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

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

1- كا، الكافي وُلِدَ ع فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبِضَ ع سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ فِي آخِرِ ذِي الْقَعْدَةِ وَ هُوَ ابْنُ خَمْسٍ وَ عِشْرِينَ سَنَةً وَ شَهْرَيْنِ وَ ثَمَانِيَةَ عَشَرَ يَوْماً وَ دُفِنَ بِبَغْدَادَ فِي مَقَابِرِ قُرَيْشٍ عِنْدَ قَبْرِ جَدِّهِ مُوسَى ع

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

وَ قَدْ كَانَ الْمُعْتَصِمُ أَشْخَصَهُ إِلَى بَغْدَادَ فِي أَوَّلِ هَذِهِ السَّنَةِ الَّتِي تُوُفِّيَ فِيهَا ع وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سَبِيكَةُ نُوبِيَّةٌ وَ قِيلَ أَيْضاً إِنَّ اسْمَهَا كَانَ خَيْزُرَانَ وَ رُوِيَ أَنَّهَا كَانَتْ مِنْ أَهْلِ بَيْتِ مَارِيَةَ أُمِّ إِبْرَاهِيمَ بْنِ رَسُولِ اللَّهِ ص.

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

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

2- ضه، روضة الواعظين وُلِدَ ع بِالْمَدِينَةِ لَيْلَةَ الْجُمُعَةِ لِتِسْعَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَمَضَانَ وَ يُقَالُ لِلنِّصْفِ مِنْ شَهْرِ رَمَضَانَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبِضَ بِبَغْدَادَ قَتِيلًا مَسْمُوماً فِي آخِرِ ذِي الْقَعْدَةِ وَ قِيلَ وَفَاتُهُ يَوْمَ السَّبْتِ لِسِتٍّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ.

(The book) 'Rowzat Al Waizeen' –

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

3- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ قَارِنٍ عَنْ رَجُلٍ كَانَ رَضِيعَ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَبُو الْحَسَنِ جَالِسٌ مَعَ مُؤَدِّبٍ لَهُ يُكَنَّى أَبَا زَكَرِيَّا وَ أَبُو جَعْفَرٍ عِنْدَنَا إِنَّهُ بِبَغْدَادَ وَ أَبُو الْحَسَنِ يَقْرَأُ مِنَ اللَّوْحِ عَلَى مُؤَدِّبِهِ إِذْ بَكَى بُكَاءً شَدِيداً فَسَأَلَهُ الْمُؤَدِّبُ مَا بُكَاؤُكَ فَلَمْ يُجِبْهُ وَ قَالَ ائْذَنْ لِي بِالدُّخُولِ فَأَذِنَ لَهُ

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

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

فَارْتَفَعَ الصِّيَاحُ وَ الْبُكَاءُ مِنْ مَنْزِلِهِ ثُمَّ خَرَجَ إِلَيْنَا فَسَأَلْنَاهُ عَنِ الْبُكَاءِ فَقَالَ إِنَّ أَبِي قَدْ تُوُفِّيَ السَّاعَةَ فَقُلْنَا بِمَا عَلِمْتَ قَالَ قَدْ دَخَلَنِي مِنْ إِجْلَالِ اللَّهِ مَا لَمْ أَكُنْ أَعْرِفُهُ قَبْلَ ذَلِكَ فَعَلِمْتُ أَنَّهُ قَدْ مَضَى

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

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

We made a note of that time from the day, and the month, and he[-asws] had passed away during that (very) time''.[3]

[1] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 1
[2] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 2
[3] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 3

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

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

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

5- شا، الإرشاد كَانَ مَوْلِدُهُ ع فِي شَهْرِ رَمَضَانَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبِضَ فِي بَغْدَادَ فِي ذِي الْقَعْدَةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ لَهُ خَمْسٌ وَ عِشْرُونَ سَنَةً وَ كَانَتْ مُدَّةُ خِلَافَتِهِ لِأَبِيهِ وَ إِمَامَتِهِ مِنْ بَعْدِهِ سَبْعَ عَشْرَةَ سَنَةً وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سَبِيكَةُ وَ كَانَتْ نُوبِيَّةً

(The book) 'Al Irshad' –

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

وَ قُبِضَ ع بِبَغْدَادَ وَ كَانَ سَبَبُ وُرُودِهِ إِلَيْهَا إِشْخَاصَ الْمُعْتَصِمِ لَهُ مِنَ الْمَدِينَةِ فَوَرَدَ بَغْدَادَ لِلَيْلَتَيْنِ بَقِيَتَا مِنَ الْمُحَرَّمِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ تُوُفِّيَ بِهَا فِي ذِي الْقَعْدَةِ مِنْ هَذِهِ السَّنَةِ وَ قِيلَ إِنَّهُ مَضَى مَسْمُوماً وَ لَمْ يَثْبُتْ عِنْدِي بِذَلِكَ خَبَرٌ

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

فَأُشْهِدَ بِهِ وَ دُفِنَ بِمَقَابِرِ قُرَيْشٍ فِي ظَهْرِ جَدِّهِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع وَ كَانَ لَهُ يَوْمَ قُبِضَ خَمْسٌ وَ عِشْرُونَ سَنَةً وَ أَشْهُرٌ

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

وَ كَانَ مَنْعُوتاً بِالْمُنْتَجَبِ وَ الْمُرْتَضَى وَ خَلَّفَ مِنَ الْوَلَدِ عَلِيّاً ابْنَهُ الْإِمَامَ مِنْ بَعْدِهِ وَ مُوسَى وَ فَاطِمَةَ وَ أُمَامَةَ ابْنَتَيْهِ وَ لَمْ يُخَلِّفْ ذَكَراً غَيْرَ مَنْ سَمَّيْنَاهُ.

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

[4] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 1 H 4
[5] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 1 H 5

6- شا، الإرشاد رَوَى الْحُسَيْنُ بْنُ الْحَسَنِ الْحُسَيْنِيُّ عَنْ يَعْقُوبَ بْنِ يَاسِرٍ قَالَ: كَانَ الْمُتَوَكِّلُ يَقُولُ وَيْحَكُمْ قَدْ أَعْيَانِي أَمْرُ ابْنِ الرِّضَا وَ جَهَدْتُ أَنْ يَشْرَبَ مَعِي وَ يُنَادِمَنِي فَامْتَنَعَ وَ جَهَدْتُ أَنْ أَجِدَ فُرْصَةً فِي هَذَا الْمَعْنَى فَلَمْ أَجِدْهَا

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

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

فَقَالَ لَهُ بَعْضُ مَنْ حَضَرَ إِنْ لَمْ تَجِدْ مِنِ ابْنِ الرِّضَا مَا تُرِيدُهُ مِنْ هَذِهِ الْحَالِ فَهَذَا أَخُوهُ مُوسَى قَصَّافٌ عَزَّافٌ يَأْكُلُ وَ يَشْرَبُ وَ يَعْشَقُ وَ يَتَجَالَعُ فَأَحْضِرْهُ وَ أَشْهِرْهُ فَإِنَّ الْخَبَرَ يَشِيعُ عَنِ ابْنِ الرِّضَا بِذَلِكَ وَ لَا يُفَرِّقُ النَّاسُ بَيْنَهُ وَ بَيْنَ أَخِيهِ وَ مَنْ عَرَفَهُ اتَّهَمَ أَخَاهُ بِمِثْلِ فِعَالِهِ

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

فَقَالَ اكْتُبُوا بِإِشْخَاصِهِ مُكَرَّماً فَأُشْخِصَ مُكَرَّماً فَتَقَدَّمَ الْمُتَوَكِّلُ أَنْ يَتَلَقَّاهُ جَمِيعُ بَنِي هَاشِمٍ وَ الْقُوَّادُ وَ سَائِرُ النَّاسِ وَ عَمِلَ عَلَى أَنَّهُ إِذَا رَآهُ أَقْطَعَهُ قَطِيعَةً وَ بَنَى لَهُ فِيهَا وَ حَوَّلَ إِلَيْهِ الْخَمَّارِينَ وَ الْقِيَانَ وَ تَقَدَّمَ لِصِلَتِهِ وَ بِرِّهِ وَ أَفْرَدَ لَهُ مَنْزِلًا سَرِيّاً يَصْلُحُ أَنْ يَزُورَهُ هُوَ فِيهِ

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

فَلَمَّا وَافَى مُوسَى تَلَقَّاهُ أَبُو الْحَسَنِ ع فِي فَنْطَرَةِ وَصِيفٍ وَ هُوَ مَوْضِعٌ يُتَلَقَّى فِيهِ الْقَادِمُونَ فَسَلَّمَ عَلَيْهِ وَ وَفَّاهُ حَقَّهُ ثُمَّ قَالَ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ أَحْضَرَكَ لِيَهْتِكَكَ وَ يَضَعَ مِنْكَ فَلَا تُقِرَّ لَهُ أَنَّكَ شَرِبْتَ نَبِيذاً وَ اتَّقِ اللَّهَ يَا أَخِي أَنْ تَرْتَكِبَ مَحْظُوراً

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

فَقَالَ لَهُ مُوسَى إِنَّمَا دَعَانِي لِهَذَا فَمَا حِيلَتِي قَالَ وَ لَا تَضَعْ مِنْ قَدْرِكَ وَ لَا تَعْصِ رَبَّكَ وَ لَا تَفْعَلْ مَا يَشِينُكَ فَمَا غَرَضُهُ إِلَّا هَتْكُكَ

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

فَأَبَى عَلَيْهِ مُوسَى وَ قَرَّرَ عَلَيْهِ أَبُو الْحَسَنِ ع الْقَوْلَ وَ الْوَعْظَ وَ هُوَ مُقِيمٌ عَلَى خِلَافِهِ فَلَمَّا رَأَى أَنَّهُ لَا يُجِيبُ قَالَ ع لَهُ أَمَا إِنَّ الْمَجْلِسَ الَّذِي تُرِيدُ الِاجْتِمَاعَ مَعَهُ عَلَيْهِ لَا تَجْتَمِعُ عَلَيْهِ أَنْتَ وَ هُوَ أَبَداً قَالَ

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

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

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

لم يخلف أبو جعفر الجواد عليه السلام من الذكور الا أبا الحسن عليا الهادى« ع» و موسى المبرقع، و هو لام ولد مات بقم و قبره بها و إليه ينتهى نسب الرضويين من السادات.

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

و هو المراد في هذا الحديث كما يصرح بعد ذلك بأنّه قد تلقاه أبو الحسن الهادى أخوه عليه السلام بقنطرة وصيف.

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

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

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

7- شي، تفسير العياشي عَنْ زُرْقَانَ صَاحِبِ ابْنِ أَبِي دُوَادٍ وَ صَدِيقِهِ بِشِدَّةٍ قَالَ: رَجَعَ ابْنُ أَبِي دُوَادٍ ذَاتَ يَوْمٍ مِنْ عِنْدِ الْمُعْتَصِمِ وَ هُوَ مُغْتَمٌّ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ وَدِدْتُ الْيَوْمَ أَنِّي قَدْ مِتُّ مُنْذُ عِشْرِينَ سَنَةً قَالَ قُلْتُ لَهُ وَ لِمَ ذَاكَ قَالَ لِمَا كَانَ مِنْ هَذَا الْأَسْوَدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى الْيَوْمَ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ قَالَ قُلْتُ لَهُ وَ كَيْفَ كَانَ ذَلِكَ

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

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

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

قَالَ إِنَّ سَارِقاً أَقَرَّ عَلَى نَفْسِهِ بِالسَّرِقَةِ وَ سَأَلَ الْخَلِيفَةَ تَطْهِيرَهُ بِإِقَامَةِ الْحَدِّ عَلَيْهِ فَجَمَعَ لِذَلِكَ الْفُقَهَاءَ فِي مَجْلِسِهِ وَ قَدْ أَحْضَرَ مُحَمَّدَ بْنَ عَلِيٍّ فَسَأَلَنَا عَنِ الْقَطْعِ فِي أَيِّ مَوْضِعٍ يَجِبُ أَنْ يُقْطَعَ قَالَ فَقُلْتُ مِنَ الْكُرْسُوعِ قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

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

قَالَ قُلْتُ لِأَنَّ الْيَدَ هِيَ الْأَصَابِعُ وَ الْكَفُّ إِلَى الْكُرْسُوعِ لِقَوْلِ اللَّهِ فِي التَّيَمُّمِ فَامْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ وَ اتَّفَقَ مَعِي ذَلِكَ قَوْمٌ

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

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

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

قَالَ فَالْتَفَتَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَقَالَ مَا تَقُولُ فِي هَذَا يَا أَبَا جَعْفَرٍ فَقَالَ قَدْ تَكَلَّمَ الْقَوْمُ فِيهِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ دَعْنِي مِمَّا تَكَلَّمُوا بِهِ أَيُّ شَيْءٍ عِنْدَكَ قَالَ أَعْفِنِي عَنْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَقْسَمْتُ عَلَيْكَ بِاللَّهِ لَمَّا أَخْبَرْتَ بِمَا عِنْدَكَ فِيهِ

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

فَقَالَ أَمَّا إِذَا أَقْسَمْتَ عَلَيَّ بِاللَّهِ إِنِّي أَقُولُ إِنَّهُمْ أَخْطَئُوا فِيهِ السُّنَّةَ فَإِنَّ الْقَطْعَ يَجِبُ أَنْ يَكُونَ مِنْ مَفْصِلِ أُصُولِ الْأَصَابِعِ فَيُتْرَكُ الْكَفُّ قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

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

قَالَ قَوْلُ رَسُولِ اللَّهِ السُّجُودُ عَلَى سَبْعَةِ أَعْضَاءٍ الْوَجْهِ وَ الْيَدَيْنِ وَ الرُّكْبَتَيْنِ وَ الرِّجْلَيْنِ فَإِذَا قُطِعَتْ يَدُهُ مِنَ الْكُرْسُوعِ أَوِ الْمِرْفَقِ لَمْ يَبْقَ لَهُ يَدٌ يَسْجُدُ عَلَيْهَا وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَنَّ الْمَساجِدَ لِلَّهِ يَعْنِي بِهِ هَذَا الْأَعْضَاءَ السَّبْعَةَ الَّتِي يُسْجَدُ عَلَيْهَا فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً وَ مَا كَانَ لِلَّهِ لَمْ يُقْطَعْ

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

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

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

قَالَ ابْنُ أَبِي دُوَادٍ قَامَتْ قِيَامَتِي وَ تَمَنَّيْتُ أَنِّي لَمْ أَكُ حَيّاً

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

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

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

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

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

قَالَ فَتَغَيَّرَ لَوْنُهُ وَ انْتَبَهَ لِمَا نَبَّهْتُهُ لَهُ وَ قَالَ جَزَاكَ اللَّهُ عَنْ نَصِيحَتِكَ خَيْراً

He (the narrator) said, 'His colour changed, and he paid attention to what I had warned him, and he said, 'May Allah[-azwj] Recompense you goodly due to your advice!'

قَالَ فَأَمَرَ الْيَوْمَ الرَّابِعَ فُلَاناً مِنْ كُتَّابِ وُزَرَائِهِ بِأَنْ يَدْعُوَهُ إِلَى مَنْزِلِهِ فَدَعَاهُ فَأَبَى أَنْ يُجِيبَهُ وَ قَالَ قَدْ عَلِمْتَ أَنِّي لَا أَحْضُرُ مَجَالِسَكُمْ فَقَالَ إِنِّي إِنَّمَا أَدْعُوكَ إِلَى الطَّعَامِ وَ أُحِبُّ أَنْ تَطَأَ ثِيَابِي وَ تَدْخُلَ مَنْزِلِي فَأَتَبَرَّكَ بِذَلِكَ فَقَدْ أَحَبَّ فُلَانُ بْنُ فُلَانٍ مِنْ وُزَرَاءِ الْخَلِيفَةِ لِقَاءَكَ

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

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

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

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

He[-asws] did not cease to vomit during that day of his[-asws] and his[-asws] night until he[-asws] passed away’’.[7]

8- قب، المناقب لابن شهرآشوب وُلِدَ ع بِالْمَدِينَةِ لَيْلَةَ الْجُمُعَةِ لِلتَّاسِعَ عَشَرَ مِنْ شَهْرِ رَمَضَانَ وَ يُقَالُ لِلنِّصْفِ مِنْهُ وَ قَالَ ابْنُ عَيَّاشٍ يَوْمَ الْجُمُعَةِ لِعَشْرٍ خَلَوْنَ مِنْ رَجَبٍ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ

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

وَ قُبِضَ بِبَغْدَادَ مَسْمُوماً فِي آخِرِ ذِي الْقَعْدَةِ وَ قِيلَ يَوْمَ السَّبْتِ لِسِتٍّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ دُفِنَ فِي مَقَابِرِ قُرَيْشٍ إِلَى جَنْبِ مُوسَى بْنِ جَعْفَرٍ ع وَ عُمُرُهُ خَمْسٌ وَ عِشْرُونَ سَنَةً وَ قَالُوا وَ ثَلَاثَةُ أَشْهُرٍ وَ اثْنَانِ وَ عِشْرُونَ يَوْماً

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

وَ أُمُّهُ أُمُّ وَلَدٍ تُدْعَى دُرَّةَ وَ كَانَتْ مَرِيسِيَّةً ثُمَّ سَمَّاهَا الرِّضَا ع خَيْزُرَانَ وَ كَانَتْ مِنْ أَهْلِ بَيْتِ مَارِيَةَ الْقِبْطِيَّةِ وَ يُقَالُ إِنَّهَا سَبِيكَةُ وَ كَانَتْ نُوبِيَّةً وَ يُقَالُ رَيْحَانَةُ وَ تُكَنَّى أُمَّ الْحَسَنِ

And his[-asws] mother[-as] is mother of children called ‘Durrah’, and she was from Mareysa (a town of Egypt). Then Al-Reza[-asws] named her as ‘Kheyzuran’, and she was from the family of Mariah[-

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

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

وَ مُدَّةُ وَلَايَتِهِ سَبْعَ عَشْرَةَ سَنَةً وَ يُقَالُ أَقَامَ مَعَ أَبِيهِ سَبْعَ سِنِينَ وَ أَرْبَعَةَ أَشْهُرٍ وَ يَوْمَيْنِ وَ بَعْدَهُ ثَمَانِيَ عَشْرَةَ سَنَةً إِلَّا عِشْرِينَ يَوْماً فَكَانَ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمَأْمُونِ ثُمَّ مُلْكُ الْمُعْتَصِمِ وَ الْوَاثِقِ وَ فِي مُلْكِ الْوَاثِقِ اسْتُشْهِدَ-

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

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

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

قَالَ ابْنُ بَابَوَيْهِ سَمَّ الْمُعْتَصِمُ مُحَمَّدَ بْنَ عَلِيٍّ ع وَ أَوْلَادُهُ عَلِيٌّ الْإِمَامُ وَ مُوسَى وَ حَكِيمَةُ وَ خَدِيجَةُ وَ أُمُّ كُلْثُومٍ

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

وَ قَالَ أَبُو عَبْدِ اللَّهِ الْحَارِثِيُّ خَلَّفَ فَاطِمَةَ وَ أُمَامَةَ فَقَطْ وَ قَدْ كَانَ زَوَّجَهُ الْمَأْمُونُ ابْنَتَهُ وَ لَمْ يَكُنْ لَهُ مِنْهَا وَلَدٌ

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

وَ سَبَبُ وُرُودِهِ بَغْدَادَ إِشْخَاصُ الْمُعْتَصِمِ لَهُ مِنَ الْمَدِينَةِ فَوَرَدَ بَغْدَادَ لِلَيْلَتَيْنِ بَقِيَتَا مِنَ الْمُحَرَّمِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ أَقَامَ بِهَا حَتَّى تُوُفِّيَ فِي هَذِهِ السَّنَةِ.

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

9- قب، المناقب لابن شهرآشوب لَمَّا بُويِعَ الْمُعْتَصِمُ جَعَلَ يَتَفَقَّدُ أَحْوَالَهُ فَكَتَبَ إِلَى عَبْدِ الْمَلِكِ الزَّيَّاتِ أَنْ يُنْفِذَ إِلَيْهِ التَّقِيَّ وَ أُمَّ الْفَضْلِ فَأَنْفَذَ الزَّيَّاتُ عَلِيَّ بْنَ يَقْطِينٍ إِلَيْهِ فَتَجَهَّزَ وَ خَرَجَ إِلَى بَغْدَادَ فَأَكْرَمَهُ وَ عَظَّمَهُ وَ أَنْفَذَ أَشْنَاسَ بِالتُّحَفِ إِلَيْهِ وَ إِلَى أُمِّ الْفَضْلِ

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

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

ثُمَّ أَنْفَذَ إِلَيْهِ شَرَابَ حُمَّاضِ الْأُتْرُجِّ- تَحْتَ خَتَمِهِ عَلَى يَدَيْ أَشْنَاسَ فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ذَاقَهُ قَبْلَ أَحْمَدَ بْنِ أَبِي دُوَادٍ وَ سَعِيدِ بْنِ الْخَضِيبِ وَ جَمَاعَةٍ مِنَ الْمَعْرُوفِينَ وَ يَأْمُرُكَ أَنْ تَشْرَبَ مِنْهَا بِمَاءِ الثَّلْجِ وَ صَنَعَ فِي الْحَالِ وَ قَالَ اشْرَبْهَا بِاللَّيْلِ

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

قَالَ إِنَّهَا تَنْفَعُ بَارِداً وَ قَدْ ذَابَ الثَّلْجُ وَ أَصَرَّ عَلَى ذَلِكَ فَشَرِبَهَا عَالِماً بِفِعْلِهِمْ-

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

وَ كَانَ ع شَدِيدَ الْأُدْمَةِ فَشَكَّ فِيهِ الْمُرْتَابُونَ وَ هُوَ بِمَكَّةَ فَعَرَضُوهُ عَلَى الْقَافَةِ فَلَمَّا نَظَرُوا إِلَيْهِ خَرُّوا لِوُجُوهِهِمْ سُجَّداً ثُمَّ قَامُوا فَقَالُوا يَا وَيْحَكُمْ أَ مِثْلَ هَذَا الْكَوْكَبِ الدُّرِّيِّ وَ النُّورِ الزَّاهِرِ تَعْرِضُونَ عَلَى مِثْلِنَا وَ هَذَا وَ اللَّهِ الْحَسَبُ الزَّكِيُّ وَ النَّسَبُ الْمُهَذَّبُ الطَّاهِرُ وَلَدَتْهُ النُّجُومُ الزَّوَاهِرُ وَ الْأَرْحَامُ الطَّوَاهِرُ وَ اللَّهِ مَا هُوَ إِلَّا مِنْ ذُرِّيَّةِ النَّبِيِّ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع

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

وَ هُوَ فِي ذَلِكَ الْوَقْتِ ابْنُ خَمْسٍ وَ عِشْرِينَ شَهْراً فَنَطَقَ بِلِسَانٍ أَرْهَفَ مِنَ السَّيْفِ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا مِنْ نُورِهِ وَ اصْطَفَانَا مِنْ بَرِيَّتِهِ وَ جَعَلَنَا أُمَنَاءَ عَلَى خَلْقِهِ وَ وَحْيِهِ

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

أَيُّهَا النَّاسُ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا بْنِ مُوسَى الْكَاظِمِ بْنِ جَعْفَرٍ الصَّادِقِ بْنِ مُحَمَّدٍ الْبَاقِرِ بْنِ عَلِيٍّ سَيِّدِ الْعَابِدِينَ بْنِ الْحُسَيْنِ الشَّهِيدِ ابْنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ابْنِ فَاطِمَةَ الزَّهْرَاءِ بِنْتِ مُحَمَّدٍ الْمُصْطَفَى ع أَجْمَعِينَ

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

أَ فِي مِثْلِي يُشَكُّ وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَلَى جَدِّي يُفْتَرَى وَ أُعْرِضَ عَلَى الْقَافَةِ إِنِّي وَ اللَّهِ لَأَعْلَمُ مَا فِي سَرَائِرِهِمْ وَ خَوَاطِرِهِمْ وَ إِنِّي وَ اللَّهِ لَأَعْلَمُ النَّاسِ أَجْمَعِينَ بِمَا هُمْ إِلَيْهِ صَائِرُونَ

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

أَقُولُ حَقّاً وَ أُظْهِرُ صِدْقاً عِلْماً قَدْ نَبَّأَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَبْلَ الْخَلْقِ أَجْمَعِينَ وَ بَعْدَ بِنَاءِ السَّمَاوَاتِ وَ الْأَرَضِينَ

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

وَ ايْمُ اللَّهِ لَوْ لَا تَظَاهُرُ الْبَاطِلِ عَلَيْنَا وَ غَوَايَةُ ذُرِّيَّةِ الْكُفْرِ وَ تَوَثُّبُ أَهْلِ الشِّرْكِ وَ الشَّكِّ وَ الشِّقَاقِ عَلَيْنَا لَقُلْتُ قَوْلًا يَعْجَبُ مِنْهُ الْأَوَّلُونَ وَ الْآخِرُونَ

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

ثُمَّ وَضَعَ يَدَهُ عَلَى فِيهِ ثُمَّ قَالَ يَا مُحَمَّدُ اصْمُتْ كَمَا صَمَتَ آبَاؤُكَ وَ اصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ ما يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا ساعَةً مِنْ نَهارٍ بَلاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفاسِقُونَ

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

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

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

قَالَ فَرَأَيْتُ مَشِيخَةَ أَجِلَّائِهِمْ يَنْظُرُونَ إِلَيْهِ وَ يَقُولُونَ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ فَسَأَلْتُ عَنْهُمْ فَقِيلَ هَؤُلَاءِ قَوْمٌ مِنْ بَنِي هَاشِمٍ مِنْ أَوْلَادِ عَبْدِ الْمُطَّلِبِ

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

فَبَلَغَ الرِّضَا ع وَ هُوَ فِي خُرَاسَانَ مَا صَنَعَ ابْنُهُ فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ ذَكَرَ مَا قُذِفَتْ بِهِ مَارِيَةُ الْقِبْطِيَّةُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي ابْنِي مُحَمَّدٍ أُسْوَةً بِرَسُولِ اللَّهِ ص وَ ابْنِهِ إِبْرَاهِيمَ ع.

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

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

9- قب، المناقب لابن شهرآشوب رُوِيَ أَنَّ امْرَأَتَهُ أُمَّ الْفَضْلِ بِنْتَ الْمَأْمُونِ سَمَّتْهُ فِي فَرْجِهِ بِمِنْدِيلٍ فَلَمَّا أَحَسَّ بِذَلِكَ قَالَ لَهَا أَبْلَاكِ اللَّهُ بِدَاءٍ لَا دَوَاءَ لَهُ فَوَقَعَتِ الْأَكِلَةُ فِي فَرْجِهَا وَ كَانَتْ تَرْجِعُ إِلَى الْأَطِبَّاءِ وَ يُشِيرُونَ بِالدَّوَاءِ عَلَيْهَا فَلَا يَنْفَعُ ذَلِكَ حَتَّى مَاتَتْ مِنْ عِلَّتِهَا.

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

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

10- قب، المناقب لابن شهرآشوب حَكِيمَةُ بِنْتُ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَتْ لَمَّا حَضَرَتْ وِلَادَةُ الْخَيْزُرَانِ أُمِّ أَبِي جَعْفَرٍ ع دَعَانِي الرِّضَا ع فَقَالَ يَا حَكِيمَةُ احْضُرِي وِلَادَتَهَا وَ ادْخُلِي وَ إِيَّاهَا وَ الْقَابِلَةَ بَيْتاً وَ وَضَعَ لَنَا مِصْبَاحاً وَ أَغْلَقَ الْبَابَ عَلَيْنَا

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

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

فَلَمَّا أَخَذَهَا الطَّلْقُ طَفِئَ الْمِصْبَاحُ وَ بَيْنَ يَدَيْهَا طَسْتٌ فَاغْتَمَمْتُ بِطَفْءِ الْمِصْبَاحِ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ بَدَرَ أَبُو جَعْفَرٍ ع فِي الطَّسْتِ وَ إِذَا عَلَيْهِ شَيْءٌ رَقِيقٌ كَهَيْئَةِ الثَّوْبِ يَسْطَعُ نُورُهُ حَتَّى أَضَاءَ الْبَيْتَ فَأَبْصَرْنَاهُ

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

فَأَخَذْتُهُ فَوَضَعْتُهُ فِي حَجْرِي وَ نَزَعْتُ عَنْهُ ذَلِكَ الْغِشَاءَ فَجَاءَ الرِّضَا ع وَ فَتَحَ الْبَابَ وَ قَدْ فَرَغْنَا مِنْ أَمْرِهِ فَأَخَذَهُ وَ وَضَعَهُ فِي الْمَهْدِ وَ قَالَ لِي يَا حَكِيمَةُ الْزَمِي مَهْدَهُ

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

قَالَتْ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّالِثِ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ نَظَرَ يَمِينَهُ وَ يَسَارَهُ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ

[9] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 1 H 9 a
[10] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 1 H 9 b

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

فَقُمْتُ ذَعِرَةً فَزِعَةً فَأَتَيْتُ أَبَا الْحَسَنِ ع فَقُلْتُ لَهُ لَقَدْ سَمِعْتُ مِنْ هَذَا الصَّبِيِّ عَجَباً فَقَالَ وَ مَا ذَاكِ فَأَخْبَرْتُهُ الْخَبَرَ فَقَالَ يَا حَكِيمَةُ مَا تَرَوْنَ مِنْ عَجَائِبِهِ أَكْثَرُ

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

ابْنُ هَمْدَانِيٍّ الْفَقِيهُ فِي تَتِمَّةِ تَارِيخِ أَبِي شُجَاعٍ الْوَزِيرِ أَنَّهُ لَمَّا خَرَّقُوا الْقُبُورَ بِمَقَابِرِ قُرَيْشٍ حَاوَلُوا حَفْرَ ضَرِيحِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ إِخْرَاجَ رِمَّتِهِ وَ تَحْوِيلَهَا إِلَى مَقَابِرِ أَحْمَدَ فَحَالَ تُرَابُ الْهَدْمِ وَ رَمَادُ الْحَرِيقِ بَيْنَهُمْ وَ بَيْنَ مَعْرِفَةِ قَبْرِهِ.

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

11- كشف، كشف الغمة قَالَ مُحَمَّدُ بْنُ طَلْحَةَ وَ أَمَّا وِلَادَتُهُ فَفِي لَيْلَةِ الْجُمُعَةِ تَاسِعَ عَشَرَ رَمَضَانَ سَنَةَ مِائَةٍ وَ خَمْسٍ وَ تِسْعِينَ لِلْهِجْرَةِ وَ قِيلَ عَاشِرِ رَجَبٍ مِنْهَا وَ أَمَّا نَسَبُهُ أَباً وَ أُمّاً فَأَبُوهُ أَبُو الْحَسَنِ عَلِيٌّ الرِّضَا وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سُكَيْنَةُ الْمَرِيسِيَّةُ وَ قِيلَ الْخَيْزُرَانُ

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

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

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

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

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ أُمُّهُ رَيْحَانَةُ وَ قِيلَ الْخَيْزُرَانُ وُلِدَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ يُقَالُ وُلِدَ بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ

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

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

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

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

قَالَ مُحَمَّدُ بْنُ سَعِيدٍ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ فِيهَا تُوُفِّيَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع بِبَغْدَادَ وَ كَانَ قَدِمَهَا فَتُوُفِّيَ بِهَا يَوْمَ الثَّلَاثَاءِ لِخَمْسٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ مَوْلِدُهُ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ

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

فَيَكُونُ عُمُرُهُ خَمْساً وَ عِشْرِينَ سَنَةً قُتِلَ فِي زَمَنِ الْوَاثِقِ بِاللَّهِ قَبْرُهُ عِنْدَ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ ع وَ رَكِبَ هَارُونُ بْنُ إِسْحَاقَ فَصَلَّى عَلَيْهِ عِنْدَ مَنْزِلِهِ أَوَّلَ رَحْبَةِ أَسْوَارِ بْنِ مَيْمُونٍ مِنْ نَاحِيَةِ قَنْطَرَةِ الْبَرَدَانِ وَ حُمِلَ وَ دُفِنَ فِي مَقَابِرِ قُرَيْشٍ يُلَقَّبُ بِالْجَوَادِ.

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

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

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

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

وَ قَالَ ابْنُ الْخَشَّابِ بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: مَضَى الْمُرْتَضَى أَبُو جَعْفَرٍ الثَّانِي مُحَمَّدُ بْنُ عَلِيٍّ ع وَ هُوَ ابْنُ خَمْسٍ وَ عِشْرِينَ سَنَةً وَ ثَلَاثَةِ أَشْهُرٍ وَ اثْنَيْ عَشَرَ يَوْماً فِي سَنَةِ مِائَتَيْنِ وَ عِشْرِينَ مِنَ الْهِجْرَةِ وَ كَانَ مَوْلِدُهُ سَنَةَ مِائَةٍ وَ خَمْسٍ وَ تِسْعِينَ مِنَ الْهِجْرَةِ

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

[12] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 11 a
[13] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 11 b

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

وَ كَانَ مُقَامُهُ مَعَ أَبِيهِ سَبْعَ سِنِينَ وَ ثَلَاثَةَ أَشْهُرٍ وَ قُبِضَ فِي يَوْمِ الثَّلَاثَاءِ لِسِتِّ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ مِائَتَيْنِ وَ عِشْرِينَ

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

وَ فِي رِوَايَةٍ أُخْرَى أَقَامَ مَعَ أَبِيهِ تِسْعَ سِنِينَ وَ أَشْهُراً وُلِدَ فِي رَمَضَانَ لَيْلَةَ الْجُمُعَةِ لِتِسْعَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْهُ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبِضَ يَوْمَ الثَّلَاثَاءِ لِخَمْسٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ

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

أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سُكَيْنَةُ مَرِيسِيَّةُ وَ يُقَالُ لَهَا حريان وَ اللَّهُ أَعْلَمُ لَقَبُهُ الْمُرْتَضَى وَ الْقَانِعُ قَبْرُهُ فِي بَغْدَادَ بِمَقَابِرِ قُرَيْشٍ يُكَنَّى بِأَبِي جَعْفَرٍ ع.

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

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

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

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

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

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

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

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

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

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

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

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

12- عم، إعلام الورى وُلِدَ ع فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ لِسَبْعَ عَشْرَةَ لَيْلَةً مَضَتْ مِنَ الشَّهْرِ وَ قِيلَ لِلنِّصْفِ مِنْهُ لَيْلَةَ الْجُمُعَةِ وَ فِي رِوَايَةِ ابْنِ عَيَّاشٍ وُلِدَ يَوْمَ الْجُمُعَةِ لِعَشْرٍ خَلَوْنَ مِنْ رَجَبٍ

(The book) 'I'lam Al Wara' –

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

وَ قُبِضَ ع بِبَغْدَادَ فِي آخِرِ ذِي الْقَعْدَةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ لَهُ يَوْمَئِذٍ خَمْسٌ وَ عِشْرُونَ سَنَةً وَ كَانَتْ مُدَّةُ خِلَافَتِهِ لِأَبِيهِ سَبْعَ عَشْرَةَ سَنَةً وَ كَانَتْ فِي أَيَّامِ إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمَأْمُونِ وَ قُبِضَ فِي أَوَّلِ مُلْكِ الْمُعْتَصِمِ

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

وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سَبِيكَةُ وَ يُقَالُ دُرَّةُ ثُمَّ سَمَّاهَا الرِّضَا ع خَيْزُرَانَ وَ كَانَتْ نُوبِيَّةً وَ لَقَبُهُ التَّقِيُّ وَ الْمُنْتَجَبُ وَ الْجَوَادُ وَ الْمُرْتَضَى وَ يُقَالُ لَهُ أَبُو جَعْفَرٍ الثَّانِي

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

وَ أَشْخَصَهُ الْمُعْتَصِمُ إِلَى بَغْدَادَ فِي أَوَّلِ سَنَةِ خَمْسٍ وَ عِشْرِينَ وَ مِائَتَيْنِ فَأَقَامَ بِهَا حَتَّى تُوُفِّيَ فِي آخِرِ ذِي الْقَعْدَةِ مِنْ هَذِهِ السَّنَةِ وَ قِيلَ إِنَّهُ مَضَى ع مَسْمُوماً

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

وَ خَلَّفَ مِنَ الْوَلَدِ عَلِيّاً ابْنَهُ الْإِمَامَ وَ مُوسَى وَ مِنَ الْبَنَاتِ حَكِيمَةَ وَ خَدِيجَةَ وَ أُمَّ كُلْثُومٍ وَ يُقَالُ إِنَّهُ خَلَّفَ فَاطِمَةَ وَ أُمَامَةَ ابْنَتَيْهِ وَ لَمْ يُخَلِّفْ غَيْرَهُمْ.

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

13- كشف، كشف الغمة مِنْ دَلَائِلِ الْحِمْيَرِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: قُبِضَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ وَ هُوَ ابْنُ خَمْسٍ وَ عِشْرِينَ سَنَةً وَ ثَلَاثَةِ أَشْهُرٍ وَ اثْنَيْ عَشَرَ يَوْماً فِي يَوْمِ الثُّلَاثَاءِ لِسِتٍّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ عَاشَ بَعْدَ أَبِيهِ تِسْعَ عَشْرَةَ سَنَةً إِلَّا خَمْسَةً وَ عِشْرِينَ يَوْماً.

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

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

14- مصبا، المصباحين قَالَ ابْنُ عَيَّاشٍ خَرَجَ عَلَى يَدِ الشَّيْخِ الْكَبِيرِ أَبِي الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمَوْلُودَيْنِ فِي رَجَبٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي وَ ابْنِهِ عَلِيِّ بْنِ مُحَمَّدٍ الْمُنْتَجَبِ الدُّعَاءَ

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

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

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

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

15- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي الْفَضْلِ الشَّهْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ فِي الْيَوْمِ الَّذِي تُوُفِّيَ فِيهِ أَبُو جَعْفَرٍ ع فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ مَضَى أَبُو جَعْفَرٍ فَقِيلَ لَهُ وَ كَيْفَ عَرَفْتَ قَالَ لِأَنَّهُ تَدَاخَلَنِي ذِلَّةٌ لِلَّهِ لَمْ أَكُنْ أَعْرِفُهَا.

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

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

[15] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 12
[16] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 13
[17] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 14

away!' It was said to him-asws, 'And how did you-asws know?' He-asws said: 'Because humbleness to Allah-azwj entered into me-asws, I-asws did not happen to have recognised it (before)''.[18]

16- الدُّرُوسُ، وُلِدَ ع بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبِضَ بِبَغْدَادَ فِي آخِرِ ذِي الْقَعْدَةِ وَ قِيلَ يَوْمَ الثَّلَاثَاءِ حَادِيَ عَشَرَ ذِي الْقَعْدَةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ

Al Dorous –

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

17- تَارِيخُ الْغِفَارِيِّ، وُلِدَ ع لَيْلَةَ الْجُمُعَةِ الْخَامِسَ عَشَرَ مِنْ شَهْرِ رَمَضَانَ.

'Tareekh Al Baghdad' –

'He-asws was blessed (to his-asws parents-asws)on the night of Friday the fifteenth of the month of Ramazan''.[20]

18- قل، إقبال الأعمال فِي دُعَاءِ كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُسْلِمِينَ إِلَى قَوْلِهِ وَ ضَاعِفِ الْعَذَابَ عَلَى مَنْ شَرِكَ فِي دَمِهِ وَ هُوَ الْمُعْتَصِمُ.

(The book) 'Iqbal Al A'maal' –

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

19- عُيُونُ الْمُعْجِزَاتِ، عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ عَنْ كَلِيمِ بْنِ عِمْرَانَ قَالَ: قُلْتُ لِلرِّضَا ع ادْعُ اللَّهَ أَنْ يَرْزُقَكَ وَلَداً فَقَالَ إِنَّمَا أُرْزَقُ وَلَداً وَاحِداً وَ هُوَ يَرِثُنِي

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

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

فَلَمَّا وُلِدَ أَبُو جَعْفَرٍ ع قَالَ الرِّضَا ع لِأَصْحَابِهِ قَدْ وُلِدَ لِي شَبِيهُ مُوسَى بْنِ عِمْرَانَ فَالِقِ الْبِحَارِ وَ شَبِيهُ عِيسَى ابْنِ مَرْيَمَ قُدِّسَتْ أُمٌّ وَلَدَتْهُ قَدْ خُلِقَتْ طَاهِرَةً مُطَهَّرَةً

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

[18] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 15
[19] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 16
[20] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 17
[21] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 18

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

ثُمَّ قَالَ الرِّضَا ع يُقْتَلُ غَصْباً فَيَبْكِي لَهُ وَ عَلَيْهِ أَهْلُ السَّمَاءِ وَ يَغْضَبُ اللَّهُ تَعَالَى عَلَى عَدُوِّهِ وَ ظَالِمِهِ فَلَا يَلْبَثُ إِلَّا يَسِيراً حَتَّى يُعَجِّلَ اللَّهُ بِهِ إِلَى عَذَابِهِ الْأَلِيمِ وَ عِقَابِهِ الشَّدِيدِ

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

وَ كَانَ طُولُ لَيْلَتِهِ يُنَاغِيهِ فِي مَهْدِهِ.

And the length of his-asws night, he-asws (9th Imam-asws) would be cheered in his-asws cradle (by the Angels)''.[22]

20- عُمْدَةُ الطَّالِبِ، أُمُّهُ ع أُمُّ وَلَدٍ وَ أَعْقَبَ مِنْهُ عَلِيٌّ الْهَادِي وَ مُوسَى الْمُبَرْقَعُ وَ كَانَ مُوسَى لِأُمِّ وَلَدٍ مَاتَ بِقُمَّ وَ قَبْرُهُ بِهَا.

(The book) 'Umdat Al Talib' –

'His-asws mother was a mother of children, and the posterity from him-asws was Ali Al-Hady-asws, and Musa Al the veiled. And Musa was for a mother of children. He died at Qum and his grave is at it''.[23]

21- عُيُونُ الْمُعْجِزَاتِ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْمُعَلَّى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ: جَاءَ الْمَوْلَى أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ ع مَذْعُوراً حَتَّى جَلَسَ فِي حَجْرِ أُمِّ مُوسَى عَمَّةِ أَبِيهِ فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا مَاتَ أَبِي وَ اللَّهِ السَّاعَةَ فَقَالَتْ لَا تَقُلْ هَذَا فَقَالَ هُوَ وَ اللَّهِ كَمَا أَقُولُ لَكِ

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

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

فَكَتَبَ الْوَقْتَ وَ الْيَوْمَ فَجَاءَ بَعْدَ أَيَّامٍ خَبَرُ وَفَاتِهِ ع وَ كَانَ كَمَا قَالَ.

He wrote the time and the day. The new came after some days of his-asws expiry, and it had happened like what he had said''.[24]

22- الْفُصُولُ الْمُهِمَّةُ، صِفَتُهُ أَبْيَضُ مُعْتَدِلٌ نَقْشُ خَاتَمِهِ نِعْمَ الْقَادِرُ اللَّهُ.

[22] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 19
[23] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 20
[24] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 1 H 21

(The book) ‘Al Fusool Al Muhimma’ –

‘His[-asws] description is – white (fair), moderate. And engraving of his[-asws] ring was: “Best Powerful is Allah[-azwj]”’.[25]

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

(The book) ‘Ma’any Al Akhbar’ –

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

24- قب، المناقب لابن شهرآشوب اسْمُهُ مُحَمَّدٌ وَ كُنْيَتُهُ أَبُو جَعْفَرٍ وَ الْخَاصُّ أَبُو عَلِيٍّ وَ أَلْقَابُهُ الْمُخْتَارُ وَ الْمُرْتَضَى وَ الْمُتَوَكِّلُ وَ الْمُتَّقِي وَ الزَّكِيُّ وَ التَّقِيُّ وَ الْمُنْتَجَبُ وَ الْمُرْتَضَى وَ الْقَانِعُ وَ الْجَوَادُ وَ الْعَالِمُ.

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

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

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

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

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

26- عُيُونُ الْمُعْجِزَاتِ، لَمَّا خَرَجَ أَبُو جَعْفَرٍ ع وَ زَوْجَتُهُ ابْنَةُ الْمَأْمُونِ حَاجّاً وَ خَرَجَ أَبُو الْحَسَنِ عَلِيٌّ ابْنُهُ ع وَ هُوَ صَغِيرٌ فَخَلَّفَهُ فِي الْمَدِينَةِ وَ سَلَّمَ إِلَيْهِ الْمَوَارِيثَ وَ السِّلَاحَ وَ نَصَّ عَلَيْهِ بِمَشْهَدٍ ثِقَاتِهِ وَ أَصْحَابِهِ وَ انْصَرَفَ إِلَى الْعِرَاقِ وَ مَعَهُ زَوْجَتُهُ ابْنَةُ الْمَأْمُونِ

(The book) ‘Uyoon Al Mojizaat’ –

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

[25] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 22
[26] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 23
[27] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 24
[28] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 1 H 25

وَ كَانَ خَرَجَ الْمَأْمُونُ إِلَى بِلَادِ الرُّومِ فَمَاتَ بالبديون فِي رَجَبٍ سَنَةَ ثَمَانَ عَشْرَةَ وَ مِائَتَيْنِ وَ ذَلِكَ فِي سِتَّ عَشْرَةَ سَنَةً مِنْ إِمَامَةِ أَبِي جَعْفَرٍ ع وَ بُويِعَ الْمُعْتَصِمُ أَبُو إِسْحَاقَ مُحَمَّدُ بْنُ هَارُونَ فِي شَعْبَانَ مِنْ سَنَةِ ثَمَانَ عَشْرَةَ وَ مِائَتَيْنِ

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

ثُمَّ إِنَّ الْمُعْتَصِمَ جَعَلَ يَعْمَلُ الْحِيلَةَ فِي قَتْلِ أَبِي جَعْفَرٍ ع وَ أَشَارَ عَلَى ابْنَةِ الْمَأْمُونِ زَوْجَتِهِ بِأَنْ تَسُمَّهُ لِأَنَّهُ وَقَفَ عَلَى انْحِرَافِهَا عَنْ أَبِي جَعْفَرٍ ع وَ شِدَّةِ غَيْرَتِهَا عَلَيْهِ لِتَفْضِيلِهِ أُمَّ أَبِي الْحَسَنِ ابْنِهِ عَلَيْهَا وَ لِأَنَّهُ لَمْ يُرْزَقْ مِنْهَا وَلَدٌ

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

فَأَجَابَتْهُ إِلَى ذَلِكَ وَ جَعَلَتْ سَمّاً فِي عِنَبٍ رَازِقِيٍّ وَ وَضَعَتْهُ بَيْنَ يَدَيْهِ فَلَمَّا أَكَلَ مِنْهُ نَدِمَتْ وَ جَعَلَتْ تَبْكِي فَقَالَ مَا بُكَاؤُكِ وَ اللَّهِ لَيَضْرِبَنَّكِ اللَّهُ بِعَقْرٍ لَا يَنْجَبِرُ وَ بَلَاءٍ لَا يَنْسَتِرُ

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

فَمَاتَتْ بِعِلَّةٍ فِي أَغْمَضِ الْمَوَاضِعِ مِنْ جَوَارِحِهَا صَارَتْ نَاصُوراً فَأَنْفَقَتْ مَالَهَا وَ جَمِيعَ مَا مَلَكَتْهُ عَلَى تِلْكَ الْعِلَّةِ حَتَّى احْتَاجَتْ إِلَى الِاسْتِرْفَادِ

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

وَ رُوِيَ أَنَّ النَّاصُورَ كَانَ فِي فَرْجِهَا وَ قُبِضَ ع فِي سَنَةِ عِشْرِينَ وَ مِائَتَيْنِ مِنَ الْهِجْرَةِ فِي يَوْمِ الثَّلَاثَاءِ لِخَمْسٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ وَ لَهُ أَرْبَعٌ وَ عِشْرُونَ سَنَةً وَ شُهُورٌ لِأَنَّ مَوْلِدَهُ كَانَ فِي سَنَةِ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ.

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

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

باب 2 النصوص عليه صلوات الله عليه

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

1- ن، عيون أخبار الرضا عليه السلام الْوَرَّاقُ عَنِ الْأَسَدِيِّ عَنِ الْحُسَيْنِ بْنِ عِيسَى الْخَرَّاطِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ: أَتَيْتُ الرِّضَا ع وَ هُوَ بِقَنْطَرَةِ إِبْرِيقٍ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ وَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ أُنَاساً يَزْعُمُونَ أَنَّ أَبَاكَ حَيٌّ

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

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

فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ لَوْ كَانَ حَيّاً مَا قُسِمَ مِيرَاثُهُ وَ لَا نُكِحَ نِسَاؤُهُ وَ لَكِنَّهُ وَ اللَّهِ ذَاقَ الْمَوْتَ كَمَا ذَاقَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

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

قَالَ فَقُلْتُ لَهُ مَا تَأْمُرُنِي قَالَ عَلَيْكَ بِابْنِي مُحَمَّدٍ مِنْ بَعْدِي وَ أَمَّا أَنَا فَإِنِّي ذَاهِبٌ فِي وَجْهٍ لَا أَرْجِعُ الْخَبَرَ.

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

2- ن، عيون أخبار الرضا عليه السلام الْبَيْهَقِيُّ عَنِ الصَّوْلِيِّ عَنْ عَوْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبَّادٍ وَ كَانَ يَكْتُبُ لِلرِّضَا ع ضَمَّهُ إِلَيْهِ الْفَضْلُ بْنُ سَهْلٍ قَالَ: مَا كَانَ ع يَذْكُرُ مُحَمَّداً ابْنَهُ ع إِلَّا بِكُنْيَتِهِ يَقُولُ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ وَ كُنْتُ أَكْتُبُ إِلَى أَبِي جَعْفَرٍ وَ هُوَ صَبِيٌّ بِالْمَدِينَةِ فَيُخَاطِبُهُ بِالتَّعْظِيمِ وَ تَرِدُ كُتُبُ أَبِي جَعْفَرٍ ع فِي نِهَايَةِ الْبَلَاغَةِ وَ الْحُسْنِ فَسَمِعْتُهُ يَقُولُ أَبُو جَعْفَرٍ وَصِيِّي وَ خَلِيفَتِي فِي أَهْلِي مِنْ بَعْدِي.

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

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

[30] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 1
[31] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 2

3- بر، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزَّيَّاتِ عَنِ ابْنِ قِيَامَا قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع وَ قَدْ وُلِدَ لَهُ أَبُو جَعْفَرٍ ع فَقَالَ إِنَّ اللَّهَ قَدْ وَهَبَ لِي مَنْ يَرِثُنِي وَ يَرِثُ آلَ دَاوُدَ.

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

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

4- غط، الغيبة للشيخ الطوسي الْكُلَيْنِيُّ عَنِ الصَّفَّارِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع مِنْ قَبْلِ أَنْ يَقْدَمَ الْعِرَاقَ بِسَنَةٍ وَ عَلِيٌّ ابْنُهُ جَالِسٌ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ وَ قَالَ يَا مُحَمَّدُ سَتَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تَجْزَعْ لِذَلِكَ

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

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

قَالَ قُلْتُ وَ مَا يَكُونُ جَعَلَنِيَ اللَّهُ فِدَاكَ فَقَدْ أَقْلَقْتَنِي

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

قَالَ أَصِيرُ إِلَى هَذِهِ الطَّاغِيَةِ أَمَا إِنَّهُ لَا يَبْدَؤُنِي مِنْهُ سُوءٌ وَ مِنَ الَّذِي يَكُونُ بَعْدَهُ قَالَ قُلْتُ وَ مَا يَكُونُ جَعَلَنِيَ اللَّهُ فِدَاكَ

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

قَالَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ- قَالَ قُلْتُ وَ مَا ذَلِكَ جَعَلَنِيَ اللَّهُ فِدَاكَ

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

قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَ جَحَدَهُ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع إِمَامَتَهُ وَ جَحَدَهُ حَقَّهُ بَعْدَ رَسُولِ اللَّهِ ص

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

قَالَ قُلْتُ وَ اللَّهِ لَئِنْ مَدَّ اللَّهُ لِي فِي الْعُمُرِ لَأُسَلِّمَنَّ لَهُ حَقَّهُ وَ لَأُقِرَّنَّ بِإِمَامَتِهِ

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

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

قَالَ صَدَقْتَ يَا مُحَمَّدُ يَمُدُّ اللَّهُ فِي عُمُرِكَ وَ تُسَلِّمُ لَهُ حَقَّهُ وَ تُقِرُّ لَهُ بِإِمَامَتِهِ وَ إِمَامَةِ مَنْ يَكُونُ مِنْ بَعْدِهِ

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

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

He (the narrator) said, ‘I said, ‘And who is that?’ He-asws said: ‘His-asws son-asws Muhammad-asws’. I said to him-asws, ‘The pleasure and the submission’’.[33]

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

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

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

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

Then he-asws said: ‘Can anyone have the audacity to be saying, ‘My son’, and there isn’t a son for him?’’[34]

6- يج، الخرائج و الجرائح رَوَى أَبُو سَلْمَانَ عَنِ ابْنِ أَسْبَاطٍ قَالَ: خَرَجَ عَلَيَّ أَبُو جَعْفَرٍ ع فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَ إِلَى رَأْسِهِ وَ رِجْلَيْهِ لِأَصِفَ قَامَتَهُ بِمِصْرَ

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

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

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

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

[33] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 4
[34] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 5

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

قَالَ ابْنُ أَسْبَاطٍ وَ عَبَّادُ بْنُ إِسْمَاعِيلَ إِنَّا لَعِنْدَ الرِّضَا ع بِمِنًى إِذْ جِيءَ بِأَبِي جَعْفَرٍ ع قُلْنَا هَذَا الْمَوْلُودُ الْمُبَارَكُ قَالَ نَعَمْ هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ فِي الْإِسْلَامِ أَعْظَمُ بَرَكَةً مِنْهُ.

