saw me, it flew away and I went on to trace its tracks. When I was standing near the cave, I heard glorifications, and extollations of Oneness, and exclamations of Takbeers, and recitation of the Quran.

وَدَنَوْتُ مِنَ الْكَهْفِ فَنَادَانِي مُنَادٍ مِنَ الْكَهْفِ ادْخُلْ يَا عَلِيُّ بْنُ صَالِحِ الطَّلَاقَانِيِّ رَحِمَكَ اللَّهُ فَدَخَلْتُ وَ سَلَّمْتُ فَإِذَا رَجُلٌ فُحِمَ صَحْمٌ غَلِيظُ الْكَرَادِيْسِ عَظِيمُ الْجِنَّةِ أَنْزَعُ أَعْيُنُ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ يَا عَلِيُّ بْنُ صَالِحِ الطَّلَاقَانِيِّ أَنْتَ مِنْ مَعْدِنِ الْكُنُوزِ لَقَدْ أَقَمْتَ مُتَّخِناً بِالْجُوعِ وَ الْعَطَشِ وَ الْخَوْفِ

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

لَوْ لَا أَنَّ اللَّهَ رَحِمَكَ فِي هَذَا الْيَوْمِ فَأَنْجَاكَ وَ سَقَاكَ شَرَاباً طَيِّباً وَ لَقَدْ عَلِمْتُ السَّاعَةَ الَّتِي رَكِبْتُ فِيهَا وَ كَمْ أَقَمْتُ فِي الْبَحْرِ وَ حِينَ كُسِرَ بِكَ الْمَرْكَبُ وَ كَمْ لَبِثْتُ تَضْرِبُكَ الْأَمْوَاجُ وَ مَا هَمَمْتُ بِهِ مِنْ طَرَحِ نَفْسِكَ فِي الْبَحْرِ لَتَمُوتَ اخْتِياراً لَلْمَوْتِ لِعَظِيمِ مَا نَزَلَ بِكَ وَ السَّاعَةَ الَّتِي نَجَّوْتَ فِيهَا وَ رُؤْيَاكَ لِمَا رَأَيْتَ مِنَ الصُّورَتَيْنِ الْحُسَيْنَيْنِ وَ اتِّبَاعِكَ لِلطَّائِرِ الَّذِي رَأَيْتَهُ وَاقِعاً فَلَمَّا رَأَى صَعِدَ طَائِراً إِلَى السَّمَاءِ فَهَلُمَّ فَأَقْعُدْ رَحِمَكَ اللَّهُ

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

فَلَمَّا سَمِعْتُ كَلَامَهُ قُلْتُ سَأَلْتُكَ بِاللَّهِ مَا أَغْلَمَكَ بِحَالِي فَقَالَ عَلِيمُ الْعَيْبِ وَ الشَّهَادَةِ وَ الَّذِي يَرَاكَ حِينَ تَقُومُ وَ تَقْلُبُكَ فِي السَّاجِدِينَ

When I heard his speech, I said, 'I ask you by Allah^{-azwj}! What made you know of my situation?' He said: ***The Knower of the unseen and the seen, [13:9] The One Who Sees you when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219].***

ثُمَّ قَالَ أَنْتَ جَائِعٌ فَتَكَلَّمْتَ بِكَلَامٍ تَمَلَّمْتُ بِهِ شَفَقَتَاهُ فَإِذَا بِمَائِدَةٍ عَلَيْهَا مِنْدِيلٌ فَكَشَفْتُهُ وَ قَالَ هَلُمَّ إِلَى مَا رَزَقَكَ اللَّهُ فَكُلْ فَأَكَلْتُ طَعَاماً مَا رَأَيْتُ أَطْيَبَ مِنْهُ ثُمَّ سَقَانِي مَاءً مَا رَأَيْتُ أَلْدَّ مِنْهُ وَ لَا أَغْدَبَ ثُمَّ صَلَّى رَكْعَتَيْنِ

Then he said, 'Are you hungry?' He spoke with a speech, his lips moved with it, and behold, there was a table upon which was a towel. He uncovered it and said, 'Come to what Allah^{-azwj} has Graced you and eat!' I ate such food I had not seen any better than it. Then he quenched me with such water, I had not seen any pleasurable than it nor any fresher. Then he prayed two Cycles Salat.

ثُمَّ قَالَ يَا عَلِيُّ أَ تُحِبُّ الرُّجُوعَ إِلَى بَلَدِكَ فَقُلْتُ وَ مَنْ لِي بِبَلَدِكَ فَقَالَ وَ كَرَامَةٌ لِأَوْلِيائِنَا أَنْ نَفْعَلَ بِحِمِّ ذَلِكَ ثُمَّ دَعَا بِدَعَوَاتٍ وَ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ السَّاعَةَ السَّاعَةَ

Then he said, 'O Ali Would you like to return to your city?' I said, 'And who is there for me with (doing) that?' He said, 'And a prestige for our friends is that we do that with them'. Then he supplicated with a supplication and raised his hands towards the sky and said: 'Right now! Right now!'

فَإِذَا سَخَابَ قَدْ أَطَلَّتْ بَابَ الْكَهْفِ قِطْعاً قِطْعاً وَكُلَّمَا وَافَتْ سَخَابَةً قَالَتْ سَلَامٌ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَحُجَّتَهُ فَيَقُولُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
أَيُّهَا السَّخَابَةُ السَّامِعَةُ الْمُطِيعَةُ

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

ثُمَّ يَقُولُ لَهَا أَيْنَ تُرِيدِينَ فَتَقُولُ أَرْضٌ كَذَا فَيَقُولُ أ لِرَحْمَةٍ أَوْ سَخَطٍ فَتَقُولُ لِرَحْمَةٍ أَوْ سَخَطٍ وَ تَمْضِي حَتَّى جَاءَتْ سَخَابَةً حَسَنَةً مُضِيئَةً فَقَالَتْ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ حُجَّتَهُ قَالَ وَ عَلَيْكَ السَّلَامُ أَيُّهَا السَّخَابَةُ السَّامِعَةُ الْمُطِيعَةُ أَيْنَ تُرِيدِينَ

Then he^{-asws} would say to it: 'Where are you intending?' It said, 'Such and such land!' He^{-asws} said: 'Is it for Mercy or Wrath?' And it would go away, until there came a beautiful cloud, bright. It said, 'The greetings be unto you, O friend of Allah^{-azwj} and His^{-azwj} Divine Authority!' He^{-asws} said: 'And upon you be the greetings, O you cloud, the hearing, the obedient! Where are you intending?'

فَقَالَتْ أَرْضٌ طَالِقَانٌ فَقَالَ لِرَحْمَةٍ أَوْ سَخَطٍ فَقَالَتْ لِرَحْمَةٍ فَقَالَ لَهَا احْمِلِي مَا حُمِلَتْ مُودِعاً فِي اللَّهِ فَقَالَتْ سَمِعاً وَ طَاعَةً قَالَ لَهَا فَاسْتَقِرِّي بِإِذْنِ اللَّهِ عَلَى وَجْهِ الْأَرْضِ

It said, 'The land of Talaqan'. He^{-asws} said: 'For Mercy of Wrath?' It said, 'For Mercy'. He^{-asws} said to it: 'Will you carry what you carry as an entrustment for the Sake of Allah^{-azwj}?' It said, 'Hearing and obeying!' He^{-asws} said to it: 'Settle, by the Permission of Allah^{-azwj}, upon the surface of the earth'.

فَاسْتَقَرَّتْ فَأَخَذَ بَعْضَ عَضُدِي فَأَجْلَسَنِي عَلَيْهَا فَعِنْدَ ذَلِكَ قُلْتُ لَهُ سَأَلْتُكَ بِاللَّهِ الْعَظِيمِ وَ بِحَقِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلِيِّ سَيِّدِ الْوَصِيِّينَ وَ الْأَئِمَّةِ الطَّاهِرِينَ مَنْ أَنْتَ فَقَدْ أُعْطِيتَ وَ اللَّهُ أَمْرًا عَظِيمًا

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

فَقَالَ وَحُكَّ يَا عَلِيُّ بْنُ صَالِحٍ إِنَّ اللَّهَ لَا يُخْلِي أَرْضَهُ مِنْ حُجَّةٍ طَرْفَةَ عَيْنٍ إِمَّا بَاطِنٍ وَ إِمَّا ظَاهِرٍ أَنَا حُجَّةُ اللَّهِ الظَّاهِرَةُ وَ حُجَّتُهُ الْبَاطِنَةُ أَنَا حُجَّةُ اللَّهِ الْيَوْمَ الْوَقْتِ الْمَعْلُومِ وَ أَنَا الْمُؤَدِّي النَّاطِقُ عَنِ الرَّسُولِ أَنَا فِي وَقْتِي هَذَا مُوسَى بْنُ جَعْفَرٍ

He^{-asws} said: 'Woe be to you, O Ali Bin Salih! Allah^{-azwj} does not Leave His^{-azwj} earth empty from a Divine Authority even for the blink of an eye, either hidden or apparent. I^{-asws} am a Divine Authority of Allah^{-azwj}, the apparent and a Divine Authority in the hidden (esoteric). I^{-asws} am a Divine Authority of Allah^{-azwj} on the day of the known time, and I^{-asws} am the communicator,

the speaker on behalf of the Rasool^{-saww!} I^{-asws}, in this time of mine^{-asws}, am Musa^{-asws} Bin Ja'far^{-asws}.

فَدَكَّرْتُ إِمَامَتَهُ وَ إِمَامَةَ آبَائِهِ وَ أَمَرَ السَّحَابَ بِالطَّيْرَانِ فَطَارَتْ فَوَ اللَّهُ مَا وَجَدْتُ أَلَمًا وَ لَا فَرَعْتُ فَمَا كَانَ بِأَسْرَعٍ مِنْ طَرْفَةِ الْعَيْنِ حَتَّى أَلْقَيْتَنِي بِالطَّلَاقَانِ فِي شَارِعِي الَّذِي فِيهِ أَهْلِي وَ عَقَارِي سَالِمًا فِي عَافِيَةٍ

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

فَقَتَلَهُ الرَّشِيدُ وَ قَالَ لَا يَسْمَعُ بِحَذَا أَحَدٌ.

Al-Rasheed killed him and said, ‘No one will hear with this!’⁹⁹

17- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ابن الوليد عن الصفار و سعد معاً عن ابن عيسى عن الحسن عن أخيه عن أبيه علي بن يقطين قال استدعى الرشيد رجلاً يُبطلُ به أمر أبي الحسن موسى بن جعفر ع و يَقْطَعُهُ وَ يُحْجِلُهُ فِي الْمَجْلِسِ

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

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

فَانْتَدِبَ لَهُ رَجُلٌ مُعَرِّمٌ فَلَمَّا أُخْضِرَتِ الْمَائِدَةُ عَمِلَ نَامُوسًا عَلَى الْحَبْرِ فَكَانَ كُلَّمَا رَامَ خَادِمٌ أَبِي الْحَسَنِ ع تَنَاوُلَ رَغِيفٍ مِنَ الْحَبْرِ طَارَ مِنْ بَيْنِ يَدَيْهِ وَ اسْتَفَزَّ هَارُونَ الْقَرْحُ وَ الضَّحِكُ لِذَلِكَ

He commission a conjuring man for him^{-asws}. When the meal was presented, he worked a spell upon the bread. Every time a servant served Abu Al-Hassan^{-asws} (and) he^{-asws} went to take a loaf from the bread, it flew off from in front of him^{-asws}, and Haroun guffawed in happiness and laughed at that.

فَلَمَ يَلْبَثُ أَبُو الْحَسَنِ ع أَنْ رَفَعَ رَأْسَهُ إِلَى أَسَدٍ مُصَوَّرٍ عَلَى بَعْضِ الشُّوْرِ فَقَالَ لَهُ يَا أَسَدَ اللَّهِ خُذْ عَدُوَّ اللَّهِ

It was not long before Abu Al-Hassan^{-asws} raised his^{-asws} head to a (picture of a) lion imaged upon part of a curtain. He^{-asws} said to it: ‘O lion of Allah^{-azwj!} Seize the enemy of Allah^{-azwj!}’

قَالَ فَوَيْبَتْ تِلْكَ الصُّورَةُ كَأَعْظَمِ مَا يَكُونُ مِنَ السَّبَاعِ فَافْتَرَسَتْ ذَلِكَ الْمُعَرِّمَ فَحَرَّ هَارُونَ وَ نُدِمَاؤُهُ عَلَى وُجُوهِهِمْ مَعْشِيًا عَلَيْهِمْ وَ طَارَتْ عُفُوهُمُ خَوْفًا مِنْ هَوْلِ مَا رَأَوْهُ

He (the narrator) said, ‘That image leapt as mightily as what tends to happen from the lions and preyed on that conjurer (magician). Haroun fell down and there was regret upon their

⁹⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 16

faces, there being unconsciousness upon them, and their minds flew out of fear from the terror of what they had seen.

فَلَمَّا أَقَاتُوا مِنْ ذَلِكَ بَعْدَ حِينٍ قَالَ هَارُونُ لِأَبِي الْحَسَنِ ع أَسْأَلُكَ بِحَقِّي عَلَيْكَ لَمَّا سَأَلْتَ الصُّورَةَ أَنْ تَرُدَّ الرَّجُلَ فَقَالَ إِنْ كَانَتْ عَصَا مُوسَى رَدَّتْ مَا ابْتَلَعْتَهُ مِنْ جِبَالِ الْقَوْمِ وَ عَصِيْبِهِمْ فَإِنَّ هَذِهِ الصُّورَةَ تَرُدُّ مَا ابْتَلَعْتَهُ مِنْ هَذَا الرَّجُلِ فَكَانَ ذَلِكَ أَعْمَلَ الْأَشْيَاءِ فِي إِفَاقَةِ نَفْسِهِ.

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

18- قب، المناقب لابن شهر آشوب علي بن يقطين مثله.

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

19- ب، قرب الإسناد علي بن جعفر قال أخبرني جارية لأبي الحسن موسى ع وكانت توضع له وكانت خادماً صادقاً قالت وضأته بئدي و هو على منبر و أنا أصب عليه الماء فجري الماء على الميزاب فإذا فُرطان من ذهب فيهما دُرٌّ ما رأيت أحسن منه

(The book) 'Qurb Al Asnaad' – Ali Bin Ja'far said,

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

فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ هَلْ رَأَيْتِ فَعُلْتُ نَعَمْ فَقَالَ حَرِيهِ بِالرَّابِ وَ لَا تُخْبِرِينَ بِهِ أَحَدًا

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

قَالَتْ فَفَعَلْتُ وَ مَا أَخْبِرْتُ بِهِ أَحَدًا حَتَّى مَاتَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آبَائِهِ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

She said, 'I did and did not inform anyone with it until he^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} forefathers^{-asws}, and the greetings be upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings''¹⁰².

20- ب، قرب الإسناد محمد بن الحسن عن عثمان بن عيسى قال قلت لأبي الحسن الأول إن الحسن بن محمد له إخوة من أبيه و ليس يولد له ولد إلا مات فادع الله له فقال فضيت حاجته فولد له غلامان.

¹⁰⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 17

¹⁰¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 18

¹⁰² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 19

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al-Hassan, from Usman Bin Isa who said,

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

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

'I performed Hajj in the days of my maternal uncle Ismail Bin Ilyas.

21- ب، قرب الإسناد أحمد بن محمد بن عثمان بن عيسى قال: حججت أيام خالي إسماعيل بن إلياس فكتبنا إلى أبي الحسن الأول ع فكتب خالي أن لي بنات وليس لي ذكر وقد قل رجالنا وقد خلفت امرأتي وهي حامل فاذع الله أن يجعله غلاماً وسميه

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

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

فوقع في الكتاب قد قضى الله تبارك وتعالى حاجتك وسميه محمداً فقدمنا الكوفة وقد ولد لي غلام قبل دخولي الكوفة بسنة أيام ودخلنا يوم سابعه قال أبو محمد فهو والله اليوم رجل له أولاد.

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

22- ب، قرب الإسناد محمد بن الحسين عن علي بن جعفر بن ناجية أنه كان اشترى طيلساناً طرازياً أزرق بمائة درهم وحملة معه إلى أبي الحسن الأول ع ولم يعلم به أحد وكنت أخرج أنا مع عبد الرحمن بن الحجاج وكان هو إذ ذاك قتيماً لأبي الحسن الأول ع

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al Husayn, from Ali Bin Ja'far Bin Najiya,

'He had bought a blue pallium from Al-Tarazy for one hundred Dirham and carried it with him to Abu Al-Hassan^{-asws} the 1st, and he did not let anyone known with it, and I used to go out with Abdul Rahman Bin Al-Hajjaj, and whenever it was that, he would be a custodian for Abu Al-Hassan^{-asws} the 1st.

فبعث بما كان معه فكتبوا لي ساجاً طرازياً أزرق فطلبوه بالمدينة فلم يوجد عند أحد فقلت له هو ذا هو معي وما جئت به إلا له فبعثوا به إليه وقالوا له أصبناه مع علي بن جعفر

He dispatched with whatever was with him and he wrote seeking a blue embroidered cloth for me. He sought it at Al-Medina, but he could not find it with anyone. I said to him, 'It is this!

¹⁰³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 20

¹⁰⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 21

It is with me, and I did not come with him except for him^{-asws'}. They dispatched it to him^{-asws} and said to him^{-asws}, 'We found it being with Ali son of Ja'far^{-asws'}'.

وَلَمَّا كَانَ مِنْ قَابِلِ اشْتَرَيْتُ طَيْلَسَانًا مِثْلَهُ وَحَمَلْتُهُ مَعِي وَ لَمْ يَخْلَمْ بِهِ أَحَدٌ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أُرْسِلَ إِلَيْهِمْ اَطْلُبُوا لِي طَيْلَسَانًا مِثْلَهُ مَعَ ذَلِكَ الرَّجُلِ فَسَأَلُونِي فَعُلْتُ هُوَ ذَا هُوَ مَعِي فَبَعَثُوا بِهِ إِلَيْهِ.

When it was the following year, I bought a pallium similar to it and carried it with me and did not let anyone know with it. When we arrived at Al-Medina, he^{-asws} sent a message to them: 'Seek a pallium for me^{-asws} similar to it, with that man'. They asked me and I said, 'It is this! It is with me'. So they sent it to him^{-asws''}.¹⁰⁵

23- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرِ بْنِ نَاجِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ اسْتَفْرَضْتُ مِنْ غَالِبٍ مَوْلَى الرَّبِيعِ سِتَّةَ آلَافٍ دِرْهَمٍ تَمَّتْ بِهَا بَضَاعَتِي وَ دَفَعْتُ إِلَيَّ شَيْئًا أَذْفَعُهُ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ ع وَ قَالَ إِذَا قَضَيْتَ مِنَ السِتَّةِ آلَافِ دِرْهَمٍ حَاجَتَكَ فَادْفَعْهَا أَيْضًا إِلَى أَبِي الْحَسَنِ

(The book) 'Qurb al Asnaad' – Muhammad Bin Al Husayn, from Ali Bin Ja'far Bin Najiya, from Abdul Rahman Bin Al Hajjaj who said,

'I borrowed from Ghalib, a friend of Al-Rabie, six thousand Dirhams completing my goods with it, and he handed over something to me to hand it to Aby Al-Hassan^{-asws} the 1st and said, 'When you have fulfilled your need from the six thousand Dirhams, then had these over to Abu Al-Hassan^{-asws} as well'.

فَلَمَّا قَدِمْتُ الْمَدِينَةَ بَعَثْتُ إِلَيْهِ بِمَا كَانَ مَعِي وَ الَّذِي مِنْ قِبَلِ غَالِبٍ فَأُرْسِلَ إِلَيَّ فَأَتَيْتُ السِتَّةَ آلَافِ دِرْهَمٍ

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

فَعُلْتُ اسْتَفْرَضْتُهَا مِنْهُ وَ أَمَرَنِي أَنْ أَذْفَعَهَا إِلَيْكَ فَإِذَا بَعَثَ مَتَاعِي بَعَثْتُ بِهَا إِلَيْكَ فَأُرْسِلَ إِلَيَّ عَجَلْهَا لَنَا وَ إِنَّا نَحْتَاجُ إِلَيْهَا فَبَعَثْتُ بِهَا إِلَيْهِ.

I said, 'I had borrowed these from him, and he had instructed me that I should hand these over to you. So, when I have sold my good, I shall send these to you^{-asws'}. He^{-asws} sent a message to me: 'Hasten it to us^{-asws} and we need to it'. So I sent these to him^{-asws''}.¹⁰⁶

24- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانِ الْوَاسِطِيِّ عَنْ مُوسَى بْنِ بَكْرِ قَالَ دَفَعْتُ إِلَيَّ أَبُو الْحَسَنِ الْأَوَّلُ ع رُقْعَةً فِيهَا حَوَائِجٌ وَ قَالَ لِي اعْمَلْ بِمَا فِيهَا فَوَضَعْتُهَا تَحْتَ الْمُصَلَّى وَ تَوَانَيْتُ عَنْهَا

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al Husayn, from Ali Bin Hassan Al Wasity, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st handed a note to me wherein were needs, and he^{-asws} said to me: 'Act (in accordance with) whatever is in it'. So I placed it beneath the prayer mat and dallied from it.

¹⁰⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 22

¹⁰⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 23

فَمَرَرْتُ فَإِذَا الرَّقْعَةُ فِي يَدِهِ فَسَأَلَنِي عَنِ الرَّقْعَةِ فَقُلْتُ فِي الْبَيْتِ فَقَالَ يَا مُوسَى إِذَا أَمَرْتُكَ بِالشَّيْءِ فَاعْمَلْهُ وَ إِلَّا عَضِبْتُ عَلَيْكَ فَعَلِمْتُ أَنَّ الْيَدِي دَفَعَهَا إِلَيْهِ بَعْضُ صِبْيَانِ الْجِنِّ.

I passed by and there, the note was in his^{asws} hand. He^{asws} asked me about the note. I said, 'In the house'. He^{asws} said: 'O Musa! Whenever I^{asws} instruct you with something, then act with it, or else I^{asws} shall be angry upon you!' I knew that, it had been handed to him^{asws} by one of the children of Jinn".¹⁰⁷

25- ب، قرب الإسناد أحمد بن محمد عن أحمد بن أبي محمود الخراساني عن عثمان بن عيسى قال رأيت أبا الحسن الماضي ع في حوض من حياض ما بين مكة والمدينة عليه إزار وهو في الماء فجعل يأخذ الماء فيه ثم يمجه وهو يصغر فقلت هذا خير من خلق الله في زمانه و يفعل هذا

(The book) 'Qurb Al Asnaad' – Ahmad Bin Muhammad, from Ahmad Bin Abu Mahmud Al Khurasany, from Usman Bin Isa who said,

'I saw Abu Al-Hassan Al-Maazy (7th Imam^{asws}) in a fountain from the fountains of what is between Makkah and Al-Medina, upon him^{asws} was a loin cloth and he^{asws} was in the water. He^{asws} went on taking the water in his^{asws} mouth, turning it and he^{asws} was whistling. I said (within myself), 'This is best of the Creatures of Allah^{azwj} in his^{asws} time, and he^{asws} is doing this!'

ثم دخلت عليه بالمدينة فقال لي أين نزلت فقلت له نزلت أنا و رفيق لي في دار فلان فقال بادروا و حولوا ثيابكم و اخرجوا منها الساعة

Then I entered to see him^{asws} at Al-Medina. He^{asws} said to me: 'Where have you lodged?' I said to him^{asws}, 'I and a friend of mine have lodged in the house of so and so'. He^{asws} said: 'Rush and transfer your clothes and get out from it right now!'

قال فبادرت و أخذت ثيابنا و خرجنا فلما صرنا خارجاً من الدار انهارت الدار.

He (the narrator) said, 'I rushed and grabbed our clothes, and we went out. When we came outside from the house, the house collapsed'.¹⁰⁸

26- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم بن الحارث البطل عن مرام قال دخلت المدينة فرأيت جارية في الدار التي نزلتها فعجبني فأردت أن أمتع منها فأبت أن تزوجني نفسها

(The book) 'Basaair Al Darajaat - Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Hars Al Batal, from Murazim who said,

'I entered Al-Medina and saw a main in the house in which I was hosted, and she fascinated me. I wanted to enjoy from her, but she refused to marry herself to me.

قال فجننت بعد العتمة ففرغت الباب فكانت هي التي فتحت لي فوضعت يدي على صدرها فبادرتني حتى دخلت

¹⁰⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 4 H 24

¹⁰⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 4 H 25

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

فَلَمَّا أَصْبَحْتُ دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ يَا مُرَازِمُ لَيْسَ مِنْ شِيعَتِنَا مَنْ خَلَا ثُمَّ لَمْ يَرَ قَلْبَهُ.

When it was morning, I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Murazim! He isn't from our^{-asws} Shias one who is alone, then does not look after his heart'¹⁰⁹

27- ب، قرب الإسناد موسى بن جعفر البغدادي عن الوشاء عن علي بن أبي حمزة قال سمعت أبا الحسن موسى ع يقول لا والله لا يرى أبو جعفر بيت الله أبداً فقدِمْتُ الكوفة فأخبرت أصحابنا فلم نلبث أن خرج فلما بلغ الكوفة قال لي أصحابنا في ذلك فقلت لا والله لا يرى بيت الله أبداً

(The book) 'Qurb Al Asnad' – Musa Bin Ja'far Al Baghdady, from Al Washa, from Ali Bin Abu Hamza who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'No by Allah^{-azwj}! Abu Ja'far (Al-Mansour) will not see the House of Allah^{-azwj} (Kabah), ever!' I arrived at Al-Kufa and informed our companions. We did not wait long before he came out. When he reached Al-Kufa, our companions said to me regarding that. I said, 'No, by Allah^{-azwj}! He will not see the House of Allah^{-azwj}, ever!'

فَلَمَّا صَارَ إِلَى الْبُسْتَانِ اجْتَمَعُوا أَيْضاً إِلَيَّ فَقَالُوا بَقِيَ بَعْدَ هَذَا شَيْءٌ فُلْتُ لَا وَاللَّهِ لَا يَرَى بَيْتَ اللَّهِ أَبَداً

When he came to the orchard, they gathered to me as well. They said, 'Does something still remain after this?' I said, 'No, by Allah^{-azwj}! He will not see the House of Allah^{-azwj}, ever!'

فَلَمَّا نَزَلَ بِرِ مَيْمُونٍ أَتَيْتُ أَبَا الْحَسَنِ ع فَوَجَدْتُهُ فِي الْمِحْرَابِ قَدْ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ اخْرُجْ فَاَنْظُرْ مَا يَقُولُ النَّاسُ

When he descended as the well of Maymoun, I came to Abu Al-Hassan^{-asws}. I found him^{-asws} in the prayer niche performing Sajdah. Then he^{-asws} raised his^{-asws} head to me and said: 'Go out and look what the people are saying'.

فَخَرَجْتُ فَسَمِعْتُ الْوَاعِيَةَ عَلَى أَبِي جَعْفَرٍ فَرَجَعْتُ فَأَخْبَرْتُهُ قَالَ اللَّهُ أَكْبَرُ مَا كَانَ لِيَرَى بَيْتَ اللَّهِ أَبَداً.

I went out and head the scream of death upon Abu Ja'far (Al-Mansour), so I returned and informed him^{-asws}. He^{-asws} said: 'Allah^{-azwj} is the Greatest! He was not going to see the House of Allah^{-azwj}, ever!'¹¹⁰

28- كشف، كشف الغمة من دلائل الحميري عن ابن أبي حمزة مثله.

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Ibn Abu Hamza – similar to it.¹¹¹

29- ب، قرب الإسناد الحسين بن علي بن النعمان عن عثمان بن عيسى عن إبراهيم بن عبد الحميد قال كتب إلي أبو الحسن ع قال عثمان بن عيسى وكنت حاضراً بالمدينة تحوّل عن منزلك فأعنتم بذلك وكان منزله منزلاً وسطاً بين المسجد والسوق فلم يتحوّل فعاد إليه الرسول تحوّل عن منزلك

¹⁰⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 26

¹¹⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 27

¹¹¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 28

(The book) 'Qurb Al Asnaad' – Al Husayn Bin Ali Bin Al Numan, from Usman Bin Isa, from Ibrahim Bin Abdul Hameed who said,

'Abu Al-Hassan^{-asws} wrote to me. Usman Bin Isa said, 'I was present at Al-Medina: 'Transfer from your house!' I was gloomy at that and his house was a house in the middle between the Masjid and the market. But he did not transfer. The messenger returned to him: 'Transfer from your house!'

فَبَقِيَ ثُمَّ عَادَ إِلَيْهِ الثَّالِثَةَ تَحَوَّلَ عَنْ مَنْزِلِكَ فَذَهَبَ وَ طَلَبَ مَنْزِلًا وَ كُنْتُ فِي الْمَسْجِدِ وَ لَمْ يَجِئْ إِلَى الْمَسْجِدِ إِلَّا عَتَمَةً فَقُلْتُ لَهُ مَا حَلَقَكَ فَقَالَ مَا تَدْرِي مَا أَصَابَنِي الْيَوْمَ قُلْتُ لَا

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

قَالَ ذَهَبْتُ اسْتَقَمِي الْمَاءَ مِنَ الْبُئْرِ لِأَتَوَضَّأَ فَخَرَجَ الدَّلْوُ مَمْلُوءًا خُرَاءً وَ قَدْ عَجَنَّا خُبزَنَا بِذَلِكَ الْمَاءِ فَطَرَحْنَا خُبزَنَا وَ غَسَلْنَا ثِيَابَنَا فَشَعَلَنِي عَنِ الْمَجِيءِ وَ نَقَلْتُ مَتَاعِي إِلَى الْبَيْتِ الَّذِي أَكْتَرَيْتُهُ

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

فَلَيْسَ بِالْمَنْزِلِ إِلَّا الْجَارِيَةُ السَّاعَةَ أَنْصَرَفْتُ وَ أَخَذْتُ بِيَدِهَا فَقُلْتُ بَارَكَ اللَّهُ لَكَ ثُمَّ افْتَرَقْنَا فَلَمَّا كَانَ سَحْرًا خَرَجْنَا إِلَى الْمَسْجِدِ فَجَاءَ فَقَالَ مَا تَرَوْنَ مَا حَدَثَ فِي هَذِهِ اللَّيْلَةِ قُلْتُ لَا قَالَ سَقَطَ وَ اللَّهُ مَنْزِلِي الشُّفْلَى وَ الْعُلْيَا.

So there wasn't at the house except the maid at the time. I left and held her by her hand and said, 'May Allah^{-azwj} Bless you'. Then we separated. When it was pre-dawn, we went out to the Masjid. He came and said, 'Are you not seeing what has happened during this night?' I said, 'No'. He said, 'By Allah^{-azwj}! My house fell down, the bottom and the top'.¹¹²

30- ب، قرب الإسناد الحسن بن علي بن التعمان عن عثمان بن عيسى قال قال أبو الحسن ع لإبراهيم بن عبد الحميد و لقبه سحرًا و إبراهيم ذاهب إلى قباء و أبو الحسن ع داخل إلى المدينة فقال يا إبراهيم فقلت لبيك قال إلى أين قلت إلى قباء فقال في أمي شيء

(The book) 'Qurb Al Asnad' – Al-Hassan Bin Ali Bin Al Numn, from usman Bin Isa who said,

'Abu Al-Hassan^{-asws} said to Ibrahim Bin Abdul Hameed and he^{-asws} had met him at pre-dawn, and Ibrahim was going to Quba, and Abu Al-Hassan^{-asws} was entering to Al-Medina. He^{-asws} said: 'O Ibrahim!' I said, 'Here I am!' He^{-asws} said: 'To where?' I said, 'To Quba'. He^{-asws} said: 'Regarding which thing?'

¹¹² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 29

فَقُلْتُ إِنَّا كُنَّا نَشْتَرِي فِي كُلِّ سَنَةٍ هَذَا التَّمْرَ فَأَرَدْتُ أَنْ آتِيَ رَجُلًا مِنَ الْأَنْصَارِ فَأَشْتَرِيَ مِنْهُ مِنَ التَّمَارِ فَقَالَ وَ قَدْ أَمِنْتُمْ الْجَرَادَ ثُمَّ دَخَلَ وَ مَضَيْتُ أَنَا فَأَخْبَرْتُ أَبَا الْعَزِّ فَقَالَ لَا وَ اللَّهُ لَا أَشْتَرِي الْعَامَ نَحْلَةً

I said, 'We used to buy these dates during every year. I wanted to go to a man from the Helpers and buy from the dates from him. He^{-asws} said: 'And are you safe from the locusts?' Then he^{-asws} entered, and I went and informed Abu Al-Izza. He said, 'No, by Allah^{-azwj}! I will not buy a palm tree this year'.

فَمَا مَرَّتْ بِنَا حَامِسَةٌ حَتَّى بَعَثَ اللَّهُ جَرَادًا فَأَكَلَ عَامَّةَ مَا فِي النَّحْلِ.

Five (days) had not passed by us until Allah^{-azwj} Sent locusts and they ate majority of what was in the palm trees".¹¹³

31- كشف، كشف الغمة من دلائل الحميري عن عثمان مثله.

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

32- ب، قرب الإسناد الحسن بن علي بن التعمان عن عثمان بن عيسى قال وهب رجل جارية لابنه فولدت أولاداً فقالت الجارية بعد ذلك قد كان أبوك وطفي قبلي أن يهبني لك

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

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

فَسئِلُ أَبُو الْحَسَنِ ع عَنْهَا فَقَالَ لَا تُصَدِّقْ إِنَّمَا تَفَرُّ مِنْ سُوءِ خُلُقِهِ فَعِيلَ ذَلِكَ لِلْجَارِيَةِ فَقَالَتْ صَدَقَ وَ اللَّهُ مَا هَزَبْتُ إِلَّا مِنْ سُوءِ خُلُقِهِ.

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

33- ب، قرب الإسناد محمد بن خالد الطيالسي عن علي بن أبي حمزة عن أبي بصير عن أبي الحسن الماضي ع قَالَ دَخَلْتُ عَلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ

(The book) 'Qurb Al Asnad' – Muhammad Bin Khalid Al Tayalisy, from Ali Bin Abu Hamza, from Abu Baseer,

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

فَقَالَ بِخِصَالٍ أَمَا أَوْهَنْ فِئْسِيءُ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسَ وَ نَصَبَهُ لَهُمْ عُلَمَاءٌ حَتَّى بَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلِيًّا عَ عِلْمًا وَ عَرَفَهُ النَّاسَ

¹¹³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 30

¹¹⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 31

¹¹⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 32

He^{-asws} said: 'By characteristics. As for the first of them, it is a thing preceding from his^{-asws} father^{-asws} regarding it, and he^{-asws} introduces him^{-asws} to the people, and instals him^{-asws} as a flag for them until it becomes an argument upon them because Rasool-Allah^{-saww} had installed Ali^{-asws} as a flag and introduced him^{-asws} to the people.

وَكَذَلِكَ الْأَيْمَةُ يُعْرِفُونَهُمُ النَّاسَ وَ يَنْصُبُونَهُمْ لَهُمْ حَتَّى يَعْرِفُوهُ وَ يُسْأَلُ فَيَجِيبُ وَ يُسْكُتُ عَنْهُ فَيَبْتَدِي وَ يُخْبِرُ النَّاسَ بِمَا فِي عَدِي وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

And similar to that are the Imams^{-asws}. They^{-asws} introduce them^{-asws} to the people and nominate them^{-asws} for them until they recognise him^{-asws}, and he^{-asws} is asked, so he^{-asws} answer, and they are silent from him^{-asws}, so he^{-asws} initiates them, and he^{-asws} informs the people with what would be the next morning, and he^{-asws} speak to the people with every tongue (knowledge)'.¹¹⁶

فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَقُومَ أُعْطِيكَ عَلَامَةً تَطْمَئِنُّ إِلَيْهَا

He^{-asws} said to me: 'O Abu Muhammad! Right now, before you stand up, I^{-asws} shall give you a sign you will be assured to it'.

فَوَاللَّهِ مَا لَبِثْتُ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَتَكَلَّمَ بِالْعَرَبِيَّةِ فَأَجَابَهُ هُوَ بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ أَصْلَحَكَ اللَّهُ مَا مَنَعَنِي أَنْ أُكَلِّمَكَ بِكَلَامِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ

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

فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ

He^{-asws} said: 'Glory be to Allah^{-azwj}! When (if) I^{-asws} am not good in answering you, then what is my^{-asws} merit over you?'

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يُخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَهِيمَةٍ وَ لَا شَيْءٍ فِيهِ رُوحٌ بَعْدَ مَا يُعْرَفُ الْإِمَامَ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخُصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

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

34- قب، المناقب لابن شهر آشوب بيج، الخرائج و الجرائح عن أبي بصيرٍ مثله-

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij', from Abu Baseer – similar to it.¹¹⁷

¹¹⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 33

¹¹⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 34

35- عم، إعلام الوری شا، الإرشاد أحمد بن مهران عن محمد بن علي عن أبي بصير مثله.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Baseer – similar to it.¹¹⁸

36- ب، قرب الإسناد محمد بن عيسى عن حماد بن عيسى قال دخلت على أبي الحسن موسى بن جعفر ع بالبصرة فقلت له جعلت فداك ادع الله تعالى أن يرزقني داراً و زوجةً و ولداً و خادماً و الحج في كل سنة

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Hammad Bin Isa who said,

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

قال فرجع يده ثم قال اللهم صل على محمد و آل محمد و ارزق حماد بن عيسى داراً و زوجةً و ولداً و خادماً و الحج خمسين سنة

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

قال حماد فلما اشتراط خمسين سنة علمت أبي لا أحج أكثر من خمسين سنة

Hammad said, 'When he^{asws} stipulated fifty years, I knew that I will not be performing Hajj more than fifty years'.

قال حماد و قد حججت ثمانين و أربعين سنة و هذه داري قد رزقتها و هذه زوجتي و راء الستر تسمع كلامي و هذا ابني و هذه خادمي و قد رزقت كل ذلك

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

فحج بعد هذا الكلام حججتين تمام الخمسين ثم خرج بعد الخمسين حاجاً فزامل أبا العباس التوفلي فلما صار في موضع الإحرام دخل يغتسل فجاء الوادي فحمله فغرق فمات رحماً الله و إياه قبل أن يحج زيادة على الخمسين و قبره بسيلة.

He performed Hajj after this speech, two Hajj, completing the fifty, then he went out after the fiftieth Hajj accompanying Abu Al-Abbas Al-Nowfaly. When he came to be in a place of Al-Ihraam, he entered (a river) to wash. The valley (flood) came and carried him. He drowned and died, may Allah^{azwj} have Mercy on us and him, before he could perform more than the fifty, and his grave is at Sayalah".¹¹⁹

37- كش، رجال الكشي حمدويه عن العبيدي مثله.

¹¹⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 4 H 35

¹¹⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{asws}, Ch 4 H 36

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al Ubeydi – similar to it.¹²⁰

38- بيج، الحرائج و الجرائح أحمد بن هلال عن أمية بن علي القيسي قال دخلت أنا و حماد بن عيسى على أبي جعفر ع بالمدينة لئودعه فقال لنا لا
تخرجوا أيما إلى غد

(The book) 'Al Kharaj Wa Al Jaraih' – Ahmad Bin Hilal, from Umayya Bin Ali Al Qaysi who said,

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

قال فلما خرجنا من عنده قال حماد أنا أخرج فقد خرج ثقلي قلت أما أنا فأقيم

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

قال فخرج حماد فجزى الوادي تلك الليلة فغرق فيه و قبره بسية.

He (the narrator) said, 'Hammad went out and the valley flowed (flooded) during the night, and he drowned in it and his grave is at Sayalah'.¹²¹

39- ير، بصائر الدرجات أحمد بن محمد عن القاسم عن جده عن يعقوب بن إبراهيم الجعفري قال سمعت إبراهيم بن وهب و هو يقول خرجت و أنا
أريد أبا الحسن بالعرين فانطلقت حتى أشرفت على قصر بني سرة ثم انحدرت الوادي فسمعت صوتاً لا أرى شخصه و هو يقول يا أبا جعفر صاحبك
خلف القصر عند السدة فأقرته مبي السلام

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

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

فالتفت فلم أر أحداً ثم رد علي الصوت باللفظ الذي كان ثم فعل ذلك ثلاثاً فانشعر جلدي ثم انحدرت في الوادي حتى أتيت قصد الطريق الذي خلف
القصر و لم أظأ في القصر ثم أتيت السدة نحو السمرات

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

ثم انطلقت قصد العدير فوجدت خمسين حبات روافع من عند العدير ثم استمعت فسمعت كلاماً و مراجعة فصفت بعلي لسمع و طيبي فسمعت أبا
الحسن يتنحج فتنحجت و أجبت ثم نظرت و هجمت فإذا حية متعلقة بساق شجرة

¹²⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 37

¹²¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 38

Then I went aiming for the well and found fifty snakes slithering around the well. Then I listened and heard speech and responses. I sneaked with my slippers tip-toeing and I heard Abu Al-Hassan^{-asws} clearing his^{-asws} throat. I cleared my throat and answered him^{-asws}. Then I looked and attacked as there was a snake hanging by the base of the tree.

فَقَالَ لَا عَيْتِي وَ لَا ضَائِرٌ فَرَمْتُ بِنَفْسِيهَا ثُمَّ مَهَضْتُ عَلَى مَنْكِبِهِ ثُمَّ أَدْخَلْتُ رَأْسَهَا فِي أُذُنِهِ فَأَكْثَرْتُ مِنَ الصَّفِيرِ فَأَجَابَ بَلَى قَدْ فَصَلْتُ بَيْنَكُمْ وَ لَا يَبْغِي خِلَافَ مَا أَقُولُ إِلَّا ظَلَمٌ وَ مَنْ ظَلَمَ فِي دُنْيَاهُ فَلَهُ عَذَابُ النَّارِ فِي آخِرَتِهِ مَعَ عِقَابٍ شَدِيدٍ أَعَاقِبُهُ إِيَّاهُ وَ آخُذُ مَا لَا إِنْ كَانَ لَهُ حَتَّى يَتُوبَ

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

فَقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي أَلَكُمْ عَلَيْهِمْ طَاعَةٌ فَقَالَ نَعَمْ وَ الَّذِي أَكْرَمَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ أَعَزَّ عَلِيًّا ع بِالْوَصِيَّةِ وَ الْوَلَايَةِ إِنَّهُمْ لَأَطُوعٌ لَنَا مِنْكُمْ يَا مَعْشَرَ الْإِنْسِ وَ قَلِيلٌ مَا هُمْ.

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

40- ير، بصائر الدرجات الحسين بن محمد عن المَعْلَى عَنِ الْوَشَاءِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ خَالِدِ الْجَوَانِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع وَ هُوَ فِي عَرَصَةِ دَارِهِ وَ هُوَ يَوْمِنِيذٍ بِالرُّمَيْلَةِ فَلَمَّا نَظَرْتُ إِلَيْهِ قُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا سَيِّدِي مَظْلُومٌ مَعْصُوبٌ مُضْطَّهَدٌ فِي نَفْسِي

(The book) ‘Basaair Al Darajaat’ - Al Husayn Bin Muhammad, from al Moalla, from Al Washa, from Muhammad Bin Ali, from Khalid Al Jawaz who said,

‘I entered to see Abu Al-Hassan^{-asws} and he^{-asws} was in the courtyard of his^{-asws} house, and on that day he^{-asws} was at Al-Rumeyla (city). When I looked at him^{-asws}, I said: ‘By my father and my mother, O my Master^{-asws}!’ (Saying) within myself, (you^{-asws} are) ‘Oppressed, usurped, persecuted’.

ثُمَّ دَنَوْتُ مِنْهُ فَقَبَّلْتُ بَيْنَ عَيْنَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ فَالْتَمَعْتُ إِلَيْهِ فَقَالَ يَا خَالِدُ نَحْنُ أَعْلَمُ بِهَذَا الْأَمْرِ فَلَا تَتَصَوَّرْ هَذَا فِي نَفْسِكَ

Then I went near him^{-asws} and kissed between his^{-asws} eyes and sat down in front of him^{-asws}. He^{-asws} turned towards me and said: ‘O Khalid! We^{-asws} are more knowing of this matter therefore do not imagine it within yourself’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ اللَّهُ مَا أَرَدْتُ بِهَذَا شَيْئًا قَالَ فَقَالَ نَحْنُ أَعْلَمُ بِهَذَا الْأَمْرِ مِنْ غَيْرِنَا لَوْ أَرَدْنَا أَنْزِفَ إِلَيْنَا وَ إِنَّ هَؤُلَاءِ الْقَوْمَ مُدَّةً وَ غَايَةً لَا بُدَّ مِنَ الْإِنْتِهَاءِ إِلَيْهَا

¹²² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 39

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj} I did not intend anything with this'. He^{-asws} said: 'We^{-asws} are more knowing with this matter than others. If we^{-asws} want it would come to us^{-asws}, and for these people there is a term and a peak, there is no escape from the ending to it'.

قَالَ فَمُلْتُ لَا أَعُودُ وَ أَصَيَّرَ فِي نَفْسِي شَيْئاً أَبَدًا قَالَ فَقَالَ لَا تَعُدُّ أَبَدًا.

He (the narrator) said, 'I said, 'I shall not repeat anything within myself, ever, and will be patient'. He^{-asws} said: 'Do not repeat ever!'"¹²³

41- يج، الخرائج و الجرائح عَنِ الْمَعْلَى مِثْلَهُ وَ فِي بَيْحِ قُلْتُ فِي نَفْسِي مَظْلُومٌ وَ فِيهِ لَوْ أَرَدْنَا لَرَدَّ إِلَيْنَا.

(The book) 'Al Kharaij Wa Al Jaraih' – From Al Moalla – similar to it, and in 'Al Kharaij Wa Al Jaraih' – 'I said within myself, 'Oppressed'. And in it, 'If we^{-asws} want, we^{-asws} can return it to us^{-asws}'".¹²⁴

42- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنِ مَا جِيلَوَيْهِ عَنِ عَمِّهِ عَنِ الْكُوفِيِّ عَنِ شَرِيفِ بْنِ سَابِقٍ عَنِ أَسْوَدَ بْنِ رَزِينِ الْقَاضِي قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ ع وَ لَمْ يَكُنْ رَأَى قَطُّ فَقَالَ مِنْ أَهْلِ السِّدِّ أَنْتَ فَمُلْتُ مِنْ أَهْلِ الْبَابِ فَقَالَ الثَّانِيَةَ مِنْ أَهْلِ السِّدِّ قُلْتُ مِنْ أَهْلِ الْبَابِ قَالَ مِنْ أَهْلِ السِّدِّ أَنْتَ قُلْتُ نَعَمْ قَالَ ذَلِكَ السِّدُّ الَّذِي عَمِلَهُ ذُو الْقَرَيْنَيْنِ.