Ibn Asbaat and Abbad Bin Ismail said,

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

قيل: لان الشيعة كانوا في زمانه عليه السلام على رفاهية

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

7- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاشَانِيِّ مَعاً عَنْ زَكَرِيَّا بْنِ يَحْيَى بْنِ النُّعْمَانِ الْبَصْرِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ يُحَدِّثُ الْحَسَنَ بْنَ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ فِي حَدِيثِهِ لَقَدْ نَصَرَ اللَّهُ أَبَا الْحَسَنِ الرِّضَا ع لَمَّا بَغَى إِلَيْهِ إِخْوَتُهُ وَ عُمُومَتُهُ وَ ذَكَرَ حَدِيثاً حَتَّى انْتَهَى إِلَى قَوْلِهِ فَقُمْتُ وَ قَبَضْتُ عَلَى يَدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع وَ قُلْتُ أَشْهَدُ أَنَّكَ إِمَامِي عِنْدَ اللَّهِ

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

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

فَبَكَى الرِّضَا ع ثُمَّ قَالَ يَا عَمِّ أَ لَمْ تَسْمَعْ أَبِي وَ هُوَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص بِأَبِي ابْنُ خِيَرَةِ الْإِمَاءِ النُّوبِيَّةِ الطَّيِّبَةِ يَكُونُ مِنْ وُلْدِهِ الطَّرِيدُ الشَّرِيدُ الْمَوْتُورُ بِأَبِيهِ وَ جَدِّهِ وَ صَاحِبُ الْغَيْبَةِ فَيُقَالُ مَاتَ أَوْ هَلَكَ أَوْ أَيَّ وَادٍ سَلَكَ فَقُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

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

8- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِلرِّضَا ع قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ فَكُنْتَ تَقُولُ يَهَبُ اللَّهُ لِي غُلَاماً فَقَدْ وَهَبَ اللَّهُ لَكَ وَ أَقَرَّ عُيُونَنَا فَلَا أَرَانَا اللَّهُ يَوْمَكَ فَإِنْ كَانَ كَوْنٌ فَإِلَى مَنْ

[35] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 6 a
[36] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 6 b
[37] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 7

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

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

فَأَشَارَ بِيَدِهِ إِلَى أَبِي جَعْفَرٍ ع وَ هُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ هُوَ ابْنُ ثَلَاثِ سِنِينَ قَالَ وَ مَا يَضُرُّهُ مِنْ ذَلِكَ قَدْ قَامَ عِيسَى بِالْحُجَّةِ وَ هُوَ ابْنُ أَقَلَّ مِنْ ثَلَاثِ سِنِينَ.

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

9- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: سَمِعْتُ الرِّضَا ع وَ ذَكَرَ شَيْئاً فَقَالَ مَا حَاجَتُكُمْ إِلَى ذَلِكَ هَذَا أَبُو جَعْفَرٍ قَدْ أَجْلَسْتُهُ مَجْلِسِي وَ صَيَّرْتُهُ مَكَانِي

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

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

وَ قَالَ إِنَّا أَهْلُ بَيْتٍ يَتَوَارَثُ أَصَاغِرُنَا أَكَابِرَنَا الْقُذَّةَ بِالْقُذَّةِ.

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

10- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى عَنْ مَالِكِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ يَسَارٍ قَالَ: كَتَبَ ابْنُ قِيَامَا الْوَاسِطِيُّ إِلَى أَبِي الْحَسَنِ الرِّضَا ع كِتَابَةً يَقُولُ فِيهِ كَيْفَ تَكُونُ إِمَاماً وَ لَيْسَ لَكَ وَلَدٌ

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

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

فَأَجَابَهُ أَبُو الْحَسَنِ وَ مَا عِلْمُكَ أَنَّهُ لَا يَكُونُ لِي وَلَدٌ وَ اللَّهِ لَا يَمْضِي الْأَيَّامُ وَ اللَّيَالِي حَتَّى يَرْزُقَنِي وَلَداً ذَكَراً يَفْرُقُ بِهِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

[38] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 2 H 8
[39] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 2 H 9

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

11- شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ الْبَزَنْطِيِّ قَالَ: قَالَ لِيَ ابْنُ النَّجَاشِيِّ مَنِ الْإِمَامُ بَعْدَ صَاحِبِكَ فَأَحَبَّ أَنْ تَسْأَلَهُ حَتَّى أَعْلَمَ فَدَخَلْتُ عَلَى الرِّضَا ع فَأَخْبَرْتُهُ

(The book) 'Al Irshad' – Ibn Qawlawiya, from Al Kulayni, from one of our companions, from Muhammad Bin Ali, from Muawiya Bin Hukeym, from Al Bazanty who said,

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

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

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

12- شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ قِيَامَا الْوَاسِطِيِّ وَ كَانَ وَاقِفِيّاً قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ مُوسَى ع فَقُلْتُ لَهُ أَ يَكُونُ إِمَامَانِ قَالَ لَا إِلَّا أَنْ يَكُونَ أَحَدُهُمَا صَامِتاً

(The book) 'Al Irshad' – Ibn Qawlawiya, from Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from his father,

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

فَقُلْتُ لَهُ هُوَ ذَا أَنْتَ لَيْسَ لَكَ صَامِتٌ فَقَالَ بَلَى وَ اللَّهِ لَيَجْعَلَنَّ اللَّهُ لِي مَنْ يُثْبِتُ بِهِ الْحَقَّ وَ أَهْلَهُ وَ يَمْحَقُ بِهِ الْبَاطِلَ وَ أَهْلَهُ وَ لَمْ يَكُنْ فِي الْوَقْتِ لَهُ وَلَدٌ فَوُلِدَ لَهُ أَبُو جَعْفَرٍ ع بَعْدَ سَنَةٍ.

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

13- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع جَالِساً فَدَعَا بِابْنِهِ وَ هُوَ صَغِيرٌ فَأَجْلَسَهُ فِي حَجْرِي وَ قَالَ لِي جَرِّدْهُ وَ انْزِعْ قَمِيصَهُ فَنَزَعْتُهُ فَقَالَ لِيَ انْظُرْ بَيْنَ كَتِفَيْهِ

[40] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 10
[41] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 11
[42] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 12

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

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

قَالَ فَنَظَرْتُ فَإِذَا فِي أَحَدِ كَتِفَيْهِ شِبْهُ الْخَاتَمِ دَاخِلَ اللَّحْمِ- ثُمَّ قَالَ لِي أَ تَرَى هَذَا مِثْلُهُ فِي هَذَا الْمَوْضِعِ كَانَ مِنْ أَبِي ع.

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

14- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي يَحْيَى الصَّنْعَانِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع فَجِيءَ بِابْنِهِ أَبِي جَعْفَرٍ ع وَ هُوَ صَغِيرٌ فَقَالَ هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ مَوْلُودٌ أَعْظَمَ عَلَى شِيعَتِنَا بَرَكَةً مِنْهُ.

(The book) ‘I’lam Al Wara’, (and) ‘Al Irshad’ – Ibn Qawlawiya, from Al Kulayni, from Ahmad Bin Mihran, fromMuhammad Bin Ali, from Abu Yahya Al San’any who said,

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

15- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ وَاقِفاً عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ فَقَالَ قَائِلٌ يَا سَيِّدِي إِنْ كَانَ كَوْنٌ فَإِلَى مَنْ قَالَ إِلَى أَبِي جَعْفَرٍ ابْنِي وَ كَأَنَّ الْقَائِلَ اسْتَصْغَرَ سِنَّ أَبِي جَعْفَرٍ

(The book) ‘I’lam Al Wara’, (and) ‘Al Irshad’ – Ibn Qawlawiya, from Al Kulayni, from Al-Husayn Bin Muhammad, from Al Kheyrani, from his father who said,

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

فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ عِيسَى رَسُولًا نَبِيّاً صَاحِبَ شَرِيعَةٍ مُبْتَدَأَةٍ فِي أَصْغَرَ مِنَ السِّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ ع.

Abu Al-Hassan-asws said: ‘Allah-azwj the Glorious Sent Isa-as as a Rasool-as, a Prophet-as, owner of a Law, in the beginning (in the cradle), in an age younger than which Abu Ja’far-asws is in’’.[45]

16- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يَحْيَى بْنِ حَبِيبٍ الزَّيَّاتِ قَالَ: أَخْبَرَنِي مَنْ كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع فَلَمَّا نَهَضَ الْقَوْمُ قَالَ لَهُمْ أَبُو الْحَسَنِ الرِّضَا ع الْقَوْا أَبَا جَعْفَرٍ فَسَلِّمُوا عَلَيْهِ وَ أَحْدِثُوا بِهِ عَهْداً فَلَمَّا نَهَضَ الْقَوْمُ الْتَفَتَ إِلَيَّ وَ قَالَ يَرْحَمُ اللَّهُ الْمُفَضَّلَ إِنَّهُ لكان [كَانَ] لَيَقْنَعُ بِدُونِ ذَلِكَ.

[43] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 13
[44] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 14
[45] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 15

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

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

17- عم، إعلام الورى الْكُلَيْنِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَكَمِ وَ رَوَى الصَّدُوقُ عَنْ أَبِيهِ وَ جَمَاعَةٍ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ مَوْلَى أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَنْ يَزِيدَ بْنِ سَلِيطٍ قَالَ: لَقِيتُ أَبَا إِبْرَاهِيمَ وَ نَحْنُ نُرِيدُ الْعُمْرَةَ فِي بَعْضِ الطَّرِيقِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَلْ تُثْبِتُ هَذَا الْمَوْضِعَ الَّذِي نَحْنُ فِيهِ قَالَ نَعَمْ فَهَلْ تُثْبِتُهُ أَنْتَ

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

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

قُلْتُ نَعَمْ إِنِّي أَنَا وَ أَبِي لَقِينَاكَ هَاهُنَا مَعَ أَبِي عَبْدِ اللَّهِ ع وَ مَعَهُ إِخْوَتُكَ فَقَالَ لَهُ أَبِي بِأَبِي أَنْتَ وَ أُمِّي أَنْتُمْ كُلُّكُمْ أَئِمَّةٌ مُطَهَّرُونَ وَ الْمَوْتُ لَا يَعْرَى مِنْهُ أَحَدٌ فَأَحْدِثْ إِلَيَّ شَيْئاً أُحَدِّثُ بِهِ مَنْ يَخْلُفُنِي مِنْ بَعْدِي فَلَا يَضِلُّوا

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

فَقَالَ نَعَمْ يَا أَبَا عُمَارَةَ هَؤُلَاءِ وُلْدِي وَ هَذَا سَيِّدُهُمْ وَ أَشَارَ إِلَيْكَ وَ قَدْ عُلِّمَ الْحُكْمَ وَ الْفَهْمَ وَ لَهُ السَّخَاءُ وَ الْمَعْرِفَةُ بِمَا يَحْتَاجُ إِلَيْهِ النَّاسُ وَ مَا اخْتَلَفُوا فِيهِ مِنْ أَمْرِ دِينِهِمْ وَ دُنْيَاهُمْ وَ فِيهِ حُسْنُ الْخُلُقِ وَ حُسْنُ الْجِوَارِ- وَ هُوَ بَابٌ مِنْ أَبْوَابِ اللَّهِ عَزَّ وَ جَلَّ وَ فِيهِ آخِرُ خَيْرٍ مِنْ هَذَا كُلِّهِ

He-asws said: ‘Yes, O Abu Umara! They are my children, and this is their chief!’ – and he-asws indicated to you-asws – ‘And he-asws knows the rulings and the understanding, and for him-asws is the generousity and the recognition with what the people are needy to, and what they would be differing in from the matter of their religion and their world, and in him-asws are the goodly manners and goodly neighbourliness, and he-asws is a door from the doors of Allah-azwj Mighty and Majestic, and in him-asws there is another (quality) better than this, all of it!’

فَقَالَ لَهُ أَبِي وَ مَا هِيَ

My father said to him-asws, ‘And what is it?’

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

فَقَالَ يُخْرِجُ اللَّهُ مِنْهُ غَوْثَ هَذِهِ الْأُمَّةِ وَ غِيَاثَهَا وَ عَلَمَهَا وَ نُورَهَا وَ خَيْرَ مَوْلُودٍ وَ خَيْرَ نَاشِئٍ يَحْقِنُ اللَّهُ بِهِ الدِّمَاءَ وَ يُصْلِحُ بِهِ ذَاتَ الْبَيْنِ وَ يَلُمُّ بِهِ الشَّعَثَ وَ يَشْعَبُ بِهِ الصَّدْعَ وَ يَكْسُو بِهِ الْعَارِيَ وَ يُشْبِعُ بِهِ الْجَائِعَ وَ يُؤْمِنُ بِهِ الْخَائِفَ

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

وَ يُنْزِلُ اللَّهُ بِهِ الْقَطْرَ وَ يَرْحَمُ بِهِ الْعِبَادَ خَيْرَ كَهْلٍ وَ خَيْرَ نَاشِئٍ قَوْلُهُ حُكْمٌ وَ صَمْتُهُ عِلْمٌ يُبَيِّنُ لِلنَّاسِ مَا يَخْتَلِفُونَ فِيهِ وَ يَسُودُ عَشِيرَتَهُ مِنْ قَبْلِ أَوَانِ حُلُمِهِ

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

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

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

ثُمَّ قَطَعَ الْكَلَامَ قَالَ يَزِيدُ فَقُلْتُ لَهُ بِأَبِي أَنْتَ وَ أُمِّي فَأَخْبِرْنِي أَنْتَ بِمِثْلِ مَا أَخْبَرَنَا بِهِ أَبُوكَ

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

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

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

قَالَ فَضَحِكَ أَبُو إِبْرَاهِيمَ ع ثُمَّ قَالَ أُخْبِرُكَ يَا أَبَا عُمَارَةَ أَنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ إِلَى ابْنِي فُلَانٍ وَ أَشْرَكْتُ مَعَهُ بَنِيَّ فِي الظَّاهِرِ وَ أَوْصَيْتُهُ فِي الْبَاطِنِ وَ أَفْرَدْتُهُ وَحْدَهُ

He (the narrator) said, 'Abu Ibrahim [-asws] laughed, then said, 'I[-asws] shall inform you, O Abu Umara! I[-asws] came out from my[-asws] house and I bequeathed to my[-asws] son[-asws] so and so, and I[-asws] participated my[-asws] (other) sons in the apparent, and I[-asws] bequeathed to him[-asws] in the esoteric and individualised him[-asws] alone.

وَ لَوْ كَانَ الْأَمْرُ إِلَيَّ لَجَعَلْتُهُ فِي الْقَاسِمِ لِحُبِّي إِيَّاهُ وَ رِقَّتِي عَلَيْهِ وَ لَكِنْ ذَاكَ إِلَى اللَّهِ يَجْعَلُهُ حَيْثُ يَشَاءُ وَ لَقَدْ جَاءَنِي بِخَبَرِهِ رَسُولُ اللَّهِ ص ثُمَّ أَرَانِيهِ وَ أَرَانِي مَنْ يَكُونُ بَعْدَهُ

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

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

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

فَقَالَ لِي أَمَّا الْعِمَامَةُ فَسُلْطَانُ اللَّهِ وَ أَمَّا السَّيْفُ فَعِزُّ اللَّهِ وَ أَمَّا الْكِتَابُ فَنُورُ اللَّهِ وَ أَمَّا الْعَصَا فَقُوَّةُ اللَّهِ وَ أَمَّا الْخَاتَمُ فَجَامِعُ هَذِهِ الْأُمُورِ

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

ثُمَّ قَالَ وَ الْأَمْرُ قَدْ خَرَجَ مِنْكَ إِلَى غَيْرِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرِنِيهِ أَيُّهُمْ هُوَ فَقَالَ رَسُولُ اللَّهِ ص مَا رَأَيْتُ مِنَ الْأَئِمَّةِ أَحَداً أَجْزَعَ عَلَى فِرَاقِ هَذَا الْأَمْرِ مِنْكَ وَ لَوْ كَانَتْ بِالْمَحَبَّةِ لَكَانَ إِسْمَاعِيلُ أَحَبَّ إِلَى أَبِيكَ مِنْكَ وَ لَكِنْ ذَاكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ

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

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

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

قَالَ يَزِيدُ ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ ع يَا يَزِيدُ إِنَّهَا وَدِيعَةٌ عِنْدَكَ فَلَا تُخْبِرْ بِهَا إِلَّا عَاقِلًا أَوْ عَبْداً تَعْرِفُهُ صَادِقاً وَ إِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَاشْهَدْ بِهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَنَا إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلى أَهْلِها وَ قَالَ لَنَا وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهادَةً عِنْدَهُ مِنَ اللَّهِ

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

قَالَ وَ قَالَ أَبُو إِبْرَاهِيمَ ع فَأَقْبَلْتُ عَلَى رَسُولِ اللَّهِ ص فَقُلْتُ قَدِ اجْتَمَعُوا إِلَيَّ بِأَبِي أَنْتَ وَ أُمِّي فَأَيُّهُمْ هُوَ

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

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

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

ثُمَّ قَالَ مَا أَقَلَّ مُقَامَكَ مَعَهُ فَإِذَا رَجَعْتَ مِنْ سَفْرَتِكَ فَأَوْصِ وَ أَصْلِحْ أَمْرَكَ وَ أَفْرِغْ مِمَّا أَرَدْتَ فَإِنَّكَ مُنْتَقِلٌ عَنْهُ وَ مُجَاوِرٌ غَيْرَهُمْ وَ إِذَا أَرَدْتَ فَادْعُ عَلِيّاً فَمُرْهُ فَلْيُغَسِّلْكَ وَ لْيُكَفِّنْكَ وَ لْيَتَطَهَّرْ لَكَ وَ لَا يَصْلُحُ إِلَّا ذَلِكَ وَ ذَلِكَ سُنَّةٌ قَدْ مَضَتْ-

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

ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ ع إِنِّي أُوخَذُ فِي هَذِهِ السَّنَةِ وَ الْأَمْرُ إِلَى ابْنِي عَلِيٍّ سَمِيِّ عَلِيٍّ وَ عَلِيٍّ فَأَمَّا عَلِيٌّ الْأَوَّلُ فَعَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ أَمَّا عَلِيٌّ الْآخَرُ فَعَلِيُّ بْنُ الْحُسَيْنِ أُعْطِيَ فَهْمَ الْأَوَّلِ وَ حِكْمَتَهُ وَ بَصَرَهُ وَ وُدَّهُ وَ دِينَهُ وَ مِحْنَةَ الْآخِرِ وَ صَبْرَهُ عَلَى مَا يَكْرَهُ وَ لَيْسَ لَهُ أَنْ يَتَكَلَّمَ إِلَّا بَعْدَ مَوْتِ هَارُونَ بِأَرْبَعِ سِنِينَ

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

ثُمَّ قَالَ يَا يَزِيدُ فَإِذَا مَرَرْتَ بِهَذَا الْمَوْضِعِ وَ لَقِيتَهُ وَ سَتَلْقَاهُ فَبَشِّرْهُ أَنَّهُ سَيُولَدُ لَهُ غُلَامٌ أَمِينٌ مَأْمُونٌ مُبَارَكٌ وَ سَيُعْلِمُكَ أَنَّكَ لَقِيتَنِي فَأَخْبِرْهُ عِنْدَ ذَلِكَ أَنَّ الْجَارِيَةَ الَّتِي يَكُونُ مِنْهَا هَذَا الْغُلَامُ جَارِيَةٌ مِنْ أَهْلِ بَيْتِ مَارِيَةَ الْقِبْطِيَّةِ جَارِيَةِ رَسُولِ اللَّهِ ص وَ إِنْ قَدَرْتَ أَنْ تُبَلِّغَهَا مِنِّي السَّلَامَ فَافْعَلْ ذَلِكَ

Then he-asws said: 'O Yazeed! When you pass by this place and meet him-asws, and you will be meeting him-asws, a boy would be blessed to him-asws, trusting, trusted, Blessed, and he-asws shall let you know that you had met me-asws (here). So inform him-asws during that, the slave girl from who this boy will happen to be, is a slave girl from the family of Mariah-as the Coptic, slave girl of Rasool-Allah-saww, and if you are able to deliver to her the greetings from me-asws, then do that'.

قَالَ يَزِيدُ فَلَقِيتُ بَعْدَ مُضِيِّ أَبِي إِبْرَاهِيمَ عَلِيّاً ع فَبَدَأَنِي فَقَالَ لِي يَا يَزِيدُ مَا تَقُولُ فِي الْعُمْرَةِ فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي ذَاكَ إِلَيْكَ وَ مَا عِنْدِي نَفَقَةٌ

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

فَقَالَ سُبْحَانَ اللَّهِ مَا كُنَّا نُكَلِّفُكَ وَ لَا نَكْفِيكَ فَخَرَجْنَا حَتَّى إِذَا انْتَهَيْنَا إِلَى ذَلِكَ الْمَوْضِعِ ابْتَدَأَنِي فَقَالَ يَا يَزِيدُ إِنَّ هَذَا الْمَوْضِعَ لَكَثِيراً مَا لَقِيتَ فِيهِ خَيْراً لَكَ مِنْ عُمْرَتِكَ فَقُلْتُ نَعَمْ ثُمَّ قَصَصْتُ عَلَيْهِ الْخَبَرَ

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

فَقَالَ ع لِي أَمَّا الْجَارِيَةُ فَلَمْ تَجِئْ بَعْدُ فَإِذَا دَخَلَتْ أَبْلَغْتُهَا مِنْكَ السَّلَامَ فَانْطَلَقْنَا إِلَى مَكَّةَ وَ اشْتَرَاهَا فِي تِلْكَ السَّنَةِ فَلَمْ تَلْبَثْ إِلَّا قَلِيلًا حَتَّى حَمَلَتْ فَوَلَدَتْ ذَلِكَ الْغُلَامَ

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

قَالَ يَزِيدُ وَ كَانَ إِخْوَةُ عَلِيٍّ يَرْجُونَ أَنْ يَرِثُوهُ فَعَادُونِي مِنْ غَيْرِ ذَنْبٍ فَقَالَ لَهُمْ إِسْحَاقُ بْنُ جَعْفَرٍ وَ اللَّهِ لَقَدْ رَأَيْتُ وَ إِنَّهُ لَيَقْعُدُ مِنْ أَبِي إِبْرَاهِيمَ ع الْمَجْلِسَ الَّذِي لَا أَجْلِسُ فِيهِ أَنَا.

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

18- كش، رجال الكشي حَمْدَوَيْهِ وَ إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُسَافِرٍ قَالَ: أَمَرَنِي أَبُو الْحَسَنِ ع بِخُرَاسَانَ فَقَالَ الْحَقْ بِأَبِي جَعْفَرٍ فَإِنَّهُ صَاحِبُكَ.

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

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

19- كش، رجال الكشي حَمْدَوَيْهِ بْنُ نُصَيْرٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْحُسَيْنِ بْنِ يَسَارٍ قَالَ: اسْتَأْذَنْتُ أَنَا وَ الْحُسَيْنُ بْنُ قِيَامَا عَلَى الرِّضَا ع فِي صِرْيَا فَأَذِنَ لَنَا فَقَالَ أَفْرِغُوا مِنْ حَاجَتِكُمْ فَقَالَ لَهُ الْحُسَيْنُ تَخْلُو الْأَرْضُ مِنْ أَنْ يَكُونَ فِيهَا إِمَامٌ فَقَالَ لَا

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

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

[47] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 17
[48] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 18

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

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

قَالَ فَقَالَ لَهُ فَوَ اللَّهِ لَا تَمْضِي الْأَيَّامُ وَ اللَّيَالِي حَتَّى يُولَدَ لِي ذَكَرٌ مِنْ صُلْبِي يَقُومُ مِثْلَ مَقَامِي يَحِقُّ الْحَقَّ وَ يَمْحَقُ الْبَاطِلَ.

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

20- نص، كفاية الأثر عَلِيُّ بْنُ مُحَمَّدٍ الدَّقَّاقُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي قَتَادَةَ عَنِ الْمَحْمُودِيِّ عَنْ إِسْحَاقَ بْنِ إِسْمَاعِيلَ بْنِ نَوْبَخْتَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: كُنْتُ وَاقِفاً عِنْدَ رَأْسِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى ع بِطُوسَ قَالَ لَهُ بَعْضُ مَنْ كَانَ عِنْدَهُ إِنْ حَدَثَ حَدَثٌ فَإِلَى مَنْ قَالَ إِلَى ابْنِي مُحَمَّدٍ وَ كَانَ السَّائِلُ اسْتَصْغَرَ سِنَّ أَبِي جَعْفَرٍ ع

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

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

فَقَالَ لَهُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى ع إِنَّ اللَّهَ بَعَثَ عِيسَى ابْنَ مَرْيَمَ ع نَبِيّاً ثَابِتاً بِإِقَامَةِ شَرِيعَتِهِ فِي دُونِ السِّنِّ الَّذِي أُقِيمَ فِيهِ أَبُو جَعْفَرٍ ثَابِتاً عَلَى شَرِيعَتِهِ.

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

21- نص، كفاية الأثر مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ بَزِيعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ سُئِلَ أَوْ قِيلَ لَهُ أَ تَكُونُ الْإِمَامَةُ فِي عَمٍّ أَوْ خَالٍ فَقَالَ لَا فَقَالَ فِي أَخٍ قَالَ لَا قَالَ فَفِي مَنْ قَالَ فِي وَلَدِي وَ هُوَ يَوْمَئِذٍ لَا وَلَدَ لَهُ.

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

'From Abu Al-Hassan Al-Reza[-asws] having been asked, or it was said to him[-asws], 'Can the Imamate be in a paternal uncle or a maternal uncle?' He[-asws] said: 'No'. He said, 'In a brother?'

[49] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 2 H 19
[50] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 2 H 20

He-asws said: ‘No’. He said, ‘Then in whom?’ He-asws said: ‘In my-asws son-asws!’ And on that day, there was no son-asws for him-asws’’.[51]

22- نص، كفاية الأثر عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ عِيسَى عَنِ الْبَزَنْطِيِّ عَنْ عُقْبَةَ بْنِ جَعْفَرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع قَدْ بَلَغْتَ مَا بَلَغْتَ وَ لَيْسَ لَكَ وَلَدٌ فَقَالَ يَا عُقْبَةُ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَا يَمُوتُ حَتَّى يَرَى خَلَفَهُ مِنْ بَعْدِهِ.

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

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

23- نص، كفاية الأثر بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع أَنَا وَ صَفْوَانُ بْنُ يَحْيَى وَ أَبُو جَعْفَرٍ ع قَائِمٌ قَدْ أَتَى لَهُ ثَلَاثُ سِنِينَ فَقُلْنَا لَهُ جَعَلَنَا اللَّهُ فِدَاكَ إِنْ وَ أَعُوذُ بِاللَّهِ حَدَثَ حَدَثٌ فَمَنْ يَكُونُ بَعْدَكَ قَالَ ابْنِي هَذَا وَ أَوْمَأَ إِلَيْهِ

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

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

قَالَ فَقُلْنَا لَهُ وَ هُوَ فِي هَذَا السِّنِّ قَالَ نَعَمْ وَ هُوَ فِي هَذَا السِّنِّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى احْتَجَّ بِعِيسَى ع وَ هُوَ ابْنُ سَنَتَيْنِ.

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

24- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَحْيَى الصَّنْعَانِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع وَ هُوَ بِمَكَّةَ وَ هُوَ يُقَشِّرُ مَوْزاً وَ يُطْعِمُ أَبَا جَعْفَرٍ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ هُوَ الْمَوْلُودُ الْمُبَارَكُ

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

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

قَالَ نَعَمْ يَا يَحْيَى هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ فِي الْإِسْلَامِ مِثْلُهُ مَوْلُودٌ أَعْظَمُ بَرَكَةً عَلَى شِيعَتِنَا مِنْهُ.

[51] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 21
[52] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 22
[53] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 23

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

25- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ يَقُولُ لِلرِّضَا ع إِنَّ ابْنِي فِي لِسَانِهِ ثِقْلٌ فَأَنَا أَبْعَثُ بِهِ إِلَيْكَ غَداً تَمْسَحُ عَلَى رَأْسِهِ وَ تَدْعُو لَهُ فَإِنَّهُ مَوْلَاكَ فَقَالَ هُوَ مَوْلَى أَبِي جَعْفَرٍ فَابْعَثْ بِهِ غَداً إِلَيْهِ.

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

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

26- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ خَلَّادٍ الصَّيْقَلِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَمَّارٍ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ جَالِساً بِالْمَدِينَةِ وَ كُنْتُ أَقَمْتُ عِنْدَهُ سَنَتَيْنِ أَكْتُبُ عَنْهُ مَا سَمِعَ مِنْ أَخِيهِ يَعْنِي أَبَا الْحَسَنِ إِذْ دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا الْمَسْجِدَ مَسْجِدَ رَسُولِ اللَّهِ ص فَوَثَبَ عَلِيُّ بْنُ جَعْفَرٍ بِلَا حِذَاءٍ وَ لَا رِدَاءٍ فَقَبَّلَ يَدَهُ وَ عَظَّمَهُ

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

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

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع يَا عَمِّ اجْلِسْ رَحِمَكَ اللَّهُ فَقَالَ يَا سَيِّدِي كَيْفَ أَجْلِسُ وَ أَنْتَ قَائِمٌ

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

فَلَمَّا رَجَعَ عَلِيُّ بْنُ جَعْفَرٍ إِلَى مَجْلِسِهِ جَعَلَ أَصْحَابُهُ يُوَبِّخُونَهُ وَ يَقُولُونَ أَنْتَ عَمُّ أَبِيهِ وَ أَنْتَ تَفْعَلُ بِهِ هَذَا الْفِعْلَ

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

فَقَالَ اسْكُتُوا إِذَا كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ قَبَضَ عَلَى لِحْيَتِهِ لَمْ يُوَقِّرْ هَذِهِ الشَّيْبَةَ وَ أَهَّلَ هَذَا الْفَتَى وَ وَضَعَهُ حَيْثُ وَضَعَهُ أُنْكِرُ فَضْلَهُ نَعُوذُ بِاللَّهِ مِمَّا تَقُولُونَ بَلْ أَنَا لَهُ عَبْدٌ.

He said, 'Be silent! When it was so that Allah-azwj Mighty and Majestic', and he grabbed his own beard, 'has not Sanctified this old man and has Sanctified this youth, and Placed him-asws

[54] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 24
[55] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 2 H 25

where He-azwj Placed him-asws, (how can I) deny his-asws merits? I seek Refuge with Allah-azwj from what you are saying. But I am a slave of his-asws''.[56]

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

باب 3 معجزاته صلوات الله عليه

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

1- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع قَدْ خَرَجَ عَلَيَّ فَأَحْدَدْتُ النَّظَرَ إِلَيْهِ وَ إِلَى رَأْسِهِ وَ إِلَى رِجْلِهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ

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

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

فَخَرَّ سَاجِداً وَ قَالَ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النُّبُوَّةِ قَالَ اللَّهُ تَعَالَى وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا وَ قَالَ اللَّهُ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ يَجُوزُ أَنْ يُؤْتَى وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً.

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

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: كَانَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ كَتَبَ إِلَيَّ كِتَاباً وَ أَمَرَنِي أَنْ لَا أَفُكَّهُ حَتَّى يَمُوتَ يَحْيَى بْنُ أَبِي عِمْرَانَ

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

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

قَالَ فَمَكَثَ الْكِتَابُ عِنْدِي سِنِينَ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ يَحْيَى بْنُ أَبِي عِمْرَانَ فَكَكْتُ الْكِتَابَ فَإِذَا فِيهِ قُمْ بِمَا كَانَ يَقُومُ بِهِ أَوْ نَحْوُ هَذَا مِنَ الْأَمْرِ.

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

قَالَ وَ حَدَّثَنِي يَحْيَى وَ إِسْحَاقُ ابْنَا سُلَيْمَانَ بْنِ دَاوُدَ أَنَّ إِبْرَاهِيمَ أَقْرَأَ [قَرَأَ] هَذَا الْكِتَابَ فِي الْمَقْبَرَةِ يَوْماً مَاتَ يَحْيَى وَ كَانَ إِبْرَاهِيمُ يَقُولُ كُنْتُ لَا أَخَافُ الْمَوْتَ مَا كَانَ يَحْيَى بْنُ أَبِي عِمْرَانَ حَيّاً- وَ أَخْبَرَنِي بِذَلِكَ الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ.

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

[57] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 1
[58] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 2 a

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

3- ير، بصائر الدرجات مُحَمَّدُ بْنُ حَسَّانَ عَنْ عَلِيِّ بْنِ خَالِدٍ وَ كَانَ زَيْدِيّاً قَالَ: كُنْتُ فِي الْعَسْكَرِ فَبَلَغَنِي أَنَّ هُنَاكَ رَجُلًا مَجُوساً أُتِيَ بِهِ مِنْ نَاحِيَةِ الشَّامِ مَكْبُولًا وَ قَالُوا إِنَّهُ تَنَبَّأَ

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

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

قَالَ عَلِيٌّ فَدَارَتْ القوادين [الْبَوَّابِينَ] وَ الحجب [الْحَجَبَةَ] حَتَّى وَصَلْتُ إِلَيْهِ فَإِذَا رَجُلٌ لَهُ فَهْمٌ فَقُلْتُ لَهُ يَا هَذَا مَا قِصَّتُكَ وَ مَا أَمْرُكَ

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

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

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

فَبَيْنَا أَنَا مَعَهُ فِي مَسْجِدِ الْمَدِينَةِ قَالَ فَصَلَّى وَ صَلَّيْتُ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ دَعَا لَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا بِمَكَّةَ فَلَمْ أَزَلْ مَعَهُ حَتَّى قَضَى مَنَاسِكَهُ وَ قَضَيْتُ مَنَاسِكِي مَعَهُ

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

قَالَ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا بِمَوْضِعِي الَّذِي كُنْتُ أَعْبُدُ اللَّهَ فِيهِ بِالشَّامِ قَالَ وَ مَضَى الرَّجُلُ

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

قَالَ فَلَمَّا كَانَ عَامُ قَابِلٍ فِي أَيَّامِ الْمَوْسِمِ إِذَا أَنَا بِهِ وَ فَعَلَ بِي مِثْلَ فِعْلَتِهِ الْأُولَى فَلَمَّا فَرَغْنَا مِنْ مَنَاسِكِنَا وَ رَدَّنِي إِلَى الشَّامِ وَ هَمَّ بِمُفَارَقَتِي قُلْتُ لَهُ سَأَلْتُكَ بِحَقِّ الَّذِي أَقْدَرَكَ عَلَى مَا رَأَيْتُ إِلَّا أَخْبَرْتَنِي مَنْ أَنْتَ قَالَ فَأَطْرَقَ طَوِيلًا ثُمَّ نَظَرَ إِلَيَّ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى

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

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

فَتَرَاقَى الْخَبَرُ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الزَّيَّاتِ قَالَ فَبَعَثَ إِلَيَّ فَأَخَذَنِي وَ كَبَّلَنِي فِي الْحَدِيدِ وَ حَمَلَنِي إِلَى الْعِرَاقِ وَ حَبَسَنِي كَمَا تَرَى

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

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

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

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

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

قَالَ عَلِيٌّ فَغَمَّنِي أَمْرُهُ وَ وقفت [رَقَفْتُ] لَهُ وَ أَمَرْتُهُ بِالْعَزَاءِ قَالَ ثُمَّ بَكَّرْتُ عَلَيْهِ يَوْماً فَإِذَا الْجُنْدُ وَ صَاحِبُ الْحَرَسِ وَ صَاحِبُ السِّجْنِ وَ خَلْقٌ عَظِيمٌ يَتَفَحَّصُونَ حَالَهُ قَالَ فَقُلْتُ مَا هَذَا قَالُوا الْمَحْمُولُ مِنَ الشَّامِ الَّذِي تَنَبَّأَ افْتُقِدَ الْبَارِحَةَ لَا نَدْرِي خَسَفَ بِهِ الْأَرْضُ أَوِ اخْتَطَفَهُ الطَّيْرُ فِي الْهَوَاءِ

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

وَ قَالَ عَلِيُّ بْنُ خَالِدٍ هَذَا زيديا [زَيْدِيٌّ] فَقَالَ بِالْإِمَامَةِ بَعْدَ ذَلِكَ وَ حَسُنَ اعْتِقَادُهُ.

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

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

4- يج، الخرائج و الجرائح عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ الثَّانِي وَ مَعِي ثَلَاثُ رِقَاعٍ غَيْرُ مُعَنْوَنَةٍ وَ اشْتَبَهَتْ عَلَيَّ وَ اغْتَمَمْتُ لِذَلِكَ فَتَنَاوَلَ إِحْدَاهُنَّ وَ قَالَ هَذِهِ رُقْعَةُ زِيَادِ بْنِ شَبَثٍ وَ تَنَاوَلَ الثَّانِيَةَ وَ قَالَ هَذِهِ رُقْعَةُ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَ تَنَاوَلَ الثَّالِثَةَ وَ قَالَ هَذِهِ رُقْعَةُ فُلَانٍ فَبُهِتُّ فَنَظَرَ إِلَيَّ وَ تَبَسَّمَ.

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

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

5- يج، الخرائج و الجرائح رَوَى الْحِمْيَرِيُّ أَنَّ أَبَا هَاشِمٍ قَالَ: إِنَّ أَبَا جَعْفَرٍ أَعْطَانِي ثَلَاثَمِائَةِ دِينَارٍ فِي صُرَّةٍ وَ أَمَرَنِي أَنْ أَحْمِلَهَا إِلَى بَعْضِ بَنِي عَمِّهِ وَ قَالَ أَمَا إِنَّهُ سَيَقُولُ لَكَ دُلَّنِي عَلَى مَنْ أَشْتَرِي بِهَا مِنْهُ مَتَاعاً فَدُلَّهُ

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

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

قَالَ فَأَتَيْتُهُ بِالدَّنَانِيرِ فَقَالَ لِي يَا أَبَا هَاشِمٍ دُلَّنِي عَلَى حَرِيفٍ يَشْتَرِي بِهَا مَتَاعاً فَفَعَلْتُ.

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

6- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي هَاشِمٍ قَالَ: كَلَّفَنِي جَمَّالِي أَنْ أُكَلِّمَ أَبَا جَعْفَرٍ لَهُ لِيُدْخِلَهُ فِي بَعْضِ أُمُورِهِ

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

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

قَالَ فَدَخَلْتُ عَلَيْهِ لِأُكَلِّمَهُ فَوَجَدْتُهُ مَعَ جَمَاعَةٍ فَلَمْ يُمْكِنِّي كَلَامُهُ فَقَالَ يَا أَبَا هَاشِمٍ كُلْ وَ قَدْ وُضِعَ الطَّعَامُ بَيْنَ يَدَيْهِ ثُمَّ قَالَ ابْتِدَاءً مِنْهُ مِنْ غَيْرِ مَسْأَلَةٍ مِنِّي يَا غُلَامُ انْظُرِ الْجَمَّالَ الَّذِي أَتَانَا أَبُو هَاشِمٍ فَضُمَّهُ إِلَيْكَ.

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

[61] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 4
[62] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 5
[63] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 6

7- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي هَاشِمٍ قَالَ: دَخَلْتُ عَلَيْهِ ع ذَاتَ يَوْمٍ بُسْتَاناً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي مُولَعٌ بِأَكْلِ الطِّينِ فَادْعُ اللَّهَ لِي فَسَكَتَ ثُمَّ قَالَ بَعْدَ أَيَّامٍ يَا أَبَا هَاشِمٍ قَدْ أَذْهَبَ اللَّهُ عَنْكَ أَكْلَ الطِّينِ قُلْتُ مَا شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ.

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

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

8- يج، الخرائج و الجرائح قَالَ أَبُو هَاشِمٍ جَاءَ رَجُلٌ إِلَى مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى ع فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَبِي مَاتَ وَ كَانَ لَهُ مَالٌ وَ لَسْتُ أَقِفُ عَلَى مَالِهِ وَ لِي عِيَالٌ كَثِيرُونَ وَ أَنَا مِنْ مَوَالِيكُمْ فَأَغِثْنِي

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

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

فَقَالَ أَبُو جَعْفَرٍ ع إِذَا صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ أَبَاكَ يَأْتِيكَ فِي النَّوْمِ وَ يُخْبِرُكَ بِأَمْرِ الْمَالِ

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

فَفَعَلَ الرَّجُلُ ذَلِكَ فَرَأَى أَبَاهُ فِي النَّوْمِ فَقَالَ يَا بُنَيَّ مَالِي فِي مَوْضِعِ كَذَا فَخُذْهُ وَ اذْهَبْ إِلَى ابْنِ رَسُولِ اللَّهِ ص فَأَخْبِرْهُ أَنِّي دَلَلْتُكَ عَلَى الْمَالِ

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

فَذَهَبَ الرَّجُلُ فَأَخَذَ الْمَالَ وَ أَخْبَرَ الْإِمَامَ بِأَمْرِ الْمَالِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَكَ وَ اصْطَفَاكَ.

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

9- قب، المناقب لابن شهرآشوب ابْنُ عَيَّاشٍ فِي كِتَابِ أَخْبَارِ أَبِي هَاشِمٍ، مِثْلَهُ ثُمَّ قَالَ وَ فِي رِوَايَةِ ابْنِ أَسْبَاطٍ وَ هُوَ إِذْ ذَاكَ خُمَاسِيٌّ إِلَّا أَنَّهُ لَمْ يَذْكُرْ مَوْتَ وَالِدِهِ.

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

[64] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 3 H 7
[65] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 3 H 8

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

10- يج، الخرائج و الجرائح يُوسُفُ بْنُ السُّخْتِ عَنْ صَالِحِ بْنِ عَطِيَّةَ الأصحب [الْأَضْحَمِ] قَالَ: حَجَجْتُ فَشَكَوْتُ إِلَى أَبِي جَعْفَرٍ ع الْوَحْدَةَ فَقَالَ أَمَا إِنَّكَ لَا تَخْرُجُ مِنَ الْحَرَمِ حَتَّى تَشْتَرِيَ جَارِيَةً تُرْزَقُ مِنْهَا ابْناً فَقُلْتُ تَسِيرُ إِلَيَّ قَالَ نَعَمْ

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

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

وَ رَكِبَ إِلَى النَّخَّاسِ وَ كَتَبَ إِلَى جَارِيَةٍ فَقَالَ اشْتَرِهَا فَاشْتَرَيْتُهَا فَوَلَدَتْ مُحَمَّداً ابْنِي.

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

11- يج، الخرائج و الجرائح أَحْمَدُ بْنُ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ الْقَيْسِيِّ قَالَ: دَخَلْتُ أَنَا وَ حَمَّادُ بْنُ عِيسَى عَلَى أَبِي جَعْفَرٍ بِالْمَدِينَةِ لِنُوَدِّعَهُ فَقَالَ لَنَا لَا تَخْرُجَا أَقِيمَا إِلَى غَدٍ

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

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

قَالَ فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ قَالَ حَمَّادٌ أَنَا أَخْرُجُ فَقَدْ خَرَجَ ثَقَلِي قُلْتُ أَمَّا أَنَا فَأُقِيمُ

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

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

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

12- يج، الخرائج و الجرائح دَاوُدُ بْنُ مُحَمَّدٍ النَّهْدِيُّ عَنْ عِمْرَانَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ الثَّانِي ع وَ قَضَيْتُ حَوَائِجِي وَ قُلْتُ لَهُ إِنَّ أُمَّ الْحَسَنِ تُقْرِئُكَ السَّلَامَ وَ تَسْأَلُكَ ثَوْباً مِنْ ثِيَابِكَ تَجْعَلُهُ كَفَناً لَهَا

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

[66] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 9
[67] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 10
[68] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 11

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

قَالَ قَدِ اسْتَغْنَتْ عَنْ ذَلِكَ فَخَرَجْتُ وَ لَسْتُ أَدْرِي مَا مَعْنَى ذَلِكَ فَأَتَانِي الْخَبَرُ بِأَنَّهَا قَدْ مَاتَتْ قَبْلَ ذَلِكَ بِثَلَاثَةَ عَشَرَ يَوْماً أَوْ أَرْبَعَةَ عَشَرَ يَوْماً.

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

13- يج، الخرائج و الجرائح ابْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ قَالَ: كُنْتُ مُجَاوِراً بِمَكَّةَ فَصِرْتُ إِلَى الْمَدِينَةِ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ الثَّانِي ع وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ كِسْوَةٍ يَكْسُونِيهَا فَلَمْ يَتَّفِقْ أَنْ أَسْأَلَهُ حَتَّى وَدَّعْتُهُ وَ أَرَدْتُ الْخُرُوجَ فَقُلْتُ أَكْتُبُ إِلَيْهِ وَ أَسْأَلُهُ

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

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

قَالَ فَكَتَبْتُ إِلَيْهِ الْكِتَابَ فَصِرْتُ إِلَى الْمَسْجِدِ عَلَى أَنْ أُصَلِّيَ رَكْعَتَيْنِ وَ أَسْتَخِيرَ اللَّهَ مِائَةَ مَرَّةٍ فَإِنْ وَقَعَ فِي قَلْبِي أَنْ أَبْعَثَ وَ اللَّهِ بِالْكِتَابِ بَعَثْتُ وَ إِلَّا خَرَقْتُهُ فَفَعَلْتُ فَوَقَعَ فِي قَلْبِي أَنْ لَا أَبْعَثَ فَخَرَقْتُ الْكِتَابَ وَ خَرَجْتُ مِنَ الْمَدِينَةِ

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

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ رَأَيْتُ رَسُولًا وَ مَعَهُ ثِيَابٌ فِي مِنْدِيلٍ يَتَخَلَّلُ الْقِطَارَ وَ يَسْأَلُ عَنْ مُحَمَّدِ بْنِ سَهْلٍ الْقُمِّيِّ حَتَّى انْتَهَى إِلَيَّ فَقَالَ مَوْلَاكَ بَعَثَ إِلَيْكَ بِهَذَا وَ إِذَا مُلَاءَتَانِ

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

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ فَقَضَى اللَّهُ أَنِّي غَسَلْتُهُ حِينَ مَاتَ فَكَفَّنْتُهُ فِيهِمَا.

Ahmad Bin Muhammad said, ‘Allah-azwj Decreed that I wash him when he died, and I shrouded him in these’’.[70]

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

[69] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 12
[70] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 13

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

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

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

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

15- يج، الخرائج و الجرائح رَوَى يَحْيَى بْنُ أَبِي عِمْرَانَ قَالَ: دَخَلَ مِنْ أَهْلِ الرَّيِّ جَمَاعَةٌ مِنْ أَصْحَابِنَا عَلَى أَبِي جَعْفَرٍ ع وَ فِيهِمْ رَجُلٌ مِنَ الزَّيْدِيَّةِ قَالُوا فَسَأَلْنَا عَنْ مَسَائِلَ فَقَالَ أَبُو جَعْفَرٍ لِغُلَامِهِ خُذْ بِيَدِ هَذَا الرَّجُلِ فَأَخْرِجْهُ فَقَالَ الزَّيْدِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ ص وَ أَنَّكَ حُجَّةُ اللَّهِ.

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

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

16- يج، الخرائج و الجرائح رَوَى أَبُو سُلَيْمَانَ عَنْ صَالِحِ بْنِ دَاوُدَ الْيَعْقُوبِيِّ قَالَ: لَمَّا تَوَجَّهَ فِي اسْتِقْبَالِ الْمَأْمُونِ إِلَى نَاحِيَةِ الشَّامِ أَمَرَ أَبُو جَعْفَرٍ ع أَنْ يُعْقَدَ ذَنَبُ دَابَّتِهِ وَ ذَلِكَ فِي يَوْمٍ صَائِفٍ شَدِيدِ الْحَرِّ لَا يُوجَدُ الْمَاءُ فَقَالَ بَعْضُ مَنْ كَانَ مَعَهُ لَا عَهْدَ لَهُ بِرُكُوبِ الدَّوَابِّ فَإِنَّ مَوْضِعَ عَقْدِ ذَنَبِ الْبِرْذَوْنِ غَيْرُ هَذَا

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

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

قَالَ فَمَا مَرَرْنَا إِلَّا يَسِيراً حَتَّى ضَلَلْنَا الطَّرِيقَ بِمَكَانِ كَذَا وَ وَقَعْنَا فِي وَحَلٍ كَثِيرٍ فَفَسَدَ ثِيَابُنَا وَ مَا مَعَنَا وَ لَمْ يُصِبْهُ شَيْءٌ مِنْ ذَلِكَ.

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

[71] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 14
[72] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 15
[73] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 16

17- يج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا جَعْفَرٍ ع قَالَ لَنَا يَوْماً وَ نَحْنُ فِي ذَلِكَ الْوَجْهِ أَمَا إِنَّكُمْ سَتَضِلُّونَ الطَّرِيقَ بِمَكَانِ كَذَا وَ تَجِدُونَهَا فِي مَكَانِ كَذَا بَعْدَ مَا يَذْهَبُ مِنَ اللَّيْلِ كَذَا فَقُلْنَا مَا عِلْمُ هَذَا وَ لَا بَصَرَ لَهُ بِطَرِيقِ الشَّامِ فَكَانَ كَمَا قَالَ.

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

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

18- يج، الخرائج و الجرائح رُوِيَ عَنْ عِمْرَانَ بْنِ مُحَمَّدٍ قَالَ: دَفَعَ إِلَيَّ أَخِي دِرْعَهُ أَحْمِلُهَا إِلَى أَبِي جَعْفَرٍ ع مَعَ أَشْيَاءَ فَقَدِمْتُ بِهَا وَ نَسِيتُ الدِّرْعَ فَلَمَّا أَرَدْتُ أَنْ أُوَدِّعَهُ قَالَ لِيَ احْمِلِ الدِّرْعَ وَ سَأَلَتْنِي وَالِدَتِي أَنْ أَسْأَلَهُ قَمِيصاً مِنْ ثِيَابِهِ فَسَأَلْتُهُ فَقَالَ لِي لَيْسَ بِمُحْتَاجٍ إِلَيْهِ-

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

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

فَجَاءَنِي الْخَبَرُ أَنَّهَا تُوُفِّيَتْ قَبْلُ بِعِشْرِينَ يَوْماً.

The news came to me that she had died twenty days before''.[75]

19- يج، الخرائج و الجرائح رُوِيَ عَنِ ابْنِ أروبة [أُورَمَةَ] أَنَّهُ قَالَ: إِنَّ الْمُعْتَصِمَ دَعَا جَمَاعَةً مِنْ وُزَرَائِهِ فَقَالَ اشْهَدُوا لِي عَلَى مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى زُوراً وَ اكْتُبُوا أَنَّهُ أَرَادَ أَنْ يَخْرُجَ ثُمَّ دَعَاهُ فَقَالَ إِنَّكَ أَرَدْتَ أَنْ تَخْرُجَ عَلَيَّ فَقَالَ وَ اللَّهِ مَا فَعَلْتُ شَيْئاً مِنْ ذَلِكَ قَالَ إِنَّ فُلَاناً وَ فُلَاناً شَهِدُوا عَلَيْكَ فَأُحْضِرُوا فَقَالُوا نَعَمْ هَذِهِ الْكُتُبُ أَخَذْنَاهَا مِنْ بَعْضِ غِلْمَانِكَ

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

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

قَالَ وَ كَانَ جَالِساً فِي بَهْوٍ فَرَفَعَ أَبُو جَعْفَرٍ ع يَدَهُ وَ قَالَ اللَّهُمَّ إِنْ كَانُوا كَذَبُوا عَلَيَّ فَخُذْهُمْ

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

[74] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 17
[75] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 18

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

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

فَقَالَ اللَّهُمَّ سَكِّنْهُ إِنَّكَ تَعْلَمُ أَنَّهُمْ أَعْدَاؤُكَ وَ أَعْدَائِي فَسَكَنَ.

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

20- يج، الخرائج و الجرائح كَتَبَ جَمَاعَةٌ مِنَ الْأَصْحَابِ رِقَاعاً فِي حَوَائِجَ وَ كَتَبَ رَجُلٌ مِنَ الْوَاقِفَةِ رُقْعَةً وَ جَعَلَهَا بَيْنَ الرِّقَاعِ فَوَقَّعَ الْجَوَابَ بِخَطِّهِ فِي الرِّقَاعِ إِلَّا رُقْعَةَ الْوَاقِفِيِّ لَمْ يُجِبْ فِيهَا بِشَيْءٍ.

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

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

21- يج، الخرائج و الجرائح عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ أَنَّهُ كَانَ مَعَ الرِّضَا ع بِمَكَّةَ قَبْلَ خُرُوجِهِ إِلَى خُرَاسَانَ قَالَ قُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَتَقَدَّمَ إِلَى الْمَدِينَةِ فَاكْتُبْ مَعِي كِتَاباً إِلَى أَبِي جَعْفَرٍ ع فَتَبَسَّمَ وَ كَتَبَ وَ صِرْتُ إِلَى الْمَدِينَةِ وَ قَدْ كَانَ ذَهَبَ بَصَرِي

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

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

فَأَخْرَجَ الْخَادِمُ أَبَا جَعْفَرٍ ع إِلَيْنَا فَحَمَلَهُ فِي الْمَهْدِ فَنَاوَلْتُهُ الْكِتَابَ فَقَالَ لِمُوَفَّقٍ الْخَادِمِ قُضَّهُ وَ انْشُرْهُ فَفَضَّهُ وَ نَشَرَهُ بَيْنَ يَدَيْهِ فَنَظَرَ فِيهِ ثُمَّ قَالَ لِي يَا مُحَمَّدُ مَا حَالُ بَصَرِكَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ اعْتَلَّتْ عَيْنَايَ فَذَهَبَ بَصَرِي كَمَا تَرَى

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

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

[76] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 19
[77] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 20

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

22- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَكْرِ بْنِ إِسْمَاعِيلَ قَالَ: قُلْتُ لِأَبِي جَعْفَرِ بْنِ الرِّضَا ع إِنَّ لِي جَارِيَةً تَشْتَكِي مِنْ رِيحٍ بِهَا فَقَالَ ائْتِنِي بِهَا فَأَتَيْتُ بِهَا فَقَالَ مَا تَشْتَكِينَ يَا جَارِيَةُ قَالَتْ رِيحاً فِي رُكْبَتَيَّ فَمَسَحَ يَدَهُ عَلَى رُكْبَتِهَا مِنْ وَرَاءِ الثِّيَابِ فَخَرَجَتِ الْجَارِيَةُ مِنْ عِنْدِهِ وَ لَمْ تَشْتَكِ وَجَعاً بَعْدَ ذَلِكَ.

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

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

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

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

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

فَقَالَ أَبُو جَعْفَرٍ ع وَيْلَكُمْ خَلُّوا عَنْ جِيرَانِنَا فَلَمْ يَسْرِقُوا شَاتَكُمْ الشَّاةُ فِي دَارِ فُلَانٍ فَاذْهَبُوا فَأَخْرِجُوهَا مِنْ دَارِهِ

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

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

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

فَقَالَ وَيْحَكُمْ ظَلَمْتُمُ الرَّجُلَ فَإِنَّ الشَّاةَ دَخَلَتْ دَارَهُ وَ هُوَ لَا يَعْلَمُ بِهَا فَدَعَاهُ فَوَهَبَ لَهُ شَيْئاً بَدَلَ مَا حُرِقَ مِنْ ثِيَابِهِ وَ ضَرْبِهِ.

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

[78] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 21
[79] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 22
[80] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 23

24- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ عُمَيْرِ بْنِ وَاقِدٍ الرَّازِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرِ بْنِ الرِّضَا ع وَ مَعِي أَخِي بِهِ بُهْرٌ شَدِيدٌ فَشَكَا إِلَيْهِ ذَلِكَ الْبُهْرَ فَقَالَ ع عَافَاكَ اللَّهُ بِمَّا تَشْكُو فَخَرَجْنَا مِنْ عِنْدِهِ وَ قَدْ عُوفِيَ فَمَا عَادَ إِلَيْهِ ذَلِكَ الْبُهْرُ إِلَى أَنْ مَاتَ.

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

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

قَالَ مُحَمَّدُ بْنُ عُمَيْرٍ وَ كَانَ يُصِيبُنِي وَجَعٌ فِي خَاصِرَتِي فِي كُلِّ أُسْبُوعٍ فَيَشْتَدُّ ذَلِكَ الْوَجَعُ بِي أَيَّاماً وَ سَأَلْتُهُ أَنْ يَدْعُوَ لِي بِزَوَالِهِ عَنِّي فَقَالَ وَ أَنْتَ فَعَافَاكَ اللَّهُ فَمَا عَادَ إِلَى هَذِهِ الْغَايَةِ.

Muhammad Bin Umeyr said,

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

25- يج، الخرائج و الجرائح رُوِيَ عَنِ الْقَاسِمِ بْنِ الْمُحْسِنِ قَالَ: كُنْتُ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَمَرَّ بِي أَعْرَابِيٌّ ضَعِيفُ الْحَالِ فَسَأَلَنِي شَيْئاً فَرَحِمْتُهُ فَأَخْرَجْتُ لَهُ رَغِيفاً فَنَاوَلْتُهُ إِيَّاهُ فَلَمَّا مَضَى عَنِّي هَبَّتْ رِيحٌ زَوْبَعَةٌ فَذَهَبَتْ بِعِمَامَتِي مِنْ رَأْسِي فَلَمْ أَرَهَا كَيْفَ ذَهَبَتْ وَ لَا أَيْنَ مَرَّتْ

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

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

فَلَمَّا دَخَلْتُ الْمَدِينَةَ صِرْتُ إِلَى أَبِي جَعْفَرِ بْنِ الرِّضَا ع فَقَالَ لِي يَا أَبَا الْقَاسِمِ ذَهَبَتْ عِمَامَتُكَ فِي الطَّرِيقِ قُلْتُ نَعَمْ فَقَالَ يَا غُلَامُ أَخْرِجْ إِلَيْهِ عِمَامَتَهُ فَأَخْرَجَ إِلَيَّ عِمَامَتِي بِعَيْنِهَا قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ صَارَتْ إِلَيْكَ

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

قَالَ تَصَدَّقْتَ عَلَى أَعْرَابِيٍّ فَشَكَرَهُ اللَّهُ لَكَ فَرَدَّ إِلَيْكَ عِمَامَتَكَ وَ إِنَّ اللَّهَ لا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

[81] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 24 a
[82] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 24 b

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

26- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ الْحُسَيْنِ الْمُكَارِي قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ بِبَغْدَادَ وَ هُوَ عَلَى مَا كَانَ مِنْ أَمْرِهِ فَقُلْتُ فِي نَفْسِي هَذَا الرَّجُلُ لَا يَرْجِعُ إِلَى مَوْطِنِهِ أَبَداً وَ مَا أَعْرِفُ مَطْعَمَهُ

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

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

قَالَ فَأَطْرَقَ رَأْسَهُ ثُمَّ رَفَعَهُ وَ قَدِ اصْفَرَّ لَوْنُهُ فَقَالَ يَا حُسَيْنُ خُبْزُ شَعِيرٍ وَ مِلْحُ جَرِيشٍ فِي حَرَمِ رَسُولِ اللَّهِ أَحَبُّ إِلَيَّ مِمَّا تَرَانِي فِيهَا.

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

27- يج، الخرائج و الجرائح رُوِيَ عَنْ إِسْمَاعِيلَ بْنِ عَبَّاسٍ الْهَاشِمِيِّ قَالَ: جِئْتُ إِلَى أَبِي جَعْفَرٍ ع يَوْمَ عِيدٍ فَشَكَوْتُ إِلَيْهِ ضِيقَ الْمَعَاشِ فَرَفَعَ الْمُصَلَّى وَ أَخَذَ مِنَ التُّرَابِ سَبِيكَةً مِنْ ذَهَبٍ فَأَعْطَانِيهَا فَخَرَجْتُ بِهَا إِلَى السُّوقِ فَكَانَتْ سِتَّةَ عَشَرَ مِثْقَالًا.

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

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

28- يج، الخرائج و الجرائح حَدَثَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدٍ النَّيْسَابُورِيُّ مُتَوَجِّهاً إِلَى الْحَجِّ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ وَ كَانَ خَادِماً لِلرِّضَا ع قَالَ: أَصْبَحَ الرِّضَا ع يَوْماً فَقَالَ لِيَ ادْخُلْ هَذِهِ الْقُبَّةَ الَّتِي فِيهَا هَارُونُ فَجِئْنِي بِقَبْضَةِ تُرَابٍ مِنْ عِنْدِ بَابِهَا وَ قَبْضَةٍ مِنْ يَمْنَتِهَا وَ قَبْضَةٍ مِنْ يَسْرَتِهَا وَ قَبْضَةٍ مِنْ صَدْرِهَا وَ لْيَكُنْ كُلُّ تُرَابٍ مِنْهَا عَلَى حِدَتِهِ

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

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

[83] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 25
[84] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 26
[85] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 27

فَصِرْتُ إِلَيْهَا فَأَتَيْتُهُ بِذَلِكَ وَ جَعَلْتُهُ بَيْنَ يَدَيْهِ عَلَى مِنْدِيلٍ فَضَرَبَ بِيَدِهِ إِلَى تُرْبَةِ الْبَابِ فَقَالَ هَذَا مِنْ عِنْدِ الْبَابِ فَقُلْتُ نَعَمْ قَالَ غَداً تَحْفِرُ لِي فِي هَذَا الْمَوْضِعِ فَتَخْرُجُ صَخْرَةٌ لَا حِيلَةَ فِيهَا

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

ثُمَّ قَذَفَ بِهِ وَ أَخَذَ تُرَابَ الْيَمْنَةِ وَ قَالَ هَذَا مِنْ يَمْنَتِهَا قُلْتُ نَعَمْ قَالَ ثُمَّ تَحْفِرُ لِي فِي هَذَا الْمَوْضِعِ فَتَخْرُجُ نَبَكَةٌ لَا حِيلَةَ فِيهَا

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

ثُمَّ قَذَفَ بِهِ وَ أَخَذَ تُرَابَ الْيَسْرَةِ وَ قَالَ ثُمَّ تَحْفِرُ لِي فِي هَذَا الْمَوْضِعِ فَتَخْرُجُ نَبَكَةٌ مِثْلَ الْأُولَى

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

وَ قَذَفَ بِهِ وَ أَخَذَ تُرَابَ الصَّدْرِ فَقَالَ هَذَا تُرَابٌ مِنَ الصَّدْرِ ثُمَّ تَحْفِرُ لِي فِي هَذَا الْمَوْضِعِ فَيَسْتَمِرُّ الْحَفْرُ إِلَى أَنْ يَتِمَّ فَإِذَا فَرَغْتَ مِنَ الْحَفْرِ فَضَعْ يَدَكَ عَلَى أَسْفَلِ الْقَبْرِ وَ تَكَلَّمْ بِهَذِهِ الْكَلِمَاتِ فَإِنَّهُ سَيَنْبُعُ الْمَاءُ حَتَّى يَمْتَلِئَ الْقَبْرُ فَتَظْهَرَ فِيهِ سُمَيْكَاتٌ صِغَارٌ فَإِذَا رَأَيْتَهَا فَفُتَّ لَهَا كِسْرَةً

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

فَإِذَا أَكَلَتْهَا خَرَجَتْ حُوتَةٌ كَبِيرَةٌ فَابْتَلَعَتْ تِلْكَ السُّمَيْكَاتِ كُلَّهَا ثُمَّ تَغِيبُ فَإِذَا غَابَتْ ضَعْ يَدَكَ عَلَى الْمَاءِ وَ أَعِدْ تِلْكَ الْكَلِمَاتِ فَإِنَّ الْمَاءَ يَنْضُبُ كُلُّهُ وَ سَلِ الْمَأْمُونَ عَنِّي أَنْ يَحْضُرَ وَقْتَ الْحَفْرِ فَإِنَّهُ سَيَفْعَلُ لِيُشَاهِدَ هَذَا كُلَّهُ

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

ثُمَّ قَالَ ع السَّاعَةَ يَجِيءُ رَسُولُهُ فَاتَّبِعْنِي فَإِنْ قُمْتُ مِنْ عِنْدِهِ مَكْشُوفَ الرَّأْسِ فَكَلِّمْنِي بِمَا تَشَاءُ وَ إِنْ قُمْتُ مِنْ عِنْدِهِ مُغَطَّى الرَّأْسِ فَلَا تُكَلِّمْنِي بِشَيْءٍ

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

قَالَ فَوَافَاهُ رَسُولُ الْمَأْمُونِ فَلَبِسَ الرِّضَا ع ثِيَابَهُ وَ خَرَجَ وَ تَبِعْتُهُ فَلَمَّا دَخَلَ عَلَى الْمَأْمُونِ وَثَبَ إِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ أَجْلَسَهُ مَعَهُ عَلَى مَقْعَدِهِ وَ بَيْنَ يَدَيْهِ طَبَقٌ صَغِيرٌ فِيهِ عِنَبٌ فَأَخَذَ عُنْقُوداً قَدْ أَكَلَ مِنْهُ نِصْفَهُ وَ نِصْفُهُ بَاقٍ وَ قَدْ شَرَّبَهُ بِالسَّمِّ وَ قَالَ لِلرِّضَا ع حُمِلَ إِلَيَّ هَذَا الْعُنْقُودُ وَ تَنَغَّصْتُ بِهِ أَنْ لَا تَأْكُلَ مِنْهُ فَأَسْأَلُكَ أَنْ تَأْكُلَ مِنْهُ

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

قَالَ أَعْفِنِي مِنْ ذَلِكَ قَالَ لَا وَ اللَّهِ فَإِنَّكَ تَسُرُّنِي إِذَا أَكَلْتَ مِنْهُ

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

قَالَ فَاسْتَعْفَاهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَ هُوَ يَسْأَلُهُ بِمُحَمَّدٍ وَ عَلِيٍّ أَنْ يَأْكُلَ مِنْهُ فَأَخَذَ مِنْهُ ثَلَاثَ حَبَّاتٍ وَ غَطَّى رَأْسَهُ وَ نَهَضَ مِنْ عِنْدِهِ فَتَبِعْتُهُ وَ لَمْ أُكَلِّمْهُ بِشَيْءٍ حَتَّى دَخَلَ مَنْزِلَهُ فَأَشَارَ لِي أَنْ أُغْلِقَ الْبَابَ فَغَلَّقْتُهُ وَ صَارَ إِلَى مَقْعَدٍ لَهُ فَنَامَ عَلَيْهِ وَ صِرْتُ أَنَا فِي وَسَطِ الدَّارِ

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

فَإِذَا غُلَامٌ عَلَيْهِ وَفْرَةٌ ظَنَنْتُهُ ابْنَ الرِّضَا ع وَ لَمْ أَكُنْ قَدْ رَأَيْتُهُ قَبْلَ ذَلِكَ فَقُلْتُ يَا سَيِّدِي الْبَابُ مُغَلَّقٌ فَمِنْ أَيْنَ دَخَلْتَ قَالَ لَا تَسْأَلْ عَمَّا لَا تَحْتَاجُ إِلَيْهِ وَ قَصَدَ إِلَى الرِّضَا ع

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

فَلَمَّا بَصُرَ بِهِ الرِّضَا ع وَثَبَ إِلَيْهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ جَلَسَا جَمِيعاً عَلَى الْمَقْعَدِ وَ مَدَّ الرِّضَا ع الرِّدَاءَ عَلَيْهِمَا فَتَنَاجَيَا جَمِيعاً بِمَا لَمْ أَعْلَمْهُ

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

ثُمَّ امْتَدَّ الرِّضَا ع عَلَى الْمَقْعَدِ وَ غَطَّاهُ مُحَمَّدٌ بِالرِّدَاءِ وَ صَارَ إِلَى وَسَطِ الدَّارِ وَ قَالَ يَا أَبَا الصَّلْتِ فَقُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ عَظَّمَ اللَّهُ أَجْرَكَ فِي الرِّضَا فَقَدْ مَضَى فَبَكَيْتُ

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

قَالَ لَا تَبْكِ هَاتِ الْمُغْتَسَلَ وَ الْمَاءَ لِنَأْخُذَ فِي جَهَازِهِ فَقُلْتُ يَا مَوْلَايَ الْمَاءُ حَاضِرٌ وَ لَكِنْ لَيْسَ فِي الدَّارِ مُغْتَسَلٌ إِلَّا أَنْ يُحْضَرَ مِنْ خَارِجِ الدَّارِ قَالَ بَلْ هُوَ فِي الْخِزَانَةِ فَدَخَلْتُهَا فَوَجَدْتُهَا وَ فِيهَا مُغْتَسَلٌ وَ لَمْ أَرَهُ قَبْلَ ذَلِكَ

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

فَأَتَيْتُهُ بِهِ وَ بِالْمَاءِ قَالَ تَعَالَ حَتَّى نَحْمِلَ الرِّضَا ع فَحَمَلْنَاهُ عَلَى الْمُغْتَسَلِ ثُمَّ قَالَ اغْرُبْ عَنِّي فَغَسَّلَهُ وَ هُوَ وَحْدَهُ ثُمَّ قَالَ هَاتِ أَكْفَانَهُ وَ الْحُنُوطَ قُلْتُ لَمْ نُعِدَّ لَهُ كَفَناً قَالَ ذَلِكَ فِي الْخِزَانَةِ

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

فَدَخَلْتُهَا فَرَأَيْتُ فِي وَسَطِهَا أَكْفَاناً وَ حَنُوطاً لَمْ أَرَهُ قَبْلَ ذَلِكَ فَأَتَيْتُهُ بِهِ فَكَفَّنَهُ وَ حَنَّطَهُ ثُمَّ قَالَ لِي هَاتِ التَّابُوتَ مِنَ الْخِزَانَةِ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَقُولَ مَا عِنْدَنَا تَابُوتٌ فَدَخَلْتُ الْخِزَانَةَ فَوَجَدْتُ بِهَا تَابُوتاً لَمْ أَرَهُ قَبْلَ ذَلِكَ

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

فَأَتَيْتُهُ بِهِ فَجَعَلَهُ فِيهِ فَقَالَ تَعَالَ حَتَّى نُصَلِّيَ عَلَيْهِ وَ صَلَّى بِهِ وَ غَرَبَتِ الشَّمْسُ وَ كَانَ وَقْتُ صَلَاةِ الْمَغْرِبِ فَصَلَّى بِيَ الْمَغْرِبَ وَ الْعِشَاءَ وَ جَلَسْنَا نَتَحَدَّثُ

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

فَانْفَتَحَ السَّقْفُ وَ رُفِعَ التَّابُوتُ فَقُلْتُ يَا مَوْلَايَ لَيُطَالِبُنِي الْمَأْمُونُ بِهِ فَمَا تَكُونُ حِيلَتِي فَقَالَ لَا عَلَيْكَ سَيَعُودُ إِلَى مَوْضِعِهِ فَمَا مِنْ نَبِيٍّ يَمُوتُ فِي مَغْرِبِ الْأَرْضِ وَ لَا يَمُوتُ وَصِيٌّ مِنْ أَوْصِيَائِهِ فِي مَشْرِقِهَا إِلَّا جَمَعَ اللَّهُ بَيْنَهُمَا قَبْلَ أَنْ يُدْفَنَ

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

فَلَمَّا مَضَى مِنَ اللَّيْلِ نِصْفُهُ أَوْ أَكْثَرُ إِذَا التَّابُوتُ رَجَعَ مِنَ السَّقْفِ حَتَّى اسْتَقَرَّ مَكَانَهُ فَلَمَّا صَلَّيْنَا الْفَجْرَ قَالَ افْتَحْ بَابَ الدَّارِ فَإِنَّ هَذَا الطَّاغِيَ يَجِيئُكَ السَّاعَةَ فَعَرِّفْهُ أَنَّ الرِّضَا ع قَدْ فُرِغَ مِنْ جَهَازِهِ

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

قَالَ فَمَضَيْتُ نَحْوَ الْبَابِ فَالْتَفَتُّ فَلَمْ أَرَهُ يَدْخُلُ مِنْ بَابٍ وَ لَمْ يَخْرُجْ مِنْ بَابٍ فَإِذَا الْمَأْمُونُ قَدْ وَافَى فَلَمَّا رَآنِي قَالَ مَا فَعَلَ الرِّضَا قُلْتُ عَظَّمَ اللَّهُ أَجْرَكَ

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

فَنَزَلَ وَ خَرَقَ ثِيَابَهُ وَ سَفَى التُّرَابَ عَلَى رَأْسِهِ وَ بَكَى طَوِيلًا ثُمَّ قَالَ خُذُوا فِي جَهَازِهِ فَقُلْتُ قَدْ فُرِغَ مِنْهُ قَالَ وَ مَنْ فَعَلَ بِهِ ذَلِكَ قُلْتُ غُلَامٌ وَافَاهُ لَمْ أَعْرِفْهُ إِلَّا أَنِّي ظَنَنْتُهُ ابْنَ الرِّضَا ع

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

قَالَ فَاحْفِرُوا لَهُ فِي الْقُبَّةِ قُلْتُ فَإِنَّهُ سَأَلَكَ أَنْ تَحْضُرَ مَوْضِعَ دَفْنِهِ قَالَ نَعَمْ فَأَحْضَرُوا كُرْسِيّاً وَ جَلَسَ عَلَيْهِ وَ أَمَرَ أَنْ يَحْفِرُوا لَهُ عِنْدَ الْبَابِ فَخَرَجَتِ الصَّخْرَةُ فَأَمَرَ بِالْحَفْرِ فِي يَمْنَةِ الْقُبَّةِ فَخَرَجَتِ النَّبَكَةُ ثُمَّ أَمَرَ بِذَلِكَ فِي يَسْرَتِهَا فَبَرَزَتِ النَّبَكَةُ الْأُخْرَى وَ أَمَرَ بِالْحَفْرِ فِي الصَّدْرِ فَاسْتَمَرَّ الْحَفْرُ

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

فَلَمَّا فَرَغْتُ مِنْهُ وَضَعْتُ يَدِي إِلَى أَسْفَلِ الْقَبْرِ وَ تَكَلَّمْتُ بِالْكَلِمَاتِ فَنَبَعَ الْمَاءُ وَ ظَهَرَتِ السُّمَيْكَاتُ فَفَتَتُّ لَهَا كِسْرَةً فَأَكَلَتْ ثُمَّ ظَهَرَتِ السَّمَكَةُ الْكَبِيرَةُ فَابْتَلَعَتْهَا كُلَّهَا وَ غَابَتْ فَوَضَعْتُ يَدِي عَلَى الْمَاءِ وَ أَعَدْتُ الْكَلِمَاتِ فَنَضَبَ الْمَاءُ كُلُّهُ وَ انْتُزِعَتِ الْكَلِمَاتُ مِنْ صَدْرِي مِنْ سَاعَتِي فَلَمْ أَذْكُرْ مِنْهَا حَرْفاً وَاحِداً

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

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

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

فَقَالَ لِوَزِيرِهِ مَا هَذَا قَالَ أُلْهِمْتُ أَنَّهُ ضَرَبَ لَكُمْ مَثَلًا بِأَنَّكُمْ تُمَتَّعُونَ فِي الدُّنْيَا قَلِيلًا مِثْلَ هَذِهِ السُّمَيْكَاتِ ثُمَّ يَخْرُجُ وَاحِدٌ مِنْهُمْ فَيُهْلِكُكُمْ

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

فَلَمَّا دُفِنَ ع قَالَ لِيَ الْمَأْمُونُ عَلِّمْنِي الْكَلِمَاتِ قُلْتُ قَدْ وَ اللَّهِ انْتُزِعَتْ مِنْ قَلْبِي فَمَا أَذْكُرُ مِنْهَا كَلِمَةً وَاحِدَةً حَرْفاً وَ بِاللَّهِ لَقَدْ صَدَقْتُهُ فَلَمْ يُصَدِّقْنِي وَ تَوَعَّدَنِي الْقَتْلَ إِنْ لَمْ أُعَلِّمْهُ إِيَّاهَا وَ أَمَرَ بِي إِلَى الْحَبْسِ

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

فَكَانَ فِي كُلِّ يَوْمٍ يَدْعُونِي إِلَى الْقَتْلِ أَوْ أُعَلِّمَهُ ذَلِكَ فَأَحْلِفُ لَهُ مَرَّةً بَعْدَ أُخْرَى كَذَلِكَ سَنَةً فَضَاقَ صَدْرِي فَقُمْتُ لَيْلَةَ جُمُعَةٍ فَاغْتَسَلْتُ وَ أَحْيَيْتُهَا رَاكِعاً وَ سَاجِداً وَ بَاكِياً وَ مُتَضَرِّعاً إِلَى اللَّهِ فِي خَلَاصِي

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

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

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

ثُمَّ قَالَ قُمْ قُلْتُ إِلَى أَيْنَ وَ الْحُرَّاسُ عَلَى بَابِ السِّجْنِ وَ الْمَشَاعِلُ بَيْنَ أَيْدِيهِمْ قَالَ قُمْ فَإِنَّهُمْ لَا يَرَوْنَكَ وَ لَا تَلْتَقِي مَعَهُمْ بَعْدَ يَوْمِكَ

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

فَأَخَذَ بِيَدِي وَ أَخْرَجَنِي مِنْ بَيْنِهِمْ وَ هُمْ قُعُودٌ يَتَحَدَّثُونَ وَ الْمَشَاعِلُ بَيْنَهُمْ فَلَمْ يَرَوْنَا فَلَمَّا صِرْنَا خَارِجَ السِّجْنِ قَالَ أَيَّ الْبِلَادِ تُرِيدُ قُلْتُ مَنْزِلِي بِهَرَاةَ قَالَ أَرْخِ رِدَاءَكَ عَلَى وَجْهِكَ وَ أَخَذَ بِيَدِي

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

فَظَنَنْتُ أَنَّهُ حَوَّلَنِي عَنْ يَمْنَتِهِ إِلَى يَسْرَتِهِ ثُمَّ قَالَ لِيَ اكْشِفْ فَكَشَفْتُهُ فَلَمْ أَرَهُ فَإِذَا أَنَا عَلَى بَابِ مَنْزِلِي فَدَخَلْتُهُ فَلَمْ أَلْتَقِ مَعَ الْمَأْمُونِ وَ لَا مَعَ أَحَدٍ مِنْ أَصْحَابِهِ إِلَى هَذِهِ الْغَايَةِ.

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

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

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

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

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

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

30- يج، الخرائج و الجرائح رُوِيَ عَنِ ابْنِ أُورَمَةَ قَالَ: حَمَلَتِ امْرَأَةٌ مَعِي شَيْئاً مِنْ حُلِيٍّ وَ شَيْئاً مِنْ دَرَاهِمَ وَ شَيْئاً مِنْ ثِيَابٍ فَتَوَهَّمْتُ أَنَّ ذَلِكَ كُلَّهُ لَهَا وَ لَمْ أَحْتَطْ عَلَيْهَا أَنَّ ذَلِكَ لِغَيْرِهَا فِيهِ شَيْءٌ فَحَمَلْتُ إِلَى الْمَدِينَةِ مَعَ بِضَاعَاتٍ لِأَصْحَابِنَا فَوَجَّهْتُ ذَلِكَ كُلَّهُ إِلَيْهِ وَ كَتَبْتُ فِي الْكِتَابِ أَنِّي قَدْ بَعَثْتُ إِلَيْكَ مِنْ قِبَلِ فُلَانَةَ بِكَذَا وَ مِنْ قِبَلِ فُلَانٍ وَ فُلَانٍ بِكَذَا

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

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

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

[86] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 28
[87] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 29

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

فَلَمَّا سَمِعْتُ ذِكْرَ الْمَرْأَتَيْنِ شَكَكْتُ فِي الْكِتَابِ أَنَّهُ غَيْرُ كِتَابِهِ وَ أَنَّهُ قَدْ عَمِلَ عَلَيَّ دُونَهُ لِأَنِّي كُنْتُ فِي نَفْسِي عَلَى يَقِينٍ أَنَّ الَّذِي دَفَعَتْ إِلَيَّ الْمَرْأَةُ كَانَ كُلُّهُ لَهَا وَ هِيَ مَرْأَةٌ وَاحِدَةٌ فَلَمَّا رَأَيْتُ امْرَأَتَيْنِ اتَّهَمْتُ مُوصِلَ كِتَابِي

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

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

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

31- يج، الخرائج و الجرائح رَوَى بَكْرُ بْنُ صَالِحٍ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ الصَّيْرَفِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع كِتَاباً وَ فِي آخِرِهِ هَلْ عِنْدَكَ سِلَاحُ رَسُولِ اللَّهِ ص وَ نَسِيتُ أَنْ أَبْعَثَ بِالْكِتَابِ فَكَتَبَ إِلَيَّ بِحَوَائِجَ وَ فِي آخِرِ كِتَابِهِ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص وَ هُوَ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ مَعَنَا حَيْثُ دُرْنَا وَ هُوَ مَعَ كُلِّ إِمَامٍ

(The book) ‘Al Kharaij Wa Al jaraih’ – It is reported by Bakr Bin Salih, from Muhammad Bin Fuzeyl Al Sayrafi who said,

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

وَ كُنْتُ بِمَكَّةَ فَأَضْمَرْتُ فِي نَفْسِي شَيْئاً لَا يَعْلَمُهُ إِلَّا اللَّهُ فَلَمَّا صِرْتُ إِلَى الْمَدِينَةِ وَ دَخَلْتُ عَلَيْهِ نَظَرَ إِلَيَّ فَقَالَ اسْتَغْفِرِ اللَّهَ لِمَا أَضْمَرْتَ وَ لَا تَعُدْ

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

قَالَ بَكْرٌ فَقُلْتُ لِمُحَمَّدٍ أَيُّ شَيْءٍ هَذَا قَالَ لَا أُخْبِرُ بِهِ أَحَداً قَالَ وَ خَرَجَ بِإِحْدَى رِجْلَيِ الْعِرْقُ الْمَدَنِيُّ وَ قَدْ قَالَ لِي قَبْلَ أَنْ خَرَجَ الْعِرْقُ فِي رِجْلِي وَ قَدْ عَاهَدْتُهُ فَكَانَ آخِرُ مَا قَالَ إِنَّهُ سَتُصِيبُ وَجَعاً فَاصْبِرْ فَأَيُّمَا رَجُلٍ مِنْ شِيعَتِنَا اشْتَكَى فَصَبَرَ وَ احْتَسَبَ كَتَبَ اللَّهُ لَهُ أَجْرَ أَلْفِ شَهِيدٍ

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

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

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

فَلَمَّا صِرْتُ فِي بَطْنِ مَرٍّ ضَرَبَ عَلَى رِجْلِي وَ خَرَجَ بِيَ الْعِرْقُ فَمَا زِلْتُ شَاكِياً أَشْهُراً وَ حَجَجْتُ فِي السَّنَةِ الثَّانِيَةِ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ جَعَلَنِيَ اللَّهُ فِدَاكَ عَوِّذْ رِجْلِي وَ أَخْبَرْتُهُ أَنَّ هَذِهِ الَّتِي تُوجِعُنِي

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

فَقَالَ لَا بَأْسَ عَلَى هَذِهِ أَرِنِي رِجْلَكَ الْأُخْرَى الصَّحِيحَةَ فَبَسَطْتُهَا بَيْنَ يَدَيْهِ وَ عَوَّذَهَا فَلَمَّا قُمْتُ مِنْ عِنْدِهِ خَرَجَ فِي الرِّجْلِ الصَّحِيحَةِ فَرَجَعْتُ إِلَى نَفْسِي فَعَلِمْتُ أَنَّهُ عَوَّذَهَا قَبْلُ مِنَ الْوَجَعِ فَعَافَانِيَ اللَّهُ مِنْ بَعْدُ.

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

32- شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَاشِمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع صَبِيحَةَ عُرْسِهِ بِبِنْتِ الْمَأْمُونِ وَ كُنْتُ تَنَاوَلْتُ مِنْ أَوَّلِ اللَّيْلِ دَوَاءً فَأَوَّلُ مَنْ دَخَلَ فِي صَبِيحَتِهِ أَنَا وَ قَدْ أَصَابَنِي الْعَطَشُ وَ كَرِهْتُ أَنْ أَدْعُوَ بِالْمَاءِ

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

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

فَنَظَرَ أَبُو جَعْفَرٍ ع فِي وَجْهِي وَ قَالَ أَرَاكَ عَطْشَاناً قُلْتُ أَجَلْ قَالَ يَا غُلَامُ اسْقِنَا مَاءً فَقُلْتُ فِي نَفْسِي السَّاعَةَ يَأْتُونَهُ بِمَاءٍ مَسْمُومٍ وَ اغْتَمَمْتُ لِذَلِكَ

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

فَأَقْبَلَ الْغُلَامُ وَ مَعَهُ الْمَاءُ فَتَبَسَّمَ فِي وَجْهِي ثُمَّ قَالَ يَا غُلَامُ نَاوِلْنِي الْمَاءَ فَتَنَاوَلَ وَ شَرِبَ ثُمَّ نَاوَلَنِي وَ شَرِبْتُ وَ أَطَلْتُ عِنْدَهُ وَ عَطِشْتُ فَدَعَا بِالْمَاءِ فَفَعَلَ كَمَا فَعَلَ بِالْمَرَّةِ الْأُولَى فَشَرِبَ ثُمَّ نَاوَلَنِي وَ تَبَسَّمَ.

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

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

قَالَ مُحَمَّدُ بْنُ حَمْزَةَ قَالَ لِي مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ وَ اللَّهِ إِنِّي أَظُنُّ أَنَّ أَبَا جَعْفَرٍ ع يَعْلَمُ مَا فِي النُّفُوسِ كَمَا تَقُولُ الرَّافِضَةُ.

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

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

33- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ وَ عُمَرَ بْنِ عُثْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْمُطَرِّفِيِّ قَالَ: مَضَى أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع وَ لِيَ عَلَيْهِ أَرْبَعَةُ آلَافِ دِرْهَمٍ لَمْ يَكُنْ يَعْرِفُهَا غَيْرِي وَ غَيْرُهُ

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

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

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

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

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

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

34- جا، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ: كَتَبَ صِهْرٌ لِي إِلَى أَبِي جَعْفَرٍ الثَّانِي ع أَنَّ أَبِي نَاصِبٌ خَبِيثُ الرَّأْيِ وَ قَدْ لَقِيتُ مِنْهُ شِدَّةً وَ جَهْداً فَرَأْيُكَ جُعِلْتُ فِدَاكَ فِي الدُّعَاءِ لِي وَ مَا تَرَى جُعِلْتُ فِدَاكَ أَ فَتَرَى أَنْ أُكَاشِفَهُ أَمْ أُدَارِيَهُ

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

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

[90] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 32 a
[91] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 32 b
[92] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 33

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

فَكَتَبَ قَدْ فَهِمْتُ كِتَابَكَ وَ مَا ذَكَرْتَ مِنْ أَمْرِ أَبِيكَ وَ لَسْتُ أَدَعُ الدُّعَاءَ لَكَ إِنْ شَاءَ اللَّهُ وَ الْمُدَارَاةُ خَيْرٌ لَكَ مِنَ الْمُكَاشَفَةِ وَ مَعَ الْعُسْرِ يُسْرٌ فَاصْبِرْ إِنَّ الْعاقِبَةَ لِلْمُتَّقِينَ ثَبَّتَكَ اللَّهُ عَلَى وَلَايَةِ مَنْ تَوَلَّيْتَ نَحْنُ وَ أَنْتُمْ فِي وَدِيعَةِ اللَّهِ الَّتِي لَا يَضِيعُ وَدَائِعُهُ

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

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

Bakr said, 'Allah-azwj Cast kindness in the heart of his father until he became not opposing him regarding anything''.[93]

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

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

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

قَالَ فَوَ اللَّهِ مَا اسْتَتْمَمْتُ الْكَلَامَ فِي نَفْسِي حَتَّى تَطَاوَلَ وَ عَرَضَ جَسَدَهُ وَ امْتَلَأَ بِهِ الْإِيوَانُ إِلَى سَقْفِهِ وَ مَعَ جَوَانِبِ حِيطَانِهِ ثُمَّ رَأَيْتُ لَوْنَهُ وَ قَدْ أَظْلَمَ حَتَّى صَارَ كَاللَّيْلِ الْمُظْلِمِ ثُمَّ ابْيَضَّ حَتَّى صَارَ كَأَبْيَضِ مَا يَكُونُ مِنَ الثَّلْجِ ثُمَّ احْمَرَّ حَتَّى صَارَ كَالْعَلَقِ الْمُحْمَرِّ ثُمَّ اخْضَرَّ حَتَّى صَارَ كَأَخْضَرِ مَا يَكُونُ مِنَ الْأَغْصَانِ الْوَرَقَةِ الْخُضْرَةِ

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

ثُمَّ تَنَاقَصَ جِسْمُهُ حَتَّى صَارَ فِي صُورَتِهِ الْأَوَّلَةِ وَ عَادَ لَوْنُهُ الْأَوَّلُ وَ سَقَطْتُ لِوَجْهِي مِمَّا رَأَيْتُ فَصَاحَ بِي- يَا عَسْكَرُ تَشْكُونَ فَنُنَبِّئُكُمْ وَ تَضْعُفُونَ فَنُقَوِّيكُمْ وَ اللَّهِ لَا وَصَلَ إِلَى حَقِيقَةِ مَعْرِفَتِنَا إِلَّا مَنْ مَنَّ اللَّهُ عَلَيْهِ بِنَا وَ ارْتَضَاهُ لَنَا وَلِيّاً.

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

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

the one Allah-azwj has Conferred upon him through us-asws and has Selected him for us-asws as a friend!''[94]

بُنَانُ بْنُ نَافِعٍ قَالَ: سَأَلْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع فَقُلْتُ جُعِلْتُ فِدَاكَ مَنْ صَاحِبُ الْأَمْرِ بَعْدَكَ

Bunan Bin Nafie who said,

'I asked Ali-asws Bin Musa Al-Reza-asws. I said, 'May I be sacrificed for you-asws! Who is the Master-asws of the command after you-asws?'

فَقَالَ لِي يَا ابْنَ نَافِعٍ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَابِ مَنْ وَرِثَ مَا وَرِثْتُهُ مِمَّنْ هُوَ قَبْلِي وَ هُوَ حُجَّةُ اللَّهِ تَعَالَى مِنْ بَعْدِي

He-asws said to me: 'O Ibn Nafie! There shall be entering from this door, one who will be in inheriting what I-asws had inherited from the one who was before me-asws, and he-asws is Divine Authority of Allah-azwj the Exalted, from after me-asws'.

فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْنَا مُحَمَّدُ بْنُ عَلِيٍّ ع فَلَمَّا بَصُرَ بِي قَالَ لِي يَا ابْنَ نَافِعٍ أَ لَا أُحَدِّثُكَ بِحَدِيثٍ إِنَّا مَعَاشِرَ الْأَئِمَّةِ إِذَا حَمَلَتْهُ أُمُّهُ يَسْمَعُ الصَّوْتَ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً فَإِذَا أَتَى لَهُ فِي بَطْنِ أُمِّهِ أَرْبَعَةُ أَشْهُرٍ رَفَعَ اللَّهُ تَعَالَى لَهُ أَعْلَامَ الْأَرْضِ فَقَرَّبَ لَهُ مَا بَعُدَ عَنْهُ حَتَّى لَا يَعْزُبَ عَنْهُ حُلُولُ قَطْرَةِ غَيْثٍ نَافِعَةٍ وَ لَا ضَارَّةٍ

While I was like that when Muhammad-asws Bin Ali-asws entered to see us. When he-asws sighted me, he-asws said to me: 'O Ibn Nafie! Shall I narrate to you with a Hadeeth? We-asws, community of the Imams-asws, when his-asws mother-as bears him-asws, hears his-asws voice in the belly of his-asws mother-as for forty days. When four months come for him-asws in the belly of his-asws mother-as, Allah-azwj the Exalted Raises for him-asws, the flags of the earth. He-azwj Draws near for him-asws whatever is far away from him-asws until neither the permeation of a drop of beneficial rain is not hidden from him-asws, nor a harmful one.

وَ إِنَّ قَوْلَكَ لِأَبِي الْحَسَنِ مَنْ حُجَّةُ الدَّهْرِ وَ الزَّمَانِ مِنْ بَعْدِهِ فَالَّذِي حَدَّثَكَ أَبُو الْحَسَنِ مَا سَأَلْتَ عَنْهُ هُوَ الْحُجَّةُ عَلَيْكَ فَقُلْتُ أَنَا أَوَّلُ الْعَابِدِينَ

And your words to Abu Al-Hassan-asws, 'Who is the Divine Authority of the time and the era from after him-asws', the one whom Abu Al-Hassan-asws narrates to you of what you asked about, he-asws is the Divine Authority upon you'. I said, 'I shall be the first of the serving ones'.

ثُمَّ دَخَلَ عَلَيْنَا أَبُو الْحَسَنِ فَقَالَ لِي يَا ابْنَ نَافِعٍ سَلِّمْ وَ أَذْعِنْ لَهُ بِالطَّاعَةِ فَرُوحُهُ رُوحِي وَ رُوحِي رُوحُ رَسُولِ اللَّهِ ص

Then Abu Al-Hassan-asws entered to see us. He-asws said to me: 'O Ibn Nafie! Greet and comply to him-asws with the obedience, for his-asws soul is my-asws soul, and my-asws soul is his-asws soul, and my-asws soul is soul of Rasool-Allah-saww!'

اجْتَازَ الْمَأْمُونُ بِابْنِ الرِّضَا ع وَ هُوَ بَيْنَ صِبْيَانٍ فَهَرَبُوا سِوَاهُ فَقَالَ عَلَيَّ بِهِ فَقَالَ لَهُ مَا لَكَ لَا هَرَبْتَ فِي جُمْلَةِ الصِّبْيَانِ قَالَ مَا لِي ذَنْبٌ فَأَفِرَّ مِنْهُ وَ لَا الطَّرِيقُ ضَيِّقٌ فَأُوَسِّعَهُ عَلَيْكَ سِرْ حَيْثُ شِئْتَ

[94] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 35 a

Al-Mamoun passed by Ibn Al-Reza-asws (Imam Al-Jawwad-asws), and he-asws was between the children. They fled apart from him-asws. He said, 'To me with him-asws!' He said to him-asws, 'What is the matter you did not flee among all the children?' He-asws said: 'There is no sin for me-asws, that I-asws should be fleeing from it, nor is the street too narrow so I-asws should be making space for you. Travel wherever you so like to'.

فَقَالَ مَنْ تَكُونُ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَا تَعْرِفُ مِنَ الْعُلُومِ قَالَ سَلْنِي عَنْ أَخْبَارِ السَّمَاوَاتِ

He said, 'Who do you-asws happen to be?' He-asws said: 'I-asws am Muhammad-asws Bin Ali-asws Bin Musa-asws Bin Ja'far-asws Bin Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws'. He said, 'What do you-asws know from the knowledge's'. He-asws said: 'Ask me-asws about news of the skies'.

فَوَدَّعَهُ وَ مَضَى وَ عَلَى يَدِهِ بَازٌ أَشْهَبُ يَطْلُبُ بِهِ الصَّيْدَ فَلَمَّا بَعُدَ عَنْهُ نَهَضَ عَنْ يَدِهِ الْبَازُ فَنَظَرَ يَمِيناً وَ شِمَالَهُ لَمْ يَرَ صَيْداً وَ الْبَازُ يَثِبُ عَنْ يَدِهِ فَأَرْسَلَهُ فَطَارَ يَطْلُبُ الْأُفُقَ حَتَّى غَابَ عَنْ نَاظِرِهِ سَاعَةً ثُمَّ عَادَ إِلَيْهِ وَ قَدْ صَادَ حَيَّةً

He bade him-asws farewell and continued, and upon his hand was a grey falcon. He sought the prey with it. When he was distant from him-asws, the falcon got up from his hand. He looked right and left, but could not see any prey, and the falcon was leaping from his hand. He sent it. It flew seeking the horizon until it disappeared from his sight for a while. Then it returned to him, and it had hunted a snake.

فَوَضَعَ الْحَيَّةَ فِي بَيْتِ الطَّعْمِ وَ قَالَ لِأَصْحَابِهِ قَدْ دَنَا حَتْفُ ذَلِكَ الصَّبِيِّ فِي هَذَا الْيَوْمِ عَلَى يَدِي

He placed the snake in the food room (store), and said to his companions, 'The death of that child has come near in this day upon my hands'.

ثُمَّ عَادَ وَ ابْنُ الرِّضَا ع فِي جُمْلَةِ الصِّبْيَانِ فَقَالَ مَا عِنْدَكَ مِنْ أَخْبَارِ السَّمَاوَاتِ فَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنِ النَّبِيِّ عَنْ جَبْرَئِيلَ عَنْ رَبِّ الْعَالَمِينَ أَنَّهُ قَالَ بَيْنَ السَّمَاءِ وَ الْهَوَاءِ بَحْرٌ عَجَّاجٌ يَتَلَاطَمُ بِهِ الْأَمْوَاجُ فِيهِ حَيَّاتٌ خُضْرُ الْبُطُونِ رُقْطُ الظُّهُورِ يَصِيدُهَا الْمُلُوكُ بِالْبُزَاةِ الشُّهْبِ يُمْتَحَنُ بِهِ الْعُلَمَاءُ

Then he returned and Ibn Al-Reza-asws among all the children. He said, 'What is with you-asws from news of the skies?' He-asws said: 'Yes, commander of the faithful! My-asws father-asws narrated to me-asws, from his-asws forefathers-asws, from the Prophet-saww, from Jibraeel-as, from Lord-azwj of the worlds having Said: "Between the sky and the air, there is a swirling sea, the waves are crashing with it. In it there are snakes of green bellies, spotted backs. The kings tend to hunt these with the grey falcons. The scholars are tested by it''.

فَقَالَ صَدَقْتَ وَ صَدَقَ أَبُوكَ وَ صَدَقَ جَدُّكَ وَ صَدَقَ رَبُّكَ فَأَرْكَبَهُ ثُمَّ زَوَّجَهُ أُمَّ الْفَضْلِ.

He said, ‘You-asws speak the truth, and your-asws father-asws spoke the truth, and your-asws Lord-azwj Spoke the truth. He set him-asws up and got him-asws married to Umm Al-Fazl (his daughter)’’.[95]

9- وَ فِي كِتَابِ مَعْرِفَةِ تَرْكِيبِ الْجَسَدِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ التَّيْمِيِّ رَوَى عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّهُ اسْتَدْعَى فَاصِداً فِي أَيَّامِ الْمَأْمُونِ فَقَالَ لَهُ افْصِدْنِي فِي الْعِرْقِ الزَّاهِرِ فَقَالَ لَهُ مَا أَعْرِفُ هَذَا الْعِرْقَ يَا سَيِّدِي وَ لَا سَمِعْتُ بِهِ فَأَرَاهُ إِيَّاهُ

And in the book ‘Marifat Tarkeeb’ – ‘Al Jasad, from Al-Husayn Bin Ahmad Al Taymi,

‘It is reported from Abu Ja’far-asws the 2nd that he-asws summoned a cupper during the days of Al-Mamoun. He-asws said to him: ‘Perform cupping on me-asws in the apparent vein’. He said to him-asws, ‘I do not recognise this vein, O my Master-asws, nor have I even heard of it’. So he-asws showed it to him.

فَلَمَّا فَصَدَهُ خَرَجَ مِنْهُ مَاءٌ أَصْفَرُ فَجَرَى حَتَّى امْتَلَأَ الطَّشْتُ ثُمَّ قَالَ لَهُ أَمْسِكْهُ وَ أَمَرَ بِتَفْرِيغِ الطَّسْتِ ثُمَّ قَالَ خَلِّ عَنْهُ فَخَرَجَ دُونَ ذَلِكَ فَقَالَ شُدَّهُ الْآنَ فَلَمَّا شَدَّ يَدَهُ أَمَرَ لَهُ بِمِائَةِ دِينَارٍ

When he had cut it, yellow water came out from it. It flowed until if filled up the tray. Then he-asws said to him: ‘Withhold it’, and he-asws instructed with pouring out the tray, then said: ‘Get rid of it’. There came out more of that. He-asws said: ‘Tie it now!’ When his-asws hand was tied, he-asws instructed with one hundred Dinars to be for him.

فَأَخَذَهَا وَ جَاءَ إِلَى يُوحَنَّا بْنِ بَخْتِيشُوعَ فَحَكَى لَهُ ذَلِكَ فَقَالَ وَ اللَّهِ مَا سَمِعْتُ بِهَذَا الْعِرْقِ مُذْ نَظَرْتُ فِي الطِّبِّ وَ لَكِنْ هَاهُنَا فُلَانٌ الْأُسْقُفُّ قَدْ مَضَتْ عَلَيْهِ السِّنُونَ فَامْضِ بِنَا إِلَيْهِ فَإِنْ كَانَ عِنْدَهُ عِلْمُهُ وَ إِلَّا لَمْ نَقْدِرْ عَلَى مَنْ يَعْلَمُهُ

He took it and came to Youhanna Bin Bakhtishun and narrated that to him. He said, ‘By Allah-azwj! I have not heard of this vein since I have looked into the medicine, but over here there is so and so Bishop. (Many) years have come upon him. Come with us to go to him. Either there is its knowledge with him or else we are not able upon the one who may know it’.

فَمَضَيَا وَ دَخَلَا عَلَيْهِ وَ قَصَّا الْقَصَصَ فَأَطْرَقَ مَلِيّاً ثُمَّ قَالَ يُوشِكُ أَنْ يَكُونَ هَذَا الرَّجُلُ نَبِيّاً أَوْ مِنْ ذُرِّيَّةِ نَبِيٍّ.

They both went and entered to see him and narrated the story. He lowered his head for a while, then said, ‘Either this man happens to be a Prophet-as or from the offspring of a Prophet-as’’.[96]

أَبُو سَلَمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ كَانَ بِي صَمَمٌ شَدِيدٌ فَخَبَرَ بِذَلِكَ لَمَّا أَنْ دَخَلْتُ عَلَيْهِ فَدَعَانِي إِلَيْهِ فَمَسَحَ يَدَهُ عَلَى أُذُنِي وَ رَأْسِي ثُمَّ قَالَ اسْمَعْ وَ عِهْ

Abu Salama said,

[95] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 35 b
[96] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 35 c

‘I entered to see Abu Ja’far-asws, and there was severe deafness with me. He was informed with that. When I entered to see him-asws, he called me towards him-asws, wiped his-asws hand upon my ears and my head, then said: ‘Listen and retain!’

فَوَ اللَّهِ إِنِّي لَأَسْمَعُ الشَّيْءَ الْخَفِيَّ عَنْ أَسْمَاعِ النَّاسِ مِنْ بَعْدِ دَعْوَتِهِ.

By Allah-azwj! I can even hear the faint things that people hear from after his-asws supplication’’.[97]

وَ رُوِيَ أَنَّ أَبَا جَعْفَرٍ ع لَمَّا صَارَ إِلَى شَارِعِ الْكُوفَةِ نَزَلَ عِنْدَ دَارِ الْمُسَيَّبِ وَ كَانَ فِي صَحْنِهِ نَبِقَةٌ لَمْ تَحْمِلْ فَدَعَا بِكُوزٍ فِيهِ مَاءٌ فَتَوَضَّأَ فِي أَسْفَلِ النَّبِقَةِ وَ قَامَ فَصَلَّى بِالنَّاسِ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ وَ سَجَدَ سَجْدَتَيِ الشُّكْرِ ثُمَّ خَرَجَ

And it is reported,

‘When Abu Ja’far-asws came to the street of Al-Kufa, he-asws descended with the house of Al-Musayyab, and in his courtyard was a lotus tree not having borne fruit yet. He-asws called for a pitcher having water in it. He-asws performed wud’u in the lower part of the lotus tree, and he-asws stood up. He-asws prayed Al-Maghrib, and Al-Isha the last with the people, and he-asws performed the Sajdah of thanks. Then he-asws went out.

فَلَمَّا انْتَهَى إِلَى النَّبِقَةِ رَآهَا النَّاسُ وَ قَدْ حَمَلَتْ حَمْلًا حَسَناً فَتَعَجَّبُوا مِنْ ذَلِكَ وَ أَكَلُوا مِنْهَا فَوَجَدُوا نَبِقاً حُلْواً لَا عَجَمَ لَهُ وَ وَدَّعُوهُ وَ مَضَى إِلَى الْمَدِينَةِ

When he-asws ended to the lotus tree, the people saw it and it had borne excellent fruit. They were astounded from that, and they ate from it. They found the berries to be sweet, there being no pips (stones) for it, and they bode farewell to him-asws, and he-asws continued to Al-Medina.

قَالَ الشَّيْخُ الْمُفِيدُ وَ قَدْ أَكَلْتُ مِنْ ثَمَرِهَا وَ كَانَ لَا عَجَمَ لَهُ.

The Sheykh Al-Mufeed said, ‘And I have eaten from its fruit, and there was not pip for it’’.[98]

36- نجم، كتاب النجوم بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ بِإِسْنَادِهِ إِلَى إِبْرَاهِيمَ بْنِ سَعِيدٍ قَالَ: كُنْتُ جَالِساً عِنْدَ مُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ ع إِذْ مَرَّ بِنَا فَرَسٌ أُنْثَى فَقَالَ هَذِهِ تَلِدُ اللَّيْلَةَ فَلُوّاً أَبْيَضَ النَّاصِيَةِ فِي وَجْهِهِ غُرَّةٌ

Kitab Al Nujoum – By our chain to Muhammad Bin Jareer Al Tabari, by his chain to Ibrahim Bin Saeed who said,

‘I was seated in the presence of Muhammad-asws Bin Ali Al-Jawad-asws when a mare passed by us. He-asws said: ‘She shall be giving birth tonight to a filly of white forelocks, having a spot in its face’.

فَاسْتَأْذَنْتُهُ ثُمَّ انْصَرَفْتُ مَعَ صَاحِبِهَا فَلَمْ أَزَلْ أُحَدِّثُهُ إِلَى اللَّيْلِ حَتَّى أَتَتْ فَلُوّاً كَمَا وَصَفَ فَأَتَيْتُهُ قَالَ يَا ابْنَ سَعِيدٍ شَكَكْتَ فِيمَا قُلْتُ لَكَ أَمْسِ إِنَّ الَّتِي فِي مَنْزِلِكَ حُبْلَى بِابْنٍ أَعْوَرَ فَوَلَدَتْ وَ اللَّهِ مُحَمَّداً وَ كَانَ أَعْوَرَ.

[97] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 35 d
[98] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 35 e

I sought his-asws permission, then I left with its owner. I did not cease to discuss it up to the night, until the filly came just as he-asws had described. I came to him-asws. He-asws said: 'O Ibn Saeed! You doubted in what I-asws had said to you yesterday. The one who is in your house (wife) is pregnant with a one-eyed boy'. She gave birth, by Allah-azwj, to Muhammad, and he was one-eyed''.[99]

37- نجم، كتاب النجوم بِإِسْنَادِنَا إِلَى الْحِمْيَرِيِّ فِي كِتَابِ الدَّلَائِلِ بِإِسْنَادِهِ إِلَى صَالِحِ بْنِ عَطِيَّةَ قَالَ: حَجَجْتُ فَشَكَوْتُ إِلَى أَبِي جَعْفَرٍ يَعْنِي الْجَوَادَ ع الْوَحْدَةَ فَقَالَ أَمَا إِنَّكَ لَا تَخْرُجُ مِنَ الْحَرَمِ حَتَّى تَشْتَرِيَ جَارِيَةً تُرْزَقُ مِنْهَا ابْناً

Kitab Al Nujoum – By our chain to Al Himeyri in 'Kitab Al Dalail', by his chain to Salih Bin Atiya who said,

'I performed Hajj. I complained to Abu Ja'far-asws, meaning Al-Jawad-asws, of the loneliness. He-asws said: 'As for you, do not exit from the Sanctuary (Hurrum) until you buy a slave girl. You will be Graced with a boy from her'.

قُلْتُ جُعِلْتُ فِدَاكَ أَ فَتَرَى أَنْ تُشِيرَ عَلَيَّ فَقَالَ نَعَمْ اعْتَرِضْ فَإِذَا رَضِيتَ فَأَعْلِمْنِي فَقُلْتُ جُعِلْتُ فِدَاكَ فَقَدْ رَضِيتُ قَالَ اذْهَبْ فَكُنْ بِالْقُرْبِ حَتَّى أُوَافِيَكَ

I said, 'May I be sacrificed for you-asws! Do you-asws view fit if you-asws could point one out to me?' He-asws said: 'Yes. Browse. When you are satisfied, then let me-asws know'. I said, 'May I be sacrificed for you-asws! I am satisfied'. He-asws said: 'Go and be nearby until I-asws meet you'.

فَصِرْتُ إِلَى دُكَّانِ النَّخَّاسِ فَمَرَّ بِنَا فَنَظَرَ ثُمَّ مَضَى فَصِرْتُ إِلَيْهِ فَقَالَ قَدْ رَأَيْتَهَا إِنْ أعجبك [أَعْجَبَتْكَ] فَاشْتَرِهَا عَلَى أَنَّهَا قَصِيرَةُ الْعُمُرِ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا أَصْنَعُ بِهَا قَالَ قَدْ قُلْتُ لَكَ

I went to the slave trader's shop. He-asws passed by us. He-asws looked, then continued. I went to him-asws. He-asws said: 'I-asws have seen her. If she fascinates you, then buy her based upon that but she is of short age (lifespan)'. I said, 'May I be sacrificed for you-asws! What shall I do with her?' He-asws said: 'I-asws have said to you'.

فَلَمَّا كَانَ مِنَ الْغَدِ صِرْتُ إِلَى صَاحِبِهَا فَقَالَ الْجَارِيَةُ مَحْمُومَةٌ وَ لَيْسَ فِيهَا غَرَضٌ فَعُدْتُ إِلَيْهِ مِنَ الْغَدِ فَسَأَلْتُهُ عَنْهَا فَقَالَ دَفَنْتُهَا الْيَوْمَ فَأَتَيْتُهُ فَأَخْبَرْتُهُ الْخَبَرَ

When it was the next morning, I came to her owner. He said, 'The slave girl has fever, and there is no purpose in her'. I returned to him the next morning. I asked him about her. He said, 'I have buried her today'. I came to him-asws and informed him-asws the news.

فَقَالَ اعْتَرِضْ فَاعْتَرَضْتُ فَأَعْلَمْتُهُ فَأَمَرَنِي أَنْ أَنْظُرَهُ فَصِرْتُ إِلَى دُكَّانِ النَّخَّاسِ فَرَكِبَ فَمَرَّ بِنَا فَصِرْتُ إِلَيْهِ فَقَالَ اشْتَرِهَا فَقَدْ رَأَيْتَهَا فَاشْتَرَيْتُهَا فَحَوَّلْتُهَا وَ صَبَرْتُ عَلَيْهَا حَتَّى طَهُرَتْ وَ وَقَعْتُ عَلَيْهَا فَحَمَلَتْ وَ وَلَدَتْ لِي مُحَمَّداً ابْنِي.