(The book) 'Qasas Al Anbiya' – By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Shareef Bin Sabiq, from Aswad Bin Razwyn the judge who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st, and he^{-asws} had not seen me (before). He^{-asws} said: 'Are you from the people of the barrier?' I said, 'From the people of the door'. He^{-asws} said secondly: 'From the people of the barrier'. I said, 'From the people of the door'. He^{-asws} said: 'From people of the barrier'. I said, 'Yes'. He^{-asws} said: 'That is the barrier which Zulqarnain had built'".¹²⁵

43- ير، بصائر الدرجات أحمد بن محمد بن محمد بن علي بن الحكم عن بعض أصحابنا قال دخلت على أبي الحسن الماضي ع وَ هُوَ تَحْمُومٌ وَ وَجْهُهُ إِلَى الْحَائِطِ فَتَنَاقَلَ بَعْضَ أَهْلِ بَيْتِهِ يَذْكُرُهُ فَمُلْتُ فِي نَفْسِي هَذَا خَيْرٌ خَلَقَ اللَّهُ فِي زَمَانِهِ يُوصِينَا بِالْبِرِّ وَ يَقُولُ فِي رَجُلٍ مِنْ أَهْلِ بَيْتِهِ هَذَا الْقَوْلَ

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

'I entered to see Abu Al-Hassan Al-Maazi (7th Imam^{-asws}), and he^{-asws} was feverish and his^{-asws} face was towards the wall. He^{-asws} went on to criticise one of his^{-asws} family members in a mention. I said within myself, 'This is the best of the creatures of Allah^{-azwj} in his^{-asws} time, advising us with the righteousness and he^{-asws} saying regarding a man from his^{-asws} family members, this word?'

قَالَ فَحَوَّلَ وَجْهَهُ فَقَالَ إِنَّ الَّذِي سَمِعْتَ مِنَ الْبِرِّ إِلَيَّ إِذَا قُلْتُ هَذَا لَمْ يُصَدِّقُوا قَوْلَهُ وَ إِنْ لَمْ أَقُلْ هَذَا صَدَّقُوا قَوْلَهُ عَلَيَّ.

¹²³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 40

¹²⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 41

¹²⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 42

He^{-asws} turned his^{-asws} face and said: 'That which you heard is from the righteousness. When I^{asws} said this, they did not ratify his words, and if I^{-asws} don't say this, they ratify his words over mine'.¹²⁶

44- ير، بصائر الدرجات الهَيْبَةُ النَّهْدِيُّ عَنِ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ أَبُو الْحَسَنِ فِي الْمَجْلِسِ فُدَامَهُ مِرَاةٌ وَ آتَتْهَا مَرْدُى بِالرِّدَاءِ مُورَّرًا فَأَقْبَلْتُ عَلَى عَبْدِ اللَّهِ فَلَمْ أَرْزَأْ أَسْأَلُهُ حَتَّى جَزَى دَجْرُ الرِّكَاتِ فَسَأَلْتُهُ فَقَالَ تَسْأَلُنِي عَنِ الرِّكَاتِ مَنْ كَانَتْ عِنْدَهُ أَرْبَعُونَ دِرْهَمًا فَفِيهَا دِرْهَمٌ

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

'I entered to see Abdullah son of Ja'far^{-asws} and Abu Al-Hassan (Musa^{-asws}) in the gathering, and there was a mirror in front of him^{-asws} and its stand, covered with a cloth. I turned towards Abdullah but did not ask him until the mention of Zakat flowed, so I asked him. He said, 'You are asking me about the Zakat, one who has forty Dirhams with him, so in it would be one Dirham (as Zakat)'.

قَالَ فَاسْتَشْعَرْتُهُ وَ تَعَجَّبْتُ مِنْهُ فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ قَدْ عَرَفْتُ مَوَدِّي لِأَبِيكَ وَ انْقِطَاعِي إِلَيْهِ وَ قَدْ سَمِعْتُ مِنْهُ كُتْبًا أَ فَتَحِبُّ أَنْ آتِيكَ بِهَا قَالَ نَعَمْ بَنُو أَخِ ابْنِي

He (the narrator) said, 'I realised it and was astounded from it. I said to him, 'May Allah^{-azwj} Keep you well! You have recognised my cordiality for your father^{-asws}, and my cutting off (from others) to him^{-asws}, and I had heard letters from him^{-asws}, I would love to come to you with it'. He said, 'Good is what the son of a brother would be coming to us with'.

فَقُمْتُ مُسْتَعِينًا بِرَسُولِ اللَّهِ فَاتَيْتُ الْقَبْرَ فَقُلْتُ يَا رَسُولَ اللَّهِ ص إِلَى مَنْ إِلَى الْقَدْرِيَّةِ إِلَى الْحُرُورِيَّةِ إِلَى الْمُرْجِيَّةِ إِلَى الرَّيْدِيَّةِ

I stood up seeking help with Rasool-Allah^{-saww}. I went to the grave and said, 'O Rasool-Allah^{-saww}! To whom? To the Qadirites, to the Harouriya, to the Murjiites, to the Zaydiites?'

قَالَ فَإِنِّي كَذَلِكَ إِذْ أَتَانِي غُلَامٌ صَغِيرٌ دُونَ الْحَمْسِ فَجَدَبْتُ تَوْبِي فَقَالَ لِي أَجِبْ قُلْتُ مَنْ قَالَ قَالَ قَالَ سَيِّدِي مُوسَى بْنُ جَعْفَرٍ فَدَخَلْتُ إِلَى صَخَنِ الدَّارِ فَإِذَا هُوَ فِي بَيْتٍ وَ عَلَيْهِ كِلَّةٌ فَقَالَ يَا هِشَامُ قُلْتُ لَيْتَكَ فَقَالَ لِي لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَدْرِيَّةِ وَ لَكِنِ ابْنِي تَمَّ دَخَلْتُ عَلَيْهِ.

He said, 'While I was like that when a young boy came to me, less than five (years old), and he pulled my cloth and said to me, 'Answer'. I said, 'Who?' He said, 'My Master^{-asws} Musa^{-asws} Bin Ja'far^{-asws}'. I entered to the courtyard of the house, and there he^{-asws} was in the house, and upon him^{-asws} was a thick sheet. He^{-asws} said: 'O Hisham!' I said, 'At your^{-asws} service'. He^{-asws} said to me: 'Neither to the Murjiites, nor to the Qadirites, but to us^{-asws}'. Then I entered to see him^{-asws}'.¹²⁷

45- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَالِمِ مَوْلَى عَلِيِّ بْنِ يَعْطَبِينَ عَنْ عَلِيِّ بْنِ يَعْطَبِينَ قَالَ أَرَدْتُ أَنْ أَكْتُبَ إِلَيْهِ أَسْأَلُهُ يَنْتَوِرُ الرَّجُلُ وَ هُوَ جُنُبٌ

¹²⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 43

¹²⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 44

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hawazy, from Ibn Abu Umeyr, from Salim a slave of Ali Bin Yaqteen, from Ali Bin Yaqteen who said,

I wanted to write to him^{-asws} asking him^{-asws}, 'The man waxes while he is with sexual impurity'.

قَالَ فَكَتَبْتُ إِلَى ابْنِ عَبْدِ اللَّهِ التُّورَةَ تَزِيدُ الْجُبْنَ نَظَافَةً وَ لَكِنْ لَا يُجَامِعُ الرَّجُلُ مُحْتَضِبًا وَ لَا تُجَامِعُ مَرْأَةٌ مُحْتَضِبَةً.

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

46- يج، الخرائج و الجرائع علي بن يقطين مثله.

(The book) 'Al Kharaj Wa Al Jaraih' – Ali Bin Yaqteen – similar to it.¹²⁹

47- ير، بصائر الدرجات ابن يزيد عن محمد بن الحسن بن زياد عن الحسن الواسطي عن هشام بن سالم قال: لما دخلت إلى عبد الله بن أبي عبد الله فسألته فلم أر عنده شيئاً فدخلىني من ذلك ما الله به عليم و خفت أن لا يكون أبو عبد الله ع ترك خلفاً فأنتيت قبر النبي ص فجلست عند رأسه أدعو الله و أستغيث به

(The book) 'Basaair Al Darajaat' - Ibn Yazeed, from Muhammad Bin Al-Hassan Bin Ziyad Al Maysami who said, 'It is narrated to us by Al-Hassan Al Wasity Bin Hisham Bin Salim who said,

'When I entered to see Abdullah son of Abu Abdullah^{-asws} to ask him, I did not see anything with him, so there entered into me what Allah^{-azwj} is Knowing with it, and I feared that Abu Abdullah^{-asws} may not have left behind a replacement (Imam^{-asws}). So, I went to the grave of the Prophet^{-saww} and say by his^{-saww} head, supplicating to Allah^{-azwj} and seeking Help with Him^{-azwj}.

ثم فكرت فقلت أصبر [أصبر] على [إلى قول] الرنادقة ثم فكرت فيما يدخل عليهم و رأيت قولهم بنفسهم ثم قلت لا بل قول الخوارج فأمر بالمعروف و أهي عن المنكر و أضرب بسيفي حتى أموت ثم فكرت في قولهم و ما يدخل عليهم فوجدته بنفسه

Then I thought and said (to myself), 'I shall be patient upon the word of the atheists. Then I though regarding what enters upon them, and I saw their word to be corrupt. Then I said, 'No, but the word of the Khawarijites. They are instructing with the good deeds and forbidding from the evil, and I shall strike with my sword until I die. Then I thought regarding their word and what enters upon them, and I found it to be corrupt.

ثم قلت إلى المرجفة ثم فكرت فيما يدخل عليهم فإذا قولهم بنفسهم فبينما أنا أفكر في نفسي و أمشي إذا مر بعض موالي أبي عبد الله ع فقال لي يجب أن أستأذن لك على أبي الحسن ع فقلت نعم

Then I said, 'To the Murjiites'. Then I thought regarding what enters upon them, and there, their word was corrupt. I was thinking within myself and walking, when one of the slaves of

¹²⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 45

¹²⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 46

Abu Abdullah^{-asws} passed by and said to me, 'It obligates that I seek permission for you to see Abu Al-Hassan (Musa)^{-asws}'. I said, 'Yes'.

فَدَهَبَ فَلَمْ يَلْبَثْ أَنْ عَادَ إِلَيَّ فَقَالَ فَمَنْ وَ ادْخُلْ عَلَيْهِ فَلَمَّا نَظَرَ إِلَيَّ أَبُو الْحَسَنِ ع فَقَالَ لِي مُبْتَدِئًا يَا هِشَامُ لَا إِلَى الرَّنَادِقَةِ وَلَا إِلَى الْحَوَارِجِ وَلَا إِلَى الْمُرْجِيَةِ وَلَا إِلَى الْقَدِيرَةِ وَ لَكِنْ إِلَيْنَا فُلْتُ أَنْتَ صَاحِبِي ثُمَّ سَأَلْتُهُ فَأَجَابَنِي عَمَّا أَرَدْتُ.

He went away and it was not long before he returned to me and said, 'Arise and enter to see him^{-asws}'. When Abu Al-Hassan^{-asws} looked at me, he^{-asws} said to me: 'O Hisham! Neither to the atheists, nor to the Khawarijites, nor to the Murjiites, nor to the Qadirites, but to us^{-asws}'. I said, 'You^{-asws} are my Master^{-asws}'. Then I asked him^{-asws} and he^{-asws} answered me about what I wanted"¹³⁰.

48- ير، بصائر الدرجات إبراهيم بن إسحاق عن محمد بن فلان الرافعي قال كان لي ابن عمي يقال له الحسن بن عبد الله وكان زاهداً وكان من أعبد أهل زمانه وكان يلقاه السلطان و ربما استقبل السلطان بالكلام الصعب يعطه و يأمر بالمعروف و كان السلطان يحنم له ذلك لصلاحه

(The book) 'Basaair Al Darajaat' - Ibrahim Bin Is'haq, from Muhammad Bin Fulan Al Rafie who said,

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

فَلَمْ يَزَلْ هَذِهِ حَالُهُ حَتَّى كَانَ يَوْمًا دَخَلَ أَبُو الْحَسَنِ مُوسَى ع الْمَسْجِدَ فَرَأَهُ فَأَذِنَ إِلَيْهِ ثُمَّ قَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَنَا أَحَبُّ إِلَيَّ مَا أَنْتَ فِيهِ وَ أَسْرَنِي بِكَ إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَأَذْهَبْ فَاطْلُبِ الْمَعْرِفَةَ

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

قَالَ جُعِلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ فَقَالَ لَهُ اذْهَبْ وَ تَفَقَّهْ وَ اطلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرَضَ الْحَدِيثَ عَلَيَّ

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

قَالَ فَدَهَبَ وَ تَكَلَّمَ مَعَهُمْ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْفَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ اذْهَبْ وَ اطلُبِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعِينًا [مَعْنِيًا] بِدِينِهِ فَلَمْ يَزَلْ مُتَرَحِّدًا أَنَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَتَبِعَهُ وَ لَحِقَهُ فِي الطَّرِيقِ

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

¹³⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 47

a supporter of his^{-asws} Religion. Abu Al-Hassan^{-asws} did not cease to be with him until he^{-asws} went out to an estate of his^{-asws} and he followed him^{-asws}, and met him^{-asws} in the road.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فِدْلَانِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ أَبِي بَكْرٍ وَ عُمَرَ فَتَقَبَّلَ مِنْهُ

He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am needy to you in front of Allah^{-azwj}, so point me upon the understanding'. He^{-asws} informed him about Amir Al-Momineen^{-asws} and said: 'Amir Al-Momineen^{-asws} was after Rasool-Allah^{-sawww}' and informed him with the matter of Abu Bakr and Umar. He accepted from him^{-asws}.

ثُمَّ قَالَ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ

Then he said, 'So who was after Amir Al-Momineen^{-asws}?' He^{-asws} said; 'Al-Hassan^{-asws}, then Al-Husayn^{-asws}', until he^{-asws} ended up to himself^{-asws}, then he^{-asws} was silent. He said, 'May I be sacrificed for you^{-asws}! So, who is it today?' He^{-asws} said: 'If I^{-asws} were to inform you, will you accept?' He said, 'Yes, may I be sacrificed for you!'

قَالَ أَنَا هُوَ قَالَ جُعِلْتُ فِدَاكَ فَسَيِّئٌ أَسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَ أَشَارَ إِلَى أُمِّ غَيْلَانَ فَعُلُّ لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي

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

قَالَ فَأَتَيْتُهَا قَالَ فَرَأَيْتُهَا وَ اللَّهُ يَجْبُ الْأَرْضَ جُبُوبًا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقْرَبَ بِهِ ثُمَّ لَزِمَ السُّكُوتَ

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

فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ وَ كَانَ مِنْ قَبْلِ ذَلِكَ يَرَى الرُّؤْيَا الْحَسَنَةَ وَ يَرَى لَهُ ثُمَّ انْقَطَعَتْ عَنْهُ الرُّؤْيَا فَرَأَى لَيْلَةً أَبَا عَبْدِ اللَّهِ ع فِيهَا يَرَى النَّاسَ فَشَكَا إِلَيْهِ انْقِطَاعَ الرُّؤْيَا فَقَالَ لَا تَعْتَمَّ فَإِنَّ الْمُؤْمِنَ إِذَا رَسَخَ فِي الْإِيمَانِ رُفِعَ عَنْهُ الرُّؤْيَا.

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

49- شاء، الإرشاد ابن قولويه عن الكليني عن علي بن إبراهيم عن أبيه عن الرافعي مثله-

(The book) 'Al Kharaj Wa Al Jaraih' – Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Rafie – similar to it.¹³²

50- عم، إعلام الوری الکلبی مقله

(The book) 'I'lam Al Wara' – Al Kulayni – similar to it.¹³³

51- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ الْوَشَاءِ عَنْ هِشَامٍ قَالَ: أَرَدْتُ شَرِي جَارِيَةً بِمَنْ وَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ اسْتَشِيرُهُ فِي ذَلِكَ فَأَمْسَكَ فَلَمْ يُجِبْنِي فَإِنِّي مِنَ الْعَدِ عِنْدَ مَوْلَى الْجَارِيَةِ إِذْ مَرَّ بِي وَ هِيَ جَالِسَةٌ عِنْدَ جَوَارٍ فَصِرْتُ بِتَجْرِبَةِ الْجَارِيَةِ فَنَظَرْتُ إِلَيْهَا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa, from Al Husayn Bin Ali Al Washa, from Hisham who said,

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

قَالَ ثُمَّ رَجَعْتُ إِلَى مَنْزِلِهِ فَكَتَبْتُ إِلَيْهِ لَا بَأْسَ إِنَّ لَمْ يَكُنْ فِي عُمْرِهَا قَلِيلَةً قَالَ فَأَمْسَكَ عَنْ شِرَائِهَا فَلَمْ أَخْرُجْ مِنْ مَكَّةَ حَتَّى مَاتَتْ.

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

52- ير، بصائر الدرجات مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ اسْتَقْرَضَ أَبُو الْحَسَنِ عَ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ وَ كَتَبْتُ كِتَابًا وَ وَضَعْتُ عَلَى يَدَيْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ وَ قَالَ إِنَّ حَدَّثَ بِي حَدَّثَ فَحَرِّقْهُ

(The book) 'Basaair Al Darajaat' - Muawiya Bin Hukeym, from Ja'far Bin Muhammad Bin Yunus, from Abdul Rahman Bin Al Hajjaj who said,

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

قَالَ عَبْدُ الرَّحْمَنِ فَحَرِّجْتُ مِنْ مَكَّةَ فَلَقَيْتَنِي أَبُو الْحَسَنِ عَ فَأَرْسَلَ إِلَيَّ بِمِثْلِي فَقَالَ لِي يَا عَبْدَ الرَّحْمَنِ حَرِّقِ الْكِتَابَ قَالَ فَفَعَلْتُ وَ قَدِمْتُ الْكُوفَةَ فَسَأَلْتُ عَنْ شِهَابٍ فَإِذَا هُوَ قَدْ مَاتَ فِي وَقْتٍ لَمْ يُمْكِنَ فِيهِ بَعْدُ الْكِتَابِ.

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

¹³² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 49

¹³³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 50

¹³⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 51

¹³⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 52

53- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُعَلَّى عَنِ ابْنِ أَبِي حَمْرَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ أَبَا الْحَسَنِ عَ يُنْعَى إِلَى رَجُلٍ نَفْسَهُ فَقُلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ فَقَالَ شَبَّهَ الْمُغْضَبُ يَا إِسْحَاقُ قَدْ كَانَ رُشِيدُ الْهَجْرِيِّ يَعْلَمُ عِلْمَ الْمَنَانِيَا وَ الْبَلَايَا فَأَلَامَامٌ أَوْلَى بِذَلِكَ.

(The book) 'Basaair Al Darajaat' - Abdullah Bin Muhammad, from Ibrahim Bin Muhammad who said, 'It is narrated to us by Ali Bin Moalla who said, 'It is narrated to us by Ibn Abu Hamza, from Sayf Bin Ameyra who said,

'I heard Al-Abd Al-Salih Abu Al-Hassan (Musa)^{-asws} giving the news of death to a man regarding his own self, and he^{-asws} knew when the man from his^{-asws} Shias would be dying. He^{-asws} said resembling the anger: 'O Is'haq! Rusheyd Al-Hajary had known the knowledge of the deaths and the afflictions, and the Imam^{-asws} is foremost with that'.¹³⁶

54- ير، بصائر الدرجات عُمُتَانُ بْنُ عَيْسَى عَنْ خَالِدٍ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ بِمَكَّةَ فَقَالَ مَنْ هَاهُنَا مِنْ أَصْحَابِكُمْ فَعَدَدْتُ عَلَيْهِ ثَمَانِيَةَ أَنْفُسٍ فَأَمَرَ بِإِخْرَاجِ أَرْبَعَةٍ وَ سَكَتَ عَنْ أَرْبَعَةٍ فَمَا كَانَ إِلَّا يَوْمَهُ وَ مِنَ الْعَدِيدِ حَتَّى مَاتَ الْأَرْبَعَةُ فَسَلِمُوا.

(The book) 'Basaair Al Darajaat' – Usman Bin Isa, from Khalid who said,

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

55- ير، بصائر الدرجات جَعْفَرُ بْنُ إِسْحَاقَ بْنِ سَعْدٍ عَنْ عُمُتَانَ بْنِ عَيْسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي الْحَسَنِ عَ قَالَ قَالَ لِي افْرُغْ فِيمَا بَيْنَكَ وَ بَيْنَ مَنْ كَانَ لَهُ مَعَكَ عَمَلٌ فِي سَنَةِ أَرْبَعٍ وَ سَبْعِينَ وَ مِائَةٍ حَتَّى يَجِيئَكَ كِتَابِي وَ انظُرْ مَا عِنْدَكَ فَأَبْعَثْ بِهِ إِلَيَّ وَ لَا تَقْبَلْ مِنْ أَحَدٍ شَيْئاً وَ خَرَجَ إِلَى الْمَدِينَةِ وَ بَقِيَ خَالِدٌ بِمَكَّةَ حَمْسَةَ عَشَرَ يَوْماً ثُمَّ مَاتَ.

(The book) 'Basaair Al Darajaat' – Ja'far Bin Is'haq, from Sa'ad, from usman Bin Isa, from Khalid Bin Najeeh,

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

56- ير، بصائر الدرجات الْحُسَيْنُ بْنُ عَلِيِّ بْنِ مُعَاوِيَةَ عَنْ إِسْحَاقَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ عَ وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ أَبُو الْحَسَنِ يَا فُلَانُ إِنَّكَ تَمُوتُ إِلَى شَهْرٍ

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali Bin Fazzal, from Muawiya, from Is'haq who said,

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

¹³⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 53

¹³⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 54

¹³⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 55

قَالَ فَأَضْمَرْتُ فِي نَفْسِي كَأَنَّهُ يَعْلَمُ أَجَالَ شَيْعَتِهِ قَالَ يَا إِسْحَاقُ وَ مَا تُنْكِرُونَ مِنْ ذَلِكَ وَ قَدْ كَانَ رُشِيدُ الْهَجْرِيِّ مُسْتَضْعَفًا وَ كَانَ يَعْلَمُ عِلْمَ الْمَنَائِيَا وَ
الْبَلَايَا فَالْإِمَامُ أُولَى بِذَلِكَ

He (the narrator) said, 'I thought within myself, 'It is as if he^{-asws} knows the terms (life-spans) of his^{-asws} Shias'. He^{-asws} said: 'O Is'haq! What are you denying from that, and Rusheyd Al-Hajary was weak, and he was knowing the knowledge of the deaths and the afflictions, and the Imam^{-asws} is foremost with that'?

ثُمَّ قَالَ يَا إِسْحَاقُ تَمُوتُ إِلَى سَنَتَيْنِ وَ يُشْتَتُّ أَهْلُكَ وَ وُلْدُكَ وَ عِيَالُكَ وَ أَهْلُ بَيْتِكَ وَ يُفْلِسُونَ إِفْلَاسًا شَدِيدًا.

Then he^{-asws} said: 'O Is'haq! You will be dying in two years, and your wife, and your children, and your dependants, and your family members will disperse, and they would be impoverished with severe poverty"¹³⁹

57- بيج، الخرائج و الجرائح عن إسحاق مثله

(The book) 'Al Kharaij Wa Al Jaraih' – From Is'haq – similar to it.¹⁴⁰

58- كا، الكافي أحمد بن مهران عن محمد بن علي عن سيف بن عميرة عن إسحاق مثله-

(The book) 'Al Kafi' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq – similar to it.¹⁴¹

59- عم، إعلام الوري الحسن بن علي بن أبي عثمان عن إسحاق بن عمار مثله-

(The book) 'I'lam Al Wara' – Al-Hassan Bin Ali Bin Abu usman, from Is'haq Bin Ammar – similar to it.¹⁴²

60- كا، الكافي أحمد بن مهران عن محمد بن علي عن سيف بن عميرة عن إسحاق مثله.

(The book) 'Al Kafi' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq – similar to it.¹⁴³

61- ير، بصائر الدرجات أحمد بن الحسين عن الحسن بن برّة عن عثمان بن عيسى عن الحارث بن المغيرة التّضريّ قال: دخلت على أبي الحسن سنة الموت بمكة و هي سنة أربع و سبعين و مائة فقال لي من هاهنا من أصحابكم مريض فقلت عثمان بن عيسى من أوجع الناس فقال قل له يخرج

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al-Hassan bin Barra, from usman Bin Isa who said,

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

¹³⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 56

¹⁴⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 57

¹⁴¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 58

¹⁴² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 59

¹⁴³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 60

over here?’ I said, ‘Usman Bin Isa is with the most pain from the people’. He^{-asws} said: ‘Tell him to go out’.

ثُمَّ قَالَ مَنْ هَاهُنَا فَعَدَدْتُ عَلَيْهِ ثَمَانِيَةً فَأَمَرْنَا بِإِخْرَاجِ أَرْبَعَةٍ وَكَفَّ عَنْ أَرْبَعَةٍ فَمَا أَمْسَيْنَا مِنْ غَدٍ حَتَّى دَفَنَّا الْأَرْبَعَةَ الَّذِينَ كَفَّ عَنْ إِخْرَاجِهِمْ فَقَالَ عُمَانُ فَخَرَجْتُ أَنَا فَأَصْبَحْتُ مُعَافَاً.

Then he^{-asws} said: ‘Who are over here?’ I counted eight to him^{-asws}. He^{-asws} instructed us with four of us to go out and refrained from (the other) four. We had not come to the evening from the morning until we buried those four, he^{-asws} had refrained from their going out. Usman said, ‘I went out and became healthy’.¹⁴⁴

62- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحکم عن علي بن المغيرة قال مرَّ العبدُ الصَّالِحُ عِ بامرأَةٍ يَتَّى وَ هِيَ تَبْكِي وَ صَبِيئَاتُهَا حَوْلَهَا يَبْكُونَ وَ قَدْ مَاتَتْ بَقْرَةٌ لَهَا فَدَنَا مِنْهَا ثُمَّ قَالَ لَهَا مَا يُبْكِيكِ يَا أُمَّةَ اللَّهِ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali bin Al Hakam, from Ali Bin Al Mugheira who said,

‘Al-Abd Al-Salih (7th Imam^{-asws}) passed by a woman at Mina, and she was crying and her children were crying around, and a cow of hers had died. He^{-asws} approached her, then said so her: ‘What makes you cry, O maid of Allah^{-azwj}}?’

قَالَتْ يَا عَبْدَ اللَّهِ إِنَّ لِي صَبِيئَاتًا أَيَّتَامًا فَكَانَتْ لِي بَقْرَةٌ مَعِيشَتِي وَ مَعِيشَةُ صَبِيئَاتِي كَانَ مِنْهَا فَقَدْ مَاتَتْ وَ بَقِيَتْ مُنْقَطِعَةً بِي وَ يُولَدِي وَ لَا حِيلَةَ لَنَا

She said, ‘O servant of Allah^{-azwj}}! There are orphaned children for me, and there used to be a cow for me for my livelihood, and the livelihood of my children was from it. It has died, and there has remained a termination with me and my children, and there is no (other) means for us’.

فَقَالَ لَهَا يَا أُمَّةَ اللَّهِ هَلْ لَكَ أَنْ أُحْيِيَهَا لَكَ قَالَتْ فَأَلْهِمْتِ أَنْ قَالَتْ نَعَمْ يَا عَبْدَ اللَّهِ قَالَ فَتَنَحَّى نَاحِيَةً فَصَلَّى رُكْعَتَيْنِ ثُمَّ رَفَعَ يَدَيْهِ بيمينه [بمَنَةً] وَ حَرَّكَ شَفْتَيْهِ ثُمَّ قَامَ فَمَرَّ بِالْبَقْرَةِ فَتَخَسَّهَا تَحْسُناً أَوْ ضَرْبَهَا بِرِجْلِهِ فَاسْتَوَتْ عَلَى الْأَرْضِ قَائِمَةً

He^{-asws} said to her: ‘O maid of Allah^{-azwj}}! Would it be (better) for you if I^{-asws} were to revive it?’ She said, ‘I have been inspired to say yes, O Abu Abdullah^{-asws}}!’ He^{-asws} went aside to a corner and prayed two Cycles (Salat), then raised his^{-asws} right hand and moved his^{-asws} lips. Then he^{-asws} stood up and passed by the cow and prodded it with a prodding, or hit it with his^{-asws} left, and it sat up evenly upon the ground.

فَلَمَّا نَظَرَتْ الْمَرْأَةُ إِلَى الْبَقْرَةِ قَدْ قَامَتْ صَاخَتْ عَيْسَى ابْنُ مَرْيَمَ وَ رَبِّ الْكَعْبَةِ

When the woman looked at the cow to have stood up, she shouted: ‘Isa^{-as} Bin Maryam^{-as}, by Lord^{-azwj}} of the Kabah!’

قَالَ فَخَالَطَ النَّاسَ وَ صَارَ بَيْنَهُمْ وَ مَضَى بَيْنَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ.

¹⁴⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 61

He (the narrator) said, ‘He^{-asws} mingled with the people and came to be between them. May the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} forefathers^{-asws}, the pure ones’.¹⁴⁵

63- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ مِثْلَهُ.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Mugheira – similar to it.¹⁴⁶

64- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ مُعْتَبِرٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ ع لَمْ يَكُنْ يُرَى لَهُ وَلَدٌ فَأَتَاهُ يَوْمًا إِسْحَاقُ وَ مُحَمَّدٌ أَخَوَاهُ وَ أَبُو الْحَسَنِ يَتَكَلَّمُ بِلِسَانٍ لَيْسَ بِعَرَبِيٍّ فَجَاءَ غُلَامٌ سَقْلَابِيٌّ فَكَلَّمَهُ بِلِسَانِهِ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from hammad Bin Abdullah Al Faraie, from Mo’tab,

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

فَدَهَبَ فَجَاءَ بِعَلِيِّ ع ابْنِهِ فَقَالَ لِأَخَوْتِهِ هَذَا عَلِيُّ ابْنِي فَضَمُّوهُ إِلَيْهِ وَاجِدًا وَبَعْدَ وَاحِدٍ فَقَبَّلُوهُ ثُمَّ كَلَّمَ الْغُلَامَ بِلِسَانِهِ فَحَمَلَهُ فَدَهَبَ فَجَاءَ بِإِبْرَاهِيمَ فَقَالَ هَذَا إِبْرَاهِيمُ ابْنِي

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

ثُمَّ كَلَّمَهُ بِكَلَامٍ فَحَمَلَهُ فَدَهَبَ فَلَمْ يَزَلْ يَدْعُو بِغُلَامٍ بَعْدَ غُلَامٍ وَ يُكَلِّمُهُمْ حَتَّى جَاءَ خَمْسَةُ أَوْلَادٍ وَ الْعِلْمَانُ مُحْتَلِفُونَ فِي أَجْنَاسِهِمْ وَ أَلْسِنَتِهِمْ.

Then he^{-asws} spoke with a speech, and he carried him and went. He^{-asws} did not call for a boy after a boy, until five children came, and the boys were all different in their race and their languages’.¹⁴⁷

65- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ عَنْ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ دَخَلَ رَجُلٌ مِنْ مَوَالِي أَبِي الْحَسَنِ ع فَقَالَ جُعِلَتْ فِدَاكَ أَحَبُّ أَنْ تَتَّعِدَى عِنْدِي فَقَامَ أَبُو الْحَسَنِ ع حَتَّى مَضَى مَعَهُ فَدَخَلَ الْبَيْتَ فَإِذَا فِي الْبَيْتِ سَرِيرٌ فَقَعَدَ عَلَى السَّرِيرِ وَ تَحْتَ السَّرِيرِ رَوْحٌ حَمَامٍ

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Bashir, from Ali Bin Abu Hamza who said,

‘A man from the friends of Abu Al-Hassan^{-asws} entered and said, ‘May I be sacrificed for you^{-asws}! I would love it if you^{-asws} could have lunch with me^{-asws}’. Abu Al-Hassan^{-asws} stood up until

¹⁴⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 62

¹⁴⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 63

¹⁴⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 64

he^{-asws} went with him and entered the house, and there in the house was a bed. He^{-asws} sat upon the bed, and beneath the bed was a pair of doves.

فَهَدَرَ الذَّكَرُ عَلَى الْأُنْثَى وَ ذَهَبَ الرَّجُلُ لِيَحْمِلَ الطَّعَامَ فَرَجَعَ وَ أَبُو الْحَسَنِ ع يَضْحَكُ فَقَالَ أَضْحَكَكَ اللَّهُ سِنَّكَ بِمَ ضَحِكْتَ

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

فَقَالَ إِنَّ هَذَا الْحَمَامَ هَدَرَ عَلَى هَذِهِ الْحَمَامَةِ فَقَالَ لَهَا يَا سَكْنِي وَ عِزِّي وَ اللَّهُ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيَّ مِنْكَ مَا خَلَا هَذَا الْفَاعِدِ عَلَى السَّرِيرِ

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

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ تَفَهُمُ كَلَامَ الطَّيْرِ فَقَالَ نَعَمْ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And you^{-asws} understand the speech of birds?' He^{-asws} said: ***We have been Taught the speech of the birds and have been Given from all things [27:16]***"¹⁴⁸

66- ير، بصائر الدرجات الحسين بن محمد القاساني عن أبي الأعوص داود بن أسد المصري عن محمد بن الحسين بن جميل عن أحمد بن هارون بن موفقي وكان هارون بن موفقي مؤلفي مؤلفي أبي الحسين قال أتيت أبا الحسن لأسلم عليه فقال لي اركب تدور في أموالنا فأنتيت فارة لي قد ضربت على جدول ماء كان عنده خضرة فاستنزه ذلك فصرنت له الفارة فجلست حتى أتى على فرس له

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad Al Qasani, from Abu Al Ahows Dawood Bin Asad Al Misry, from Muhammad Bin Al-Hassan Bin Jameel who said, 'It is narrated to me by Ahmad Bin Haroun Bin Muwaffaq,

'A slave of Abu Al-Hassan^{-asws} said, 'I came to Abu Al-Hassan^{-asws} to greet him^{-asws}. He^{-asws} said to me: 'Ride, let us go and circle in our^{-asws} estate'. I went to a tent of mine which had been struck at a water spring having greenery with it. I removed it and struck the tent for him^{-asws}. I sat down until he^{-asws} came upon a horse of his^{-asws}.

فَقَبَّلْتُ فَجَدَّهُ وَ نَزَلَ فَأَمْسَكَتُ رِكَابَهُ وَ أَهْوَيْتُ لِأَخَذِ الْعِنَانِ فَأَبَى وَ أَحَدَهُ هُوَ فَأَخْرَجَهُ مِنْ رَأْسِ الدَّابَّةِ وَ عَلَّقَهُ فِي طَنْبٍ مِنْ أَطْنَابِ الْفَارَةِ فَجَلَسَ وَ سَأَلَنِي عَنْ حَبِيبِي وَ ذَلِكَ عِنْدَ الْمَغْرِبِ فَأَعْلَمْتُ بِحَبِيبِي مِنَ الْقَصْرِ إِلَى أَنْ حَمَحَمَ الْفَرَسُ

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

¹⁴⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 65

فَضَحَكَ عَ وَ نَطَقَ بِالْفَارِسِيَّةِ وَ أَخَذَ بِعُرْفِهَا فَقَالَ اذْهَبْ فَبُلَّ فَرَفَعَ رَأْسَهُ فَفَزَعَ الْعِنَانَ وَ مَرَّ يَتَخَطَّى الْجُدَاوَالَ وَ الزَّرَعَ إِلَى بَرَاحٍ حَتَّى نَالَ وَ رَجَعَ فَتَنَظَّرَ إِلَيَّ فَقَالَ إِنَّهُ لَمْ يُعْطَ دَاوُدُ وَ آلُ دَاوُدَ شَيْئاً إِلَّا وَ قَدْ أُعْطِيَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ أَكْثَرَ مِنْهُ.

He^{-asws} chuckled and spoke in Persian and took with recognising it. He^{-asws} said: ‘Go and urinate’. It raised its head, and he^{-asws} removed the rein, and it passed by the table spread and the greenery up to the woods until it urinated, and it returned. He^{-asws} looked at me and said: ‘Surely Dawood^{-as} and family of Dawood^{-as} had not been Given anything except and Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} have been Given more than it’.¹⁴⁹

67- قب، المناقب لابن شهر آشوب، الإرشاد، الخرائج، الجرائح البطائني قال خرج موسى بن جعفر ع في بعض الأيام من المدينة إلى ضيعة له خارجة عنها فصحبته وكان راكباً بعلة وأنا على جمار فلما صرنا في بعض الطريق اعترضنا أسد فأحجمت خوفاً وأقدم أبو الحسن غير مكترث به

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Irshad’, (and) ‘Al Kharaij Wa Al Jaraih’ – Al Batainy who said,

‘Musa^{-asws} Bin Ja’far^{-asws} went out from Al-Medina during one of the days to an estate of his^{-asws} outside from it. I accompanied him^{-asws}, and he^{-asws} was riding a mule and I was upon a donkey. When we came to be in one of the roads, a lion intercepted us. I turned back out of fear and Abu Al-Hassan^{-asws} went forward without paying any heed to it.

فَرَأَيْتُ الْأَسَدَ يَتَذَلَّلُ لِأَبِي الْحُسَيْنِ وَ يَهْمُهُمْ فَوَقَفَ لَهُ أَبُو الْحُسَيْنِ كَالْمُضْغِي إِلَى هَمَّيْتِهِ وَ وَضَعَ الْأَسَدُ يَدَهُ عَلَى كَفَلِ بَعْلَيْهِ وَ خَفْتُ مِنْ ذَلِكَ خَوْفاً عَظِيماً ثُمَّ تَنَحَّى الْأَسَدُ إِلَى جَانِبِ الطَّرِيقِ

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

وَ حَوَّلَ أَبُو الْحُسَيْنِ وَجْهَهُ إِلَى الْقِبْلَةِ وَ جَعَلَ يَدْعُو ثُمَّ حَرَكَ شَفْتَيْهِ بِمَا لَمْ أَفْهَمْهُ ثُمَّ أَوْمَأَ إِلَى الْأَسَدِ بِيَدِهِ أَنْ امْضِ فَهَمَّهِمَ الْأَسَدُ هَمَّهَةً طَوِيلَةً وَ أَبُو الْحُسَيْنِ يَقُولُ آمِينَ آمِينَ وَ انْصَرَفَ الْأَسَدُ حَتَّى غَابَ عَنْ أَعْيُنِنَا وَ مَضَى أَبُو الْحُسَيْنِ لَوَجْهِهِ وَ اتَّبَعْتُهُ

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

فَلَمَّا بَعُدْنَا عَنِ الْمَوْضِعِ لَحِقْتُهُ فَعُلْتُ جُعِلْتُ فِدَاكَ مَا شَأْنُ هَذَا الْأَسَدِ فَلَقَدْ خِفْتُهُ وَ اللَّهُ عَلَيَّكَ وَ عَجِبْتُ مِنْ شَأْنِهِ مَعَكَ

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

¹⁴⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 66

قَالَ إِنَّهُ خَرَجَ يَشْكُو عُسْرَ الْوِلَادَةِ عَلَى لَبْوَتِهِ وَ سَأَلَنِي أَنْ أَدْعُو اللَّهَ لِيُفْرِجَ عَنْهَا فَفَعَلْتُ ذَلِكَ وَ أَلْقَيْتُ فِي رُوعِي أَنَّهَا وَ لَدَّتْ لَهُ ذَكَرًا فَخَبَّرْتُهُ بِذَلِكَ

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

فَقَالَ لِي امضِ فِي حِفْظِ اللَّهِ فَلَا سَلْطَ اللَّهُ عَلَيْكَ وَ عَلَى ذُرِّيَّتِكَ وَ عَلَى أَحَدٍ مِنْ شِيَعَتِكَ شَيْئاً مِنَ السَّبَاعِ فَعُلْتُ آمِينَ.

He said to me^{-asws}: 'Go in the Protection of Allah^{-azwj}, for Allah^{-azwj} will not Let anything from the lions overcome upon you and your offspring and upon anyone from your^{-asws} Shias'. So I^{-asws} said: 'Ameen!'¹⁵⁰

68- قب، المناقب لابن شهر آشوب روى عن عيسى شلقان قال: دخلت على أبي عبد الله ع و أنا أريد أن أسأله عن أبي الخطاب فقال لي مبتدئاً من قبل أن أجلس ما منعك أن تلقى ابني موسى فتسأله عن جميع ما تريد

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

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

قال عيسى فذهبت إلى العبد الصالح ع و هو قاعد في الكتاب و على شفتيه أثر المداد فقال لي مبتدئاً يا عيسى إن الله أخذ ميثاق النبيين على النبوة فلم يتحولوا عنها و أخذ ميثاق الوصيين على الوصية فلم يتحولوا عنها أبداً و إن قوماً إيمانهم عارية و إن أبا الخطاب ممن أعيير الإيمان فسلبه الله إياه

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

فصممته إني و قبلت ما بين عينيه و قلت ذرية بعضها من بعض ثم رجعت إلى الصادق ع فقال ما صنعت قلت أتيت فآخبرني مبتدئاً من غير أن أسأله عن جميع ما أردت فعلمت عند ذلك أنه صاحب هذا الأمر

I hugged him^{-asws} to me and kissed what is between his^{-asws} eyes, and I said, '**Offspring, one being from the other [3:34]**'. Then I returned to Al-Sadiq^{-asws}. He^{-asws} said: 'What did you do?' I said, 'I went to him^{-asws}. He^{-asws} informed me initiating from without me having asked him^{-asws}, about entirety of what I wanted, so I knew during that, he^{-asws} is Master^{-asws} of this command'.

فقال يا عيسى إن ابني هذا الذي رأيت لو سألته عما بين دفتي المصحف لأجابك فيه بعلم ثم أخرجته ذلك اليوم من الكتاب.

¹⁵⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 67

He^{-asws} said: 'O Isa! This son^{-asws} of mine, the one whom you saw, if you were to ask him^{-asws} about what is between the two covers of the Parchment (Quran), he^{-asws} would answer you regarding it with knowledge'. Then I brought that out today from the library".¹⁵¹

69- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح زوي عن أحمد بن عمر الحلال قال سمعت الأخرس يدكر موسى بن جعفر بسوء فاشترت سيكينا و قلت في نفسي و الله لأقتلنه إذا خرج للمسجد فأقمت على ذلك و جلست

(The book) – 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaj Wa Al Jaraih' – It is reported from Ahmad Bin Umar Al Hallal who said,

'I heard Al-Akhras mentioning Musa^{-asws} Bin Ja'far^{-asws} with evil. I bought a knife and said within myself, 'By Allah^{-azwj}, I will kill him when he comes out from the Masjid!' So, I stayed upon that and sat down (waiting for him).

فَمَا شَعَرْتُ إِلَّا بِرَفْعَةِ أَبِي الْحَسَنِ قَدْ طَلَعَتْ عَلَيَّ فِيهَا بِحَمِي عَلَيْنِكَ لَمَّا كَفَفْتُ عَنِ الْاُخْرَسِ فَإِنَّ اللَّهَ يُعْنِي وَ هُوَ حَسْبِي فَمَا بَقِيَ أَيَّامٍ [أَيَّامًا] إِلَّا وَ مَاتَ.

I was not aware except there was a note of Abu Al-Hassan^{-asws} having had emerged to me. In it was: 'By my^{-asws} right upon you! Refrain from Al-Akhras, for Allah^{-azwj} has Made me^{-asws} needless, and He^{-azwj} shall Suffice me^{-asws}!' He did not remain except a few days, and he died".¹⁵²

70- الجرائح و الجرائح زوي إسماعيل بن موسى قال كنا مع أبي الحسن في عمرة فنزلنا بعض فصور الأمراء فأمر بالرحلة فشدت المخابل و ركب بعض العيال و كان أبو الحسن في بيت فخرج فقام على بابها فقال حطوا حطوا قال إسماعيل و هل ترى شيئاً

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ismail Bin Musa who said,

'I was with Abu Al-Hassan^{-asws} during an Umrah. We descended in one of the castles of the rulers. He^{-asws} instructed with the riding animals, so the carriages were tied up, and some of the dependants rode, and Abu Al-Hassan^{-asws} was in a room. He^{-asws} came out, stood at its door. He^{-asws} said: 'Drop down! Drop down!' Ismail said, 'And do you^{-asws} see something?'

قَالَ إِنَّهُ سَيَأْتِيكُمْ رِيحٌ سَوْدَاءٌ مُظْلِمَةٌ تَطْرُقُ بَعْضَ الْإِبِلِ فَجَاءَتْ رِيحٌ سَوْدَاءٌ فَأَشْهَدُ لَقَدْ رَأَيْتُ جَمَلَنَا عَلَيْهِ كَيْسَةٌ كُنْتُ أَزْكَبُ أَنَا فِيهَا وَ أَحْمَدُ أَخِي وَ لَقَدْ قَامَ ثُمَّ سَقَطَ عَلَى جَنْبِهِ بِالْكَيسَةِ.

He^{-asws} said: 'A dark black wind would be coming to you all, dropping down some of the camels!' The black wind came. I testify that I saw our camel and upon it was a carriage I and my brother Ahmad used to ride in it, and it had stood up, then fell down upon its side with the carriage".¹⁵³

71- كشف، كشف الغمة من دلائل الحميري عن إسماعيل مثله.

¹⁵¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 68

¹⁵² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 69

¹⁵³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 70

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Ismail – similar to it.¹⁵⁴

72- يج، الخرائج و الجرائح روى إبراهيم بن الحسن بن راشد عن ابن بظطين قال كُنتُ واقفاً عند هارون الرشيد إذ جاءته هدايا ملك الروم وكان فيها ذراعاً ديباج سوداء منسوجة بالذهب لم أر أحسن منها فرأيت أنظر إليها فوهبتها لي وبعثتها إلى أبي إبراهيم ع

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ibrahim Bin Al-Hassan Bin Rashid, from Ibn Yaqteen who said,

'I was standing in the presence of (the caliph) Haroun Al-Rasheed, when gifts of a king of Rome came to him, and in it was a black brocade shield embroidered with the gold, I had not seen better than it. He saw me looking at it, so he gifted it to me, and I sent it to Abu Ibrahim (7th Imam^{-asws}).

و مضت عليها بركة تسعة أشهر و انصرفت يوماً من عند هارون بعد أن تعدت بين يديه فلما دخلت داري قام إليّ خادمي الذي تأخذ ثيابي يندبيل على يده و كتاب لطيف ختمه رطب فقال أتاني بهذا رجل الساعة فقال أوصله إلى مولاك ساعة يدخل

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

ففضضت الكتاب و إذا به كتاب مولاي أبي إبراهيم ع و فيه يا عليّ هذا وقت حاجتك إلى الذراع و قد بعثت بها إليك فكشفت طرف المنديل عنها و رأيتها و دخل عليّ خادم هارون بغير إذن فقال أحب أمير المؤمنين قلت أي شيء حدث قال لا أدري

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

فركبت و دخلت عليه و عنده عمر بن ربع واقفاً بين يديه فقال ما فعلت الذراع التي وهبتك قلت خلع أمير المؤمنين عليّ كثيرة من دراريع و غيرها فعز أيتها يسألني

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

قال ذراعاً الديباج السوداء الرومية المذهبة فقلت ما عسى أن أصنع بها ألبسها في أوقات و أصلي فيها ركعات و قد كنت دعوت بها عند منصرفي من دار أمير المؤمنين الساعة لألبسها

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

¹⁵⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 71

had supplicated with it during my leaving from the house of commander of the faithful right now to wear it’.