He-asws said: 'Browse!' I browsed. I let him-asws know. He-asws instructed me to await him-asws. I came to the slave trader's shop. He-asws rode and passed by us. I went to him-asws. He-asws said: 'Buy her, for I-asws have seen her'. I bought her and transferred her, and waited upon her until

[99] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 36

she was clean, and I slept with her. She got pregnant and gave birth for me to my son Muhammad''.[100]

38- دَلَائِلُ الطَّبَرِيِّ، عَنْ أَبِي الْمُفَضَّلِ عَنْ بَدْرِ بْنِ عَمَّارٍ الطَّبَرِسْتَانِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الشَّلْمَغَانِيِّ قَالَ: حَجَّ إِسْحَاقُ بْنُ إِسْمَاعِيلَ فِي السَّنَةِ الَّتِي خَرَجَتِ الْجَمَاعَةُ إِلَى أَبِي جَعْفَرٍ ع قَالَ إِسْحَاقُ فَأَعْدَدْتُ لَهُ فِي رُقْعَةٍ عَشَرَةَ مَسَائِلَ لِأَسْأَلَهُ عَنْهَا وَ كَانَ لِي حَمْلٌ فَقُلْتُ إِذَا أَجَابَنِي عَنْ مَسَائِلِي سَأَلْتُهُ أَنْ يَدْعُوَ اللَّهَ لِي أَنْ يَجْعَلَهُ ذَكَراً

(The book) 'Dalail' of Al Tabari – From Abu Al Mufazzal, from Badr Bin Ammat al Tabarastany, from Muhammad Bin Ali Al Shalmagany who said,

'Is'haq Bin Ismail performed Hajj during the year in which the community came to Abu Ja'far. Is'haq said, 'I counted for him[-asws], in one note, ten questions to ask him[-asws] about, and there was a pregnancy for me (with my wife). I said, 'When he[-asws] answers me about the issues, I shall ask him[-asws] to supplicate to Allah[-azwj] for me, to Make it a male (child)'.

فَلَمَّا سَأَلَتْهُ النَّاسُ قُمْتُ وَ الرُّقْعَةُ مَعِي لِأَسْأَلَهُ عَنْ مَسَائِلِي فَلَمَّا نَظَرَ إِلَيَّ قَالَ لِي يَا أَبَا يَعْقُوبَ سَمِّهِ أَحْمَدَ فَوُلِدَ لِي ذَكَرٌ فَسَمَّيْتُهُ أَحْمَدَ فَعَاشَ مُدَّةً وَ مَاتَ

When the people had asked him[-asws], I stood up, and the note was with me to ask him[-asws] about my issues. When he[-asws] looked at me, said to me: 'O Abu Yaqoub! Name him as 'Ahmad'!' A male (child) was born for me. I named him as 'Ahmad'. He lived for a period and died.

وَ كَانَ مِمَّنْ خَرَجَ مَعَ الْجَمَاعَةِ عَلِيُّ بْنُ حَسَّانَ الْوَاسِطِيُّ الْمَعْرُوفُ بِالْعَمَشِ قَالَ حَمَلْتُ مَعِي إِلَيْهِ مِنَ الْآلَةِ الَّتِي لِلصِّبْيَانِ بَعْضاً مِنْ فِضَّةٍ وَ قُلْتُ أُتْحِفُ مَوْلَايَ أَبَا جَعْفَرٍ ع بِهَا

And from the ones who had gone out with the community, was Ali Bin Hassan Al-Wasity, well-known as Al-Amsh. He said, 'I carried with me to him[-asws], the instrument which is for the children, part of it was of silver, and I said, 'I shall gift it to my Master[-asws] Abu Ja'far[-asws] with it'.

فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ عَنْ جَوَابٍ لِجَمِيعِهِمْ قَامَ فَمَضَى إِلَى صِرْيَا وَ اتَّبَعْتُهُ فَلَقِيتُ مُوَفَّقاً فَقُلْتُ اسْتَأْذِنْ لِي عَلَى أَبِي جَعْفَرٍ ع

When the people dispersed from him[-asws], having answered all of them, he stood up and went to the docks. I followed him and found him standing. I said, 'Get permission for me to see Abu Ja'far[-asws]'.

فَدَخَلْتُ وَ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ فِي وَجْهِهِ الْكَرَاهَةُ وَ لَمْ يَأْمُرْنِي بِالْجُلُوسِ فَدَنَوْتُ مِنْهُ وَ فَرَغْتُ مَا كَانَ فِي كُمِّي بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ نَظَرَ مُغْضَبٍ ثُمَّ رَمَى يَمِيناً وَ شِمَالًا ثُمَّ قَالَ مَا لِهَذَا خَلَقَنِي اللَّهُ مَا أَنَا وَ اللَّعِبُ فَاسْتَعْفَيْتُهُ فَعَفَا عَنِّي فَخَرَجْتُ.

I entered and greeted. He[-asws] returned the greetings unto me, and there was abhorrence in his[-asws] face, and he[-asws] did not instruct me with the sitting. I went near him[-asws] and poured our whatever was in my sleeve in front of him[-asws]. He[-asws] looked at me and angry look, then

[100] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 37

threw it right and left, then said: 'Allah-azwj has not Created me-asws for this!' What have I-asws got to do with the playfulness?' I apologised to him-asws. He-asws forgave me, and I went out''.[101]

وَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ قَالَ قَالَ عُمَارَةُ بْنُ زَيْدٍ رَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ ع وَ بَيْنَ يَدَيْهِ قَصْعَةٌ صِينِيٌّ فَقَالَ يَا عُمَارَةُ أَ تَرَى مِنْ هَذَا عَجَباً فَقُلْتُ نَعَمْ فَوَضَعَ يَدَهُ عَلَيْهِ فَذَابَ حَتَّى صَارَ مَاءً ثُمَّ جَمَعَهُ فَجَعَلَهُ فِي قَدَحٍ ثُمَّ رَدَّهَا وَ مَسَحَهَا بِيَدِهِ فَإِذَا هِيَ قَصْعَةٌ كَمَا كَانَتْ فَقَالَ مِثْلَ هَذَا فَلْيَكُنِ الْقُدْرَةُ.

And from Abdullah Bin Muhammad who said, 'Umara Bin Zayd said,

'I saw Muhammad-asws Bin Ali-asws, and in front of him-asws was a Chinese bowl. He-asws said: 'O Umara! Do you see a wonder from this?' I said, 'Yes'. He placed his-asws hand upon it, and it melted until it became water. Then he-asws gathered it and made it into a mug. Then he-asws returned it and wiped it by his-asws hand, and there, it was a bowl like what it had been. He-asws said: 'The power, so let it happen to be like this!''[102]

وَ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: إِنِّي لَعِنْدَ الرِّضَا إِذْ جِيءَ بِأَبِي جَعْفَرٍ ع وَ سِنُّهُ أَقَلُّ مِنْ أَرْبَعِ سِنِينَ فَضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَأَطَالَ الْفِكْرَ

And from Muhammad Bin Haroun Bin Musa, from his father, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, from Ahmad Bin Abu Abdullah Al Barqy, from Zakariya Bin Adam who said,

'I was in the presence of Al-Reza-asws when they came with Abu Ja'far-asws, and his-asws age was less that four years. He-asws struck his-asws hand to the ground and raised his-asws head to the sky and prolonged the thinking.

فَقَالَ لَهُ الرِّضَا ع بِنَفْسِي فَلِمَ طَالَ فِكْرُكَ فَقَالَ فِيمَا صُنِعَ بِأُمِّي فَاطِمَةَ أَمَا وَ اللَّهِ لَأُخْرِجَنَّهُمَا ثُمَّ لَأُخْرِقَنَّهُمَا ثُمَّ لَأُذْرِيَنَّهُمَا ثُمَّ لَأَنْسِفَنَّهُمَا فِي الْيَمِّ نَسْفاً

Al-Reza-asws said to him: 'By my-asws soul! Why did you-asws prolong your-asws thinking?' He-asws said: 'Regarding what was done with my-asws mother-asws (Syeda) Fatima-asws. But, by Allah-azwj! I-asws shall extract both of them (Abu Bakr and Umar), and incinerate them, then I-asws shall make them into particles and scatter them in the Nile like a storm!'

فَاسْتَدْنَاهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ بِأَبِي أَنْتَ وَ أُمِّي أَنْتَ لَهَا يَعْنِي الْإِمَامَةَ.

I went near him-asws and kissed between his-asws eyes, then said, 'May my father and my mother be (sacrificed) for you-asws! You-asws are for it!' – meaning the Imamate''.[103]

39- قب، المناقب لابن شهرآشوب الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ رَزِينٍ قَالَ: كُنْتُ مُجَاوِراً بِالْمَدِينَةِ مَدِينَةِ الرَّسُولِ وَ كَانَ أَبُو جَعْفَرٍ ع يَجِيءُ فِي كُلِّ يَوْمٍ مَعَ الزَّوَالِ إِلَى الْمَسْجِدِ فَيَنْزِلُ إِلَى الصَّخْرَةِ وَ يَمُرُّ إِلَى رَسُولِ اللَّهِ ص وَ يُسَلِّمُ عَلَيْهِ وَ يَرْجِعُ إِلَى بَيْتِ فَاطِمَةَ وَ يَخْلَعُ نَعْلَهُ فَيَقُومُ فَيُصَلِّي

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al-Husayn Bin Muhammad Al Ashary who said, 'It is narrated to me by a Sheykh from our companions called Abdullah Bin Razeyn who said,

[101] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 38 a
[102] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 38 b
[103] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 38 c

‘I was in the vicinity of Al-Medina, city of the Rasool-saww, and Abu Ja’far-asws used to come to the Masjid during every day at midday. He-asws would descend at the rock and go to Rasool-Allah-saww and greet unto him-saww, and he-asws would return to the house of (Syeda) Fatima-asws and take off his-asws slippers. He-asws would stand and pray Salat.

فَوَسْوَسَ إِلَيَّ الشَّيْطَانُ فَقَالَ إِذَا نَزَلَ فَاذْهَبْ حَتَّى تَأْخُذَ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَجَلَسْتُ فِي ذَلِكَ الْيَوْمِ أَنْتَظِرُهُ لِأَفْعَلَ هَذَا فَلَمَّا أَنْ كَانَ فِي وَقْتِ الزَّوَالِ أَقْبَلَ ع عَلَى حِمَارٍ لَهُ فَلَمْ يَنْزِلْ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ فَجَازَهُ حَتَّى نَزَلَ عَلَى الصَّخْرَةِ الَّتِي كَانَتْ عَلَى بَابِ الْمَسْجِدِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص ثُمَّ رَجَعَ إِلَى مَكَانِهِ الَّذِي كَانَ يُصَلِّي فِيهِ

The Satan-la whispered to me. He-la said, ‘When he-asws descends, then go until you take from the soil which he-asws has tread upon’. I sat during that day awaiting him-asws to do this. When it was the time of midday, he-asws came upon a donkey of his-asws. He-asws did not cease to be in the place which he-asws used to be it. He-asws went past it until he-asws descend at the rock which was at the door of the Masjid. Then he-asws entered, greeted unto Rasool-Allah-saww, then returned to his-asws place which he-asws was praying Salat in.

فَفَعَلَ ذَلِكَ أَيَّاماً فَقُلْتُ إِذَا خَلَعَ نَعْلَيْهِ جِئْتُ فَأَخَذْتُ الْحَصَا الَّذِي يَطَأُ عَلَيْهِ بِقَدَمَيْهِ فَلَمَّا كَانَ مِنَ الْغَدِ جَاءَ عِنْدَ الزَّوَالِ فَنَزَلَ عَلَى الصَّخْرَةِ ثُمَّ دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ وَ لَمْ يَخْلَعْهُمَا فَفَعَلَ ذَلِكَ أَيَّاماً

He-asws did that for days. I said, ‘When he-asws takes off his-asws slippers, I shall go and take the pebbles which he-asws had treaded upon with his-asws feet’. When it was the next day, he-asws came at midday. He-asws descended upon the rock. Then he-asws entered to (visit) Rasool-Allah-saww, and he-asws came to the place which he-asws used to pray Salat in and did not take them off. He-asws did that for days.

فَقُلْتُ فِي نَفْسِي لَمْ يَتَهَيَّأْ لِي هَاهُنَا وَ لَكِنْ أَذْهَبُ إِلَى الْحَمَّامِ فَإِذَا دَخَلَ الْحَمَّامَ آخُذُ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ

I said within myself, ‘It is not attainable for me over here, but I shall go to the bathhouse. When he-asws enters the bathhouse, I shall take from the soil which he-asws has treaded upon’.

فَلَمَّا دَخَلَ ع الْحَمَّامَ دَخَلَ فِي الْمَسْلَخِ بِالْحِمَارِ وَ نَزَلَ عَلَى الْحَصِيرِ فَقُلْتُ لِلْحَمَّامِي فِي ذَلِكَ فَقَالَ وَ اللَّهِ مَا فَعَلَ هَذَا قَطُّ إِلَّا فِي هَذَا الْيَوْمِ

When he-asws entered the bathhouse, he-asws entered in the altar with the donkey and descended upon the straw mat. I said to the bathhouse manager regarding that. He said, ‘By Allah-azwj! He-asws has not done this at all except in this day’.

فَانْتَظَرْتُهُ فَلَمَّا خَرَجَ دَعَا بِالْحِمَارِ فَأُدْخِلَ الْمَسْلَخَ وَ رَكِبَهُ فَوْقَ الْحَصِيرِ وَ خَرَجَ فَقُلْتُ وَ اللَّهِ آذَيْتُهُ وَ لَا أَعُودُ أَرُومُ مَا رُمْتُ مِنْهُ أَبَداً فَلَمَّا كَانَ وَقْتُ الزَّوَالِ نَزَلَ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ.

I awaited him-asws. When he-asws came out, he-asws called for the donkey. It was entered to the altar and he-asws rode it above the straw mat and went out. I said, ‘My Allah-azwj! I have hurt him-asws, and I shall not repeat pondering what I have pondered of him-asws, ever!’ When it was the time of midday, he-asws descended in the place which he-asws used to descend in’’.[104]

[104] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 39

40- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ رَزِينٍ وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ وَ لَكِنْ أَذْهَبُ إِلَى بَابِ الْحَمَّامِ فَإِذَا دَخَلَ أَخَذْتُ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَسَأَلْتُ عَنِ الْحَمَّامِ فَقِيلَ لِي إِنَّهُ يَدْخُلُ حَمَّاماً بِالْبَقِيعِ لِرَجُلٍ مِنْ وُلْدِ طَلْحَةَ

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad Al Ashari who said, 'It is narrated to me by a Sheykh from our companions called Abdullah Bin Razeyn,

'And he continued the Hadeeth up to his words, 'But I shall go to the door of the bathhouse. So when he-asws enters into the bathhouse, I shall take from the dues which he-asws treads upon. I asked about the bathhouse which he-asws used to frequent. It was said to me, 'He-asws frequents a bathhouse at Al-Baqi'e belonging to a man from the children of Talha'.

فَتَعَرَّفْتُ الْيَوْمَ الَّذِي يَدْخُلُ فِيهِ الْحَمَّامَ وَ صِرْتُ إِلَى بَابِ الْحَمَّامِ وَ جَلَسْتُ إِلَى الطَّلْحِيِّ أُحَدِّثُهُ وَ أَنَا أَنْتَظِرُ مَجِيئَهُ ع فَقَالَ الطَّلْحِيُّ إِنْ أَرَدْتَ دُخُولَ الْحَمَّامِ فَقُمْ فَادْخُلْ فَإِنَّهُ لَا يَتَهَيَّأُ لَكَ بَعْدَ سَاعَةٍ قُلْتُ وَ لِمَ قَالَ لِأَنَّ ابْنَ الرِّضَا يُرِيدُ دُخُولَ الْحَمَّامِ

I found out the day which he-asws tended the bathhouse in, and I came to be at the door of the bathhouse and sat with the 'Talhy' (owner), and I awaited his-asws coming. The Talhy said, 'If you are intending entering the bathhouse, so stand and enter, so that would not be prepared for you after a while'. I said, 'And why?' He said, 'Because the son-asws of Al-Reza-asws would want to enter the bathhouse'.

قَالَ قُلْتُ وَ مَنِ ابْنُ الرِّضَا قَالَ رَجُلٌ مِنْ آلِ مُحَمَّدٍ ص لَهُ صَلَاحٌ وَ وَرَعٌ قُلْتُ لَهُ وَ لَا يَجُوزُ أَنْ يَدْخُلَ مَعَهُ الْحَمَّامَ غَيْرُهُ قَالَ نُخْلِي لَهُ الْحَمَّامَ إِذَا جَاءَ

He (the narrator) said, 'I said, 'And who is the son-asws of Al-Reza-asws?' He said, 'A man from the Progeny-asws of Muhammad-saww who has correctness for him-asws and piety'. I said to him, 'And why is it not allowed for anyone else to enter the bathhouse along with him-asws?' He said, 'We empty the bathhouse for him-asws when he-asws comes over'.

قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذْ أَقْبَلَ ع وَ مَعَهُ غِلْمَانٌ لَهُ وَ بَيْنَ يَدَيْهِ غُلَامٌ وَ مَعَهُ حَصِيرٌ حَتَّى أَدْخَلَهُ الْمَسْلَخَ فَبَسَطَهُ وَ وَافَى وَ سَلَّمَ وَ دَخَلَ الْحُجْرَةَ عَلَى حِمَارِهِ وَ دَخَلَ الْمَسْلَخَ وَ نَزَلَ عَلَى الْحَصِيرِ

He (the narrator) said, 'While I was like that when he-asws came over and with him-asws were to servants of his-asws, and in front of him-asws was a boy with who was matting, until he entered the dressing room. He spread it and he-asws arrived. He-asws greeted and entered the chamber upon his-asws donkey and entered the dressing room and descended upon the matting.

فَقُلْتُ لِلطَّلْحِيِّ هَذَا الَّذِي وَصَفْتَهُ بِمَا وَصَفْتَ مِنَ الصَّلَاحِ وَ الْوَرَعِ فَقَالَ يَا هَذَا وَ اللَّهِ مَا فَعَلَ هَذَا قَطُّ إِلَّا فِي هَذَا الْيَوْمِ فَقُلْتُ فِي نَفْسِي هَذَا مِنْ عِلْمِي أَنَا جَنَيْتُهُ

I said to the Talhy man, 'This is the one-asws whom you described with what you described from the correctness and the piety?' He said, 'O you! No, by Allah-azwj, he-asws had not done this (before) at all except in this day'. I said within myself, 'This is from my knowledge which I committed'.

ثُمَّ قُلْتُ أَنْتَظِرُهُ حَتَّى يَخْرُجَ فَلَعَلِّي أَنَالُ مَا أَرَدْتُ إِذَا خَرَجَ فَلَمَّا خَرَجَ وَ تَلَبَّسَ دَعَا بِالْحِمَارِ وَ أُدْخِلَ الْمَسْلَخَ وَ رَكِبَ مِنْ فَوْقِ الْحَصِيرِ وَ خَرَجَ ع فَقُلْتُ فِي نَفْسِي قَدْ وَ اللَّهِ آذَيْتُهُ وَ لَا أَعُودُ أَرُومُ مَا رُمْتُ مِنْهُ أَبَداً وَ صَحَّ عَزْمِي عَلَى ذَلِكَ

Then I said, 'I shall await him[-asws] until he[-asws] comes out, so perhaps I shall attain what I intend when he[-asws] exits. When he[-asws] exited and dressed, he[-asws] called for the donkey. It entered the dressing room and he[-asws] rode from above the matting, and he[-asws] exited. I said within myself, 'By Allah[-azwj]! I have bothered him[-asws] and I shall not repeat, nor will I plan what I planned of him[-asws], ever!' And I corrected my determination upon that'.

فَلَمَّا كَانَ وَقْتُ الزَّوَالِ مِنْ ذَلِكَ الْيَوْمِ أَقْبَلَ عَلَى حِمَارِهِ حَتَّى نَزَلَ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ فِي الصَّحْنِ فَدَخَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص وَ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ فِي بَيْتِ فَاطِمَةَ ع وَ خَلَعَ نَعْلَيْهِ وَ قَامَ يُصَلِّي.

When it was the time of midday from that day, he[-asws] came upon his[-asws] donkey until he[-asws] descended in the place which he[-asws] used to descend in, in the courtyard. He[-asws] entered and greeted upon Rasool-Allah[-saww] and came to the place which he[-asws] used to pray Salat in, in the house of (Syeda) Fatima[-asws], and took off his[-asws] slippers, and stood praying Salat''.[105]

41- قب، المناقب لابن شهرآشوب مُحَمَّدُ بْنُ الرَّيَّانِ قَالَ: احْتَالَ الْمَأْمُونُ عَلَى أَبِي جَعْفَرٍ ع بِكُلِّ حِيلَةٍ فَلَمْ يُمْكِنْهُ فِيهِ شَيْءٌ فَلَمَّا اعْتَلَّ وَ أَرَادَ أَنْ يَبْنِيَ عَلَيْهِ ابْنَتَهُ دَفَعَ إِلَيَّ مِائَةَ وَصِيفَةٍ مِنْ أَجْمَلِ مَا يَكُنَّ إِلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ جَاماً فِيهِ جَوْهَرٌ يَسْتَقْبِلُونَ أَبَا جَعْفَرٍ إِذَا قَعَدَ فِي مَوْضِعِ الْأَخْتَانِ فَلَمْ يَلْتَفِتْ إِلَيْهِنَّ

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

'Al-Mamoun deployed every trick upon Abu Ja'far[-asws], but he was not able with anything regarding him[-asws]. When he fell sick and wanted to build upon him[-asws] (for) his daughter, he handed one hundred maids, as beautiful as can be, to each one of them was a goblet wherein were jewels to receive Abu Ja'far[-asws] when he[-asws] sits in the place of the fraternity (company). But he[-asws] did not even turn to them.

وَ كَانَ رَجُلٌ يُقَالُ لَهُ مُخَارِقٌ صَاحِبُ صَوْتٍ وَ عُودٍ وَ ضَرْبٍ طَوِيلُ اللِّحْيَةِ فَدَعَاهُ الْمَأْمُونُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ كَانَ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا فَأَنَا أَكْفِيكَ أَمْرَهُ فَقَعَدَ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَشَهَقَ مُخَارِقٌ شَهْقَةً اجْتَمَعَ إِلَيْهِ أَهْلُ الدَّارِ وَ جَعَلَ يَضْرِبُ بِعُودِهِ وَ يُغَنِّي

And there was a man called Mukhariq, master of voice (singer), and the lute and striking the drums, long beard. Al-Mamoun summoned him. He said, 'O commander of the faithful! If it was something from the matters of the world, I shall suffice you of his[-asws] matter'. He had him seated in front of Abu Ja'far[-asws]. Mukhariq uttered loud utterances, the people of the house gathered to him, and he went on to strike his lute and singing.

فَلَمَّا فَعَلَ سَاعَةً وَ إِذَا أَبُو جَعْفَرٍ ع لَا يَلْتَفِتُ إِلَيْهِ وَ لَا يَمِيناً وَ لَا شِمَالًا ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ وَ قَالَ اتَّقِ اللَّهَ يَا ذَا الْعُثْنُونِ

When he had done so for a while, and there was Abu Ja'far[-asws] not turning to him, neither right nor left. Then he[-asws] raised his[-asws] head towards him and said: 'Fear Allah[-azwj], O one with a goat's beard!'

[105] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 40

قَالَ فَسَقَطَ الْمِضْرَابُ مِنْ يَدِهِ وَ الْعُودُ فَلَمْ يَنْتَفِعْ بِيَدِهِ إِلَى أَنْ مَاتَ

He (the narrator) said, ‘The drum and the lute fell from his hand. He could not benefit from his hand until he died’.

قَالَ فَسَأَلَهُ الْمَأْمُونُ عَنْ حَالِهِ قَالَ لَمَّا صَاحَ بِي أَبُو جَعْفَرٍ فَزِعْتُ فَزْعَةً لَا أُفِيقُ مِنْهَا أَبَداً.

He (the narrator) said, ‘Al-Mamoun asked him about his state. He said, ‘When Abu Ja’far[-asws] shouted at me, I panicked with such a panic, I have not come out from it, ever!’’[106]

42- قب، المناقب لابن شهرآشوب أَبُو هَاشِمٍ الْجَعْفَرِيُّ قَالَ: صَلَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فِي مَسْجِدِ الْمُسَيَّبِ وَ صَلَّى بِنَا فِي مَوْضِعِ الْقِبْلَةِ سَوَاءً وَ ذُكِرَ أَنَّ السِّدْرَةَ الَّتِي فِي الْمَسْجِدِ كَانَتْ يَابِسَةً لَيْسَ عَلَيْهَا وَرَقٌ فَدَعَا بِمَاءٍ وَ تَهَيَّأَ تَحْتَ السِّدْرَةِ فَعَاشَتِ السِّدْرَةُ وَ أَوْرَقَتْ وَ حَمَلَتْ مِنْ عَامِهَا.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashoub – Abu Hashim Al Ja’fari who said,

‘I prayed Salat with Abu Ja’far[-asws] in Masjid Al-Musayyib, and he[-asws] prayed Salat with us in the place of Qiblah, same, and he mentioned that the lotus tree, which is in the Masjid, was dry. There weren’t any leaves upon it. He[-asws] called for water and prepared (wud’u) beneath the lotus tree. The lotus tree lived and sprouted leaves and bore fruit from its season’’.[107]

وَ قَالَ ابْنُ سِنَانٍ دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ: يَا مُحَمَّدُ حَدَثَ بِآلِ فَرَجٍ حَدَثٌ فَقُلْتُ مَاتَ عُمَرُ فَقَالَ الْحَمْدُ لِلَّهِ عَلَى ذَلِكَ أَحْصَيْتُ لَهُ أَرْبَعاً وَ عِشْرِينَ مَرَّةً ثُمَّ قَالَ أَ وَ لَا تَدْرِي مَا قَالَ لَعَنَهُ اللَّهُ لِمُحَمَّدِ بْنِ عَلِيٍّ أَبِي

And Ibn Sinan said, ‘

‘I entered to see Abu Al-Hassan[-asws]. He[-asws] said: ‘O Muhammad! An event (of death) has occurred with the family of Faraj’. I said, ‘Umar died’. He[-asws] said: ‘The Praise is for Allah[-azwj] upon that’. I counted for him fourteen times. Then he[-asws] said: ‘And don’t you know what he, may the Curse of Allah[-azwj] be upon him, said to Muhammad[-asws] Bin Ali[-asws], my[-asws] father[-asws]?’

قَالَ قُلْتُ لَا قَالَ خَاطَبَهُ فِي شَيْءٍ فَقَالَ أَظُنُّكَ سَكْرَانَ فَقَالَ أَبِي اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي أَمْسَيْتُ لَكَ صَائِماً فَأَذِقْهُ طَعْمَ الْحَرْبِ وَ ذُلَّ الْأَسْرِ

He (the narrator) said, ‘I said, ‘No’. He[-asws] said: ‘He[-asws] addressed him regarding something. He said, ‘I think you[-asws] are intoxicated’. My[-asws] father[-asws] said: ‘O Allah[-azwj]! If You[-azwj] Know that I[-asws] have come to the evening fasting for You[-azwj], then Make him tasted the war and humiliation of the captivity!’

فَوَ اللَّهِ إِنْ ذَهَبَتِ الْأَيَّامُ حَتَّى حُرِبَ مَالُهُ وَ مَا كَانَ لَهُ ثُمَّ أُخِذَ أَسِيراً فَهُوَ ذَا مَاتَ الْخَبَرَ.

By Allah[-azwj]! The days did not go by until his wealth was battled upon, and whatever was for him (was taken), then he was taken as a prisoner. He then died’ – the Hadeeth’’.[108]

[106] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 41
[107] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 42 a
[108] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 42 b

43- قب، المناقب لابن شهرآشوب عم، إعلام الورى رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى فِي كِتَابِ نَوَادِرِ الْحِكْمَةِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ قَالَ: كُنْتُ بِالْمَدِينَةِ وَ كُنْتُ أَخْتَلِفُ إِلَى أَبِي جَعْفَرٍ ع وَ أَبُو الْحَسَنِ بِخُرَاسَانَ وَ كَانَ أَهْلُ بَيْتِهِ وَ عُمُومَةُ أَبِيهِ يَأْتُونَهُ وَ يُسَلِّمُونَ عَلَيْهِ فَدَعَا يَوْماً الْجَارِيَةَ فَقَالَ قُولِي لَهُمْ يَتَهَيَّئُونَ لِلْمَأْتَمِ

(The book) 'Al Manaqib' of Ibn Shehr Ashoub, (and) 'I'lam Al Wara' – It is reported by Muhammad Bin Ahmad Bin Yahya in 'Kitab Al Nawadir Al Hikma', from Musa Bin Ja'far, afrom Umayya Bin Ali who said,

'I was at Al-Medina and I used to come and go to (see) Abu Ja'far[-asws] and Abu Al-Hassan[-asws] was at Khurasan, the people of his[-asws] household and uncles of his[-asws] father[-asws] used to come to him[-asws] and greet unto him[-asws]. One day he[-asws] called the slave girl and said: 'Tell them to prepare for the mourning!'

فَلَمَّا تَفَرَّقُوا قَالُوا لَا سَأَلْنَاهُ مَأْتَمٌ مَنْ فَلَمَّا كَانَ مِنَ الْغَدِ فَعَلَ مِثْلَ ذَلِكَ فَقَالُوا مَأْتَمٌ مَنْ قَالَ مَأْتَمٌ خَيْرِ مَنْ عَلَى ظَهْرِهَا فَأَتَانَا خَبَرُ أَبِي الْحَسَنِ ع بَعْدَ ذَلِكَ بِأَيَّامٍ فَإِذَا هُوَ قَدْ مَاتَ فِي ذَلِكَ الْيَوْمِ.

When they dispersed, they said, 'We did not ask him[-asws], mourning who?' When it was the next morning, he[-asws] did similar to that. They said, 'Mourning who?' He[-asws] said: 'The best one upon its surface!' There came the news of Abu Al-Hassan[-asws] some days after that, and there, he[-asws] had died during that day''.[109]

وَ فِيهِ، عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ أَبِي سَعِيدٍ الْأَرْمَنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ قَالَ قَالَ مُحَمَّدُ بْنُ الْفَرَجِ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ع احْمِلُوا إِلَيَّ الْخُمُسَ فَإِنِّي لَسْتُ آخُذُهُ مِنْكُمْ سِوَى عَامِي هَذَا فَقُبِضَ ع فِي تِلْكَ السَّنَةِ.

And in it, from Hamdan Bin Suleyman, from Abu Saeed Al Armany, from Muhammad Bin Abdullah Bin Mihran who said, 'Muhammad Bin Al Faraj said,

'Abu Ja'far[-asws] wrote to me: 'Carry the Khums over to me[-asws], for I[-asws] will not taking it from you apart from this year of mine[-asws]'. He[-asws] passed away during that year''.[110]

44- كشف، كشف الغمة مِنْ دَلَائِلِ الْحِمْيَرِيِّ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ بِمَكَّةَ فِي السَّنَةِ الَّتِي حَجَّ فِيهَا ثُمَّ صَارَ إِلَى خُرَاسَانَ وَ مَعَهُ أَبُو جَعْفَرٍ وَ أَبُو الْحَسَنِ يُوَدِّعُ الْبَيْتَ

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri – From Umayya Bin Ali who said,

'I was with Abu Al-Hassan[-asws] at Makkah during the year in which he[-asws] performed Hajj. Then he[-asws] went to Khurasan and with him was Abu Ja'far[-asws]. And Abu Al-Hassan[-asws] bade farewell to the house.

فَلَمَّا قَضَى طَوَافَهُ عَدَلَ إِلَى الْمَقَامِ فَصَلَّى عِنْدَهُ فَصَارَ أَبُو جَعْفَرٍ ع عَلَى عُنُقِ مُوَفَّقٍ يَطُوفُ بِهِ فَصَارَ أَبُو جَعْفَرٍ إِلَى الْحِجْرِ فَجَلَسَ فِيهِ فَأَطَالَ فَقَالَ لَهُ مُوَفَّقٌ قُمْ جُعِلْتُ فِدَاكَ فَقَالَ مَا أُرِيدُ أَنْ أَبْرَحَ مِنْ مَكَانِي هَذَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اسْتَبَانَ فِي وَجْهِهِ الْغَمُّ

When he[-asws] had fulfilled his[-asws] Tawaaf, he[-asws] turn to Al-Maqam (of Ibrahim[-as]). He[-asws] prayed Salat at it. Abu Ja'far[-asws] came to the (Black) Stone. He[-asws] sat by it, and it was

[109] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 43 a
[110] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 3 H 43 b

prolonged. A facilitator said to him-asws, 'Arise, may I be sacrificed for you-asws!' He-asws said: 'I-asws do not want to depart from this place of mine-asws, except if Allah-azwj so Desires' – and he-asws manifested the sorrow in his-asws face.

فَأَتَى مُوَفَّقٌ أَبَا الْحَسَنِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ قَدْ جَلَسَ أَبُو جَعْفَرٍ ع فِي الْحِجْرِ وَ هُوَ يَأْبَى أَنْ يَقُومَ

The facilitator came to Abu Al-Hassan-asws. He said to him-asws, 'May I be sacrificed for you-asws! Abu Ja'far-asws is sitting by the (Black) Stone, and he-asws refuses to stand up!'

فَقَامَ أَبُو الْحَسَنِ ع فَأَتَى أَبَا جَعْفَرٍ ع فَقَالَ لَهُ قُمْ يَا حَبِيبِي فَقَالَ مَا أُرِيدُ أَنْ أَبْرَحَ مِنْ مَكَانِي هَذَا فَقَالَ بَلَى يَا حَبِيبِي

Abu Al-Hassan-asws stood up and came to Abu Ja'far-asws. He-asws said to him-asws: 'Stand, O my-asws beloved!' He-asws said: 'I-asws do not want to depart from this place of mine-asws!' He-asws said: 'Yes, my-asws beloved'.

ثُمَّ قَالَ كَيْفَ أَقُومُ وَ قَدْ وَدَّعْتَ الْبَيْتَ وَدَاعاً لَا تَرْجِعُ إِلَيْهِ فَقَالَ قُمْ يَا حَبِيبِي فَقَامَ مَعَهُ.

Then he-asws said: 'How can I-asws stand and you-asws have bidden farewell to the house and you-asws will not be returning to it?' He-asws said: 'Stand, O my-asws beloved!' He-asws stood up with him-asws''.[111]

وَ عَنِ ابْنِ بَزِيعٍ الْعَطَّارِ قَالَ: قَالَ أَبُو جَعْفَرٍ ع الْفَرَجُ بَعْدَ الْمَأْمُونِ بِثَلَاثِينَ شَهْراً قَالَ فَنَظَرْنَا فَمَاتَ ع بَعْدَ ثَلَاثِينَ شَهْراً.

And from Ibn Bazie Al Attar who said,

'Abu Ja'far-asws said: 'The relief would be thirty months after Al-Mamoun!' He (the narrator) said, 'We looked, and he-asws died after thirty months''.[112]

وَ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي جَعْفَرٍ أَوْ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع الشَّكُّ مِنْ أَبِي عَلِيٍّ قَالَ قَالَ أَبُو جَعْفَرٍ يَا مُعَمَّرُ ارْكَبْ قُلْتُ إِلَى أَيْنَ قَالَ ارْكَبْ كَمَا يُقَالُ لَكَ

And from Muammar Bin Khallad,

'From Abu Ja'far-asws, or from a man from Abu Ja'far-asws, the doubt is from Abu Ali. He said, 'Abu Ja'far-asws said: 'O Muammar, ride!' I said, 'To where?' He-asws said: 'Ride just as it is being said to you'.

قَالَ فَرَكِبْتُ فَانْتَهَيْتُ إِلَى وَادٍ أَوْ إِلَى وَهْدَةٍ الشَّكُّ مِنْ أَبِي عَلِيٍّ فَقَالَ لِي قِفْ هَاهُنَا فَوَقَفْتُ فَأَتَانِي فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَيْنَ كُنْتَ قَالَ دَفَنْتُ أَبِي السَّاعَةَ وَ كَانَ بِخُرَاسَانَ.

He (the narrator) said, 'I rode. I ended up to a valley', or 'to a lowland' – the doubt is from Abu Ali. He-asws said to me: 'Pause over here!' I paused. He-asws came to me. I said to him-asws,

[111] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 44 a
[112] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 44 b

‘May I be sacrificed for you[asws]! Where were you?’ He[asws] said: ‘I[asws] have buried my[asws] father[asws] just now’ – and he[asws] was at Khurasan’’.[113]

قَالَ قَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ وَ كَانَ زَيْدِيّاً قَالَ: خَرَجْتُ إِلَى بَغْدَادَ فَبَيْنَا أَنَا بِهَا إِذْ رَأَيْتُ النَّاسَ يَتَعَادَوْنَ وَ يَتَشَرَّفُونَ وَ يَقِفُونَ فَقُلْتُ مَا هَذَا فَقَالُوا ابْنُ الرِّضَا ابْنُ الرِّضَا فَقُلْتُ وَ اللَّهِ لَأَنْظُرَنَّ إِلَيْهِ

Qasim Bin Abdul Rahman said, and he was a Zaydite, he said,

‘I went out to Baghdad. While I was at it when I saw the people thronging, and honouring, and standing. I said, ‘What is this?’ They said, ‘Ibn Al-Reza[asws]! Ibn Al-Reza[asws]!’ I said, ‘By Allah[azwj]! I shall look at him[asws]’.

فَطَلَعَ عَلَى بَغْلٍ أَوْ بَغْلَةٍ فَقُلْتُ لَعَنَ اللَّهُ أَصْحَابَ الْإِمَامَةِ حَيْثُ يَقُولُونَ إِنَّ اللَّهَ افْتَرَضَ طَاعَةَ هَذَا

He[asws] emerged upon a donkey or a mule. I said, ‘May the Curse of Allah[azwj] be upon the companions of Imamate where they are saying that Allah[azwj] has Obligated the obedience of this one!’

فَعَدَلَ إِلَيَّ وَ قَالَ يَا قَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ أَ بَشَراً مِنَّا واحِداً نَتَّبِعُهُ إِنَّا إِذاً لَفِي ضَلالٍ وَ سُعُرٍ

He[asws] turned to me and said: ‘O Qasim Bin Abdul Rahman! ***‘Is it one person from us we should be following? Surely then we would be in straying and madness [54:24]***’.

فَقُلْتُ فِي نَفْسِي سَاحِرٌ وَ اللَّهِ

I said within myself, ‘A sorcerer, by Allah[azwj]!’

فَعَدَلَ إِلَيَّ فَقَالَ أَ أُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنا بَلْ هُوَ كَذَّابٌ أَشِرٌ

He[asws] turned towards me and said: ***Has the Zikr been Cast unto him from between us? But, he is an insolent liar!’ [54:25]***’.

قَالَ فَانْصَرَفْتُ وَ قُلْتُ بِالْإِمَامَةِ وَ شَهِدْتُ أَنَّهُ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ اعْتَقَدْتُ.

He (the narrator) said, ‘I left and said (believed) in the Imamate and I testified that he[asws] is a Divine Authority of Allah[azwj] upon His[azwj] creatures, and I believed’’.[114]

45- كش، رجال الكشي أَحْمَدُ بْنُ عَلِيِّ بْنِ كُلْثُومٍ السَّرَخْسِيُّ قَالَ: رَأَيْتُ رَجُلًا مِنْ أَصْحَابِنَا يُعْرَفُ بِأَبِي زَيْنَبَةَ فَسَأَلَنِي عَنْ أَحْكَمَ بْنِ بَشَّارٍ الْمَرْوَزِيِّ وَ سَأَلَنِي عَنْ قِصَّتِهِ وَ عَنِ الْأَثَرِ الَّذِي فِي حَلْقِهِ وَ قَدْ كُنْتُ رَأَيْتُ فِي بَعْضِ حَلْقِهِ شِبْهَ الْخَطِّ كَأَنَّهُ أَثَرُ الذَّبْحِ فَقُلْتُ لَهُ قَدْ سَأَلْتُهُ مِرَاراً فَلَمْ يُخْبِرْنِي

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Ali Bin Kulsoom Al Sarkhasy who said,

[113] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 3 H 44 c
[114] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 3 H 44 d

‘I was a man from our companions, recognised at Abu Zaynab. He asked me about Ahkam Bin Bashar Al-Marouzy, and asked me about his story, and about the impact which is in his throat, and I had seen him in part of this throat, resembling the line, as if it was the impact of the slaughter. I said to him, ‘I have asked him repeatedly, but he did not inform me’.

قَالَ فَقَالَ كُنَّا سَبْعَةَ نَفَرٍ فِي حُجْرَةٍ وَاحِدَةٍ بِبَغْدَادَ فِي زَمَانِ أَبِي جَعْفَرٍ الثَّانِي ع فَغَابَ عَنَّا أَحْكَمُ مِنْ عِنْدِ الْعَصْرِ وَ لَمْ يَرْجِعْ فِي تِلْكَ اللَّيْلَةِ فَلَمَّا كَانَ فِي جَوْفِ اللَّيْلِ جَاءَنَا تَوْقِيعٌ مِنْ أَبِي جَعْفَرٍ ع أَنَّ صَاحِبَكُمُ الْخُرَاسَانِيَّ مَذْبُوحٌ مَطْرُوحٌ فِي لِبْدٍ فِي مَزْبَلَةِ كَذَا وَ كَذَا فَاذْهَبُوا وَ دَاوُوهُ بِكَذَا وَ كَذَا

He (the narrator) said, ‘He said, ‘We were seven persons in one room at Baghdad during the era of Abu Ja’far-asws the 2nd. Ahkam disappeared from us from the time of Al-Asr and did not return that night. When it was during the middle of the night, a letter came to us from Abu Ja’far-asws: ‘Your companion is at Al-Khurasan, slaughtered, cast away in a leather sheet, in such and such house, and treating him with such and such’.

فَذَهَبْنَا فَوَجَدْنَاهُ مَذْبُوحاً مَطْرُوحاً كَمَا قَالَ فَحَمَلْنَاهُ وَ دَاوَيْنَاهُ بِمَا أَمَرَنَا بِهِ فَبَرَأَ مِنْ ذَلِكَ.

We went and found him slaughtered, cast away just as he-asws had said. We carried him and treated him with what he-asws had instructed us with, and he was cured from that’’.[115]

قَالَ أَحْمَدُ بْنُ عَلِيٍ كَانَ مِنْ قِصَّتِهِ أَنَّهُ تَمَتَّعَ بِبَغْدَادَ فِي دَارِ قَوْمٍ فَعَلِمُوا بِهِ فَأَخَذُوهُ وَ ذَبَحُوهُ وَ أَدْرَجُوهُ فِي لِبْدٍ وَ طَرَحُوهُ فِي مَزْبَلَةٍ.

Ahmad Bin Ali said,

‘It was from his story that he was enjoying at Baghdad in a house of a people. They came to know of it, so they seized him and slaughtered him, and they inserted him in a leather sheet and threw him in a rubbish dump’’.[116]

46- كش، رجال الكشي وَجَدْتُ بِخَطِّ جَبْرَئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ شَاذَوَيْهِ بْنِ الْحَسَنِ بْنِ دَاوُدَ الْقُمِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ بِأَهْلِي حَبَلٌ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي وَلَداً ذَكَراً فَأَطْرَقَ مَلِيّاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ اذْهَبْ فَإِنَّ اللَّهَ يَرْزُقُكَ غُلَاماً ذَكَراً ثَلَاثَ مَرَّاتٍ

(The book) ‘Rijal’ of Al Kashy, ‘I found in the handwriting of Jibraeel Bin Ahmad, ‘It is narrated to me by Muhammad Bin Abdullah Bin Mihran, from Abdullah Bin Aamir, from Shazawiya Bin Al-Hassan Bin Dawood Al Qummi who said,

‘I entered to see Abu Ja’far-asws, and there was a pregnancy with my wife. I said to him-asws, ‘May I be sacrificed for you-asws! Supplicate to Allah-azwj that He-azwj Graces me a male child’. He-asws lowered his-asws head for a while, then raised his-asws head and said: ‘Go, for Allah-azwj shall Grace you a male child’ – three times.

قَالَ فَقَدِمْتُ مَكَّةَ فَصِرْتُ إِلَى الْمَسْجِدِ فَأَتَى مُحَمَّدُ بْنُ الْحَسَنِ بْنِ صَبَّاحٍ بِرِسَالَةٍ مِنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا مِنْهُمْ صَفْوَانُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ سِنَانٍ وَ ابْنُ أَبِي عُمَيْرٍ وَ غَيْرُهُمْ فَأَتَيْتُهُمْ فَسَأَلُونِي فَخَبَّرْتُهُمْ بِمَا قَالَ

[115] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 45 a
[116] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 45 b

He (the narrator) said, 'I arrived at Makkah and came to the Masjid. Muhammad Bin Al-Hassan Bin Sabbah came with a message from a group of our companions, from them being Safwan Bin Yahya and Muhammad Bin Sinan, and Ibn Abu Umeyr and others. I went to them. They asked me, so I informed them of what he-asws had said.

فَقَالُوا لِي فَهِمْتَ عَنْهُ ذَكَرٌ أَوْ ذَكِيٌّ فَقُلْتُ ذَكَراً قَدْ فَهِمْتُ قَالَ ابْنُ سِنَانٍ أَمَّا أَنْتَ سَتُرْزَقُ وَلَداً ذَكَراً إِمَّا أَنَّهُ يَمُوتُ عَلَى الْمَكَانِ أَوْ يَكُونُ مَيِّتاً

They said to me, 'Did you understand from him-asws, a male child (Zakar) or intelligent (Zaky)?' I said, 'Male child. I have understood'. Ibn Sinan said, 'As for you, you shall be Graced with a male child, but he would be dying upon a place or be still-born'.

فَقَالَ أَصْحَابُنَا لِمُحَمَّدِ بْنِ سِنَانٍ أَسَأْتَ قَدْ عَلِمْنَا الَّذِي عَلِمْتَ فَأَتَى غُلَامٌ فِي الْمَسْجِدِ فَقَالَ أَدْرِكْ فَقَدْ مَاتَ أَهْلُكَ فَذَهَبْتُ مُسْرِعاً وَ وَجَدْتُهَا عَلَى شُرُفِ الْمَوْتِ ثُمَّ لَمْ تَلْبَثْ أَنْ وَلَدَتْ غُلَاماً ذَكَراً مَيِّتاً.

Our companions said to Muhammad Bin Sinan, 'You have been offensive. We know which you know'. A slave came in the Masjid. He said, 'Come, your wife is dying'. I went quickly and found her overlooking upon the death. Then it was not long before she gave birth to a stillborn male child''.[117]

47- كش، رجال الكشي حَمْدَوَيْهِ عَنْ أَبِي سَعِيدٍ الْأَدَمِيِّ عَنْ مُحَمَّدِ بْنِ مَرْزُبَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: شَكَوْتُ إِلَى الرِّضَا ع وَجَعَ الْعَيْنِ فَأَخَذَ قِرْطَاساً فَكَتَبَ إِلَى أَبِي جَعْفَرٍ ع وَ هُوَ أَقَلُّ مِنْ يَدِي وَ دَفَعَ الْكِتَابَ إِلَى الْخَادِمِ وَ أَمَرَنِي أَنْ أَذْهَبَ مَعَهُ وَ قَالَ اكْتُمْ فَأَتَيْنَاهُ وَ خَادِمٌ قَدْ حَمَلَهُ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Abu Saeed Al Adamy, from Muhammad Bin Marzuban, from Muhammad Bin Sinan who said,

'I complained to Al-Reza-asws of eye pain. He-asws took a paper and wrote to Abu Ja'far-asws, and he-asws was smaller than my hand, and he-asws handed the letter to the servant and instructed me to go with him and said: 'Conceal!' I came to him-asws, and a servant was carrying him-asws.

قَالَ فَفَتَحَ الْخَادِمُ الْكِتَابَ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع

He (the narrator) said, 'The servant opened the letter in front of Abu Ja'far-asws'.

قَالَ فَجَعَلَ أَبُو جَعْفَرٍ ع يَنْظُرُ فِي الْكِتَابِ وَ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ وَ يَقُولُ نَاجِ فَفَعَلَ ذَلِكَ مِرَاراً فَذَهَبَ كُلُّ وَجَعٍ فِي عَيْنِي وَ أَبْصَرْتُ بَصَراً لَا يُبْصِرُهُ أَحَدٌ

He (the narrator) said, 'Abu Ja'far-asws went on to look into the letter, and he-asws raised his-asws head towards the sky and say: 'Rescue!' He-asws did that repeatedly. Every pain in my eye went away and I became with a vision which not one could visualise.

فَقَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع جَعَلَكَ اللَّهُ شَيْخاً عَلَى هَذِهِ الْأُمَّةِ كَمَا جَعَلَ عِيسَى ابْنَ مَرْيَمَ شَيْخاً عَلَى بَنِي إِسْرَائِيلَ

[117] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 46

He (the narrator) said, ‘I said to Abu Ja’far[asws], ‘May Allah[azwj] Make you[asws] a Sheykh upon this community just as He[azwj] Made Isa Ibn Maryam[as] a Sheykh upon the children of Israel’.

قَالَ ثُمَّ قُلْتُ لَهُ يَا شَبِيهَ صَاحِبِ فُطْرُسَ

He (the narrator) said, ‘Then I said to him[asws], ‘O one resembling the companion of Futrus!’

قَالَ فَانْصَرَفْتُ وَ قَدْ أَمَرَنِي الرِّضَا ع أَنْ أَكْتُمَ فَمَا زِلْتُ صَحِيحَ النَّظَرِ حَتَّى أَذَعْتُ مَا كَانَ مِنْ أَبِي جَعْفَرٍ ع فِي أَمْرِ عَيْنِي فَعَاوَدَنِي الْوَجَعُ

He (the narrator) said, ‘I left, and Al-Reza[asws] had instructed me to conceal. I did not cease to be of healthy vision until I broadcast what had happened from Abu Ja’far[asws] regarding the matter of my eyes. The pain returned to me’.

قَالَ فَقُلْتُ لِمُحَمَّدِ بْنِ سِنَانٍ مَا عَنَيْتَ بِقَوْلِكَ يَا شَبِيهَ صَاحِبِ فُطْرُسَ

He (the narrator) said, ‘I said to Muhammad Bin Sinan, ‘What did you mean by your words, ‘O one resembling the companion of Futrus’?’’

قَالَ فَقَالَ إِنَّ اللَّهَ غَضِبَ عَلَى مَلَكٍ مِنَ الْمَلَائِكَةِ يُدْعَى فُطْرُسَ فَدَقَّ جَنَاحَهُ وَ رَمَى بِهِ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَلَمَّا وُلِدَ الْحُسَيْنُ ع بَعَثَ اللَّهُ إِلَى مُحَمَّدٍ ص لِيُهَنِّئَهُ بِوِلَادَةِ الْحُسَيْنِ

He (the narrator) said, ‘He said, ‘Allah[azwj] was Wrathful upon an Angel from the Angels call Futrus. He[azwj] Crushed his wings and had him thrown with in an island from the islands of the sea. When Al-Husayn[asws] was blessed (to his[asws] parents[asws]), Allah[azwj] Sent (Angels) to Muhammad[saww] in order to congratulate him[saww] of the arrival of Al-Husayn[asws].

وَ كَانَ جَبْرَئِيلُ صَدِيقاً لِفُطْرُسَ فَمَرَّ وَ هُوَ فِي الْجَزِيرَةِ مَطْرُوحٌ فَخَبَّرَهُ بِوِلَادَةِ الْحُسَيْنِ ع وَ مَا أَمَرَ اللَّهُ بِهِ وَ قَالَ هَلْ لَكَ أَنْ أَحْمِلَكَ عَلَى جَنَاحٍ مِنْ أَجْنِحَتِي وَ أَمْضِيَ بِكَ إِلَى مُحَمَّدٍ ص يَشْفَعَ لَكَ قَالَ فَقَالَ لَهُ فُطْرُسُ نَعَمْ

And Jibraeel[as] was a friend of Futrus. He[as] passed by and he was in the island, cast away. He[as] informed him with the arrival of Al-Husayn[asws] and what Allah[azwj] had Commanded with, and he[as], ‘Is it okay for you if I[as] were to carry you upon a wing from my wings and go with you to Muhammad[saww], so he[saww] may intercede for you?’ Futrus said to him[as], ‘Yes’.

فَحَمَلَهُ عَلَى جَنَاحٍ مِنْ أَجْنِحَتِهِ حَتَّى أَتَى بِهِ مُحَمَّداً ص فَبَلَّغَهُ تَهْنِئَةَ رَبِّهِ تَعَالَى ثُمَّ حَدَّثَهُ بِقِصَّةِ فُطْرُسَ فَقَالَ مُحَمَّدٌ ص لِفُطْرُسَ امْسَحْ جَنَاحَكَ عَلَى مَهْدِ الْحُسَيْنِ وَ تَمَسَّحْ بِهِ فَفَعَلَ ذَلِكَ فُطْرُسُ فَجَبَرَ اللَّهُ جَنَاحَهُ وَ رَدَّهُ إِلَى مَنْزِلِهِ مَعَ الْمَلَائِكَةِ.

He[as] carried him upon a wing from his[as] wings until he[as] came with him to Muhammad[saww]. He[as] delivered to him[saww] the congratulations of his[saww] Lord[azwj], then narrated to him[saww] the story of Futrus. Muhammad[saww] said to Futrus: ‘Wipe your wings with the cradle of Al-Husayn[asws], and wipe with him[asws]’. Futrus did that. Allah[azwj] Corrected (Restored) his wings and Returned him to his (former) status with the Angels’’.[118]

[118] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 3 H 47

48- كش، رجال الكشي وَجَدْتُ بِخَطِّ جَبْرَئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ مُحَمَّدِ بْنِ سِنَانٍ جَمِيعاً قَالا كُنَّا بِمَكَّةَ وَ أَبُو الْحَسَنِ الرِّضَا ع بِهَا فَقُلْنَا لَهُ جَعَلَنَا اللَّهُ فِدَاكَ نَحْنُ خَارِجُونَ وَ أَنْتَ مُقِيمٌ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لَنَا إِلَى أَبِي جَعْفَرٍ ع كِتَاباً نُلِمُّ بِهِ

(The book) 'Rijal' of Al Kashy – I found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad Bin Abdullah Bin Miihran, from Ahmad Bin Muhammad Bin Abu Nasr and Muhammad Bin Sinan, altogether, they both said,

'We were at Makkah and Abu Al-Hassan Al-Reza[asws] was at it. We said to him[asws], 'May Allah[azwj] Make us to be sacrificed for you[asws]! We are going out and you[asws] are staying. If you[asws] see fit, you[asws] could write a letter for us to Abu Ja'far[asws] we could visit him[asws] with it'.

قَالَ فَكَتَبَ إِلَيْهِ فَقَدِمْنَا فَقُلْنَا لِلْمُوَقِّقِ أَخْرِجْهُ إِلَيْنَا

He (the narrator) said, 'He[asws] wrote to him[asws]. We arrived and said to the facilitator, 'Bring him[asws] out to us''.