فَنظَرَ إِلَيَّ عُمرُ بْنُ رَبِيعٍ فَقَالَ قُلْ يُخْضِرُهَا فَأَرْسَلْتُ خَادِمِي جَاءَ بِهَا فَلَمَّا رَأَاهَا قَالَ يَا عُمرُ مَا يَنْبَغِي أَنْ تَنْقُلَ عَلَيَّ بَعْدَ هَذَا شَيْئاً

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

قَالَ فَأَمَرَ لِي بِخَمْسِينَ أَلْفَ دِرْهَمٍ حَمَلْتُ مَعَ الدَّرَاعَةِ إِلَى دَارِي

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

قَالَ عَلِيُّ بْنُ يَظْفَرٍ وَكَانَ السَّاعِي ابْنَ عَمِّ لِي فَسَوَّدَ اللَّهُ وَجْهَهُ وَكَذَّبَهُ وَالحَمْدُ لِلَّهِ.

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

73- عُيُونُ الْمُعْجَزَاتِ، نَقْلًا عَنِ البَصَائِرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ العَطَّارِ مَرْفُوعاً إِلَى عَلِيِّ بْنِ يَظْفَرٍ مِثْلَهُ.

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

74- بَيْحُ، الخَرَاجِ وَالجَرَاحِ رُوِيَ عَنْ عِيسَى المَدَائِنِيِّ قَالَ خَرَجْتُ سَنَةً إِلَى مَكَّةَ فَأَقَمْتُ بِهَا ثَمَّ قُلْتُ أُقِيمُ بِالمَدِينَةِ مِثْلَ مَا أَقَمْتُ بِمَكَّةَ فَهُوَ أَكْبَرُ لِتَوَابِي فَقَدِمْتُ المَدِينَةَ فَنَزَلْتُ طَرْفَ المَصَلَّى إِلَى جَنْبِ دَارِ أَبِي ذَرٍّ فَجَعَلْتُ أُحْتَلِفُ إِلَى سَيِّدِي فَأَصَابَنَا مَطَرٌ شَدِيدٌ بِالمَدِينَةِ فَأَتَيْتُ أَبَا الحَسَنِ عَ مُسَلِّماً عَلَيْهِ يَوْمًا وَ إِنَّ السَّمَاءَ تَهْتَلُ

(The book) ‘Al Kharaj Wa Al Jaraih – It is reported from Isa Al Madainy who said,

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

فَلَمَّا دَخَلْتُ ابْتَدَأَنِي فَقَالَ لِي وَ عَلَيَّكَ السَّلَامُ يَا عِيسَى ارجِعْ فَقَدْ اهْتَدَمَ بَيْتُكَ إِلَى مَتَاعِكَ فَانصرفتُ راجعاً فَإِذَا البَيْتُ قَدْ انهارَ وَ اسْتَعْمَلْتُ عَمَلَةً فَاسْتَخْرَجُوا مَتَاعِي كُلَّهُ وَ لَا افْتَقَدْتُهُ غَيْرَ سَطْلٍ كَانَ لِي

When I entered, he^{-asws} initiated me. He^{-asws} said to me: ‘And upon you be the greetings, O Isa! Return, for your house has collapsed’. I left returning, and there, the house had collapsed,

¹⁵⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 72

¹⁵⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 73

and I employed workers and they extracted my belongings, all of it, and I did not lose apart from a bucket of mine.

فَلَمَّا أَتَيْتُهُ بِالْغَدِ مُسَلِّمًا عَلَيْهِ قَالَ هَلْ فَقَدْتِ مِنْ مَتَاعِكَ شَيْئًا فَنَدَعُو اللَّهَ لَكَ بِالْحَلْفِ قُلْتُ مَا فَقَدْتُ شَيْئًا مَا خَلَا سَطْلًا كَانَ لِي أَتَوَضَّأُ مِنْهُ فَقَدْتُهُ

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

فَأَطْرَقَ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ قَدْ ظَنَنْتُ أَنَّكَ أَنْسَيْتِ السَّطْلَ فَسَلِ جَارِيَةَ رَبِّ الدَّارِ عَنْهُ وَ قُلْ لَهَا أَنْتِ رَفَعْتَ السَّطْلَ فِي الْخَالِ فَرَدِّبِي فِيهَا سَتَرْدُهُ عَلَيْكَ

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

فَلَمَّا انْصَرَفْتُ أَتَيْتُ جَارِيَةَ رَبِّ الدَّارِ فَقُلْتُ إِنِّي نَسَيْتِ السَّطْلَ فِي الْخَالِ فَرَدِّبِي عَلَيَّ أَتَوَضَّأُ بِهِ فَرَدَّتْ عَلَيَّ سَطْلِي.

When I left, I went to the maid, caretaker of the house. I said, ‘I had forgotten the bucket in the bathroom, so return it to me, I want to perform wud’u with it’. She returned the bucket to me”.¹⁵⁷

75- كشف، كشف الغمة من دلائل الحميري عن عيسى بن المدائني مثله.

(The book) ‘Kashf Al-Ghumma’, from ‘Dalaail’ of Al-Himeyri, from Isa Bin Al-Madainy – similar to it.¹⁵⁸

76- يج، الخرائج و الجرائح روي أن علي بن أبي حمزة قال كنت عند موسى بن جعفر ع إذ أتاه رجل من أهل الرمي يقال له جندب فسلم علي و جلس و ساءله أبو الحسن ع و أحسن السؤال به ثم قال له يا جندب ما فعل أحوك قال له بخير و هو يفرئك السلام

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported that Ali Bin Abu Hamza said,

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

فَقَالَ يَا جُنْدَبُ أَعْظَمَ اللَّهُ لَكَ أَجْرَكَ فِي أَخِيكَ فَقَالَ وَرَدَ كِتَابُهُ مِنَ الْكُوفَةِ لثَلَاثَةَ عَشَرَ يَوْمًا بِالسَّلَامَةِ فَقَالَ إِنَّهُ وَاللَّهِ مَاتَ بَعْدَ كِتَابِهِ بِيَوْمَيْنِ وَ دَفَعُ إِلَى امْرَأَتِهِ مَالًا وَ قَالَ لِيَكُنْ هَذَا الْمَالُ عِنْدَكَ فَإِذَا قَدِمَ أَخِي فَأَدْعِيهِ إِلَيْهِ وَ قَدْ أُوْدَعْتَهُ الْأَرْضَ فِي الْبَيْتِ الَّذِي كَانَ يَكُونُ فِيهِ فَإِذَا أَنْتِ أَتَيْتَهَا فَتَلَطَّفْ لَهَا وَ أَطْمِعْهَا فِي نَفْسِكَ فَإِنَّهَا سَتَدْفَعُهُ إِلَيْكَ

¹⁵⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 74

¹⁵⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 75

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

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ وَكَانَ جُنْدَبٌ رَجُلًا كَبِيرًا جَمِيلًا قَالَ فَلَقَيْتُ جُنْدَبًا بَعْدَ مَا فَقِدْتُ أَبَا الْحُسَيْنِ عَ فَسَأَلْتُهُ عَمَّا قَالَ لَهُ فَقَالَ صَدَقَ وَ اللَّهُ سَيِّدِي مَا زَادَ وَ لَا نَقَصَ لَا فِي الْكِتَابِ وَ لَا فِي الْمَالِ.

Ali Bin Abu Hamza said, ‘And Jundab was a big man, good looking. I met Jundab after Abu Al-Hassan^{-asws} was lost (passed away), and I asked him about what he^{-asws} had said to him. He said, ‘By Allah^{-azwj}! My Master^{-asws} spoke the truth. He^{-asws} neither added, nor reduced, nor regarding the letter, nor regarding the wealth’.¹⁵⁹

77- عُيُونُ الْمُعْجَزَاتِ، عَنْ عَلِيٍّ مِثْلَهُ-

(The book) ‘Uyoon Al Mo’jizaat’, from Ali – similar to it.¹⁶⁰

78- نجم، كتاب النجوم بإسنادنا إلى الحيمري في كتاب الدلائل يُرْفَعُهُ إِلَى عَلِيٍّ مِثْلَهُ-

‘Kitab Al Nujoim’ – By our chains to Al Himeyri in the book ‘Dalaail’, raising it to Ali – similar to it.¹⁶¹

79- كشف، كشف الغمة من كتاب دلائل الحيمري عن عليٍّ مِثْلَهُ.

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalail’ of Al Himeyri, from Ali – similar to it.¹⁶²

80- بيج، الخرائج و الجرائح رَوَى ابْنُ أَبِي حَمْزَةَ قَالَ كَانَ رَجُلًا مِنْ مَوَالِي أَبِي الْحُسَيْنِ لِي صَدِيقًا قَالَ حَرَجْتُ مِنْ مَنَزِلِي يَوْمًا فَإِذَا أَنَا بِامْرَأَةٍ حَسَنَاءَ جَمِيلَةٍ وَ مَعَهَا أُخْرَى فَتَبِعْتُهَا فَعُلْتُ لَهَا تَمَتُّعِي نَفْسِكَ فَالْتَفَتَتْ إِلَيَّ وَ قَالَتْ إِنْ كَانَ لَنَا عِنْدَكَ جِنْسٌ فَلَيْسَ فِينَا مَطْمَعٌ وَ إِنْ لَمْ يَكُنْ لَكَ زَوْجَةٌ فَأَمْنٌ بِنَا فَعُلْتُ لَيْسَ لَكَ عِنْدَنَا جِنْسٌ

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported by Ibn Abu Hamza who said,

‘A man from the slaves of Abu Al-Hassan^{-asws} was a friend of mine. He said, ‘I came out from my house one day and there I was with an excellent good-looking woman, and with her was another. I followed her and said to her, ‘Marry yourself temporarily (Mut’ah) to me’. She turned towards me and said, ‘Even though there is desire to us with you, there is no eagerness in us, and if there does not happen to be a wife for you, then come with us’. I said, ‘Isn’t there any desire for you with us?’

¹⁵⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 76

¹⁶⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 77

¹⁶¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 78

¹⁶² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 79

فَأَنْطَلَقْتُ مَعِيَ حَتَّى صِرْنَا إِلَى بَابِ الْمَنْزِلِ فَدَخَلْتُ فَلَمَّا أَنْ خَلَعْتُ فَرْدَ حُفِّ وَ بَقِيَ الْحُفُّ الْآخِرُ تَنَزَعُهُ إِذَا قَارِعَ يَفْرُغُ الْبَابَ فَخَرَجْتُ فَإِذَا أَنَا بِمُؤَفِّقٍ
فَقُلْتُ لَهُ مَا وَرَاكَ قَالَ خَيْرٌ يَقُولُ أَبُو الْحَسَنِ أَخْرَجَ هَذِهِ الْمَرْأَةَ الَّتِي مَعَكَ فِي الْبَيْتِ وَ لَا تَمَسَّهَا

She came with me until we came to the door of a house. She entered. When I took off one sock and the other sock remained to be removed, there was a knock on the door. I went out, and there I was with someone standing at the door. I said to him, 'What (news) is behind you?' He said, 'Good. Abu Al-Hassan^{-asws} is saying to you: 'Expel this woman who is with you in the house and do not touch her!'

فَدَخَلْتُ فَقُلْتُ لَهَا الْبَيْسِي حُفَيْكِ يَا هَذِهِ وَ أَخْرَجِي فَلَبِيسَتْ حُفْمَهَا وَ خَرَجَتْ فَتَنَظَّرْتُ إِلَى مُؤَفِّقٍ بِالْبَابِ فَقَالَ سُدَّ الْبَابَ فَسَدَّدْتُهُ فَوَ اللَّهُ مَا جَاءَتْ لَه
عَبْرٌ بَعِيدٍ وَ أَنَا وَرَاءَ الْبَابِ أَسْتَمِعُ وَ أَنْتَظِعُ حَتَّى لَقِيَهَا رَجُلٌ مُسْتَعْرِزٌ فَقَالَ لَهَا مَا لَكَ خَرَجْتِ سَرِيعاً أَلَسْتُ قُلْتُ لَا تَخْرُجِي

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

قَالَتْ إِنَّ رَسُولَ السَّاحِرِ جَاءَ بِأَمْرِهِ أَنْ يُخْرِجَنِي فَأَخْرَجَنِي قَالَ فَسَمِعْتُهُ يَقُولُ أَوْلَى لَهُ وَ إِذَا الْقَوْمُ طَمَعُوا فِي مَالِ عِنْدِي

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

فَلَمَّا كَانَ الْعِشَاءُ عُدْتُ إِلَى أَبِي الْحَسَنِ قَالَ لَا تَعُدِّي فَإِنَّ تِلْكَ امْرَأَةٌ مِنْ بَنِي أُمَيَّةَ أَهْلِ بَيْتِ لَعْنَةٍ إِنَّهُمْ كَانُوا يَعْتَوُونَ أَنْ يَأْخُذُوهَا مِنْ مَنْزِلِكَ فَاحْمَدِ اللَّهَ الَّذِي
صَرَفَهَا

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

ثُمَّ قَالَ لِي أَبُو الْحَسَنِ تَزَوَّجِ بَابِنَةَ فَلَانٍ وَ هُوَ مَوْلَى أَبِي أَيُّوبَ الْبُخَارِيِّ فَإِنَّهَا امْرَأَةٌ قَدْ جَمَعَتْ كُلَّ مَا تُرِيدُ مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ فَتَزَوَّجْتُ فَكَانَ كَمَا قَالَ
ع.

Then Abu Al-Hassan^{-asws} said to me: 'Get married to the daughter of so and so, and he is a slave of Abu Ayoub Al-Bukhari, for she is a woman who has entirety of what you want from the matters of the world and the Hereafter'. So I married her, and it was like what he^{-asws} had said".¹⁶³

81- بيع، الخرائج و الجرائح رَوَى أَنَّ عَلِيَّ بْنَ أَبِي حَمْزَةَ قَالَ بَعَثَنِي أَبُو الْحَسَنِ فِي حَاجَةٍ فَجِئْتُ وَ إِذَا مُعْتَبٌ عَلَى الْبَابِ فَقُلْتُ أَعْلِمَ مَوْلَايَ بِمَكَانِي فَدَخَلَ
مُعْتَبٌ وَ مَرَّتْ بِي امْرَأَةٌ فَقُلْتُ لَوْ لَا أَنَّ مُعْتَباً دَخَلَ فَأَعْلَمَ مَوْلَايَ بِمَكَانِي لَاتَّبَعْتُ هَذِهِ الْمَرْأَةَ فَتَمَنَعْتُ بِهَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Ali Bin Abu Hamza said,

¹⁶³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 80

'Abu Al-Hassan^{-asws} had sent me regarding a need. I came (back) and there was Moattib at the door. I said, 'My Master^{-asws} is more knowing with my place'. Moattib entered and a woman passed by me. I said, 'Had Moattib not entered, and let my Master^{-asws} know of my place, I would have followed this woman and enjoyed with her'.

فَخَرَجَ مُعْتَبِتٌ فَقَالَ ادْخُلْ فَدَخَلْتُ عَلَيْهِ وَهُوَ عَلَى مُصَلًّى تَحْتَهُ مِرْفَقَةٌ فَمَدَّ يَدَهُ وَ أَخْرَجَ مِنْ تَحْتِ الْمِرْفَقَةِ صِرَّةً فَنَاولَنيهَا وَ قَالَ الْحَقِ الْمَرْأَةُ فَإِنَّمَا عَلَى دُكَّانِ الْعَلَّافِ تَقُولُ يَا عَبْدَ اللَّهِ قَدْ حَبَسْتَنِي فُلْتُ أَنَا قَالَتْ نَعَمْ فَذَهَبْتُ بِهَا وَ تَمَتَّعْتُ بِهَا.

Moattib came out and said, 'Enter!' I entered to see him^{-asws} and he^{-asws} was upon a prayer mat, under it was a pillow. He^{-asws} extended his^{-asws} hand and extracted a pouch from under the pillow and gave it to me and said: 'Catch up with the woman for she should be at the feed store saying, 'O servant of Allah^{-azwj}, withhold me!' I said, 'Me?' She said, 'Yes'. I went with her and enjoyed with her"¹⁶⁴.

82- بِيحِ الْخَرَائِجِ وَ الْمَرَائِجِ رُوِيَ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَكَّارِ الْقُمِّيِّ قَالَ حَجَجْتُ أَرْبَعِينَ حَجَّةً فَلَمَّا كَانَ فِي آخِرِهَا أَصِيبْتُ بِنَفَقَتِي فَقَدِمْتُ مَكَّةَ فَأَقَمْتُ حَتَّى يَصُدَّرَ النَّاسُ ثُمَّ أَصِيرُ إِلَى الْمَدِينَةِ فَأَزُورُ رَسُولَ اللَّهِ ص وَ أَنْظُرُ إِلَى سَيِّدِي أَبِي الْحَسَنِ مُوسَى ع وَ عَسَى أَنْ أَعْمَلَ عَمَلًا بِيَدِي فَأَجْمَعَ شَيْئًا فَأَسْتَعِينُ بِهِ عَلَى طَرِيقِي إِلَى الْكُوفَةِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Moalla Bin Muhammad, from one of our companions, from Bakkar Al Qummi who said,

'I performed forty Hajj. When it was during its last one, I ran out of my expenditure money. I proceeded to Makkah and stayed until the people arrived. Then I went to Al-Medina and visited Rasool-Allah^{-saww} (holy shrine) and looked at my Master^{-asws} Abu Al-Hassan Musa^{-asws}, and perhaps I would do some work with my hands and collect something to be assisted by it upon my road to Al-Kufa.

فَخَرَجْتُ حَتَّى صِرْتُ إِلَى الْمَدِينَةِ فَأَتَيْتُ رَسُولَ اللَّهِ ص فَسَلَّمْتُ عَلَيْهِ ثُمَّ جِئْتُ إِلَى الْمُصَلَّى إِلَى الْمَوْضِعِ الَّذِي يَقُومُ فِيهِ الْعَمَلَةُ فَكُنْتُ فِيهِ رَجَاءً أَنْ يُسَبِّبَ اللَّهُ لِي عَمَلًا أَعْمَلُهُ فَبَيْنَمَا أَنَا كَذَلِكَ إِذَا أَنَا بِرَجُلٍ قَدْ أَقْبَلَ فَاجْتَمَعَ حَوْلَهُ الْعَمَلَةُ فَجِئْتُ فَوَقَفْتُ مَعَهُمْ فَذَهَبَ بِجَمَاعَةٍ فَاتَّبَعْتُهُ

I went out until I came to Al-Medina. I came to (holy shrine of) Rasool-Allah^{-saww}. I greeted unto him^{-saww}, and then went to the praying place to the place in which the workers were standing in, hoping that Allah^{-azwj} would Cause some work to be done by me. While I was like that when I was with a man coming over. The work-seekers gathered around him, so I came and stood with them. He went with a group, and I followed him.

فَقُلْتُ يَا عَبْدَ اللَّهِ إِنِّي رَجُلٌ غَرِيبٌ رَأَيْتُ أَنَّ تَذَهَبَ بِي مَعَهُمْ فَتَسْتَعْمِلُونِي قَالَ أَنْتَ مِنْ أَهْلِ الْكُوفَةِ فُلْتُ نَعَمْ قَالَ اذْهَبْ فَانْطَلَقْتُ مَعَهُ إِلَى دَارٍ كَبِيرَةٍ ثُبْنِي جَدِيدَةٍ فَعَمِلْتُ فِيهَا أَيَّامًا وَ كُنَّا لَا نُعْطَى مِنْ أُسْبُوعٍ إِلَى أُسْبُوعٍ إِلَّا يَوْمًا وَاحِدًا وَ كَانَ الْعَمَالُ لَا يَعْمَلُونَ فَقُلْتُ لِلْوَكِيلِ اسْتَعْمِلْنِي عَلَيْهِمْ حَتَّى اسْتَعْمِلَهُمْ وَ أَعْمَلَ مَعَهُمْ فَقَالَ قَدْ اسْتَعْمَلْتَنِي فَكُنْتُ أَعْمَلُ وَ اسْتَعْمِلَهُمْ

I said, 'O servant of Allah^{-azwj}! I am a stranger. If you see fit, you go with me along with them?' He said, 'Are you from the people of Al-Kufa?' I said, 'Yes'. He said, 'Come'. So I went with him to a big house newly built. I worked in it for days, and we were not given, from a week to a week except one day, and the workers were not working. I said to the representative, 'Employ

¹⁶⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 81

me upon them until I make them work and work with them'. He said, 'I hereby employ you'. So I used to work and making them work.

قَالَ فَإِنِّي لَوَاقِفٌ ذَاتَ يَوْمٍ عَلَى السُّلَّمِ إِذْ نَظَرْتُ إِلَى أَبِي الْحَسَنِ مُوسَى عَ قَدْ أَقْبَلَ وَ أَنَا فِي الدَّارِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ بَكَارُ جِئْتَنَا أَنْزِلْ فَنَزَلْتُ
قَالَ فَتَنَحَّى نَاحِيَةً فَقَالَ لِي مَا تَصْنَعُ هَاهُنَا

He said, 'I was standing one day at the ladder when I looked at Abu Al-Hassan Musa^{-asws} coming over, and I was in the ladder in the house. Then he^{-asws} raised his^{-asws} head towards me and said, 'Bakkar! We have come, get down!' I came down. He^{-asws} went aside in a corner. He^{-asws} said to me: 'What are you doing over here?'

فَقُلْتُ جُعِلْتُ فِدَاكَ أَصْبْتُ بِنَفْقَتِي بِجُمُعٍ فَأَقَمْتُ إِلَى صُدُورِ النَّاسِ ثُمَّ إِنِّي صِرْتُ إِلَى الْمَدِينَةِ فَأَتَيْتُ الْمُصَلَّى فَقُلْتُ أَطْلُبُ عَمَلًا فَيَبِينَا أَنَا قَائِمٌ إِذْ جَاءَ
وَكَيْلِكَ فَذَهَبَ بِرِجَالٍ فَسَأَلْتُهُ أَنْ يَسْتَعْمِلَنِي كَمَا يَسْتَعْمِلُهُمْ فَقَالَ لِي فَمَ يَوْمَكَ هَذَا

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

فَلَمَّا كَانَ مِنَ الْعَدَا وَ كَانَ الْيَوْمُ الَّذِي يُعْطُونَ فِيهِ جَاءَ فَفَعَدَ عَلَى الْبَابِ فَجَعَلَ يَدْعُو الْوَكِيلَ بِرَجُلٍ بِرَجُلٍ يُعْطِيهِ كُلَّمَا ذَهَبَتْ لِأَذُنُو قَالَ لِي بِيَدِهِ كَذَا حَتَّى
إِذَا كَانَ فِي آخِرِهِمْ

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

قَالَ إِنِّي أَذُنٌ فَدَنَوْتُ فَدَفَعَ إِلَيَّ صِرَّةً فِيهَا خَمْسَةٌ عَشَرَ دِينَارًا قَالَ لِي خُذْ هَذِهِ نَفَقَتَكَ إِلَى الْكُوفَةِ ثُمَّ قَالَ الْخُرُجَ عَدَا قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ وَ لَمْ أَسْتَطِعْ أَنْ
أُرَدَّهُ ثُمَّ ذَهَبَ وَ عَادَ إِلَيَّ الرَّسُولُ فَقَالَ قَالَ أَبُو الْحَسَنِ اثْنِي عَدَا قَبْلَ أَنْ تَذْهَبَ

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

فَلَمَّا كَانَ مِنَ الْعَدَا أَتَيْتُهُ فَقَالَ الْخُرُجَ السَّاعَةَ حَتَّى تَصِيرَ إِلَى فَيْدٍ فَإِنَّكَ تُوَافِقُ قَوْمًا يَخْرُجُونَ إِلَى الْكُوفَةِ وَ هَاكَ هَذَا الْكِتَابَ فَادْفَعْهُ إِلَى عَلِيِّ بْنِ أَبِي حَمْرَةَ

When it was the next morning, I went to him^{-asws}. He^{-asws} said; 'Go out now until you come to Feyd, and you will come across a people going to Al-Kufa and take this letter and hand it over to Ali Bin Abu Hamza'.

قَالَ فَأَنْطَلَقْتُ فَلَا وَ اللَّهُ مَا تَلَفَانِي خَلَقَ حَتَّى صِرْتُ إِلَى فَيْدٍ فَإِذَا قَوْمٌ قَدْ هَيَّبُوا لِلْخُرُوجِ إِلَى الْكُوفَةِ مِنَ الْعَدَا فَاشْتَرَبْتُ بَعِيرًا وَ صَحَبْتُهُمْ إِلَى الْكُوفَةِ فَدَخَلْتُهَا
لَيْلًا فَقُلْتُ أَصِيرُ إِلَى مَنْزِلِي فَأَرْفُدُ لَيْلَتِي هَذِهِ ثُمَّ أَغْدُو بِكِتَابِ مَوْلَايَ إِلَى عَلِيِّ بْنِ أَبِي حَمْرَةَ

He (the narrator) said, 'I went, and no by Allah^{-azwj}, no people met me until I came to Feyd. There were a people who were preparing for the going out to Al-Kufa the next morning. I bought a camel and accompanied them to Al-Kufa. I entered it at night. I said, 'I shall go to my house and sleep this night of mine, then early morning I shall to with the letter of my Master^{-asws} to Ali Bin Abu Hamza'.

فَأْتَيْتُ مَنْزِلِي فَأُخْبِرْتُ أَنَّ اللَّصُوصَ دَخَلُوا حَانُوتِي قَبْلَ قُدُومِي بِأَيَّامٍ فَلَمَّا أَنْ أَصَبَحْتُ صَلَّيْتُ الْمَجْرَ فَبَيْنَمَا أَنَا جَالِسٌ مُتَفَكِّرٌ فِيمَا ذَهَبَ لِي مِنْ حَانُوتِي إِذَا أَنَا بِقَارِعٍ يَتَعَرَّجُ الْبَابَ فَخَرَجْتُ فَإِذَا عَلِيٌّ بِنُ أَبِي حَمْرَةَ فَعَانَقْتُهُ وَ سَلَّمَ عَلَيَّ ثُمَّ قَالَ لِي يَا بَكَّارُ هَاتِ كِتَابَ سَيِّدِي

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

فُلْتُ نَعَمْ كُنْتُ عَلَى الْمَجِيءِ إِلَيْكَ السَّاعَةَ قَالَ هَاتِ قَدْ عَلِمْتُ أَنَّكَ قَدِمْتَ مُسَبِّحاً فَأَخْرَجْتُ الْكِتَابَ فَدَفَعْتُهُ إِلَيْهِ فَأَخَذَهُ وَ قَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ بَكَى ففُلْتُ مَا يُبْكِيكَ قَالَ شَوْقاً إِلَى سَيِّدِي فَفَكَرْتُ وَ قَرَأَهُ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ يَا بَكَّارُ دَخَلَ عَلَيْكَ اللَّصُوصُ فُلْتُ نَعَمْ فَأَخَذُوا مَا فِي حَانُوتِكَ فُلْتُ نَعَمْ

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

قَالَ إِنَّ اللَّهَ قَدْ أَخْلَفَ عَلَيْكَ قَدْ آمَرَنِي مَوْلَاكَ وَ مَوْلَايَ أَنْ أَخْلِفَ عَلَيْكَ مَا ذَهَبَ مِنْكَ وَ أَغْطَيْتَنِي أَرْبَعِينَ دِينَراً

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

قَالَ فَقَوْمْتُ مَا ذَهَبَ فَإِذَا قِيَمَتُهُ أَرْبَعُونَ دِينَراً فَقَتَحَ عَلَيَّ الْكِتَابَ وَ قَالَ فِيهِ ادْفَعْ إِلَى بَكَّارٍ قِيَمَةَ مَا ذَهَبَ مِنْ حَانُوتِهِ أَرْبَعِينَ دِينَراً.

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

83- بيج، الخرائج و الجرائح رُوِيَ أَنَّ إِسْحَاقَ بْنَ عَمَّارٍ قَالَ لَمَّا حَبَسَ هَارُونُ أَبَا الْحَسَنِ مُوسَى دَخَلَ عَلَيْهِ أَبُو يُوسُفَ وَ مُحَمَّدُ بْنُ الْحَسَنِ صَاحِبَا أَبِي حَبِيْبَةَ فَقَالَ أَحَدُهُمَا لِلْآخَرِ نَحْنُ عَلَى أَحَدِ الْأَمْرَيْنِ إِمَّا أَنْ تُسَاوِيَهُ أَوْ تُشْكِلَهُ فَجَلَسَا بَيْنَ يَدَيْهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Is'haq Bin Ammar said,

'When (caliph) Haroun imprisoned Abu Al-Hassan Musa^{-asws}, Abu Yusuf and Muhammad Bin Al-Hassan companion of Abu Haneefa entered to see him^{-asws}. One of them said to the other,

¹⁶⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 82

'We are upon one of the two matters. Either we equate him^{-asws} or resemble him^{-asws}'. They sat in front of him^{-asws}.

فَجَاءَ رَجُلٌ كَانَ مُوَكَّلًا مِنْ قِبَلِ السِّنْدِيِّ بْنِ شَاهَكَ فَقَالَ إِنَّ نُوبَتِي قَدْ انْقَضَتْ وَ أَنَا عَلَى الْإِنْصِرَافِ فَإِنْ كَانَ لَكَ حَاجَةٌ أَمَرْتَنِي حَتَّى آتِيكَ بِهَا فِي الْوَقْتِ
الَّذِي تَخْلُفَنِي التُّوبَةَ فَقَالَ مَا لِي حَاجَةٌ

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

فَلَمَّا أَنْ خَرَجَ قَالَ لِأَبِي يُوسُفَ مَا أَعْجَبَ هَذَا يَسْأَلُنِي أَنْ أُكَلِّفَهُ حَاجَةً مِنْ حَوَائِجِي لِيَرْجِعَ وَ هُوَ مَيِّتٌ فِي هَذِهِ اللَّيْلَةِ

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

فَقَامَا فَقَالَ أَحَدُهُمَا لِلْآخَرِ إِنَّ جِئْنَا لِنَسْأَلَهُ عَنِ الْفُرْضِ وَ السُّنَّةِ وَ هُوَ الْآنَ جَاءَ بِشَيْءٍ آخَرَ كَأَنَّهُ مِنْ عِلْمِ الْغَيْبِ

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

ثُمَّ بَعَثَا بِرَجُلٍ مَعَ الرَّجُلِ فَقَالَا اذْهَبْ حَتَّى تَلْزَمَهُ وَ تَنْظُرَ مَا يَكُونُ مِنْ أَمْرِهِ فِي هَذِهِ اللَّيْلَةِ وَ تَأْتِينَا بِخَبْرِهِ مِنَ الْعَدِيدِ

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

فَمَضَى الرَّجُلُ فَنَامَ فِي مَسْجِدٍ فِي بَابِ دَارِهِ فَلَمَّا أَصْبَحَ سَمِعَ الْوَاعِيَةَ وَ رَأَى النَّاسَ يَدْخُلُونَ دَارَهُ فَقَالَ مَا هَذَا قَالُوا قَدْ مَاتَ فُلَانٌ فِي هَذِهِ اللَّيْلَةِ فَجَاءَتْهُ مِنْ
غَيْرِ عِلَّةٍ فَانْصَرَفَ إِلَى أَبِي يُوسُفَ وَ مُحَمَّدٍ وَ أَخْبَرَهُمَا الْخَبَرَ

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

فَأْتَيْنَا أَبَا الْحَسَنِ عَ فَقَالَ قَدْ عَلِمْنَا أَنَّكَ أَدْرَكْتَ الْعِلْمَ فِي الْحَلَالِ وَ الْحَرَامِ فَمِنْ أَيْنَ أَدْرَكْتَ أَمْرَ هَذَا الرَّجُلِ الْمُوَكَّلِ بِكَ أَنَّهُ يَمُوتُ فِي هَذِهِ اللَّيْلَةِ

They came to Abu Al-Hassan^{-asws}. They said, 'We have come to know that you^{-asws} have realised the know of the Permissible and the Prohibition, so from where did you realise the affair of this man who had been allocated with you^{-asws}, that he would be dying during this night?'

قَالَ مِنَ الْبَابِ الَّذِي أَخْبَرَ بِعِلْمِهِ رَسُولُ اللَّهِ صَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ فَلَمَّا رَدَّ عَلَيْهِمَا هَذَا بَقِيَا لَا يُجِيرَانِ جَوَابًا.

He^{-asws} said: 'From the very door which Rasool-Allah^{-saww} had taught its knowledge to Ali Bin Abu Talib^{-asws}'. When he^{-asws} had responded this answer to them, they remained not responding any answer".¹⁶⁶

84- بيح، الخرائج و الجرائح عن إسحاق بن عمارٍ أنَّ أبا بصيرٍ أقبلَ معَ أبي الحسنِ موسى من مَكَّةَ يُريدُ المَدِينَةَ فَنَزَلَ أَبُو الحَسَنِ فِي المَوْضِعِ الَّذِي يُقَالُ لَهُ زُبَالَةُ بِمَرْحَلَةٍ فَدَعَا بَعْلِيَّ بْنَ أَبِي حَمَزَةَ البَطَائِنِيَّ وَ كَانَ تَلْمِيزًا لِأَبِي بَصِيرٍ فَجَعَلَ يُوصِيهِ بِوَصِيَّةٍ بِحَضْرَةِ أَبِي بَصِيرٍ وَ يَقُولُ يَا عَلِيُّ إِذَا صِرْنَا إِلَى الكُوفَةِ تَقَدَّمْ فِي كَذَا

(The book) 'Al Kharaij Wa Al Jaraih' – From Is'haq Bin Ammar,

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

فَعَضِبَ أَبُو بَصِيرٍ وَ خَرَجَ مِنْ عِنْدِهِ فَقَالَ لَا وَ اللهُ مَا أَعْجَبَ مَا أَرَى هَذَا الرَّجُلَ أَنَا أَصْحَبُهُ مُنْذُ حِينَ نُمَّ تَخَطَّيْتُ بِمَجَازِيهِ إِلَى بَعْضِ عِلْمَانِي

Abu Baseer was angered and went out from his^{-asws} presence. He said, 'No, by Allah^{-azwj}! How strange of what I have seen from this man^{-asws}! I have accompanied him^{-asws} since a (long) time, then he^{-asws} goes over me with his^{-asws} needs to one of his^{-asws} servants!'

فَلَمَّا كَانَ مِنَ العَدِيدِ حَمَّ أَبُو بَصِيرٍ بِزُبَالَةَ فَدَعَا بَعْلِيَّ بْنَ أَبِي حَمَزَةَ فَقَالَ لِي اسْتَغْفِرُ اللهَ بِمَا حَلَّ فِي صَدْرِي مِنْ مَوْلَايَ وَ مِنْ سُوءِ ظَنِّي بِهِ فَقَدْ عَلِمَ أَيَّ مَبِيتٍ وَ أَيَّ لَا الحَقُّ الكُوفَةَ فَإِذَا أَنَا مِتُّ فَأَفْعَلْ كَذَا وَ تَقَدَّمْ فِي كَذَا فَمَاتَ أَبُو بَصِيرٍ فِي زُبَالَةَ.

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

85- بيح، الخرائج و الجرائح رُوِيَ أَنَّ هِشَامَ بْنَ الحَكَمِ قَالَ: لَمَّا مَضَى أَبُو عَبْدِ اللهِ وَ ادَّعَى الإِمَامَةَ عَبْدُ اللهِ بْنِ جَعْفَرٍ وَ أَنَّهُ أَكْبَرُ مِنْ وُلْدِهِ دَعَاهُ مُوسَى بْنُ جَعْفَرٍ ع وَ قَالَ يَا أُخِي إِنْ كُنْتُ صَاحِبَ هَذَا الأَمْرِ فَهَلُمَّ يَدَكَ فَأَدْجِلْهَا النَّارَ

(The book) 'Al Kharaih Wa Al Jaraih' – It is reported that Hisham Bin Al Hakam said,

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

¹⁶⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 83

¹⁶⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 84

وَ كَانَ حَفَرَ حَفِيرَةً وَ أَلْمَى فِيهَا حَطْباً وَ صَرَبَهَا بِنَفْطٍ وَ نَارٍ فَلَمْ يَفْعَلْ عَبْدُ اللَّهِ وَ أَدْخَلَ أَبُو الْحَسَنِ يَدَهُ فِي تِلْكَ الْحَفِيرَةِ وَ لَمْ يُخْرِجْهَا مِنَ النَّارِ إِلَّا بَعْدَ اخْتِرَاقِ الْحُطْبِ وَ هُوَ يَمْسُحُهَا.

And he^{-asws} had dug out a pit and thrown firewood in it and he^{-asws} had struck it with oil and fire. Abdullah did not do so, and Abu Al-Hassan^{-asws} inserted his^{-asws} hand into that pit and did not extract it from the fire except after the incineration of the firewood, and he^{-asws} was wiping it”¹⁶⁸.

86- يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيَّ بْنَ مُوَيْيِدٍ قَالَ حَرَجَ إِلَيْهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع سَأَلْتَنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كَيْفَمَاخَا فِي سَعَةِ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ دَنَا سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَذْمُومَةِ إِلَى أَهْلِهَا الْعُنَاةِ عَلَيَّ خَالَفَهُمْ رَأَيْتُ أَنَّ أَمِيرَ لَكَ مَا سَأَلْتَنِي عَنْهُ خَافَةَ أَنْ تَدْخُلَ الْحَفِيرَةَ عَلَيَّ ضَعْفَاءَ شِيعَتِنَا مِنْ قِبَلِ جَهَالَتِهِمْ

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported that Ali Bin Muwayyid said,

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

فَاتَّقَى اللَّهُ وَ أَكْتُمَ ذَلِكَ إِلَّا مِنْ أَهْلِهِ وَ أَحْذَرَ أَنْ تَكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشاً عَلَيْهِمْ فِي إِفْشَاءِ مَا اسْتَوْدَعْتُكَ وَ إِطْهَارِ مَا اسْتَكْتَمْتُكَ وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ

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

إِنَّ أَوَّلَ مَا أَهْمَى عَلَيْكَ أَنْ أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْلِي هَذِهِ غَيْرِ جَارِعٍ وَ لَا نَادِمٍ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ بِمَا قَضَى اللَّهُ وَ قَدَّرَ وَ حَتَمَ فِي كَلَامٍ كَثِيرٍ ثُمَّ إِنَّهُ ع مَضَى فِي آبَائِهِ هَذِهِ.

The first of what I^{-asws} am concluding to you is that I^{-asws} am obituarising myself^{-asws} to you during this night, without anxiousness, nor regret, nor doubt in what is to happen from what Allah^{-azwj} has Decreed, and Pre-determined, and is Ordained’ – in a lot of speech. Then he^{-asws} passed away during this day of his^{-asws}”¹⁶⁹.

87- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ صَالِحِ بْنِ وَقِيدِ الطَّبْرِيِّ قَالَ دَخَلْتُ عَلَى مُوسَى بْنِ جَعْفَرٍ فَقَالَ يَا صَالِحُ إِنَّهُ يَدْعُوكَ الطَّاعِنَةَ يَعْنِي هَارُونَ فَيُخْبِسُكَ فِي مَجْبِسِهِ وَ يَسْأَلُكَ عَنِّي فَمَنْ لِي لَا أَعْرِفُهُ فَإِذَا صِيرْتَ إِلَى مَجْبِسِهِ فَمَنْ مَن أَرَدْتُ أَنْ تُخْرِجَهُ فَأُخْرِجَهُ بِإِذْنِ اللَّهِ تَعَالَى

¹⁶⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 85

¹⁶⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 86

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muhammad Bin Abdullah, from Salih Bin Waqid Al Tabari who said,

'I entered to see Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} said: 'O Salih! The tyrant will be summoning you' – meaning Haroun (Al-Rasheed) – 'He will imprison you in his prison and ask you about me^{-asws}, so say, 'I don't know him^{-asws}'. When you come to the prison, then say, 'The one^{-asws} who wants to bring you out, will bring you out by the Permission of Allah^{-azwj} the Exalted'.

قَالَ صَالِحٌ فَدَعَانِي هَارُونُ مِنْ طَبْرِسْتَانَ فَقَالَ مَا فَعَلَ مُوسَى بْنُ جَعْفَرٍ فَقَدْ بَلَغَنِي أَنَّهُ كَانَ عِنْدَكَ فُقُلْتُ وَ مَا يُدْرِي مَنْ مُوسَى بْنُ جَعْفَرٍ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَعْرِفُ بِهِ وَ بِمَكَانِهِ فَقَالَ أَذْهَبُوا بِهِ إِلَى الْحَبْسِ

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

فَوَ اللَّهُ إِلَيَّ لَفِي بَعْضِ اللَّيَالِي قَاعِدٌ وَ أَهْلُ الْحَبْسِ نِيَامٌ إِذَا أَنَا بِهِ يُقُولُ يَا صَالِحُ قُلْتُ لَنَبِيكَ قَالَ صِرْتَ إِلَى هَاهُنَا فُقُلْتُ نَعَمْ يَا سَيِّدِي قَالَ فَمُ فَارْجِعْ وَ اتَّبِعْنِي

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

فَقُمْتُ وَ خَرَجْتُ فَلَمَّا صِرْنَا إِلَى بَعْضِ الطَّرِيقِ قَالَ يَا صَالِحُ السُّلْطَانُ سُلْطَانُنَا كَرَامَةٌ مِنَ اللَّهِ أَعْطَانَاهَا قُلْتُ يَا سَيِّدِي فَأَيْنَ أَحْتَجِزُ مِنْ هَذَا الطَّاعِنَةِ قَالَ عَلَيْكَ بِيَلَادِكَ فَارْجِعْ إِلَيْهَا فَإِنَّهُ لَنْ يَصِلَ إِلَيْكَ

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

قَالَ صَالِحٌ فَرَجَعْتُ إِلَى طَبْرِسْتَانَ فَوَ اللَّهُ مَا سَأَلَ عَنِّي وَ لَا دَرَى أَعْجَبْتَنِي أَمْ لَا.

Salih said, 'I returned to Tabristan. By Allah^{-azwj}! Neither did he ask about me nor did he know whether he had imprisoned me or not'¹⁷⁰.

88- يج، الخرائج و الجرائح رُوِيَ عَنِ الْأَصْبَغِ بْنِ مُوسَى قَالَ: حَمَلْتُ دَنَائِرَ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ بَعْضِهَا لِي وَ بَعْضُهَا لِأَخْوَانِي فَلَمَّا دَخَلْتُ الْمَدِينَةَ أَخْرَجْتُ الَّذِي لِأَصْحَابِي فَعَدَدْتُهُ فَكَانَ تِسْعَةً وَ تِسْعِينَ دِينَارًا فَأَخْرَجْتُ مِنْ عِنْدِي دِينَارًا فَأَتَمَمْتُهَا مِائَةَ دِينَارٍ

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

'I carried some Dinars to Musa^{-asws} Bin Ja'far^{-asws}. Some of these were mine and some of these were of my brother's. When I entered Al-Medina, I brought out that which was of my

¹⁷⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 87

companion and counted it. It was ninety-nine Dinars. I took out a Dinar from my possession and completed it to a hundred Dinars.

فَدَخَلْتُ فَصَبَبْتُهَا بَيْنَ يَدَيْهِ فَأَخَذَ دِينَاراً مِنْ بَيْنَهُمَا ثُمَّ قَالَ هَاكَ دِينَارَكَ إِنَّمَا بُعِثَ إِلَيْنَا وَزناً لَا عَدَداً.

I entered and poured them in front of him^{-asws}. He^{-asws} extracted a Dinar from between them, then said: 'Here is your Dinar. But rather, he had sent to us in weight, not as number'¹⁷¹.

89- يج، الحرائج و الجرائح روي عن المفضل بن عمر قال: لما قضى الصادق ع كائن وصيته في الإمامة إلى موسى الكاظم فداعى أخوه عبد الله الإمامة وكان أكبر ولد جعفر في وقته ذلك وهو المعروف بالأفطح

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Al Muazzal Bin Umar who said,

'When Al-Sadiq^{-asws} fulfilled his^{-asws} bequest regarding the Imamate to Musa Al-Kazim^{-asws}. His^{-asws} brother Abdullah (Al-Aftah) claimed the Imamate, and he was the eldest son of Ja'far^{-asws} during that time of his, and he was well known as Al-Aftah.

فَأَمَرَ مُوسَى بِجَمْعِ حَطَبٍ كَثِيرٍ فِي وَسْطِ دَارِهِ فَأُرْسِلَ إِلَى أَخِيهِ عَبْدِ اللَّهِ يَسْأَلُهُ أَنْ يَصِيرَ إِلَيْهِ فَلَمَّا صَارَ عِنْدَهُ وَ مَعَ مُوسَى جَمَاعَةٌ مِنْ وُجُوهِ الْإِمَامِيَّةِ وَ جَلَسَ إِلَيْهِ أَخُوهُ عَبْدِ اللَّهِ أَمَرَ مُوسَى أَنْ يُجْعَلَ النَّارُ فِي ذَلِكَ الْحَطَبِ كُلِّهِ

Musa^{-asws} instructed with gathering firewood in the middle of his^{-asws} house. He^{-asws} sent for his^{-asws} brother Abdullah asking him to come to him^{-asws}. When he came to be in his^{-asws} presence, and there was a group with Musa^{-asws} from faces of the Imamites, and his^{-asws} brother Abdullah sat to him^{-asws}, Musa^{-asws} instructed to make the fire to be in that firewood, all of it.

فَاخْتَرَقَ كُلُّهُ وَ لَا يَعْلَمُ النَّاسُ السَّبَبَ فِيهِ حَتَّى صَارَ الْحَطَبُ كُلُّهُ جِزْراً ثُمَّ قَامَ مُوسَى وَ جَلَسَ بَيْنَيْهِ فِي وَسْطِ النَّارِ وَ أَقْبَلَ يُحَدِّثُ النَّاسَ سَاعَةً ثُمَّ قَامَ فَتَفَضَّ تَوْبَهُ وَ رَجَعَ إِلَى الْمَجْلِسِ

It was ignited, all of it, and the people did not know the reason regarding it, until all of the firewood became embers. Then Musa^{-asws} stood up and sat, along with his^{-asws} clothes, in the midst of the fire, and he^{-asws} went on to discuss with the people of a time. Then he^{-asws} stood up and shook his^{-asws} clothes and returned to the seat.

فَقَالَ لِأَخِيهِ عَبْدِ اللَّهِ إِنَّ كُنْتُ تَزَعُمُ أَنَّكَ الْإِمَامُ بَعْدَ أَبِيكَ فَاجْلِسْ فِي ذَلِكَ الْمَجْلِسِ

He^{-asws} said to his^{-asws} brother Abdullah: 'If you were claiming that you are the (real) Imam^{-asws} after your father^{-asws}, then sit in that seat!'

فَقَالُوا فَرَأَيْنَا عَبْدَ اللَّهِ قَدْ تَعَبَّرَ لَوْنُهُ فَقَامَ بِجُرْ رِداءَهُ حَتَّى خَرَجَ مِنْ دَارِ مُوسَى ع.

¹⁷¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 88

They said, 'We saw Abdullah, his colour had changed. He stood up dragging his robes until he went out from the house of Musa^{-asws}'.¹⁷²

عبد الله الأفتاح: كان أكبر إخوته بعد أخيه إسماعيل الذي توفي فيه حياة أبيه و لم تكن منزلة عبد الله عند أبيه الصادق «ع» منزلة غيره من إخوته في الإكرام، و كان متهما في الخلاف على أبيه في الاعتقاد،

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

و يقال: إنّه كان يخالط الحشوية و يميل إلى مذهب المرجئة و على اساس السن ادعى بعد أبيه الإمامة محتجا بأنه أكبر أولاده الباقيين بعده، فاتبعه جماعة من أصحاب الصادق «ع» ثم رجع أكثرهم عن هذا القول.

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

قال ابن حزم في الجمهرة ص 59: ... فقدم زرارة المدينة فلقى عبد الله فسأله عن مسائل من الفقه فالفاه في غاية الجهل فرجع عن امامته، فلما انصرف الى الكوفة أتاه أصحابه فسألوه عن امامه و امامهم و كان المصحف بين يديه فأشار لهم إليه و قال لهم: هذا امامي لا امام لي غيره

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

فانقطعت الشيعة المعروفة بالأفطحية. اه نعم بقي نفر يسير، منهم عمّار الساباطي و مصدق بن صدقة في آخرين و هم المعروفون بالأفطحية، نسبة الى عبد الله امامهم حيث كان أفطح الرأس- عريضه- او أفطح الرجلين.

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

و لم يذكر النسابون لعبد الله عقبا، و قيل كان له ابن اسمه حمزة، و لما مات عبد الله لم يكن له الابنت واحدة،

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

توفى عبد الله الأفتاح بعد أبيه بسبعين يوما و كان ذلك من عناية الله بخلقه المؤمنين حيث لم تطل مدته فيكثر القول بأمره و القائلون بإمامته.

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

¹⁷² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 89

90- يج، الخرائج و الجرائح رُوي عن إسحاق بن منصور عن أبيه قال سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ نَاعِيًا إِلَى رَجُلٍ مِنَ الشَّيْعَةِ نَفْسَهُ فَمَلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Is'haq Bin Mansour, from his father who said,

'I heard Musa^{-asws} Bin Ja'far^{-asws} saying, giving his obituary to a man from his^{-asws} Shias. I said within myself, 'And he^{-asws} knows when the man from his^{-asws} Shias would be dying!'

فَالْتَمَتُ إِلَيْهِ فَقَالَ اصْنَعْ مَا أَنْتَ صَانِعٌ فَإِنَّ عُمْرَكَ قَدْ فَنِيَ وَ قَدْ بَقِيَ مِنْهُ دُونَ سَنَتَيْنِ وَ كَذَلِكَ أَخُوكَ وَ لَا يَمُوتُ بَعْدَكَ إِلَّا شَهْرًا وَاحِدًا حَتَّى يَمُوتَ وَ كَذَلِكَ عَامَةٌ أَهْلِ بَيْتِكَ وَ يَتَفَرَّقُ جَمْعُهُمْ وَ يَتَفَرَّقُ كُلُّهُمْ وَ يَتَفَرَّقُ جَمْعُهُمْ وَ يَشْتُمُّ بِهِنَّ أَغْدَاؤُهُمْ وَ هُمْ يَصِيرُونَ رَحْمَةً لِأَخْوَانِهِمْ أَكَانَ هَذَا فِي صَدْرِكَ

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

فَمَلْتُ أَسْتَعْفِرُ اللَّهَ مِمَّا فِي صَدْرِي فَلَمْ يَسْتَكْمِلْ مَنْصُورٌ سَنَتَيْنِ حَتَّى مَاتَ وَ مَاتَ بَعْدَهُ بِشَهْرٍ أَحْوَهُ وَ مَاتَ عَامَةٌ أَهْلِ بَيْتِهِ وَ أَفْلَسَ بَقِيَّتُهُمْ وَ تَفَرَّقُوا حَتَّى اِحْتِاجَ مَنْ بَقِيَ مِنْهُمْ إِلَى الصَّدَقَةِ.

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

91- كا، الكافي أحمد بن مهران عن محمد بن علي عن سيف بن عميرة عن إسحاق بن عمارة قال: سَمِعْتُ الْعَبْدَ الصَّالِحَ ع يَنْعَى إِلَى رَجُلٍ نَفْسَهُ إِلَى قَوْلِهِ فَالْتَمَتُ إِلَيْهِ شِبْهَ الْمُعْضَبِ فَقَالَ يَا إِسْحَاقُ قَدْ كَانَ رُشَيْدُ الْهَجْرِيِّ يُعَلِّمُ عِلْمَ الْمَنَائَا وَ الْبَلَايَا وَ الْإِمَامُ أَوْلَى بِعِلْمِ ذَلِكَ

(The book) 'Al Al Kafi' - Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'I heard Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) giving the news of death to a man of his own death. I said within myself (with surprise), 'And he^{-asws} knows when a man from his^{-asws} Shias would be passing away'. He^{-asws} turned towards me resembling the angered one and he^{-asws} said: 'O Is'haq! It was so that Rusheyd Al-Hajary knew the knowledge of the death and afflictions, and the Imam^{-asws} is foremost with the knowledge of that'.

فَمَلْتُ يَا إِسْحَاقُ اصْنَعْ إِلَى قَوْلِهِ فَلَمْ يَلْبَثْ إِسْحَاقُ بَعْدَ هَذَا الْمَجْلِسِ إِلَّا يَسِيرًا حَتَّى مَاتَ فَمَا أَتَى عَلَيْهِمْ إِلَّا قَلِيلٌ حَتَّى قَامَ بَنُو عَمَّارٍ بِأَمْوَالِ النَّاسِ فَأَقْلَسُوا.

¹⁷³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 90

Then he^{-asws} said: ‘O Is’haq! Do’ – up to his words: ‘Is’haq did not live after this gathering, except a little until he died. Only a little time came upon them until the clan of Ammar stood with the wealth of the people, and they were bankrupt’.¹⁷⁴

92- بيج، الخرائج و الجرائح رَوَى وَاضِحٌ عَنِ الرِّضَا قَالَ قَالَ أَبِي مُوسَى عَ لِحُسَيْنِ بْنِ أَبِي الْعَلَاءِ اشْتَرِ لِي جَارِيَةً نُوبِيَّةً فَقَالَ الْحُسَيْنُ أَعْرِفُ وَ اللَّهُ جَارِيَةً نُوبِيَّةً نَفِيسَةً أَحْسَنَ مَا رَأَيْتُ مِنَ التُّوْبَةِ فَلَوْ لَا حَصَلَتْ لَكَانَتْ مِنْ بَأْتِيكَ [شَأْنِكَ]

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

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

فَقَالَ وَ مَا تِلْكَ الْحَصَلَةُ قَالَ لَا تَعْرِفُ كَلَامَكَ وَ أَنْتَ لَا تَعْرِفُ كَلَامَهَا فَتَبَسَّمَ ثُمَّ قَالَ أَذْهَبَ حَتَّى تَشْتَرِيَهَا

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

قَالَ فَلَمَّا دَخَلْتُ بِهَا إِلَيْهِ قَالَ لَهَا بِأَعْيُنِهَا مَا اسْمُكَ قَالَتْ مُونِسَةُ قَالَ أَنْتَ لَعَمْرِي مُونِسَةُ فَذَكَرَ لَكَ اسْمٌ غَيْرُ هَذَا كَانَ اسْمُكَ قَبْلَ هَذَا حَبِيبَةَ قَالَتْ صَدَقْتَ

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

ثُمَّ قَالَ يَا ابْنَ أَبِي الْعَلَاءِ إِنَّمَا سَتَلِدُ لِي غُلَامًا لَا يَكُونُ فِي وُلْدِي أَسْحَى مِنْهُ وَ لَا أَشْجَعُ وَ لَا أَعْبُدُ مِنْهُ قَالَ فَمَا تُسَمِّيهِ حَتَّى أَعْرِفَهُ قَالَ اسْمُهُ إِبْرَاهِيمُ

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

فَقَالَ عَلِيُّ بْنُ أَبِي حَمَزَةَ كُنْتُ مَعَ مُوسَى عَ بِمِئِي إِذْ أَتَانِي رَسُولُهُ فَقَالَ الْحَقُّ بِي بِالْتَّعَلُّبِ فَلَجِئْتُ بِهِ وَ مَعَهُ عِيَالُهُ وَ عِمْرَانُ خَادِمُهُ فَقَالَ أَيُّمَا أَحَبُّ إِلَيْكَ الْمَقَامُ هَاهُنَا أَوْ تَلْحَقُ بِمَكَّةَ قُلْتُ أَحَبُّهُمَا إِلَيَّ مَا أَحَبَّبْتَهُ قَالَ مَكَّةَ خَيْرٌ لَكَ

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

¹⁷⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 91

ثُمَّ بَعَثَنِي إِلَى دَارِهِ بِمَكَّةَ وَأَتَيْتُهُ وَقَدْ صَلَّى الْمَغْرِبَ فَدَخَلْتُ فَقَالَ اخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ فَخَلَعْتُ نَعْلِي وَجَلَسْتُ مَعَهُ فَأَتَيْتُ بِخِوَانٍ فِيهِ خَبِيصٌ فَأَكَلْتُ أَنَا وَهُوَ ثُمَّ رَفَعَ الْخِوَانُ وَكُنْتُ أُحَدِّثُهُ ثُمَّ عَشِيَتَنِي النَّعَاسُ فَقَالَ لِي فَمَنْ حَتَّى أَقُومَ أَنَا لِصَلَاةِ اللَّيْلِ

Then he^{-asws} sent me to his^{-asws} house at Makkah and I came to him and he had already prayed Al-Maghrib. I entered. He^{-asws} said: ‘Remove your slippers. You are at a Holy valley!’ I removed my slippers and sat down with him^{-asws}. I was brought a meal wherein was Khabeys. He^{-asws} and I ate. Then the meal was raised, and I discussed with him^{-asws}. Then the slumber overcame me. He^{-asws} said to me: ‘Arise and get some sleep until I^{-asws} arise for the night Salat’.

فَحَمَلَنِي النَّوْمُ إِلَى أَنْ فَرَغَ مِنْ صَلَاةِ اللَّيْلِ ثُمَّ جَاءَنِي فَتَبَّهَنِي فَقَالَ فَمَنْ فَتَوَضَّأَ وَصَلَّى صَلَاةَ اللَّيْلِ وَخَفَّفَ فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ صَلَّى الْفَجْرَ ثُمَّ قَالَ لِي يَا عَلِيُّ إِنَّ أُمَّ وَلَدِي ضَرَبَهَا الطَّلِقُ فَحَمَلَتْهَا إِلَى التَّغْلِبِيَّةِ خَافَةَ أَنْ يَسْمَعَ النَّاسُ صَوْتَهَا فَوَلَدْتُ هُنَاكَ الْغُلَامَ الَّذِي ذَكَرْتُ لَكَ كَرَمَهُ وَسَخَاءَهُ وَشَجَاعَتَهُ

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

قَالَ عَلِيُّ فَوَ اللَّهُ لَقَدْ أَدْرَكْتُ الْغُلَامَ فَكَانَ كَمَا وَصَفَ.

Ali (the narrator) said, ‘By Allah^{-azwj!} I came across the boy, and he was just as he^{-asws} had described’.¹⁷⁵

بيان: قوله ع لا يكون في ولدي أسخى منه أي سائر أولاده سوى الرضا ع.

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

93- يج، الخراج و الجرائح روي عن ابن أبي حمزة قال كنت عند أبي الحسن موسى ع إذ دخل عليه ثلاثون مملوكاً من الحبشة اشتروا له فتكلم غلام منهم فكان جميلاً بكلام فأجابته موسى ع بلغته فتعجب الغلام و تعجبوا جميعاً و ظنوا أنه لا يفهم كلامهم

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

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

فقال له موسى إني لأدفع إليك مالا فادفع إلي كلٍ منهم ثلاثين درهماً فخرجوا و بعضهم يقول ليغضب إنني أفصح منّا بلعائنا و هذه نعمة من الله علينا

¹⁷⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 92

Musa^{-asws} said to him: 'I^{-asws} shall hand over some wealth to you, so hand over thirty Dirhams to each one of them'. They went out and they were saying to each other, 'He^{-asws} is more eloquent than us with our own language, and this is a Favour from Allah^{-azwj} upon us!'

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَلَمَّا خَرَجُوا قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُكَ تُكَلِّمُ هَؤُلَاءِ الْحَبَشِيِّينَ بِلُغَاتِهِمْ قَالَ نَعَمْ قَالَ وَ أَمَرْتُ ذَلِكَ الْغُلَامَ مِنْ بَيْنِهِمْ بِشَيْءٍ دُوهُمْ

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

قَالَ نَعَمْ أَمَرْتُهُ أَنْ يَسْتَوْصِيَ بِأَصْحَابِهِ خَيْرًا وَأَنْ يُعْطِيَ كُلَّ وَاحِدٍ مِنْهُمْ فِي كُلِّ شَهْرٍ ثَلَاثِينَ دِرْهَمًا لِأَنَّهُ لَمَّا تَكَلَّمَ كَانَ أَعْلَمَهُمْ فَإِنَّهُ مِنْ أَبْنَاءِ مُلُوكِهِمْ فَجَعَلْتُهُ عَلَيْهِمْ وَأَوْصَيْتُهُ بِمَا يَخْتَاجُونَ إِلَيْهِ وَ هُوَ مَعَ هَذَا غُلَامٌ صِدْقِي

He^{-asws} said: 'I ordered him with dealing goodly with his companion and that he should give each one of them thirty Dirhams during every month, because when he spoke, he was their most learned, for he is from the sons of their kings. I^{-asws} made him to be upon them and advised him with what they would be needy to him, and there is sincerity with this boy'.

ثُمَّ قَالَ لَعَلَّكَ عَجِبْتَ مِنْ كَلَامِي إِيَّاهُمْ بِالْحَبَشِيَّةِ قُلْتُ إِي وَ اللَّهِ

Then he^{-asws} said: 'Perhaps you are surprised from my^{-asws} talking to them in Ethiopian'. I said, 'Yes, by Allah^{-azwj}!'

قَالَ لَا تَعْجَبْ فَمَا خَفِيَ عَلَيْكَ مِنْ أَمْرِي أَعْجَبٌ وَ أَعْجَبٌ وَ مَا الَّذِي سَمِعْتَهُ مِنِّي إِلَّا كَطَائِرٍ أَحَدٌ يَمْتَقَارُهُ مِنَ الْبَحْرِ فَطَرَةً أَوْ فَتْرَى هَذَا الَّذِي يَأْخُذُهُ يَمْتَقَارُهُ يَنْقُصُ مِنَ الْبَحْرِ وَ الْإِمَامُ يَمْتَزِلُهُ الْبَحْرُ لَا يَنْقُصُ مَا عِنْدَهُ وَ عَجَائِبُهُ أَكْثَرُ مِنْ عَجَائِبِ الْبَحْرِ.

He^{-asws} said: 'Do not be surprised at what is hidden to you from my^{-asws} affairs, more astounding and more astounding. And that which you heard from me is only like a bird which takes a drop from the ocean. Do you think that this which it takes from the ocean would reduce (anything) from the ocean? And the Imam^{-asws} is at the status of the ocean. It will not deplete from what is in his^{-asws} possession, and his^{-asws} wonders are more than wonders of the ocean".¹⁷⁶

94- بيج، الخرائج و الجرائح قَالَ بَدْرٌ مَوْلَى الرِّضَا ع إِنَّ إِسْحَاقَ بْنَ عَمَّارٍ دَخَلَ عَلَى مُوسَى بْنِ جَعْفَرٍ ع فَجَلَسَ عِنْدَهُ إِذَا اسْتَأْذَنَ رَجُلٌ خُرَاسَانِيٌّ فَكَلَّمَهُ بِكَلَامٍ لَمْ يُسْمَعْ مِثْلُهُ قَطُّ كَأَنَّهُ كَلَامُ الطَّيْرِ

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

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

¹⁷⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 93

قَالَ إِسْحَاقُ فَأَجَابَهُ مُوسَى بِمِثْلِهِ وَ بَلَّغْتَهُ إِلَى أَنْ قَضَى وَطَرَهُ مِنْ مُسَاءَلَتِهِ فَخَرَجَ مِنْ عِنْدِهِ فَقُلْتُ مَا سَمِعْتُ بِمِثْلِ هَذَا الْكَلَامِ قَالَ هَذَا كَلَامٌ قَوْمٍ مِنْ أَهْلِ الصِّينِ وَمِثْلُهُ

Is'haq said, 'Musa^{-asws} answered him with similar to it and in his language until he had fulfilled his need from his questioning, he went out from his^{-asws} presence. I said, 'I have not heard the like of this talk!' He^{-asws} said: 'This is a speech of a people from the inhabitants of China, similar to it'.

ثُمَّ قَالَ أَتَعْجَبُ مِنْ كَلَامِي بَلَّغْتَهُ قُلْتُ هُوَ مَوْضِعُ التَّعْجُبِ قَالَ عَ أُخْبِرُكَ بِمَا هُوَ أَعْجَبُ مِنْهُ إِنَّ الْإِمَامَ يَعْلَمُ مَنْطِقَ الطَّيْرِ وَ مَنْطِقَ كُلِّ ذِي رُوحٍ خَلَقَهُ اللَّهُ وَ مَا يَخْفَى عَلَى الْإِمَامِ شَيْءٌ.

Then he^{-asws} said: 'Are you surprised from my^{-asws} talking in his language?' I said, 'It is a place of surprise'. He^{-asws} said: 'I^{-asws} shall inform you with what is more surprising than it. The Imam^{-asws} knows the speech of birds, and speech of every one with a soul Created by Allah^{-azwj}, and nothing is hidden unto the Imam^{-asws}'.¹⁷⁷

95- بيج، الخراج و الجرائح زوي عن علي بن أبي حمزة قال أخذ بيدي موسى بن جعفر ع يوماً فخرجنا من المدينة إلى الصحراء فإذا نحن برجل مغربي على الطريق يبكي و بين يديه جمار ميت و رخله مطروح فقال له موسى ع ما شأنك

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

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

قَالَ كُنْتُ مَعَ رُقَيَّائِي نُرِيدُ الْحَجَّ فَمَاتَ جِمَارِي هَاهُنَا وَ بَقِيْتُ وَ مَضَى أَصْحَابِي وَ قَدْ بَقِيَْتُ مُتَحَيِّرًا لَيْسَ لِي شَيْءٌ أَحْمِلُ عَلَيْهِ

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

فَقَالَ مُوسَى لَعَلَّهُ لَمْ يَمُتْ قَالَ أَمَا تَرَحُّمِي حَتَّى تَلْهُوِي بِي قَالَ إِنَّ عِنْدِي رُقِيَّةً حَيَّةً قَالَ الرَّجُلُ لَيْسَ يَكْفِينِي مَا أَنَا فِيهِ حَتَّى تَسْتَهْزِئَ بِي

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

فَدَنَا مُوسَى مِنَ الْجِمَارِ وَ نَطَقَ بِشَيْءٍ لَمْ أَسْمَعْهُ وَ أَخَذَ قَضِيماً كَانَ مَطْرُوحاً فَضْرَبَهُ وَ صَاحَ عَلَيْهِ فَوَثَبَ الْجِمَارُ صَاحِجاً سَلِيماً فَقَالَ يَا مَغْرِبِي تَرَى هَاهُنَا شَيْئاً مِنَ الْإِسْتِهْزَاءِ الْحَقِّ بِأَصْحَابِكَ وَ مَضِينَا وَ تَرَكْنَا

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

¹⁷⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 94

leapt up healthy, sound. He^{-asws} said: ‘O Moroccan! Do you see over any mockery over here? Catch up with your companions!’ And we continued and left him.

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَكُنْتُ وَاقِفًا يَوْمًا عَلَى بَيْتِ زَمْزَمَ بِمَكَّةَ فَإِذَا الْمَغْرِبِيُّ هُنَاكَ فَلَمَّا رَأَى عَدَا إِلَيَّ وَ قَبَّلَ يَدِي فَرِحًا مَسْرُورًا فَمَلَأْتُ لَهُ مَا خَالَ جِمَارِكَ

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

فَقَالَ هُوَ وَاللَّهِ سَلِيمٌ صَحِيحٌ وَ مَا أَذْرِي مِنْ أَيْنَ ذَلِكَ الرَّجُلِ الَّذِي مِنَ اللَّهِ بِهِ عَلَيَّ فَأَخْبِنَا لِي جِمَارِي بَعْدَ مَوْتِهِ فَمَلَأْتُ لَهُ قَدْ بَلَغْتَ حَاجَتَكَ فَلَا تَسْأَلْ عَمَّا لَا تَبْلُغُ مَعْرِفَتَهُ.

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

96- بيج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي خَالِدٍ الزُّبَالِيِّ قَالَ قَدِمَ أَبُو الْحَسَنِ مُوسَى ع زُبَالَةَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِ الْمَهْدِيِّ بَعَثَهُمْ فِي إِشْحَاصِهِ إِلَيْهِ قَالَ وَ أَمْرِي بِشِرَاءِ حَوَائِجٍ وَ نَظَرَ إِلَيَّ وَ أَنَا مَعْمُومٌ فَقَالَ يَا أَبَا خَالِدٍ مَا لِي أَرَاكَ مَعْمُومًا

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

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

قُلْتُ هُوَ ذَا تَصِيرُ إِلَى هَذَا الطَّغْيَانِ وَ لَا أَمْنُكَ مِنْهُ قَالَ لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ إِذَا كَانَ يَوْمٌ كَذَا فَانْتَظِرْنِي فِي أَوَّلِ الْمِيلِ

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

قَالَ فَمَا كَانَتْ لِي هِمَّةٌ إِلَّا إِخْصَاءُ الْأَيَّامِ حَتَّى إِذَا كَانَ ذَلِكَ الْيَوْمُ وَاقِفْتُ أَوَّلَ الْمِيلِ فَلَمْ أَرَ أَحَدًا حَتَّى كَادَتِ الشَّمْسُ تَجِبُ فَشَكَّكْتُ وَ نَظَرْتُ بَعْدُ إِلَى شَخْصٍ قَدْ أَقْبَلَ فَانْتَظَرْتُهُ فَإِذَا هُوَ أَبُو الْحَسَنِ مُوسَى ع عَلَى بَعْلَةٍ قَدْ تَقَدَّمَ

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

فَنَظَرُ إِلَيَّ فَقَالَ لَا تَشْكَنَّ فَمَلَأْتُ قَدْ كَانَ ذَلِكَ ثُمَّ قَالَ إِنَّ لِي عَوْدَةً وَ لَا أُخْلَصُ مِنْهُمْ فَكَانَ كَمَا قَالَ.

¹⁷⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 95

He^{-asws} looked at me. He^{-asws} said: 'Do not doubt'. I said, 'That has happened'. Then he^{-asws} said: 'There is an appointment for me and I^{-asws} am not finished from them'. It happened like what he^{-asws} had said"¹⁷⁹.

97- عم، إعلام الوری مُحَمَّدُ بْنُ جُمُهورٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي خَالِدٍ مِثْلَهُ.

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

98- یج، الخرائج و الجرائح قَالَ خَالِدُ بْنُ نَجِیحٍ قُلْتُ لِمُوسَى ع إِنَّ أَصْحَابَنَا قَدِمُوا مِنَ الْكُوفَةِ وَ ذَكَرُوا أَنَّ الْمُفَضَّلَ شَدِيدَ الْوَجَعِ فَادْعُ اللَّهَ لَهُ قَالَ قَدْ اسْتَرَخَ وَ كَانَ هَذَا الْكَلَامُ بَعْدَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ.

(The book) 'Al Kharaij Wa Al Jaraih' – Khalid Bin Najeeh said,

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

99- قب، المناقب لابن شهر آشوب بَيَانُ بْنُ نَافِعِ التَّفْلِيسِيِّ قَالَ خَلَفْتُ وَالِدِي مَعَ الْحَرَمِ فِي الْمَوْسِمِ وَ قَصَدْتُ مُوسَى بْنَ جَعْفَرٍ ع فَلَمَّا أَنْ قَرَّبْتُ مِنْهُ هَمَمْتُ بِالسَّلَامِ عَلَيْهِ فَأَقْبَلَ عَلَيَّ بِوَجْهِهِ وَ قَالَ بَرَّ حُجُّكَ يَا ابْنَ نَافِعٍ آجَرَكَ اللَّهُ فِي أَبِيكَ فَإِنَّهُ قَدْ قَبَضَهُ إِلَيْهِ فِي هَذِهِ السَّاعَةِ فَارْجِعْ فَحُدِّ فِي جَهَارِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Bayan Bin Nafie Al Tafleesy said,

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

فَبَقِيْتُ مُتَحَيِّرًا عِنْدَ قَوْلِهِ وَ قَدْ كُنْتُ خَلَفْتُهُ وَ مَا بِهِ عِلَّةٌ فَقَالَ يَا ابْنَ نَافِعٍ أَفَلَا تُؤْمِنُ فَرَجَعْتُ فَإِذَا أَنَا بِالْجَوَارِي يَلْطَمُنَ خُدُودَهُنَّ فَقُلْتُ مَا وَرَأَيْتُ قُلْنَ أَبُوكَ فَارَبِّ الدُّنْيَا

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

قَالَ ابْنُ نَافِعٍ فَجِئْتُ إِلَيْهِ أَسْأَلُهُ عَمَّا أَخْفَاهُ وَ أَرَانِي فَقَالَ لِي أَبْدِ مَا أَخْفَاهُ وَ أَرَاكَ

Ibn Nafie said, 'I came to him^{-asws} to ask him^{-asws} about what he had hidden showed it to me. He^{-asws} said to me: 'Tell me what he has hidden, and I will show it to you'.

¹⁷⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 96

¹⁸⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 97

¹⁸¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 98

ثُمَّ قَالَ يَا ابْنَ نَافِعٍ إِنْ كَانَ فِي أَمْنِيَّتِكَ كَذَا وَكَذَا أَنْ تَسْأَلَ عَنْهُ فَأَنَا جُنُبُ اللَّهِ وَكَلِمَتُهُ الْبَاقِيَةُ وَحُجَّتُهُ الْبَالِغَةُ.

Then he^{-asws} said: 'O Ibn Nafie! If there was such and such in your wishes that you would be asking about, so I^{-asws} am a Side of Allah^{-azwj}, and His^{-azwj} remaining Word, and His^{-azwj} Conclusive Argument'.¹⁸²

أَبُو خَالِدٍ الرَّبَابِيُّ وَ أَبُو يَعْقُوبَ الرَّبَابِيُّ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا اسْتَقْبَلْتُ أَبَا الْحُسَيْنِ ع بِالْأَجْفَرِ فِي الْمَقْدَمَةِ الْأُولَى عَلَى الْمُهَدِيِّ فَلَمَّا خَرَجَ وَدَعْتُهُ وَ بَكَيْتُ فَقَالَ لِي مَا يُبْكِيكَ فُلْتُ حَمَلَكَ هَؤُلَاءِ وَ لَا أَدْرِي مَا يَجْدُثُ

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

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

قَالَ فَقَالَ لِي لَا تَأْسَ عَلَيَّ مِنْهُ فِي وَجْهِ هَذَا وَ لَا هُوَ بِصَاحِبِي وَ إِنِّي لَرَاجِعٌ إِلَى الْحِجَازِ وَ مَارٌّ عَلَيْكَ فِي هَذَا الْمَوْضِعِ رَاجِعاً فَانْتَظِرْنِي فِي يَوْمِ كَذَا وَ كَذَا فِي وَقْتِ كَذَا فَإِنَّكَ تَلْقَانِي رَاجِعاً فُلْتُ لَهُ خَيْرُ الْبَشَرَى لَقَدْ حَفَّتُهُ عَلَيْكَ قَالَ فَلَا تَخَفْ

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

فَتَرَصَّدْتُهُ ذَلِكَ الْوَقْتِ فِي ذَلِكَ الْمَوْضِعِ فَإِذَا بِالسُّودِ قَدْ أَقْبَلَ وَ مَنَادٍ يُنَادِي مِنْ خَلْفِي فَأَتَيْتُهُ فَإِذَا هُوَ أَبُو الْحُسَيْنِ ع عَلَى بَعْلَةٍ لَهُ فَقَالَ لِي إِيهَذَا أَبُو خَالِدٍ فُلْتُ لَبَيْتِكَ يَا ابْنَ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي خَلَّصَكَ مِنْ أَيْدِيهِمْ فَقَالَ أَمَا إِنَّ لِي عَوْدَةً إِلَيْهِمْ لَا أَنْخَلِصُ مِنْ أَيْدِيهِمْ.

I lied in wait for that time in that place. When I was at the wilderness having come, a caller called out from behind me. I went to him and it was Abu Al-Hassan^{-asws} upon a mule of his^{-asws}. He^{-asws} said to me: 'O Abu Khalid!' I said, 'At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-sawww}! The Praise is for Allah^{-azwj} Who Finished you^{-asws} from their hands'. He^{-asws} said: 'But, there is an appointment for me^{-asws} to them. I^{-asws} am not finished from their hands'.¹⁸³

يَعْقُوبُ السَّرَّاجُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ وَاقِفٌ عَلَى رَأْسِ أَبِي الْحُسَيْنِ وَ هُوَ فِي الْمَهْدِ فَجَعَلَ يُسَارُهُ طَوِيلًا فَقَالَ لِي ادْنُ إِلَى مَوْلَاكَ فَدَنَوْتُ فَسَلَّمْتُ عَلَيْهِ

Yaqoub Al Sarraj said,

'I entered to see Abu Abdullah^{-asws} and he^{-asws} was standing by the head of Abu Al-Hassan^{-asws} while he^{-asws} was in the cradle. He^{-asws} went on to cheer him^{-asws} for a long time. He^{-asws} said to me: 'Come closer to your Master^{-asws}'. I went near and greeted unto him^{-asws}.

¹⁸² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 99 a

¹⁸³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 99 b

فَرَدَّ عَلَيَّ السَّلَامَ بِلِسَانٍ فَصِيحٍ ثُمَّ قَالَ أَذْهَبَ فَعَيَّرَ اسْمَ ابْنَتِكَ الَّتِي سَمَّيْتَهَا أُمِّسَ فَإِنَّهُ اسْمٌ يُبْعِضُهُ اللَّهُ وَكَانَتْ وُلِدْتُ لِي ابْنَةٌ فَسَمَّيْتُهَا بِفُلَانَةَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ إِنَّهُ أَنْتَ إِلَى أَمْرِهِ تَرْتَشُدُ فَعَيَّرْتُ اسْمَهَا.

He^{-asws} responded the greetings to me with an eloquent tongue, then said; ‘Go and change the name of your daughter whom you had named yesterday, for it is a name Hated by Allah^{-azwj}’. And a daughter had been born for me and I had named her as so and so (Humeyra). Abu Abdullah^{-asws} said to me: ‘End to his^{-asws} orders, you will be rightly guided’. I changed her name¹⁸⁴’.

بيان في كآء الكافي: فسميتها بالحميراء.

Explanation – In (the book) ‘Al-Kafi’ – ‘I had named her as ‘Al-Humeyra’’.

100- قب، المناقب لابن شهر آشوب أبو علي بن راشد و غيره في خبر طويل أنه اجتمعت عصابة الشيعة بنيسابور و اختاروا محمد بن علي النيسابوري فدفعوا إليه ثلاثين ألف دينار و خمسين ألف درهم و شقة من الثياب و أنت شطيطة بدرهم صحيح و شقة خام من غزل يدها تساوي أربعة دراهم فقالت إن الله لا يستحيي من الحق

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Ali Bin Rashid and others in a lengthy Hadeeth,

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

قَالَ فَتَبَيَّنْتُ دَرَاهِمَهَا وَ جَاءُوا بِجُزْءٍ فِيهِ مَسَائِلُ مِائَةٍ سَبْعِينَ وَرَقَةً فِي كُلِّ وَرَقَةٍ مَسْأَلَةٌ وَ بَاقِي الْوَرَقِ بَيَاضٌ لِيُكْتَبَ الْجَوَابُ تَحْتَهَا وَ قَدْ حُرِّمَتْ كُلُّ وَرَقَتَيْنِ بِثَلَاثِ حُرْمٍ وَ حُتِمَ عَلَيْهَا بِثَلَاثِ حَوَاتِيمَ عَلَى كُلِّ حِزَامٍ حَاتِمٌ

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

وَ قَالُوا اذْفَعْ إِلَى الْإِمَامِ لَيْلَةً وَ حُذِّ مِنْهُ فِي غَدٍ فَإِنْ وَجَدْتَ الْجُزْءَ صَاحِحَ الْحَوَاتِيمِ فَاكْسِرْ مِنْهَا خَمْسَةً وَ انظُرْ هَلْ أَجَابَ عَنِ الْمَسَائِلِ فَإِنْ لَمْ تَنْكَسِرِ الْحَوَاتِيمَ فَهُوَ الْإِمَامُ الْمُسْتَحِقُّ لِلْمَالِ فَادْفَعْ إِلَيْهِ وَ إِلَّا فَرُدَّ إِلَيْنَا أَمْوَالَنَا

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

فَدَخَلَ عَلَى الْأَفْطَحِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ جَرَّبَهُ وَ حَرَجَ عَنْهُ فَأَبْلَا رَبِّ أَهْدِيَنِي إِلَى سِوَاءِ الصِّرَاطِ

¹⁸⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 99 c

I entered to see Al-Aftah, Abdullah son of Ja'far^{-asws}, and tried him, and I came out from him saying, 'Lord^{-azwj}! Guide me to the even path!'

قَالَ فَبَيْنَمَا أَنَا وَقِفْتُ إِذَا أَنَا بِغُلَامٍ يَقُولُ أَحِبُّ مَنْ تُرِيدُ فَأَتَى بِي دَارَ مُوسَى بْنِ جَعْفَرٍ فَلَمَّا رَأَى قَالِ لِي لِمَ تَقْنَطُ يَا أَبَا جَعْفَرٍ وَ لِمَ تَفْرَعُ إِلَى الْيَهُودِ وَ النَّصَارَى إِلَيَّ فَأَنَا حُجَّةُ اللَّهِ وَ وَليُّهُ أَلَمْ يُعْرِفَكَ أَبُو حَمَزَةَ عَلَى بَابِ مَسْجِدِ جَدِّي

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

وَ قَدْ أَجْبَبْتُكَ عَمَّا فِي الْجُزْءِ مِنَ الْمَسَائِلِ بِجَمِيعِ مَا تَحْتَاجُ إِلَيْهِ مِنْذُ أَمْسٍ فَجَنَيْتَنِي بِهِ وَ بِدِرْهَمِ شَطِيطَةَ الَّذِي وَزَنُهُ دِرْهَمٌ وَ دَانِقَانِ الَّذِي فِي الْكَيْسِ الَّذِي فِيهِ أَرْبَعُمِائَةِ دِرْهَمٍ لِلْوَأْوَرِيِّ وَ الشَّقَّةِ الَّتِي فِي رِزْمَةِ الْأَخْوَيْنِ الْبَلْخِيِّينِ

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

قَالَ فَطَارَ عَظْمِي مِنْ مَقَالِهِ وَ أَتَيْتُ بِمَا أَمَرَنِي وَ وَضَعْتُ ذَلِكَ قَبْلَهُ فَأَخَذَ دِرْهَمَ شَطِيطَةَ وَ إِزَارَهَا ثُمَّ اسْتَقْبَلَنِي وَ قَالَ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ يَا أَبَا جَعْفَرٍ أُنْبِئْ شَطِيطَةَ سَلَامِي وَ أَعْطِهَا هَذِهِ الصُّرَّةَ وَ كَانَتْ أَرْبَعِينَ دِرْهَمًا

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

ثُمَّ قَالَ وَ أَهْدَيْتُ لَهَا شِقَّةً مِنْ أَكْفَانِي مِنْ قُطْنٍ قَرَّبَتْنَا صَيِّدًا قَرِيْبَةً فَاطِمَةَ ع وَ عَزَلُ أُخْتِي حَلِيْمَةَ ابْنَةَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع

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

ثُمَّ قَالَ وَ قَالَ لَهَا سَتَعِيشِينَ تِسْعَةَ عَشَرَ يَوْمًا مِنْ وَصُولِ أَبِي جَعْفَرٍ وَ وَصُولِ الشَّقَّةِ وَ الدَّرَاهِمِ فَأَنْفِقِي عَلَى نَفْسِكَ مِنْهَا سِتَّةَ عَشَرَ دِرْهَمًا وَ اجْعَلِي أَرْبَعًا وَ عَشْرِينَ صَدَقَةً عَنكَ وَ مَا يَلْزَمُ عَنكَ وَ أَنَا أَتَوَلَّى الصَّلَاةَ عَلَيْكَ فَإِذَا رَأَيْتَنِي يَا أَبَا جَعْفَرٍ فَأَكْتُمْ عَلَيَّ فَإِنَّهُ أَبَيْ لِنَفْسِكَ

Then he^{-asws} said, 'And say to her, 'You shall be living for nineteen days from the arrival of Abu Ja'far and arrival of the (cotton) garment and the Dirhams, so spend sixteen Dirhams from these upon yourself and make twenty-four to be a charitable donation on your behalf, and whatever is necessitated from you, and I^{-asws} shall personally be in charge of the Salat upon

you'. So when you see me (at the funeral), O Abu Ja'far, then conceal upon me^{-asws}, for it would be more lasting for yourself'.

ثُمَّ قَالَ وَازْدِدِ الْأَمْوَالَ إِلَىٰ أَصْحَابِهَا وَافْكُكْ هَذِهِ الْخَوَاتِيمَ عَنِ الْجُزْءِ وَانظُرْ هَلْ أَجَبْنَاكَ عَنِ الْمَسَائِلِ أَمْ لَا مِنْ قَبْلِ أَنْ نُجِيبَنَّ بِالْجُزْءِ

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

فَوَجَدْتُ الْخَوَاتِيمَ صَحِيحَةً فَمَفْتَحَتْ مِنْهَا وَاحِدًا مِنْ وَسْطِهَا فَوَجَدْتُ فِيهِ مَكْتُوبًا مَا يَقُولُ الْعَالِمُ ع فِي رَجُلٍ قَالَ نَذَرْتُ لِلَّهِ لِأَعْتِقَ كُلَّ مَمْلُوكٍ كَانَ فِي رِقِّي قَدِيمًا

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

وَكَانَ لَهُ جَمَاعَةٌ مِنَ الْعَبِيدِ الْجَوَابِ بِحُطْبِهِ لِيُعْتِقَنَّ مَنْ كَانَ فِي مَلِكِهِ مِنْ قَبْلِ سِتَّةِ أَشْهُرٍ وَالدَّلِيلُ عَلَىٰ صِحَّةِ ذَلِكَ قَوْلُهُ تَعَالَىٰ وَ الْقَمَرِ قَدَرْنَا الْآيَةَ وَ الْحَدِيثُ مَنْ لَيْسَ لَهُ سِتَّةُ أَشْهُرٍ

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

وَ فَكَّكْتُ الْخِتَامَ الثَّانِي فَوَجَدْتُ مَا تَحْتَهُ مَا يَقُولُ الْعَالِمُ فِي رَجُلٍ قَالَ وَ اللَّهُ لِأَتَصَدَّقَ بِمَالٍ كَثِيرٍ فَمَا يَتَصَدَّقُ

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

الْجَوَابُ تَحْتَهُ بِحُطْبِهِ إِنْ كَانَ الَّذِي حَلَفَ مِنْ أَزْيَابِ شِبَاهِ فَلْيَتَصَدَّقْ بِأَرْبَعٍ وَ ثَمَانِينَ شَاةً وَ إِنْ كَانَ مِنْ أَصْحَابِ النَّعَمِ فَلْيَتَصَدَّقْ بِأَرْبَعٍ وَ ثَمَانِينَ بَعِيرًا وَ إِنْ كَانَ مِنْ أَزْيَابِ الدَّرَاهِمِ فَلْيَتَصَدَّقْ بِأَرْبَعٍ وَ ثَمَانِينَ دِرْهَمًا

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

وَ الدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَىٰ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ فَعَدَدْتُ مَوَاطِنَ رَسُولِ اللَّهِ ص قَبْلَ نُزُولِ تِلْكَ الْآيَةِ فَكَانَتْ أَرْبَعَةً وَ ثَمَانِينَ مَوْطِنًا

And the evidence upon it are Words of the Exalted: **Allah has Helped you in many places, [9:25]**. I^{-asws} counted the places of Rasool-Allah^{-saww} before the Revelation of that Verse, and these were eighty-four places'.

فَكَسَّرْتُ الخُتْمَ الثَّالِثَ فَوَجَدْتُ تَحْتَهُ مَكْتُوبًا مَا يَقُولُ الْعَالِمُ فِي رَجُلٍ نَبَشَ قَبْرَ مَيِّتٍ وَ قَطَعَ رَأْسَ الْمَيِّتِ وَ أَخَذَ الْكَفْنَ

I broke the third seal and found written under it, 'What does the scholar^{-asws} say regarding a man who exhumed a grave of a deceased and cut off the head of the deceased, and seized the shroud?'

الجَوَابُ بِحَظِّهِ يَقْطَعُ السَّارِقُ لِأَخْذِ الْكَفَنِ مِنْ وَرَاءِ الْحِزِّ وَ يُلْزَمُ مِائَةَ دِينَارٍ لِقَطْعِ رَأْسِ الْمَيِّتِ لِأَنَّا جَعَلْنَاهُ بِمَنْزِلَةِ الْجَنِينِ فِي بَطْنِ أُمِّهِ قَبْلَ أَنْ يُنْفَخَ فِيهِ الرُّوحُ فَجَعَلْنَا فِي التُّنْفُخَةِ عِشْرِينَ دِينَارًا الْمَسْأَلَةَ إِلَى آخِرِهَا

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

فَلَمَّا وَاقَى خُرَاسَانَ وَجَدَ الَّذِينَ رَدَّ عَلَيْهِمْ أَمْوَالَهُمْ ارْتَدُّوا إِلَى الْفَطْحِيَّةِ وَ شَطِيطَةُ عَلَى الْحَقِّ فَبَلَّغَهَا سَلَامَهُ وَ أَعْطَاهَا صُرْتَهُ وَ شَفَقَتْهُ فَعَاشَتْ كَمَا قَالَ ع

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

فَلَمَّا تُوْفِيَتْ شَطِيطَةُ جَاءَ الْإِمَامُ عَلَى بَعِيرٍ لَهُ فَلَمَّا فَرَغَ مِنْ تَجْهِيزِهَا رَكِبَ بَعِيرَهُ وَ انْتَقَى نَحْوَ الْبَرِّيَّةِ وَ قَالَ عَرَفَ أَصْحَابَكَ وَ أَقْرَبَهُمْ مِنِّي السَّلَامُ وَ قُلْ لَهُمْ إِلَيَّ وَ مَنْ يَجْرِي بِجَرَائِي مِنَ الْأَيِّمَةِ لَا بُدَّ لَنَا مِنْ حُضُورِ جَنَائِزِكُمْ فِي أَيِّ بَلَدٍ كُنْتُمْ فَاتَّقُوا اللَّهَ فِي أَنْفُسِكُمْ.

When Shateeta died, the Imam^{-asws} came upon a camel of his^{-asws}. When he^{-asws} was free from her funeral, he^{-asws} rode his^{-asws} camel and turned towards the wilderness, and he^{-asws} said: 'Let your companions know and convey the greetings to them from me^{-asws} and say to them that I^{-asws} and the ones from the Imams^{-asws} who flow my^{-asws} flow, there is no escape for us from being present at your funerals in whichever city you may be. So fear Allah^{-azwj} regarding yourselves!'¹⁸⁵

عَلَيْ بِنِ أَبِي حَمْزَةَ قَالَ كُنَّا بِمَكَّةَ سَنَةً مِنَ السَّنِينَ فَأَصَابَ النَّاسَ تِلْكَ السَّنَةُ صَاعِقَةٌ كَبِيرَةٌ حَتَّى مَاتَ مِنْ ذَلِكَ خَلْقٌ كَثِيرٌ فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ مُبْتَدَأًا مِنْ غَيْرِ أَنْ أَسْأَلَهُ يَا عَلِيُّ يَنْبَغِي لِلْعَرِيقِ وَ الْمَصْعُوقِ أَنْ يُرَبِّصَ بِهِ ثَلَاثًا إِلَى أَنْ يَجِيءَ مِنْهُ رِيحٌ يَدُلُّ عَلَى مَوْتِهِ

Ali Bin Abu Hamza –

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

¹⁸⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 a

فُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَأَنَّكَ تُخْبِرُنِي إِذْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءُ قَالَ نَعَمْ يَا عَلِيُّ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءُ مَا مَاتُوا إِلَّا فِي قُبُورِهِمْ.

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It is as if you^{-asws} are informing me that most of the people are (still) alive!' He^{-asws} said: 'Yes, O Ali! A lot of people have been buried alive. They did not die except inside their graves'.¹⁸⁶

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ أَرْسَلَنِي أَبُو الْحَسَنِ ع إِلَى رَجُلٍ قُدَّامَهُ طَبَقٌ يَبِيعُ بِفَلْسٍ فَلَسٍ وَ قَالَ أَعْطِهِ هَذِهِ الثَّمَانِيَةَ عَشَرَ دِرْهَمًا وَ قُلْ لَهُ يَفُؤُلُ لَكَ أَبُو الْحَسَنِ أَنْتَفِعَ بِهَذِهِ الدَّرَاهِمِ فَإِنَّهَا تَكْفِيكَ حَتَّى تَمُوتَ

Ali Bin Abu Hamza who said,

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

فَلَمَّا أَعْطَيْتُهُ بَكَى ففُلْتُ وَ مَا يُبْكِيكَ قَالَ وَ لِمَ لَا أَبْكِي وَ قَدْ نُعِيْتُ إِلَيَّ نَفْسِي ففُلْتُ وَ مَا عِنْدَ اللَّهِ خَيْرٌ مِمَّا أَنْتَ فِيهِ

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

فَسَكَتَ وَ قَالَ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ ففُلْتُ عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ وَ اللَّهُ هَكَذَا قَالَ لِي سَيِّدِي وَ مَوْلَايَ إِنِّي بَاعْتُ إِلَيْكَ مَعَ عَلِيِّ بْنِ أَبِي حَمْزَةَ بِرِسَالَتِي

He was silent, and said, 'Who are you, O servant of Allah^{-azwj}?' I said, 'Ali Bin Abu Hamza'. He said, 'By Allah^{-azwj}! Like this my Chief and my Master^{-asws} had said to me: 'I^{-asws} shall be sending my^{-asws} message to you with Ali Bin Abu Hamza''.