قَالَ فَأَخْرَجَهُ إِلَيْنَا وَ هُوَ فِي صَدْرِ مُوَقِّقٍ فَأَقْبَلَ يَقْرَؤُهُ وَ يَطْوِيهِ وَ يَنْظُرُ فِيهِ وَ يَتَبَسَّمُ حَتَّى أَتَى عَلَى آخِرِهِ كَذَلِكَ يَطْوِيهِ مِنْ أَعْلَاهُ وَ يَنْشُرُهُ مِنْ أَسْفَلِهِ

He (the narrator) said, 'He brought him[asws] out to us, and he[asws] was in the chest of the facilitator (servant). He[asws] went on to read it, and fold it, and looking into it, and smiling, until he[asws] had come to its end like that, folding it from its top and spreading it from its bottom.

قَالَ مُحَمَّدُ بْنُ سِنَانٍ فَلَمَّا فَرَغَ مِنْ قِرَاءَتِهِ حَرَّكَ رِجْلَهُ وَ قَالَ نَاجِ نَاجِ فَقَالَ أَحْمَدُ ثُمَّ قَالَ ابْنُ سِنَانٍ عِنْدَ ذَلِكَ فُطْرُسِيَّةٌ فُطْرُسِيَّةٌ.

Muhammad Bin Sinan said, 'When he[asws] was free from reading it, he[asws] moved his[asws] leg and said: 'Rescue! Rescue!' Ahmad said, 'Then Ibn Sinan said during that: 'Futrusy! Futrusy!''[119]

49- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى قَالَ: بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ ع غُلَامَهُ وَ مَعَهُ كِتَابٌ فَأَمَرَنِي أَنْ أَسِيرَ إِلَيْهِ فَأَتَيْتُهُ وَ هُوَ بِالْمَدِينَةِ نَازِلٌ فِي دَارِ بَزِيعٍ فَدَخَلْتُ وَ سَلَّمْتُ عَلَيْهِ فَذَكَرَ فِي صَفْوَانَ وَ مُحَمَّدِ بْنِ سِنَانٍ وَ غَيْرِهِمَا مِمَّا قَدْ سَمِعَهُ غَيْرُ وَاحِدٍ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Isa who said,

'Abu Ja'far[asws] sent his[asws] slave to me and there was a letter with him instructing me to travel to him[asws]. I came to him[asws] and he[asws] was at Al-Medina, having descended in a house of Bazie. I entered and greeted unto him[asws]. He[asws] mentioned regarding Safwan, and Muhammad Bin Sinan and other from what some one else had named.

فَقُلْتُ فِي نَفْسِي أَسْتَعْطِفُهُ عَلَى زَكَرِيَّا بْنِ آدَمَ لَعَلَّهُ أَنْ يَسْلَمَ مِمَّا فِي هَؤُلَاءِ ثُمَّ رَجَعْتُ إِلَى نَفْسِي فَقُلْتُ مَنْ أَنَا أَنْ أَتَعَرَّضَ فِي هَذَا وَ شِبْهِهِ مَوْلَايَ هُوَ أَعْلَمُ بِمَا يَصْنَعُ

[119] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 3 H 48

I said within myself, ‘I shall get him-asws to sympathise upon Zakariya Bin Adam, perhaps he would be safe from what is in them’. Then I retracted to myself, I said, ‘Who am I to object regarding this and its like. My Master-asws, he-asws is more knowing with what he-asws does’.

فَقَالَ لِي يَا أَبَا عَلِيٍّ لَيْسَ عَلَى مِثْلِ أَبِي يَحْيَى يُعَجَّلُ وَ كَانَ مِنْ خِدْمَتِهِ لِأَبِي ع وَ مَنْزِلَتِهِ عِنْدَهُ وَ عِنْدِي مِنْ بَعْدِهِ غَيْرُ أَنِّي احْتَجْتُ إِلَى الْمَالِ فَلَمْ يَبْعَثْ فَقُلْتُ جُعِلْتُ فِدَاكَ هُوَ بَاعِثٌ إِلَيْكَ بِالْمَالِ وَ قَالَ لِي إِنْ وَصَلْتَ إِلَيْهِ فَأَعْلِمْهُ أَنَّ الَّذِي مَنَعَنِي مِنْ بَعْثِ الْمَالِ اخْتِلَافُ مَيْمُونٍ وَ مُسَافِرٍ

He-asws said to me: ‘O Abu Ali! You cannot be hasty with the likes of Abu Yahya, he was in the service of my-asws father-asws, and his-asws status with him-asws, and with me-asws from after him-asws, apart from that I-asws am needy to the wealth, but he did not send’. I said, ‘May I be sacrificed for you-asws! He was going to send the wealth to you-asws, and he had said to me, ‘If you arrive to him-asws, then let him-asws know, that which prevented me from sending the wealth is the differing of Maymoun and Musafir’’.

فَقَالَ احْمِلْ كِتَابِي إِلَيْهِ وَ مُرْهُ أَنْ يَبْعَثَ إِلَيَّ بِالْمَالِ فَحَمَلْتُ كِتَابَهُ إِلَى زَكَرِيَّا فَوَجَّهَ إِلَيْهِ بِالْمَالِ

He-asws said: ‘Carry my letter to him and instruct him to sent the wealth to me-asws’. I carried his-asws letter to Zakariya and he diverted the wealth to him-asws.

قَالَ فَقَالَ لِي أَبُو جَعْفَرٍ ع ابْتِدَاءً مِنْهُ ذَهَبَتِ الشُّبْهَةُ مَا لِأَبِي وَلَدٌ غَيْرِي قُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

He (the narrator) said, ‘Abu Ja’far-asws said to me initiating from him, ‘The doubts are gone that there is no child for my-asws father-asws apart from me-asws’. I said, ‘You-asws speak the truth, may I be sacrificed for you-asws!’’[120]

50- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الطَّيِّبِ عَنْ عَبْدِ الْوَهَّابِ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ يَحْيَى بْنَ أَكْثَمَ قَاضِيَ سَامَرَّاءَ بَعْدَ مَا جَهَدْتُ بِهِ وَ نَاظَرْتُهُ وَ حَاوَرْتُهُ وَ رَاسَلْتُهُ وَ سَأَلْتُهُ عَنْ عُلُومِ آلِ مُحَمَّدٍ ص فَقَالَ: فَبَيْنَا أَنَا ذَاتَ يَوْمٍ دَخَلْتُ أَطُوفُ بِقَبْرِ رَسُولِ اللَّهِ ص فَرَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا يَطُوفُ بِهِ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Ahmad Bin Al-Husayn, from Muhammad Bin Al Tayyib, from Abdul Wahab Bin Mansour, from Muhammad Bin Abu Al A’ala who said,

‘I heard Yahya Bin Aksam the judge of Samarrah, after having fought with him and debated him, and interviewed him, and corresponded with him, and asked him about the knowledge(s) of the Progeny-asws of Muhammad-saww. He said, ‘One day while I had entered into performance of Tawaaf of the grave of Rasool-Allah-saww, I saw Muhammad Bin Ali Al-Reza-asws performing Tawaaf with it.

فَنَاظَرْتُهُ فِي مَسَائِلَ عِنْدِي فَأَخْرَجَهَا إِلَيَّ فَقُلْتُ لَهُ وَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ مَسْأَلَةً وَاحِدَةً وَ إِنِّي وَ اللَّهِ لَأَسْتَحْيِي مِنْ ذَلِكَ فَقَالَ لِي أَنَا أُخْبِرُكَ قَبْلَ أَنْ تَسْأَلَنِي تَسْأَلُنِي عَنِ الْإِمَامِ فَقُلْتُ هُوَ وَ اللَّهِ هَذَا

I debated him-asws regarding issues with me, and he-asws brought them out to me. I said to him-asws, ‘By Allah-azwj! I want to ask you-asws one question, and by Allah-azwj, I am too embarrassed

[120] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 49

from that'. He-asws said to me: 'I-asws shall inform you before you even ask me-asws. You want to ask me-asws about the Imam-asws'. I said, 'By Allah-azwj, this is it!'

فَقَالَ أَنَا هُوَ فَقُلْتُ عَلَامَةٌ فَكَانَ فِي يَدِهِ عَصًا فَنَطَقَتْ فَقَالَتْ إِنَّهُ مَوْلَايَ إِمَامُ هَذَا الزَّمَانِ وَ هُوَ الْحُجَّةُ.

He-asws said: 'I-asws am he-asws!' I said, 'A sign?' There was a staff in his-asws hand. It spoke and said, 'He-asws is my Master-asws, Imam-asws of this era, and he-asws is the Divine Authority!''[121]

ربما يستدل به على جواز الطواف بقبور النبيّ و الأئمّة عليهم السلام و فيه نظر اذ حمله على الطواف الكامل بعيد بل الظاهر أنّه عليه السلام كان يدور من موضع الزيارة الى جانب الرجل ليدخل بيت فاطمة عليها السلام كما هو الشائع الآن،

Note: *Perhaps it evidences upon the permissibility of performing the Tawaaf of the grave of the Prophet-saww and the Imams-asws, and in it is consideration when it is far from carrying him upon the complete Tawaaf (seven circuits). But the apparent is that he-asws used to go around from the place of the visitation to the side of the leg in order to enter the house of Fatima-asws, like what is common now*.

و المانع لا يمنع مثل هذا لكن ما ورد في بعض الأخبار:« لا تطف بقبر» ليس بصريح في هذا المعنى اذ يحتمل أن يكون المراد بالطوف الحدث.

And the forbiddance is not the forbiddance of the like of this, but what is reported in some of the Ahadeeth: 'Do not perform Tawaaf of the grave!' It isn't explicit in this meaning. Then it possibly means that the intended is the Tawaaf of innovation.

51- يج، الخرائج و الجرائح رَوَى مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ عَنْ حَكِيمَةَ بِنْتِ الرِّضَا ع قَالَتْ لَمَّا تُوُفِّيَ أَخِي مُحَمَّدُ بْنُ الرِّضَا ع صِرْتُ يَوْماً إِلَى امْرَأَتِهِ أُمِّ الْفَضْلِ بِسَبَبٍ احْتَجْتُ إِلَيْهَا فِيهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muhammad Bin Ibrahim Al Ja'fary,

'From Hakeema Bint Al-Reza-asws. She said, 'When my brother-asws Muhammad Bin Al-Reza-asws had expired, one day I went to his-asws wife, Umm Al-Fazl (daughter of Al-Mamoun), for a reason to argue to her regarding him-asws.

قَالَتْ فَبَيْنَمَا نَحْنُ نَتَذَاكَرُ فَضْلَ مُحَمَّدٍ وَ كَرَمَهُ وَ مَا أَعْطَاهُ مِنَ الْعِلْمِ وَ الْحِكْمَةِ إِذْ قَالَتِ امْرَأَتُهُ أُمُّ الْفَضْلِ يَا حَكِيمَةُ أُخْبِرُكِ عَنْ أَبِي جَعْفَرِ بْنِ الرِّضَا ع بِأُعْجُوبَةٍ لَمْ يَسْمَعْ أَحَدٌ بِمِثْلِهَا قُلْتُ وَ مَا ذَاكِ

She said, 'While we were discussing the merits of Muhammad-asws, and his-asws benevolence, and what he-asws had been Given from the knowledge and the wisdom, when his-asws wife Umm Al-Fazl said, 'I shall inform you about Abu Ja'far-asws Bin Al-Reza-asws with a wonder, no one has heard the like of it!' I said, 'And what is that?'

قَالَتْ إِنَّهُ كَانَ رُبَّمَا أَغَارَنِي مَرَّةً بِجَارِيَةٍ وَ مَرَّةً بِتَزْوِيجٍ فَكُنْتُ أَشْكُوهُ إِلَى الْمَأْمُونِ فَيَقُولُ يَا بُنَيَّةِ احْتَمِلِي فَإِنَّهُ ابْنُ رَسُولِ اللَّهِ ص

[121] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 50

She said, 'He[asws] would sometimes make me jealous with a slave girl, and at time with getting married (to another wife). I had complained to Al-Mamoun. He said, 'O daughter! Be tolerant, for he[asws] is a son[asws] of Rasool-Allah[saww]'.

فَبَيْنَمَا أَنَا ذَاتَ لَيْلَةٍ جَالِسَةٌ إِذْ أَتَتِ امْرَأَةٌ فَقُلْتُ مَنْ أَنْتِ فَكَأَنَّهَا قَضِيبُ بَانٍ أَوْ غُصْنُ خَيْزُرَانٍ قَالَتْ أَنَا زَوْجَةٌ لِأَبِي جَعْفَرٍ قُلْتُ مَنْ أَبُو جَعْفَرٍ قَالَتْ مُحَمَّدُ بْنُ الرِّضَا ع وَ أَنَا امْرَأَةٌ مِنْ وُلْدِ عَمَّارِ بْنِ يَاسِرٍ

One night while I was seated when a woman came. I said, 'Who are you?' As if she was a bamboo stick or a branch of a tree (thin). She said, 'I am a wife of Abu Ja'far[asws]'. I said, 'Who Abu Ja'far[asws]?' She said, 'Muhammad[asws] Bin Al-Reza[asws], and I am a woman from the sons of Ammar Bin Yasser'.

قَالَتْ فَدَخَلَ عَلَيَّ مِنَ الْغَيْرَةِ مَا لَمْ أَمْلِكْ نَفْسِي فَنَهَضْتُ مِنْ سَاعَتِي وَ صِرْتُ إِلَى الْمَأْمُونِ وَ قَدْ كَانَ ثَمِلًا مِنَ الشَّرَابِ وَ قَدْ مَضَى مِنَ اللَّيْلِ سَاعَاتٌ فَأَخْبَرْتُهُ بِحَالِي وَ قُلْتُ لَهُ يَشْتِمُنِي وَ يَشْتِمُكَ وَ يَشْتِمُ الْعَبَّاسَ وَ وُلْدَهُ

She Umm (Umm Al Fazl) said, 'The jealousy entered upon me such, what I could not control myself. I got up from my very moment and went to Al-Mamoun, and he was filled from the drink (intoxicated), and hours from the night had gone by. I informed him with my state, and I said to him, 'He[asws] has insulted me and insulted you and insulted Al-Abbas and his sons!'

قَالَتْ وَ قُلْتُ مَا لَمْ يَكُنْ فَغَاظَهُ ذَلِكَ مِنِّي جِدّاً وَ لَمْ يَمْلِكْ نَفْسَهُ مِنَ السُّكْرِ وَ قَامَ مُسْرِعاً فَضَرَبَ بِيَدِهِ إِلَى سَيْفِهِ وَ حَلَفَ أَنَّهُ يُقَطِّعُهُ بِهَذَا السَّيْفِ مَا بَقِيَ فِي يَدِهِ وَ صَارَ إِلَيْهِ

She said, 'And I said what could not have made him incredibly angry with me, and he could not control himself from the intoxication, and he stood up quickly and struck his hand to his sword and swore that he would cut him[asws] with this sword for as long as it remains in his hand, and he went to him[asws]'.

قَالَتْ فَنَدِمْتُ عِنْدَ ذَلِكَ فَقُلْتُ فِي نَفْسِي مَا صَنَعْتُ هَلَكْتُ وَ أَهْلَكْتُ

She said, 'I regretted during that. I said within myself, 'What have I done? I am destroyed and have cause to destroy!''

قَالَتْ فَعَدَوْتُ خَلْفَهُ لِأَنْظُرَ مَا يَصْنَعُ فَدَخَلَ إِلَيْهِ وَ هُوَ نَائِمٌ فَوَضَعَ فِيهِ السَّيْفَ فَقَطَّعَهُ قِطْعَةً قِطْعَةً ثُمَّ وَضَعَ سَيْفَهُ عَلَى حَلْقِهِ فَذَبَحَهُ وَ أَنَا أَنْظُرُ إِلَيْهِ وَ يَاسِرٌ الْخَادِمُ وَ انْصَرَفَ وَ هُوَ يُزَبِّدُ مِثْلَ الْجَمَلِ

She said, 'I went behind him in order to look at what he would do. He entered to see him[asws] and he[asws] was sleeping. He placed the sword in him[asws] and cut him[asws] in pieces and pieces. Then he placed his sword upon his[asws] throat and slaughtered him[asws] while I and Yasser the servant were looking at him[asws], and he was frothing like the camel'.

قَالَتْ فَلَمَّا رَأَيْتُ ذَلِكَ هَرَبْتُ عَلَى وَجْهِي حَتَّى رَجَعْتُ إِلَى مَنْزِلِ أَبِي فَبِتُّ بِلَيْلَةٍ لَمْ أَنَمْ فِيهَا إِلَى أَنْ أَصْبَحْتُ

She said, 'When I saw that, I fled upon my direction until I returned to the house of my father. I spent the night but was unable to sleep in it until it was morning'.

قَالَ فَلَمَّا أَصْبَحْتُ دَخَلْتُ إِلَيْهِ وَ هُوَ يُصَلِّي وَ قَدْ أَفَاقَ مِنَ السُّكْرِ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ تَعْلَمُ مَا صَنَعْتَ اللَّيْلَةَ قَالَ لَا وَ اللَّهِ فَمَا الَّذِي صَنَعْتُ وَيْلَكِ قُلْتُ فَإِنَّكَ صِرْتَ إِلَى ابْنِ الرِّضَا ع وَ هُوَ نَائِمٌ فَقَطَّعْتَهُ إِرْباً إِرْباً وَ ذَبَحْتَهُ بِسَيْفِكَ وَ خَرَجْتَ مِنْ عِنْدِهِ

He (she) said, ‘When it was morning, I entered to see him and he was praying, and he had awoken (sobered) from the intoxication. I said to him, ‘O commander of the faithful! Do you know what you did at night?’ He said, ‘No, by Allah-azwj! What is that which I did? Woe be unto you!’ I said, ‘You went to Ibn Al-Reza-asws, and he-asws was sleeping. You cut him-asws into pieces and pieces, and you slaughtered him-asws with your sword, and your went out from his-asws presence’.

قَالَ وَيْلَكِ مَا تَقُولِينَ قُلْتُ أَقُولُ مَا فَعَلْتَ فَصَاحَ يَا يَاسِرُ مَا تَقُولُ هَذِهِ الْمَلْعُونَةُ وَيْلَكَ قَالَ صَدَقَتْ فِي كُلِّ مَا قَالَتْ

He said, ‘Woe be unto you! What are you saying?’ I said, ‘I am saying what you did!’ He shouted, ‘O Yasser! What is this accursed woman saying? Woe be unto you!’ He said, ‘She is being truthful in all what she has said’.

قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَلَكْنَا وَ افْتَضَحْنَا وَيْلَكَ يَا يَاسِرُ بَادِرْ إِلَيْهِ وَ ائْتِنِي بِخَبَرِهِ فَرَكَضَ ثُمَّ عَادَ مُسْرِعاً فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ الْبُشْرَى قَالَ وَ مَا وَرَاكَ

He said, ‘We are for Allah-azwj and are returning to Him-azwj! We are destroyed and have been exposed! Woe be unto you, O Yasser! Rush to him-asws and come to me with his-asws news!’ He ran, then returned quickly. He said, ‘O commander of the faithful! The good news!’ He said, ‘And what is behind you?’

قَالَ دَخَلْتُ فَإِذَا هُوَ قَاعِدٌ يَسْتَاكُ وَ عَلَيْهِ قَمِيصٌ وَ دُوَّاجٌ فَبَقِيتُ مُتَحَيِّراً فِي أَمْرِهِ ثُمَّ أَرَدْتُ أَنْ أَنْظُرَ إِلَى بَدَنِهِ هَلْ فِيهِ شَيْءٌ مِنَ الْأَثَرِ فَقُلْتُ لَهُ أُحِبُّ أَنْ تَهَبَ لِي هَذَا الْقَمِيصَ الَّذِي عَلَيْكَ لِأَتَبَرَّكَ فِيهِ

He said, ‘I entered, and there he-asws was, seated brushing his-asws teeth, and upon him-asws was a shirt and sheet. I remained confused regarding his-asws matter. Then I wanted to look at his-asws body, whether there were any impacts in him-asws. I said to him-asws, ‘I would love it if you could gift to me this shirt which is upon you, for me to be Blessed in it’.

فَنَظَرَ إِلَيَّ وَ تَبَسَّمَ كَأَنَّهُ عَلِمَ مَا أَرَدْتُ بِذَلِكَ فَقَالَ أَكْسُوكَ كِسْوَةً فَاخِرَةً فَقُلْتُ لَسْتُ أُرِيدُ غَيْرَ هَذَا الْقَمِيصِ الَّذِي عَلَيْكَ فَخَلَعَهُ وَ كَشَفَ بَدَنَهُ كُلَّهُ فَوَ اللَّهِ مَا رَأَيْتُ أَثَراً

He-asws looked at me and smiled, as if he-asws knew what I had intended with that. He-asws said: ‘I-asws shall clothe you with a pride-worthy clothing’. I said, ‘I don’t want other than this shirt which is upon you-asws!’ He-asws took it off and uncovered his-asws body, all of it. By Allah-azwj! I did not see any impacts!’

فَخَرَّ الْمَأْمُونُ سَاجِداً وَ وَهَبَ لِيَاسِرٍ أَلْفَ دِينَارٍ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَبْتَلِنِي بِدَمِهِ ثُمَّ قَالَ يَا يَاسِرُ كُلُّ مَا كَانَ مِنْ مَجِيءِ هَذِهِ الْمَلْعُونَةِ إِلَيَّ وَ بُكَائِهَا بَيْنَ يَدَيَّ فَأَذْكُرُهُ وَ أَمَّا مَصِيرِي إِلَيْهِ فَلَسْتُ أَذْكُرُهُ

Al-Mamoun fell in Sajdah and gifted a thousand Dinars to Yasser, and said, ‘The Praise is for Allah-azwj Who did not Try me with his-asws blood!’ Then he said, ‘O Yasser! All what has

happened is from this woman having come to me, and her crying in front of me. I remember it, and as for my going to him[-asws], I don't remember it'.

فَقَالَ يَاسِرٌ وَ اللَّهِ مَا زِلْتَ تَضْرِبُهُ بِالسَّيْفِ وَ أَنَا وَ هَذِهِ نَنْظُرُ إِلَيْكَ وَ إِلَيْهِ حَتَّى قَطَّعْتَهُ قِطْعَةً قِطْعَةً ثُمَّ وَضَعْتَ سَيْفَكَ عَلَى حَلْقِهِ فَذَبَحْتَهُ وَ أَنْتَ تُزَبِّدُ كَمَا تُزَبِّدُ الْبَعِيرُ

Yasser said, 'By Allah[-azwj]! You did not cease to strike him[-asws] with the sword while I an this one were looking at you and him[-asws], until you had cut him[-asws] into pieces and pieces! Then you had placed your sword upon his[-asws] throat and slaughtered him[-asws], and you were frothing like the frothing of the camel'.

فَقَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ لِي وَ اللَّهِ لَئِنْ عُدْتِ بَعْدَهَا فِي شَيْءٍ مِمَّا جَرَى لَأَقْتُلَنَّكِ ثُمَّ قَالَ لِيَاسِرٍ احْمِلْ إِلَيْهِ عَشَرَةَ آلَافِ دِينَارٍ وَ قُدْ إِلَيْهِ الشِّهْرِيَّ الْفُلَانِيَّ وَ سَلْهُ الرُّكُوبَ إِلَيَّ وَ ابْعَثْ إِلَى الْهَاشِمِيِّينَ وَ الْأَشْرَافِ وَ الْقُوَّادِ مَعَهُ لِيَرْكَبُوا مَعَهُ إِلَى عِنْدِي وَ يَبْدَءُوا بِالدُّخُولِ إِلَيْهِ وَ التَّسْلِيمِ عَلَيْهِ

He said, 'The Praise is for Allah[-azwj]!' Then he said to me, 'By Allah[-azwj]! If you were to repeat after it regarding anything from what transpires, I will kill you!' Then he said to Yasser, 'Carry ten thousand Dinars to him[-asws], and guide to him[-asws] so and so mule and ask him[-asws] to ride to me, and send a message to the Hashemites, and the nobles, and the leaders to ride with him[-asws] to me, and they should begin with the entry to see him[-asws], and the greetings unto him[-asws]'.

فَفَعَلَ يَاسِرٌ ذَلِكَ وَ صَارَ الْجَمِيعُ بَيْنَ يَدَيْهِ وَ أَذِنَ لِلْجَمِيعِ فَقَالَ يَا يَاسِرُ هَذَا كَانَ الْعَهْدُ بَيْنِي وَ بَيْنَهُ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَيْسَ هَذَا وَقْتَ الْعِتَابِ فَوَ حَقِّ مُحَمَّدٍ وَ عَلِيٍّ مَا كَانَ يَعْقِلُ مِنْ أَمْرِهِ شَيْئاً

Yasser did so, and they all came to be in front of him, and he permitted for them all. He said, 'O Yasser! This would be a pact between me and him[-asws]'. I said, 'O son[-asws] of Rasool-Allah[-saww]! This isn't a time for finding faults. By the right of Muhammad[-saww] and Ali[-asws]! Do not mind of anything from his[-asws] matter'.

فَأَذِنَ لِلْأَشْرَافِ كُلِّهِمْ بِالدُّخُولِ إِلَّا عَبْدَ اللَّهِ وَ حَمْزَةَ ابْنَيِ الْحَسَنِ لِأَنَّهُمَا كَانَا وَقَعَا فِيهِ عِنْدَ الْمَأْمُونِ وَ سَعَيَا بِهِ مَرَّةً بَعْدَ أُخْرَى ثُمَّ قَامَ فَرَكِبَ مَعَ الْجَمَاعَةِ وَ صَارَ إِلَى الْمَأْمُونِ فَتَلَقَّاهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ أَقْعَدَهُ عَلَى الْمَقْعَدِ فِي الصَّدْرِ وَ أَمَرَ أَنْ يَجْلِسَ النَّاسُ نَاحِيَةً فَجَعَلَ يَعْتَذِرُ إِلَيْهِ

He permitted for the nobles, all of them, with the entry except Abdullah and Hamza, two sons of Al-Hassan, because they were both talking badly about him[-asws] in the presence of Al-Mamoun, and they were pursuing him[-asws] time and again. Then he[-asws] rode with the group and came to Al-Mamoun. He received him[-asws] and kissed what is between his[-asws] eyes and seated him[-asws] upon the seat in the centre, and order for the people to be seated in a corner. He went on to apologise to him[-asws].

فَقَالَ أَبُو جَعْفَرٍ ع لَكَ عِنْدِي نَصِيحَةٌ فَاسْمَعْهَا مِنِّي قَالَ هَاتِهَا قَالَ أُشِيرُ عَلَيْكَ بِتَرْكِ الشَّرَابِ الْمُسْكِرِ قَالَ فِدَاكَ ابْنُ عَمِّكَ قَدْ قَبِلْتُ نَصِيحَتَكَ.

Abu Ja'far-asws said: 'There is advice for you with me-asws, so listen to it from me-asws'. He said, 'Give it!' He-asws said: 'I-asws consult to you with leaving the drinking the intoxicants'. He said, 'May the son of your-asws uncle be sacrificed for you-asws! I have accepted your advice''.[122]

أقول قال علي بن عيسى بعد إيراد هذا الخبر و هذه القصة عندي فيها نظر و أظنها موضوعة فإن أبا جعفر ع إنما كان يتزوج و يتسرى حيث كان بالمدينة و لم يكن المأمون بالمدينة فتشكو إليه ابنته.

Note: *I (Majlisi) am saying, 'Ali Bin Isa (author of 'Kashf Al Ghumma') said after having referred to this Hadeeth, 'And this story, there is consideration in my presence, and I think it is objectionable, for Abu Ja'far-asws, rather had married and had taken a concubine (slave girl) when he-asws was at Al-Medina, and Al-Mamoun did not happen to be at Al-Medina, for his daughter to be complaining to him*.

فإن قلت إنه جاء حاجا قلت إنه لم يكن ليشرب في تلك الحال و أبو جعفر ع مات ببغداد و زوجته معه فأخته أين رأتها بعد موته و كيف اجتمعتا و تلك بالمدينة و هذه ببغداد و تلك الامرأة التي هي من ولد عمار بن ياسر رضي الله عنه في المدينة تزوجها فكيف رأتها أم الفضل فقامت من فورها و شكت إلى أبيها كل هذا يجب أن ينظر فيه انتهى.

If you were to say that he (Al-Mamoun) had come as a pilgrim, I would say that he would not have been drunk in that situation. And Abu Ja'far-asws died at Baghdad, and he had got her married to him-asws. So when did he-asws see his-asws sister after his-asws death, and how did they get together, that one was at Al-Medina, and this one at Baghdad, and that one was a woman who was from the children of Ammar Bin Yasser, may Allah-azwj be Pleased with him, was in Medina, having married her. How did Umm Al Fazl see her, so she stood up immediately and complained to her father. All this obligated a consideration in it'. – end.

[122] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 3 H 51

باب 4 تزويجه ع أم الفضل و ما جرى في هذا المجلس من الاحتجاج و المناظرة

CHAPTER 4 – HIS-asws MARRYING UMM AL-FAZL AND WHAT TRANSPIRED IN THIS GATHERING, FROM THE ARGUMENTATIONS AND THE DEBATE

1- قب، المناقب لابن شهرآشوب الْخَطِيبُ فِي تَارِيخِ بَغْدَادَ عَنْ يَحْيَى بْنِ أَكْثَمَ أَنَّ الْمَأْمُونَ خَطَبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي تَصَاغَرَتِ الْأُمُورُ لِمَشِيَّتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ إِقْرَاراً بِرُبُوبِيَّتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ عَبْدِهِ وَ خِيَرَتِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub Al Khateeb in 'Tareekh Baghdad', from Yahya Bin Aksam,

'Al-Mamoun addressed. He said, 'The Praise is for Allah-azwj Who Humbled the affairs to His-azwj Desire, and there is no god except Allah-azwj, acknowledging His-azwj Lordship, and may Allah-azwj Send Salawaat upon Muhammad-saww, His-azwj servant and His-azwj best Choice.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَعَلَ النِّكَاحَ الَّذِي رَضِيَهُ لِكَمَالِ سَبَبِ الْمُنَاسَبَةِ أَلَا وَ إِنِّي قَدْ زَوَّجْتُ زَيْنَبَ ابْنَتِي مِنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا أَمْهَرْنَاهَا عَنْهُ أَرْبَعَمِائَةِ دِرْهَمٍ

As for after, surely Allah-azwj Made the marriage which He-azwj Approved for perfection of the causes of relationship, and I am hereby marrying my daughter to Muhammad-asws Bin Ali-asws Bin Musa Al-Reza-asws. We have appointed her dowry to be for our hundred Dirhams'.

وَ يُقَالُ إِنَّهُ ع كَانَ ابْنَ تِسْعِ سِنِينَ وَ أَشْهُرٍ وَ لَمْ يَزَلِ الْمَأْمُونُ مُتَوَافِراً عَلَى إِكْرَامِهِ وَ إِجْلَالِ قَدْرِهِ.

And it is said (believed) that he-asws was nine years and some months old, and Al-Mamoun did not cease to be excessive in honouring him-asws and revering his-asws worth''.[123]

2- مهج، مهج الدعوات بِإِسْنَادِنَا إِلَى أَبِي جَعْفَرِ بْنِ بَابَوَيْهِ ره عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ النَّوْفَلِيِّ قَالَ حَدَّثَنِي أَبِي وَ كَانَ خَادِماً لِعَلِيِّ بْنِ مُوسَى الرِّضَا ع لَمَّا زَوَّجَ الْمَأْمُونُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع ابْنَتَهُ كَتَبَ إِلَيْهِ أَنَّ لِكُلِّ زَوْجَةٍ صَدَاقاً مِنْ مَالِ زَوْجِهَا وَ قَدْ جَعَلَ اللَّهُ أَمْوَالَنَا فِي الْآخِرَةِ مُؤَجَّلَةً مَذْخُورَةً هُنَاكَ كَمَا جَعَلَ أَمْوَالَكُمْ مُعَجَّلَةً فِي الدُّنْيَا وَ كَنَزَهَا هَاهُنَا

(The book) 'Mahj Al Da'waat' – By our chain to Abu Ja'far Bin Babuwayh, from Ibrahim Bin Muhammad Bin Al Haris Al Nowfaly who said,

'It is narrated to me by my father, and he was a servant of Ali-asws Bin Musa Al-Reza-asws, 'When Al-Mamoun got Abu Ja'far Muhammad-asws Bin Ali-asws Bin Musa Al-Reza-asws married to his daughter, he-asws wrote to him, 'For every wife there is a dower from the wealth of her husband, and Allah-azwj had Made our-asws wealth to be in the Hereafter, deferred, treasured over there, just as He-azwj has Made your wealth to be currently in the world and has Treasured it over here!

[123] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 4 H 1

وَ قَدْ أَمْهَرْتُ ابْنَتَكَ الْوَسَائِلَ إِلَى الْمَسَائِلِ وَ هِيَ مُنَاجَاةٌ دَفَعَهَا إِلَيَّ أَبِي [قَالَ دَفَعَهَا إِلَيَّ أَبِي مُوسَى] قَالَ دَفَعَهَا إِلَيَّ أَبِي جَعْفَرٌ ع قَالَ دَفَعَهَا إِلَيَّ مُحَمَّدٌ أَبِي قَالَ دَفَعَهَا إِلَيَّ عَلِيُّ بْنُ الْحُسَيْنِ ع أَبِي قَالَ دَفَعَهَا إِلَيَّ الْحُسَيْنُ أَبِي قَالَ دَفَعَهَا إِلَيَّ الْحَسَنُ ع أَخِي قَالَ دَفَعَهَا إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ

I[asws] have dowered your daughter, the means to the issues, and it is a whispering which my[asws] father[asws] Musa[asws] handed to me[asws] saying, 'My[asws] father[asws] Ja'far[asws] handed it to me[asws] saying: 'My[asws] father Muhammad[asws] handed it to me[asws] saying: 'My father Ali[asws] Bin Al-Husayn[asws] handed it to me[asws] saying: 'My[asws] father[asws] Al-Husayn[asws] handed it to me[asws] saying: 'My[asws] brother[asws] Al-Hassan[asws] handed it to me[asws] saying: 'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] handed it to me[asws] saying:

دَفَعَهَا إِلَيَّ رَسُولُ اللَّهِ قَالَ دَفَعَهَا إِلَيَّ جَبْرَئِيلُ ع قَالَ يَا مُحَمَّدُ رَبُّ الْعِزَّةِ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذِهِ مَفَاتِيحُ كُنُوزِ الدُّنْيَا وَ الْآخِرَةِ فَاجْعَلْهَا وَسَائِلَكَ إِلَى مَسَائِلِكَ تَصِلُ إِلَى بُغْيَتِكَ فَتَنْجَحُ فِي طَلِبَتِكَ

'Rasool-Allah[saww] handed it to me[asws] saying: 'Jibraeel[as] handed it to me[saww] saying: 'O Muhammad[saww]! The Lord[azwj] of Mighty Conveys the greetings to you[saww] and Says to you[saww]: "These here are keys of the treasures of the world and the Hereafter, so make these to be your[saww] means to your[asws] issues to arrive to your[saww] seeking, and you[saww] shall succeed in your[saww] quest.

فَلَا تُؤْثِرْهَا فِي حَوَائِجِ الدُّنْيَا فَتَبْخَسَ بِهَا الْحَظَّ مِنْ آخِرَتِكَ وَ هِيَ عَشْرُ وَسَائِلَ إِلَى عَشَرَةِ مَسَائِلَ تَطْرُقُ بِهَا أَبْوَابَ الرَّغَبَاتِ- فَتُفْتَحُ وَ تَطْلُبُ بِهَا الْحَاجَاتِ فَتُنْجَحُ وَ هَذِهِ نُسْخَتُهَا

Do not prefer these regarding needs of the word, for you[saww] shall be depreciating by it the share from your[saww] Hereafter, and these are ten means to ten issues, the door of the desires can be knocked upon by these. So open and seek the needs by it, you[saww] will succeed, and this it its copy'.

ثُمَّ ذَكَرَ الْأَدْعِيَةَ عَلَى مَا سَيَأْتِي فِي مَوْضِعِهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he[asws] mentioned the supplications based upon what I (Majlisi) will be coming in its places, if Allah[azwj] the Exalted so Desires''.[124]

3- ج، الإحتجاج عَنِ الرَّيَّانِ بْنِ شَبِيبٍ قَالَ: لَمَّا أَرَادَ الْمَأْمُونُ أَنْ يُزَوِّجَ ابْنَتَهُ أُمَّ الْفَضْلِ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع بَلَغَ ذَلِكَ الْعَبَّاسِيِّينَ فَغَلُظَ عَلَيْهِمْ وَ اسْتَنْكَرُوهُ مِنْهُ وَ خَافُوا أَنْ يَنْتَهِيَ الْأَمْرُ مَعَهُ إِلَى مَا انْتَهَى مَعَ الرِّضَا ع فَخَاضُوا فِي ذَلِكَ وَ اجْتَمَعَ مِنْهُمْ أَهْلُ بَيْتِهِ الْأَدْنَوْنَ مِنْهُ

(The book) 'Al Ihtijaj', from Al Rayyan Bin Shabeeb who said,

'When Al-Mamoun wanted to get his daughter Umm Al-Fazl married to Abu Ja'far Muhammad[asws] Bin Ali[asws], that reached the Abbasids. That was grievous upon them, and they disliked it from him, and they feared that the command would end with him to end up with (children of) Al-Reza[asws]. They engaged in that and there gathered, from them, the people of his household, the ones near from him (Mamoun).

[124] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[asws], Ch 4 H 2

فَقَالُوا نَنْشُدُكَ اللَّهَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تُقِيمَ عَلَى هَذَا الْأَمْرِ الَّذِي عَزَمْتَ عَلَيْهِ مِنْ تَزْوِيجِ ابْنِ الرِّضَا فَإِنَّا نَخَافُ أَنْ يَخْرُجَ بِهِ عَنَّا أَمْرٌ قَدْ مَلَّكَنَاهُ اللَّهُ عَزَّ وَ جَلَّ وَ يَنْزِعَ مِنَّا عِزّاً قَدْ أَلْبَسَنَاهُ اللَّهُ

They said, 'We adjure you with Allah-azwj, O commander of the faithful, from staying upon this command which you have determined upon, from marrying (your daughter to) the son of Al-Reza-asws. We fear that he-asws would exit with the command from us-asws which Allah-azwj Mighty and Majestic has Granted and he-asws would remove the honour away from us which Allah-azwj has Clothed.

وَ قَدْ عَرَفْتَ مَا بَيْنَنَا وَ بَيْنَ هَؤُلَاءِ الْقَوْمِ قَدِيماً وَ حَدِيثاً وَ مَا كَانَ عَلَيْهِ الْخُلَفَاءُ الرَّاشِدُونَ قَبْلَكَ مِنْ تَبْعِيدِهِمْ وَ التَّصْغِيرِ بِهِمْ

And you have known what is between us and these people, ancient (times) and current (times), and what the rightly guided caliphs before you had been upon, from distancing them-asws and belittling them-asws.

وَ قَدْ كُنَّا فِي وَهْلَةٍ مِنْ عَمَلِكَ مَعَ الرِّضَا ع مَا عَمِلْتَ فَكَفَانَا اللَّهُ الْمُهِمَّ مِنْ ذَلِكَ فَاللَّهَ اللَّهَ أَنْ تَرُدَّنَا إِلَى غَمٍّ قَدِ انْحَسَرَ عَنَّا وَ اصْرِفْ رَأْيَكَ عَنِ ابْنِ الرِّضَا وَ اعْدِلْ إِلَى مَنْ تَرَاهُ مِنْ أَهْلِ بَيْتِكَ يَصْلُحُ لِذَلِكَ دُونَ غَيْرِهِ-

And we have been in discouragement from your deed with Al-Reza-asws what you know of. Allah-azwj Sufficed us of the worries from that, so Allah-azwj, Allah-azwj from returning us to the sorrow which had receded from us and turn away your opinion from Ibn Al-Reza-asws (Al-Jawwad-asws) and turn to someone from your family you view him to be correct for that, besides others'.

فَقَالَ لَهُمُ الْمَأْمُونُ أَمَّا مَا بَيْنَكُمْ وَ بَيْنَ آلِ أَبِي طَالِبٍ فَأَنْتُمُ السَّبَبُ فِيهِ وَ لَوْ أَنْصَفْتُمُ الْقَوْمَ لَكَانُوا أَوْلَى بِكُمْ وَ أَمَّا مَا كَانَ يَفْعَلُهُ مَنْ قَبْلِي بِهِمْ فَقَدْ كَانَ قَاطِعاً لِلرَّحِمِ وَ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

Al-Mamoun said to them, 'As for what is between you all and the Progeny of Abu Talib-saww, you are the cause regarding it, and if the people had been fair, they-asws would be foremost with you all. And as for what has been done with them-asws from before me, it has been cutting of the kinship, and I seek Refuge with Allah-azwj from that.

وَ اللَّهِ مَا نَدِمْتُ عَلَى مَا كَانَ مِنِّي مِنِ اسْتِخْلَافِ الرِّضَا ع وَ لَقَدْ سَأَلْتُهُ أَنْ يَقُومَ بِالْأَمْرِ وَ أَنْزِعَهُ مِنْ نَفْسِي فَأَبَى وَ كَانَ أَمْرُ اللَّهِ قَدَراً مَقْدُوراً

By Allah-azwj! I have not regretted upon what has happened from me, from making Al-Reza-asws the replacement (heir apparent), and I had even asked him-asws that he-asws should stand with the command (be the caliph) and I should remove it from myself, but he-asws refused, ***and the Command of Allah was a Decree Ordained [33:38]***.

وَ أَمَّا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ فَقَدِ اخْتَرْتُهُ لِتَبْرِيزِهِ عَلَى كَافَّةِ أَهْلِ الْفَضْلِ فِي الْعِلْمِ وَ الْفَضْلِ مَعَ صِغَرِ سِنِّهِ وَ الْأُعْجُوبَةِ فِيهِ بِذَلِكَ وَ أَنَا أَرْجُو أَنْ يَظْهَرَ لِلنَّاسِ مَا قَدْ عَرَفْتُهُ مِنْهُ فَيَعْلَمُونَ أَنَّ الرَّأْيَ مَا رَأَيْتُ فِيهِ

And as for Abu Ja'far Muhammad-asws Bin Ali-asws, I have chosen him-asws for him-asws to stand out upon all the people of merit in the knowledge, and the merit along with the young-ness of his-asws age, and the wonders in him-asws with that, and I hope that it would be revealed to

the people what I have already recognised from him-asws, so they would come to know that the (correct) view is what I have viewed regarding him-asws'.

فَقَالُوا لَهُ إِنَّ هَذَا الْفَتَى وَ إِنْ رَاقَكَ مِنْهُ هَدْيُهُ فَإِنَّهُ صَبِيٌّ لَا مَعْرِفَةَ لَهُ وَ لَا فِقْهَ فَأَمْهِلْهُ لِيَتَأَدَّبَ ثُمَّ اصْنَعْ مَا تَرَاهُ بَعْدَ ذَلِكَ

They said to him, 'This is a youth, and even though you are appealing to his-asws guidance from him-asws, he-asws is a child, there is no recognition for him-asws nor any understanding. Respite him-asws to be educated, then do whatever you view after that'.

فَقَالَ لَهُمْ وَيْحَكُمْ إِنِّي أَعْرِفُ بِهَذَا الْفَتَى مِنْكُمْ وَ إِنَّ أَهْلَ هَذَا الْبَيْتِ عِلْمُهُمْ مِنَ اللَّهِ تَعَالَى وَ مَوَادِّهِ وَ إِلْهَامِهِ لَمْ تَزَلْ آبَاؤُهُ أَغْنِيَاءَ فِي عِلْمِ الدِّينِ وَ الْأَدَبِ عَنِ الرَّعَايَا النَّاقِصَةِ عَنْ حَدِّ الْكَمَالِ فَإِنْ شِئْتُمْ فَامْتَحِنُوا أَبَا جَعْفَرٍ بِمَا يَتَبَيَّنُ لَكُمْ بِهِ مَا وَصَفْتُ لَكُمْ مِنْ حَالِهِ

He said to them, 'Woe be unto you all! I am more knowing of this youth than you are, and the People-asws of this Household. Their-asws knowledge is from Allah-azwj the Exalted, and His-azwj substances and His-azwj inspiration. His-asws forefathers-asws have not ceased to be in the knowledge of religion and the disciplines away from the deficient opinions from the limit of perfection. If you so desire, then test Abu Ja'far-asws with what would be clarified for you all with, what would describe to you all of his-asws state'.

قَالُوا قَدْ رَضِينَا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ لِأَنْفُسِنَا بِامْتِحَانِهِ فَخَلِّ بَيْنَنَا وَ بَيْنَهُ لِنَنْصِبَ مَنْ يَسْأَلُهُ بِحَضْرَتِكَ عَنْ شَيْءٍ مِنْ فِقْهِ الشَّرِيعَةِ فَإِنْ أَصَابَ فِي الْجَوَابِ عَنْهُ لَمْ يَكُنْ لَنَا اعْتِرَاضٌ فِي أَمْرِهِ وَ ظَهَرَ لِلْخَاصَّةِ وَ الْعَامَّةِ سَدِيدُ رَأْيِ أَمِيرِ الْمُؤْمِنِينَ فِيهِ وَ إِنْ عَجَزَ عَنْ ذَلِكَ فَقَدْ كُفِينَا الْخَطْبَ فِي مَعْنَاهُ

They said, 'We agree to you, O commander of the faithful, and for ourselves, with testing him-asws, so vacate between us and him-asws, for us to nominate the one who can ask him-asws in your presence about something from his-asws understanding of the Law. If he-asws is correct in the answering about it, there would be no objection for us regarding his-asws matter, and it would be apparent to the specials ones (Shias) and the general ones, the correctness of the view of commander of the faithful regarding him-asws, and if he-asws is unable from that, then we shall be sufficed of the address in its meaning'.

فَقَالَ لَهُمُ الْمَأْمُونُ شَأْنُكُمْ وَ ذَلِكَ مَتَى أَرَدْتُمْ فَخَرَجُوا مِنْ عِنْدِهِ وَ اجْتَمَعَ رَأْيُهُمْ عَلَى مَسْأَلَةِ يَحْيَى بْنِ أَكْثَمَ وَ هُوَ يَوْمَئِذٍ قَاضِي الزَّمَانِ عَلَى أَنْ يَسْأَلَهُ مَسْأَلَةً لَا يَعْرِفُ الْجَوَابَ فِيهَا وَ وَعَدُوهُ بِأَمْوَالٍ نَفِيسَةٍ عَلَى ذَلِكَ وَ عَادُوا إِلَى الْمَأْمُونِ وَ سَأَلُوهُ أَنْ يَخْتَارَ لَهُمْ يَوْماً لِلِاجْتِمَاعِ

Al-Mamoun said to them, 'It is your concern, and that would be whenever you want'. They went out from his presence and gathered their views upon the issue of Yahya Bin Aksam, and on that day he was a judge of the times, upon him asking him-asws such questions, he-asws would not know the answer regarding these, and they promised him the precious wealth upon that, and they returned to Al-Mamoun and asked him to choose a day for them for the gathering.

فَأَجَابَهُمْ إِلَى ذَلِكَ فَاجْتَمَعُوا فِي الْيَوْمِ الَّذِي اتَّفَقُوا عَلَيْهِ وَ حَضَرَ مَعَهُمْ يَحْيَى بْنُ أَكْثَمَ وَ أَمَرَ الْمَأْمُونُ أَنْ يُفْرَشَ لِأَبِي جَعْفَرٍ دَسْتٌ وَ يُجْعَلَ لَهُ فِيهِ مِسْوَرَتَانِ فَفُعِلَ ذَلِكَ وَ خَرَجَ أَبُو جَعْفَرٍ وَ هُوَ يَوْمَئِذٍ ابْنُ تِسْعِ سِنِينَ وَ أَشْهُرٍ فَجَلَسَ بَيْنَ الْمِسْوَرَتَيْنِ وَ جَلَسَ يَحْيَى بْنُ أَكْثَمَ بَيْنَ يَدَيْهِ وَ قَامَ النَّاسُ فِي مَرَاتِبِهِمْ وَ الْمَأْمُونُ جَالِسٌ فِي دَسْتٍ مُتَّصِلٍ بِدَسْتِ أَبِي جَعْفَرٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ

He answer them to that. They gather during the day which they had concurred upon, and Yahya Bin Aksam was present with them, and Al-Mamoun ordered for a place of honour for

Abu Ja'far-asws, and he made two curtains to be for him-asws in it. That was done, and Abu Ja'far-asws came out, and on that day, he was nine years and some months old. He-asws sat between the two curtains, and Yahya Bin Aksam sat in front of him-asws, and the people stood among their ranks, and Al-Mamoun was seated in a place of honour connected with the place of honour of Abu Ja'far-asws, may the Salawaat and the greetings be upon him-asws.

فَقَالَ يَحْيَى بْنُ أَكْثَمَ لِلْمَأْمُونِ يَأْذَنُ لِي أَمِيرُ الْمُؤْمِنِينَ أَنْ أَسْأَلَ أَبَا جَعْفَرٍ عَنْ مَسْأَلَةٍ فَقَالَ لَهُ الْمَأْمُونُ اسْتَأْذِنْهُ فِي ذَلِكَ فَأَقْبَلَ عَلَيْهِ يَحْيَى بْنُ أَكْثَمَ فَقَالَ أَ تَأْذَنُ لِي جُعِلْتُ فِدَاكَ فِي مَسْأَلَةٍ فَقَالَ أَبُو جَعْفَرٍ ع سَلْ إِنْ شِئْتَ

Yahya Bin Aksam said to Al-Mamoun, 'Will you allow me to ask Abu Ja'far-asws a question?' Al-Mamoun said to him, 'There is permission for him regarding that!' Yahya Bin Aksam turned to him-asws. He said, 'Will you-asws allow me regarding the questioning? May I be sacrificed for you-asws!' Abu Ja'far-asws said: 'Ask if you like'.

قَالَ يَحْيَى مَا تَقُولُ جُعِلْتُ فِدَاكَ فِي مُحْرِمٍ قَتَلَ صَيْداً

Yahya said, 'May I be sacrificed for you-asws! What are you-asws saying regarding someone in Ihraam killing a prey?'

فَقَالَ أَبُو جَعْفَرٍ ع قَتَلَهُ فِي حِلٍّ أَوْ حَرَمٍ عَالِماً كَانَ الْمُحْرِمُ أَوْ جَاهِلًا قَتَلَهُ عَمْداً أَوْ خَطَأً حُرّاً كَانَ الْمُحْرِمُ أَوْ عَبْداً صَغِيراً كَانَ أَوْ كَبِيراً مُبْتَدِئاً بِالْقَتْلِ أَوْ مُعِيداً مِنْ ذَوَاتِ الطَّيْرِ كَانَ الصَّيْدُ أَمْ مِنْ غَيْرِهَا مِنْ صِغَارِ الصَّيْدِ أَمْ مِنْ كِبَارِهَا مُصِرّاً عَلَى مَا فَعَلَ أَوْ نَادِماً فِي اللَّيْلِ كَانَ قَتْلُهُ لِلصَّيْدِ أَمْ فِي النَّهَارِ مُحْرِماً كَانَ بِالْعُمْرَةِ إِذْ قَتَلَهُ أَوْ بِالْحَجِّ كَانَ مُحْرِماً

Abu Ja'far-asws said: 'Did he kill it outside the Sanctuary or in the Sanctuary? Was the one in Ihraam knowledgeable or ignorant? Did he kill it deliberately or in error? Was the one in Ihraam or a slave? Was he young or old? Was it his first killing or repeating? Was the bird from the poultry or from others? From the young prey or from its old ones? Was he insistent upon what he had done or regretful? Did he kill the prey during the night or during the day? Was he in Ihraam for the Umrah when he killed it, or was he in Ihraam for the Hajj?'

فَتَحَيَّرَ يَحْيَى بْنُ أَكْثَمَ وَ بَانَ فِي وَجْهِهِ الْعَجْزُ وَ الِانْقِطَاعُ وَ لَجْلَجَ حَتَّى عَرَفَ جَمَاعَةُ أَهْلِ الْمَجْلِسِ أَمْرَهُ

Yahya Bin Aksam was bewildered, and the frustration appeared in his face, and the being cut down, and stammered until a group from the people of the gathering recognises his matter.

فَقَالَ الْمَأْمُونُ الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ وَ التَّوْفِيقِ لِي فِي الرَّأْيِ ثُمَّ نَظَرَ إِلَى أَهْلِ بَيْتِهِ فَقَالَ لَهُمْ أَ عَرَفْتُمُ الْآنَ مَا كُنْتُمْ تُنْكِرُونَهُ

Al-Mamoun said, 'The Praise is for Allah-azwj upon this Favour and the inclination to me regarding the opinion'. Then he looked at his family members. He said to them, 'Do you recognise now what you were disliking?'

ثُمَّ أَقْبَلَ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَ تَخْطُبُ يَا أَبَا جَعْفَرٍ فَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ الْمَأْمُونُ اخْطُبْ لِنَفْسِكَ جُعِلْتُ فِدَاكَ قَدْ رَضِيتُكَ لِنَفْسِي وَ أَنَا مُزَوِّجُكَ أُمَّ الْفَضْلِ ابْنَتِي وَ إِنْ رَغِمَ قَوْمٌ لِذَلِكَ

Then he turned to Abu Ja'far[asws]. He said to him[asws], 'Can you[asws] propose, O Abu Ja'far[asws]?' He[asws] said, 'Yes, O commander of the faithful!' Al-Mamoun said to him[asws], 'Propose for yourself[asws]. May I be sacrificed for you[asws]! I am pleased for yourself, and I shall get you married to my daughter Umm Al-Fazl, and even if it rubs the noses of a people due to that'.

فَقَالَ أَبُو جَعْفَرٍ ع الْحَمْدُ لِلَّهِ إِقْرَاراً بِنِعْمَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ إِخْلَاصاً لِوَحْدَانِيَّتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ سَيِّدِ بَرِيَّتِهِ وَ الْأَصْفِيَاءِ مِنْ عِتْرَتِهِ

Abu Ja'far[asws] said: 'The Praise is for Allah[azwj], acknowledging of His[azwj] Favours, and there is no god except Allah[azwj], being sincere to His[azwj] Oneness, and may Allah[azwj] Send Salawaat upon Muhammad[saww], chief of the created beings and the elites from his[saww] family[asws].

أَمَّا بَعْدُ فَقَدْ كَانَ مِنْ فَضْلِ اللَّهِ عَلَى الْأَنَامِ أَنْ أَغْنَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ وَ قَالَ سُبْحَانَهُ وَ أَنْكِحُوا الْأَيامى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبادِكُمْ وَ إِمائِكُمْ إِنْ يَكُونُوا فُقَراءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ واسِعٌ عَلِيمٌ

As for after, it has happened from the Grace of Allah[azwj] upon the people that He[azwj] Made them needless with the Permissibles and the Prohibitions. And the Glorious Said: ***And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah will Enrich them from His Grace, and Allah is Capacious, Knowing [24:32]***.

ثُمَّ إِنَّ مُحَمَّدَ بْنَ عَلِيِّ بْنِ مُوسَى يَخْطُبُ أُمَّ الْفَضْلِ بِنْتَ عَبْدِ اللَّهِ الْمَأْمُونِ وَ قَدْ بَذَلَ لَهَا مِنَ الصَّدَاقِ مَهْرَ جَدَّتِهِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ع وَ هُوَ خَمْسُمِائَةِ دِرْهَمٍ جِيَاداً فَهَلْ زَوَّجْتَهُ يَا أَمِيرَ الْمُؤْمِنِينَ بِهَا عَلَى هَذَا الصَّدَاقِ الْمَذْكُورِ

Then Muhammad[asws] Bin Ali Bin Musa[asws] hereby proposes to Umm Al-Fazl daughter of Abdullah Al-Mamoun, and he[asws] spends for her from the dower, the dower of his[asws] grandmother (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww], and it is five hundred Dirhams, nobly. O commander of the faithful! Do you marry him[asws] with her upon this mentioned dower?'

فَقَالَ الْمَأْمُونُ نَعَمْ قَدْ زَوَّجْتُكَ يَا أَبَا جَعْفَرٍ أُمَّ الْفَضْلِ ابْنَتِي عَلَى الصَّدَاقِ الْمَذْكُورِ فَهَلْ قَبِلْتَ النِّكَاحَ قَالَ أَبُو جَعْفَرٍ ع قَدْ قَبِلْتُ ذَلِكَ وَ رَضِيتُ بِهِ

Al-Mamoun said, 'Yes, I hereby marry Umm Al-Fazl to you[asws], O Abu Ja'far[asws], based upon the mentioned dower. Do you[asws] accept the marriage?' Abu Ja'far[asws] said: 'I[asws] have accepted that and am pleased with it'.

فَأَمَرَ الْمَأْمُونُ أَنْ يَقْعُدَ النَّاسُ عَلَى مَرَاتِبِهِمْ فِي الْخَاصَّةِ وَ الْعَامَّةِ قَالَ الرَّيَّانُ وَ لَمْ نَلْبَثْ أَنْ سَمِعْنَا أَصْوَاتاً تُشْبِهُ أَصْوَاتَ الْمُلَّاحِينَ فِي مُحَاوَرَاتِهِمْ فَإِذَا الْخَدَمُ يَجُرُّونَ سَفِينَةً مَصْنُوعَةً مِنْ فِضَّةٍ مَشْدُودَةً بِالْحِبَالِ مِنَ الْإِبْرِيسَمِ عَلَى عَجَلَةٍ مُمَلَّوَّةً مِنَ الْغَالِيَةِ

Al-Mamoun ordered that the people be seated based upon their ranks among the special ones and the general ones. Al-Rayyan said, 'And we did not wait long before we heard voices resembling the voices of the debaters in their dialogues. There, the servants were pulling a modelled ship of silver tied with the ropes of silk upon wheels, filled from the expensive perfumes.

ثُمَّ أَمَرَ الْمَأْمُونُ أَنْ تُخْضَبَ لِحَاءُ الْخَاصَّةِ مِنْ تِلْكَ الْغَالِيَةِ ثُمَّ مُدَّتْ إِلَى دَارِ الْعَامَّةِ فَتَطَيَّبُوا مِنْهَا وَ وُضِعَتِ الْمَوَائِدُ فَأَكَلَ النَّاسُ وَ خَرَجَتِ الْجَوَائِزُ إِلَى كُلِّ قَوْمٍ عَلَى قَدْرِهِمْ

Then Al-Mamoun ordered for the bears of the special ones to be dyed from that perfume. Then he extended to the general house, and they applied perfume from it, and the meals were placed. The people ate, and the awards were brought out to every people based upon their worth.

فَلَمَّا تَفَرَّقَ النَّاسُ وَ بَقِيَ مِنَ الْخَاصَّةِ مَنْ بَقِيَ قَالَ الْمَأْمُونُ لِأَبِي جَعْفَرٍ ع إِنْ رَأَيْتَ جُعِلْتُ فِدَاكَ أَنْ تَذْكُرَ الْفِقْهَ الَّذِي فَصَّلْتَهُ مِنْ وُجُوهِ مِنْ قَتْلِ الْمُحْرِمِ لِنَعْلَمَهُ وَ نَسْتَفِيدَهُ

When the people had dispersed and there remained from the special ones, the ones who remained, Al-Mamoun said to Abu Ja'far-asws, 'May I be sacrificed for you-asws! If you-asws deem fit if you-asws could mention the jurisprudence which you-asws had detailed from the aspects of the killing by the one in Ihraam so we can know and benefit from it'.

فَقَالَ أَبُو جَعْفَرٍ ع نَعَمْ إِنَّ الْمُحْرِمَ إِذَا قَتَلَ صَيْداً فِي الْحِلِّ وَ كَانَ الصَّيْدُ مِنْ ذَوَاتِ الطَّيْرِ وَ كَانَ مِنْ كِبَارِهَا فَعَلَيْهِ شَاةٌ فَإِنْ أَصَابَهُ فِي الْحَرَمِ فَعَلَيْهِ الْجَزَاءُ مُضَاعَفاً وَ إِذَا قَتَلَ فَرْخاً فِي الْحِلِّ فَعَلَيْهِ حَمَلٌ قَدْ فُطِمَ مِنَ اللَّبَنِ وَ إِذَا قَتَلَهُ فِي الْحَرَمِ فَعَلَيْهِ الْحَمَلُ وَ قِيمَةُ الْفَرْخِ

Abu Ja'far-asws said: 'Yes. The one in Ihraam, when he kills a prey in the outside, and the prey was from the poultry birds, and it was from its old ones, upon him would be (penalty of) a sheep. If he had attained it inside the Sanctuary, then upon him would be double the penalty. And when he kills a chick outside, then upon him is a lamb having been weaned from the milk. And when he kills it inside the Sanctuary, upon him would be the lamb and value of the chick.

فَإِذَا كَانَ مِنَ الْوَحْشِ وَ كَانَ حِمَارَ وَحْشٍ فَعَلَيْهِ بَقَرَةٌ وَ إِنْ كَانَ نَعَامَةً فَعَلَيْهِ بَدَنَةٌ وَ إِنْ كَانَ ظَبْياً فَعَلَيْهِ شَاةٌ وَ إِنْ كَانَ قَتَلَ شَيْئاً مِنْ ذَلِكَ فِي الْحَرَمِ فَعَلَيْهِ الْجَزَاءُ مُضَاعَفاً هَدْياً بَالِغَ الْكَعْبَةِ

When it was from the wild animals, and it was a wild donkey, then upon him would be a cow. And if it was an ostrich, then upon him would be a camel. And if it was a deer, then upon him is a sheep. And if he had killed anything from that inside the Sanctuary, then upon him would be a double the penalty, a sacrificial animal reaching the Kabah.

وَ إِذَا أَصَابَ الْمُحْرِمُ مَا يَجِبُ عَلَيْهِ الْهَدْيُ فِيهِ وَ كَانَ إِحْرَامُهُ بِالْحَجِّ نَحَرَهُ بِمِنًى وَ إِنْ كَانَ إِحْرَامُهُ بِالْعُمْرَةِ نَحَرَهُ بِمَكَّةَ وَ جَزَاءُ الصَّيْدِ عَلَى الْعَالِمِ وَ الْجَاهِلِ سَوَاءٌ وَ فِي الْعَمْدِ عَلَيْهِ الْمَأْثَمُ وَ هُوَ مَوْضُوعٌ عَنْهُ فِي الْخَطَاءِ

And when the one in Ihraam had attained what obligated upon him the sacrificial animal upon it and his Ihraam was for the Hajj, he should slaughter it at Mina, and if his Ihraam was for the Umrah, he should slaughter it at Makkah. And the penalty of the hunting, upon the knowledgeable one and the ignorant one is the same, and regarding the deliberation, upon him would be the sin, and it would be dropped from him regarding the error.

وَ الْكَفَّارَةُ عَلَى الْحُرِّ فِي نَفْسِهِ وَ عَلَى السَّيِّدِ فِي عَبْدِهِ وَ الصَّغِيرُ لَا كَفَّارَةَ عَلَيْهِ وَ هِيَ عَلَى الْكَبِيرِ وَاجِبَةٌ وَ النَّادِمُ يُسْقِطُ نَدَمُهُ عَنْهُ عِقَابَ الْآخِرَةِ وَ الْمُصِرُّ يَجِبُ عَلَيْهِ الْعِقَابُ فِي الْآخِرَةِ

And the expiation is upon the free regarding himself, and upon the master regarding his slave; and the young, there is no expiation upon him, and it is obligated upon the elder. And the

regretting one, his regret would cause the punishment of the Hereafter to fall, and the persistent one, the punishment in the Hereafter would be obligated upon him'.

فَقَالَ الْمَأْمُونُ أَحْسَنْتَ يَا أَبَا جَعْفَرٍ أَحْسَنَ اللَّهُ إِلَيْكَ فَإِنْ رَأَيْتَ أَنْ تَسْأَلَ يَحْيَى عَنْ مَسْأَلَةٍ كَمَا سَأَلَكَ

Al-Mamoun said, 'Excellent, O Abu Ja'far-asws! May Allah-azwj be Good to you-asws! If you-asws deem fit, if you could ask Yahya about issues like what he had asked you-asws'.

فَقَالَ أَبُو جَعْفَرٍ ع لِيَحْيَى أَسْأَلُكَ قَالَ ذَلِكَ إِلَيْكَ جُعِلْتُ فِدَاكَ فَإِنْ عَرَفْتُ جَوَابَ مَا تَسْأَلُنِي عَنْهُ وَ إِلَّا اسْتَفَدْتُهُ مِنْكَ

Abu Ja'far-asws said to Yahya: 'Can I-asws ask you-asws?' He said, 'May I be sacrificed for you-asws! That is up to you-asws. If I recognise an answer to what you-asws are asking about, or else I shall benefit from you-asws'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَخْبِرْنِي عَنْ رَجُلٍ نَظَرَ إِلَى امْرَأَةٍ فِي أَوَّلِ النَّهَارِ فَكَانَ نَظَرُهُ إِلَيْهَا حَرَاماً عَلَيْهِ فَلَمَّا ارْتَفَعَ النَّهَارُ حَلَّتْ لَهُ فَلَمَّا زَالَتِ الشَّمْسُ حَرُمَتْ عَلَيْهِ فَلَمَّا كَانَ وَقْتُ الْعَصْرِ حَلَّتْ لَهُ فَلَمَّا غَرَبَتِ الشَّمْسُ حَرُمَتْ عَلَيْهِ فَلَمَّا دَخَلَ وَقْتُ الْعِشَاءِ الْآخِرَةِ حَلَّتْ لَهُ فَلَمَّا كَانَ وَقْتُ انْتِصَافِ اللَّيْلِ حَرُمَتْ عَلَيْهِ فَلَمَّا طَلَعَ الْفَجْرُ حَلَّتْ لَهُ مَا حَالُ هَذِهِ الْمَرْأَةِ وَ بِمَا ذَا حَلَّتْ لَهُ وَ حَرُمَتْ عَلَيْهِ

Abu Ja'far-asws said to him: 'Inform me-asws about a man who looks at a woman during beginning of the day, and his looking at her was Prohibited to him. When the day rose, it was Permissible for him. When the sun declined, she was Prohibited unto him. When it was the time of Al-Asr, she was Permissible for him. When the sun set, she was Prohibited unto him. When the time of Al-Isha the last entered, she was Permissible for him. When it was midnight, she was Prohibited unto him. When the dawn emerged, she was Permissible for him. What is the state of this woman, and due to what was she Permissible for him and Prohibited unto him?'

فَقَالَ لَهُ يَحْيَى بْنُ أَكْثَمَ لَا وَ اللَّهِ لَا أَهْتَدِي إِلَى جَوَابِ هَذَا السُّؤَالِ وَ لَا أَعْرِفُ الْوَجْهَ فِيهِ فَإِنْ رَأَيْتَ أَنْ تُفِيدَنَاهُ

Yahya Bin Aksam said to him, 'By Allah-azwj! I am not guided to answer this question, nor do I recognise (any of) the aspects in it. If you-asws deem fit if you-asws could make us benefit'.

فَقَالَ أَبُو جَعْفَرٍ ع هَذِهِ أَمَةٌ لِرَجُلٍ مِنَ النَّاسِ نَظَرَ إِلَيْهَا أَجْنَبِيٌّ فِي أَوَّلِ النَّهَارِ فَكَانَ نَظَرُهُ إِلَيْهَا حَرَاماً عَلَيْهِ فَلَمَّا ارْتَفَعَ النَّهَارُ ابْتَاعَهَا مِنْ مَوْلَاهَا فَحَلَّتْ لَهُ فَلَمَّا كَانَ عِنْدَ الظُّهْرِ أَعْتَقَهَا فَحَرُمَتْ عَلَيْهِ فَلَمَّا كَانَ وَقْتُ الْعَصْرِ تَزَوَّجَهَا فَحَلَّتْ لَهُ

Abu Ja'far-asws said: 'This is a slave girl of a man from the people. A stranger looking at her during the beginning of the day, his looking at her was Prohibited unto him. When the day rose, he bought her from her master. She became Permissible for him. when it was at Al-Zohr (time), he freed her, so she became Prohibited until him. When it was the time of Al-Asr, he married her, so she became Permissible for him.

فَلَمَّا كَانَ وَقْتُ الْمَغْرِبِ ظَاهَرَ مِنْهَا فَحَرُمَتْ عَلَيْهِ فَلَمَّا كَانَ وَقْتُ الْعِشَاءِ الْآخِرَةِ كَفَّرَ عَنِ الظِّهَارِ فَحَلَّتْ لَهُ فَلَمَّا كَانَ نِصْفُ اللَّيْلِ طَلَّقَهَا وَاحِدَةً فَحَرُمَتْ عَلَيْهِ فَلَمَّا كَانَ عِنْدَ الْفَجْرِ رَاجَعَهَا فَحَلَّتْ لَهُ

When it was the time of Al-Maghrib, he did ‘Zihaar’ from her, so she became Prohibited unto him. When it was the time of Al-Isha the last, he expiated from Al-Zihaar, so she was Permissible for him. When it was midnight, he divorced her once, so she was Prohibited unto him. When it was during dawn, he retracted, and she was Permissible for him’.

قَالَ فَأَقْبَلَ الْمَأْمُونُ عَلَى مَنْ حَضَرَهُ مِنْ أَهْلِ بَيْتِهِ فَقَالَ لَهُمْ هَلْ فِيكُمْ مَنْ يُجِيبُ هَذِهِ الْمَسْأَلَةَ بِمِثْلِ هَذَا الْجَوَابِ أَوْ يَعْرِفُ الْقَوْلَ فِيمَا تَقَدَّمَ مِنَ السُّؤَالِ قَالُوا لَا وَ اللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَعْلَمُ وَ مَا رَأَى

He (the narrator) said, ‘Al-Mamoun turned towards the ones from his family members who were present. He said to them, ‘Is there anyone among you all who could have answered this question with the likes of this answer? Or does he know the word regarding what had preceded from the question?’ They said, ‘No, by Allah-azwj! The commander of the faithful is more knowing and what he views’.

فَقَالَ وَيْحَكُمْ إِنَّ أَهْلَ هَذَا الْبَيْتِ خُصُّوا مِنَ الْخَلْقِ بِمَا تَرَوْنَ مِنَ الْفَضْلِ وَ إِنَّ صِغَرَ السِّنِّ فِيهِمْ لَا يَمْنَعُهُمْ مِنَ الْكَمَالِ أَ مَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص افْتَتَحَ دَعْوَتَهُ بِدُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ ابْنُ عَشْرِ سِنِينَ

He said, ‘Woe be unto you all! The People-asws of this Household, have been specialised from the people with what you have seen from the merits, and even if he-asws is of young age among them, it would not prevent them-asws from the perfection! Don’t you know that Rasool-Allah-saww began his-saww call by inviting Amir Al-Momineen Ali-asws Bin Abu Talib-asws, and he-asws was a boy of ten years?

وَ قَبِلَ مِنْهُ الْإِسْلَامَ وَ حَكَمَ لَهُ بِهِ وَ لَمْ يَدْعُ أَحَداً فِي سِنِّهِ غَيْرَهُ وَ بَايَعَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ هُمَا ابْنَا دُونِ السِّتِّ سِنِينَ وَ لَمْ يُبَايِعْ صَبِيّاً غَيْرَهُمَا

And he-saww accepted the Islam from him-asws and judged for him-asws with it and did not call anyone else in his-asws age other than him-asws. And Al-Hassan-asws and Al-Husayn-asws, and they-asws were both below six years, and no children pledged allegiance apart from them-asws.

أَ وَ لَا تَعْلَمُونَ مَا اخْتَصَّ اللَّهُ بِهِ هَؤُلَاءِ الْقَوْمَ وَ أَنَّهُمْ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ يَجْرِي لِآخِرِهِمْ مَا يَجْرِي لِأَوَّلِهِمْ

And are you not knowing what Allah-azwj has Specialised these people with, and they-asws are offspring, some of them from the others. It flows for their-asws last one what flows for their-asws first one’.

فَقَالُوا صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ ثُمَّ نَهَضَ الْقَوْمُ فَلَمَّا كَانَ مِنَ الْغَدِ أَحْضَرَ النَّاسَ وَ حَضَرَ أَبُو جَعْفَرٍ ع وَ سَارَ الْقُوَّادُ وَ الْحُجَّابُ وَ الْخَاصَّةُ وَ الْعُمَّالُ لِتَهْنِئَةِ الْمَأْمُونِ وَ أَبِي جَعْفَرٍ ع

They said, ‘You speak the truth, O commander of the faithful!’ Then the people got up. When it was the next morning, the people presented and Abu Ja’far-asws was present, and rest of the leaders, and the guards, and the special ones, and the general ones, in order to congratulate Al-Mamoun and Abu Ja’far-asws.

فَأُخْرِجَتْ ثَلَاثَةُ أَطْبَاقٍ مِنَ الْفِضَّةِ فِيهَا بَنَادِقُ مِسْكٍ وَ زَعْفَرَانٍ مَعْجُونٍ فِي أَجْوَافِ تِلْكَ الْبَنَادِقِ رِقَاعٌ مَكْتُوبَةٌ بِأَمْوَالٍ جَزِيلَةٍ وَ عَطَايَا سَنِيَّةٍ وَ إِقْطَاعَاتٍ فَأَمَرَ الْمَأْمُونُ بِنَثْرِهَا عَلَى الْقَوْمِ مِنْ خَاصَّتِهِ فَكَانَ كُلُّ مَنْ وَقَعَ فِي يَدِهِ بُنْدُقَةٌ أَخْرَجَ الرُّقْعَةَ الَّتِي فِيهَا وَ الْتَمَسَهُ فَأُطْلِقَ يَدُهُ لَهُ وَ وُضِعَتِ الْبِدَرُ فَنُثِرَ مَا فِيهَا عَلَى الْقُوَّادِ وَ غَيْرِهِمْ

Three silver trays were brought out wherein were pouches of musk, and saffron kneaded in the midst of those pouches there were, notes written with plentiful wealth and plenty of awards and pieces of land. Al-Mamoun ordered with scattering these upon the people from the special ones. Each person a pouch fell in his hand would extract the note which was in it, and the named award, his hand would be freed to it. And the moneybags were placed, and whatever was in these was scattered upon the leaders and others.

وَ انْصَرَفَ النَّاسُ وَ هُمْ أَغْنِيَاءُ بِالْجَوَائِزِ وَ الْعَطَايَا وَ تَقَدَّمَ الْمَأْمُونُ بِالصَّدَقَةِ عَلَى كَافَّةِ الْمَسَاكِينِ وَ لَمْ يَزَلْ مُكْرِماً لِأَبِي جَعْفَرٍ ع مُعَظِّماً لِقَدْرِهِ مُدَّةَ حَيَاتِهِ يُؤْثِرُهُ عَلَى وُلْدِهِ وَ جَمَاعَةِ أَهْلِ بَيْتِهِ.

And the people left, and they had been enriched with the jewels and the awards, and Al-Mamoun came forward with the charities upon all the poor people, and he did not cease to be honouring to Abu Ja'far[-asws], revering to his[-asws] worth, for the duration of his lifetime, preferring him[-asws] over his own sons, and a group of his family members''.[125]

و قيل انه كان زوجه ابنته قبل وفاة أبيه عليّ بن موسى عليهم السلام كما في تذكرة سبط ابن الجوزى ص 202

Note: *And it is said, 'He (Al-Mamoun) had got his daughter married to him[-asws] before the expiry of his[-asws] father[-asws] Ali Bin Musa[-asws], just as it is in (the book) 'Tazkira' of Sibt Ibn Al Jowzy page 202*.

4- فِ قَالَ لِأَبِي جَعْفَرٍ ع أَبُو هَاشِمٍ الْجَعْفَرِيُّ فِي يَوْمَ تَزَوَّجَ أُمَّ الْفَضْلِ ابْنَةَ الْمَأْمُونِ يَا مَوْلَايَ لَقَدْ عَظُمَتْ عَلَيْنَا بَرَكَةُ هَذَا الْيَوْمِ فَقَالَ يَا أَبَا هَاشِمٍ عَظُمَتْ بَرَكَاتُ اللَّهِ عَلَيْنَا فِيهِ

(The book) 'Tohfat Al Uqool' –

'Abu Hashim Al-Ja'fari said to Abu Ja'far[-asws] during the day he[-asws] married Umm Al-Fazl, daughter of Al-Mamoun, 'O my Master[-asws]! The Blessings of this day have been Magnified upon us!' He[-asws] said: 'O Abu Hashim! The Blessings of Allah[-azwj] have been Magnified upon us during it'.

قُلْتُ نَعَمْ يَا مَوْلَايَ فَمَا أَقُولُ فِي الْيَوْمِ فَقَالَ تَقُولُ فِيهِ خَيْراً فَإِنَّهُ يُصِيبُكَ قُلْتُ يَا مَوْلَايَ أَفْعَلُ هَذَا وَ لَا أُخَالِفُهُ قَالَ إِذاً تَرْشُدَ وَ لَا تَرَى إِلَّا خَيْراً.

I said, 'Yes, O my Master[-asws]! So, what should I be saying during the day?' He[-asws] said: 'You should be saying good during it, for it would be realised by you'. I said, 'O my Master[-asws]! I shall do this and not oppose it'. He[-asws] said: 'Then you are rightly guided and will not see except goodness''.[126]

[125] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 4 H 3
[126] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 4 H 4

5- شا، الإرشاد رَوَى النَّاسُ أَنَّ أُمَّ الْفَضْلِ كَتَبَتْ إِلَى أَبِيهَا مِنَ الْمَدِينَةِ تَشْكُو أَبَا جَعْفَرٍ ع وَ تَقُولُ إِنَّهُ يَتَسَرَّى عَلَيَّ وَ يُغِيرُنِي فَكَتَبَ الْمَأْمُونُ يَا بُنَيَّةِ إِنَّا لَمْ نُزَوِّجْكِ أَبَا جَعْفَرٍ ع لِتَحْرُمَ عَلَيْهِ حَلَالًا وَ لَا تُعَاوِدِي لِذِكْرِ مَا ذَكَرْتِ بَعْدَهَا.

(The book) 'Al-Irshad' –

'The people reported that Umm Al-Fazl wrote to her father from Al-Medina complaining of Abu Ja'far-asws and saying, 'He-asws is having a concubine upon me and making me jealous'. Al-Mamoun wrote, 'O daughter! We did not get you married to Abu Ja'far-asws for you to prohibit unto him a Permissible act, and do not repeat mentioning what you have mentioned, after it''.[127]

6- ج، الإحتجاج وَ رُوِيَ أَنَّ الْمَأْمُونَ بَعْدَ مَا زَوَّجَ ابْنَتَهُ أُمَّ الْفَضْلِ أَبَا جَعْفَرٍ ع كَانَ فِي مَجْلِسٍ وَ عِنْدَهُ أَبُو جَعْفَرٍ ع وَ يَحْيَى بْنُ أَكْثَمَ وَ جَمَاعَةٌ كَثِيرَةٌ

(The book) 'Al Ihtijaj' –

'And it is reported that Al-Mamoun, after having got his daughter Umm Al-Fazl married to Abu Ja'far-asws, was in a gathering and in his presence were Abu Ja'far-asws, and Yahya Bin Aksam, and a large group.

فَقَالَ لَهُ يَحْيَى بْنُ أَكْثَمَ مَا تَقُولُ يَا ابْنَ رَسُولِ اللَّهِ فِي الْخَبَرِ الَّذِي رُوِيَ أَنَّهُ نَزَلَ جَبْرَئِيلُ ع عَلَى رَسُولِ اللَّهِ ص وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ سَلْ أَبَا بَكْرٍ هَلْ هُوَ عَنِّي رَاضٍ فَإِنِّي عَنْهُ رَاضٍ

Yahya Bin Aksam said to him-asws, 'O son-asws of Rasool-Allah-saww! What are you-asws saying regarding the Hadeeth which is being reported that Jibraeel-as had descended unto Rasool-Allah-saww and said: 'O Muhammad-saww! Allah-azwj Mighty and Majestic Conveys the Greetings to you-saww and Says to you-saww: 'Ask Abu Bakr, is he pleased with Me-azwj, for I-azwj am Pleased with him!"'

فَقَالَ أَبُو جَعْفَرٍ لَسْتُ بِمُنْكِرٍ فَضْلَ أَبِي بَكْرٍ وَ لَكِنْ يَجِبُ عَلَى صَاحِبِ هَذَا الْخَبَرِ أَنْ يَأْخُذَ مِثَالَ الْخَبَرِ الَّذِي قَالَهُ رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ قَدْ كَثُرَتْ عَلَيَّ الْكَذَّابَةُ وَ سَتَكْثُرُ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ فَإِذَا أَتَاكُمُ الْحَدِيثُ فَاعْرِضُوهُ عَلَى كِتَابِ اللَّهِ وَ سُنَّتِي فَمَا وَافَقَ كِتَابَ اللَّهِ وَ سُنَّتِي فَخُذُوا بِهِ وَ مَا خَالَفَ كِتَابَ اللَّهِ وَ سُنَّتِي فَلَا تَأْخُذُوا بِهِ

Abu Ja'far-asws said: 'I-asws am not a denier of the merit of Abu Bakr, but it obligated upon the owner (reporter) of this Hadeeth that he takes an example of the Hadeeth which Rasool-Allah-saww had said during the farewell Hajj: 'The liars upon me-saww have become a lot, and they will be becoming ever more. The one who lies upon me deliberately, so let him assume his seat from the Fire! So whenever a Hadeeth comes to you, then present it to the Book of Allah-azwj and my Sunnah. Whatever is in accordance with the Book of Allah-azwj and my Sunnah, take with it, and whatever opposes the Book of Allah-azwj and my-saww Sunnah, do not take with it.

وَ لَيْسَ يُوَافِقُ هَذَا الْخَبَرُ كِتَابَ اللَّهِ قَالَ اللَّهُ تَعَالَى وَ لَقَدْ خَلَقْنَا الْإِنْسانَ وَ نَعْلَمُ ما تُوَسْوِسُ بِهِ نَفْسُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ فَاللَّهُ عَزَّ وَ جَلَّ خَفِيَ عَلَيْهِ رِضَا أَبِي بَكْرٍ مِنْ سَخَطِهِ حَتَّى سَأَلَ مِنْ مَكْنُونِ سِرِّهِ هَذَا مُسْتَحِيلٌ فِي الْعُقُولِ

[127] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 4 H 5

And this Hadeeth is not in accordance with the Book of Allah-azwj. Allah-azwj the Exalted Said: ***And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein [50:16]***. Would Allah-azwj Mighty and Majestic Hide from him the pleasure of Abu Bakr from his anger until He-azwj Asks from His-azwj hidden secrets? This is impossible in the intellects!'

ثُمَّ قَالَ يَحْيَى بْنُ أَكْثَمَ وَ قَدْ رُوِيَ أَنَّ مَثَلَ أَبِي بَكْرٍ وَ عُمَرَ فِي الْأَرْضِ كَمَثَلِ جَبْرَئِيلَ وَ مِيكَائِيلَ فِي السَّمَاءِ

Then Yahya Bin Aksam said, 'And it has been reported that an example of Abu Bakr and Umar in the earth is like an example of Jibraeel-as and Mikaeel-as in the sky'.

فَقَالَ وَ هَذَا أَيْضاً يَجِبُ أَنْ يُنْظَرَ فِيهِ لِأَنَّ جَبْرَئِيلَ وَ مِيكَائِيلَ مَلَكَانِ لِلَّهِ مُقَرَّبَانِ لَمْ يَعْصِيَا اللَّهَ قَطُّ وَ لَمْ يُفَارِقَا طَاعَتَهُ لَحْظَةً وَاحِدَةً وَ هُمَا قَدْ أَشْرَكَا بِاللَّهِ عَزَّ وَ جَلَّ وَ إِنْ أَسْلَمَا بَعْدَ الشِّرْكِ وَ كَانَ أَكْثَرُ أَيَّامِهِمَا فِي الشِّرْكِ بِاللَّهِ فَمُحَالٌ أَنْ يُشْبِهَهُمَا بِهِمَا

He-asws said: 'And this as well obligates that one looks into it, because Jibraeel-as and Mikaeel-as are ones of proximity to Allah-azwj. They-as do not disobey Allah-azwj at all, nor do they separate from His-azwj obedience for one moment, and these two (Abu Bakr and Umar) had associated with Allah-azwj Mighty and Majestic, and they became Muslims after the Shirk, and most of their days (life) were in Shirk with Allah-azwj. It is therefore impossible that these two can be resembled with those two'.

قَالَ يَحْيَى وَ قَدْ رُوِيَ أَيْضاً أَنَّهُمَا سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ فَمَا تَقُولُ فِيهِ

Yahya said, 'And it has been reported as well that these two (Abu Bakr and Umar) are two chiefs of the elderly people of the Paradise. So, what you-asws saying regarding it?'

فَقَالَ ع وَ هَذَا الْخَبَرُ مُحَالٌ أَيْضاً لِأَنَّ أَهْلَ الْجَنَّةِ كُلَّهُمْ يَكُونُونَ شَبَاباً وَ لَا يَكُونُ فِيهِمْ كَهْلٌ وَ هَذَا الْخَبَرُ وَضَعَهُ بَنُو أُمَيَّةَ لِمُضَادَّةِ الْخَبَرِ الَّذِي قَالَ رَسُولُ اللَّهِ ص فِي الْحَسَنِ وَ الْحُسَيْنِ بِأَنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He-asws said: 'And this Hadeeth is an impossibility as well because the people of Paradise, all of them would be youths, and there will not happen to be any elderly among them. And this Hadeeth has been placed by the clan of Umayya in order to oppose the Hadeeth which Rasool-Allah-saww said regarding Al-Hassan-asws and Al-Husayn-asws, that they-asws are two chiefs of the youths of people of Paradise'.

قال الشيخ قدّس سرّه في تلخيص الشافي: و أمّا الخبر الذي يتضمن أنهما سيدا كهول أهل الجنة، فمن تأمل أصل هذا الخبر بعين انصاف علم أنّه موضوع في أيّام بني أميّة معارضة لما روى من قوله صلّى الله عليه و آله في الحسن و الحسين: انهما سيدا شباب أهل الجنة و أبوهما خير منهما.

Note: *The Sheykh said in 'Talkhees Al Shafy', 'And as for the Hadeeth which comprises that these two (Abu Bakr and Umar) are two chiefs of the elderly people of Paradise', so the one who contemplates on the origin of this Hadeeth with an eye of fairness would know that it was placed during the days of the clan of Umayya in contradiction to what is reported from his-saww words, may the Salawaat of Allah-azwj be upon him-saww, regarding Al-Hassan-asws and*

Al-Husayn-asws that they-asws are two chiefs of the youths of people of Paradise, and their-asws father-asws is better than them-asws'.

و هذا الخبر الذي ادعوه يروونه عن عبيد الله بن عمر، و حال عبيد الله في الانحراف عن أهل البيت معروفة، و هو أيضا كالجار الى نفسه.

And this Hadeeth, which is claiming it had been reported from Ubeydullah Bin Umar, and the state of Ubeydullah in turning away from People-asws of the Household is well known and is as well like the one pulling to himself.

على أنّه لا يخلو من أن يريد بقوله« سيدا كهول أهل الجنة» أنهما سيدا كهول من هو في الجنة، أو يراد أنهما سيدا من يدخل الجنة من كهول الدنيا.

(It is) based upon that it is not vacant from that it is intended by its words, 'Two chiefs of the elderly people of Paradise' – they are chiefs of elderly of the ones who are in the Paradise, or it is intended that they are two chiefs of the ones from the elderly of the world who would be entering the Paradise.

فان كان الأول فذلك باطل لان رسول الله قد وقفنا- و أجمعت الأمة- على أن جميع أهل الجنة جرد مرد، و أنّه لا يدخلها كهل،

So if it were the first, that is false because Rasool-Allah-saww has made us aware and the community is united upon that entirety of the people of Paradise would be hairless, tall, and an elderly would not enter it.

و ان كان الثاني- فذلك دافع و مناقض للحديث المجمع على روايته من قوله في الحسن و الحسين عليهما السلام« أنهما سيدا شباب أهل الجنة و أبوهما خير منهما».

And if it were the second, so that is a repellent and contradictory to the Hadeeth, the concurred upon its reporting from his-saww words regarding Al-Hassan-asws and Al-Husayn-asws, may the greetings be upon them-asws, that they-asws are two chiefs of the youths of the people of Paradise and their-asws father-asws is better than them-asws'.

لان هذا الخبر يقتضـــى أنهما ســيدا كل من يدخل الجنة اذ كان لا يدخلها إلا شــباب فأبو بكر و عمر و كل كهل في الدنيا داخلون في جملة من يكونان عليهما السلام سيديه

(This is) because this Hadeeth contradicts, they are two chiefs of every one who enters the Paradise when no one except the youths would be entering it. So Abu Bakr and Umar, and every elderly in the world are included in the totality that they-asws would be their chiefs.

و الخبر الذي رووه يقتضى أن أبا بكر و عمر سيداهما من حيث كانا سيدى الكهول في الدنيا و هما عليهما السلام من جملة من كان كهلا في الدنيا.

And the Hadeeth, which is reported, contradicts, Abu Bakr and Umar are their-asws chiefs from where they are two chiefs of the elderly in the word, and they-asws are from the totality of the ones who are elderly in the world'.

فَقَالَ يَحْيَى بْنُ أَكْثَمَ وَ رُوِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سِرَاجُ أَهْلِ الْجَنَّةِ

Yahya Bin Aksan said, ‘And it is reported that Umar Bin Al-Khattab is a lantern of the people of Paradise’.

فَقَالَ ع وَ هَذَا أَيْضاً مُحَالٌ لِأَنَّ فِي الْجَنَّةِ مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ وَ آدَمَ وَ محمد [مُحَمَّداً] وَ جَمِيعَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ لَا تُضِيءُ بِأَنْوَارِهِمْ حَتَّى تُضِيءَ بِنُورِ عُمَرَ

He[-asws] said: ‘And this as well is impossible, because in the Paradise there are Angels of Allah[-azwj], the ones of proximity, and Adam[-as] and Muhammad[-saww] and entirety of the Prophets and the Messengers[-as], can they not be illuminated except the by the Noor of Umar?’

بل الظاهر من قوله تعالى\i« مُتَّكِئِينَ فِيها عَلَى الْأَرائِكِ لا يَرَوْنَ فِيها شَمْساً وَ لا زَمْهَرِيراً»\E الدهر: 13 و قوله تعالى\i« هُمْ وَ أَزْواجُهُمْ فِي ظِلالٍ عَلَى الْأَرائِكِ مُتَّكِؤُنَ»\E يس: 57 أن الجنة ليس فيها ظلام حتّى يحتاج الى السراج.

Note: *But the apparent from the Words of the Exalted:* ***Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13]****, and Words of the Exalted:* ***They and their wives would be in shades, reclining upon the couches [36:56]****. The Paradise, there isn’t any darkness in it until one could be needy to the lantern*.

فَقَالَ يَحْيَى وَ قَدْ رُوِيَ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ

Yahya said, ‘And it has been reported that the tranquillity speaks upon the tongue of Umar’.

فَقَالَ ع لَسْتُ بِمُنْكِرٍ فَضَائِلِ عُمَرَ وَ لَكِنَّ أَبَا بَكْرٍ أَفْضَلُ مِنْ عُمَرَ فَقَالَ عَلَى رَأْسِ الْمِنْبَرِ إِنَّ لِي شَيْطَاناً يَعْتَرِينِي فَإِذَا مِلْتُ فَسَدِّدُونِي-

He[-asws] said: ‘I[-asws] am not a denier of the merits of Umar, but Abu Bakr is superior to Umar. He had said on top of the pulpit, ‘There is a Satan[-la] for me appearing to me. So whenever I deviate, then guide me!’’

قد قال ذلك و شبهه غير مرة، فمن ذلك قوله« انى وليت عليكم و لست بخيركم فان رأيتموني على الحق فأعينونى، و ان رأيتموني على الباطل فسددونى»

Note: *He had said that and resembling it, more than once. From that are his words, ‘I am ruling upon you, and I am not the best of you. If you were to see me upon the truth, then assist me, and if you see me upon the falsehood, then guide me’*.

و قوله:« أما و الله ما أنا بخيركم و لقد كنت لمقامى هذا كارها، و لوددت أن فيكم من يكفينى، أ فتظنون انى أعمل فيكم بسنة رسول الله؟ اذن لا أقوم بها، ان رسول الله كان يعصم بالوحى، و كان معه ملك، و ان لي شيطانا يعترينى، فإذا غضبت فاجتنبونى أن لا أؤثر في اشعاركم و ابشاركم الا فراعونى فان استقمت فأعينونى، و ان زغت فقومونى.

And his words, ‘But, by Allah[-azwj]! I am not the best of you all, and I had been abhorrent to this position of mine, and I would have loved it if there was someone among you who could suffice me. Are you thinking that I shall be conducting among you all with the Sunnah of Rasool-Allah[-saww]? Then I shall not be standing by it. Rasool-Allah[-saww] was protected by the Revelation, and there was an Angel with him[-saww], and for me there is a Satan[-la] appearing to me. Whenever I am angry, then stay away from me. If I don’t prefer regarding your poems and your news then look after me*. If I am straight, then assist me, and if I am crooked, then straighten me’*.

قال السيّد حسين بحر العلوم في هامش تلخيص الشافي ج 2 ص 9: و بهذه العبارات و شبهها تجد كتب القوم منها ملأى. راجع مسند أحمد ج 1 ص 14 و الرياض النضرة ج 1 ص 170 و كنز العمّال ج 3 ص 126 و طبقات ابن سعد ج 3 ص 139 و الإمامة و السياسة ج 1 ص 16 و تاريخ الطبريّ ج 3 ص 210 و سيرة ابن هشام ج 4 ص 340

The Seyyid Husayn Bahr Al Uloom said in the notes of 'Talkhees Al Shafy' V 2 P 9, 'And with these expressions and its resembling, you will find books of the people filled with it. Refer to 'Musnad' of Ahmad V 1 P 14, and 'Al Riyaz Al Nazara' V 1 P 170, and 'Kanz Al Ammal' V 3 P 126, and 'Tabaqaat Ibn Sa'ad' V 3 P 139, and 'Al Imamah Wa Al Siyasa' V 1 P 16, and 'Tareekh' of Al Tabari V 3 P 210, and 'Seerah' of Ibn Hisham V 4 P 340.

(اقول و في الطبعة الأخيرة منها ج 2 ص 661) و عيون الأخبار ج 2 ص 234 و العقد الفريد ج 2 ص 158 و تاريخ الخلفاء للسيوطي ص 47 و السيرة الحلبية ج 3 ص 388 و شرح ابن أبي الحديد ج 1 ص 134 و تهذيب الكمال ج 1 ص 6 و المجتنى لابن دريد ص 27 و غيرها كثير من كتب القوم.

I (Majlisi) am saying, 'And in 'Al Tab'at Al Akheera', from it V 2 P 661, and 'Uyoon Al Akhbar' V 2 P 234, and 'Al Iqd' of Al Fareed V 2 P 158, and 'Tareekh Al Khulafa' of Al Suyuti P 47, and 'Al Seerah Al Hakabiya' V 3 P 388, and 'Sharah' of Ibn Al Hadeed V 1 P 134, and 'Tahzeeb Al Kamaal V 1 P 6, and 'Al Majtana' of Ibn Dareyd P 27, and other such, a lot from the books of the people.

فَقَالَ يَحْيَى قَدْ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ لَوْ لَمْ أُبْعَثْ لَبُعِثَ عُمَرُ

Yahya said, 'It is being reported that the Prophet-saww said; 'If I-saww had not been Sent, Umar would have been Sent (as Prophet-as)'.

فَقَالَ ع كِتَابُ اللَّهِ أَصْدَقُ مِنْ هَذَا الْحَدِيثِ يَقُولُ اللَّهُ فِي كِتَابِهِ وَ إِذْ أَخَذْنا مِنَ النَّبِيِّينَ مِيثاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ فَقَدْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ فَكَيْفَ يُمْكِنُ أَنْ يُبَدِّلَ مِيثَاقَهُ وَ كَانَ الْأَنْبِيَاءُ ع لَمْ يُشْرِكُوا طَرْفَةَ عَيْنٍ

He-asws said: 'The Book of Allah-azwj is more truthful than this Hadeeth. Allah-azwj is Saying in His-azwj Book: ***And when We Took from the Prophets, their Covenants, and from you, and from Noah [33:7]***. Allah-azwj had Taken the Covenant of the Prophets-as, so how is it possible that He-azwj would Replace His-azwj Covenant, and the Prophets-as did not commit Shirk even for the blink of an eye?

فَكَيْفَ يُبْعَثُ بِالنُّبُوَّةِ مَنْ أَشْرَكَ وَ كَانَ أَكْثَرُ أَيَّامِهِ مَعَ الشِّرْكِ بِاللَّهِ وَ قَالَ رَسُولُ اللَّهِ ص نُبِّئْتُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ

How can He-azwj Send with the Prophet-hood someone who had committed Shirk, and most of his days were with the Shirk with Allah-azwj? And Rasool-Allah-saww was a Prophet-saww while Adam-as was between the spirit and the body!'

فَقَالَ يَحْيَى بْنُ أَكْثَمَ وَ قَدْ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ مَا احْتَبَسَ الْوَحْيُ عَنِّي قَطُّ إِلَّا ظَنَنْتُهُ قَدْ نَزَلَ عَلَى آلِ الْخَطَّابِ

Yahya Bin Aksam said, 'And it is being reported that the Prophet-saww said: 'The Revelation was not Withheld from me-saww at all except I-saww thought it had been Revealed upon the family of Al-Khattab''.

فَقَالَ ع وَ هَذَا مُحَالٌ أَيْضاً لِأَنَّهُ لَا يَجُوزُ أَنْ يَشُكَّ النَّبِيُّ ص فِي نُبُوَّتِهِ قَالَ اللَّهُ تَعَالَى اللَّهُ يَصْطَفِي مِنَ الْمَلائِكَةِ رُسُلًا وَ مِنَ النَّاسِ فَكَيْفَ يُمْكِنُ أَنْ تَنْتَقِلَ النُّبُوَّةُ مِمَّنِ اصْطَفَاهُ اللَّهُ تَعَالَى إِلَى مَنْ أَشْرَكَ بِهِ

He[-asws] said: 'And this is impossible because it is not allowed that the Prophet[-saww] would doubt regarding his[-saww] own Prophet-hood. Allah[-azwj] the Exalted Said: ***Allah Chooses messengers from among the Angels and from the people; surely Allah is Hearing, Seeing [22:75]***. How is it possible that the Prophet-hood would be transferred from the one Allah[-azwj] the Exalted had Chosen to the one who was committing Shirk with Him[-azwj]?'

قَالَ يَحْيَى بْنُ أَكْثَمَ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ لَوْ نَزَلَ الْعَذَابُ لَمَا نَجَا مِنْهُ إِلَّا عُمَرُ

Yahya Bin Aksam said, 'It is reported that the Prophet[-saww] said: 'If the Punishment were to descend, no one would be saved from it except Umar''.

فَقَالَ ع وَ هَذَا مُحَالٌ أَيْضاً إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ فَأَخْبَرَ سُبْحَانَهُ أَنْ لَا يُعَذِّبَ أَحَداً مَا دَامَ فِيهِمْ رَسُولُ اللَّهِ ص وَ مَا دَامُوا يَسْتَغْفِرُونَ اللَّهَ تَعَالَى.

He[-asws] said: 'This is impossible as well. Allah[-azwj] the Exalted is Saying: ***And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]***. The Glorious has Informed that He[-azwj] will not Punish anyone for as long as Rasool-Allah[-saww] is among them, and for as long as they (people) are seeking Forgiveness of Allah[-azwj] the Exalted''.[128]

7- الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ الْهَاشِمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع بِبَغْدَادَ فَدَخَلَ عَلَيْهِ يَاسِرٌ الْخَادِمُ يَوْماً وَ قَالَ يَا سَيِّدَنَا إِنَّ سَيِّدَتَنَا أُمَّ جَعْفَرٍ تَسْتَأْذِنُكَ أَنْ تَصِيرَ إِلَيْهَا فَقَالَ لِلْخَادِمِ ارْجِعْ فَإِنِّي فِي الْأَثَرِ ثُمَّ قَامَ وَ رَكِبَ الْبَغْلَةَ وَ أَقْبَلَ حَتَّى قَدِمَ الْبَابَ

Al Bursy in 'Mashariq Al Anwaar', from Abu Ja'far Al Hashimy who said,

'I was in the presence of Abu Ja'far[-asws] the 2nd at Baghdad. Yasser Al-Khadim entered to see him[-asws] one day and said, 'O our Master[-asws]! Our Mistress Umm Ja'far seeks your[-asws] permission to you[-asws] go to her'. He[-asws] said to Al-Khadim: 'Return, for I[-asws] am in the tracks'. Then he[-asws] stood and rode the mule and came until he[-asws] arrived at the door.

قَالَ فَخَرَجَتْ أُمُّ جَعْفَرٍ أُخْتُ الْمَأْمُونِ وَ سَلَّمَتْ عَلَيْهِ وَ سَأَلَتْهُ الدُّخُولَ عَلَى أُمِّ الْفَضْلِ بِنْتِ الْمَأْمُونِ وَ قَالَتْ يَا سَيِّدِي أُحِبُّ أَنْ أَرَاكَ مَعَ ابْنَتِي فِي مَوْضِعٍ وَاحِدٍ فَتَقَرَّ عَيْنِي

He (the narrator) said, 'Umm Ja'far, sister of Al-Mamoun came out and greeted unto him[-asws] and asked him[-asws] for going to see Umm Al-Fazl Bint Al-Mamoun, and she said, 'O my Master[-asws]! I would love to see you with my daughter in one place, so my eyes could be delighted'.

قَالَ فَدَخَلَ وَ السُّتُورُ تُشَالُ بَيْنَ يَدَيْهِ فَمَا لَبِثَ أَنْ خَرَجَ رَاجِعاً وَ هُوَ يَقُولُ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

[128] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 4 H 6

He (the narrator) said, 'He[-asws] entered and the curtains were raised in front of him[-asws]. It was not long before he[-asws] came out returning, and he[-asws] was saying: ***So when they saw him, they deemed him great [12:31]***.

قَالَ ثُمَّ جَلَسَ فَخَرَجَتْ أُمُّ جَعْفَرٍ تَعْثُرُ فِي ذُيُولِهَا فَقَالَتْ يَا سَيِّدِي أَنْعَمْتَ عَلَيَّ بِنِعْمَةٍ فَلَمْ تُتِمَّهَا فَقَالَ لَهَا أَتَى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ إِنَّهُ قَدْ حَدَثَ مَا لَمْ يَحْسُنْ إِعَادَتُهُ فَارْجِعِي إِلَى أُمِّ الْفَضْلِ فَاسْتَخْبِرِيهَا عَنْهُ

He (the narrator) said, 'Then he[-asws] sat down, and Umm Ja'far came out stumbling in her long dress. She said, 'O my Master[-asws]! You[-asws] bestowed a favour upon me but did not complete it!' He[-asws] said to her: ***The Command of Allah will come, therefore do not hasten it. [16:1]***. It has occurred what is not good to repeat it, so return to Umm Al-Fazl and inform her about it'.

فَرَجَعَتْ أُمُّ جَعْفَرٍ فَأَعَادَتْ عَلَيْهَا مَا قَالَ فَقَالَتْ يَا عَمَّةِ وَ مَا أَعْلَمَهُ بِذَاكِ ثُمَّ قَالَتْ كَيْفَ لَا أَدْعُو عَلَى أَبِي وَ قَدْ زَوَّجَنِي سَاحِراً ثُمَّ قَالَتْ وَ اللَّهِ يَا عَمَّةِ إِنَّهُ لَمَّا طَلَعَ عَلَيَّ جَمَالُهُ حَدَثَ لِي مَا يَحْدُثُ لِلنِّسَاءِ فَضَرَبْتُ يَدِي إِلَى أَثْوَابِي وَ ضَمَمْتُهَا

Umm Ja'far returned and repeated to her what he[-asws] had said. She said, 'O aunt! And what made him[-asws] know of that?' Then she said, 'How can I not supplicate against my father, and he has got me married to a sorcerer!' Then she said, 'By Allah[-azwj], O aunt! When his[-asws] beauty appeared to me, it occurred for me what tends to occur for the women, so I struck my hands to my clothes and joined them'.

قَالَ فَبُهِتَتْ أُمُّ جَعْفَرٍ مِنْ قَوْلِهَا ثُمَّ خَرَجَتْ مَذْعُورَةً وَ قَالَتْ يَا سَيِّدِي وَ مَا حَدَثَتْ لَهَا قَالَ هُوَ مِنْ أَسْرَارِ النِّسَاءِ فَقَالَتْ يَا سَيِّدِي تَعْلَمُ الْغَيْبَ قَالَ لَا

He (the narrator) said, 'Umm Ja'far was shocked from her word. Then she went out scared and said, 'O my Master[-asws]! And what happened to her?' He[-asws] said: 'It is from the secrets of women'. She said, 'O my Master[-asws]! Do you[-asws] know the hidden matters?' He[-asws] said: 'No'.

قَالَتْ فَنَزَلَ إِلَيْكَ الْوَحْيُ قَالَ لَا قَالَتْ فَمِنْ أَيْنَ لَكَ عِلْمُ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ هِيَ فَقَالَ وَ أَنَا أَيْضاً أَعْلَمُهُ مِنْ عِلْمِ اللَّهِ

She said, 'Does the Revelation descend to you[-asws]?' He[-asws] said: 'No'. She said, 'So, from where is the knowledge for you[-asws] what no one knows except Allah[-azwj] and her?' He[-asws] said: 'And I[-asws] as well know it from the Knowledge of Allah[-azwj]'.

قَالَ فَلَمَّا رَجَعَتْ أُمُّ جَعْفَرٍ قُلْتُ يَا سَيِّدِي وَ مَا كَانَ إِكْبَارُ النِّسْوَةِ قَالَ هُوَ مَا حَصَلَ لِأُمِّ الْفَضْلِ مِنَ الْحَيْضِ.

He (the narrator) said, 'When Umm Ja'far returned, I said, 'O my Master[-asws]! And what was the esteem of women?' He[-asws] said: 'It is what resulted from Umm Al-Fazl, from the menstruation''.[129]

[129] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 4 H 7

باب 5 فضائله و مكارم أخلاقه و جوامع أحواله ع و أحوال خلفاء الجور في زمانه و أصحابه و ما جرى بينه و بينهم

CHAPTER 5 – HIS-asws MERITS, AND HIS-asws NOBLE MANNERS, AND A SUMMARY OF HIS-asws SITUATION AND SITUATIONS OF THE TYRANNICAL CALIPHS DURING HIS-asws ERA, AND HIS-asws COMPANIONS, AND WHAT TRANSPIRED BETWEEN HIM-asws AND THEM

1- ختص، الإختصاص عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: لَمَّا مَاتَ أَبُو الْحَسَنِ الرِّضَا ع حَجَجْنَا فَدَخَلْنَا عَلَى أَبِي جَعْفَرٍ ع وَ قَدْ حَضَرَ خَلْقٌ مِنَ الشِّيعَةِ مِنْ كُلِّ بَلَدٍ لِيَنْظُرُوا إِلَى أَبِي جَعْفَرٍ ع فَدَخَلَ عَمُّهُ عَبْدُ اللَّهِ بْنُ مُوسَى وَ كَانَ شَيْخاً كَبِيراً نَبِيلًا عَلَيْهِ ثِيَابٌ خَشِنَةٌ وَ بَيْنَ عَيْنَيْهِ سَجَّادَةٌ فَجَلَسَ وَ خَرَجَ أَبُو جَعْفَرٍ ع مِنَ الْحُجْرَةِ وَ عَلَيْهِ قَمِيصٌ قَصَبٍ وَ رِدَاءُ قَصَبٍ وَ نَعْلٌ حَذْوٌ بَيْضَاءُ

(The book) 'Al Ikhtisas' – Ali Bin Ibrahim, from his father who said,

'When Abu Al-Hassan Al-Reza-asws passed away, we performed Hajj. We entered to see Abu Ja'far-asws and some people from the Shias from every city were present to look at Abu Ja'far-asws. His-asws uncle Abdullah Bin Musa entered, and he was a noble old man. Upon him-asws were coarse clothes, and between his eyes was a prostration mark. He sat down and Abu Ja'far-asws came out from the room, and upon him-asws was an embroidered shirt, and his-asws cloak was embroidered, and his-asws slippers were with new white soles.

فَقَامَ عَبْدُ اللَّهِ وَ اسْتَقْبَلَهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَامَتِ الشِّيعَةُ وَ قَعَدَ أَبُو جَعْفَرٍ ع عَلَى كُرْسِيٍّ وَ نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ تَحَيُّراً لِصِغَرِ سِنِّهِ فَانْتَدَبَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ لِعَمِّهِ أَصْلَحَكَ اللَّهُ مَا تَقُولُ فِي رَجُلٍ أَتَى بَهِيمَةً فَقَالَ تُقْطَعُ يَمِينُهُ وَ يُضْرَبُ الْحَدَّ

Abdullah stood up and welcomed him-asws and kissed between his-asws eyes, and the Shias stood up, and Abu Ja'far-asws sat down upon a chair, and the people looked at each other, astonished at the smallness of his-asws age. A man from the people stood up. He said to his-asws uncle, 'May Allah-azwj Keep you well! What are you saying regarding a man who goes to an animal (immorally)?' He said, 'His right hand would be cut, and he would be struck the legal penalty'.

فَغَضِبَ أَبُو جَعْفَرٍ ع ثُمَّ نَظَرَ إِلَيْهِ فَقَالَ يَا عَمِّ اتَّقِ اللَّهَ اتَّقِ اللَّهَ إِنَّهُ لَعَظِيمٌ أَنْ تَقِفَ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقُولَ لَكَ لِمَ أَفْتَيْتَ النَّاسَ بِمَا لَا تَعْلَمُ

Abu Ja'far-asws was angered, then he-asws looked at him. He-asws said: 'O uncle! Fear Allah-azwj ! Fear Allah-azwj ! It would be grievous if you were to stand on the Day of Qiyaman in front of Allah-azwj Mighty and Majestic, and He-azwj Says to you: "Why did you issue a verdict to the people with what you did not know?"