قَالَ عَلِيُّ فَلَبِثْتُ نَحْوًا مِنْ عِشْرِينَ لَيْلَةً ثُمَّ أَتَيْتُ إِلَيْهِ وَ هُوَ مَرِيضٌ ففُلْتُ أَوْصِنِي بِمَا أَحْبَبْتَ أَنْفَعَهُ مِنْ مَالِي قَالَ إِذَا أَنَا مِتُّ فَزَوِّجِ ابْنَتِي مِنْ رَجُلٍ دِينٍ ثُمَّ بَعْ دَارِي وَ ادْفَعْ ثَمَنَهَا إِلَى أَبِي الْحَسَنِ وَ اشْهَدْ لِي بِالْعُسْلِ وَ الدَّفْنِ وَ الصَّلَاةِ

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

قَالَ فَلَمَّا دَفَنْتُهُ زَوَّجْتُ ابْنَتَهُ مِنْ رَجُلٍ مُؤْمِنٍ وَ بَعْتُ دَارَهُ وَ أَتَيْتُ بِثَمَنِهَا إِلَى أَبِي الْحَسَنِ ع فَزَكَاهُ وَ تَرَحَّمَ عَلَيْهِ وَ قَالَ رُدَّ هَذِهِ الدَّرَاهِمَ فَادْفَعْهَا إِلَى ابْنَتِهِ.

He (the narrator) said, 'When I had buried him, I got his daughter married to a Momin man, and sold his house and came with its price to Abu Al-Hassan^{-asws}. He purified it and had mercy on him and said: 'Return these Dirhams and hand these over to his daughter''.¹⁸⁷

¹⁸⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 b

¹⁸⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 c

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ أَرْسَلَنِي أَبُو الْحُسَيْنِ ع إِلَى رَجُلٍ مِنْ بَنِي حَنِيْفَةَ وَ قَالَ إِنَّكَ تَجِدُهُ فِي مَيْمَنَةِ الْمَسْجِدِ وَ رَفَعْتُ إِلَيْهِ كِتَابَهُ فَرَفَعَهُ ثُمَّ قَالَ اتَّبِعِي يَوْمَ كَذَا وَ كَذَا حَتَّى أُعْطِيكَ جَوَابَهُ

Ali Bin Abu Hamza who said,

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

فَأْتَيْتُهُ فِي الْيَوْمِ الَّذِي كَانَ وَعَدَنِي فَأَعْطَانِي جَوَابَ الْكِتَابِ ثُمَّ لَبِثْتُ شَهْرًا فَأَتَيْتُهُ لِأَسَلِمَ عَلَيْهِ فَقِيلَ إِنَّ الرَّجُلَ قَدْ مَاتَ فَلَمَّا رَجَعْتُ مِنْ قَابِلٍ إِلَى مَكَّةَ فَلَقِيْتُ أَبَا الْحُسَيْنِ وَ أُعْطَيْتُهُ جَوَابَ كِتَابِهِ فَقَالَ رَحِمَهُ اللَّهُ فَقَالَ يَا عَلِيُّ لِمَ لَمْ تَشْهَدْ جِنَازَتَهُ قُلْتُ قَدْ فَاتَتْ مِنِّي.

I went to him^{-asws} during the day in which he^{-asws} had promised me. He^{-asws} gave me the answer to the letter. Then I waited a month, then came to him to greet unto him^{-asws}, but it was said that the man had died. When I returned the next years to Makkah, I met Abu Al-Hassan^{-asws} and and gave him^{-asws} an answer to his letter. He^{-asws} said: ‘O Ali! Why did you not attend his funeral?’ I said, ‘That was missed from me’¹⁸⁸.

شُعَيْبُ الْعَقْرُقُوقِيُّ قَالَ بَعَثْتُ مُبَارَكًا مَوْلَايَ إِلَى أَبِي الْحُسَيْنِ ع وَ مَعَهُ مَائَتَا دِينَارٍ وَ كَتَبْتُ مَعَهُ كِتَابًا فَذَكَرَ لِي مُبَارَكٌ أَنَّهُ سَأَلَ عَنْ أَبِي الْحُسَيْنِ ع فَقِيلَ قَدْ خَرَجَ إِلَى مَكَّةَ

Shueyb Al Aqarquqy said,

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

فَقُلْتُ لِأَسِيرُ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ بِاللَّيْلِ إِذَا هَاتِفٌ يَهْتِفُ بِي يَا مُبَارَكُ مَوْلَى شُعَيْبِ الْعَقْرُقُوقِيِّ فَقُلْتُ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا مُعْتَبٌ يُقُولُ لَكَ أَبُو الْحُسَيْنِ هَاتِ الْكِتَابَ الَّذِي مَعَكَ وَ وَا فِ بِالَّذِي مَعَكَ إِلَى مِنَى

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

فَنَزَلْتُ مِنْ حَمَلِي وَ دَفَعْتُ إِلَيْهِ الْكِتَابَ وَ صِرْتُ إِلَى مِنَى فَأَدْخَلْتُ عَلَيْهِ وَ صَبَبْتُ الدَّنَانِيرَ الَّتِي مَعِيَ فُدَّامَهُ فَجَرَّ بَعْضَهَا إِلَيْهِ وَ دَفَعَ بَعْضَهَا بِيَدِهِ

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

ثُمَّ قَالَ لِي يَا مُبَارَكُ ادْفَعْ هَذِهِ الدَّنَانِيرَ إِلَى شُعَيْبٍ وَ قُلْ لَهُ يَقُولُ لَكَ أَبُو الْحُسَيْنِ رُدَّهَا إِلَى مَوْضِعِهَا الَّذِي أَخَذَهَا مِنْهُ فَإِنَّ صَاحِبَهَا يَحْتَاجُ إِلَيْهَا

¹⁸⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 d

Then he^{-asws} said to me: ‘O Mubarak! Hand over these Dinars to Shueyb and say to him, ‘Abu Al-Hassan^{-asws} says to you: ‘Return these to their places which you had taken them from, for their owners are needy to them’.

فَخَرَجْتُ مِنْ عِنْدِهِ وَ قَدِمْتُ عَلَى سَيِّدِي وَ قُلْتُ مَا قِصَّةُ هَذِهِ الدَّنَانِيرِ قَالَ إِنِّي طَلَبْتُ مِنْ فَاطِمَةَ حَمْسِينَ دِينَارًا لِأَتَمَّ بِهَا هَذِهِ الدَّنَانِيرَ فَامْتَنَعَتْ عَلَيَّ وَ قَالَتْ أُرِيدُ أَنْ أَشْتَرِيَ بِهَا قَرَّاحَ فُلَانِ بْنِ فُلَانٍ فَأَخَذْتُهَا مِنْهَا سِرًّا وَ لَمْ أَتَقِفْ إِلَى كَلَامِهَا ثُمَّ دَعَا شُعَيْبٌ بِالْمِيزَانِ فَوَزَنَهَا فَإِذَا هِيَ حَمْسُونَ دِينَارًا.

I went out from his^{-asws} presence and arrived to my master and said what the story of these Dinars was. He said, ‘I had sought fifty Dinars from Fatima in order to complete these Dinars, but she refused to me and said, ‘I want to buy a barren land from so and so, son of so and so’. So I took from her secretly and did not turn to her speech’. Then he called Shueyb (to come) with the scale and weighed them, and behold, these were fifty Dinars’.¹⁸⁹

أَبُو خَالِدٍ الزُّبَايُ قَالَ نَزَلَ أَبُو الْحَسَنِ عَ مَنْرَلَنَا فِي يَوْمٍ شَدِيدِ الْبَرْدِ فِي سَنَةِ مُجْدِبَةٍ وَ نَحْنُ لَا نَقْدِرُ عَلَى عُودٍ نَسْتَوْفِدُ بِهِ فَقَالَ يَا أَبَا خَالِدٍ أَتَيْتَنَا بِحَطَبٍ نَسْتَوْفِدُ بِهِ قُلْتُ وَ اللَّهُ مَا أَعْرِفُ فِي هَذَا الْمَوْضِعِ عُودًا وَاحِدًا

Abu Khalid Al Zubaly said,

‘Abu Al-Hassan^{-asws} lodged at our house during a day of severe cold in an unproductive year, and we were not able upon wood to be igniting the fire with. He^{-asws} said: ‘O Abu Khalid! Bring us^{-asws} some firewood we^{-asws} can be igniting a fire with’. I said, ‘By Allah^{-azwj}! I do not know of any one piece of wood being in this place!’

فَقَالَ كَلَّا يَا أَبَا خَالِدٍ تَرَى هَذَا الْفَجَّ خُذْ فِيهِ فَإِنَّكَ تَلْقَى أَعْرَابِيًّا مَعَهُ جَمَلَانِ حَطَبًا فَاشْتَرِيهِمَا مِنْهُ وَ لَا تُمَارِسْهُ فَرَكِبْتُ جِمَارِي وَ انْطَلَقْتُ نَحْوَ الْفَجِّ الَّذِي وَصَفَ لِي فَإِذَا أَعْرَابِيٌّ مَعَهُ جَمَلَانِ حَطَبًا فَاشْتَرَيْتُهُمَا مِنْهُ وَ أَتَيْتُهُ بِيَمَا

He^{-asws} said: ‘Never, O Abu Khalid! Do you see this valley road? Take it, for you shall meet a Bedouin having two loads of firewood with him. Buy them from him and do not bargain with him’. I rode my donkey and went towards the valley road which he^{-asws} had described to me, and there was a Bedouin having two loads of firewood with him. I bought them from him and came to him^{-asws} with them.

فَأَسْتَوْفَدُوا مِنْهُ يَوْمَهُمْ ذَلِكَ وَ أَتَيْتُهُ بِطَرَفِ مَا عِنْدَنَا فَطَعِمَ مِنْهُ ثُمَّ قَالَ يَا أَبَا خَالِدٍ انظُرْ خِفَافَ الْعِلْمَانِ وَ نِعَالَهُمْ فَأَصْلِحْهَا حَتَّى نَقْدَمَ عَلَيْكَ فِي شَهْرِ كَذَا وَ كَذَا

They ignited (fire) from it that day of their and I came to him^{-asws} with a variety of whatever was with us and he^{-asws} ate from it. Then he^{-asws} said: ‘O Abu Khalid! Look at the shoes of the servants and their slippers. Repair them until we come to you during such and such month’.

قَالَ أَبُو خَالِدٍ فَكَتَبْتُ تَارِيخَ ذَلِكَ الْيَوْمِ فَرَكِبْتُ جِمَارِي الْيَوْمَ الْمَوْعُودَ حَتَّى جِئْتُ إِلَى لُزُقِ مِيلٍ وَ نَزَلْتُ فِيهِ فَإِذَا أَنَا بِرَاكِبٍ يُقْبِلُ نَحْوَ الْقِطَارِ فَصَدْتُ إِلَيْهِ فَإِذَا يَهْتِفُ بِي وَ يَقُولُ يَا أَبَا خَالِدٍ قُلْتُ لَبَّيْكَ جُعِلْتُ فِدَاكَ

Abu Khalid said, ‘I wrote down the date of that day. I rode my donkey on the appointed day until I came to a distance of a mile and descended in it. There I was with a rider coming with

¹⁸⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 e

a line (of camels). I went to him, and there he was calling out to me and saying, 'O Abu Khalid!' I said, 'Here I am, may I be sacrificed for you^{-asws!}'

قَالَ أَ تَرَكَ وَفَيْتَاكَ بِمَا وَعَدْنَاكَ ثُمَّ قَالَ يَا أَبَا خَالِدٍ مَا فَعَلْتَ بِالْقُبَيْتَيْنِ اللَّتَيْنِ كُنَّا نَزَلْنَا فِيهِمَا فَعُلْتُ جَعَلْتُ فِدَاكَ قَدْ هَيَّأْتُهُمَا لَكَ وَ انْطَلَقْتُ مَعَهُ حَتَّى نَزَلَ فِي الْقُبَيْتَيْنِ اللَّتَيْنِ كَانَ نَزَلَ فِيهِمَا ثُمَّ قَالَ مَا حَالُ خِصَافِ الْعِلْمَانِ وَ نِعَالِهِمْ قُلْتُ قَدْ أَصْلَحْنَاهَا فَأَتَيْتُهُ بِهِمَا

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

فَقَالَ يَا أَبَا خَالِدٍ سَلْنِي حَاجَتَكَ فَعُلْتُ جَعَلْتُ فِدَاكَ أُحْبِرُكَ بِمَا كُنْتُ فِيهِ كُنْتُ زَيْدِي الْمَذْهَبِ حَتَّى قَدِمْتُ عَلَيَّ وَ سَأَلْتَنِي الْحُطْبَ وَ ذَكَرْتُ مَحَبَّتَكَ فِي يَوْمٍ كَذَا فَعَلِمْتُ أَنَّكَ الْإِمَامُ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ

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

فَقَالَ يَا أَبَا خَالِدٍ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ حُوسِبَ بِمَا عَمِلَ فِي الْإِسْلَامِ.

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

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ كُنْتُ مُعْتَكِفًا فِي مَسْجِدِ الْكُوفَةِ إِذْ جَاءَنِي أَبُو جَعْفَرٍ الْأَحْوَلُ بِكِتَابٍ مَخْتُومٍ مِنْ أَبِي الْحُسَيْنِ ع فَقَرَأْتُ كِتَابَهُ فَإِذَا فِيهِ إِذَا قَرَأْتُ كِتَابِي الصَّغِيرَ الَّذِي فِي حَوْفِ كِتَابِي الْمَخْتُومِ فَاحْزَرُهُ حَتَّى أَطْلُبَهُ مِنْكَ

Ali Bin Abu Hamza who said,

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

فَأَخَذَ عَلِيٌّ الْكِتَابَ فَأَدْخَلَهُ بَيْتَ بَرٍّ فِي صُنْدُوقٍ مُقْفَلٍ فِي حَوْفِ قِمَاطٍ فِي حَوْفِ حَقِّ مُقْفَلٍ وَ بَابُ الْبَيْتِ مُقْفَلٌ وَ مَفَاتِيحُ هَذِهِ الْأَقْفَالِ فِي حُجْرَتِهِ فَإِذَا كَانَ اللَّيْلُ فَهِيَ تَحْتَ رَأْسِهِ وَ لَيْسَ يَدْخُلُ بَيْتَ الْبَرِّ عَنَيْهِ

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

¹⁹⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 f

of these locks were in his room. When it was the night, these were under his head, and no one was entering the storeroom apart from him.

فَلَمَّا حَضَرَ الْمَوْسِمَ خَرَجَ إِلَى مَكَّةَ وَافِدًا بِجَمِيعِ مَا كَتَبَ إِلَيْهِ مِنْ حَوَائِجِهِ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ الْعَبْدُ الصَّالِحُ يَا عَلِيُّ مَا فَعَلَ الْكِتَابُ الصَّغِيرُ الَّذِي كَتَبْتُ إِلَيْكَ فِيهِ أَنْ اخْتَفِظَ بِهِ فَحَكَيْتُهُ

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

قَالَ إِذَا نَظَرْتَ إِلَى الْكِتَابِ أَلَيْسَ تَعْرِفُهُ قُلْتُ بَلَى قَالَ فَرَفَعَ مُصَلِّي تَحْتَهُ فَإِذَا هُوَ أَخْرَجَهُ إِلَيَّ فَقَالَ اخْتَفِظْ بِهِ فَلَوْ تَعَلَّمُ مَا فِيهِ لَضَاقَ صَدْرُكَ

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

قَالَ فَرَجَعْتُ إِلَى الْكُوفَةِ وَالْكِتَابُ مَعِيَ فَأَخْرَجْتُهُ فِي دُرُوزِ جَيْبِي عِنْدَ إِبْطِي

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

فَكَانَ الْكِتَابُ حَيَاةَ عَلِيٍّ فِي جَيْبِهِ فَلَمَّا مَاتَ عَلِيُّ قَالَ مُحَمَّدٌ وَحَسَنٌ ابْنَاهُ فَلَمْ يَكُنْ لَنَا هَمٌّ إِلَّا الْكِتَابُ فَفَقَدْنَاهُ فَعَلِمْنَا أَنَّ الْكِتَابَ قَدْ صَارَ إِلَيْهِ.

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

101- قب، المناقب لابن شهر آشوب و من معجزاته ما نظم قصيدة ابن الغار البغدادي

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

رُؤَاةَ الْحَبِيبِ بِاللَّيْلِ تُخَيَّرُ	وَلَهُ مُعْجَزُ الْقَلْبِ قَسَمٌ عُنْدَهُ
فَوَلَّيْنَا فِي السَّجْدِ وَالْأَمْرِ مُشَهَّرُ	وَلَدَيْ السَّجْدِ حِينَ أَلْدَى إِلَى السَّجْدَانِ
إِلَيْهِ فَرَدَّهُ وَهُوَ يُدْعَرُ	ثُمَّ يَوْمَ الْبَيْتِ حَتَّى أُنَى الْأَيْبِ
وَأَنَّ الْإِيمَانَ مُوسَى بْنُ جَعْفَرِ	ثُمَّ نَادَى آمَنْتُ بِاللَّهِ لَا فَخْرَ
إِلَيْهِ مِنَ الْإِيمَانِ وَبِحَقِّ	وَأَذْكَرُ الطَّائِرِ الَّذِي جَاءَ بِالصَّكِّ
فِيهِ مُسْتَلْبِحٌ أَبَاهُ وَاتَّكِرُ	وَلَقَدْ قَدَّمُوا إِلَيْهِ طَعَامًا
أَكَلَ هَذَا فَكَيْفَ يُرْفُ مِنْكَرُ	وَبِحَقِّ عُنْدَهُ وَقَالَ حَرَامُ
فَضْلُهُ أَذْهَلُ الْمُغُولِ وَالْأَجْرُ	وَأَذْكَرُ الْبُيْهَاتِ أَيْضًا فَبَيْهَا

¹⁹¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 100 g

¹⁹² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 101

كَانَ يُؤَالِي أَصْحَابَهُ وَتَعَبَّرَ

عِنْدَ ذَلِكَ اسْتَقْبَالَ مِنْ مَدْعِي

102- كشف، كشف الغمة عن مُحَمَّدِ بْنِ طَلْحَةَ قَالَ قَالَ مُحَمَّدُ بْنُ حَاتِمٍ الْأَصَمُ قَالَ لِي أَبِي حَاتِمٌ قَالَ لِي شَقِيقُ الْبَلْخِيِّ خَرَجْتُ حَاجًّا فِي سَنَةِ تِسْعٍ وَ أَرْبَعِينَ وَ مِائَةٍ فَتَرَلْتُ الْقَادِسِيَّةَ فَبَيَّنَّا أَنَا أَنْظُرُ إِلَى النَّاسِ فِي زِينَتِهِمْ وَ كَثْرَتِهِمْ فَتَنَطَّرْتُ إِلَى فَتَى حَسَنِ الْوَجْهِ شَدِيدِ السُّمَرَةِ ضَعِيفِ فَوْقِ ثِيَابِهِ ثُوبٌ مِنْ صُوفٍ مُشْتَمِلٍ بِشَمْلَةٍ فِي رِجْلَيْهِ نَعْلَانِ وَ قَدْ جَلَسَ مُنْفَرِدًا

(The book) 'Kashf Al Ghumma' – From Muhammad Bin Talha who said, 'Khushnam Bin Hatim Al Asamma said, 'Abu Hatim said to me, 'Shaqeeq Al Balkhy said to me,

'I went out as a pilgrim in the year one hundred and forty-nine. I descended at Al-Qdisiyya. While I was looking at the people being in their adornments and their large numbers, I looked at a youth of an intensely handsome face, weak tan. There was a woollen cloth upon his clothes embodying all of him^{-asws}. In his^{-asws} legs were two slippers, and he was sitting alone.

فَقُلْتُ فِي نَفْسِي هَذَا الْفَتَى مِنَ الصُّوفِيَّةِ يُرِيدُ أَنْ يَكُونَ كَلًّا عَلَى النَّاسِ فِي طَرِيقِهِمْ وَ اللَّهُ لَأَمْضِيَنَّ إِلَيْهِ وَ لَأُؤَيِّجُهُ فَدَنَوْتُ مِنْهُ فَلَمَّا رَأَيْتُ مُقْبِلًا قَالَ يَا شَقِيقُ اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ثُمَّ تَرَكَنِي وَ مَضَى

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

فَقُلْتُ فِي نَفْسِي إِنَّ هَذَا الْأَمْرَ عَظِيمٌ قَدْ تَكَلَّمَ بِمَا فِي نَفْسِي وَ نَطَقَ بِاسْمِي وَ مَا هَذَا إِلَّا عَبْدٌ صَالِحٌ لَأُخَفِّتُهُ وَ لَأَسْأَلَنَّهُ أَنْ يُجَلِّلَنِي فَأَسْرَعْتُ فِي أَنْرِهِ فَلَمْ أَخْفُهُ وَ غَابَ مِنْ عَيْنِي

I said within myself, 'This is a mighty matter! He has spoken with what is within myself and spoke with my name, and this one cannot be except Abd Al-Salih^{-asws} (Musa^{-asws} Bin Ja'far^{-asws}). I shall catch up with him^{-asws} and ask him^{-asws} to correct me'. I hastened in his^{-asws} tracks but could not catch up with him^{-asws}, and he^{-asws} had disappeared from my eyes.

فَلَمَّا نَزَلْنَا وَاقِصَةَ وَ إِذَا بِهِ يُصَلِّي وَ أَعْضَاؤُهُ تَضَطَّرِبُ وَ دُمُوعُهُ تُجْرِي فَقُلْتُ هَذَا صَاحِبِي أَمْضِي إِلَيْهِ وَ اسْتَجَلُّهُ فَصَبَّرْتُ حَتَّى جَلَسَ وَ أَقْبَلْتُ نَحْوَهُ فَلَمَّا رَأَيْتُ مُقْبِلًا قَالَ يَا شَقِيقُ ائْتِ لِي لَعَفَاؤَ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى ثُمَّ تَرَكَنِي وَ مَضَى

When we descended at Waqisa, and there I was with him^{-asws} praying Salat, and his^{-asws} limbs were shaking and his^{-asws} tears were flowing. I said, 'This is my Master^{-asws}! I shall go to him^{-asws} and get permission'. I was patient until he^{-asws} sat up, and I went near to him^{-asws}. When he^{-asws} saw me coming, he^{-asws} said: 'O Shaqeeq! **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** Then he^{-asws} left me and went away.

فَقُلْتُ إِنَّ هَذَا الْفَتَى لَمِنَ الْأَبْدَالِ لَقَدْ تَكَلَّمَ عَلَى سِرِّي مَرَّتَيْنِ فَلَمَّا نَزَلْنَا زُبَالَةَ إِذَا بِالْفَتَى قَائِمٌ عَلَى الْبُئْرِ وَ بِيَدِهِ رُكُوعَةٌ يُرِيدُ أَنْ يَسْتَقِي مَاءً فَسَقَطَتِ الرُّكُوعَةُ مِنْ يَدِهِ فِي الْبُئْرِ وَ أَنَا أَنْظُرُ إِلَيْهِ فَرَأَيْتُهُ قَدْ رَمَقَ السَّمَاءَ وَ سَمِعْتُهُ يَقُولُ

وَ فُوتِي إِذَا أَرَدْتُ الطَّعَامَا-

أَنْتَ رَبِّي إِذَا ظَمِئْتُ إِلَى الْمَاءِ-

اللَّهُمَّ سَيِّدِي مَا لِي غَيْرَهَا فَلَا تُغَدِّمْنِيهَا

I said, 'This youth is from Al-Abdaal. He^{-asws} has spoken twice upon my secrets. When we descended at Zubalah, there I was with the youth standing by a well, and there was a container intending to draw water. The container fell from his^{-asws} hands into the well while I was looking at him^{-asws}. I saw him^{-asws} look at the sky and heard him^{-asws} saying (a couplet): 'You^{-azwj} are my^{-asws} Lord^{-azwj} when I^{-asws} am covetous to the water, and my^{-asws} daily subsistence, when I^{-asws} want the meal. O Allah^{-azwj}! My^{-asws} Master^{-azwj}! There isn't for me^{-asws}, other than it, so do not Prevent it!'

قَالَ شَقِيقٌ فَوَ اللَّهُ لَقَدْ رَأَيْتُ الْبُئْرَ وَ قَدْ اِرْتَفَعَ مَائُهَا فَمَدَّ يَدَهُ وَ أَخَذَ الرَّكْوَةَ وَ مَالَهَا مَاءً فَتَوَضَّأَ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ مَالَ إِلَى كَثِيبٍ رَمَلٍ فَجَعَلَ يُقْبِضُ بِيَدِهِ وَ يَطْرَحُهُ فِي الرَّكْوَةِ وَ يُحْرِكُهُ وَ يَشْرَبُ

Shaqeeq said, 'By Allah^{-azwj}! I saw the well and its water rose. He^{-asws} extended his^{-asws} hand and grabbed the container and filled it with water. He^{-asws} performed wud'u and prayed Salat of four Cycles. Then he^{-asws} inclined to a sand dune and went on to grab a handful with his^{-asws} hand and drop it into the container and shake it and drink.

فَأَقْبَلْتُ إِلَيْهِ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ فَعُلْتُ أَطْعَمَنِي مِنْ فَضْلِ مَا أَنْعَمَ اللَّهُ عَلَيْكَ فَقَالَ يَا شَقِيقُ لَمْ تَزَلْ نِعْمَةً اللَّهُ عَلَيْنَا ظَاهِرَةً وَ بَاطِنَةً فَأَحْسِنِ ظَنَّاكَ بِرَبِّكَ

I went to him^{-asws} and greeted unto him^{-asws}. He^{-asws} responded the greeting to me. I said, 'Feed me from the remainder of what Allah^{-azwj} has Favoured upon you^{-asws}!' He^{-asws} said: 'O Shaqeeq! The Favour of Allah^{-azwj} has not ceased to be upon us^{-asws}, apparent and hidden, so improve your thinking with your Lord^{-azwj}'.

ثُمَّ نَأْوَلَنِي الرَّكْوَةَ فَشَرِبْتُ مِنْهَا فَإِذَا هُوَ سَوِيقٌ وَ سُكَّرٌ فَوَ اللَّهُ مَا شَرِبْتُ قَطُّ أَلَذَّ مِنْهُ وَ لَا أَطِيبَ رِيحاً فَشَبِعْتُ وَ رَوَيْتُ وَ أَقْمْتُ أَيَّاماً لَا أَشْتَهِي طَعَاماً وَ لَا شَرَاباً

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

ثُمَّ لَمْ أَرَهُ حَتَّى دَخَلْنَا مَكَّةَ فَرَأَيْتُهُ لَيْلَةً إِلَى جَنْبِ قُبَّةِ الشَّرَابِ فِي نِصْفِ اللَّيْلِ قَائِماً يُصَلِّي بِخُشُوعٍ وَ أَيْنٍ وَ بُكَاءٍ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى ذَهَبَ اللَّيْلُ فَلَمَّا رَأَى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ ثُمَّ قَامَ فَصَلَّى الْعِدَاةَ وَ طَافَ بِالْبَيْتِ أُسْبُوعاً وَ حَرَجَ

Then I did not see him^{-asws} until we entered Makkah. I saw him^{-asws} at night to a side of a fountain dome in the middle of the night, standing, praying Salat with humbleness, and penitence, and weeping. He^{-asws} did not cease to be like that until the night had gone (passed by). When he^{-asws} saw the dawn, he^{-asws} sat up in his^{-asws} prayer mat, glorifying. Then he^{-asws} prayed the morning Salat, and performed Tawaaf of the House (Kaaba), seven (circuits), and went out.

فَتَبِعْتُهُ وَ إِذَا لَهُ عَاشِيَةٌ وَ مَوَالٍ وَ هُوَ عَلَى جِلاَفٍ مَا رَأَيْتُهُ فِي الطَّرِيقِ وَ دَارَ بِهِ النَّاسُ مِنْ حَوْلِهِ يُسَلِّمُونَ عَلَيْهِ فَعُلْتُ لِنِعْضٍ مَنْ رَأَيْتُهُ يَقْرُبُ مِنْهُ مِنْ هَذَا النَّفَقِ فَقَالَ هَذَا مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

I followed him^{-asws}, and there were questioners and friends for him^{-asws}, and he^{-asws} was upon opposite to what I had seen him^{-asws} in the road, and the people kept rotating around him^{-asws}, greeting unto him^{-asws}. I said to someone I saw being near to him^{-asws}, 'Who is this youth?' He said, 'This is Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقُلْتُ قَدْ عَجِبْتُ أَنْ يَكُونَ هَذِهِ الْعَجَائِبُ إِلَّا لِمِثْلِ هَذَا السَّيِّدِ.

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

103- أقول و ذكر محمد بن طلحة في مطالب السؤل و روى في كشف العمة عنه أيضاً أنه قال و لقد فرغ سئعي ذكر واقعة عظيمة ذكرها بعض صدور العراقي أثبتت لموسى ع أشرف منقبة و شهدت له بعلو مقامه عند الله تعالى و زلقت من ربه كذبه و ظهرت بها كرامته بعد وفاته و لا شك أن ظهور الكرامة بعد الموت أكبر منها دلالة حال الحياة

I (Majlisi) am saying, 'And it is mentioned by Muhammad Bin Talha in (the book) 'Matalib Al Saoul', and it is reported in 'Kashf Al Ghumma' from him as well having said,

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

و هي أن من عظماء الخلفاء مجدهم الله تعالى من كان له نائب كبير الشأن في الدنيا من مماليكه الأعيان في ولاية عامة طالت فيها مدته و كان ذا سطوة و جبروت

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

فَلَمَّا انْتَقَلَ إِلَى اللَّهِ تَعَالَى افْتَضَتْ رِعَابُهُ الْخَلِيفَةَ أَنْ تَقَدَّمَ بِدَفْنِهِ فِي ضَرْيَحٍ مُجَاوِرٍ لِضَرْيَحِ الْإِمَامِ مُوسَى بْنِ جَعْفَرٍ عَ بِالْمَشْهَدِ الْمُطَهَّرِ

When he transferred to Allah^{-azwj} the Exalted (died), the caliph demanded that he be taken care of by going ahead and burying him in a mausoleum in the vicinity of the Imam Musa^{-asws} Bin Ja'far^{-asws} at the Holy Mausoleum.

وَ كَانَ بِالْمَشْهَدِ الْمُطَهَّرِ نَقِيبٌ مَعْرُوفٌ مَشْهُودٌ لَهُ بِالصَّلَاحِ كَثِيرُ الرَّدِّدِ وَ الْمَلَاذِمَةِ لِلضَّرِيحِ وَ الْحِدْمَةِ لَهُ قَائِمٌ يَوْظَأُفِيهَا

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

¹⁹³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 102

فَدَكَرَ هَذَا النَّقِيبُ أَنَّهُ بَعْدَ دَفْنِ هَذَا الْمُتَوَتَّى فِي ذَلِكَ الْقَبْرِ بَاتَ بِالْمَشْهَدِ الشَّرِيفِ فَرَأَى فِي مَنَامِهِ أَنَّ الْقَبْرَ قَدْ انْفَتَحَ وَ النَّارُ تَشْتَعِلُ فِيهِ وَ قَدْ انْتَشَرَ مِنْهُ دُخَانٌ وَ رَائِحَةٌ فَتَارَ ذَلِكَ الْمَدْفُونُ فِيهِ إِلَى أَنْ مَلَأَتِ الْمَشْهَدَ

This custodian mentioned that after the burial of this deceased in that grave, he spent the night in the Noble Mausoleum and saw in his dream that the grave had been opened and the fire was inflamed in it, and smoke was spreading out from it and stinky smell of that buried one in it, until it filled up the Mausoleum.

وَ أَنَّ الْإِمَامَ مُوسَى ع وَاقِفٌ فَصَاحَ لِهَذَا النَّقِيبِ بِاسْمِهِ وَ قَالَ لَهُ تَقُولُ لِلْخَلِيفَةِ يَا فُلَانُ وَ سَمَاءُ بِاسْمِهِ لَقَدْ آذَيْتَنِي بِمُجَاوِزَةِ هَذَا الظَّالِمِ وَ قَالَ كَلَامًا حَسِينًا فَاسْتَيْقَظَ ذَلِكَ النَّقِيبُ وَ هُوَ يَزْعُمُ فَرَقًا وَ خَوْفًا وَ لَمْ يَلْبَثْ أَنْ كَتَبَ وَرَقَةً وَ سَبَّحَهَا مِنْهَا فِيهَا صُورَةُ الْوَأَقِعَةِ بِتَفْصِيلِهَا

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

فَلَمَّا جَنَّ اللَّيْلُ جَاءَ الْخَلِيفَةُ إِلَى الْمَشْهَدِ الْمُطَهَّرِ بِنَفْسِهِ وَ اسْتَدْعَى النَّقِيبَ وَ دَخَلُوا الصَّرِيحَ وَ أَمَرَ بِكَشْفِ ذَلِكَ الْقَبْرِ وَ نَقَلَ ذَلِكَ الْمَدْفُونُ إِلَى مَوْضِعٍ آخَرَ خَارِجَ الْمَشْهَدِ فَلَمَّا كَشَفُوهُ وَجَدُوا فِيهِ رَمَادَ الْحَرِيقِ وَ لَمْ يَجِدُوا لِلْمَيِّتِ أَثْرًا.

When the night shielded, the caliph came to the Pure Mausoleum by himself, and summoned the custodian, and they entered the Mausoleum, and ordered with uncovering the grave and transferring that buried occupant to another place outside the Mausoleum. When they uncovered it, then found in it the ash of the incinerated one, and they did not find any trace of the deceased".¹⁹⁴

104- عِيُونُ الْمُعْجَزَاتِ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع حَدِّثْنِي عَنْ أَعْدَاءِ أَمِيرِ الْمُؤْمِنِينَ وَ أَهْلِ بَيْتِ النَّبُوَّةِ

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

'I said to Abu Abdullah^{-asws}, 'Narrate to me about the enemies of Amir Al-Momineen^{-asws} and People^{-asws} of the Household of the Prophet-hood'.

فَقَالَ الْحَدِيثُ أَحَبُّ إِلَيْكَ أَمْ الْمُعَايَنَةُ قُلْتُ الْمُعَايَنَةُ فَقَالَ لِأَبِي إِبْرَاهِيمَ مُوسَى ع اتَّيْنِي بِالْقَضِيبِ فَمَضَى وَ أَحْضَرَهُ إِلَيَّ فَقَالَ لَهُ يَا مُوسَى اضْرِبْ بِهِ الْأَرْضَ وَ أَرِهْمُ أَعْدَاءَ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَعْدَاءَنَا

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

¹⁹⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 103

فَضْرَبَ بِهِ الْأَرْضَ فَانْشَقَّتْ الْأَرْضُ عَنْ بَحْرِ أَسْوَدَ ثُمَّ ضْرَبَ الْبَحْرَ بِالْمِصْبِ فَانْفَلَقَ عَنْ صَخْرَةٍ سَوْدَاءَ فَضْرَبَ الصَّخْرَةَ فَانْفَتَحَ مِنْهَا بَابٌ فِإِذَا بِالْقَوْمِ جَمِيعًا لَا يُحْصَوْنَ لِكثْرَتِهِمْ وَ وُجُوهُهُمْ مُسْوَدَّةٌ وَ أَعْيُنُهُمْ زُرْقٌ كُلُّ وَاحِدٍ مِنْهُمْ مُصَفَّدٌ مُشْدُودٌ فِي جَانِبٍ مِنَ الصَّخْرَةِ وَ هُمْ يُنَادُونَ يَا مُحَمَّدُ وَ الرَّبَّانِيَّةُ تَضْرِبُ وَ وُجُوهُهُمْ وَ يَقُولُونَ هُمْ كَذَبْتُمْ لَيْسَ مُحَمَّدٌ لَكُمْ وَ لَا أَنْتُمْ لَهُ

He^{-asws} struck the ground with it, and the ground split up from a black ocean. Then he^{-asws} struck the ocean with the stick, and it split up from a black rock. He^{-asws} struck the rock, and a door opened up from it, and there were a lot of people, their numbers could not be counted, darkened of faces, and their eyes were blue. Each one of them was handcuffed, bound by a side of the rock, and they were calling out, 'O Muhammad^{-saww}!' And the Zabaniyya (Angels of Hell) were beating their faced and were saying to them, 'You are lying! Muhammad^{-saww} isn't for you nor are you for him^{-saww}!'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَنْ هَؤُلَاءِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Who are they?'

فَقَالَ الْجَيْشُ وَ الطَّاغُوتُ وَ الرَّجْسُ وَ اللَّعِينُ بَنُ اللَّعِينِ وَ لَمْ يَزَلْ يُعَدِّدُهُمْ كُلَّهُمْ مِنْ أَوَّلِهِمْ إِلَى آخِرِهِمْ حَتَّى أَتَى عَلَى أَصْحَابِ السَّقِيفَةِ وَ أَصْحَابِ الْفِتْنَةِ وَ بَنِي الْأَرْزَقِ وَ الْأَوْزَاعِ وَ بَنِي أُمَيَّةَ جَدَّدَ اللَّهُ عَلَيْهِمُ الْعَذَابَ بُكْرَةً وَ أُصِيلاً

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

ثُمَّ قَالَ عَ لِلصَّخْرَةِ انْطَبِقِي عَلَيْهِمْ إِلَى الْوَقْتِ الْمَعْلُومِ.

Then he^{-asws} said to the rock: 'Layer upon them up to the known time!'¹⁹⁵

105- وَ مِنَ الْكِتَابِ الْمَذْكُورِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصُّوفِيِّ قَالَ اسْتَأْذَنَ إِبْرَاهِيمُ الْجَمَّالُ رَضِيَ اللَّهُ عَنْهُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ يَظْقِينَ الْوَزِيرِ فَحَجَبَهُ فَحَجَّ عَلِيُّ بْنُ يَظْقِينَ فِي تِلْكَ السَّنَةِ فَاسْتَأْذَنَ بِالْمَدِينَةِ عَلَى مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ فَحَجَبَهُ فَرَأَاهُ ثَانِي يَوْمِهِ

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

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

فَقَالَ عَلِيُّ بْنُ يَظْقِينَ يَا سَيِّدِي مَا ذَنْبِي فَقَالَ حَجَبْتِكَ لِأَنَّكَ حَجَبْتَ أَخَاكَ إِبْرَاهِيمَ الْجَمَّالَ وَ قَدْ أَبَى اللَّهُ أَنْ يَشْكُرَ سَعْيَكَ أَوْ يَغْفِرَ لَكَ إِبْرَاهِيمَ الْجَمَّالَ فَقُلْتُ سَيِّدِي وَ مَوْلَايَ مَنْ لِي بِإِبْرَاهِيمَ الْجَمَّالِ فِي هَذَا الْوَقْتِ وَ أَنَا بِالْمَدِينَةِ وَ هُوَ بِالْكُوفَةِ

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

¹⁹⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 104

Refused to Thank your striving, or (if) Ibrahim the cameleer were to forgive you'. I said, 'My Chief and my Master^{-asws}! How can there be for me with Ibrahim the cameleer in this time, and I am at Al-Medina, and he is at Al-Kufa?'

فَقَالَ إِذَا كَانَ اللَّيْلُ فَامْضِ إِلَى الْبَقِيعِ وَحَدِّكَ مِنْ غَيْرِ أَنْ يَعْلَمَ بِكَ أَحَدٌ مِنْ أَصْحَابِكَ وَغُلَمَانِكَ وَارْكَبْ نَجِيباً هُنَاكَ مُسْرَجاً

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

قَالَ فَوَاتَى الْبَقِيعَ وَرَكِبَ النَّجِيبَ وَ لَمْ يَلْبَثْ أَنْ أَنَاخَهُ عَلَى بَابِ إِبْرَاهِيمَ الْجَمَّالِ بِالْكُوفَةِ فَفَرَعَ الْبَابَ وَ قَالَ أَنَا عَلِيُّ بْنُ يَقْطِينٍ فَقَالَ إِبْرَاهِيمُ الْجَمَّالُ مِنْ دَاخِلِ الدَّارِ وَ مَا يَعْمَلُ عَلِيُّ بْنُ يَقْطِينِ الْوَزِيرُ بِيَابِي

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

فَقَالَ عَلِيُّ بْنُ يَقْطِينِ يَا هَذَا إِنَّ أَمْرِي عَظِيمٌ وَ آلِي عَلَيْهِ أَنْ يَأْذَنَ لَهُ فَلَمَّا دَخَلَ قَالَ يَا إِبْرَاهِيمُ إِنَّ الْمَوْلَى عَ أَبِي أَنْ يَقْبَلَنِي أَوْ تَعْفُرَ لِي فَقَالَ يَعْفُرُ اللَّهُ لَكَ

Ali Bin Yazteen said, 'O you! My matter is mighty!' And he insisted upon him that he give permission to him. When he entered, he said, 'O Ibrahim! The Master^{-asws} refuses to accept me or unless you forgive me'. He said, 'May Allah^{-azwj} Forgive you'.

قَالَ عَلِيُّ بْنُ يَقْطِينِ عَلَى إِبْرَاهِيمَ الْجَمَّالِ أَنْ يَطَّأَ حَدَّهُ فَامْتَنَعَ إِبْرَاهِيمُ مِنْ ذَلِكَ فَآلَى عَلَيْهِ ثَانِياً فَفَعَلَ فَلَمْ يَزَلْ إِبْرَاهِيمُ يَطَّأُ حَدَّهُ وَ عَلِيُّ بْنُ يَقْطِينِ يَشُورُ اللَّهُمَّ اشْهَدْ

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

ثُمَّ انْصَرَفَ وَ رَكِبَ النَّجِيبَ وَ أَنَاخَهُ مِنْ لَيْلَتِهِ بِبَابِ الْمَوْلَى مُوسَى بْنِ جَعْفَرٍ عَ بِالْمَدِينَةِ فَأَذَنَ لَهُ وَ دَخَلَ عَلَيْهِ فُقِبَلَهُ.

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

106- كا، الكافي أحمد بن مهزيان و علي بن إبراهيم جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم قال كنت عند أبي الحسن موسى ع إذ أتاه رجل نصراني و نحن معه بالعرض فقال له النصراني إني أتيتك من بلد بعيد و سقر شاق و سألت ربي منذ ثلاثين سنة أن يرشدني إلى خير الأديان و إلى خير العباد و أعلمهم و أتاني آت في النوم فوصف لي رجلاً بعلياً دمشقي فأنطلقت حتى أتيتُهُ فكلمتُهُ

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

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

فَقَالَ أَنَا أَعْلَمُ أَهْلَ دِينِي وَعَبْرِي أَعْلَمُ مِنِّي فَقُلْتُ أُرِيدُنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنِّي لَا أَسْتَغْطِمُ السَّفَرَ وَلَا تَبْعُدُ عَلَيَّ الشُّفَّةُ وَلَقَدْ قَرَأْتُ الْإِنْجِيلَ كُلَّهَا
وَمَزَامِيرَ دَاوُدَ وَقَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَةِ وَقَرَأْتُ ظَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ

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

فَقَالَ لِي الْعَالِمُ إِن كُنْتُ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ فَأَنَا أَعْلَمُ الْعَرَبِ وَالْعَجَمِ بِهَا وَإِنْ كُنْتُ تُرِيدُ عِلْمَ الْيَهُودِ فَبَاطِي بَنُ شَرَاخِيلَ السَّامِرِيِّ أَعْلَمُ النَّاسِ بِهَا الْيَوْمَ

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

وَإِنْ كُنْتُ تُرِيدُ عِلْمَ الْإِسْلَامِ وَعِلْمَ التَّوْرَةِ وَعِلْمَ الْإِنْجِيلِ وَالرُّبُورِ وَكِتَابِ هُودٍ وَكُلِّ مَا أَنْزَلَ عَلَيَّ نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي دَهْرِكَ وَدَهْرِ غَيْرِكَ وَمَا نَزَلَ مِنَ السَّمَاءِ مِنْ خَيْرٍ فَعَلِمْتَهُ أَحَدٌ أَوْ لَمْ يَعْلَمْ بِهِ أَحَدٌ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ وَشِقَاءٌ لِلْعَالَمِينَ وَرُوحٌ لِمَنْ اسْتَرْوَحَ إِلَيْهِ وَبَصِيرَةٌ لِمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا وَأَنْسَ إِلَى الْحَقِّ فَأَرْشِدُكَ إِلَيْهِ

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

فَاتَّبِعْهُ وَ لَوْ مَاشِيًا عَلَى رِجْلَيْكَ فَإِنَّ لَمْ تَقْدِرْ فَحَبْوًا عَلَى رُكْبَتَيْكَ فَإِنَّ لَمْ تَقْدِرْ فَزَحْفًا عَلَى اسْتِكَ فَإِنَّ لَمْ تَقْدِرْ فَعَلَى وَجْهِكَ

Go to him^{-asws}, and even if it be walking upon your feet. If you are not able, so crawl upon your knees. If you are not able, then dragging upon your body/bottom. If you are not able, so upon your face'.

فَقُلْتُ لَا بَلْ أَنَا أَقْدِرُ عَلَى الْمَسِيرِ فِي الْبَدَنِ وَالْمَالِ قَالَ فَانْطَلِقْ مِنْ فُؤُوكَ حَتَّى تَأْتِيَ يَثْرِبَ فَقُلْتُ لَا أَعْرِفُ يَثْرِبَ فَقَالَ فَانْطَلِقْ حَتَّى تَأْتِيَ مَدِينَةَ النَّبِيِّ
الَّذِي بُعِثَ فِي الْعَرَبِ وَهُوَ النَّبِيُّ الْعَرَبِيُّ الْمَاشِيُّ فَإِذَا دَخَلْتَهَا فَسَلْ عَنْ نَبِيِّ غَنَمِ بْنِ مَالِكِ بْنِ النَّجَّارِ وَهُوَ عِنْدَ بَابِ مَسْجِدِهَا وَأَظْهَرَ بَرَّةَ النَّصْرَانِيَّةِ وَ
حَلِيَّتَهَا فَإِنَّ وَالِيَهَا يَتَشَدَّدُ عَلَيْهِمْ وَالْخَلِيفَةُ أَشَدُّ

I said, 'No, but I am able upon the travelling, regarding the body (health) and the wealth'. He said, 'Go immediately until you get to Yasrib' (Madina). I said, 'I do not recognise Yasrib'. He said, 'Go until you come to Medina of the Prophet^{-sawww} who was Sent among the Arabs, and he is the Arabian Prophet^{-sawww}, the Hashemite. When you enter it, ask about the clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

ثُمَّ تَسْأَلُ عَنْ بَنِي عَمْرِو بْنِ مَبْدُولٍ وَ هُوَ بِبَيْتِجِ الرَّبِيعِ ثُمَّ تَسْأَلُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ أَيْنَ مَنَزَلُهُ وَ أَيْنَ هُوَ مُسَافِرٌ أَمْ حَاضِرٌ فَإِنْ كَانَ مُسَافِرًا فَالْحَقَّهُ فَإِنَّ سَفَرَهُ أَقْرَبُ مِمَّا صَرَّيْتُ إِلَيْهِ ثُمَّ أَعْلِمُهُ أَنَّ مَطْرَانَ عَلِيًّا الْعُوْطَةَ غُوْطَةَ دِمَشَقٍ هُوَ الَّذِي أَرْشَدَنِي إِلَيْكَ وَ هُوَ يُقْرَأُ السَّلَامَ كَثِيرًا وَ يَقُولُ لَكَ إِنِّي لَأَكْثَرُ مُنَاجَاةٍ رَبِّي أَنْ يَجْعَلَ إِسْلَامِي عَلَى يَدَيْكَ

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

فَقَصَّ هَذِهِ الْقِصَّةَ وَ هُوَ قَائِمٌ مُعْتَمِدٌ عَلَى عَصَاهُ ثُمَّ قَالَ إِنَّ أَدْنَى لِي يَا سَيِّدِي كَفَّرْتُ لَكَ وَ جَلَسْتُ فَقَالَ أَدْنَى لَكَ أَنْ تَجْلِسَ وَ لَا أَدْنَى لَكَ أَنْ تُكْفِرَ

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

فَجَلَسَ ثُمَّ أَلْفَى عَنْهُ بُرْسُهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ تَأْذَنُ لِي فِي الْكَلَامِ قَالَ نَعَمْ مَا جِئْتُ إِلَّا لَهُ

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

فَقَالَ لَهُ النَّصْرَانِيُّ ارْزُدْ عَلَى صَاحِبِي السَّلَامَ أَوْ مَا تَرُدُّ السَّلَامَ فَقَالَ أَبُو الْحَسَنِ ع عَلَى صَاحِبِكَ إِنَّ هَدَاهُ اللَّهُ فَأَمَّا التَّسْلِيمُ فَدَاكَ إِذَا صَارَ فِي دِينِنَا

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

فَقَالَ النَّصْرَانِيُّ إِنِّي أَسْأَلُكَ أَصْلَحَكَ اللَّهُ قَالَ سَلْ قَالَ أَخْبَرَنِي عَنْ كِتَابِ اللَّهِ الَّذِي أَنْزَلَ عَلَى مُحَمَّدٍ وَ نَطَقَ بِهِ ثُمَّ وَصَفَهُ بِمَا وَصَفَهُ بِهِ

The Christian said, 'I would like to ask you^{-asws}, may Allah^{-azwj} Keep you^{-asws} well!' He^{-asws} said: 'Ask'. He said, 'Inform me about the Book of Allah^{-azwj} the Exalted which He^{-azwj} Revealed unto Muhammad^{-sawww}, and he^{-sawww} spoke by it.

فَقَالَ حَمَّ وَ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ

Then He^{-azwj} Described with what He^{-azwj} Described with, so He^{-azwj} Said: **Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]**, what is its esoteric interpretation (hidden meaning)?

فَقَالَ أَمَّا حَم فَهُوَ مُحَمَّدٌ ص وَهُوَ فِي كِتَابِ هُودِ الَّذِي أَنْزَلَ عَلَيْهِ وَهُوَ مَنْقُوصُ الْمُشْرُوفِ وَ أَمَّا الْكِتَابُ الْمُبِينُ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع وَ أَمَّا اللَّيْلَةُ فَطَائِمَةُ صَلَوَاتِ اللَّهِ عَلَيْهَا وَ أَمَّا قَوْلُهُ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَخْرُجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ

He^{-asws} said: 'As for **Ha Meem! [44:1]**, so it is Muhammad^{-sawww}, and it is in the Book of Hud^{-as} which was Revealed unto him^{-as}, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali^{-asws}, and as for the night, so it is (Syeda) Fatima^{-asws}, and as for His^{-azwj} Words: **During it, every wise matter is made distinct [44:4]**, He^{-azwj} is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man'.

فَقَالَ الرَّجُلُ صِفْ لِي الْأَوَّلَ وَ الْأَخِرَ مِنْ هَؤُلَاءِ الرَّجَالِ

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

قَالَ إِنَّ الصِّفَاتِ تَشْتَبِهُ وَ لَكِنَّ الثَّلَاثَ مِنَ الْقَوْمِ أَصِفْ لَكَ مَا يَخْرُجُ مِنْ نَسْلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُغَيِّرُوا وَ تُحَرِّفُوا وَ تُكْفِرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

He^{-asws} said: 'The descriptions are similar, but the third from the group, I^{-asws} shall describe to you, what came out from his^{-asws} lineage, and he^{-asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.

فَقَالَ لَهُ النَّصْرَانِيُّ إِنِّي لَا أَسْتُرُ عَنْكَ مَا عَلِمْتُ وَ لَا أَكْذِبُكَ وَ أَنْتَ تَعْلَمُ مَا أَقُولُ وَ كَذِبُهُ وَ اللَّهُ لَقَدْ أَعْطَاكَ اللَّهُ مِنْ فَضْلِهِ وَ قَسَمَ عَلَيْكَ مِنْ نَعِيمِهِ مَا لَا يَحْطُرُهُ الْخَاطِرُونَ وَ لَا يَسْمُرُهُ السَّائِرُونَ وَ لَا يَكْذِبُ فِيهِ مَنْ كَذَبَ فَقُولِي لَكَ فِي ذَلِكَ الْحَقُّ كُلُّ مَا ذَكَرْتَ فَهُوَ كَمَا ذَكَرْتَ

The Christian said to him^{-asws}, 'I shall not veil upon you^{-asws}, nor shall I lie, and you^{-asws} know what I am saying is true and its lies. By Allah^{-azwj}! Allah^{-azwj} has Granted you^{-asws} from His^{-azwj} Grace and Distributed upon you^{-asws} from His^{-azwj} Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. My word to you^{-asws} regarding it is that the truth is what you^{-asws} mentioned like what you^{-asws} mentioned'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ ع أَعَجَلَكْ أَيْضًا خَيْرًا لَا يَعْرِفُهُ إِلَّا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبَ أَحْبَبْتِي مَا اسْمُ أُمِّ مَرْيَمَ وَ أَيُّ يَوْمٍ نُفِخَتْ فِيهِ مَرْيَمَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ وَ أَيُّ يَوْمٍ وَضَعَتْ مَرْيَمَ فِيهِ عِيسَى ع وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ فَقَالَ النَّصْرَانِيُّ لَا أُدْرِي

Abu Ibrahim^{-asws} said to him: 'I^{-asws} can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me^{-asws}, what is the name of the mother of Maryam^{-as}, and in which day was (the spirit of) Maryam^{-as} blown into her, and at what time of the day, and in which day did Maryam^{-as} place (was blessed with) Isa^{-as}, and at which time of the day?' The Christian said, 'I don't know'.

فَقَالَ أَبُو إِبْرَاهِيمَ عَ أَمَّا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا وَ هِيَ وَهِيَئَةُ بِالْعَرَبِيَّةِ وَ أَمَّا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الْجُمُعَةِ لِلزَّوَالِ وَ هُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الْأَمِينُ وَ لَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوْلَى مِنْهُ عَظَمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَظَمَةُ مُحَمَّدٍ ص فَأَمَرَ أَنْ يُجْعَلَهُ عِيداً فَهُوَ يَوْمُ الْجُمُعَةِ

Abu Ibrahim^{-asws} said to him: 'As for the mother of Maryam^{-as}, her name was Martha, and it is 'prestige' in Arabic, and as for the day in which Maryam^{-as} was born, it was the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't an Eid (festival) for the Muslims which was higher than it. Allah^{-azwj} Blessed and Exalted Magnified it, and Muhammad^{-saww} magnified it, so he^{-saww} ordered that it be made to be an Eid, and so it is a day of gathering.

وَ أَمَّا الْيَوْمُ الَّذِي وَلَدَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَ نِصْفِ مِنَ النَّهَارِ وَ النَّهْرُ الَّذِي وَلَدَتْ عَلَيْهِ مَرْيَمَ عِيسَى ع هَلْ تَعْرِفُهُ قَالَ لَا

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

قَالَ هُوَ الْفُرَاتُ وَ عَلَيْهِ شَجَرُ النَّخْلِ وَ الْكَزْمُ وَ لَيْسَ يُسَاوِي بِالْفُرَاتِ شَيْءٌ لِلْكَرْمِ وَ النَّخِيلِ فَأَمَّا الْيَوْمُ الَّذِي حَجَبَتْ فِيهِ لِسَانَهَا وَ نَادَى قَيْدُوسُ وُلْدَهُ وَ أَشْيَاعُهُ فَأَعَانُوهُ وَ أَخْرَجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ اللَّهُ عَلَيْكَ فِي كِتَابِهِ وَ عَلَيْنَا فِي كِتَابِهِ

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

فَهَلْ فَهَمْتُهُ فَقَالَ نَعَمْ وَ قَرَأْتُهُ الْيَوْمَ الْأَحَدُ قَالَ إِذَا لَا تَقُومُ مِنْ مَجْلِسِكَ حَتَّى يَهْدِيكَ اللَّهُ قَالَ النَّصْرَانِيُّ مَا كَانَ اسْمُ أُمِّي بِالسُّرْيَانِيَّةِ وَ بِالْعَرَبِيَّةِ فَقَالَ كَانَ اسْمُ أُمِّكَ بِالسُّرْيَانِيَّةِ عَنقَالِيَّةً وَ عَنقُورَةَ كَانَ اسْمُ جَدِّتِكَ لِأَبِيكَ وَ أَمَّا اسْمُ أُمِّكَ بِالْعَرَبِيَّةِ فَهُوَ مَيَّةٌ وَ أَمَّا اسْمُ أَبِيكَ فَعَبْدُ الْمَسِيحِ وَ هُوَ عَبْدُ اللَّهِ بِالْعَرَبِيَّةِ وَ لَيْسَ لِلْمَسِيحِ عَبْدٌ

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

قَالَ صَدَقْتَ وَ بَرَزْتَ فَمَا كَانَ اسْمُ جَدِّي قَالَ كَانَ اسْمُ جَدِّكَ جَبْرَيْلَ وَ هُوَ عَبْدُ الرَّحْمَنِ سَمِّيْتُهُ فِي مَجْلِسِي هَذَا قَالَ أَمَّا إِنَّهُ كَانَ مُسْلِمًا قَالَ أَبُو إِبْرَاهِيمَ نَعَمْ وَ قُتِلَ شَهِيداً دَخَلَتْ عَلَيْهِ أَجْنَادٌ فَقَتَلُوهُ فِي مَنْزِلِهِ غَيْلَةً وَ الْأَجْنَادُ مِنْ أَهْلِ الشَّامِ قَالَ

He said, 'You speak the truth and are vindicated. What was the name of my grandfather?' He^{-asws} said: 'The name of your grandfather was Jibraeel and it is Abdul Rahman. I^{-asws} name him in this gathering of mine^{-asws}'. He said, 'But, was he a Muslim?' Abu Ibrahim^{-as} said: 'Yes, and

he was killed a martyr. The army came upon him, and they killed him in his house in an assassination, and the forces were from the people of Syria’.

فَمَا كَانَ اسْمِي قَبْلَ كُنْيَتِي قَالَ كَانَ اسْمُكَ عَبْدَ الصَّلِيبِ قَالَ فَمَا تُسَمِّيَنِي قَالَ أُسَمِّيكَ عَبْدَ اللَّهِ

He said, ‘So what used to be my name before my teknonym?’ He^{-asws} said: ‘Your name was Abdul Saleeb’. He said, ‘So what would you^{-asws} name me as?’ He^{-asws} said: ‘Your name is Abdullah’.

قَالَ فَإِنِّي آمَنْتُ بِاللَّهِ الْعَظِيمِ وَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَرَدًّا صَمَدًا لَيْسَ كَمَا يَصِفُهُ النَّصَارَى وَ لَيْسَ كَمَا يَصِفُهُ الْيَهُودُ وَ لَا جِنْسٌ مِنْ أَجْناسِ الشِّرْكِ

He said, ‘I hereby believe in Allah^{-azwj} the Magnificent, and I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, Individual, Self-Sufficient. He^{-azwj} isn’t as the Christians describe Him^{-azwj}, and He^{-azwj} isn’t as the Jews describe Him^{-azwj}, nor is He^{-azwj} a species from the species of the ‘Al-Shirk’.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ قَاتِبَانِ بِهِ لِأَهْلِهِ وَ عَمِي الْمُبْطِلُونَ وَ أَنَّهُ كَانَ رَسُولَ اللَّهِ ص إِلَى النَّاسِ كَافَّةً إِلَى الْأَحْمَرِ وَ الْأَسْوَدِ كُلِّ فِيهِ مُشْتَرِكٍ فَأَبْصَرَ مَنْ أَبْصَرَ وَ اهْتَدَى مَنْ اهْتَدَى وَ عَمِي الْمُبْطِلُونَ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ

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

وَ أَشْهَدُ أَنَّ وَلِيَّهِ نَطَقَ بِحُكْمِهِ وَ أَنَّ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ نَطَقُوا بِالْحُكْمَةِ الْبَالِغَةِ وَ تَوَازَرُوا عَلَى الطَّاعَةِ لِلَّهِ وَ فَارَقُوا الْبَاطِلَ وَ أَهْلَهُ وَ الرَّجْسَ وَ أَهْلَهُ وَ هَجَرُوا سَبِيلَ الضَّلَالَةِ وَ نَصَرَهُمُ اللَّهُ بِالطَّاعَةِ لَهُ وَ عَصَمَهُمْ مِنَ الْمَعْصِيَةِ فَهُمْ لِلَّهِ أَوْلِيَاءُ وَ لِلدِّينِ أَنْصَارٌ يُحْتَوَى عَلَى الْحَيْرِ وَ يَأْمُرُونَ بِهِ

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

آمَنْتُ بِالصَّغِيرِ مِنْهُمْ وَ الْكَبِيرِ وَ مَنْ ذَكَرْتُ مِنْهُمْ وَ مَنْ لَمْ أَدْكُرْ وَ آمَنْتُ بِاللَّهِ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَالَمِينَ

I believe in the young of them^{-as} and the old, and the ones who were Mentioned from them^{-as} and the ones who were not Mentioned. And I believe in Allah^{-saww} Blessed and High, Lord^{-azwj} of the world’.

ثُمَّ قَطَعَ زُنَارَهُ وَ قَطَعَ صَلِيبًا كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ ثُمَّ قَالَ مُرْنِي حَتَّى أَضَعَ صَدَقَتِي حَيْثُ تَأْمُرُنِي

Then he cut off his strap and his crucifix of gold, which was in his neck, then said, 'Order me until I place my charities wherever you^{-asws} instruct me to'.

فَقَالَ ع هَاهُنَا أَلْحَ لَكَ كَانَ عَلَى مِثْلِ دِينِكَ وَ هُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَ هُوَ فِي نِعْمَةٍ كَنِعْمَتِكَ فَتَوَاسَيَا وَ تَحَاوَرَا وَ لَسْتُ أَدْعُ أَنْ أُورِدَ عَلَيْكُمَا حَقَّكُمَا فِي الْإِسْلَامِ

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

فَقَالَ وَ اللَّهُ أَصْلَحَكَ اللَّهُ إِيَّيَ لَعْنَتِي وَ لَقَدْ تَرَكْتُ ثَلَاثِمِائَةَ طُرُوقٍ بَيْنَ فَرَسٍ وَ فَرَسَةٍ وَ تَرَكْتُ أَلْفَ بَعِيرٍ فَحَقَّكَ فِيهَا أَوْفَرُ مِنْ حَقِّي

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

فَقَالَ لَهُ أَنْتَ مَوْلَى اللَّهِ وَ رَسُولِهِ وَ أَنْتَ فِي حَدِّ نَسَبِكَ عَلَى خَالِكَ

He^{-asws} said to him: 'You are a slave of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and you are in a limit of your ancestry, upon your state'.

فَحَسَنَ إِسْلَامُهُ وَ تَزَوَّجَ امْرَأَةً مِنْ بَنِي فَهْرٍ وَ أَصَدَقَهَا أَبُو إِبْرَاهِيمَ خَمْسِينَ دِينَاراً مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَخْدَمَهُ وَ بَوَّأَهُ وَ أَقَامَ حَتَّى أُخْرِجَ أَبُو إِبْرَاهِيمَ ع فَمَاتَ بَعْدَ مُخْرَجِهِ بِشَمَانٍ وَ عِشْرِينَ لَيْلَةً.

He (the narrator) said, 'And excellent was his Islam, and he married a woman from the Clan of Fihir, and Abu Ibrahim^{-asws} paid her dowry of Fifty Dinars from the charity of Ali^{-asws} Bin Abu Talib^{-asws}, and gave him a servant and accommodated him, and looked after him until Abu Ibrahim^{-asws} was brought out (to go to prison). So he died after his^{-asws} exit by twenty-eight nights'.¹⁹⁷

107- كَأ، الكافي علي بن إبراهيم و أحمد بن مهران جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر قال كنت عند أبي إبراهيم ع و أتاه رجل من أهل نجران اليمن من الرهبان و معه زاهية فاستأذن لهما الفضل بن سوار فقال له إذا كان عدأ فأت بهما عند بر أم خير

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

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

¹⁹⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 106

قَالَ فَوَافَيْنَا مِنَ الْعُدِّ فَوَجَدْنَا الْقَوْمَ قَدْ وَافُوا فَأَمَرَ بِخَصْفَةِ بَوَارِيٍّ ثُمَّ جَلَسَ وَ جَلَسُوا فَبَدَأَتِ الرَّاهِبَةُ بِالْمَسَائِلِ فَسَأَلَتْ عَنْ مَسَائِلَ كَثِيرَةٍ كُلَّ ذَلِكَ يُجِيبُهَا وَ سَأَلَهَا أَبُو إِبْرَاهِيمَ ع عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَهَا فِيهِ شَيْءٌ ثُمَّ أَسْلَمَتْ ثُمَّ أَقْبَلَتِ الرَّاهِبُ يَسْأَلُهُ فَكَانَ يُجِيبُهُ فِي كُلِّ مَا يَسْأَلُهُ

He (the narrator) said, 'We kept the appointment the next day, and we found the people to have (also) kept the appointment. He^{-asws} ordered with the mat of palm leaves, then was seated, and they were seated. The nun began with the questions, and she asked a lot of questions. Each of that he^{-asws} answered her. And Abu Ibrahim^{-asws} asked her about things, and there did not happen to be anything with her. Then she became a Muslim. Then the Monk turned to ask him^{-asws}. He^{-asws} answered regarding everything what he asked him^{-asws}.

فَقَالَ الرَّاهِبُ قَدْ كُنْتُ قَوِيًّا عَلَى دِينِي وَ مَا خَلَفْتُ أَحَدًا مِنَ النَّصَارَى فِي الْأَرْضِ يَبْلُغُ مَبْلَغِي فِي الْعِلْمِ وَ لَقَدْ سَمِعْتُ بِرَجُلٍ فِي الْهُنْدِ إِذَا شَاءَ حَجَّ إِلَى بَيْتِ الْمَقْدِسِ فِي يَوْمٍ وَ لَيْلَةٍ ثُمَّ يَرْجِعُ إِلَى مَنْزِلِهِ بِأَرْضِ الْهُنْدِ

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

فَسَأَلْتُ عَنْهُ بِأَيِّ أَرْضٍ هُوَ قَبِيلٌ لِي إِنَّهُ بِسَنْدَانَ وَ سَأَلْتُ الَّذِي أَخْبَرَنِي فَقَالَ هُوَ عِلْمُ الْإِسْمِ الَّذِي ظَفَرَ بِهِ أَحَصَفُ صَاحِبِ سُلَيْمَانَ لَمَّا أَتَى بِعَرْشِ سَبَأٍ وَ هُوَ الَّذِي ذَكَرَهُ اللَّهُ لَكُمْ فِي كِتَابِكُمْ وَ لَنَا مَعْشَرَ الْأَدْبَانِ فِي كُتُبِنَا

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

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ ع فَكَمْ لِلَّهِ مِنْ اسْمٍ لَا يُرَدُّ فَقَالَ الرَّاهِبُ الْأَسْمَاءُ كَثِيرَةٌ فَأَمَّا الْمُحْتَوَمُ مِنْهَا الَّذِي لَا يُرَدُّ سَائِلُهُ فَسَبْعَةٌ فَقَالَ لَهُ أَبُو الْحَسَنِ ع فَأَخْبَرَنِي عَمَّا تَحْفَظُ مِنْهَا

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

فَقَالَ الرَّاهِبُ لَا وَ اللَّهُ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ جَعَلَ عِيسَى عِبْرَةً لِلْعَالَمِينَ وَ فَتَنَهُ لِشُكْرِ أُولِي الْأَلْبَابِ وَ جَعَلَ مُحَمَّدًا بَرَكَةً وَ رَحْمَةً وَ جَعَلَ عَلِيًّا ع عِبْرَةً وَ بَصِيرَةً وَ جَعَلَ الْأَوْصِيَاءَ مِنْ نَسْلِهِ وَ نَسْلِ مُحَمَّدٍ ص مَا أَدْرِي وَ لَوْ دَرَيْتُ مَا اخْتَجْتُ فِيهِ إِلَى كَلَامِكَ وَ لَا جِئْتُكَ وَ لَا سَأَلْتُكَ

The Monk said, 'No, by Allah^{-azwj} Who Revealed the Torah upon Musa^{-as} and Made Isa^{-as} as a lesson for the Momineen and a Trial for the gratefulness of the ones of understanding, and Made Muhammad^{-sawww} as a Blessing and a Mercy, and Made Ali^{-asws} as a lesson and an insight, and Made the successors^{-asws} to be from his^{-asws} lineage and lineage of Muhammad^{-sawww}, I do not know, and had I known, I would not have argue with regards to it to your^{-asws} speech, nor would I have come to you^{-asws}, nor asked you^{-asws}'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ عَ عُدَّ إِلَى حَدِيثِ الْهِنْدِيِّ

Abu Ibrahim^{-asws} said: 'Return to the discussion of the Indian'.

فَقَالَ لَهُ الرَّاهِبُ سَمِعْتُ بِهَذِهِ الْأَسْمَاءِ وَ لَا أَدْرِي مَا بَطَانَتُهَا وَ لَا شَرَائِخُهَا وَ لَا أَدْرِي مَا هِيَ وَ لَا كَيْفَ هِيَ وَ لَا بُدْعَائِهَا فَأَنْطَلَقْتُ حَتَّى قَدِمْتُ سِنْدَانَ الْهِنْدِ فَسَأَلْتُ عَنِ الرَّجُلِ فَيَقِيلُ لِي إِنَّهُ بَنَى دَيْرًا فِي جَبَلٍ فَصَارَ لَا يَخْرُجُ وَ لَا يُرَى إِلَّا فِي كُلِّ سَنَةٍ مَرَّتَيْنِ

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

وَ رَعِمَتِ الْهِنْدُ أَنَّ اللَّهَ تَعَالَى فَحَجَّرَ لَهُ عَيْنًا فِي دَيْرِهِ وَ رَعِمَتِ الْهِنْدُ أَنَّهُ يُزْرَعُ لَهُ مِنْ غَيْرِ زَرْعٍ يَلْقِيهِ وَ يُحْرَثُ لَهُ مِنْ غَيْرِ حَرْثٍ يَعْمَلُهُ

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

فَأَنْتَهَيْتُ إِلَى بَابِهِ فَأَقَمْتُ ثَلَاثًا لَا أَذُقُ الْبَابَ وَ لَا أُعَالِجُ الْبَابَ فَلَمَّا كَانَ الْيَوْمَ الرَّابِعَ فَتَحَ اللَّهُ الْبَابَ وَ جَاءَتْ بَقْرَةٌ عَلَيْهَا حَطَبٌ نَجْرٌ صَرَعَهَا بِكَادُ يَخْرُجُ مَا فِي صَرَعِهَا مِنَ اللَّبَنِ فَدَفَعَتِ الْبَابَ فَانْفَتَحَ فَتَبِعْتُهَا وَ دَخَلْتُ فَوَجَدْتُ الرَّجُلَ قَائِمًا يَنْظُرُ إِلَى السَّمَاءِ فَيَبْكِي وَ يَنْظُرُ إِلَى الْأَرْضِ فَيَبْكِي وَ يَنْظُرُ إِلَى الْجِبَالِ فَيَبْكِي

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

فَقُلْتُ سُبْحَانَ اللَّهِ مَا أَقَلَّ صِرْتِكَ فِي دَهْرِنَا هَذَا فَقَالَ لِي وَ اللَّهُ مَا أَنَا إِلَّا حَسَنَةٌ مِنْ حَسَنَاتِ رَجُلٍ خَلَقْتَهُ وَرَاءَ ظَهْرِكَ

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

فَقُلْتُ لَهُ أَخْبِرْتُ أَنَّ عِنْدَكَ اسْمًا مِنْ أَسْمَاءِ اللَّهِ تَعَالَى تَبْلُغُ بِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بَيْتَ الْمُقَدَّسِ وَ تَرْجِعُ إِلَى بَيْتِكَ فَقَالَ لِي فَهَلْ تَعْرِفُ الْبَيْتَ الْمُقَدَّسَ

I said to him, 'I am informed that with you are Names from the Names of Allah^{-azwj} by which you can reach Bayt Al-Maqdis every day and night and return to your house'. He said to me, 'And do you recognise the Bayt Al-Maqdis (the Holy House)?'

فَقُلْتُ لَا أَعْرِفُ إِلَّا بَيْتَ الْمُقَدَّسِ الَّذِي بِالشَّامِ فَقَالَ لَيْسَ بَيْتَ الْمُقَدَّسِ وَ لَكِنَّهُ الْبَيْتَ الْمُقَدَّسَ وَ هُوَ بَيْتُ آلِ مُحَمَّدٍ

I said, 'I do not know except of the Bayt Al-Maqdis which is in Syria (Jerusalem of today)'. He said, 'It isn't the Bayt Al-Maqdis, but the Bayt Al-Maqdis (the Holy House) is the house of the Progeny^{-asws} of Muhammad^{-saww}'.

فَقُلْتُ لَهُ أَمَا مَا سَمِعْتُ بِهِ إِلَى يَوْمِي هَذَا فَهُوَ بَيْتُ الْمُقَدَّسِ فَقَالَ لِي تِلْكَ مَحَارِبُ الْأَنْبِيَاءِ وَ إِمَّا كَانَ يُقَالُ لَهَا حَظِيرَةُ الْمَحَارِبِ حَتَّى جَاءَتْ الْفِتْرَةُ الَّتِي كَانَتْ بَيْنَ مُحَمَّدٍ وَ عِيسَى صَلَّى اللَّهُ عَلَيْهِمَا وَ قَرَبَ الْبَلَاءُ مِنْ أَهْلِ الْبَيْتِ وَ حَلَّتِ النَّقْمَاتُ فِي دُورِ الشَّيَاطِينِ

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

فَحَوَّلُوا وَ بَدَّلُوا وَ نَقَلُوا تِلْكَ الْأَسْمَاءَ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى الْبَطْنُ لِأَلِ مُحَمَّدٍ وَ الظَّهْرُ مَثَلٌ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَتْ مُوَاهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

They transformed and changed and turned over those Names; and these are the Words of Allah^{-azwj} Blessed and Exalted in its esoteric (meaning) the Progeny^{-asws} of Muhammad^{-saww}, and the apparent it is a parable: **Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. [53:23]**'.

فَقُلْتُ لَهُ إِنْ قَدْ صَرَبْتُ إِلَيْكَ مِنْ بَلَدٍ بَعِيدٍ تَعَرَّضْتُ إِلَيْكَ بِحَارًا وَ غُمُومًا وَ هُمُومًا وَ خَوْفًا وَ أَصْبَحْتُ وَ أَمْسَيْتُ مُؤَيَّسًا أَلَا أَكُونُ ظَفَرْتُ بِحَاجَتِي

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

فَقَالَ لِي مَا أَرَى أَمَّا كَمْ حَمَلْتُ بِكَ إِلَّا وَ قَدْ حَضَرَهَا مَلَكٌ كَرِيمٌ وَ لَا أَعْلَمُ أَنَّ أَبَاكَ حِينَ أَرَادَ الْوُقُوعَ بِأَبْنِكَ إِلَّا وَ قَدْ اغْتَسَلَ وَ جَاءَهَا عَلَى طَهْرٍ وَ لَا أَرْعُمُ إِلَّا أَنَّهُ كَانَ دَرَسَ السِّتْرِ الرَّابِعِ مِنْ سَحَرِهِ ذَلِكَ فَحُبَّتْ لَهُ بِحَيْرٍ

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

ارْجِعْ مِنْ حَيْثُ جِئْتَ فَانْطَلِقْ حَتَّى تَنْزِلَ مَدِينَةَ مُحَمَّدٍ ص الَّتِي يُقَالُ لَهَا طَيْبَةُ وَ قَدْ كَانَ اسْمُهَا فِي الْجَاهِلِيَّةِ يَثْرِبُ ثُمَّ اعْتَمَدَ إِلَى مَوْضِعٍ مِنْهَا يُقَالُ لَهُ الْبَيْعِ ثُمَّ سَلَ عَنْ دَارٍ يُقَالُ لَهَا دَارُ مَرْوَانَ فَانْزِلْهَا وَ أَقِمْ ثَلَاثًا ثُمَّ سَلَ الشَّيْخَ الْأَسْوَدَ الَّذِي يَكُونُ عَلَى بَابِهَا يَعْمَلُ الْبُورِيَّ وَ هِيَ فِي بِلَادِهِمْ اسْمُهَا الْخَصْفُ فَتَلَطَّفَ بِالشَّيْخِ وَ قُلَ لَهُ بَعْنِي إِلَيْكَ نَزِيلَكَ الَّذِي كَانَ يُنْزَلُ فِي الرَّأْوِيَّةِ فِي الْبَيْتِ الَّذِي فِيهِ الْحَشْبِيَّاتُ الْأَرْبَعُ

Return to wherever you came from, so go until you disembark as the city of Muhammad^{-saww} which is called Tayba, and its name during the Pre-Islamic period was Yasrib. Then deliberate to a place from it called Al-Baqie. Then ask about the house called the house of Marwan, so lodge in it, and stay for three (days). Then ask about the black Sheikh who would happen to be upon its door working (producing) the matting, and in their city its name is 'Al-Khasaf'. Be

kind to the Sheikh and say to him, 'He has sent me to you, your lodger who used to lodge in the corner of the house wherein were four planks of wood'.

ثُمَّ سَأَلَهُ عَنْ فُلَانِ بْنِ فُلَانٍ الْفُلَانِيِّ وَ سَأَلَهُ أَيْنَ نَادِيهِ وَ سَأَلَهُ أَيُّ سَاعَةٍ يَمُرُّ فِيهَا فَلْيُرِيكَاهُ أَوْ يَصِفْهُ لَكَ فَتَعْرِفُهُ بِالصِّفَةِ وَ سَأَصِفُكَ لَكَ

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

فُلْتُ فَإِذَا لَقَيْتُهُ فَأَصْنَعُ مَا دَا فَقَالَ سَأَلَهُ عَمَّا كَانَ وَ عَمَّا هُوَ كَائِنٌ وَ سَأَلَهُ عَنْ مَعَالِمِ دِينِ مَنْ مَضَى وَ مَنْ بَقِيَ

I said, 'When I do meet him^{-asws}, and what is that should I do?' He said, 'Ask him^{-asws} about what has happened, and about what is going to happen, and ask him^{-asws} about the teachings of the ones who has passed away and the ones who remain'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ ع قَدْ نَصَحَكَ صَاحِبُكَ الَّذِي لَقَيْتَ فَقَالَ الرَّاهِبُ مَا اسْمُهُ جَعَلْتُ فِذَاكَ

Abu Ibrahim^{-asws} said to him: 'Your companion whom you met has given you good advice'. The Monk said, 'What is his name? May I be sacrificed for you^{-asws}!'

قَالَ هُوَ مُتَمِّمٌ بْنُ فَيْرُوزَ وَ هُوَ مِنْ أَوْثَاءِ الْفُرْسِ وَ هُوَ يَمُنُّ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ عَبْدَهُ بِالْإِحْلَاصِ وَ الْإِيْقَانِ وَ فَرَّ مِنْ قَوْمِهِ لَمَّا خَالَفَهُمْ فَوَهَبَ لَهُ رَبُّهُ حُكْمًا وَ هَدَاهُ لِسَبِيلِ الرَّشَادِ وَ جَعَلَهُ مِنَ الْمُتَّقِينَ وَ عَرَفَ بَيْنَهُ وَ بَيْنَ عِبَادِهِ الْمُخْلِصِينَ

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

وَ مَا مِنْ سَنَةٍ إِلَّا وَ هُوَ يَزُورُ فِيهَا مَكَّةَ حَاجًّا وَ يَعْتَمِرُ فِي رَأْسِ كُلِّ شَهْرٍ مَرَّةً وَ يَجِيءُ مِنْ مَوْضِعِهِ مِنَ الْهُنْدِ إِلَى مَكَّةَ فَضَلًّا مِنَ اللَّهِ وَ عَوْنًا وَ كَذَلِكَ نَجْزِي الشَّاكِرِينَ

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

ثُمَّ سَأَلَهُ الرَّاهِبُ عَنْ مَسَائِلَ كَثِيرَةٍ كُلُّ ذَلِكَ يُجِيبُهُ فِيهَا وَ سَأَلَ الرَّاهِبَ عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَ الرَّاهِبِ فِيهَا شَيْءٌ فَأَخْبَرَهُ بِهَا ثُمَّ إِنَّ الرَّاهِبَ قَالَ أَخْبِرْنِي عَنْ ثَمَانِيَةِ أَحْرُفٍ نَزَلَتْ فَتَبَيَّنَ فِي الْأَرْضِ مِنْهَا أَرْبَعَةٌ وَ بَقِيَ فِي الْهَوَاءِ مِنْهَا أَرْبَعَةٌ عَلَى مَنْ نَزَلَتْ تِلْكَ الْأَرْبَعَةُ الَّتِي فِي الْهَوَاءِ وَ مَنْ يُفَسِّرُهَا

Then the Monk asked him^{-asws} a lot of questions, each one of that he^{-asws} answered with regards to it. And he^{-asws} asked the Monk about things he did not happen to have anything with regards to these, and he^{-asws} informed him with it. Then the Monk said, 'Inform me about the eight 'Hurouf' (letter/sentences) which were Revealed. So four from these were

Manifested in the earth and there remain four of these in the atmosphere, upon whom would these four be Revealed which are in the atmosphere, and who would be interpreting these?’

قَالَ ذَلِكَ قَائِمًا فَيُنزِّلُهُ اللَّهُ عَلَيْهِ فَيُفَسِّرُهُ وَ يَنْزِلُهُ [يُنزِّلُ] عَلَيْهِ مَا لَمْ يَنْزِلْ عَلَى الصِّدِّيقِينَ وَ الرُّسُلِ وَ الْمُتَهَمِّدِينَ

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

ثُمَّ قَالَ الرَّاهِبُ فَأَخْبِرْنِي عَنِ الْإِثْنَيْنِ مِنْ تِلْكَ الْأَرْبَعَةِ الْأَخْرَفِ الَّتِي فِي الْأَرْضِ مَا هِيَ

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

قَالَ أُخْبِرُكَ بِالْأَرْبَعَةِ كُلِّهَا أَمَّا أَوْلَاهُنَّ فَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ بَاقِيًا وَ الثَّانِيَةُ مُحَمَّدٌ رَسُولُ اللَّهِ مُخْلِصًا وَ الثَّالِثَةُ نَحْنُ أَهْلُ الْبَيْتِ وَ الرَّابِعَةُ شِيعَتُنَا مِنَّا وَ نَحْنُ مِنْ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ مِنْ اللَّهِ بِسَبَبٍ

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

فَقَالَ لَهُ الرَّاهِبُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ مَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ حَقٌّ وَ أَنْتُمْ صَفْوَةُ اللَّهِ مِنْ خَلْقِهِ وَ أَنَّ شِيعَتَكُمْ الْمُطَهَّرُونَ الْمُسْتَبَدَّلُونَ وَ لَكُمْ عَاقِبَةُ اللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ*

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

فَدَعَا أَبُو إِبْرَاهِيمَ ع بِجُبَّةٍ خَزْرَاءٍ وَ قَمِيصٍ قُوهِيٍّ وَ طَبْلَسَانٍ وَ حَفِيٍّ وَ فَلَنْسَوِيٍّ فَأَعْطَاهَا إِيَّاهُ وَ صَلَّى الظُّهْرَ وَ قَالَ لَهُ الْخَيْرُ فَقَالَ قَدِ احْتَسِنْتُ فِي سَابِعِي.

Abu Ibrahim^{-asws} called for a gown (made of) *Khazz*, and a *Qowhy* shirt, and a pallium, and shoes, and a cap, so he^{-asws} gave these to him, and he^{-asws} prayed Al-Zohr *Salat* and said to him: ‘Get circumcised!’ He said, ‘I was circumcised during my seventh (day)’.¹⁹⁸

وَ رَوَى الرُّبَيْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ صَفْوَانَ بْنِ مِهْرَانَ قَالَ أَمْرَيْنِ سَيِّدِي أَبُو عَبْدِ اللَّهِ ع يَوْمًا أَنْ أُقَدِّمَ نَاقَتَهُ إِلَى بَابِ الدَّارِ فَجِئْتُ بِهَا فَخَرَجَ أَبُو الْحَسَنِ مُوسَى ع مُسْرِعًا وَ هُوَ ابْنُ سِتِّ سِنِينَ فَاسْتَوَى عَلَى ظَهْرِ النَّاقَةِ وَ أَثَارَهَا وَ غَابَ عَنْ بَصَرِي

And it is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar, from Safwan Bin Mihran who said,

¹⁹⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 107 a

'My Master^{-asws} Abu Abdullah^{-asws} instructed me one day that I should bring forwards his^{-asws} she-camel at the door of the house. I came with it. Abu Al-Hassan^{-asws} came out quickly and he^{-asws} was a boy of six years old. He^{-asws} sat evenly upon the back of the she-camel, and spurred it, and disappeared from my sight.

قَالَ فَعُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَمَا أَقُولُ لِمَوْلَايَ إِذَا خَرَجَ يُرِيدُ النَّاقَةَ

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

قَالَ فَلَمَّا مَضَى مِنَ النَّهَارِ سَاعَةٌ إِذَا النَّاقَةُ قَدِ انْقَضَتْ كَأَنَّهَا شِهَابٌ وَ هِيَ تَرْفُضُ عَرَقًا فَتَزَلُ عَنْهَا وَ دَخَلَ الدَّارَ فَخَرَجَ الخَادِمُ وَ قَالَ أَعِدِ النَّاقَةَ مَكَانَهَا وَ أَجِبْ مَوْلَاكَ

He (the narrator) said, 'When an hour had passed from the day, when the camel return and if it was a shooting star, and it was sweating profusely. He^{-asws} descended from it and entered the house. The servant came out and said, 'Return the camel to its place, and answer your Master^{-asws}!'

قَالَ فَعَعَلْتُ مَا أَمَرَنِي فَدَخَلْتُ عَلَيْهِ فَقَالَ يَا صَفْوَانُ إِنَّمَا أَمَرْتُكَ بِإِحْضَارِ النَّاقَةِ لِيَرْكَبَهَا مَوْلَاكَ أَبُو الْحَسَنِ

He (the narrator) said, 'I did what he had instructed me, and I entered to see him^{-asws}. He^{-asws} said: 'O Safwan! But rather I^{-asws} had instructed you with presenting the camel for your Master^{-asws} Abu Al-Hassan^{-asws} to ride it'.

فَقُلْتُ فِي نَفْسِكَ كَذَا وَ كَذَا فَهَلْ عَلِمْتَ يَا صَفْوَانُ أَيْنَ بَلَغَ عَلَيْهَا فِي هَذِهِ السَّاعَةِ إِنَّهُ بَلَغَ مَا بَلَغَهُ ذُو الْقَرْنَيْنِ وَ جَاوَزَهُ أَضْعَافًا مُضَاعَفَةً وَ أَبْلَغَ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ سَلَامِي.

I said such and such within myself. (He^{-asws} said): 'Do you know, O Safwan, when he^{-asws} reached upon it during this time? He^{-asws} reached what Zul Qarnayn had reached, and exceeded it manifold, and he^{-asws} delivered my^{-asws} greetings to every Momin and Momina".¹⁹⁹

¹⁹⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 107 b

CHAPTER 5 – HIS^{-asws} (ACTS OF) WORSHIP, AND HIS^{-asws} NOBLE MANNERS, AND THE ABUNDANCE OF HIS^{-asws} KNOWLEDGE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ ع فِي بَيْتِهِ الَّذِي كَانَ يُصَلِّي فِيهِ فَإِذَا لَيْسَ فِي الْبَيْتِ شَيْءٌ إِلَّا حَصْفَةٌ وَ سَيْفٌ مُعَلَّقٌ وَ مُصْحَفٌ.

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st in his^{-asws} room which he^{-asws} used to pray Salat in, and behold, there wasn't anything in the room except a thick garment, and a sword hanging (on the wall), and a Parchment (Quran)'.²⁰⁰

2- ب، قرب الإسناد عَلِيُّ بْنُ جَعْفَرٍ قَالَ خَرَجْنَا مَعَ أَخِي مُوسَى بْنِ جَعْفَرٍ ع فِي أَرْبَعِ عُمَرٍ نَمَشِي فِيهَا إِلَى مَكَّةَ بَعِيَالِهِ وَ أَهْلِهِ وَاحِدَةً مِنْهُمْ مَشَى فِيهَا سِتَّةً وَ عَشْرِينَ يَوْمًا وَ أُخْرَى حَمْسَةً وَ عَشْرِينَ يَوْمًا وَ أُخْرَى أَرْبَعَةً وَ عَشْرِينَ يَوْمًا وَ أُخْرَى أَحَدًا وَ عَشْرِينَ يَوْمًا.

(The book) 'Qurb Al Asnad' –

'Ali son of Ja'far^{-asws} said, 'We went out with my brother Musa^{-asws} Bin Ja'far^{-asws} regarding four Umrah, walking in it to Makkah with his^{-asws} dependants, and his wife alone – from these he^{-asws} walked for twenty-six days, and another for twenty-five days, and another for twenty-four days, and another for twenty-one years'.²⁰¹

3- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع إِذْ دَخَلَ عَلَيْهِ ثَلَاثُونَ مَمْلُوكًا مِنَ الْحَبَشِ وَ قَدْ اشْتَرَوْهُمْ لَهُ فَكَلَّمَهُ غُلَامًا مِنْهُمْ وَ كَانَ مِنَ الْحَبَشِ جَمِيلٌ فَكَلَّمَهُ بِكَلَامٍ سَاعَةً حَتَّى أَتَى عَلَى جَمِيعِ مَا يُرِيدُ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Abu Hamza who said,

'I was in the presence of Abu Al-Hassan^{-asws} when thirty slaves from Ethiopia were entered to see him^{-asws}, and they had been acquired for him^{-asws}. A handsome slave from them spoke, and he was from Ethiopia. He spoke with a speech for a while until he came upon entirety of what he wanted.

وَ أَعْطَاهُ دِرْهَمًا فَقَالَ أَعْطِ أَصْحَابَكَ هَؤُلَاءِ كُلَّ غُلَامٍ مِنْهُمْ كُلَّ هِلَالٍ ثَلَاثِينَ دِرْهَمًا ثُمَّ خَرَجُوا

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

²⁰⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 1

²⁰¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 2

فَقُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُكَ تُكَلِّمُ هَذَا الْعُلَامَ بِالْحَبَشِيَّةِ فَمَاذَا أَمَرْتُهُ قَالَ أَمَرْتُهُ أَنْ يَسْتَوْصِيَ بِأَصْحَابِهِ خَيْرًا وَ يُعْطِيَهُمْ فِي كُلِّ هِلَالٍ ثَلَاثِينَ دِرْهَمًا وَ ذَلِكَ
أَبْنِي لَمَّا نَظَرْتُ إِلَيْهِ عَلِمْتُ أَنَّهُ عُلَامٌ عَاقِلٌ مِنْ أَوْصِيَاءِ مَلِكِهِمْ فَأَوْصِيئُهُ بِجَمِيعِ مَا أَحْتَاجُ إِلَيْهِ فَقَبِلَ وَصِيَّتِي وَ مَعَ هَذَا عُلَامٌ صِدِّقٌ

I said, 'May I be sacrificed for you^{-asws}! I saw you^{-asws} speaking to this slave in Ethiopian (language). What is that which you^{-asws} order him with?' He^{-asws} said: 'I^{-asws} ordered him to deal goodly with his companions and give them thirty Dirhams (each) during every crescent (month), and that is because when I^{-asws} looked at him, I^{-asws} knew that he was an intellectual slave from the sons of their kings. So, I^{-asws} advised him with entirety of what he could be needy to. He accepted my^{-asws} advice, and along with that, he is a sincere slave'.

ثُمَّ قَالَ لَعَلَّكَ عَجِبْتَ مِنْ كَلَامِي إِيَّاهُ بِالْحَبَشِيَّةِ لَا تَعْجَبْ فَمَا خَفِيَ عَلَيْكَ مِنْ أَمْرِ الْإِمَامِ أَعْجَبَ وَ أَكْثَرَ

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

وَ مَا هَذَا مِنَ الْإِمَامِ فِي عِلْمِهِ إِلَّا كَطَيْرٍ أَخَذَ بِمِنْقَارِهِ مِنَ الْبَحْرِ قَطْرَةً مِنْ مَاءٍ أَ فَتَرَى الَّذِي أَخَذَ بِمِنْقَارِهِ نَقَصَ مِنَ الْبَحْرِ شَيْئًا

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

قَالَ فَإِنَّ الْإِمَامَ بِمَنْزِلَةِ الْبَحْرِ لَا يَنْقُصُ مَا عِنْدَهُ وَ عَجَائِئُهُ أَكْثَرُ مِنْ ذَلِكَ وَ الطَّيْرُ حِينَ أَخَذَ مِنَ الْبَحْرِ قَطْرَةً بِمِنْقَارِهِ لَمْ يَنْقُصْ مِنَ الْبَحْرِ شَيْئًا كَذَلِكَ الْعُلَامُ لَا يَنْقُصُهُ [يَنْقُصُ] عِلْمُهُ شَيْئًا وَ لَا تَنْقُصُ عَجَائِئُهُ.

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

4- بيج، الخرائج و الجرائح ابن أبي حمزة مثله.

(The book) 'Al Kharaij Wa Al Jaraih' – Ibn Abu Hamza – similar to it.²⁰³

5- عم، إعلام الوری شا، الإرشاد كان أبو الحسن موسى ع أعبد أهل زمانه و أفقههم و أسخاهم كفاً و أكرمهم نفساً

(The book) 'I'lam Al-Wara' – Abu Al-Hassan Musa^{-asws} was the most worshipping of the people of his^{-asws} era, and their most understanding, and their most generous of palm (giving), and their most honourable of self'.