فَقَالَ لَهُ عَمُّهُ يَا سَيِّدِي أَ لَيْسَ قَالَ هَذَا أَبُوكَ صَلَوَاتُ اللَّهِ عَلَيْهِ

His-asws uncle said to him-asws, 'O my Master-asws! Hasn't your-asws father-asws, may the Salawaat of Allah-azwj be upon him-asws, said this?'

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّمَا سُئِلَ أَبِي عَنْ رَجُلٍ نَبَشَ قَبْرَ امْرَأَةٍ فَنَكَحَهَا فَقَالَ أَبِي تُقْطَعُ يَمِينُهُ لِلنَّبْشِ وَ يُضْرَبُ حَدَّ الزِّنَاءِ فَإِنَّ حُرْمَةَ الْمَيِّتَةِ كَحُرْمَةِ الْحَيَّةِ

Abu Ja'far-asws said: 'But rather, my-asws father-asws had been asked about a man who had exhumed the grave of a woman and was immoral with her. So my-asws father-asws said: 'His right hand would be cut for the exhumation, and he would be struck the legal penalty of the adulterer, for the sanctity of the deceased is like the sanctity of the living''.

فَقَالَ صَدَقْتَ يَا سَيِّدِي وَ أَنَا أَسْتَغْفِرُ اللَّهَ

He said, 'You-asws speak the truth, O my Master-asws, and I hereby seek Forgiveness of Allah-azwj !'

فَتَعَجَّبَ النَّاسُ فَقَالُوا يَا سَيِّدَنَا أَ تَأْذَنُ لَنَا أَنْ نَسْأَلَكَ فَقَالَ نَعَمْ فَسَأَلُوهُ فِي مَجْلِسٍ عَنْ ثَلَاثِينَ أَلْفَ مَسْأَلَةٍ فَأَجَابَهُمْ فِيهَا وَ لَهُ تِسْعُ سِنِينَ.

The people were astounded. They said, 'O our Master-asws! Will you-asws permit us to question you-asws?' He-asws said: 'Yes'. They questioned him-asws in a gathering, about thirty thousand issues. He-asws answered them regarding these, and for him-asws were nine years (age)''.[130]

2- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا الصَّيْدَلَانِيِّ عَنْ رَجُلٍ مِنْ بَنِي حَنِيفَةَ مِنْ أَهْلِ بُسْتَ وَ سِجِسْتَانَ قَالَ: رَافَقْتُ أَبَا جَعْفَرٍ فِي السَّنَةِ الَّتِي حَجَّ فِيهَا فِي أَوَّلِ خِلَافَةِ الْمُعْتَصِمِ فَقُلْتُ لَهُ وَ أَنَا مَعَهُ عَلَى الْمَائِدَةِ وَ هُنَاكَ جَمَاعَةٌ مِنْ أَوْلِيَاءِ السُّلْطَانِ إِنَّ وَالِيَنَا جُعِلْتُ فِدَاكَ رَجُلٌ يَتَوَلَّاكُمْ أَهْلَ الْبَيْتِ وَ يُحِبُّكُمْ وَ عَلَيَّ فِي دِيوَانِهِ خَرَاجٌ فَإِنْ رَأَيْتَ جَعَلَنِيَ اللَّهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيْهِ بِالْإِحْسَانِ إِلَيَّ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Ahmad Bin Zakariyya Al Sydalany, from a man from the Clan of Haneefa from the people of Bust and Sajistan who said,

'I accompanied Abu Ja'far-asws in the year in which he-asws performed Hajj during the inception of the caliphate of Al-Mu'tasim. I said to him-asws while I was with him-asws upon the meal, and over there was a group from the governors of the Sultan (ruling authorities): 'May I be sacrificed for you-asws! Our governor is a man who befriends you-asws the People-asws of the Household and loves you-asws, and upon me in his office is a tax, so if you-asws see fit, may I be sacrificed for you-asws, if you-asws could write a letter to him with the favour to me'.

فَقَالَ لَا أَعْرِفُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ عَلَى مَا قُلْتُ مِنْ مُحِبِّيكُمْ أَهْلَ الْبَيْتِ وَ كِتَابُكَ يَنْفَعُنِي عِنْدَهُ

He-asws said: 'I-asws do not recognise him'. I said, 'May I be sacrificed for you-asws! He is upon what I said from love for you-asws the People-asws of the Household, and your-asws letter would benefit me in his presence'.

فَأَخَذَ الْقِرْطَاسَ فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ مُوصِلَ كِتَابِي هَذَا ذَكَرَ عَنْكَ مَذْهَباً جَمِيلًا وَ إِنَّ مَا لَكَ مِنْ عَمَلِكَ مَا أَحْسَنْتَ فِيهِ فَأَحْسِنْ إِلَى إِخْوَانِكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ سَائِلُكَ عَنْ مَثَاقِيلِ الذَّرِّ وَ الْخَرْدَلِ

He-asws grabbed the paper and wrote: 'In the Name of Allah-azwj the Beneficent, the Merficul. After this, so the bearer of this letter of mine-asws has mentioned about you being with a

[130] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 1

beautiful doctrine, and that what is for you from your work is what you would be Reckoned with regards to it. Therefore, be good to your brethren and know that Allah-azwj Mighty and Majestic would Question you about (your deeds of) the weight of particles and mustard seeds'.

قَالَ فَلَمَّا وَرَدْتُ سِجِسْتَانَ سَبَقَ الْخَبَرُ إِلَى الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ وَ هُوَ الْوَالِي فَاسْتَقْبَلَنِي عَلَى فَرْسَخَيْنِ مِنَ الْمَدِينَةِ فَدَفَعْتُ إِلَيْهِ الْكِتَابَ فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لِي حَاجَتُكَ فَقُلْتُ خَرَاجٌ عَلَيَّ فِي دِيوَانِكَ

He (the narrator) said, 'When I came to the outskirts of Sajistan, the news preceded to Al-Husayn Bin Abdullah Al-Neyshpouri, and he was the governor. He welcomed me at two Farsakhs from the city. I handed over the letter to him, and he kissed it and placed it upon his eyes, then said to me, 'What is your need?' I said, 'Tax upon me in your register'.

قَالَ فَأَمَرَ بِطَرْحِهِ عَنِّي وَ قَالَ لَا تُؤَدِّ خَرَاجاً مَا دَامَ لِي عَمَلٌ ثُمَّ سَأَلَنِي عَنْ عِيَالِي فَأَخْبَرْتُهُ بِمَبْلَغِهِمْ فَأَمَرَ لِي وَ لَهُمْ بِمَا يَقُوتُنَا وَ فَضْلًا فَمَا أَدَّيْتُ فِي عَمَلِهِ خَرَاجاً مَا دَامَ حَيّاً وَ لَا قَطَعَ عَنِّي صِلَتَهُ حَتَّى مَاتَ.

He (the narrator) said, 'He ordered with the staving off from me and said to me, 'You will not have to pay any tax for as long as I am in office'. Then he asked me about my dependants, so I informed him of their ages. He ordered for me and for them with what was our provision, and extra. I did not pay any tax during his term in office for as long as he was alive, and his maintenance was not cut off from me until he died''.[131]

3- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْكِرْمَانِيِّ قَالَ: أَتَيْتُ أَبَا جَعْفَرِ بْنَ الرِّضَا ع فَوَجَدْتُ بِالْبَابِ الَّذِي فِي الْفِنَاءِ قَوْماً كَثِيراً فَعَدَلْتُ إِلَى سَافِرٍ فَجَلَسْتُ إِلَيْهِ حَتَّى زَالَتِ الشَّمْسُ فَقُمْنَا لِلصَّلَاةِ فَلَمَّا صَلَّيْنَا الظُّهْرَ وَجَدْتُ حِسّاً مِنْ وَرَائِي فَالْتَفَتُّ فَإِذَا أَبُو جَعْفَرٍ ع فَسِرْتُ إِلَيْهِ حَتَّى قَبَّلْتُ كَفَّهُ ثُمَّ جَلَسَ وَ سَأَلَ عَنْ مَقْدَمِي

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

'I came to Abu Ja'far Bin Al-Reza-asws. I found a large group being by the door which was in the courtyard. I turned to a traveller and sat to him until the sun declined. We stood to pray the Salat. When we had prayed Al-Zohr, I sensed a sound from behind me. I turned and there was Abu Ja'far-asws. I went to him-asws until I kissed his-asws palm, then he-asws sat down and asked about my arrival.

ثُمَّ قَالَ سَلِّمْ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ سَلَّمْتُ فَأَعَادَ الْقَوْلَ ثَلَاثَ مَرَّاتٍ سَلِّمْ فَتَدَارَكْتُهَا وَ قُلْتُ سَلَّمْتُ وَ رَضِيتُ يَا ابْنَ رَسُولِ اللَّهِ

Then he-asws said: 'Greet!' I said, 'May I be sacrificed for you-asws! I have greeted'. He-asws repeated the word three times: 'Greet!' I corrected and said, 'I have greeted and am pleased, O son-asws of Rasool-Allah-saww!'

[131] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 2

فَأَجْلَى اللَّهُ عَمَّا كَانَ فِي قَلْبِي حَتَّى لَوْ جَهَدْتُ وَ رُمْتُ لِنَفْسِي أَنْ أَعُودَ إِلَى الشَّكِّ مَا وَصَلْتُ إِلَيْهِ فَعُدْتُ مِنَ الْغَدِ بَاكِراً فَارْتَفَعْتُ عَنِ الْبَابِ الْأَوَّلِ وَ صِرْتُ قَبْلَ الْخَيْلِ وَ مَا وَرَايَ أَحَدٌ أَعْلَمُهُ وَ أَنَا أَتَوَقَّعُ أَنْ آخُذَ السَّبِيلَ إِلَى الْإِرْشَادِ إِلَيْهِ فَلَمْ أَجِدْ أَحَداً أَخَذَ حَتَّى اشْتَدَّ الْحَرُّ وَ الْجُوعُ جِدّاً حَتَّى جَعَلْتُ أَشْرَبُ الْمَاءَ أُطْفِئُ بِهِ حَرَّ مَا أَجِدُ مِنَ الْجُوعِ وَ الْجَوَى

Allah-azwj Removed what was in my heart until if I had rejected and threw it to myself to return to the doubt, I would not have arrived to it. I returned early the next morning. I raised from the first door and came before the horses and there was no one behind me I knew of, and I was anticipating that I would take the way to the rightful guidance to him-asws. I did not find anyone to take, until the heat intensified, and severe hunger until I went on to drink the water to extinguish the heat with it what I was feeling from the hunger and the weather.

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ أَقْبَلَ نَحْوِي غُلَامٌ قَدْ حَمَلَ خِوَاناً عَلَيْهِ طَعَامٌ وَ أَلْوَانٌ وَ غُلَامٌ آخَرُ عَلَيْهِ طَسْتٌ وَ إِبْرِيقٌ حَتَّى وَضَعَ بَيْنَ يَدَيَّ وَ قَالا أَمَرَكَ أَنْ تَأْكُلَ فَأَكَلْتُ فَلَمَّا فَرَغْتُ أَقْبَلَ فَقُمْتُ إِلَيْهِ فَأَمَرَنِي بِالْجُلُوسِ وَ بِالْأَكْلِ فَأَكَلْتُ

While I was like that when a slave came towards me carrying a table spread upon which were a variety of foods, and another slave having a tray and a pitcher, until it was placed in front of me, and they said, 'He-asws instructs you to eat'. I ate. When I was free, I turned and faced to him-asws. He-asws instructed me with sitting down and with eating. I ate.

فَنَظَرَ إِلَى الْغُلَامِ فَقَالَ كُلْ مَعَهُ يَنْشَطْ حَتَّى إِذَا فَرَغْتُ وَ رُفِعَ الْخِوَانُ وَ ذَهَبَ الْغُلَامُ لِيَرْفَعَ مَا وَقَعَ مِنَ الْخِوَانِ مِنْ فُتَاتِ الطَّعَامِ فَقَالَ مَهْ وَ مَهْ مَا كَانَ فِي الصَّحْرَاءِ فَدَعْهُ وَ لَوْ فَخِذَ شَاةٍ وَ مَا كَانَ فِي الْبَيْتِ فَالْقُطْهُ

He-asws looked at the slave. He-asws said: 'Eat with him actively until when he is free, and the meal is raised'. And the slave went to raise whatever had fallen from the spread, from the crumbs of the food. He-asws said: 'No, and not whatever was in the desert. Leave it, and even if it was a thigh of a sheep, and whatever was in the house, so pick it up!'

ثُمَّ قَالَ سَلْ قُلْتُ جَعَلَنِيَ اللَّهُ فِدَاكَ مَا تَقُولُ فِي الْمِسْكِ فَقَالَ إِنَّ أَبِي أَمَرَ أَنْ يُعْمَلَ لَهُ مِسْكٌ فِي فَأْرَةٍ-

Then he-asws said: 'Ask!' I said, 'May Allah-azwj Make me to be sacrificed for you-asws! What are you-asws saying regarding the musk?' He-asws said: 'My-asws father-asws had instructed with musk to be made for him-asws in a bottle'.

فَكَتَبَ إِلَيْهِ الْفَضْلُ يُخْبِرُهُ أَنَّ النَّاسَ يَعِيبُونَ ذَلِكَ عَلَيْهِ فَكَتَبَ يَا فَضْلُ أَ مَا عَلِمْتَ أَنَّ يُوسُفَ كَانَ يَلْبَسُ دِيبَاجاً مَزْرُوراً بِالذَّهَبِ وَ يَجْلِسُ عَلَى كَرَاسِيِّ الذَّهَبِ فَلَمْ يَنْتَقِصْ مِنْ حِكْمَتِهِ شَيْئاً وَ كَذَلِكَ سُلَيْمَانُ ثُمَّ أَمَرَ أَنْ يُعْمَلَ لَهُ غَالِيَةٌ بِأَرْبَعَةِ آلَافِ دِرْهَمٍ-

Al-Fazl wrote to him-asws, informing him-asws that the people are faulting that (wearing brocade) upon him-asws. He-asws wrote: 'O Fazl! Don't you know that Yusuf-asws was wearing brocade interlaced with gold, and he-as was sitting upon the chairs of gold. It did not break anything of his-as wisdom. And like that was Suleyman'. Then he-asws instructed for expensive perfume to be made for him-asws, for four thousand Dirhams'.

ثُمَّ قُلْتُ مَا لِمَوَالِيكُمْ فِي مُوَالاتِكُمْ

Then I said, 'What is for your-asws friends in your Wilayah?'

فَقَالَ إِنَّ أَبَا عَبْدِ اللَّهِ ع كَانَ عِنْدَهُ غُلَامٌ يُمْسِكُ بَغْلَتَهُ إِذَا هُوَ دَخَلَ الْمَسْجِدَ فَبَيْنَمَا هُوَ جَالِسٌ وَ مَعَهُ بَغْلَةٌ إِذْ أَقْبَلَتْ رِفْقَةٌ مِنْ خُرَاسَانَ فَقَالَ لَهُ رَجُلٌ مِنَ الرِّفْقَةِ هَلْ لَكَ يَا غُلَامُ أَنْ تَسْأَلَهُ أَنْ يَجْعَلَنِي مَكَانَكَ وَ أَكُونَ لَهُ مَمْلُوكاً وَ أَجْعَلَ لَكَ مَالِي كُلَّهُ فَإِنِّي كَثِيرُ الْمَالِ مِنْ جَمِيعِ الصُّنُوفِ اذْهَبْ فَاقْبِضْهُ وَ أَنَا أُقِيمُ مَعَهُ مَكَانَكَ

He-asws said: 'Abu Abdullah-asws, there was a slave with him-asws withholding his-asws mule, and he-asws entered the Masjid. While he-asws was sitting and the mule was with him when friends came from Khurasan. A man from the friends said to him, 'Is it okay for you, O slave, if you could ask him-asws to make me to be in your place, and I be a slave for him-asws, and he-asws gives my wealth, all of it to be for you, for I am with a lot of wealth from entirety of things. Go and take possession of it, and I shall stay with him-asws in your place'.

فَقَالَ أَسْأَلُهُ ذَلِكَ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ فَقَالَ جُعِلْتُ فِدَاكَ تَعْرِفُ خِدْمَتِي وَ طُولَ صُحْبَتِي فَإِنْ سَاقَ اللَّهُ إِلَيَّ خَيْراً تَمْنَعُنِيهِ قَالَ أُعْطِيكَ مِنْ عِنْدِي وَ أَمْنَعُكَ مِنْ غَيْرِي فَحَكَى لَهُ قَوْلَ الرَّجُلِ

He said, 'I shall ask him-asws of that'. He entered to see Abu Abdullah-asws. He said, 'May I be sacrificed for you-asws! You-asws know of my service and my long accompaniment (with you-asws). Allah-azwj has Ushered good to me, Favouring me with it'. He-asws said: 'Shall I-asws give you from my-asws possession and prevent you from others?' He told him the words of the man.

فَقَالَ إِنْ زَهِدْتَ فِي خِدْمَتِنَا وَ رَغِبَ الرَّجُلُ فِينَا قَبِلْنَاهُ وَ أَرْسَلْنَاكَ

He-asws said: 'If you are abstaining in your serving us-asws and are desirous of the man regarding us-asws, we shall accept it and send you'.

فَلَمَّا وَلَّى عَنْهُ دَعَاهُ فَقَالَ لَهُ أُنْصِحُكَ لِطُولِ الصُّحْبَةِ وَ لَكَ الْخِيَارُ فَإِذَا كَانَ يَوْمُ الْقِيَامِ كَانَ رَسُولُ اللَّهِ ص مُتَعَلِّقاً بِنُورِ اللَّهِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مُتَعَلِّقاً بِرَسُولِ اللَّهِ وَ كَانَ الْأَئِمَّةُ مُتَعَلِّقِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ كَانَ شِيعَتُنَا مُتَعَلِّقِينَ بِنَا يَدْخُلُونَ مَدْخَلَنَا وَ يَرِدُونَ مَوْرِدَنَا

When he turned around from him-asws, he-asws called him, 'I-asws advise you due to your long accompaniment, and for you is the choice. When it will be the Day of standing (Qiyamah), Rasool-Allah-saww would adhere with the Noor of Allah-azwj, and Amir Al Momineen-asws would adhere with Rasool-Allah-saww, and the Imams-asws would be adhering with Amir Al-Momineen-asws, and our-asws Shias would be adhering with us-asws. They would be entering our entrance and would be arriving at our-asws arrival point'.

فَقَالَ الْغُلَامُ بَلْ أُقِيمُ فِي خِدْمَتِكَ وَ أُوثِرُ الْآخِرَةَ عَلَى الدُّنْيَا وَ خَرَجَ الْغُلَامُ إِلَى الرَّجُلِ فَقَالَ لَهُ الرَّجُلُ خَرَجْتَ إِلَيَّ بِغَيْرِ الْوَجْهِ الَّذِي دَخَلْتَ بِهِ فَحَكَى لَهُ قَوْلَهُ وَ أَدْخَلَهُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَبِلَ وَلَاءَهُ وَ أَمَرَ لِلْغُلَامِ بِأَلْفِ دِينَارٍ

The slave said, 'But I shall be staying in your-asws service', and he preferred the Hereafter over the world, and the slave went out to the man. The man said to him, 'You have come out to me with other than the face which you had entered with'. He told him his-asws words and entered him to see Abu Abdullah-asws. He-asws accepted his friendship and instructed with a thousand Dinars being for the slave.

ثُمَّ قَامَ إِلَيْهِ فَوَدَّعَهُ وَ سَأَلَهُ أَنْ يَدْعُوَ لَهُ فَفَعَلَ فَقُلْتُ يَا سَيِّدِي لَوْ لَا عِيَالٌ بِمَكَّةَ وَ وُلْدِي سَرَّنِي أَنْ أُطِيلَ الْمُقَامَ بِهَذَا الْبَابِ فَأْذَنْ لِي

Then he stood up to him. He bade farewell to him and asked him-asws to supplicate for him. He-asws did so. I said, 'O my Master-asws! Had there not been dependants at Makkah and my children, it would have made me happy to prolong the staying at this door. Permit me'.

وَ قَالَ لِي تُوَافِقُ غَمّاً ثُمَّ وَضَعْتُ بَيْنَ يَدَيْهِ حَقّاً كَانَ لَهُ فَأَمَرَنِي أَنْ أَحْمِلَهَا فَتَأَبَّيْتُ وَ ظَنَنْتُ أَنَّ ذَلِكَ مَوْجِدَةٌ فَضَحِكَ إِلَيَّ وَ قَالَ خُذْهَا إِلَيْكَ فَإِنَّكَ تُوَافِقُ حَاجَةً فَجِئْتُ وَ قَدْ ذَهَبَتْ نَفَقَتُنَا شَطْرٌ مِنْهَا فَاحْتَجْتُ إِلَيْهِ سَاعَةً قَدِمْتُ مَكَّةَ.

And he said to me, 'I am with sorrow'. Then he-asws placed a right (wealth) in front of him-asws, which was for him-asws. He-asws instructed me to carry it. I refused and thought that was existent. He-asws laughed at me and said, 'Take it to you, for you are aware of the need'. I came and our expense money had gone, a division from it. I became need to it now. (When) I arrived at Makkah''.[132]

4- عم، إعلام الورى شا، الإرشاد لَمَّا تَوَجَّهَ أَبُو جَعْفَرٍ ع مِنْ بَغْدَادَ مُنْصَرِفاً مِنْ عِنْدِ الْمَأْمُونِ وَ مَعَهُ أُمُّ الْفَضْلِ قَاصِداً بِهَا إِلَى الْمَدِينَةِ صَارَ إِلَى شَارِعِ بَابِ الْكُوفَةِ وَ مَعَهُ النَّاسُ يُشَيِّعُونَهُ

(The book) 'I'lam Al Wara', (and) 'Al Irshad' –

'When Abu Ja'far-asws headed from Baghdad leaving from the presence of Al-Mamoun, and with him was Umm Al-Fazl, aiming with her to Al-Medina, he-asws came to a street at the gate of Al-Kufa and with him-asws were the people escorting him-asws.

فَانْتَهَى إِلَى دَارِ الْمُسَيَّبِ عِنْدَ مَغِيبِ الشَّمْسِ نَزَلَ وَ دَخَلَ الْمَسْجِدَ وَ كَانَ فِي صَحْنِهِ نَبِقَةٌ لَمْ تَحْمِلْ بَعْدُ فَدَعَا بِكُوزٍ مِنَ الْمَاءِ فَتَوَضَّأَ فِي أَصْلِ النَّبِقَةِ فَصَلَّى بِالنَّاسِ صَلَاةَ الْمَغْرِبِ فَقَرَأَ فِي الْأُولَى مِنْهَا الْحَمْدَ وَ إِذا جاءَ نَصْرُ اللَّهِ وَ قَرَأَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

He-asws ended to the house of Al-Musayyab during the setting of the sun. He-asws descended and entered the Masjid, and there was a lotus tree in its courtyard, nor having born fruit yet. He-asws called for a pitcher of water. He-asws performed at the back of the lotus tree. He-asws prayed Salat with the people, Salat Al-Maghrib. He-asws recited in its first (Cycle) from it, (Suah) Al-Hamd, and ***When Help of Allah comes and the victory [110:1]*** (Surah Al-Nasr); and he-asws recited in the second, (Surah) Al-Hamd and ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed).

وَ قَنَتَ قَبْلَ رُكُوعِهِ فِيهَا وَ صَلَّى الثَّالِثَةَ وَ تَشَهَّدَ ثُمَّ جَلَسَ هُنَيْئَةً يَذْكُرُ اللَّهَ جَلَّ اسْمُهُ وَ قَامَ مِنْ غَيْرِ أَنْ يُعَقِّبَ وَ صَلَّى النَّوَافِلَ أَرْبَعَ رَكَعَاتٍ وَ عَقَّبَ بَعْدَهَا وَ سَجَدَ سَجْدَتَيِ الشُّكْرِ

And he-asws performed Qunoot before his-asws ruk'u in it, and prayed the third (Cycle), and performed Tashahhud. Then he-asws sat for a while mentioning Allah-azwj, Majestic is His-azwj Name, and he-asws stood up from without having performed follow-up (acts of worship), and he-asws prayed four Cycles of optional Salat, and he-asws performed follow-up (acts of worship) and performed Sajdah, two Sajdahs of thanks.

ثُمَّ خَرَجَ فَلَمَّا انْتَهَى إِلَى النَّبِقَةِ رَآهَا النَّاسُ وَ قَدْ حَمَلَتْ حَمْلًا حَسَناً فَتَعَجَّبُوا مِنْ ذَلِكَ وَ أَكَلُوا مِنْهَا فَوَجَدُوهُ نَبِقاً حُلْواً لَا عَجَمَ لَهُ وَ وَدَّعُوهُ وَ مَضَى ع مِنْ وَقْتِهِ إِلَى الْمَدِينَةِ

[132] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 3

Then he-asws went out. When he-asws ended up to the lotus tree. The people saw it and it had borne excellent fruit. They were astonished from that, and they ate from it. They found the berries to be sweet, having not pip for it. And they bade farewell to him-asws, and he-asws went at his-asws time to Al-Medina.

فَلَمْ يَزَلْ بِهَا إِلَى أَنْ أَشْخَصَهُ الْمُعْتَصِمُ فِي أَوَّلِ سَنَةِ خَمْسٍ وَ عِشْرِينَ وَ مِائَتَيْنِ إِلَى بَغْدَادَ وَ أَقَامَ بِهَا حَتَّى تُوُفِّيَ ع فِي آخِرِ ذِي الْقَعْدَةِ مِنْ هَذِهِ السَّنَةِ فَدُفِنَ فِي ظَهْرِ جَدِّهِ أَبِي الْحَسَنِ مُوسَى ع.

He-asws did not cease to be at it until Al-Mutasim summoned him-asws during the beginning of the year two hundred and twenty-five to Baghdad, and he-asws stayed at it until he-asws expired at the end of Zil Qadah of this year. He-asws was buried at the back of his-asws grandfather-asws Abu Al-Hassan-asws Musa-asws''.[133]

5- قب، المناقب لابن شهرآشوب الْجِلَاءُ وَ الشِّفَاءُ فِي خَبَرٍ أَنَّهُ لَمَّا مَضَى الرِّضَا ع جَاءَ مُحَمَّدُ بْنُ جُمْهُورٍ الْعَمِّيُّ وَ الْحَسَنُ بْنُ رَاشِدٍ وَ عَلِيُّ بْنُ مُدْرِكٍ وَ عَلِيُّ بْنُ مَهْزِيَارَ وَ خَلْقٌ كَثِيرٌ مِنْ سَائِرِ الْبُلْدَانِ إِلَى الْمَدِينَةِ وَ سَأَلُوا عَنِ الْخَلَفِ بَعْدَ الرِّضَا ع فَقَالُوا بِصَرْيَا وَ هِيَ قَرْيَةٌ أَسَّسَهَا مُوسَى بْنُ جَعْفَرٍ ع عَلَى ثَلَاثَةِ أَمْيَالٍ مِنَ الْمَدِينَةِ فَجِئْنَا وَ دَخَلْنَا الْقَصْرَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub 'Al Jila'a Wa Al Shifa' in a Hadeeth,

'When Al-Reza-asws passed away, Muhammad Bin Jamhour Al-Ammy and Al-Hassan Bin Rashid, and Ali Bin Mudrik, and Ali Bin Mahziyar, and a lot of people from rest of the cities came to Al-Medina, and they asked about the replacement after Al-Reza-asws. They said at Sarya, and it is a town founded by Musa-asws Bin Ja'far-asws upon three miles from Al-Medina. We came and entered the building.

فَإِذَا النَّاسُ فِيهِ مُتَكَابِسُونَ فَجَلَسْنَا مَعَهُمْ إِذْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ مُوسَى شَيْخٌ فَقَالَ النَّاسُ هَذَا صَاحِبُنَا فَقَالَ الْفُقَهَاءُ قَدْ رُوِّينَا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ لَا تَجْتَمِعُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ ع فَلَيْسَ هَذَا صَاحِبَنَا

When the people were thrusting in it, we sat down with them, when Abdulah son of Musa-asws, an old man, came out to us. The people said, 'This is our man!' The jurists said, 'We have been reporting from Abu Ja'far-asws and Abu Abdullah-asws that the Imamate will not be gather in two brothers after Al-Hassan-asws and Al-Husayn-asws. So this is not our man'.

فَجَاءَ حَتَّى جَلَسَ فِي صَدْرِ الْمَجْلِسِ فَقَالَ رَجُلٌ مَا تَقُولُ أَعَزَّكَ اللَّهُ فِي رَجُلٍ أَتَى حِمَارَهُ فَقَالَ تُقْطَعُ يَدُهُ وَ يُضْرَبُ الْحَدَّ وَ يُنْفَى مِنَ الْأَرْضِ سَنَةً

He came until he sat in the centre of the gathering. A man said, 'May Allah-azwj Endear you! What are you (Abdulah son of Musa-asws) saying regarding a man who goes to a donkey (immorally)?' He said, 'His hand would be cut, and he would be struck the legal penalty, and he would be banished from the land for a year'.

ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ مَا تَقُولُ آجَلَكَ اللَّهُ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ عَدَدَ نُجُومِ السَّمَاءِ قَالَ بَانَتْ مِنْهُ بِصَدْرِ الْجَوْزَاءِ وَ النَّسْرِ الطَّائِرِ وَ النَّسْرِ الْوَاقِعِ-

Then another one stood up to him-asws. He (Abdulah son of Musa-asws) said, 'May Allah-azwj Revere you! What are you saying regarding a man who divorces his wife the number of stars

[133] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 4

of the sky?' He-asws said, 'She would be irrevocably divorced from him by 'Sadr Al-Jawaz', and 'Al-Nasr Al-Tair', and 'Al-Nasr Al-Waqie' (three stars)'.

فَتَحَيَّرْنَا فِي جُرْأَتِهِ عَلَى الْخَطَاءِ إِذْ خَرَجَ عَلَيْنَا أَبُو جَعْفَرٍ ع وَ هُوَ ابْنُ ثَمَانِ سِنِينَ فَقُمْنَا إِلَيْهِ فَسَلَّمَ عَلَى النَّاسِ وَ قَامَ عَبْدُ اللَّهِ بْنُ مُوسَى مِنْ مَجْلِسِهِ فَجَلَسَ بَيْنَ يَدَيْهِ وَ جَلَسَ أَبُو جَعْفَرٍ ع فِي صَدْرِ الْمَجْلِسِ ثُمَّ قَالَ سَلُوا رَحِمَكُمُ اللَّهُ

We were astonished at his audacity upon the mistake, when Abu Ja'far-asws came out to us, and he-asws was a boy of eight years. We stood up to him-asws. He-asws greeted unto the people, and Abdullah son of Musa-asws stood up from his seat and sat in front of him-asws. Abu Ja'far-asws sat in the centre of the gathering, then said: 'Ask, may Allah-azwj have Mercy on you all!'

فَقَامَ إِلَيْهِ الرَّجُلُ الْأَوَّلُ وَ قَالَ مَا تَقُولُ أَصْلَحَكَ اللَّهُ فِي رَجُلٍ أَتَى حِمَارَهُ

The first man stood up to him-asws and said, 'May Allah-azwj Keep you-asws well! What are you-asws saying regarding a man who goes to a donkey?'

قَالَ يُضْرَبُ دُونَ الْحَدِّ وَ يُغَرَّمُ ثَمَنَهَا وَ يَحْرُمُ ظَهْرُهَا وَ نِتَاجُهَا وَ تَخْرُجُ إِلَى الْبَرِّيَّةِ حَتَّى تَأْتِيَ عَلَيْهَا مَنِيَّتُهَا سَبُعٌ أَكَلَهَا ذِئْبٌ أَكَلَهَا

He-asws said: 'He would be struck less than the legal penalty, and he would be fined its price, and its (donkey's) back would be prohibited, and its offspring, and it would be taken out to the wilderness until its death comes to it, the lions eat it, the wolves eat it'.

ثُمَّ قَالَ بَعْدَ كَلَامٍ يَا هَذَا ذَاكَ الرَّجُلُ يَنْبُشُ عَنْ مَيِّتَةٍ يَسْرِقُ كَفَنَهَا وَ يَفْجُرُ بِهَا وَ يُوجِبُ عَلَيْهِ الْقَطْعَ بِالسَّرِقِ وَ الْحَدَّ بِالزِّنَاءِ وَ النَّفْيَ إِذَا كَانَ غَرَباً فَلَوْ كَانَ مُحْصَناً لَوَجَبَ عَلَيْهِ الْقَتْلُ وَ الرَّجْمُ

Then he-asws said after a speech: 'O you! That was for a man who had exhumed a deceased and stolen her shroud and was immoral with her, and the cutting was obligated upon him due to the theft, and the legal penalty for the adultery, and the expulsion, when he was a stranger. If he was married, then the killing would have obligated upon him, and the stoning'.

فَقَالَ الرَّجُلُ الثَّانِي يَا ابْنَ رَسُولِ اللَّهِ ص مَا تَقُولُ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ عَدَدَ نُجُومِ السَّمَاءِ

The second man said, 'O son-asws of Rasool-Allah-saww! What are you-asws saying regarding a man who divorces his wife the number of stars of the sky?'

قَالَ تَقْرَأُ الْقُرْآنَ قَالَ نَعَمْ قَالَ اقْرَأْ سُورَةَ الطَّلَاقِ إِلَى قَوْلِهِ وَ أَقِيمُوا الشَّهادَةَ لِلَّهِ يَا هَذَا لَا طَلَاقَ إِلَّا بِخَمْسٍ شَهَادَةِ شَاهِدَيْنِ عَدْلَيْنِ فِي طُهْرٍ مِنْ غَيْرِ جِمَاعٍ بِإِرَادَةِ عَزْمٍ

He-asws said: 'Do you read the Quran?' He said, 'Yes'. He-asws said: 'Read Surah Al-Talaq unto His-azwj Words: ***and they should establish the testimony for the Sake of Allah. [65:2]***. O you! There is no divorce except with five (things) – testimony of two just witnessed in a pure (menstruation free) period without copulation with a determined intention'.

ثُمَّ قَالَ بَعْدَ كَلَامٍ يَا هَذَا هَلْ تَرَى فِي الْقُرْآنِ عَدَدَ نُجُومِ السَّمَاءِ قَالَ لَا الْخَبَرَ

The he-asws said after a speech: ‘O you! Do you see the number of stars of the sky in the Quran?’ He said, ‘No’ – the Hadeeth.

وَ قَدْ رَوَى عَنْهُ الْمُصَنِّفُونَ نَحْوَ أَبِي بَكْرٍ أَحْمَدَ بْنِ ثَابِتٍ فِي تَارِيخِهِ وَ أَبِي إِسْحَاقَ الثَّعْلَبِيِّ فِي تَفْسِيرِهِ وَ مُحَمَّدِ بْنِ مَنْدَةَ بْنِ مهربذ فِي كِتَابِهِ.

And the compiler have reported from him-asws, like Abu Bakr Ahmad Bin Sabit in his ‘Tareekh’, and Abu Is’haq Al-Sa’alby in his Tafseer, and Muhammad Bin Mandah Bin Maharbaz in his book’’.[134]

6- كشف، كشف الغمة قَالَ مُحَمَّدُ بْنُ طَلْحَةَ إِنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع لَمَّا تُوُفِّيَ وَالِدُهُ عَلِيُّ الرِّضَا ع وَ قَدِمَ الْخَلِيفَةُ إِلَى بَغْدَادَ بَعْدَ وَفَاتِهِ بِسَنَةٍ اتَّفَقَ أَنَّهُ خَرَجَ إِلَى الصَّيْدِ فَاجْتَازَ بِطَرَفِ الْبَلَدِ فِي طَرِيقِهِ وَ الصِّبْيَانُ يَلْعَبُونَ وَ مُحَمَّدٌ وَاقِفٌ مَعَهُمْ وَ كَانَ عُمُرُهُ يَوْمَئِذٍ إِحْدَى عَشْرَةَ سَنَةً فَمَا حَوْلَهَا

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

‘Muhammad-asws Bin Ali-asws, when his-asws father Ali Al-Reza-asws expired, and the caliph arrived to Baghdad one year after his-asws expiry, by co-incidence he (caliph) went out to hunt. He crossed an end of the city in his road, and the children were playing, and Muhammad-asws (Ibn Ali Al-Reza-asws) was standing with them, and one that day his-asws age was eleven years, and what is approximate to it.

فَلَمَّا أَقْبَلَ الْمَأْمُونُ انْصَرَفَ الصِّبْيَانُ هَارِبِينَ وَ وَقَفَ أَبُو جَعْفَرٍ مُحَمَّدٌ ع فَلَمْ يَبْرَحْ مَكَانَهُ فَقَرَّبَ مِنْهُ الْخَلِيفَةُ فَنَظَرَ إِلَيْهِ وَ كَانَ اللَّهُ عَزَّ وَ عَلَا قَدْ أَلْقَى عَلَيْهِ مَسْحَةً مِنْ قَبُولٍ فَوَقَفَ الْخَلِيفَةُ وَ قَالَ لَهُ يَا غُلَامُ مَا مَنَعَكَ مِنَ الِانْصِرَافِ مَعَ الصِّبْيَانِ

When Al-Mamoun came, the children dispersed fleeing, but Abu Ja’far Muhammad-asws stood, and did not depart from his-asws place. The caliph went near him-asws, and Allah-azwj Mighty and Exalted Cast a touch of acceptance upon him. The caliph paused and said to him-asws, ‘O boy! What prevented you-asws from leaving along with the children?’

فَقَالَ لَهُ مُحَمَّدٌ مُسْرِعاً يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ يَكُنْ بِالطَّرِيقِ ضِيقٌ لِأُوَسِّعَهُ عَلَيْكَ بِذَهَابِي وَ لَمْ يَكُنْ لِي جَرِيمَةٌ فَأَخْشَاهَا وَ ظَنِّي بِكَ حَسَنٌ أَنَّكَ لَا تَضُرُّ مَنْ لَا ذَنْبَ لَهُ فَوَقَفْتُ

Muhammad-asws said to him quickly: ‘O commander of the faithful! The road does not happen to be narrow so I-asws should be making space for you by my-asws going away, nor does there happen to be any crime for me, so I-asws would fear it, and my-asws thoughts with you are good that you will not harm someone there is no sin for him. So I-asws stopped (from leaving).

فَأَعْجَبَهُ كَلَامُهُ وَ وَجْهُهُ فَقَالَ لَهُ مَا اسْمُكَ قَالَ مُحَمَّدٌ قَالَ ابْنُ مَنْ أَنْتَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا ابْنُ عَلِيٍّ الرِّضَا ع فَتَرَحَّمَ عَلَى أَبِيهِ وَ سَاقَ جَوَادَهُ إِلَى وِجْهَتِهِ

His-asws talk and his-asws face fascinated him. He said to him-asws, ‘What is your-asws name?’ He-asws said: ‘Muhammad!’ He said, ‘Whose son are you-asws!?’ He-asws said: ‘O commander of the faithful! I-asws am a son-asws of Ali Al-Reza-asws’. He invoked Mercy upon his-asws father-asws and ushered his horse to his direction.

[134] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 5

وَ كَانَ مَعَهُ بُزَاةٌ فَلَمَّا بَعُدَ عَنِ الْعِمَارَةِ أَخَذَ بَازِياً فَأَرْسَلَهُ عَلَى دُرَّاجَةٍ فَغَابَ عَنْ عَيْنِهِ غَيْبَةً طَوِيلَةً ثُمَّ عَادَ مِنَ الْجَوِّ وَ فِي مِنْقَارِهِ سَمَكَةٌ صَغِيرَةٌ وَ بِهَا بَقَّايَا الْحَيَاةِ فَعَجِبَ الْخَلِيفَةُ مِنْ ذَلِكَ غَايَةَ الْعَجَبِ فَأَخَذَهَا فِي يَدِهِ وَ عَادَ إِلَى دَارِهِ فِي الطَّرِيقِ الَّذِي أَقْبَلَ مِنْهُ

And there was a falcon with him. When he was remote from the building, he took the falcon and sent it upon a hunt. It disappeared from his eyes for a long time. Then it returned from the air and in its beak was a small fish, and with it was remainder of the life. The caliph was surprised from that to the peak of surprise. He took it in his hand and return to his house by the very road which he had come from.

فَلَمَّا وَصَلَ إِلَى ذَلِكَ الْمَكَانِ وَجَدَ الصِّبْيَانَ عَلَى حَالِهِمْ فَانْصَرَفُوا كَمَا فَعَلُوا أَوَّلَ مَرَّةٍ وَ أَبُو جَعْفَرٍ لَمْ يَنْصَرِفْ وَ وَقَفَ كَمَا وَقَفَ أَوَّلًا فَلَمَّا دَنَا مِنْهُ الْخَلِيفَةُ قَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا فِي يَدِي

When he arrived to that place, he found the children upon their state. They dispersed like what they had done the first time, and Abu Ja'far-asws did not leave and stood like what he-asws had stood the first time. When the caliph went near to him-asws, he said, 'O Muhammad-asws!' He-asws said: 'Here I-asws am, O commander of the faithful!' He said, 'What is in my hand?'

فَأَلْهَمَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى خَلَقَ بِمَشِيَّتِهِ فِي بَحْرِ قُدْرَتِهِ سَمَكاً صِغَاراً تَصِيدُهَا بُزَاةُ الْمُلُوكِ وَ الْخُلَفَاءِ فَيَخْتَبِرُونَ بِهَا سُلَالَةَ أَهْلِ النُّبُوَّةِ

Allah-azwj Mighty and Majestic Inspired him-asws to say: 'O commander of the faithful! Allah-azwj the Exalted has Created by His-azwj Desire in the sea, by His-azwj Power, small fishes. The falcons of the kings tend to prey on these, and they are testing by it the offspring of the People-asws of the Prophet-hood'.

فَلَمَّا سَمِعَ الْمَأْمُونُ كَلَامَهُ عَجِبَ مِنْهُ وَ جَعَلَ يُطِيلُ نَظَرَهُ إِلَيْهِ وَ قَالَ أَنْتَ ابْنُ الرِّضَا حَقّاً وَ ضَاعَفَ إِحْسَانَهُ إِلَيْهِ.

When Al-Mamoun heard his-asws talk, he was surprised from it and went on to prolong his looking at him-asws and said: 'You-asws are truly a son-asws of Al-Reza-asws' and doubled his favours to him-asws''.[135]

هذا بعيد غايته، فانه عليه السلام قام بأمر الإمامة و له ثمان سنين و لم يكن أن يلعب مع الصبيان، و لا أن يطلع على لعبهم و لهوهم، مقيما على ذلك فان الامام لا يلهو و لا يلعب على أنّه كان مقيما بمدينة جده الرسول الى أن أشخصه المأمون الى بغداد كما مر و سيأتي لا أنّه كان ببغداد.

Note: *This is far-fetched to its peak. He-asws, may the greetings be upon him-asws, stood with the command of the Imamate and there were eight years for him-asws, and it cannot happen that he-asws would be playing with the children, not that he-asws would emerge to their playing and sporting, staying upon that, for the Imam-asws neither plays nor sports. Upon that, he-asws was staying at the city of his-asws grandfather-saww, the Rasool-saww, until Al-Mamoun summoned him-asws to Baghdad like what has passed, and I (Majlisi) shall be coming with, not that he-asws was at Baghdad*.

[135] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 6 a

قَالَ عَلِيُّ بْنُ عِيسَى إِنِّي رَأَيْتُ فِي كِتَابٍ لَمْ يَحْضُرْنِي الْآنَ اسْمُهُ أَنَّ الْبُزَاةَ عَادَتْ وَ فِي أَرْجُلِهَا حَيَّاتٌ خُضْرٌ وَ أَنَّهُ سُئِلَ بَعْضُ الْأَئِمَّةِ ع فَقَالَ قَبْلَ أَنْ يُفْصِحَ عَنِ السُّؤَالِ إِنَّ بَيْنَ السَّمَاءِ وَ الْأَرْضِ حَيَّاتٍ خَضْرَاءَ تَصِيدُهَا بُزَاةُ شُهْبٌ يُمْتَحَنُ بِهَا أَوْلَادُ الْأَنْبِيَاءِ وَ مَا هَذَا مَعْنَاهُ وَ اللَّهُ أَعْلَمُ.

Ali Bin Isa said,

‘I saw in a book, I cannot remember its name now, that the falcon returned and in its leg was a green snake. And one of the Imams-asws was asked. He-asws said before the disclosure of the question, ‘Between the sky and the earth there are green snakes, being preyed on by the falcons of youths, testing the children of the Prophets-as by it’, and this is not its meaning. And Allah-azwj is more Knowing’’.[136]

وَ قَالَ الْحِمْيَرِيُّ فِي كِتَابِ الدَّلَائِلِ رُوِيَ عَنْ دِعْبِلِ بْنِ عَلِيٍّ أَنَّهُ دَخَلَ عَلَى الرِّضَا ع فَأَمَرَ لَهُ بِشَيْءٍ فَأَخَذَهُ وَ لَمْ يَحْمَدِ اللَّهَ فَقَالَ لَهُ لِمَ لَمْ تَحْمَدِ اللَّهَ قَالَ ثُمَّ دَخَلْتُ بَعْدَهُ عَلَى أَبِي جَعْفَرٍ ع فَأَمَرَ لِي بِشَيْءٍ فَقُلْتُ الْحَمْدُ لِلَّهِ فَقَالَ تَأَدَّبْتَ.

And Al Himeyri said in ‘Kitab Al Dalail’ – It is reported from Deobel Bin Ali,

‘He entered to see Al-Reza-asws. He-asws ordered with something for him. He took it and did not praise Allah-azwj . He-asws said to him: ‘Why did you not praise Allah-azwj ?’ (He said), ‘Then I entered after it to see Abu Ja’far-asws. He-asws ordered with something for me. I said, ‘The Praise is for Allah-azwj !’ He-asws said: ‘You have been educated’’.[137]

وَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عَلَى أَبِي جَعْفَرٍ ع قَوْمٌ مِنْ أَهْلِ النَّوَاحِي فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَأَلُوهُ فِي مَجْلِسٍ وَاحِدٍ عَنْ ثَلَاثِينَ أَلْفَ مَسْأَلَةٍ فَأَجَابَ وَ لَهُ عَشْرُ سِنِينَ.

And from Ali Bin Ibrahim, from his father who said,

‘A group from the people of the (different) areas sought permission to see Abu Ja’far-asws. He-asws permitted for them. They entered and asked him-asws in one sitting, about thirty thousand questions. He-asws answered, and there were ten years for him-asws’’.[138]

بيان قوله عن ثلاثين ألف مسألة أقول يشكل هذا بأنه لو كان السؤال و الجواب عن كل مسألة بيتا واحدا أعني خمسين حرفا لكان أكثر من ثلاث ختمات للقرآن فكيف يمكن ذلك في مجلس واحد و لو قيل جوابه ع كان في الأكثر بلا و نعم أو بالإعجاز في أسرع زمان ففي السؤال لا يمكن ذلك و يمكن الجواب بوجوه.

Explanation of his words, ‘Thirty thousand questions’. *I (Majlisi) am saying, ‘This is problematic due to that if the question and the answer of every issue were one couplet even, meaning fifty letters, it would be more than three completions of the Quran. How is that possible in one sitting? And if it is said, his-asws answer in most of them was ‘Yes’ and ‘No’, or with the miracle in the quickest of the time, and in the question, that is not possible, and the answer is possible by its aspects*.

[136] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 6 b
[137] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 6 c
[138] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 6 d

الأول أن الكلام محمول على المبالغة في كثرة الأسئلة و الأجوبة فإن عد مثل ذلك مستبعد جدا.

The first is that the talk is carried upon the dialogue in most of the questions and answers. So a number like that is very farfetched.

الثاني يمكن أن يكون في خواطر القوم أسئلة كثيرة متفقه فلما أجاب ع عن واحد فقد أجاب عن الجميع.

The second, it is possible that in the minds of the people there were a lot of questions to understand. When he-asws answered about one, so he-asws would have answered about the entirety.

الثالث أن يكون إشارة إلى كثرة ما يستنبط من كلماته الموجزة المشتملة على الأحكام الكثيرة و هذا وجه قريب.

The third is that it happens to be an indication to a lot, what can be inferred from brief words based upon the many rulings, and this is a nearby aspect (not farfetched).

الرابع أن يكون المراد بوحدة المجلس الوحدة النوعية أو مكان واحد كمنى و إن كان في أيام متعددة.

The fourth is that the intend could be with one sitting, the one quality, or one place (many sittings) like Mina, and even if the days are numbered.

الخامس أن يكون مبنيا على بسط الزمان الذي تقول به الصوفية لكنه ظاهرا من قبيل الخرافات.

The fifth is that it can happen to be based upon the extension of time which the Sufis are speaking (believing) with, but apparently it is the superstition.

السادس أن يكون إعجازه ع أثر في سرعة كلام القوم أيضا أو كان يجيبهم بما يعلم من ضمائرهم قبل سؤالهم.

The sixth is that it could be his-asws miracle impacting in quickness of the talk of the people as well, or he-asws was answering them with what he-asws knew from their consciences before they had asked.

السابع ما قيل إن المراد السؤال بعرض المكتوبات و الطومارات فوقع الجواب بخرق العادة.

The seventh is what is said that the purpose of the question is the display of the writings and the scrolls. So the answer occurred in violation of the norm.

7- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْمَحْمُودِيِ [قَالَ حَدَّثَنِي أَبِي] أَنَّهُ دَخَلَ عَلَى ابْنِ أَبِي دُوَادٍ وَ هُوَ فِي مَجْلِسِهِ وَ حَوْلَهُ أَصْحَابُهُ فَقَالَ لَهُمُ ابْنُ أَبِي دُوَادٍ يَا هَؤُلَاءِ مَا تَقُولُونَ فِي شَيْءٍ قَالَهُ الْخَلِيفَةُ الْبَارِحَةَ فَقَالُوا وَ مَا ذَلِكَ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Al Mahmoudy who said, 'My father narrated to me,

'He had entered to see Ibn Abu Dawood and he was in his gathering, and his companions were around him. Ibn Abu Dawood said to them, 'O you all! What are you saying regarding something the caliph said yesterday?' They said, 'And what is that?'

قَالَ قَالَ الْخَلِيفَةُ مَا تَرَى الْفُلَانِيَةَ تَصْنَعُ إِنْ أَخْرَجْنَا إِلَيْهِمْ أَبَا جَعْفَرٍ سَكْرَانَ يُنْشِئُ مُضَمَّخاً بِالْخُلُوقِ قَالُوا إِذاً تَبْطُلَ حَجَّتُهُمْ وَ تَبْطُلَ مَقَالَتُهُمْ

He said, 'The caliph said, 'What is your view of so and so woman doing that we should bring out Abu Ja'far-asws to them, intoxicated, coming pumped with the perfume?' They said, 'When their arguments are invalidated, and their words are nullified'.

قُلْتُ إِنَّ الْفُلَانِيَةَ يُخَالِطُونِي كَثِيراً وَ يُفْضُونَ إِلَيَّ بِسِرِّ مَقَالَتِهِمْ وَ لَيْسَ يَلْزَمُهُمْ هَذَا الَّذِي يَجْرِي قَالَ وَ مِنْ أَيْنَ قُلْتَ قُلْتُ إِنَّهُمْ يَقُولُونَ لَا بُدَّ فِي كُلِّ زَمَانٍ وَ عَلَى كُلِّ حَالٍ لِلَّهِ فِي أَرْضِهِ مِنْ حُجَّةٍ يَقْطَعُ الْعُذْرَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

I said, 'That so and so woman mingles with me a lot and divulges to me their secretive words, and this (discussion) which is flowing, does not necessitate them'. He said, 'And where are you speaking from?' I said, 'They (Shias) are saying that there is no escape from every era and upon every state, from there being a Divine Authority for Allah-azwj. He-asws would cut off the excuses between Him-azwj and His-azwj creatures!'

قُلْتُ فَإِنْ كَانَ فِي زَمَانِ الْحُجَّةِ مَنْ هُوَ مِثْلُهُ أَوْ فَوْقَهُ فِي الشَّرَفِ وَ النَّسَبِ كَانَ أَدَلَّ الدَّلَائِلِ عَلَى الْحُجَّةِ قَصْدَ السُّلْطَانِ لَهُ مِنْ بَيْنِ أَهْلِهِ وَ نَوْعِهِ

I said, 'If he-asws was the Divine Authority of the time, who can be like him-asws, or above him-asws in the nobility and the lineage? It would be of the most judicial evidence of the sultan were to aim to him-asws from between his family members and his-asws type'.

قَالَ فَعَرَضَ ابْنُ أَبِي دُوَادٍ هَذَا الْكَلَامَ عَلَى الْخَلِيفَةِ فَقَالَ لَيْسَ فِي هَؤُلَاءِ الْيَوْمَ حِيلَةٌ لَا تُؤْذُوا أَبَا جَعْفَرٍ.

He (the narrator) said, 'Ibn Abu Dawood objected this talk upon the caliph. He said, 'There are not means among them today. Do not be harming Abu Ja'far-asws!''[139]

المحمودى هو أبو عليّ محمّد بن أحمد بن حماد المروزى من أصحاب أبى جعفر و الهادى و العسكريّ عليهم السلام، توفى أبوه أبو العباس أحمد بن حماد في زمن الهادى عليه السلام فكتب عليه السلام بعد وفاة أبيه« قد مضى أبوك رضي الله عنه و عنك، و هو عندنا على حالة محمودة، و لن تبعد من تلك الحال» فلقب بالمحمودى.

Note: *Al-Mahmoudy (the narrator), he is Abu Ali Muhammad Bin Ahmad Bin Hammad Al Marouzy, being from the companions of Abu Ja'far-asws, and Al-Hadi-asws and Al-Askari-asws. His father Abu Al-Abbas Ahmad Bin Hammad died in the era of Al-Hadi-asws. He-asws wrote to him after the death of his father: 'You father has passed away. May Allah-azwj be Pleased with him and with you. And he was in our-asws presence, upon a state of praiseworthiness, and he was never far from that state'. Thus he was titled at 'Al-Mahmoudy*'.

8- يب، تهذيب الأحكام أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي إِسْحَاقَ إِبْرَاهِيمَ عَنْ أَبِي أَحْمَدَ إِسْحَاقَ بْنِ إِسْمَاعِيلَ عَنِ الْعَبَّاسِ بْنِ أَبِي الْعَبَّاسِ عَنْ عُبْدُوسِ بْنِ إِبْرَاهِيمَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ الثَّانِيَ ع قَدْ خَرَجَ مِنَ الْحَمَّامِ وَ هُوَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ مِثْلُ الْوَرْدِ مِنْ أَثَرِ الْحِنَّاءِ.