وَ رُوِيَ أَنَّهُ كَانَ يُصَلِّي نَوَافِلَ اللَّيْلِ وَ يَصَلُّهَا بِصَلَاةِ الصُّبْحِ ثُمَّ يُعَقِّبُ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَجُزُّ لِلَّهِ سَاجِدًا فَلَا يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ وَ التَّحْمِيدِ حَتَّى يَقْرُبَ زَوَالُ الشَّمْسِ وَ كَانَ يَدْعُو كَثِيرًا

²⁰² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 3

²⁰³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 4

And it is reported that he^{-asws} used to pray Optional Salats at night, and he^{-asws} would pray these with the morning Salat, then he^{-asws} would pray the follow-up until the emergence of the sun, and he^{-asws} would fall to Allah^{-azwj} Sajdah and would not raise his^{-asws} head from the Sajdah, and the praising until near to the decline of the sun (midday), and he^{-asws} supplicate a lot.

فَيَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ وَ يُكْرِرُ ذَلِكَ وَ كَانَ مِنْ دُعَائِهِ عَظَمَ الدَّنْبِ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوَ مِنْ عِنْدِكَ

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

وَ كَانَ يَبْكِي مِنْ خَشْيَةِ اللَّهِ حَتَّى تَخْضَلَ لِحْيَتُهُ بِالْذَّمْعِ وَ كَانَ أَوْصَلَ النَّاسِ لِأَهْلِهِ وَ رَجَمَهُ وَ كَانَ يُفْتَقِدُ فُقَرَاءَ الْمَدِينَةِ فِي اللَّيْلِ فَيَحْمِلُ إِلَيْهِمُ الرِّبْلَ فِيهِ الْعَيْنُ وَ الْوَرَقُ وَ الْأَدِقَّةُ وَ التَّمُورُ فَيُوصِلُ إِلَيْهِمْ ذَلِكَ وَ لَا يَعْلَمُونَ مِنْ أَيِّ جِهَةٍ هُوَ.

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

6- شَاءَ الْإِرْشَادَ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى عَنْ جَدِّهِ يَحْيَى بْنِ الْحَسَنِ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَكْرِيِّ قَالَ قَدِمْتُ الْمَدِينَةَ أَطْلُبُ بِهَا دَيْنًا فَأَعْيَانِي فَقُلْتُ لَوْ ذَهَبْتُ إِلَى أَبِي الْحَسَنِ عَ فَشَكَوْتُ إِلَيْهِ فَأَتَيْتُهُ بِنَقْمَى فِي ضَيْعَتِهِ فَحَرَجَ إِلَيَّ وَ مَعَهُ غُلَامٌ وَ مَعَهُ مِئْتَةٌ فِيهِ قَدِيدٌ مُجَرَّعٌ لَيْسَ مَعَهُ عَيْرَةٌ

(The book) ‘Al Irshad’ – Al-Hassan Bin Muhammad Bin Yahya, from his grandfather Yahya Bin A L Hassan Bin Ja’far, from Ismail Bin Yaquob, from Muhammad Bin Abdullah Al Bakry who said,

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

فَأَكَلْتُ مَعَهُ ثُمَّ سَأَلَنِي عَنْ حَاجَتِي فَذَكَرْتُ لَهُ قِصَّتِي فَدَخَلَ وَ لَمْ يَنْهَمْ إِلَّا بِسِيرًا حَتَّى حَرَجَ إِلَيَّ فَقَالَ لِعُلَامِهِ اذْهَبْ ثُمَّ مَدَّ يَدَهُ إِلَيَّ فَنَاولَنِي صِرَّةً فِيهَا ثَلَاثُمِائَةِ دِينَارٍ ثُمَّ قَامَ فَوَلَّى فُقُمْتُ فَرَكِبْتُ دَابَّتِي وَ انْصَرَفْتُ.

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

²⁰⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 5

²⁰⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 6

7- عم، إعلام الوری شا، الإرشاد الحسن بن محمد عن جدّه عن غیر واحد من أصحابه و مشایخه أنّ رجلاً من ولد عمّر بن الخطاب كان بالمدينة یؤذی أبا الحسن موسی ع و یسبّه إذا رآه و یشتّم علیّاً فقال له بعض حاشیّته یوماً دعنا نقتل هذا الفاجر فنّهاهم عن ذلك أشدّ النهی و زجرهم

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Al-Hassan Bin Muhammad, from his grandfather, from someone else from his companions and his elders,

'A man from the sons of Umar Bin Al-Khattab was at Al-Medina hurting Abu Al-Hassan Musa^{asws} and reviling him^{asws} whenever he saw him^{asws} and insulting Ali^{asws}. One of his^{asws} entourage said to him one day, 'Leave us to kill this immoral one!' He^{asws} forbade them from that with intense forbiddance and rebuke them.

و سأل عن العمري فذكر أنّه یزرع بناجیة من نواحي المدينة فركب إليه فوجدّه في مزرعة له فدخل المزرعة بحماره فصاح به العمري لا توطئ زرعنا فتوطأه بالحمار حتى وصل إليه و نزل و جلس عنده و باسطه و ضاحكه

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

و قال له كم غرمت على زرعك هذا قال مائة دينار قال فكم ترجو أن تُصیب قال لست أعلم الغيب قال له إنما قلت كم ترجو أن يجيبك فيه قال أرجو أن يجيء مائتا دينار

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

قال فأخرج له أبو الحسن ع صرة فيها ثلاثمائة دينار و قال هذا زرعك على حاله و الله يزرُقك فيه ما ترجو قال فقام العمري فقبل رأسه و سأله أن يصفح عن فارطه فتبسّم إليه أبو الحسن و انصرف

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

قال و راح إلى المسجد فوجد العمري جالسا فلما نظر إليه قال الله أعلم حيث يجعل رسالته

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

قال فوثب أصحابه إليه فقالوا له ما قضيتك قد كنت تقول غير هذا قال فقال لهم قد سمعتم ما قلت الآن و جعل يدعو لأبي الحسن ع فحاصموا و حاصمهم

He (the narrator) said, 'His companions leapt to him and they said to him, 'What is your case? You have been saying other than this!' He said to them, 'You have heard what I said now'.

And he went on to supplicating for Abu Al-Hassan^{-asws}, and they disputed with him and he disputed them.

فَلَمَّا رَجَعَ أَبُو الْحَسَنِ إِلَى دَارِهِ قَالَ لِلْحَسَنَاتِ الَّذِينَ سَأَلُوهُ فِي قَتْلِ الْغَمَرِيِّ أَيُّمَا كَانَ خَيْرًا مَا أَرَدْتُمْ أَمْ مَا أَرَدْتُ إِنِّي أَصْلَحْتُ أَمْرَهُ بِالْمِقْدَارِ الَّذِي عَرَفْتُمْ وَ كُفَيْتُ بِهِ شَرَّهُ.

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

وَ ذَكَرَ جَمَاعَةٌ مِنْ أَهْلِ الْعِلْمِ أَنَّ أَبَا الْحَسَنِ ع كَانَ يَصِلُ بِالْمَائِي دِينَارٍ إِلَى الثَّلَاثِمِائَةِ وَ كَانَ صَرَارَ [صُرُرًا] مُوسَى مَثَلًا.

And a group from the people of knowledge mentioned,

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

وَ ذَكَرَ ابْنُ عُثْمَانَ وَ غَيْرُهُ مِنَ الرُّوَاةِ أَنَّهُ لَمَّا خَرَجَ الرَّشِيدُ إِلَى الْحَجِّ وَ قَرَّبَ مِنَ الْمَدِينَةِ اسْتَقْبَلَهُ الْوُجُوهُ مِنْ أَهْلِهَا يَفْعُدُهُمْ مُوسَى بْنُ جَعْفَرٍ ع عَلَى بَعْلَةٍ فَقَالَ لَهُ الرَّبِيعُ مَا هَذِهِ الدَّابَّةُ الَّتِي تَلْقَيْتَ عَلَيْهَا أَمِيرَ الْمُؤْمِنِينَ وَ أَنْتَ إِنْ تَطَلَّبَ عَلَيْهَا لَمْ تَلْحَقْ وَ إِنْ طَلَبَتْ عَلَيْهَا لَمْ تُفْتِ

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

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

فَقَالَ إِنَّهَا تَطَّاطَأَتْ عَنْ حُبَلَاءِ الْحَبْلِ وَ ارْتَفَعَتْ عَنْ ذِلَّةِ الْعَيْرِ وَ خَيْرَ الْأُمُورِ أَوْسَطُهَا

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

قَالُوا وَ لَمَّا دَخَلَ هَارُونُ الرَّشِيدُ الْمَدِينَةَ تَوَجَّهَ لِرِيَاةِ النَّبِيِّ ص وَ مَعَهُ النَّاسُ فَتَقَدَّمَ الرَّشِيدُ إِلَى قَبْرِ رَسُولِ اللَّهِ ص وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ مُفْتَجِرًا بِذَلِكَ عَلَى غَيْرِهِ

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

²⁰⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 7 a

²⁰⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 7 b

فَتَقَدَّمَ أَبُو الْحَسَنِ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبْنَاهُ فَتَغَيَّرَ وَجْهُ الرَّشِيدِ وَ تَبَيَّنَ الْعَيْظُ فِيهِ.

Abu Al-Hassan^{-asws} proceeded and said: ‘The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}! The greetings be unto you^{-saww}, O father^{-saww}!’ The face of Al-Rasheed changed, and the fury was apparent in it’.

وَ قَدْ رَوَى النَّاسُ عَنْ أَبِي الْحَسَنِ ع فَأَكْثَرُوا وَ كَانَ أَفْقَهُ أَهْلِ زَمَانِهِ حَسَبَ مَا قَدَّمَاهُ وَ أَحْفَظَهُمْ لِكِتَابِ اللَّهِ وَ أَحْسَنَهُمْ صَوْتًا بِالْقُرْآنِ وَ كَانَ إِذَا قَرَأَهُ يَحْزَنُ وَ يَبْكِي السَّامِعُونَ بِتَأْلُوتِهِ

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

وَ كَانَ النَّاسُ بِالْمَدِينَةِ يُسَمُّونَهُ زَيْنَ الْمُجْتَهِدِينَ وَ سُمِّيَ بِالْكَاطِمِ لِمَا كَظَمَهُ مِنَ الْعَيْظِ وَ صَبَرَ عَلَيْهِ مِنْ فِعْلِ الظَّالِمِينَ حَتَّى مَضَى قَتِيلًا فِي حَبْسِهِمْ وَ تَأْقِيهِمْ صَلَّى اللَّهُ عَلَيْهِ.

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

أَقُولُ رَوَى أَبُو الْفَرَجِ فِي مُقَاتِلِ الطَّالِبِينَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ قَالَ كَانَ مُوسَى بْنُ جَعْفَرٍ ع إِذَا بَلَغَهُ عَنِ الرَّجُلِ مَا يَكْرَهُ بَعَثَ إِلَيْهِ بَصْرَةَ دَنَانِيرَ وَ كَانَتْ صَرَاهُ [صُرُؤُهُ] مَا بَيْنَ الثَّلَاثِمِائَةِ إِلَى الْمِائَتِينَ [الْمِائَتِي] دِينَارٍ فَكَانَتْ صَرَارَ [صُرُؤُ] مُوسَى مَثَلًا.

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

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

أَقُولُ ثُمَّ رَوَى عَنْ أَحْمَدَ عَنْ يَحْيَى قِصَّةَ الْعُمَرِيِّ نَحْوًا بِمَا مَرَّ وَ رَوَى بِإِسْنَادٍ آخَرَ مَا أَحْبَابَ بِهِ الرَّشِيدُ كَمَا مَرَّ فِي رِوَايَةِ الْمُفِيدِ.

I (Majlisi) am saying, ‘Then it is reported from Ahmad, form Yahya, the story of the Umary, approximate to what has passed, and it is reported by another chain what the Rasheed answered with like was had passed in the report of Al-Mufeed’²¹⁰

8- قب، المناقب لابن شهرآشوب هشام بن الحكم قال موسى بن جعفر لأبرهة النضري كيف علمك بكتابك قال أنا عالم به و بتأويله

²⁰⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 7 c

²⁰⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 7 d

²¹⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 7 e

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Hisham Bin Al Hakam,

'Musa^{-asws} Bin Ja'far^{-asws} said to Abraha the Christian: 'How is your knowledge of your Book?' He said, 'I am a knower of it and of its recitation'.

قَالَ فَايْتَدَأُ مُوسَى ع يَقْرَأُ الْإِنْجِيلَ فَقَالَ أَبْرَهُهُ وَ الْمَسِيحُ لَقَدْ كَانَ يَقْرَأُهَا هَكَذَا وَ مَا قَرَأَ هَكَذَا إِلَّا الْمَسِيحُ وَ أَنَا كُنْتُ أَطْلُبُهُ مِنْذُ خَمْسِينَ سَنَةً فَأَسْلَمَ عَلَيَّ يَدَيْهِ.

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

حَجَّ الْمَهْدِيُّ فَلَمَّا صَارَ فِي فُتَيْقِ الْعَبَادِي صَحَّ النَّاسُ مِنَ الْعَطَشِ فَأَمَرَ أَنْ تُحْفَرُ بُغْرٌ فَلَمَّا بَلَّغُوا قَرِيباً مِنَ الْقَرَارِ هَبَّتْ عَلَيْهِمْ رِيحٌ مِنَ الْبُغْرِ فَوَقَعَتِ الدِّلَاءُ وَ مَنَعَتْ مِنَ الْعَمَلِ فَخَرَجَتِ الْفَعْلَةُ خَوْفاً عَلَيَّ أَنْفُسِهِمْ

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

فَأَعْطَى عَلِيٌّ بِنُ يَقْطِينَ لِرِجْلَيْهِ عَطَاءً كَثِيراً لِيُخْفِرَا فَنَزَلَا فَأَبْطَأَتْهُمُ حَرَجًا مَرْعُوبَيْنِ قَدْ ذَهَبَتْ أَلْوَانُهُمَا فَسَأَلَهُمَا عَنِ الْحَبْرِ فَقَالَا إِنَّا رَأَيْنَا آثَاراً وَ أَثَاناً وَ رَأَيْنَا رِجَالاً وَ نِسَاءً فُكَلَّمْنَا أَوْ مَنَا إِلَى شَيْءٍ مِنْهُمْ صَارَ هَبَاءً فَصَارَ الْمَهْدِيُّ يَسْأَلُ عَنْ ذَلِكَ وَ لَا يَعْلَمُونَ

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

فَقَالَ مُوسَى بِنُ جَعْفَرٍ ع هَؤُلَاءِ أَصْحَابُ الْأَحْقَافِ غَضِبَ اللَّهُ عَلَيْهِمْ فَسَاخَتْ بِهِمْ دِيَارُهُمْ وَ أَمْوَالُهُمْ.

Musa^{-asws} Bin Ja'far^{-asws} said: 'They are companions of the pit. Allah^{-azwj} was Wrathful upon them, so their houses and their wealth submerged with them'.

دَخَلَ مُوسَى بِنُ جَعْفَرٍ ع بَعْضَ فُرَى الشَّامِ مُتَنَكِّراً هَارِباً فَوَقَعَ فِي عَارٍ وَ فِيهِ زَاهِبٌ يَعْطُ فِي كُلِّ سَنَةٍ يَوْماً فَلَمَّا رَأَهُ الرَّاهِبُ دَخَلَهُ مِنْهُ هَيْبَةً فَقَالَ يَا هَذَا أَنْتَ غَرِيبٌ قَالَ نَعَمْ قَالَ مِنَّا أَوْ عَلَيْنَا قَالَ لَسْتُ مِنْكُمْ قَالَ أَنْتَ مِنَ الْأُمَّةِ الْمَرْحُومَةِ قَالَ نَعَمْ

Musa^{-asws} Bin Ja'far^{-asws} entered one of the towns of Syria, disguised, fleeing. He came to a cave and there was a monk preaching in it one day in every year. When the monk saw him^{-asws}, awe entered into him from him^{-asws}. He said, 'O you^{-asws}! Are you^{-asws} a stranger?' He^{-asws} said: 'Yes'. He said, 'Are you^{-asws} from us or against us?' He^{-asws} said: 'I^{-asws} am not from you'. He said, 'Are you from the Mercied community?' He^{-asws} said: 'Yes'.

قَالَ أَفَمِنْ عُلَمَائِهِمْ أَنْتَ أَمْ مِنْ جُهَالِهِمْ فَقَالَ كَيْفَ طُوبَى أَصْلُهَا فِي دَارِ عَيْسَى وَ عِنْدَكُمْ فِي دَارِ مُحَمَّدٍ وَ أَعْضَانُهَا فِي كُلِّ دَارٍ
فَقَالَ عِ الشَّمْسُ قَدْ وَصَلَ ضَوْؤُهَا إِلَى كُلِّ مَكَانٍ وَ كُلِّ مَوْضِعٍ وَ هِيَ فِي السَّمَاءِ

He said, 'Are you^{-asws} from their knowledgeable ones or from their ignorant ones?' He^{-asws} said: 'I^{-asws} am not from their ignorant ones'. He said, 'How come (tree of) Tooba, its roots are in the house of Isa^{-as}, and with you in the house of Muhammad^{-saww} are its branches, in every house?' He^{-asws} said; 'The sun, its illumination arrives to all places and every place, while it is in the sky'.

قَالَ وَ فِي الْجَنَّةِ لَا يَنْقُذُ طَعَامُهَا وَ إِنِ أَكَلُوا مِنْهُ وَ لَا يَنْقُصُ مِنْهُ شَيْءٌ قَالَ السِّرَاجُ فِي الدُّنْيَا يُقْتَبَسُ مِنْهُ وَ لَا يَنْقُصُ مِنْهُ شَيْءٌ

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

قَالَ وَ فِي الْجَنَّةِ ظِلٌّ مَمْدُودٌ فَقَالَ الْوَقْتُ الَّذِي قَبْلَ طُلُوعِ الشَّمْسِ كُلُّهَا ظِلٌّ مَمْدُودٌ قَوْلُهُ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ

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

قَالَ مَا يُؤْكَلُ وَ يُشْرَبُ فِي الْجَنَّةِ لَا يَكُونُ بَوْلًا وَ لَا غَائِطًا قَالَ الْجَنِينُ فِي بَطْنِ أُمِّهِ

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

قَالَ أَهْلُ الْجَنَّةِ لَهُمْ خَدَمٌ يَأْتُوهُمْ بِمَا أَرَادُوا بِلاَ أَمْرٍ فَقَالَ إِذَا احتَاجَ الْإِنْسَانُ إِلَى شَيْءٍ عَرَفَتْ أَعْضَاؤُهُ ذَلِكَ وَ يَفْعَلُونَ بِمُرَادِهِ مِنْ غَيْرِ أَمْرٍ

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

قَالَ مَفَاتِيحُ الْجَنَّةِ مِنْ ذَهَبٍ أَوْ فضَّةٍ قَالَ مِفْتَاحُ الْجَنَّةِ لِسَانُ الْعَبْدِ لَا إِلَهَ إِلَّا اللَّهُ

He^{-asws} said: 'The keys of Paradise are of gold or of silver?' He^{-asws} said: 'They keys of Paradise are a tongue of the servant (saying), 'There is no god except Allah^{-azwj}'.

قَالَ صَدَقْتَ وَ أَسْلَمَ وَ الْجُمَاعَةَ مَعَهُ.

He said, 'You^{-asws} speak the truth', and he became a Muslim and (so did) a group with him"²¹¹.

²¹¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 8 a

وَقَالَ أَبُو حَنِيفَةَ رَأَيْتُ مُوسَى بْنَ جَعْفَرٍ وَهُوَ صَغِيرُ السِّنِّ فِي دِهْلِيْزِ أَبِيهِ فَقُلْتُ أَيْنَ يُجِدُثُ الْغَرِيبُ مِنْكُمْ إِذَا أَرَادَ ذَلِكَ فَتَنَظَّرَ إِلَيَّ ثُمَّ قَالَ يَتَوَارَى خَلْفَ الْجِدَارِ وَ يَتَوَقَّى أَعْيُنَ الْجَارِ وَ يَتَجَنَّبُ شَطُوطَ الْأَنْهَارِ وَ مَسَاقِطَ التِّمَارِ وَ أَفْنِيَةَ الدُّوْرِ وَ الطَّرِيقَ النَّافِذَةَ وَ الْمَسَاجِدَ وَ لَا يَسْتَقْبِلُ الْقِبْلَةَ وَ لَا يَسْتَدْبِرُهَا وَ يَرْفَعُ وَ يَضَعُ بَعْدَ ذَلِكَ حَيْثُ شَاءَ

And Abu Haneefa said,

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

قَالَ فَلَمَّا سَمِعْتُ هَذَا الْقَوْلَ مِنْهُ نَبَلٌ فِي عَيْنِي وَ عَظُمَ فِي قَلْبِي فَقُلْتُ لَهُ جُعِلْتُ لَكَ جُعِلْتُ فِدَاكَ مِنْ الْمَعْصِيَةِ

He (Abu Haneefa) said, 'When I heard that word from him^{-asws}, he^{-asws} became noble in my eyes and revered in my heart. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! From whom is the (act of) disobedience?'

فَتَنَظَّرَ إِلَيَّ ثُمَّ قَالَ اجْلِسْ حَتَّى أُخْبِرَكَ فَجَلَسْتُ فَقَالَ إِنَّ الْمَعْصِيَةَ لَا بُدَّ أَنْ تُكُونَ مِنَ الْعَبْدِ أَوْ مِنْ رَبِّهِ أَوْ مِنْهُمَا جَمِيعاً فَإِنْ كَانَتْ مِنَ اللَّهِ تَعَالَى فَهُوَ أَعْدَلُ وَ أَنْصَفُ مِنْ أَنْ يَظْلِمَ عَبْدَهُ وَ يَأْخُذَهُ بِمَا لَمْ يَفْعَلْهُ

He^{-asws} looked at me, then said: 'Be seated until I^{-asws} inform you'. I sat down. He^{-asws} said: 'Then (act of) disobedience, it is inevitable that it either happens from the servant, or from his Lord^{-azwj}, or from both of them together. If it was from Allah^{-azwj} the Exalted, then He^{-azwj} is more Just and Fair from Oppressing His^{-azwj} servants and Seizing him with what he had not done.

وَ إِنْ كَانَتْ مِنْهُمَا فَهُوَ شَرِيكُهُ وَ الْقَوِيُّ أَوْلَى بِإِنصَافِ عَبْدِهِ الضَّعِيفِ وَ إِنْ كَانَتْ مِنَ الْعَبْدِ وَحْدَهُ فَعَلَيْهِ وَقَعِ الْأَمْرُ وَ إِلَيْهِ تَوَجَّهَ النَّهْيُ وَ لَهُ حَقُّ التَّوَابِ وَ الْعِقَابِ وَ وَجَبَتِ الْجَنَّةُ وَ النَّارُ

And if it happens from them both, then He^{-azwj} would be his participant, and the strong one is foremost with the fairness of His^{-azwj} weak servant. And if it happens from the servant alone, then the matters would occur upon him and to him would be diverted the Prohibition, and for him would be the right of the Reward and the Punishment, and the Paradise and the Fire would be obligated'.

فَقُلْتُ ذَرِيَّةً بَعْضُهَا مِنْ بَعْضِ الْآيَةِ.

I (Abu Haneefa) said, '**Offspring, one being from the other; [3:34] – the Verse**'.

وَ رَوَى عَنْهُ الْحَطِيبُ فِي تَارِيخِ بَعْدَادَ وَ السَّمْعَانِيُّ فِي الرِّسَالَةِ الْقَوَامِيَّةِ وَ أَبُو صَالِحٍ أَحْمَدُ الْمُؤَدِّدُ فِي الْأَرْبَعِينَ وَ أَبُو عَبْدِ اللَّهِ بْنُ بَطَّةٍ فِي الْإِبَانَةِ وَ التَّعَلُّبِيُّ فِي الْكَشْفِ وَ الْبَيْهَانِ وَ كَانَ أَحْمَدُ بْنُ حَنْبَلٍ مَعَ الْحَرَاثِيِّ عَنِ أَهْلِ الْبَيْتِ عَ لَمَّا رَوَى عَنْهُ قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ وَ هَكَذَا إِلَى النَّبِيِّ ص ثُمَّ قَالَ أَحْمَدُ وَ هَذَا إِسْنَادٌ لَوْ قُرِيَ عَلَى الْمَجْتُونِ أَفَاقَ

And Al Khateeb has reported from him in 'Tareek Baghdad' and Al Sam'any in 'Al Risala Al Qawwamiya', and Abu Salih Ahmad Al Muwazzin in 'Al Arbaeen', and Abu Abdullah Bin Battah in 'Al Ibanah', and Al Sa'alby in 'Al Kashf Wa Al Bayan',

'And Ahmad Bin Hanbal along with his deviation away from People^{-asws} of the Household, when he reported from him, said, 'It is narrated to me by Musa^{-asws} Bin Ja'far^{-asws}, saying: 'My^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} narrated to me', and like that up to the Prophet^{-saww}. Then Ahmad said, 'And this is an attribution, if it is recited unto the insane, would recover''^{.212}

9- قب، المناقب لابن شهر آشوب صفوان الجمال سألت أبا عبد الله ع عن صاحب هذا الأمر فقال صاحب هذا الأمر لا يلهو ولا يلعب

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

'I asked Abu Abdullah^{-asws} about the Master^{-asws} of this command (Imamate). He^{-asws} said: 'The Master^{-asws} of this command neither sports nor plays'.

فأقبل موسى بن جعفر وهو صغير ومعه عناق مكيّة وهو يقول لها اسجدي لربك فأخذه أبو عبد الله ع فضمه إليه وقال بأبي وأمي من لا يلهو ولا يلعب.

Musa^{-asws} Bin Ja'ar^{-asws} came and he^{-asws} was young, and with him^{-asws} was a young Makkan goat, and he^{-asws} was saying to it: 'Prostrate to your Lord^{-azwj!} Abu Abdullah^{-asws} grabbed him^{-asws} and hugged him^{-asws} to him^{-asws} and said: 'By my^{-asws} father^{-asws} and my^{-asws} mother^{-as}! One who neither sports nor plays''^{.213}

اليوناني كانت لموسى بن جعفر بضع عشرة سنة كل يوم سجدة بعد ابيضاض الشمس إلى وقت الزوال وكان ع أحسن الناس صوتاً بالقرآن فكان إذا قرأ يحزن و بكى السامعون ليتلاوته وكان يبكي من خشية الله حتى تحضل عينه بالدموع.

Al Yunani –

'And there were some ten years for Musa^{-asws} Bin Ja'far^{-asws}. Every day he^{-asws} would perform Sajdah after brightness of the sun to the time of midday, and he^{-asws} was most excellent of the people of voices with the Quran (recitation). Whenever he^{-asws} used to recite, he^{-asws} would grieve, and the listeners would be crying to his^{-asws} recitation, from fear of Allah^{-azwj}, until his^{-asws} beard would be moist with the tears''^{.214}

أحمد بن عبد الله عن أبيه قال دخلت على الفضل بن الربيع وهو جالس على سطح فقال لي أشرف على هذا البيت وانظر ما ترى فقلت ثوباً مطروحاً فقال انظر حسناً فتأملت فقلت رجلاً ساجداً

Ahmad Bin Abdullah, from his father who said,

'I entered to see Al-Fazl Bin Al-Rabie, and he was seated upon a road. He said to me, 'Overlook upon this house and look at what you can see'. I said, 'A cloth has been dropped (on the ground)'. He said, 'Look better and ponder'. I said, 'It is a man performing Sajdah'.

²¹² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 8 b

²¹³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 8 c

²¹⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 8 d

فَقَالَ لِي تَعْرِفُهُ هُوَ مُوسَى بْنُ جَعْفَرٍ أَنْفَقْتُهُ اللَّيْلَ وَ النَّهَارَ فَلَمْ أَجِدْهُ فِي وَفْتٍ مِنَ الْأَوْقَاتِ إِلَّا عَلَى هَذِهِ الْحَالَةِ إِنَّهُ يُصَلِّي الْفَجْرَ فَيَعْقِبُ إِلَى أَنْ تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً فَلَا يَزَالُ سَاجِدًا حَتَّى تَزُولَ الشَّمْسُ

He said to me, 'Do you know him^{-asws}? He^{-asws} is Musa^{-asws} Bin Ja'far^{-asws}. I miss him^{-asws} night and day, and I cannot find him^{-asws} in any time from the timings except he^{-asws} is upon this state! He^{-asws} prays the Fajr Salat and follows it up (with more Salats) until rising of the sun. Then he^{-asws} performs Sajdah. He^{-asws} does not cease to be in Sajdah until decline of the sun (midday).

وَ قَدْ وَكَّلَ مَنْ يَبْرَصِدُ أَوْقَاتَ الصَّلَاةِ فَإِذَا أَخْبَرَهُ وَتَبَّ يُصَلِّي مِنْ غَيْرِ تَجَدِيدِ وُضُوئِهِ وَ هُوَ دَائِبُهُ فَإِذَا صَلَّى الْعَتَمَةَ أَفْطَرَ ثُمَّ يُجِدِّدُ الْوُضُوءَ ثُمَّ يَسْجُدُ فَلَا يَزَالُ يُصَلِّي فِي جَوْفِ اللَّيْلِ حَتَّى يَطْلُعَ الْفَجْرُ

And he^{-asws} has allocated someone with alerting him^{-asws} at the timings of the (Obligatory) Salat. So, when he does inform him^{-asws}, he^{-asws} leaps from without renewing the wud'u, and it is his^{-asws} customary practice. So, when he^{-asws} has prayed the evening Salat, he^{-asws} breaks fast, then renews the wud'u. Then he^{-asws} performs Sajdah, and he^{-asws} does not cease to pray Salat in the middle of the night until the emergence of dawn'.

وَ قَالَ بَعْضُ عِيُونِهِ كُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ أَسْأَلُكَ أَنْ تُفَرِّغَنِي لِعِبَادَتِكَ اللَّهُمَّ وَ قَدْ فَعَلْتَ فَلَكَ الْحَمْدُ

And one of his spies said, 'I used to frequently listen to him^{-asws} saying in his^{-asws} supplications: 'O Allah^{-azwj}! You^{-azwj} Know I^{-asws} have been asking You^{-azwj} to Keep me^{-asws} free for worshipping You^{-azwj}! O Allah^{-azwj}! And I^{-asws} have done the Praise to You^{-azwj}!'

وَ كَانَ ع يَقُولُ فِي سُجُودِهِ قَبِيحَ الذَّنْبِ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوَ وَ النَّجَاوُزُ مِنْ عِنْدِكَ وَ مِنْ دُعَائِهِ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ

And he^{-asws} was saying in his^{-asws} Sajdah: 'Ugly is the sin from Your^{-azwj} servant, so let the Pardon be good, and the Overlooking from Your^{-azwj} servant!' And from his^{-asws} supplications is: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} for the ease during the death, and the Pardoning during the Reckoning'.

وَ كَانَ ع يَتَفَقَّدُ فُقَرَاءَ أَهْلِ الْمَدِينَةِ فَيَحْمِلُ إِلَيْهِمْ فِي اللَّيْلِ الْعَيْنَ وَ الْوَرِقَ وَ غَيْرَ ذَلِكَ فَيُؤْصِلُهُ إِلَيْهِمْ وَ هُمْ لَا يَعْلَمُونَ مِنْ أَعْيَ جِهَةٍ هُوَ وَ كَانَ ع يَصِلُ بِالْمِائَةِ دِينَارٍ إِلَى الثَّلَاثِمِائَةِ دِينَارٍ فَكَانَتْ صَرَارَ [صُرُرًا] مُوسَى مَثَلًا

And he^{-asws} surveyed the poor people of Al-Medina, so he^{-asws} would carry to them during night, the chattels, and the silver, and other than that. He^{-asws} would deliver it to them, and they would not be knowing where it had come from. And he^{-asws} would help with the one hundred Dinars to three hundred Dinars. So the moneybag of Musa^{-asws} became an example.

وَ شَكَا مُحَمَّدُ الْبُكْرِيُّ إِلَيْهِ فَمَدَّ يَدَهُ إِلَيْهِ فَرَجَعَ إِلَى صُرَّةٍ فِيهَا ثَلَاثِمِائَةُ دِينَارٍ وَ حُكِي أَنَّ الْمَنْصُورَ تَقَدَّمَ إِلَى مُوسَى بْنِ جَعْفَرٍ ع بِالْجُلُوسِ لِلتَّهْنِيَةِ فِي يَوْمِ النَّبَرِ وَ قَبَضَ مَا يَحْمِلُ إِلَيْهِ

And Muhammad Al-Bukry complained to him^{-asws}. He^{-asws} returned to a pouch wherein were three hundred Dinars. And Al-Masour narrated that he had arrived to Musa^{-asws} Bin Ja'far^{-asws}

with the with the sitting for the congratulations regarding the day of Neyrouz, and he^{-asws} took possession of whatever was being carried to him^{-asws}.

فَقَالَ عِزِّي قَدْ فَتَشْتُ الْأَخْبَارَ عَنْ جَدِّي رَسُولِ اللَّهِ ص فَلَمْ أَجِدْ لِهَذَا الْعِيدِ خَيْرًا وَ إِنَّهُ سَنَةٌ لِلْفُرْسِ وَ تَحَايَا الْإِسْلَامَ وَ مَعَاذَ اللَّهِ أَنْ نُحْيِيَ مَا تَحَاهَا الْإِسْلَامُ
فَقَالَ الْمَنْصُورُ إِنَّمَا نَفَعُ هَذَا سِيَاسَةً لِلْجُنْدِ فَمَأْتَلُكَ بِاللَّهِ الْعَظِيمِ إِلَّا جَلَسْتَ

He^{-asws} said: 'I^{-asws} investigated the Ahadeeth from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} but could not find any good being for this Eid (festival), and it is a sunnah of the Persians and an obliteration (elimination) of Al-Islam, and Allah^{-azwj} Forbid if we were to revive what obliterates Al-Islam!' Al-Mansour said, 'But rather, we are doing this as politics for the army, so I ask you^{-asws}, by Allah^{-azwj}, except take a seat'.

فَجَلَسَ وَ دَخَلَتْ عَلَيْهِ الْمُلُوكُ وَ الْأَمْرَاءُ وَ الْأَجْنَادُ يُهَيِّئُونَهُ وَ يَحْمِلُونَ إِلَيْهِ الْهَدَايَا وَ التُّخَفَ وَ عَلَى رَأْسِهِ خَادِمُ الْمَنْصُورِ يُحْضِي مَا يُحْمَلُ

He^{-asws} took a seat, and the kings and the governors, and the armies (officers) entered congratulating him and carrying the gifts to him and the presents, and by his head was a servant of Al-Mansour counting what had been brought.

فَدَخَلَ فِي آخِرِ النَّاسِ رَجُلٌ شَيْخٌ كَبِيرُ السِّنِّ فَقَالَ لَهُ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ إِنِّي رَجُلٌ صُغْلُوكُ لَا مَالَ لِي أُحْمِفُكَ وَ لَكِنَّ أُحْمِفُكَ بِثَلَاثَةِ أُبْيَاتٍ فَالَهَا جَدِّي فِي جَدِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ ع

At the end of the people, a man entered, being of a very old age. He said to him^{-asws}, 'O son^{-asws} of daughter^{-asws} of Rasool-Allah^{-saww}! I am an extremely poor man. There is no wealth for me to gift you^{-asws}. But I shall gift you with three couplets my grandfather had said regarding your^{-asws} grandfather^{-asws} Al-Husayn Bin Ali^{-asws}.

عَجِبْتُ لِمَصْفُوقِ عَلَاكَ فِرْنَدُهُ
وَلِأَسْهُمِ نَفْدَتِكَ دُونَ حَرَائِرِ-
يَوْمِ الْمِجَاجِ وَ قَدْ عَلَاكَ عُبَارٌ-
يَدْعُونَ جَدَّكَ وَ الدُّمُوعُ غَزَارٌ-
عَنْ جِسْمِكَ الْإِخْلَالُ وَ الْإِحْتِبَارُ
أَلَّا تَعُضَّعَتِ السِّهَامُ وَ عَاقَهَا

'I was astounded at the attractive one, upon you^{-asws} is his^{-asws} dignified sword on the day of agitation, and you would have seen the rising dust, and for the arrows to execute you^{-asws} are besides the (other) calamities. They are calling your^{-asws} grandfather^{-saww} and the tears are abundant. The arrows will not turn back and be hindered from your^{-asws} body, for the honour and pride'.

قَالَ قَبِلْتُ هَدِيَّتَكَ اجْلِسْ بَارَكَ اللَّهُ فِيكَ وَ رَفَعَ رَأْسَهُ إِلَى الْخَادِمِ وَ قَالَ امْضِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ عَرِّفْهُ بِهَذَا الْمَالِ وَ مَا يَصْنَعُ بِهِ فَمَضَى الْخَادِمُ وَ عَادَ وَ هُوَ يَقُولُ كُلُّهَا هِبَةٌ مِنِّي لَهُ يُفَعَّلُ بِهِ مَا أَرَادَ فَقَالَ مُوسَى لِلشَّيْخِ اقْبِضْ جَمِيعَ هَذَا الْمَالِ فَهُوَ هِبَةٌ مِنِّي لَكَ.

He^{-asws} said: 'I^{-asws} accept your gift, be seated. May Allah^{-azwj} Bless you!' And he^{-asws} raised his^{-asws} head towards the servant and said, 'Go to commander of the faithful and let him know of this wealth and what is being done with it'. The servant went and returned, and he was saying, 'All of it is a gift from me to him^{-asws}. He can do with it whatever he^{-asws} wants'. Musa^{-asws} said

to the old man: 'Take possession of entirety of this wealth, for it is a gift from me^{-asws} to you"²¹⁵.

10- قب، المناقب لابن شهر آشوب موسى بن جعفر ع قَالَ دَخَلْتُ ذَاتَ يَوْمٍ مِنَ الْمَكْتَبِ وَ مَعِيَ لَوْحِي قَالَ فَأَجْلَسَنِي أَبِي بَيْنَ يَدَيْهِ وَ قَالَ يَا بُنَيَّ اكْتُبْ

تَنَحَّ عَنِ الْقَبِيحِ وَ لَا تُرِدْهُ

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

'Musa^{-asws} Bin Ja'far^{-asws} said: 'One day I^{-asws} went to the library and with me^{-asws} was my^{-asws} tablet. My^{-asws} father^{-asws} seated me in front of him^{-asws} and said: 'O my^{-asws} son^{-asws}! Write: 'Keep away from the ugly (deeds) and do not (even) intend it'.

تَمَّ قَالَ أَجِزْهُ فُقُلْتُ

وَ مَنْ أَوْلَيْتَهُ حَسَنًا فَرِدْهُ

Then he^{-asws} said: 'Allow it!' So, I^{-asws} said, 'And the one who is first with a good deed, so increase it to him'.

تَمَّ قَالَ

سَتَلَمِّي مِنْ عَدُوِّكَ كُلِّ كَيْدٍ

Then he^{-asws} said: 'You^{-asws} shall be facing from your^{-asws} enemy, all plots'.

فُقُلْتُ

إِذَا كَادَ الْعَدُوُّ فَلَا تَكِدْهُ

I^{-asws} said: 'When the enemy plots, so do not plot him'.

قَالَ فَقَالَ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ.

He^{-asws} said: 'He^{-asws} said: '**Offspring, one being from the other; [3:34]**'²¹⁶

11- كش، رجال الكشي وَجَدْتُ بِحِطِّ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ قَالَ لَمَّا حَمَلُ سَيِّدِي مُوسَى بْنِ جَعْفَرٍ ع إِلَى هَارُونَ جَاءَ إِلَيْهِ هِشَامُ بْنُ إِبْرَاهِيمَ الْعَبَّاسِيُّ فَقَالَ لَهُ يَا سَيِّدِي قَدْ كَتَبَ لِي صَكٌّ إِلَى الْفَضْلِ بْنِ يُوسُفَ تَسْأَلُهُ أَنْ يُرَوِّجَ أَمْرِي

(The book) 'Rijal' of Al Kashy, 'I found in the handwriting of Muhammad Bin Al-Hassan Bin Bundar, from Ali Bin Ibrahim, from Muhammad Bin Salim who said,

²¹⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 9

²¹⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 10

‘When my Master Musa^{-asws} Bin Ja’far^{-asws} was taken to Haroun (caliph), Hisham Bin Ibrahim the Abbaside, came to him^{-asws} and said to him^{-asws}, ‘O my Master^{-asws}! A deed has been written for me to Al-Fazl Bin Yunus asking him to promote my matter’.

قَالَ فَرَكِبَ إِلَيْهِ أَبُو الْحَسَنِ ع فَدَخَلَ عَلَيْهِ حَاجِبُهُ فَقَالَ يَا سَيِّدِي أَبُو الْحَسَنِ مُوسَى بِالْبَابِ فَقَالَ فَإِنْ كُنْتُ صَادِقًا فَأَنْتَ حُرٌّ وَ لَكَ كَذَا وَ كَذَا

He (the narrator) said, ‘Abu Al-Hassan^{-asws} rode to him. His doorman entered to see him and said, ‘O my master! Abu Al-Hassan Musa^{-asws} is at the door!’ He said, ‘If you are truthful, then you are hereby free, and for you would be such and such (wealth)’.

فَخَرَجَ الْفَضْلُ بْنُ يُونُسَ خَافِيًا يَعْذُو حَتَّى خَرَجَ إِلَيْهِ فَوَقَعَ عَلَى قَدَمَيْهِ يُقَبِّلُهُمَا ثُمَّ سَأَلَهُ أَنْ يَدْخُلَ فَدَخَلَ فَقَالَ لَهُ أَقْضِ حَاجَةَ هِشَامِ بْنِ إِبْرَاهِيمَ فَقَضَاهَا ثُمَّ قَالَ يَا سَيِّدِي قَدْ حَضَرَ الْعَدَاءُ فَتُكْرِمُنِي أَنْ تَتَعَدَى عِنْدِي فَقَالَ هَاتِ

Al-Fazl Bin Yunus came out sprinting bare footed until he came out to him^{-asws}. He fell to his^{-asws} feet kissing them. Then he asked him to enter (the house), so he^{-asws} entered. He^{-asws} said to him, ‘Fulfil the need of Hisham Bin Ibrahim’. He fulfilled it, then said, ‘O my Master^{-asws}! The dinner is ready. Honour me by having dinner with me’. He^{-asws} said: ‘Bring (it)!’

فَجَاءَ بِالْمَائِدَةِ وَ عَلَيْهَا الْبُورِدُ فَأَجَالَ ع يَدَهُ فِي الْبَارِدِ ثُمَّ قَالَ الْبَارِدُ يُجَالُ أَيْدِيهِ فَلَمَّا رُفِعَ الْبَارِدُ وَ جَاءَ بِالْحَازِرِ فَقَالَ أَبُو الْحَسَنِ ع الْحَازِرُ جَمِيٌّ .

He came with the meal and upon it were the cold (foods). He^{-asws} roamed his^{-asws} hand in the cold, then said, ‘The cold, the hand should roam (mix) it’. When the cold was raised and they came with the hot, Abu Al-Hassan^{-asws} said: ‘The hot is safe (from harm)’²¹⁷.

12- كا، الكافي مُحَمَّدُ بْنُ بَعْجِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَوْلَمُ أَبُو الْحَسَنِ مُوسَى ع عَلَى بَعْضِ وُلْدِهِ فَأَطْعَمَ أَهْلَ الْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ الْفَالُودِجَاتِ فِي الْجُفَانِ فِي الْمَسَاجِدِ وَ الْأَرْقَةِ فَعَابَهُ بِذَلِكَ بَعْضُ أَهْلِ الْمَدِينَةِ فَبَلَعَهُ ذَلِكَ فَقَالَ ع مَا آتَى اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا مِنْ أَنْبِيَائِهِ شَيْئًا إِلَّا وَ قَدْ آتَى مُحَمَّدًا ص مِثْلَهُ وَ زَادَهُ مَا لَمْ يُؤْتِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

‘Abu Al-Hassan Musa^{-asws} banqueted a wedding feast over one of his^{-asws} sons, so he^{-asws} fed the people of Al-Medina *Al-Falouzajaat* for three days in the cooking in the Masjids and the alleyways. Some of the people of Al-Medina refused (to eat), and (the news of) that reached him^{-asws}, so he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic did not Grant anything to a Prophet^{-as} from His^{-azwj} Prophets^{-as} except He^{-azwj} Granted Muhammad^{-saww} similar to it and Increased it by what He^{-azwj} did not Grant them^{-as}’.

قَالَ لِسُلَيْمَانَ ع هَذَا عَطَاؤُنَا فَامْتَنُ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ وَ قَالَ لِمُحَمَّدٍ ص وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

He^{-azwj} Said to Suleyman^{-as} ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].*** And He^{-azwj} Said for Muhammad^{-saww}: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].***²¹⁸

²¹⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 11

²¹⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 12

13- كا، الكافي عِدَّة عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ كَانَ أَبُو الْحَسَنِ الْأَوَّلُ عَ كَثِيرًا مَا يَأْكُلُ السُّكَّرَ عِنْدَ النَّوْمِ.

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st used to frequently eat the sugar at sleep time".²¹⁹

14- كا، الكافي العِدَّة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ حَدَّثَنِي مَنْ أَتَيْتُهُ بِهِ أَنَّهُ رَأَى عَلِيَّ جَوَارِي أَبِي الْحَسَنِ مُوسَى عَ الْوَشْيِ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Yaqoub who said, 'It is narrated to me from one he trusted with,

'He saw the patterned cloth upon a maid of Abu Al-Hassan Musa^{-asws}".²²⁰

15- عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْحَسَنِ بْنِ مُوسَى قَالَ كَانَ أَبِي مُوسَى بْنُ جَعْفَرٍ عَ إِذَا أَرَادَ دُخُولَ الْحَمَّامِ أَمَرَ أَنْ يُوقَدَ عَلَيْهِ ثَلَاثًا فَكَانَ لَا يُمَكِّنُهُ دُخُولُهُ حَتَّى يَدْخُلَهُ السُّودَانُ فَيُلْقُونَ لَهُ اللَّبُودَ فَإِذَا دَخَلَهُ فَمَرَّةً قَاعِدٌ وَ مَرَّةً قَائِمٌ

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Bundar and Muhammad Bin Al-Hassan, altogether from Ibrahim Bin Is'haq Al Ahmar,

'From Al-Husayn son of Musa^{-asws} who said, 'My father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, whenever he^{-asws} wanted to enter the bathhouse, ordered that it should be ignited for him with three (people) being over it, and he^{-asws} would not enter it until the slaves enter it and they would be laying down the matting for him. When he^{-asws} entered it, (into the bath) he^{-asws} would be seated for a while and standing for a while.

فَخَرَجَ يَوْمًا مِنَ الْحَمَّامِ فَاسْتَقْبَلَهُ رَجُلٌ مِنْ آلِ الزُّبَيْرِ يُقَالُ لَهُ كُنَيْدٌ وَ بِيَدِهِ أَثَرٌ حِنَاءٍ فَقَالَ مَا هَذَا الْأَثَرُ بِيَدِكَ فَقَالَ أَثَرٌ حِنَاءٍ

One day he^{-asws} came out from the bathhouse, and a man from the progeny of Al-Zubeyr called Kuneid met him^{-asws}, and in his^{-asws} hands were the traces of henna. He said, 'What are these traces in your^{-asws} hands?'

فَقَالَ وَئَيْلَكَ يَا كُنَيْدُ حَدَّثَنِي أَبِي وَ كَانَ أَعْلَمَ أَهْلِ زَمَانِهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ دَخَلَ الْحَمَّامَ فَاطَّلَى ثُمَّ أَتْبَعَهُ بِالْحِنَاءِ مِنْ قَرْبِهِ إِلَى قَدَمِهِ كَانَ أَمَانًا لَهُ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ الْأَكِلَةِ إِلَى مِثْلِهِ مِنَ النَّوْرَةِ.

He^{-asws} said: 'Traces of henna. Woe be unto you O Kuneid! My^{-asws} father^{-asws} narrated to me, and he^{-asws} was the most knowledgeable of the people of his^{-asws} time, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who enters the bathhouse, so he waxes, then follows it up with the henna from his head to his feet, it would be a safety for him from the insanity, and the leprosy, and the vitiligo, and the corrosion to such like, from the *Noura* (waxing)".²²¹

²¹⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 13

²²⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 14

²²¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 15

16- كا، الكافي علي عن أبيه عن ابن أبي عمير عن الحسين بن الحسن بن عاصم عن أبيه قال دخلت على أبي إبراهيم ع وبي يده مشط عاج يتمشط به فقلت له جعلت فداك إن عندنا بالعراق من يزعم أنه لا يحل التمشط بالعاج

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Husayn Bin Al-Hassan Bin Aasim, from his father who said,

'I went over to Abu Ibrahim^{-asws} (7th Imam^{-asws}), and in his^{-asws} hand was an ivory comb to comb with. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! These ones with us in al-Iraq who are alleging that it is not Permissible to be combing with the ivory'.

قال ولم فقد كان لأبي منها مشط أو مشطان فقال تمشطوا بالعاج فإن العاج يذهب بالوتاء.

He^{-asws} said: 'And why, for there used to be, from my^{-asws} father^{-asws}, one or two ivory combs'. Then he^{-asws} said: 'You should be combing with the ivory, for the ivory removed the illness (fever)'.²²²

17- كا، الكافي علي بن إبراهيم عن صالح بن السيندي عن جعفر بن بشير عن موسى بن بكر قال رأيت أبا الحسن ع يتمشط بمشط عاج و اشتريته له.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Musa Bin Bakr who said,

'I saw Abu Al-Hassan^{-asws} combing with an ivory comb, and I had bought it for him^{-asws}'.²²³

18- كا، الكافي علي عن أبيه عن القاسم بن محمد عن المنقري عن حفص قال ما رأيت أحدا أشد خوفا على نفسه من موسى بن جعفر ع ولا أزعج للناس منه و كانت قراءته حزنا فإذا قرأ فكأنه مخاطب إنسانا.

(The book) 'Al Kafi' – Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs who said,

'I have not seen anyone more intensely fearing upon himself^{-asws} than Musa Bin Ja'far^{-asws}, nor anyone more aromatic to the people than him^{-asws}, and his recitation (of the Quran) was grief-stricken. When he^{-asws} recited, it was as if he^{-asws} was addressing to a person'.²²⁴

19- كا، الكافي علي عن أبيه عن ابن أبي عمير عن مرزوم قال دخلت مع أبي الحسن ع الحمام فلما خرج إلى المسلخ دعا بمجمرة فتجمر به ثم قال جئوا مرزوما قال قلت من أراد يأخذ نصيبه يأخذ قال نعم.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Murazim who said,

'I entered the bathhouse along with Abu Al-Hassan^{-asws}. When he^{-asws} came to the dressing room, he^{-asws} called for the incense burner so he^{-asws} applied the incense vapour with it, then

²²² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 16

²²³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 17

²²⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 18

said: ‘Apply the incense O Murazam! I said, ‘The one who want that he takes his share, can he take it?’ He^{-asws} said: ‘Yes’’.²²⁵

20- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ أَحْمَدَ بْنِ أَبِي خَلْفٍ مَوْلَى أَبِي الْحَسَنِ ع- وَكَانَ اشْتَرَاهُ وَ أَبَاهُ وَ أُمَّهُ وَ أَخَاهُ فَأَعْتَقَهُمْ وَ اسْتَكْتَبَ أَحْمَدَ وَ جَعَلَهُ فَهْرَمَانَهُ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan,

‘From Ahmad Bin Abu Khalaf, a slave of Abu Al-Hassan^{-asws}, and he^{-asws} had bought his father, and his mother, and his brother, so he^{-asws} had freed them, and he^{-asws} had contracted Ahmad and made him his^{-asws} butler.

قَالَ أَحْمَدُ كُنَّ نِسَاءُ أَبِي الْحَسَنِ ع إِذَا تَبَخَّرْنَ أَخَذْنَ نَوَاةً مِنْ نَوَى الصَّبْحَانِيِّ مَسْوُوحَةً مِنَ التَّمْرِ مُنْقَعَةً التَّمْرِ وَ الْفُسَّارَةَ فَأَلْقَيْتَهَا عَلَى النَّارِ قَبْلَ الْبُحُورِ فَإِذَا دَخَلَتِ النَّوَاةُ أَذَى دُخَانٍ رَمَى النَّوَاةَ وَ تَبَخَّرْنَ مِنْ بَعْدِ وَ كُنَّ يُقْلَنَ هُوَ أَعْبَقٌ وَ أَطِيبٌ لِلْبُحُورِ وَ كُنَّ يَأْمُرَنَ بِذَلِكَ.

Ahmad said, ‘When the wives of Abu Al-Hassan^{-asws} incensed, they took a type from a type of *Al-Saykhani* date, unrefined dates, and the peels, so they would cast these upon the fire before the incense. When the dates smoked a little smoke, they threw the dates and burnt the incense from afterwards, and it tended to hand and be more remaining, and more aromatic for the vapour, and they used to instruct with these’’.²²⁶

21- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّهُ رَأَى كُتُبًا لِأَبِي الْحَسَنِ ع مُرْتَبَةً.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya,

‘He saw books of Abu Al-Hassan^{-asws} (which were) dusty’’.²²⁷

22- كا، الكافي عَلِيُّ عَنْ أَبِيهِ وَ الْعِدَّةُ عَنِ الْبَرْقِيِّ جَمِيعاً عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ خَلْفِ بْنِ حَمَّادٍ وَ رَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ خَلْفِ بْنِ حَمَّادٍ الْكُوفِيِّ قَالَ تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمُتْ فَلَمَّا افْتَضَّهَا سَالَ الدَّمُ فَمَكَتْ سَائِلًا لَا يَنْقَطِعُ نُحُوراً مِنْ عَشْرَةِ أَيَّامٍ قَالَ فَأَرَوْهَا الْقَوَائِلَ وَ مَنْ ظَنُّوا أَنَّهُ يُبْصِرُ ذَلِكَ مِنَ النِّسَاءِ فَاحْتَلَفْنَ فَقَالَ بَعْضٌ هَذَا مِنْ دَمِ الْحَيْضِ وَ قَالَ بَعْضٌ هُوَ مِنْ دَمِ الْعُدْرَةِ

(The book) ‘Al Kafi’ – Ali, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufi who said,

‘One of our companions got married to a young girl who had yet to menstruate. When he deflowered her, the blood flowed, and it remained flowing, not getting cut off for about ten days. He showed her to the midwives and the ones from the women he thought had that insight. But they differed. Some of them said, ‘This is from the blood of menstruation (*Haydh*)’, and some said, ‘It is from the blood of virginity’.

²²⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 19

²²⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 20

²²⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 21

فَسَأَلُوا عَنْ ذَلِكَ فُقِّمَهُمْ مِثْلَ أَبِي حَنِيفَةَ وَ غَيْرِهِ مِنْ فُقِّمَاهِمُ فَقَالُوا هَذَا شَيْءٌ قَدْ أَشْكَلَ وَ الصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ فَاسْتَوْصَأَ وَ لُتَّصَلَ وَ لِيُؤْمِسَكَ عَنْهَا
رَوْجُهَا حَتَّى تَرَى الْبَيَاضَ فَإِنْ كَانَ دَمَ الْحَيْضِ لَمْ تَضُرَّهَا الصَّلَاةُ وَ إِنْ كَانَ دَمَ الْعُدْرَةِ كَانَتْ قَدْ أَدَّتِ الْفَرِيضَةَ

He asked their jurists like Abu Haneefa and others from the jurists, and they said, 'This is something which has confusion, and the *Salaat* is a necessity, an Obligation. So let her perform ablution, and let her pray *Salaat*, and let her husband abstain from her until she sees the whiteness (no blood). If it were the blood of menstruation (*Haydh*), the *Salaat* would not harm her, and if it were the blood of the virginity, she would have fulfilled the Obligation'.

فَفَعَلَتِ الْجَارِيَةُ ذَلِكَ وَ حَجَّجْتُ فِي بَلَدِكَ السَّنَةَ فَلَمَّا صِرْنَا بَعِيَّ بَعَثْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ لَنَا مَسْأَلَةٌ قَدْ ضَمِنْنَا بِهَا
دَرْعًا فَإِنْ رَأَيْتَ أَنْ تَأْتِيَ لِي فَاتِيكَ فَاسْأَلْكَ عَنْهَا

The girl did that, and I performed Hajj during that year. When we came to be at Mina, I sent a message to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, saying, 'May I be sacrificed for you^{-asws}! There is a problem for us which we have been straitened with and are fed up with it. If you^{-asws} see fit to permit me so I can come over to see you^{-asws} and ask you^{-asws} about it'.

فَبَعَثَ إِلَيَّ إِذَا هَدَأَتِ الرَّجُلُ وَ انْقَطَعَ الطَّرِيقُ فَأَقْبِلْ إِنْ شَاءَ اللَّهُ

He^{-asws} sent a message over to me: 'When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah^{awj} Willing'.

قَالَ خَلْفٌ فَرَعَيْتُ اللَّيْلَ حَتَّى إِذَا رَأَيْتَ النَّاسَ قَدْ قَلَّ احْتِبَالُهُمْ بَعِيَّ تَوَجَّهْتُ إِلَى مِضْرَبِهِ فَلَمَّا كُنْتُ قَرِيبًا إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ فَقَالَ مِنَ الرَّجُلِ
فَقُلْتُ رَجُلٌ مِنَ الْحَاجِّ فَقَالَ مَا اسْمُكَ قُلْتُ خَلْفٌ بَنُ حَمَّادٍ فَقَالَ ادْخُلْ بَعِيرٍ إِذْنِ فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا فَإِذَا أَتَيْتَ أَذِنْتُ لَكَ

He (the narrator) said, 'I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his^{-asws} tent. When I was near, I saw a black man seated upon the road (blocking it). He said, 'Who is the man (coming over)?' I said, 'A man from the Pilgrims'. He said, 'What is your name?' I said, 'Khalaf Bin Hammad'. He said, 'Enter without a permission, for he^{-asws} had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)'.

فَدَخَلْتُ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ هُوَ جَالِسٌ عَلَى فِرَاشِهِ وَخَدَهُ مَا فِي الْمُسْتَطَاطِ غَيْرُهُ فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ سَأَلَنِي وَ سَأَلْتُهُ عَنْ حَالِهِ فَقُلْتُ لَهُ إِنَّ رَجُلًا
مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِرًا لَمْ تَطْمَئِنِّي فَلَمَّا افْتَضَّهَا فَأَفْتَرَعَهَا سَأَلَ الدَّمَ فَمَكَتْ سَائِلًا لَا يَنْقَطِعُ نَحْوًا مِنْ عَشْرَةِ أَيَّامٍ وَ إِنَّ الْقَوَابِلَ اخْتَلَفْنَ فِي ذَلِكَ فَقَالَ
بَعْضُهُنَّ دَمَ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ دَمَ الْعُدْرَةِ فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ

I entered and greeted, and he^{-asws} returned the greetings, and he^{-asws} was seated upon his^{-asws} carpet, alone, there being no one else in the tent. When I came to be in front of him^{-asws}, he^{-asws} asked me and I asked him^{-asws} about his^{-asws} state, and I said to him^{-asws}, 'A man from the ones in your^{-asws} Wilayah married a young girl who had yet to menstruate. When he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. Some of them said it is the blood of menstruation (*Haydh*), and some of them said it is the blood of virginity. So what is befitting for her to do?'

قَالَ فَلْتَتَّقِ اللَّهَ فَإِنْ كَانَ مِنْ دَمِ الْخَيْضِ فَلْتَمْسِكْ عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ وَ لِيَمْسِكْ عَنْهَا بَعْلُهَا وَإِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِ اللَّهَ وَ لَتَتَوَضَّأْ وَ لَتُصَلِّ وَ يَأْتِيهَا بَعْلُهَا إِنْ أَحَبَّ ذَلِكَ

He^{-asws} said: 'Let her fear Allah^{awj}, for it was from the blood of menstruation (*Haydh*), so let her abstain from the *Salaat* until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah^{awj}, and let her perform ablution, and let her pray *Salaat*, and her husband can come to her if he likes that'.

فَقُلْتُ لَهُ وَ كَيْفَ هُمْ أَنْ يَعْلَمُوا مِمَّا هِيَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي

I said to him^{-asws}, 'How is it for them to know what it is from until they do what is appropriate?'

قَالَ فَلْتَتَّقِ يَمِينًا وَ بَشِمَالًا فِي الْمُسْتَطَاطِ مَخَافَةً أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ قَالَ ثُمَّ هَدَّ إِلَيَّ فَقَالَ يَا خَلْفُ سِرِّ اللَّهِ فَلَا تُدْبِعُوهُ وَ لَا تُعَلِّمُوا هَذَا الْخَلْقَ أُصُولَ دِينِ اللَّهِ بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ ضَلَالٍ

He^{-asws} looked towards the right and left in the tent, fearing that someone might hear his^{-asws} speech, then he^{-asws} diverted towards me and he^{-asws} said: 'O Khalaf! A secret of Allah^{awj}! A secret of Allah^{awj}! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah^{awj} is Pleased for them, from the straying'.

قَالَ ثُمَّ عَقَدَ بِيَدِهِ الْيُسْرَى تِسْعِينَ ثُمَّ قَالَ تَسْتَدْخِلُ الْفُطْنَةَ ثُمَّ تَدْعُهَا مَلِيًّا ثُمَّ تُخْرِجُهَا إِخْرَاجًا رَفِيقًا فَإِنْ كَانَ الدَّمُ مُطَوَّقًا فِي الْفُطْنَةِ فَهُوَ مِنَ الْعُدْرَةِ وَإِنْ كَانَ مُسْتَنْفَعًا فِي الْفُطْنَةِ فَهُوَ مِنَ الْخَيْضِ

He (the narrator) said: 'Then he^{-asws} he formed the (number) ninety with his^{-asws} left hand, then said: 'She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. If it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (*Haydh*)'.

قَالَ خَلْفُ فَاسْتَحَفَّنِي الْفَرْحُ فَبَكَيْتُ فَلَمَّا سَكَنَ بُكَائِي فَقَالَ مَا أَبْكَاكَ فُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَ يُحْسِنُ هَذَا غَيْرُكَ

Khalaf said, 'I was overcome with the happiness, and I cried. When my crying settled, he^{-asws} said: 'What made you cry?' I said, 'May I be sacrificed for you^{-asws}! Who can be better at this than you^{-asws}?'

قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ وَ اللَّهُ إِلَيَّ مَا أَخْبَرَكَ إِلَّا عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} raised his^{-asws} hand towards the sky and said: 'By Allah^{awj}! I^{-asws} did not inform you except from Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{awj} Mighty and Majestic'.²²⁸

(The book) 'Al Kafi' – Ali Bin Ibrahim, raising it, said,

'Abu Haneefa exited from the presence of Abu Abdullah^{-asws}, and Abu Al-Hassan Musa^{-asws} was standing, and he^{-asws} was a young boy. Abu Haneefa said to him^{-asws}, 'O boy! Where can the strangers in your^{-asws} city place (their faeces and urine)?'

23- كَا، الكافي علي بن إبراهيم رَعَهُ قَالَ: خَرَجَ أَبُو حَنِيْفَةَ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ وَ أَبُو الْحَسَنِ مُوسَى ع قَائِمٌ وَ هُوَ غُلَامٌ فَقَالَ لَهُ أَبُو حَنِيْفَةَ يَا غُلَامُ أَيْنَ يَضَعُ الْغَرِيبُ بِلَدَيْكُمْ فَقَالَ اجْتَنِبْ أَفْنِيَةَ الْمَسَاجِدِ وَ شَطُوطَ الْأَنْهَارِ وَ مَسَاقِطَ الْبِمَارِ وَ مَنَازِلَ النَّزَالِ وَ لَا تَسْتَقْبِلِ الْقِبْلَةَ بِغَائِطٍ وَ لَا بَوْلٍ وَ ارْفَعْ ثَوْبَكَ وَ ضَعْ حَيْثُ شِئْتَ.

He^{-asws} said: 'They should keep away from the courtyards of the Masjids, and banks of the rivers, and the places where the fruits fall from the trees, and the houses (places) of combat, and he should neither face the Qiblah by defecation nor urination, and should raise his clothes, and place it where he so desires to'.²²⁹

24- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ ابْنِ أَسْبَاطٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ ع كَانَ إِذَا اهْتَمَّ تَرَكَ النَّافِلَةَ.

Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Asbat, from a number of our companions,

'It was so that whenever Abu Al-Hassan^{-asws} the 1st was distressed, he^{-asws} left the optional (Salāt)'.²³⁰

25- كَا، الكافي علي بن أبيه عن الحسن بن إبراهيم عن يونس عن هشام بن الحكم في حديث بريد أنه لما جاء معه إلى أبي عبد الله فلقى أبا الحسن موسى بن جعفر ع فحكى له هشام الحكاية فلما فرغ قال أبو الحسن لبريد يا بريد كيف علمك بكتابك قال أنا به عالم ثم قال كيف نعتك بتأويله قال ما أوثقتني بعلمي فيه

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Al-Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam,

'In a Hadeeth of Bureyh, that when he went with him to Abu Abdullah^{-asws}, so he met Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. Hisham related a story to him^{-asws}. When he finished, Abu Al-Hassan^{-asws} said to Bureyh: 'O Bureyh! How is your knowledge with your Book?' He said, 'I am a knower with it'. Then he^{-asws} said: 'How reliable are you with its interpretation?' He said, 'What I can rely in it with my knowledge'.

قَالَ فَابْتَدَأَ أَبُو الْحَسَنِ يَقْرَأُ الْإِنْجِيلَ فَقَالَ بُرَيْدٌ إِنَّكَ كُنْتَ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً أَوْ مِثْلَكَ قَالَ فَقَالَ قَامَنَ بُرَيْدٌ وَ حَسَنَ إِيمَانُهُ وَ آمَنَتِ الْمَرْأَةُ الَّتِي كَانَتْ مَعَهُ فَدَخَلَ هِشَامٌ وَ بُرَيْدٌ وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَحَكَى لَهُ هِشَامٌ الْكَلَامَ الَّذِي جَرَى بَيْنَ أَبِي الْحَسَنِ مُوسَى ع وَ بَيْنَ بُرَيْدٍ

He (the narrator) said, 'Abu Al-Hassan^{-asws} recited the Evangel. Bureyh said, 'You^{-asws} are the one I have been seeking since fifty years, or someone like you^{-asws}!' Bureyh professed belief, and his belief was good, and the woman who was with him (also) expressed belief. Hisham, and Bureyh and the woman went over to Abu Abdullah^{-asws}, and Hisham related to him^{-asws} the speech which flowed between Abu Al-Hassan Musa^{-asws} and Bureyh.

²²⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 23

²³⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 24

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ دُرَيْتَةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَقَالَ بُرَيْهٌ أَنَّى لَكُمْ التَّوْرَةُ وَ الْإِنْجِيلُ وَ كُتُبُ الْأَنْبِيَاءِ

Abu Abdullah^{-asws} said: **Offspring one being from the other; and Allah is Hearing, Knowing [3:34]**. Bureyh said, 'Is there for you^{-asws}, the Torah, and the Evangel, and the Books of the Prophets^{-as}?'

قَالَ هِيَ عِنْدَنَا وَرِائَتُهُ مِنْ عِنْدِهِمْ نَفَرَأَهَا كَمَا قَرَأُوهَا وَ نَقُولُهَا كَمَا قَالُوا إِنَّ اللَّهَ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي.

He^{-asws} said: 'These are with us^{-asws} as an inheritance from them^{-asws}. We^{-asws} tend to recite these just as they^{-as} recited these, and we^{-asws} are saying it just as they^{-as} were saying it. Allah^{-azwj} does not Make a Divine Authority to be in His^{-azwj} earth who is asked about something, so he^{-asws} would be saying: 'I^{-asws} don't know'^{.231}

26- كَا، الكافي العدة عن البرقي عن سعدان عن معتب قال: كَانَ أَبُو الْحَسَنِ مُوسَى ع فِي حَائِطٍ لَهُ يَصْرُمُ فَتَنَظَّرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ فَرَمَى بِهَا وَرَاءَ الْحَائِطِ فَأَتَيْتُهُ فَأَخَذْتُهُ وَ ذَهَبْتُ بِهِ إِلَيْهِ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنِّي وَجَدْتُ هَذَا وَ هَذِهِ الْكَارَةَ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from Sa'dan, from Mo'tab who said,

'It was so that Abu Al-Hassan Musa^{-asws} was by a (garden) wall of his^{-asws}, and he^{-asws} looked at a slave of his^{-asws} who had taken a bunch of dates, and he threw it behind the wall. I went over to him, and seized it and went with him to him^{-asws}, and I said, 'May I be sacrificed for you^{-asws}! I found this one that this bunch (of dates)'.^{.231}

فَقَالَ لِلْغُلَامِ فَلَانَ قَالَ لَبَيْكَ قَالَ أَيْ جُوعٌ قَالَ لَا يَا سَيِّدِي قَالَ فَتَعْرَى قَالَ لَا يَا سَيِّدِي قَالَ فَلَايَ شَيْءٍ أَخَذْتُ هَذِهِ قَالَ اسْتَهَيْتُ ذَلِكَ قَالَ أَذْهَبَ فَهِيَ لَكَ وَ قَالَ خَلُّوا عَنْهُ.

He^{-asws} said to the slave: 'O so and so!' He said, 'At your^{-asws} service!' He^{-asws} said: 'Are you hungry?' He said, 'Yes, my Master^{-asws}!' He^{-asws} said: 'Are you bare (need clothes)?' He said, 'Yes, my Master^{-asws}!' He^{-asws} said: 'So, for which thing (reason) did you take these?' He said, 'I desired that'. He^{-asws} said: 'Go, for these are for you'. And he^{-asws} said: 'Leave him alone'^{.232}

27- كَا، الكافي العدة عن سهل عن الجماوراني عن الحسن بن علي بن أبي حمزة عن أبيه قال رأيت أبا الحسن ع يعمل في أرض له قد استنقعت قدماءه في العرق فقلت جعلت فداك أين الرجال

(The book) 'Al Kafi' – The number, from Sahl Bin Ziyad, from Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from his father who said,

'I saw Abu Al-Hassan^{-asws} working in a land of his^{-asws}. His^{-asws} feet were drenched in the sweat, so I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Where are the men (workers)?'

فَقَالَ يَا عَلِيُّ قَدْ عَمِلَ بِالْيَدِ مَنْ هُوَ حَيْرٌ مِنِّي فِي أَرْضِهِ وَ مِنْ أَبِي فَقُلْتُ وَ مَنْ هُوَ

²³¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 25

²³² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 26

He^{-asws} said: 'O Ali! There have worked by their hands in their land, the ones who were better than I^{-asws} and my^{-asws} father^{-asws}'. I said to him^{-asws}, 'Who is he (are they)?'

فَقَالَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ آبَائِي كُلُّهُمْ كَانُوا قَدْ عَمِلُوا بِأَيْدِيهِمْ وَ هُوَ مِنْ عَمَلِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ وَ الصَّالِحِينَ.

He^{-asws} said: 'Rasool-Allah^{-sawww} and Amir Al-Momineen^{-asws}, and my^{-asws} forefathers^{-asws}, all of them^{-asws} had worked by their^{-asws} hands, and it is from the deeds of the Prophets^{-as}, and the Messenger Prophets^{-as}, and the successors^{-as}, and the righteous ones^{-as}'.²³³

28- كا، الكافي العِدَّةُ عَنِ الرَّهْمِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع فِي السَّنَةِ الَّتِي فُيْضَ فِيهَا أَبُو عَبْدِ اللَّهِ ع فَقُلْتُ جَعَلْتُ فِدَاكَ مَا لَكَ دَبَّحْتَ كَبْشاً وَ نَحَرَ فُلَانٌ بَدَنَةً فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نُوحاً ع كَانَ فِي السَّفِينَةِ وَ كَانَ مَا شَاءَ اللَّهُ وَ كَانَتْ السَّفِينَةُ مَأْمُورَةً فَطَافَ بِالْبَيْتِ وَ هُوَ طَوَافُ النَّسَاءِ وَ خَلَى سَبِيلَهَا نُوحُ ع

(The book) 'Al Kafi' – The number, from Al Barqy, from his father, from Ali Bin Al Hakam, raising it to Abu Baseer who said,

'I went over to Abu Al-Hassan Musa^{-asws} during the year in which Abu Abdullah^{-asws} had passed away, so I said, 'May I be sacrificed for you^{-asws}! What is the matter that you^{-asws} slaughtered a ram, and so and so slaughtered a camel?' He^{-asws} said: 'O Abu Muhammad! Nuh^{-as} was in the ship, and therein was what Allah^{-azwj} so Desired, and the ship was under Command, so it performed the *Tawāf* of the House (Kabah), and it is the *Tawaaf Al-Nisa*, and Noah^{-as} had freed its way.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الْجِبَالِ أَيُّ وَاضِعٌ سَفِينَةَ نُوحٍ عِنْدِي عَلَى جَبَلٍ مِنْكُمْ فَتَطَاوَلَتْ وَ شَمَحَتْ وَ تَوَاضَعَ الْجُودِيُّ وَ هُوَ جَبَلٌ عِنْدَكُمْ فَضَرَبَتْ السَّفِينَةُ بِجُودِيهَا الْجَبَلِ قَالَ فَقَالَ نُوحٌ عِنْدَ ذَلِكَ يَا مَآوِي أَتَقْرَنُ وَ هُوَ بِالسُّرِّيَانَةِ رَبِّ أَصْلِحْ

Allah^{-azwj} Mighty and Majestic Revealed unto the mountain: "I^{-azwj} shall be Placing the ship of Nuh^{-as}, My^{-azwj} servant, upon a mountain from you". They (the mountains) prolonged themselves to be higher, and the (Mount) Judy humbled itself, and it is a mountain in your presence. So the ship struck the mountain with its keel. Nuh^{-as} said during that: '*O Māry Atqin*', and it is in Assyrian (meaning): 'O Lord^{-azwj}! Keep it well'.

قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ ع عَرَّضَ بِنَفْسِهِ.

He (the narrator) said, 'I thought Abu Al-Hassan^{-asws} applying it his^{-asws} own case'.²³⁴

29- كا، الكافي عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ كُنْتُ أُسِيرُ مَعَ أَبِي الْحَسَنِ ع فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ نَفَى رِجْلَهُ عَنْ دَائِيهِ فَحَزَّ سَاجِداً فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَائِيَهُ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmar who said,

²³³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 27

²³⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 28

'I was travelling along with Abu Al-Hassan^{-asws} in one of the outskirts of Al-Medina when he^{-asws} joined his^{-asws} legs from his animal and he^{-asws} fell into *Sajadah* (prostration). He^{-asws} prolonged, and I prolonged. Then he^{-asws} raised his^{-asws} head and rode his^{-asws} animal.

فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ أَطَلَّتِ السُّجُودَ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} had prolonged the *Sajadah*'.

فَقَالَ إِنِّي ذَكَرْتُ نِعْمَةَ أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي.

He^{-asws} said: 'I^{-asws} remembered a Bounty of Allah^{-azwj} He^{-azwj} had Favoured upon me with, so I^{-asws} loved that I^{-asws} should thank my^{-asws} Lord^{-azwj}'.²³⁵

30- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حفص بن البختري وغيره عن عيسى شلقان قال كنت قاعداً فمر أبو الحسن موسى ع ومعه بيممة قال فقلت يا غلام ما ترى ما يصنع أبوك يأمرنا بالشيء ثم ينهانا عنه أمرنا أن نتولى أبا الخطاب ثم أمرنا أن نلعنه و نتبرأ منه

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else from Isa Shalqan who said,

'I was seated, and Abu Al-Hassan Musa^{-asws} passed by, and with him was a goat. I said, 'O boy! What is your^{-asws} view of what your^{-asws} father^{-asws} did, ordering us with something then forbidding us from it. He^{-asws} ordered us that we befriend Abu Al-Khattab, then he^{-asws} ordered us that we curse him, and we should disavow from him?'

فَقَالَ أَبُو الْحُسَيْنِ ع وَهُوَ غُلَامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُمُ اللَّهُ الْإِيمَانَ يُسَمُّونَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَ كَانَ أَبُو الْخَطَّابِ مِنْ أَعِيرِ الْإِيمَانِ

Abu Al-Hassan^{-asws} said, and he^{-asws} was a boy: 'Allah^{-azwj} Created a people for the *Emān*, there being no decline for it, and Created a people for the *Kufr* (disbelief) there being no decline for it, and Created a people between that, Lending the *Emān* to him, named as the 'temporary ones'. Whenever He^{-azwj} so Desires, He^{-azwj} Confiscates it from them, and Abu Al-Khattab was from the ones who was Lent the *Emān*'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ مَا قُلْتُ لِأبي الْحُسَيْنِ ع وَ مَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ نَبَعُهُ نُبُوَّةً.

He (the narrator) said, 'I went over to Abu Abdullah^{-asws} and informed him^{-asws} of what I had said to Abu Al-Hassan^{-asws} and what he^{-asws} had said to me. Abu Abdullah^{-asws} said: 'He^{-asws} is a spring of the Prophet-hood'²³⁶.

31- كا، الكافي علي بن محمد عن إسحاق بن محمد النخعي عن محمد بن جمهور عن فضالة عن موسى بن بكر قال ما أخصى ما سمعت أبا الحسن موسى ص يُنشد

فَعِمْرَانُ بْنُ مُوسَى يَسْتَدِيرُ

فَإِنْ يَلِكُ يَا أَمِيمَ عَلَيَّ دَيْرٌ

²³⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 29

²³⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 30

(The book) 'Al Kafi' – Ali Bin Muhammad, from Is'haq Bin Muhammad Al Nakhaie, from Muhammad Bin Jamhour, from Fazalat, from Musa Bin Bakr who said,

'I heard Abu Al-Hassan Musa^{-asws} reciting a prose: 'O mother! If I^{-asws} were to be with debts upon me^{-asws}, Imran^{-as}, his^{-as} son^{-as} Musa^{-as} was indebteded'²³⁷.

32- كَا، الكافي العدة عن سهل و أحمد بن محمد جميعاً عن ابن محبوب عن يونس بن يعقوب عن عبد الحميد بن سعيد قال بعث أبو الحسن ع غلاماً يشتري له بيضاً فأخذ الغلام بيضة أو بيضتين فقامر بما فلما أتى به أكله فقال له مؤلى له إن فيه من القمار

(The book) 'Al Kafi' – The number, from Sahl, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Yunus Bin Yaqoub, from Abdul Hameed Bin Saeed who said,

'Abu Al-Hassan^{-asws} sent a slave to buy some eggs for him. The slave too an egg or two eggs and gambled these. When he came with (for him^{-asws}) to eat it, a slave of his^{-asws} said to him^{-asws}, 'Among these is from the gambling'.

قَالَ قَدَعَا بِطَشْتٍ فَتَقَيَّأَ فَقَاءَهُ.

He (the narrator) said, 'He^{-asws} called for a tray, and he^{-asws} vomited it out'²³⁸.

33- كَا، الكافي علي بن محمد بن بندان عن أحمد بن أبي عبد الله عن محسن بن أحمد عن يونس بن يعقوب عن معتب قال كان أبو الحسن ع يأمرنا إذا أدركت التمرة أن نخرجها فنبيعها ونشترى مع المسلمين يوماً بيوم.

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhassin Bin Ahmad, from Yunus Bin Yaqoub, from Moattab who said,

'Whenever the dates matured, Abu Al-Hassan^{-asws} would instruct us to extract them, and we would buy and sell with the Muslims day by day'²³⁹.

34- بي، الغيبة للنعماني أحمد بن سليمان بن هودبة عن النهاوندي عن عبد الله بن حماد عن معاوية بن وهب قال: دخلت على أبي عبد الله ع فرأيت أبا الحسن موسى ع و له يومئذ ثلاث سنين و معه عناق من هذه المكيبة و هو أخذ بخطابها و هو يقول لها اسجدي فلا تفعل ذلك ثلاث مرات

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Suleyman Bin Howza, from Al Nahawandy, from Abdullah, from Abdullah Bin Hammad, from Muhawiya Bin Wahab who said,

'I entered to see Abu Abdullah^{-asws} and I saw Abu Al-Hassan^{-asws}, and on that day there were three years for him^{-asws}, and with him^{-asws} was a kid (baby goat) from the Makkah, and he^{-asws} was holding its rein and saying to it: 'Prostrate'. It did not do that three times'.

فقال غلام له صغير يا سيدي قل لها تموت فقال موسى ع وحك أنا أخبي و أميئث الله يجيي و يميت.

²³⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 31

²³⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 32

²³⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 33

A young slave of his^{-asws} said to him^{-asws}, 'O my Master^{-asws}! Say to it, 'You shall die!' Musa^{-asws} said: 'Woe be to you! Do I^{-asws} revive and cause to die? Allah^{-azwj} Revives and Causes to die!'"²⁴⁰

35- مكارم الأخلاق عن كتاب البصائر عن محمد بن جعفر العاصمي عن أبيه عن جدّه قال حججت و معي جماعة من أصحابنا فأتيت المدينة فقصدنا مكاناً ننزله فاستقبلنا أبو الحسن موسى ع على حمارٍ أخضرٍ يتبعه طعامٌ ونزلنا بين النخل وجاء و نزل و أتني بالطست و الماء و الأشتان

(The book) 'Makarim Al Akhlaq', from the book 'Al Basaair', from Muhammad Bin Ja'far Al Aasimy, from his father, from his grandfather who said,

'I performed Hajj and with me was a group from our companions. I came to Al-Medina. We aimed to get a place to lodge in. We met Abu Al-Hassan Musa^{-asws} upon a green (fresh) donkey followed by food, and we descended between the palm tree, and he^{-asws} came and descended and was brought a tray and water and well-known items.

فبدأ بعسل يديه و أدير الطست عن يمينه حتى بلغ آخرنا ثم أعيد إلى من على يساره حتى أتني إلى آخرنا ثم قدم الطعام فبدأ بالملح ثم قال كلوا بسم الله الرحمن الرحيم

He^{-asws} began by washing his^{-asws} hands and rotated the tray on his^{-asws} right until it reached the last of us. Then he^{-asws} repeated to the one upon his^{-asws} left until it came to the last of us. Then he^{-asws} forwarded the meal. He^{-asws} began with the salt, then said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful'.

ثم أتني بالخل ثم أتني بكتف مشوي فقال كلوا بسم الله الرحمن الرحيم فإن هذا طعام كان يُعجب رسول الله ص

Then he^{-asws} seconded with the vinegar, then was brought a grilled shoulder (of lamb). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Rasool-Allah^{-saww}'.

ثم أتني بالخل و الزيت فقال كلوا بسم الله الرحمن الرحيم فإن هذا طعام كان يُعجب فاطمة ع

Then he^{-asws} was brought the vinegar and the oil. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate (Syeda) Fatima^{-asws}'.

ثم أتني بسكباج فقال كلوا بسم الله الرحمن الرحيم فهذا طعام كان يُعجب أمير المؤمنين ع

Then he^{-asws} was brought Sakbaj (cooked meat, and saffron, and vinegar). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Amir Al Momineen^{-asws}'.

ثم أتني بلحم مقلو فيه بأذجان فقال كلوا بسم الله الرحمن الرحيم فإن هذا طعام كان يُعجب الحسن بن علي ع

Then he^{-asws} was brought fried meat wherein were aubergines. He^{-asws} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Al-Hassan^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِلَبَنٍ حَامِضٍ قَدْ تَرَدَّ فِيهِ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought some sour milk, porridge having made in it. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Al-Husayn^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِجُبْنٍ مُبْرَرٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought cheese sandwiches. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Muhammad^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِتَوْرٍ فِيهِ بَيْضٌ كَالْعُجَّةِ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَبِي جَعْفَرٍ ع

Then he^{-asws} was brought container in which were like the 'Ujjah' (egg dish in flour). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this food used to fascinate Abu Ja'far^{-asws}'.

ثُمَّ أَتَى بِخَلْوَاءٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُنِي

Then he^{-asws} was brought the sweets. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which has been fascinating me^{-asws}'.

وَرُفِعَتِ الْمَائِدَةُ فَذَهَبَ أَحَدُنَا لِيَلْقُطَ مَا كَانَ تَحْتَهَا فَقَالَ ع إِنَّمَا ذَلِكَ فِي الْمَنَازِلِ تَحْتَ السُّفُوفِ فَأَمَّا فِي مِثْلِ هَذَا الْمَوْضِعِ فَهُوَ لِعَافِيَةِ الطَّيْرِ وَ الْبَهَائِمِ

And the meal was raised. One of us went to pick up what was beneath it. He^{-asws} said: 'But rather, that should be (done) in the houses under the rooves. As for in the likes of this place, it is for the well-being of the birds and the beasts'.

ثُمَّ أَتَى بِالْحَلَالِ فَقَالَ مِنْ حَقِّ الْحَلَالِ أَنْ تُدِيرَ لِسَانَكَ فِي فَمِكَ فَمَا أَجَابَكَ ابْتِلَاعُهُ وَ مَا امْتَنَعَ ثُمَّ بِالْحَلَالِ تُخْرِجُهُ فَتَلْفِظُهُ

Then he^{-asws} was brought the toothpicks. He^{-asws} said: 'It is from a right of the toothpick that it be rotated around the tongue in your mouth. So, whatever (pieces) respond to you, swallow it, and whatever prevents, then (use) toothpick again and extract it and spit it out'.

وَ أَتَى بِالطَّسْتِ وَ الْمَاءِ فَابْتَدَأَ بِأَوَّلِ مَنْ عَلَى يَسَارِهِ حَتَّى انْتَهَى إِلَيْهِ فَعَسَلَ ثُمَّ عَسَلَ مَنْ عَلَى يَمِينِهِ حَتَّى أَتَى عَلَى آخِرِهِمْ

And he^{-asws} was brought the tray and the water. He^{-asws} began with the first one upon his^{-asws} left until it ended to him^{-asws}. He^{-asws} washed, then the one on his^{-asws} right washed until it came to their last one.

ثُمَّ قَالَ يَا عَاصِمُ كَيْفَ أَنْتُمْ فِي التَّوَاصِلِ وَ التَّبَارِ فَقَالَ عَلَى أَفْضَلِ مَا كَانَ عَلَيْهِ أَحَدٌ

Then he^{-asws} said: ‘O Aasim! How are you all regarding the connecting (helping financially) and the poverty?’ He^{-asws} said: ‘Upon better than what anyone is upon’.

فَقَالَ أَيُّ أَحَدِكُمْ عِنْدَ الصَّيْقَةِ مَنْزِلَ أَخِيهِ فَلَا يَجِدُهُ فَيَأْتِيهِ بِإِخْرَاجِ كَيْسِهِ فَيُخْرِجُ فَيَقْضِي حَتْمَهُ فَيَأْخُذُ مِنْ ذَلِكَ حَاجَتَهُ فَلَا يُنْكِرُ عَلَيْهِ

He^{-asws} said: ‘Does one of you come to his brother during the financial difficulty, and he does not find him, so he instructs with bringing out his money-bag. He brings out and opens its seal and takes from that his need, and it is not denied upon him?’

قَالَ لَا قَالَ لَسْتُمْ عَلَى مَا أَحَبُّ مِنَ التَّوَاصُلِ.

He said, ‘No!’ He^{-asws} said: ‘You aren’t upon what I^{-asws} like from the connecting (helping between Momineen)’.²⁴¹

36- ين، كتاب حسين بن سعيد و النوادر إبراهيم بن أبي البلاد قال: قَالَ لِي أَبُو الْحَسَنِ ع إِنَّي أَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ خَمْسَةَ آلَافٍ مَرَّةً.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Ibrahim Bin Abu Al Billad who said,

‘Abu Al-Hassan^{-asws} said to me: ‘I^{-asws} seek Forgiveness of Allah^{-azwj}, five thousand times every day’.²⁴²

37- ب، قرب الإسناد محمد بن الحسين عن أحمد بن الحسن الميموني عن الحسين بن أبي العزندان قال رأيت أبا الحسن ع يمشي وعليه ثوبان و رداء و هو متكئ على جواليق سود متكئ على يمينه فأثاه غلام أسود بصحفة فيها رطب فجعل يتناول بيساره فيأكل و هو متكئ على يمينه

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al-Husayn, from Ahmad Bin Al-Hassan Al Maysami, from Al-Husayn Bin Abu Al Arandas who said,

‘I saw Abu Al-Hassan^{-asws} at Mina and upon him^{-asws} was a loincloth and a robe, and he^{-asws} was leaning upon some black fur, leaning upon his^{-asws} right. A black slave came to him^{-asws} with a basket wherein were some dates. He^{-asws} went on to take with his^{-asws} left hand while he^{-asws} was leaning upon his^{-asws} right.

فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا قَالَ فَقَالَ لِي أَنْتَ رَأَيْتَهُ يَأْكُلُ بَيْسَارِهِ قَالَ قُلْتُ نَعَمْ قَالَ أَمَا وَاللَّهِ لَحَدَّثَنِي سُلَيْمَانُ بْنُ خَالِدٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَاحِبُ هَذَا الْأَمْرِ كَلَّمَا يَدَيْهِ يَمِينٌ.

I narrated this Hadeeth to a man from our companions. He said to me, ‘Did you^{-asws} seem him^{-asws} eat with his^{-asws} left hand?’ I said, ‘Yes’. He said, ‘But by Allah^{-azwj}! Suleyman Bin Khalid narrated to me that he heard Abu Abdullah^{-asws} saying: ‘The Master^{-asws} of this command (the replacement Imam^{-asws}), both his^{-asws} hands are right’.²⁴³

38- ب، قرب الإسناد أحمد بن محمد بن الحسين بن موسى بن جعفر عن أبيه قالت كُنْتُ أَعْمُرُ قَدَمَ أَبِي الْحَسَنِ ع وَ هُوَ نَائِمٌ مُسْتَقْبِلًا فِي السَّطْحِ فَقَامَ مُبَادِرًا يَجْرُ إِزَارَهُ مُسْرِعًا فَتَبِعْتُهُ فَإِذَا غُلَامَانِ جَارِيَتَيْنِ لَهُ وَ بَيْنَهُمَا حَائِطٌ لَا يَصِلَانِ إِلَيْهِمَا فَتَسَمَّعَ عَلَيْهِمَا

²⁴¹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 35

²⁴² Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 36

²⁴³ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 37

(The book) 'Qurb Al Asnaad' – Ahmad Bin Muhammad, from Al-Husayn Bin Musa Bin Ja'far, from his mother who said,

'I was pressing the feet of Abu Al-Hassan^{-asws} while he^{-asws} was asleep on his^{-asws} back on the rooftop. He^{-asws} stood up quickly dragging his clothes. I followed him^{-asws}, and there was two slaves of his talking to two maids of his^{-asws}, and there was a wall between them, not arriving to them.

فَمَّا التَفَّتْ إِلَيَّ فَقَالَ مَتَى جِئْتِ هَاهُنَا فَقُلْتُ حَيْثُ قُمْتُ مِنْ نَوْمِكَ مُسْرِعاً فَرَعْتُ فَتَبِعْتُكَ قَالَ لَمْ تَسْمَعِي الْكَلَامَ قُلْتُ بَلَى

Then he^{-asws} turned to me and said, 'When did you come over here?' I said, 'When you woke up quickly from your^{-asws} sleep in alarm, so I followed you^{-asws}'. Did you not listen to the talk?' I said, 'Yes'.

فَلَمَّا أَصْبَحَ بَعَثَ الْعُلَامِينَ إِلَى بَلَدٍ وَ بَعَثَ بِالْجَارِيَتَيْنِ إِلَى بَلَدٍ آخَرَ فَبَاعَهُمْ.

When it was morning, he^{-asws} sent the two slaves to a city and sent the two maids to another city and sold them".²⁴⁴

39- يج، الخراج و الجرائح روي أن المهدي أمر بحفر بئر بقرب قبر العبادي ليعطش الحاج هناك فحفر أكثر من مائة قامه فبينما هم يحفرون إذ خرّوا خرّفاً فإذا تحتها هواء لا يدرى فعره و هو مظلم و للريح فيه دوي

(The book) 'Al Kharaj Wa Al Jaraih' –

'It is reported that Al-Mahdy (caliph) ordered with digging a well nearby the grave of Al-Ibady for the thirst of the pilgrims over there. More than one hundred statures were dug. While they were digging when they punctured a hold, and beneath it was air, its bottom was not known, and it was dark, and there was a loud noise for the wind.

فَادْخَلُوا رَجُلَيْنِ فَلَمَّا خَرَجَا تَغَيَّرَتْ أَلْوَانُهُمَا فَقَالَا رَأَيْنَا هَوَاءً وَ رَأَيْنَا بَيْوتاً قَائِمَةً وَ رِجَالاً وَ نِسَاءً وَ إِبِلًا وَ بَقَرًا وَ غَنَمًا كُلَّمَا مَسِسْنَا شَيْئاً مِنْهَا رَأَيْنَاهُ هَبَاءً

They got two men to enter (into it). When they came out, their colours had changed. They said, 'We saw air, and we saw standing houses, and men and women, and camels and cows and sheep. Every time we touched anything from these, we saw it (disintegrate) as dust'.

فَسَأَلْنَا الْقُمَّهَاءَ عَنْ ذَلِكَ فَلَمْ يَدْرِ أَحَدٌ مَا هُوَ فَقَدِمَ أَبُو الْحَسَنِ مُوسَى عَلَى الْمَهْدِيِّ فَسَأَلَهُ عَنْهُ فَقَالَ أَوْلَيْكَ أَصْحَابُ الْأَحْقَافِ هُمْ بَقِيَّةٌ مِنْ قَوْمِ عَادٍ سَاحَتْ بِهِمْ مَنَارُهُمْ وَ ذَكَرَ عَلَى مِثْلِ قَوْلِ الرَّجُلَيْنِ.

We asked the jurists about that, but no one knew what it was. Abu Al-Hassan^{-asws} was brought to Al-Mahdy. He asked him^{-asws} about it. He^{-asws} said: 'They are companions of the pits. They are a remainder from the people of Aad. Their houses had submerged with them'. And he^{-asws} mentioned similar to the words of the two men".²⁴⁵

²⁴⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 38

²⁴⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 39