(The book) 'Tahzeeb Al Ahkam' – Ahmad Bin Muhammad, from Abu Is'haq Ibrahim, from Abu Ahmad Is'haq Bin Ismail, from Al Abbas Bin Abu Abbas, from Ubdous Bin Ibrahim who said,

[139] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 7

‘I saw Abu Ja’far-asws the 2nd coming out from the bathhouse and he-asws from his-asws head to his-asws feet, he was like the rose from the impact of the henna’’.[140]

9- مهج، مهج الدعوات عَلِيُّ بْنُ عَبْدِ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ أَبِي الْحَسَنِ عَمِّ وَالِدِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورَيْسْتِيِّ عَنْ وَالِدِهِ عَنِ الصَّدُوقِ مُحَمَّدِ بْنِ بَابَوَيْهِ وَ أَخْبَرَنِي جَدِّي عَنْ وَالِدِهِ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا مِنْهُمُ السَّيِّدُ أَبُو الْبَرَكَاتِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْمُعَاذِيُّ وَ مُحَمَّدُ بْنُ عَلِيٍّ الْعَمْرِيُّ وَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْمَدَائِنِيُّ جَمِيعاً عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ جَدِّهِ عَنْ أَبِي نَصْرٍ الْهَمْدَانِيِّ قَالَ

(The book) ‘Mahaj Al Dawaat’ – Ali Bin Abdul Samad, from Muhammad bin Abu Al-Hassan, uncle of his father, from Ja’far Bin Muhammad Al Dorowsity, from his father, from Al Sadouq Muhammad Bin Babuwayh. And it is informed to me by my grandfather, form his father, from a group of our companions, from them being the Seyyid Abu Al Barkaat, and Ali Bin Muhammad Al Muazy, and Muhammad Bin Ali Al Ma’riy, and Muhammad Bin Ibrahim Bin Abdullah Al Madainy, altogether from Al Sadouq, from his father, from Ali Bin Ibrahim Bin Hashim, from his grandfather, from Abu Nasr Al Hamdany who said,

حَدَّثَتْنِي حَكِيمَةُ بِنْتُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرٍ عَمَّةُ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَتْ لَمَّا مَاتَ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا ع أَتَيْتُ زَوْجَتَهُ أُمَّ عِيسَى بِنْتَ الْمَأْمُونِ فَعَزَّيْتُهَا وَ وَجَدْتُهَا شَدِيدَ الْجَزَعِ عَلَيْهِ تَقْتُلُ نَفْسَهَا بِالْبُكَاءِ وَ الْعَوِيلِ

‘It is narrated to me by Hakeema Bint Muhammad Bin Ali Bin Musa Bin Ja’far-asws, aunt of Abu Muhammad Al-Hassan Bin Ali-asws, she said, ‘When Muhammad Bin Ali Al-Reza-asws passed away, I came to his-asws wife Umm Isa (Al-Fazl) Bint Al-Mamoun. I consoled her and found her to be in severe grief and alarm upon him-asws. She was killing herself with the crying and the wailing.

فَخِفْتُ عَلَيْهَا أَنْ تَتَصَدَّعَ مَرَارَتُهَا فَبَيْنَمَا نَحْنُ فِي حَدِيثِهِ وَ كَرَمِهِ وَ وَصْفِ خُلُقِهِ وَ مَا أَعْطَاهُ اللَّهُ تَعَالَى مِنَ الشَّرَفِ وَ الْإِخْلَاصِ وَ مَنَحَهُ مِنَ الْعِزِّ وَ الْكَرَامَةِ إِذْ قَالَتْ أُمُّ عِيسَى أَ لَا أُخْبِرُكِ عَنْهُ بِشَيْءٍ عَجِيبٍ وَ أَمْرٍ جَلِيلٍ فَوْقَ الْوَصْفِ وَ الْمِقْدَارِ قُلْتُ وَ مَا ذَاكِ

I feared upon her gall bladder would crack. While we were discussing him-asws, and his-asws benevolence, and description of his-asws manners, and what Allah-azwj the Exalted had Given him-asws, from the nobility, and the sincerity, and the had Bestowed him-asws from the honour, and the benevolence, when Umm Isa said, ‘Shall I inform you with something strange about him-asws and a majestic matter, beyond description and measurement?’ I said, ‘And what is that?’

قَالَتْ كُنْتُ أَغَارُ عَلَيْهِ كَثِيراً وَ أُرَاقِبُهُ أَبَداً وَ رُبَّمَا يُسْمِعُنِي الْكَلَامَ فَأَشْكُو ذَلِكَ إِلَى أَبِي فَيَقُولُ يَا بُنَيَّةِ احْتَمِلِيهِ فَإِنَّهُ بَضْعَةٌ مِنْ رَسُولِ اللَّهِ ص

She said, ‘I used to be jealous upon him-asws a lot and watching him for ever, and something he-asws would make me hear the talk. So I complained of that to my father. He said, ‘O daughter! Tolerate him, for he-asws is a part from Rasool-Allah-saww’.

فَبَيْنَمَا أَنَا جَالِسَةٌ ذَاتَ يَوْمٍ إِذْ دَخَلَتْ عَلَيَّ جَارِيَةٌ فَسَلَّمَتْ عَلَيَّ فَقُلْتُ مَنْ أَنْتِ فَقَالَتْ أَنَا جَارِيَةٌ مِنْ وُلْدِ عَمَّارِ بْنِ يَاسِرٍ وَ أَنَا زَوْجَةُ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا زَوْجِكِ فَدَخَلَنِي مِنَ الْغَيْرَةِ مَا لَا أَقْدِرُ عَلَى احْتِمَالِ ذَلِكَ وَ هَمَمْتُ أَنْ أَخْرُجَ وَ أَسِيحَ فِي الْبِلَادِ وَ كَادَ الشَّيْطَانُ يَحْمِلُنِي عَلَى الْإِسَاءَةِ إِلَيْهَا فَكَظَمْتُ غَيْظِي وَ أَحْسَنْتُ رِفْدَهَا وَ كَسَوْتُهَا

[140] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 8

While I was seated one day when a slave girl entered to see me. She greeted unto me, so I said, 'Who are you?' She said, 'I am a slave girl from the children of Ammar Bin Yasser, and I am a wife of Abu Ja'far Muhammad Bin Ali Al-Reza[-asws], your husband'. There entered into me such jealousy I was not able to tolerate that, and I thought of going out and disappear in the city, and the Satan[-la] almost made me to be evil to her. But I swallowed my rage and made good her supplies and her clothes.

فَلَمَّا خَرَجَتْ مِنْ عِنْدِيَ الْمَرْأَةُ نَهَضْتُ وَ دَخَلْتُ عَلَى أَبِي وَ أَخْبَرْتُهُ بِالْخَبَرِ وَ كَانَ سَكْرَانَ لَا يَعْقِلُ فَقَالَ يَا غُلَامُ عَلَيَّ بِالسَّيْفِ فَأَتَى بِهِ فَرَكِبَ وَ قَالَ وَ اللَّهِ لَأَقْتُلَنَّهُ

When the woman went out from my presence, I got up and entered to see my father and informed him the news, and he was intoxicated, out of his mind. He said, 'O slave! To me with the sword!' He came with it. He rode and said, 'By Allah (s.w.t.), I will kill him[-asws]!'

فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ مَا صَنَعْتُ بِنَفْسِي وَ بِزَوْجِي وَ جَعَلْتُ أَلْطِمُ حُرَّ وَجْهِي فَدَخَلَ عَلَيْهِ وَالِدِي وَ مَا زَالَ يَضْرِبُهُ بِالسَّيْفِ حَتَّى قَطَّعَهُ ثُمَّ خَرَجَ مِنْ عِنْدِهِ وَ خَرَجْتُ هَارِبَةً مِنْ خَلْفِهِ

When I saw that, I said, 'We are for Allah[-azwj] and are returning to Him (s.w.t.)! What have I done with myself and with my husband?' And I went on to slap my open face. My father entered to see him[-asws] and he did not cease to strike him[-asws] with the sword until he cut him[-asws] (into pieces). Then he came out from his[-asws] presence and I went out fleeing from behind him.

فَلَمْ أَرْقُدْ لَيْلَتِي فَلَمَّا ارْتَفَعَ النَّهَارُ أَتَيْتُ أَبِي فَقُلْتُ أَ تَدْرِي مَا صَنَعْتَ الْبَارِحَةَ قَالَ وَ مَا صَنَعْتُ قُلْتُ قَتَلْتَ ابْنَ الرِّضَا فَبَرَقَ عَيْنُهُ وَ غُشِيَ عَلَيْهِ ثُمَّ أَفَاقَ بَعْدَ حِينٍ وَ قَالَ وَيْلَكِ مَا تَقُولِينَ قُلْتُ نَعَمْ وَ اللَّهِ يَا أَبَتِ دَخَلْتَ عَلَيْهِ وَ لَمْ تَزَلْ تَضْرِبُهُ بِالسَّيْفِ حَتَّى قَتَلْتَهُ

I did not sleep that night. When it was daytime, I came to my father. I said, 'Do you even know what you did last night?' He said, 'And what did I do?' I said, 'You killed the son[-asws] of Al-Reza[-asws]'. His eyes were tearful, and he fainted. Then he woke up after a while and said, 'Woe be unto you! What are you saying?' I said, 'Yes, by Allah[-azwj], O father! You had entered to see him and did not cease to strike him[-asws] with the sword until you killed him[-asws]!'

فَاضْطَرَبَ مِنْ ذَلِكِ اضْطِرَاباً شَدِيداً وَ قَالَ عَلَيَّ بِيَاسِرٍ الْخَادِمِ فَجَاءَ يَاسِرٌ فَنَظَرَ إِلَيْهِ الْمَأْمُونُ وَ قَالَ وَيْلَكَ مَا هَذَا الَّذِي تَقُولُ هَذِهِ ابْنَتِي قَالَ صَدَقَتْ يَا أَمِيرَ الْمُؤْمِنِينَ

He became restless from that with severe restlessness, and said, 'To me with Yasser Al-Khadim!' Al-Mamoun looked at him and said, 'Woe be to you! What is this daughter of mine saying?' He said, 'She speaks the truth, O commander of the faithful!'

فَضَرَبَ بِيَدِهِ عَلَى صَدْرِهِ وَ خَدِّهِ وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ هَلَكْنَا بِاللَّهِ وَ عَطِبْنَا وَ افْتَضَحْنَا إِلَى آخِرِ الْأَبَدِ وَيْلَكَ يَا يَاسِرُ فَانْظُرْ مَا الْخَبَرُ وَ الْقِصَّةُ عَنْهُ وَ عَجِّلْ عَلَيَّ بِالْخَبَرِ فَإِنَّ نَفْسِي تَكَادُ أَنْ تَخْرُجَ السَّاعَةَ

He struck his hand upon his chest and his cheek and said, 'We are for Allah[-azwj] and are returning to Him[-azwj]! We are destroyed, by Allah[-azwj], and we are faulted, and we are exposed

up to the end of times! Woe be to you, O Yasser! Look at what the news is and the story about him-asws, and hasten to me with the news, for my soul is almost exiting now'.

فَخَرَجَ يَاسِرٌ وَ أَنَا أَلْطِمُ حُرَّ وَجْهِي فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ رَجَعَ يَاسِرٌ فَقَالَ الْبُشْرَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَكَ الْبُشْرَى فَمَا عِنْدَكَ قَالَ يَاسِرٌ دَخَلْتُ عَلَيْهِ فَإِذَا هُوَ جَالِسٌ وَ عَلَيْهِ قَمِيصٌ وَ دُوَّاجٌ وَ هُوَ يَسْتَاكُ

Yasser went out and I was slapping my open face. It was quick before Yasser returned. He said, 'The good news, O commander of the faithful!' He said, 'For you be the good news, what is with you?' Yasser said, 'I entered to see him-asws, and there he-asws was seated, and upon him-asws was a shirt and a sheet, and he-asws was brushing his-asws teeth.

فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أُحِبُّ أَنْ تَهَبَ لِي قَمِيصَكَ هَذَا أُصَلِّيَ فِيهِ وَ أَتَبَرَّكَ بِهِ وَ إِنَّمَا أَرَدْتُ أَنْ أَنْظُرَ إِلَيْهِ وَ إِلَى جَسَدِهِ هَلْ بِهِ أَثَرُ السَّيْفِ فَوَ اللَّهِ كَأَنَّهُ الْعَاجُ الَّذِي مَسَّهُ صُفْرَةٌ مَا بِهِ أَثَرٌ

I greeted unto him-asws and said, 'O son-asws of Rasool-Allah-saww! I would love it if you-asws could gift this shirt of yours-asws to me, I can pray Salat in it and be Blessed with it' – and rather I intended to look at him-asws and to his-asws body, whether there were impacts of the sword with him-asws. By Allah-azwj! It is as if he was ivory touched by paleness. There was no impact of him-asws'.

فَبَكَى الْمَأْمُونُ طَوِيلًا وَ قَالَ مَا بَقِيَ مَعَ هَذَا شَيْءٌ إِنَّ هَذَا لَعِبْرَةٌ لِلْأَوَّلِينَ وَ الْآخِرِينَ وَ قَالَ يَا يَاسِرُ أَمَّا رُكُوبِي إِلَيْهِ وَ أَخْذِيَ السَّيْفَ وَ دُخُولِي عَلَيْهِ فَإِنِّي ذَاكِرٌ لَهُ وَ خُرُوجِي عَنْهُ فَلَا أَذْكُرُ شَيْئاً غَيْرَهُ وَ لَا أَذْكُرُ أَيْضاً انْصِرَافِي إِلَى مَجْلِسِي فَكَيْفَ كَانَ أَمْرِي وَ ذَهَابِي إِلَيْهِ

Al-Mamoun cried for a long time and said, 'There does not remain anything with this. This is a lesson for the former ones and the latter ones!' And he said, 'O Yasser! As for my riding to him-asws, and taking my sword, and entering to see him-asws, I have remembrance of it, and of my exiting from him-asws. But I do not remember anything other than it, nor do I remember as well, my leaving to my gathering. So, how was my matter, and my going to him-asws?

لَعْنَةُ اللَّهِ عَلَى هَذِهِ الِابْنَةِ لَعْناً وَبِيلًا تَقَدَّمْ إِلَيْهَا وَ قُلْ لَهَا يَقُولُ لَكِ أَبُوكِ وَ اللَّهِ لَئِنْ جِئْتِنِي بَعْدَ هَذَا الْيَوْمِ وَ شَكَوْتِ مِنْهُ أَوْ خَرَجْتِ بِغَيْرِ إِذْنِهِ لَأَنْتَقِمَنَّ لَهُ مِنْكِ

May the Curse of Allah-azwj be upon this daughter, a curse of scourge. Go to her and say to her, 'Your father says to you, 'By Allah-azwj! If you were to come to me after third day and complain about him-asws, or go out without his-asws permission, I shall take revenge for him-asws from you!'

ثُمَّ سِرْ إِلَى ابْنِ الرِّضَا وَ أَبْلِغْهُ عَنِّي السَّلَامَ وَ احْمِلْ إِلَيْهِ عِشْرِينَ أَلْفَ دِينَارٍ وَ قَدِّمْ إِلَيْهِ الشَّهْرِيَّ الَّذِي رَكِبْتُهُ الْبَارِحَةَ ثُمَّ أْمُرْ بَعْدَ ذَلِكَ الْهَاشِمِيِّينَ أَنْ يَدْخُلُوا عَلَيْهِ بِالسَّلَامِ وَ يُسَلِّمُوا عَلَيْهِ

Then travel to the son-asws of Al-Reza-asws and deliver to him-asws the greetings from me and carry twenty thousand Dinars to him-asws and take to him-asws the animal which I rode to him-asws last night'. Then he ordered after that, the Hashemites to enter to see him-asws with the greetings and be submitting to him-asws.

قَالَ يَاسِرٌ فَأَمَرْتُ لَهُمْ بِذَلِكَ وَ دَخَلْتُ أَنَا أَيْضاً مَعَهُمْ وَ سَلَّمْتُ عَلَيْهِ وَ أَبْلَغْتُ التَّسْلِيمَ وَ وَضَعْتُ الْمَالَ بَيْنَ يَدَيْهِ وَ عَرَضْتُ الشِّهْرِيَّ عَلَيْهِ فَنَظَرَ إِلَيْهِ سَاعَةً ثُمَّ تَبَسَّمَ فَقَالَ يَا يَاسِرُ هَكَذَا كَانَ الْعَهْدُ بَيْنَهُ وَ بَيْنَ أَبِي وَ بَيْنِي وَ بَيْنَهُ حَتَّى يَهْجُمَ عَلَيَّ بِالسَّيْفِ أَ مَا عَلِمَ أَنَّ لِي نَاصِراً وَ حَاجِزاً يَحْجُزُ بَيْنِي وَ بَيْنَهُ

Yasser said, 'I instructed to them with that, and I entered with them as well, and greeted unto him[-asws] and delivered the greetings, and I placed the money in front of him[-asws], and I displayed the animal to him[-asws]. He[-asws] looked at it for a while, then smiled. He[-asws] said: 'O Yasser! Like this was the pact (dealing) between him and my[-asws] father[-asws], and between me[-asws] and him, to the extent that he had stormed upon me[-asws] with the sword. Doesn't he know that there is a helper for me[-asws] and a guard between me[-asws] and him?'

فَقُلْتُ يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ دَعْ عَنْكَ هَذَا الْعِتَابَ فَوَ اللَّهِ وَ حَقِّ جَدِّكَ رَسُولِ اللَّهِ ص مَا كَانَ يَعْقِلُ شَيْئاً مِنْ أَمْرِهِ وَ مَا عَلِمَ أَيْنَ هُوَ مِنْ أَرْضِ اللَّهِ وَ قَدْ نَذَرَ لِلَّهِ نَذْراً صَادِقاً وَ حَلَفَ أَنْ لَا يُسْكِرَ بَعْدَ ذَلِكَ أَبَداً فَإِنَّ ذَلِكَ مِنْ حَبَائِلِ الشَّيْطَانِ فَإِذَا أَنْتَ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْتَهُ فَلَا تَذْكُرْ لَهُ شَيْئاً وَ لَا تُعَاتِبْهُ عَلَى مَا كَانَ مِنْهُ

I said, 'My Master[-asws]! O son[-asws] of Rasool-Allah[-saww]! Leave this from you[-asws]. This is the fault picking. By Allah[-azwj] and the right of your[-asws] grandfather[-saww] Rasool-Allah[-saww]! He had no intellect of anything from his matter, and he did not know where he was from the earth of Allah[-azwj], and he had vowed a sincere vow to Allah[-azwj] and sworn that he will not be intoxicated after that, ever! That was from the ropes of Satan[-la]. So when you[-asws], O son[-asws] of Rasool-Allah[-saww], were to go to him, then do not mentioned anything to him, nor fault him upon what has happened from him'.

فَقَالَ ع هَكَذَا كَانَ عَزْمِي وَ رَأْيِي وَ اللَّهِ ثُمَّ دَعَا بِثِيَابِهِ وَ لَبِسَ وَ نَهَضَ وَ قَامَ مَعَهُ النَّاسُ أَجْمَعُونَ حَتَّى دَخَلَ عَلَى الْمَأْمُونِ

He[-asws] said: 'That is how my[-asws] determination was, and my[-asws] opinion, by Allah[-azwj]!' Then he[-asws] called for his[-asws] clothes and wore them, and he[-asws] got up, and the people stood up with him altogether until he[-asws] entered to see Al-Mamoun.

فَلَمَّا رَآهُ قَامَ إِلَيْهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ رَحَّبَ بِهِ وَ لَمْ يَأْذَنْ لِأَحَدٍ فِي الدُّخُولِ عَلَيْهِ وَ لَمْ يَزَلْ يُحَدِّثُهُ وَ يُسَامِرُهُ فَلَمَّا انْقَضَى ذَلِكَ قَالَ لَهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا ع يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَبَّيْكَ وَ سَعْدَيْكَ

When he saw him[-asws], he stood up to him[-asws], and hugged him[-asws] to his chest, and was welcoming with him[-asws], and did not permit for anyone in entering to see him, and he did not cease to discuss with him[-asws] and chatting to him[-asws]. When that came to an end, Abu Ja'far Muhammad[-asws] Bin Ali Al-Reza[-asws] said to him: 'O commander of the faithful!' He said, 'At your[-asws] service and your[-asws] assistance!'

قَالَ لَكَ عِنْدِي نَصِيحَةٌ فَاقْبَلْهَا قَالَ الْمَأْمُونُ بِالْحَمْدِ وَ الشُّكْرِ ثُمَّ قَالَ فَمَا ذَاكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ أُحِبُّ أَنْ لَا تَخْرُجَ بِاللَّيْلِ فَإِنِّي لَا آمَنُ عَلَيْكَ هَذَا الْخَلْقَ الْمَنْكُوسَ وَ عِنْدِي عَقْدٌ تُحَصِّنُ بِهِ نَفْسَكَ وَ تَحْتَرِزُ بِهِ عَنِ الشُّرُورِ وَ الْبَلَايَا وَ الْمَكَارِهِ وَ الْآفَاتِ وَ الْعَاهَاتِ كَمَا أَنْقَذَنِيَ اللَّهُ مِنْكَ الْبَارِحَةَ

He[-asws] said: 'There is advice for you with me[-asws], so accept it'. Al-Mamoun said, 'With the Praise and the thanks'. Then he said, 'So what is that O son[-asws] of Rasool-Allah[-saww]?' He[-asws] said: 'I[-asws] would love it if you do not go out at night, for surely there is no safety upon you from these people, the overturned, and with me[-asws] there is a knot (amulet) with me[-asws] you can fortify yourself with it and protect with it from the evils, and the afflictions, and the

abhorrences, and the calamities, and the disabilities, just as Allah-azwj had Saved me-asws from you last night.

وَ لَوْ لَقِيتَ بِهِ جُيُوشَ الرُّومِ وَ التُّرْكِ وَ اجْتَمَعَ عَلَيْكَ وَ عَلَى غَلَبَتِكَ أَهْلُ الْأَرْضِ جَمِيعاً مَا تَهَيَّأَ لَهُمْ مِنْكَ شَـــيْءٌ بِإِذْنِ اللَّهِ الْجَبَّارِ وَ إِنْ أَحْبَبْتَ بَعَثْتُ بِهِ إِلَيْكَ لِتَحْتَرِزَ بِهِ مِنْ جَمِيعِ مَا ذَكَرْتُ لَكَ قَالَ نَعَمْ فَاكْتُبْ ذَلِكَ بِخَطِّكَ وَ ابْعَثْهُ إِلَيَّ قَالَ ع نَعَمْ

And even if you were to face with it the armies of Rome and Turkey, and they unite against you, and entirety of the people of the earth were to overcome upon you, there would not be prepared for them anything from you, by the Permission of the Subduer, and if you so desire, I-asws can have it sent to you for you to protect with it from entirety of what I-asws have mentioned to you'. He said, 'Yes, so write that in your-asws own handwriting and send it to me'. He-asws said: 'Yes'.

قَالَ يَاسِرٌ فَلَمَّا أَصْبَحَ أَبُو جَعْفَرٍ ع بَعَثَ إِلَيَّ فَدَعَانِي فَلَمَّا سِرْتُ إِلَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ دَعَا بِرَقِّ ظَبْيٍ مِنْ ظِبَاءِ تِهَامَةَ ثُمَّ كَتَبَ بِخَطِّهِ هَذَا الْعَقْدَ ثُمَّ قَالَ يَا يَاسِرُ احْمِلْ هَذَا إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ قُلْ حَتَّى يُصَاغَ لَهُ قَصَبَةٌ مِنْ فِضَّةٍ مَنْقُوشٌ عَلَيْهِ مَا أَذْكُرُهُ بَعْدُ

Yasser said, 'When it was morning, Abu Ja'far-asws sent a message to me and called me. When I came to him-asws and was seated in front of him-asws, he-asws called for deer skin from the deer of Tihama. Then he-asws wrote out in his-asws handwriting, this knot (amulet). Then he-asws said: 'O Yasser! Carry this to commander of the faithful and say, 'Until it is moulded for it a reed from the engraved reeds upon it, what I-asws shall be mentioning afterwards.

فَإِذَا أَرَادَ شَدَّهُ عَلَى عَضُدِهِ فَلْيَشُدَّهُ عَلَى عَضُدِ الْأَيْمَنِ وَ لْيَتَوَضَّأْ وُضُوءاً حَسَناً سَابِغاً وَ لْيُصَلِّ أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ سَبْعَ مَرَّاتٍ آيَةَ الْكُرْسِيِّ وَ سَبْعَ مَرَّاتٍ شَهِدَ اللَّهُ وَ سَبْعَ مَرَّاتٍ وَ الشَّمْسِ وَ ضُحاها وَ سَبْعَ مَرَّاتٍ وَ اللَّيْلِ إِذا يَغْشى وَ سَبْعَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ

If he intends to tie it upon his forearm, then let him tie it upon the right forearm, and let him perform goodly wud'u, perfectly, and let him pray four Cycles, reciting in each Cycle, Surah Al-Fatiha, and seven times Ayat Al-Kursy, and seven times 'Shahid Allah-azwj', and seven times Surah Al-Shams, and seven times Surah Al-layl, and seven times Surah Al-Tawheed.

فَإِذَا فَرَغَ مِنْهَا فَلْيَشُدَّهُ عَلَى عَضُدِهِ الْأَيْمَنِ عِنْدَ الشَّدَائِدِ وَ النَّوَائِبِ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ كُلُّ شَيْءٍ يَخَافُهُ وَ يَحْذَرُهُ وَ يَنْبَغِي أَنْ لَا يَكُونَ طُلُوعُ الْقَمَرِ فِي بُرْجِ الْعَقْرَبِ وَ لَوْ أَنَّهُ غَزَا أَهْلَ الرُّومِ وَ مَلِكَهُمْ لَغَلَبَهُمْ بِإِذْنِ اللَّهِ وَ بَرَكَةِ هَذَا الْحِرْزِ إِلَى آخِرِ مَا أَوْرَدْتُهُ فِي كِتَابِ الدُّعَاءِ.

When he is free from it, let him tie it upon his right forearm during the difficulties and the calamities, by the Might of Allah-azwj and His-azwj Strength, and all things he fears and is cautious of, and it is befitting that the emergence of the moon does not happen to be in the Scorpio, and even if he were to battle the people of Rome and their king, he would overcome them by the Permission of Allah-azwj and the Blessings of this protection (amulet)' – up to the end of what I (Majlisi) would be referring to in the book of supplications''.[141]

10- عُيُونُ الْمُعْجِزَاتِ، صَفْوَانُ عَنْ أَبِي نَصْرٍ الْهَمْدَانِيِّ عَنْ حَكِيمَةَ بِنْتِ أَبِي الْحَسَنِ الْقُرَشِيِّ وَ كَانَتْ مِنَ الصَّالِحَاتِ قَالَتْ لَمَّا قُبِضَ أَبُو جَعْفَرٍ ع أَتَيْتُ أُمَّ الْفَضْلِ بِنْتَ الْمَأْمُونِ أَوْ قَالَتْ أُمَّ عِيسَى بِنْتَ الْمَأْمُونِ فَعَزَّيْتُهَا فَوَجَدْتُهَا شَدِيدَةَ الْحُزْنِ إِلَى آخِرِ مَا مَرَّ.

[141] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 9

(The book) ‘Uyoon Al Mojizaat’ – Safwan, from Abu Nasr Al Hamdany, from Hakeema Bint Abu Al-Hassan Al Qureyshi, and she was from the righteous ones. She said,

‘When Abu Ja’far-asws passed away, I came to Umm Al-Fazl Bint Al-Mamoun’ – or she said, ‘Umm Isa Bint Al-Mamoun. I consoled her and found her being with severe grief’ – up to the end of what has passed’’.[142]

11- قب، المناقب لابن شهرآشوب صَفْوَانُ بْنُ يَحْيَى قَالَ حَدَّثَنِي أَبُو نَصْرٍ الْهَمْدَانِيُّ وَ إِسْمَاعِيلُ بْنُ مِهْرَانَ وَ خَيْرَانُ الْأَسْبَاطِيُّ عَنْ حَكِيمَةَ بِنْتِ أَبِي الْحَسَنِ الْقُرَشِيِّ عَنْ حَكِيمَةَ بِنْتِ مُوسَى بْنِ عَبْدِ اللَّهِ عَنْ حَكِيمَةَ بِنْتِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى التَّقِيِّ ع وَ سَاقَ الْحَدِيثَ نَحْوَهُ إِلَى قَوْلِهِ فَقَالَ يَاسِرٌ مَا شَعَرَ وَ اللَّهِ فَدَعْ عَنْهُ عِتَابَكَ فَإِنَّهُ لَنْ يُسْكِرَ أَبَداً

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Safwan Bin Yahya said, ‘It is narrated to me by Abu Nasr Al Hamdany, and Ismail Bin Mihran, and Khayran Al Asbary, from Hakeema Bint Abu Al-Hassan Al Qureyshi, from Hakeema Bin Musa Bin Abdullah,

‘From Hakeema daughter of Muhammad-asws Bin Ali-asws Bin Musa Al-Taqi-asws – and he continued the Hadeeth approximate to his words. Yasser said, ‘He was not aware, by Allah-azwj, so leave from your-asws faulting, for he will never get intoxicated, ever!’

ثُمَّ رَكِبَ حَتَّى أَتَى إِلَى وَالِدِي فَرَحَّبَ بِهِ وَالِدِي وَ ضَمَّهُ إِلَى نَفْسِهِ وَ قَالَ إِنْ كُنْتَ وَجَدْتَ عَلَيَّ فَاعْفُ عَنِّي وَ اصْفَحْ فَقَالَ مَا وَجَدْتُ شَيْئاً وَ مَا كَانَ إِلَّا خَيْراً

Then he-asws rode until he-asws came to my father. My father was welcoming with him-asws and hugged him-asws to himself and said, ‘If you have feelings against me, then pardon me and excuse’. He-asws said: ‘I-asws do not feel anything, and it did not happen except good’.

فَقَالَ الْمَأْمُونُ لَأَتَقَرَّبَنَّ إِلَيْهِ بِخَرَاجِ الشَّرْقِ وَ الْغَرْبِ وَ لَأُهْلِكَنَّ أَعْدَاءَهُ كَفَّارَةً لِمَا صَدَرَ مِنِّي ثُمَّ أَذِنَ لِلنَّاسِ وَ دَعَا بِالْمَائِدَةِ.

Al-Mamoun said, ‘I shall draw closer to him-asws the taxes of the east and the west, and I shall destroy his-asws enemies as an expiation of what was implemented from me’. Then he permitted for the people and called for the meal’’.[143]

12- عُيُونُ الْمُعْجِزَاتِ، لَمَّا قُبِضَ الرِّضَا ع كَانَ سِنُّ أَبِي جَعْفَرٍ ع نَحْوَ سَبْعِ سِنِينَ فَاخْتَلَفَتِ الْكَلِمَةُ مِنَ النَّاسِ بِبَغْدَادَ وَ فِي الْأَمْصَارِ وَ اجْتَمَعَ الرَّيَّانُ بْنُ الصَّلْتِ وَ صَفْوَانُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ حَكِيمٍ وَ عَبْدُ الرَّحْمَنِ بْنُ الْحَجَّاجِ وَ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ وَ جَمَاعَةٌ مِنْ وُجُوهِ الشِّيعَةِ وَ ثِقَاتِهِمْ فِي دَارِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ فِي بِرْكَةٍ زَلُولٍ يَبْكُونَ وَ يَتَوَجَّعُونَ مِنَ الْمُصِيبَةِ

(The book) ‘Uyoon Al Mojizaat’ –

‘When Al-Reza-asws passed away, the age of Abu Ja’far-asws was around seven years. The words from the people differed at Baghdad and in the cities, and Al-Rayyan Bin Al-Salat, and Safwan Bin Yahya, and Muhammad Bin Hakeem, and Abdul Rahman Bin Al Hajjaj, and Yunus Bin Abdul Rahman, and a group from the faces of the Shias and their trusted ones gathered in the house of Abdul Rahman Bin Al-Hajjaj in a pool of misfortune, crying and grieving from the calamity.

[142] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 10
[143] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 11

فَقَالَ لَهُمْ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ دَعُوا الْبُكَاءَ مَنْ لِهَذَا الْأَمْرِ وَ إِلَى مَنْ نَقْصِدُ بِالْمَسَائِلِ إِلَى أَنْ يَكْبَرَ هَذَا يَعْنِي أَبَا جَعْفَرٍ ع

Yunus Bin Abdul Rahman said to them, 'Leave the crying! Who is for this command? And to whom should be aiming with the questions? Until when will this one get older?' – meaning Abu Ja'far-asws.

فَقَامَ إِلَيْهِ الرَّيَّانُ بْنُ الصَّلْتِ وَ وَضَعَ يَدَهُ فِي حَلْقِهِ وَ لَمْ يَزَلْ يَلْطِمُهُ وَ يَقُولُ لَهُ أَنْتَ تُظْهِرُ الْإِيمَانَ لَنَا وَ تُبْطِنُ الشَّكَّ وَ الشِّرْكَ إِنْ كَانَ أَمْرُهُ مِنَ اللَّهِ جَلَّ وَ عَلَا فَلَوْ أَنَّهُ كَانَ ابْنَ يَوْمٍ وَاحِدٍ لَكَانَ بِمَنْزِلَةِ الشَّيْخِ الْعَالِمِ وَ فَوْقَهُ وَ إِنْ لَمْ يَكُنْ مِنْ عِنْدِ اللَّهِ فَلَوْ عُمِّرَ أَلْفَ سَنَةٍ فَهُوَ وَاحِدٌ مِنَ النَّاسِ هَذَا مِمَّا يَنْبَغِي أَنْ يُفَكَّرَ فِيهِ

Al-Rayyan Bin Al-Salt stood up to him and placed his hand in his throat and did not cease to slap it and saying to him, 'You are manifesting the Eman to us and are hiding the doubt and the Shirk! If his-asws command was from Allah-azwj Majestic and Exalted, then even if he-asws was one day old, he-asws would be at the status of the learned Sheykh and above him, and if it does not happen to be from the Presence of Allah-azwj, then even if his-asws age was a thousand years, he-asws would be one from the (ordinary) people. This is from what is appropriate to be thought regarding him-asws'.

فَأَقْبَلَتِ الْعِصَابَةُ عَلَيْهِ تُعَذِّلُهُ وَ تُوَبِّخُهُ وَ كَانَ وَقْتُ الْمَوْسِمِ فَاجْتَمَعَ مِنْ فُقَهَاءِ بَغْدَادَ وَ الْأَمْصَارِ وَ عُلَمَائِهِمْ ثَمَانُونَ رَجُلًا فَخَرَجُوا إِلَى الْحَجِّ وَ قَصَدُوا الْمَدِينَةَ لِيُشَاهِدُوا أَبَا جَعْفَرٍ ع فَلَمَّا وَافَوْا أَتَوْا دَارَ جَعْفَرٍ الصَّادِقِ ع لِأَنَّهَا كَانَتْ فَارِغَةً وَ دَخَلُوهَا وَ جَلَسُوا عَلَى بِسَاطٍ كَبِيرٍ

The group turned against him, beating him, and reprimanding him. And it was the time of the season (of Hajj), so the jurists of Baghdad and the cities, and their scholars gathered, being eighty men, and they went out to Hajj, and they aimed for Al-Medina in order for them to witness Abu Ja'far-asws. When they arrived, they came to the house of Ja'far Al-Sadiq-asws, because it was free, and they entered it and sat down upon a large carpet.

وَ خَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ بْنُ مُوسَى فَجَلَسَ فِي صَدْرِ الْمَجْلِسِ وَ قَامَ مُنَادٍ وَ قَالَ هَذَا ابْنُ رَسُولِ اللَّهِ فَمَنْ أَرَادَ السُّؤَالَ فَلْيَسْأَلْهُ فَسُئِلَ عَنْ أَشْيَاءَ أَجَابَ عَنْهَا بِغَيْرِ الْوَاجِبِ

And Abdullah son of Musa-asws came out to them. He said in the centre of the gathering, and a caller stood up and said, 'This is a son of Rasool-Allah-saww! So the one who intends the questioning, let him question him-asws!' He was asked about things, he answered about these with other than the obligatory.

فَوَرَدَ عَلَى الشِّيعَةِ مَا حَيَّرَهُمْ وَ غَمَّهُمْ وَ اضْطَرَبَتِ الْفُقَهَاءُ وَ قَامُوا وَ هَمُّوا بِالِانْصِرَافِ وَ قَالُوا فِي أَنْفُسِهِمْ لَوْ كَانَ أَبُو جَعْفَرٍ ع يَكْمُلُ لِجَوَابِ الْمَسَائِلِ لَمَا كَانَ مِنْ عَبْدِ اللَّهِ مَا كَانَ وَ مِنَ الْجَوَابِ بِغَيْرِ الْوَاجِبِ

So there arrived upon the Shias what confused them and saddened them, and the jurists became restless, and they stood up and thought of leaving, and they said within themselves, 'If only Abu Ja'far-asws could have completed answering the questions', due to what had happened form Abdullah what happened, and from the answers with other than the obligatory.

فَفُتِحَ عَلَيْهِمْ بَابٌ مِنْ صَدْرِ الْمَجْلِسِ وَ دَخَلَ مُوَفَّقٌ وَ قَالَ هَذَا أَبُو جَعْفَرٍ فَقَامُوا إِلَيْهِ بِأَجْمَعِهِمْ وَ اسْتَقْبَلُوهُ وَ سَلَّمُوا عَلَيْهِ فَدَخَلَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَيْهِ قَمِيصَانِ وَ عِمَامَةٌ بِذُؤَابَتَيْنِ وَ فِي رِجْلَيْهِ نَعْلَانِ وَ جَلَسَ وَ أَمْسَكَ النَّاسُ كُلُّهُمْ

A door from the centre of the gathering was opened to them and a facilitator entered and said, 'This is Abu Ja'far[-asws]!' They stood up to him[-asws] in their entirety and they greeted unto him[-asws]. He[-asws], may the Salawaat of Allah[-azwj] be upon him[-asws], entered, and upon him[-asws] were two shirts and a turban with two tails, and in his[-asws] legs were slippers, and he[-asws] sat down, and the people were silent, all of them.

فَقَامَ صَاحِبُ الْمَسْأَلَةِ فَسَأَلَهُ عَنْ مَسَائِلِهِ فَأَجَابَ عَنْهَا بِالْحَقِّ فَفَرِحُوا وَ دَعَوْا لَهُ وَ أَثْنَوْا عَلَيْهِ وَ قَالُوا لَهُ إِنَّ عَمَّكَ عَبْدَ اللَّهِ أَفْتَى بِكَيْتَ وَ كَيْتَ

The one with the question stood up and asked him[-asws] about his issue. He[-asws] answered about it with the truth. They rejoiced and supplicated for him[-asws] and praised upon him[-asws], and they said to him[-asws], 'Your[-asws] uncle Abdullah had issued verdicts with such and such'.

فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ يَا عَمِّ إِنَّهُ عَظِيمٌ عِنْدَ اللَّهِ أَنْ تَقِفَ غَداً بَيْنَ يَدَيْهِ فَيَقُولَ لَكَ لِمَ تُفْتِي عِبَادِي بِمَا لَمْ تَعْلَمْ وَ فِي الْأُمَّةِ مَنْ هُوَ أَعْلَمُ مِنْكَ.

He[-asws] said: 'There is no god except Allah[-azwj]! O uncle! It would be mighty in the Presence of Allah[-azwj] that you shall be standing tomorrow in front of Him[-azwj], and He[-azwj] Says to you: "Why did you issue verdicts to My[-azwj] servants with what you did not know, and in the community, there was someone who was more knowledgeable than you were?"'[144]

وَ رُوِيَ عَنْ عُمَرَ بْنِ فَرَجٍ الرُّخَّجِيِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ إِنَّ شِيعَتَكَ تَدَّعِي أَنَّكَ تَعْلَمُ كُلَّ مَاءٍ فِي دِجْلَةَ وَ وَزْنَهُ وَ كُنَّا عَلَى شَاطِئِ دِجْلَةَ فَقَالَ ع لِي يَقْدِرُ اللَّهُ تَعَالَى أَنْ يُفَوِّضَ عِلْمَ ذَلِكَ إِلَى بَعُوضَةٍ مِنْ خَلْقِهِ أَمْ لَا

And it is reported from Umar Bin Faraj Al Rukhajy who said,

'I said to Abu Ja'far[-asws], 'Your[-asws] Shias are claiming that you[-asws] know every water in Tigris and its weight, and we were at the banks of the Tigris. He[-asws] said to me: 'Is Allah[-azwj] the Exalted is Able upon Delegating the knowledge of that to a mosquito from His[-azwj] creatures or not?'

قُلْتُ نَعَمْ يَقْدِرُ فَقَالَ أَنَا أَكْرَمُ عَلَى اللَّهِ تَعَالَى مِنْ بَعُوضَةٍ وَ مِنْ أَكْثَرِ خَلْقِهِ.

I said, 'Yes, He[-azwj] is Able'. He[-asws] said: 'I[-asws] am more prestigious to Allah[-azwj] the Exalted than a mosquito, and from most of His[-azwj] creatures''.[145]

13- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرِ بْنِ الرِّضَا ع فَقُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أُلْصِقَ بَطْنِي بِبَطْنِكَ فَقَالَ هَاهُنَا يَا أَبَا إِسْمَاعِيلَ فَكَشَفَ عَنْ بَطْنِهِ وَ حَسَرْتُ عَنْ بَطْنِي وَ أَلْصَقْتُ بَطْنِي بِبَطْنِهِ

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibrahim Bin Abu Al Balad who said,

[144] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 12 a
[145] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 12 b

‘I entered to see Abu Ja’far Bin Al-Reza-asws. I said to him-asws, ‘I want my belly to touch your-asws belly’. He-asws said: ‘Over here, O Abu Ismail!’ He-asws uncovered from his-asws belly and I rolled up from my belly, and I touch my belly with his-asws belly.

ثُمَّ أَجْلَسَنِي وَ دَعَا بِطَبَقٍ فِيهِ زَبِيبٌ فَأَكَلْتُ ثُمَّ أَخَذَ فِي الْحَدِيثِ فَشَكَا إِلَيَّ مَعِدَتَهُ وَ عَطِشْتُ فَاسْتَسْقَيْتُ مَاءً فَقَالَ يَا جَارِيَةُ اسْقِيهِ مِنْ نَبِيذِي فَجَاءَتْنِي بِنَبِيذٍ مَرِيسٍ فِي قَدَحٍ مِنْ صُفْرٍ فَشَرِبْتُهُ فَوَجَدْتُهُ أَحْلَى مِنَ الْعَسَلِ فَقُلْتُ لَهُ هَذَا الَّذِي أَفْسَدَ مَعِدَتَكَ

Then he-asws seated me and called for a tray wherein were raising. I ate. Then he-asws took in narrating. He-asws complained to me of his-asws stomach, and I became thirsty. I asked to be quenched water. He-asws said: ‘O maid! Quench him from my-asws Nabeez’. She came to me with partially ripened dates in a yellow mug. I drank it and found it to be sweeter than the honey. I said to him-asws, ‘This is which has spoilt your-asws stomach’.

قَالَ فَقَالَ هَذَا تَمْرٌ مِنْ صَدَقَةِ النَّبِيِّ ص يُؤْخَذُ غُدْوَةً فَيُصَبُّ عَلَيْهِ الْمَاءُ فَتَمْرُسُهُ الْجَارِيَةُ وَ أَشْرَبُهُ عَلَى أَثَرِ الطَّعَامِ وَ لِسَائِرِ نَهَارِي فَإِذَا كَانَ اللَّيْلُ أَخْرَجَتْهُ الْجَارِيَةُ فَسَقَتْهُ أَهْلَ الدَّارِ

He (the narrator) said, ‘He-asws said: ‘These are dates from the charity of the Prophet-saww. They are taken in the morning, and the water is poured upon it. The maid soaks it and I-asws drink it upon the tracks of the meal and for the rest of my-asws day. When it would be the night, the maid will bring it out and quench the people of the house’.

فَقُلْتُ لَهُ إِنَّ أَهْلَ الْكُوفَةِ لَا يَرْضَوْنَ بِهَذَا فَقَالَ وَ مَا نَبِيذُهُمْ قَالَ قُلْتُ يُؤْخَذُ التَّمْرُ فَيُنَقَّى وَ يُلْقَى عَلَيْهِ الْقَعْوَةُ قَالَ وَ مَا الْقَعْوَةُ قُلْتُ الدَّاذِيُّ قَالَ وَ مَا الدَّاذِيُّ قُلْتُ حَبٌّ يُؤْتَى بِهِ مِنَ الْبَصْرَةِ فَيُلْقَى فِي هَذَا النَّبِيذِ حَتَّى يَغْلِيَ وَ يَسْكُنَ ثُمَّ يُشْرَبُ فَقَالَ ذَاكَ حَرَامٌ.

I said to him-asws, ‘The people of Al-Kufa will not be pleased with this!’ He-asws said: ‘And what is their Nabeez?’ I said, ‘The dates are taken and cleaned, and Al Qa’wa is cast upon it’. He-asws said: ‘And what is Al Qa’wa?’ I said, ‘Al Daazy’. He-asws said: ‘And what is Al Daazy?’ I said, ‘Grain they come with it from Al Barsa. It is cast in this Nabeez until it boils and settles. Then it is drunk’. He-asws said: ‘That is Prohibited’’.[146]

14- يب، تهذيب الأحكام رَوَى عَلِيُّ بْنُ مَهْزِيَارَ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ وَ شَكَوْتُ إِلَيْهِ كَثْرَةَ الزَّلَازِلِ فِي الْأَهْوَازِ وَ قُلْتُ تَرَى لِيَ التَّحَوُّلَ عَنْهَا

(The book) ‘Tahzeeb Al Ahkam’ – It is reported by Ali Bin Mahziyar who said,

‘I wrote to Abu Ja’far-asws complained to him-asws of the frequency of tremors at Al-Ahvaz, and I said, ‘Do you-asws view for me the transferring away from it?’

فَكَتَبَ ع لَا تَتَحَوَّلُوا عَنْهَا وَ صُومُوا الْأَرْبِعَاءَ وَ الْخَمِيسَ وَ الْجُمُعَةَ وَ اغْتَسِلُوا وَ طَهِّرُوا ثِيَابَكُمْ وَ أَبْرِزُوا يَوْمَ الْجُمُعَةِ وَ ادْعُوا اللَّهَ فَإِنَّهُ يَدْفَعُ عَنْكُمْ

He-asws wrote: ‘Do not transfer away from it and fast the Wednesday and the Thursday and the Friday, and wash and purify your clothes, and go out on the day of Friday and supplicate to Allah-azwj, so it would be repelled away from you all’.

[146] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 13

قَالَ فَفَعَلْنَا فَسَكَنَتِ الزَّلَازِلُ.

He (the narrator) said, ‘We did that, and the tremors settled’’.[147]

15- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي ع قَدْ أَرَدْتُ أَنْ أَطُوفَ عَنْكَ وَ عَنْ أَبِيكَ فَقِيلَ لِي إِنَّ الْأَوْصِيَاءَ لَا يُطَافُ عَنْهُمْ فَقَالَ لِي بَلْ طُفْ مَا أَمْكَنَكَ فَإِنَّ ذَلِكَ جَائِزٌ

(The book) ‘Al Kafi’ – Abu Ali Al Ashary, from Al-Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar, from Musa Bin Al Qasim who said,

‘I said to Abu Ja’far[-asws] the 2nd, ‘I intended to perform Tawaaf on your[-asws] behalf, and on behalf of your[-asws] father[-asws]. It was said to me, ‘The successors[-asws], Tawaaf cannot be performed on their[-asws] behalf’. He[-asws] said: ‘But perform Tawaaf, whatever you are able to, for that is allowed’.

ثُمَّ قُلْتُ لَهُ بَعْدَ ذَلِكَ بِثَلَاثِ سِنِينَ إِنِّي كُنْتُ اسْتَأْذَنْتُكَ فِي الطَّوَافِ عَنْكَ وَ عَنْ أَبِيكَ فَأَذِنْتَ لِي فِي ذَلِكَ فَطُفْتُ عَنْكُمَا مَا شَاءَ اللَّهُ ثُمَّ وَقَعَ فِي قَلْبِي شَيْءٌ فَعَمِلْتُ بِهِ قَالَ وَ مَا هُوَ

Then I said to him[-asws] three years after that, ‘I had sought your[-asws] permission regarding performing the Tawaaf on your[-asws] behalf and on behalf of your[-asws] father[-asws], so you[-asws] permitted for me regarding that, and I performed Tawaaf on both your[-asws] behalf for as long as Allah[-azwj] so Desired. Then something occurred in my heart, so I acted with it’. He[-asws] said: ‘And what is it?’

قُلْتُ طُفْتُ يَوْماً عَنْ رَسُولِ اللَّهِ ص فَقَالَ ثَلَاثَ مَرَّاتٍ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ

I said, ‘I performed Tawaaf one day on behalf of Rasool-Allah[-saww]’. He[-asws] said three times: ‘May Allah[-azwj] Sent Salawaat upon Rasool-Allah[-saww]’.

ثُمَّ الْيَوْمَ الثَّانِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ثُمَّ طُفْتُ الْيَوْمَ الثَّالِثَ عَنِ الْحَسَنِ وَ الرَّابِعَ عَنِ الْحُسَيْنِ وَ الْخَامِسَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ وَ السَّادِسَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ وَ الْيَوْمَ السَّابِعَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَ الْيَوْمَ الثَّامِنَ عَنْ أَبِيكَ مُوسَى وَ الْيَوْمَ التَّاسِعَ عَنْ أَبِيكَ عَلِيٍّ وَ الْيَوْمَ الْعَاشِرَ عَنْكَ يَا سَيِّدِي وَ هَؤُلَاءِ الَّذِينَ أَدِينُ اللَّهَ بِوَلَايَتِهِمْ

(I said), ‘Then on the second day on behalf of Amir Al-Momineen[-asws]. Then I performed Tawaaf on the third, on behalf of Al-Hassan[-asws], and the fourth on behalf of Al Husayn[-asws], and the fifth on behalf of Ali Bin Al Husayn[-asws], and the sixth on behalf of Abu Ja’far Muhammad Bin Ali[-asws], and the seventh day on behalf of Ja’far Bin Muhammad[-asws], and the eighth day on behalf of your[-asws] father[-asws] Musa, and the ninth day on behalf of your[-asws] father[-asws], and the tenth day on your[-asws] behalf, O my Master[-asws], and they[-asws] are the one I make it a religion with their[-asws] Wilayah’.

فَقَالَ إِذاً وَ اللَّهِ تَدِينَ اللَّهَ بِالدِّينِ الَّذِي لَا يَقْبَلُ مِنَ الْعِبَادِ غَيْرَهُ

[147] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 14

He-asws said: 'Then, by Allah (s.w.t.)! You are making it a religion of Allah-azwj with a religion He-azwj will not Accept from the servants, apart from it!'

قُلْتُ وَ رُبَّمَا طُفْتُ عَنْ أُمِّكَ فَاطِمَةَ وَ رُبَّمَا لَمْ أَطُفْ فَقَالَ اسْتَكْثِرْ مِنْ هَذَا فَإِنَّهُ أَفْضَلُ مَا أَنْتَ عَامِلُهُ إِنْ شَاءَ اللَّهُ.

I said, 'And sometimes I perform Tawaaf on behalf of your-asws mother-asws Fatima-asws, and sometimes I do not perform Tawaaf'. He-asws said: 'Frequent from this, for it is the superior of what you are doing, if Allah-azwj so Desires''.[148]

16- ن، عيون أخبار الرضا عليه السلام أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ أَبِي عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ: قَرَأْتُ كِتَابَ أَبِي الْحَسَنِ الرِّضَا إِلَى أَبِي جَعْفَرٍ ع يَا أَبَا جَعْفَرٍ بَلَغَنِي أَنَّ الْمَوَالِيَ إِذَا رَكِبْتَ أَخْرَجُوكَ مِنَ الْبَابِ الصَّغِيرِ وَ إِنَّمَا ذَلِكَ مِنْ بُخْلٍ بِهِمْ لِئَلَّا يَنَالَ مِنْكَ أَحَدٌ خَيْراً فَأَسْأَلُكَ بِحَقِّي عَلَيْكَ لَا يَكُنْ مَدْخَلُكَ وَ مَخْرَجُكَ إِلَّا مِنَ الْبَابِ الْكَبِيرِ

(The book) 'Uyoon Akhbar Al-Reza-asws' – My father and Ibn Al Waleed, both together from Muhammad Al Attar, from Abu Isa, from Al Bazanty who said,

'I read a letter of Abu Al-Hassan Al-Reza-asws to Abu Ja'far-asws: 'O Abu Ja'far-asws! It has reached me that when you-asws ride, the slaves are taking you-asws out from the small door, and rather that is from the stinginess with them, lest anyone attains good from you-asws. I-asws ask you-asws with my-asws right upon you-asws, neither let your-asws entrance nor your-asws exit be except from the big door.

وَ إِذَا رَكِبْتَ فَلْيَكُنْ مَعَكَ ذَهَبٌ وَ فِضَّةٌ ثُمَّ لَا يَسْأَلُكَ أَحَدٌ إِلَّا أَعْطَيْتَهُ وَ مَنْ سَأَلَكَ مِنْ عُمُومَتِكَ أَنْ تَبَرَّهُ فَلَا تُعْطِهِ أَقَلَّ مِنْ خَمْسِينَ دِينَاراً وَ الْكَثِيرُ إِلَيْكَ وَ مَنْ سَأَلَكَ مِنْ عَمَّاتِكَ فَلَا تُعْطِهَا أَقَلَّ مِنْ خَمْسَةٍ وَ عِشْرِينَ دِينَاراً وَ الْكَثِيرُ إِلَيْكَ إِنِّي أُرِيدُ أَنْ يَرْفَعَكَ اللَّهُ فَأَنْفِقْ وَ لَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْتَاراً.

And when you-asws ride, then let gold and silver be with you-asws. Then no one will beg you-asws except you-asws would give him. And the one who asks you-asws from your-asws paternal uncles, then do not give him less than fifty Dinars, and the more is up to you-asws. And the one who asks you-asws from your paternal aunts, do not give him less than twenty-five Dinars, and the more is up to you-asws. I-asws want Allah-azwj to Elevate you-asws, therefore spend, and do not fear poverty from the One-azwj with the Throne''.[149]

17- ف، تحف العقول رُوِيَ أَنَّهُ حُمِلَ لِأَبِي جَعْفَرٍ الثَّانِي ع حِمْلُ بَزٍّ لَهُ قِيمَةٌ كَثِيرَةٌ فَسُلِّ فِي الطَّرِيقِ فَكَتَبَ إِلَيْهِ الَّذِي حَمَلَهُ يُعَرِّفُهُ الْخَبَرَ

(The book) 'Tuhaf Al Uqool' –

'It is reported that a garment were carried to Abu Ja'far-asws, for it was a lot of value. It was stolen in the road, so the one who was carrying it wrote to let him-asws know the news.

فَوَقَّعَ بِخَطِّهِ إِنَّ أَنْفُسَنَا وَ أَمْوَالَنَا مِنْ مَوَاهِبِ اللَّهِ الْهَنِيئَةِ وَ عَوَارِيهِ الْمُسْتَوْدَعَةِ يُمَتِّعُ بِمَا مَتَّعَ مِنْهَا فِي سُرُورٍ وَ غِبْطَةٍ وَ يَأْخُذُ مَا أَخَذَ مِنْهَا فِي أَجْرٍ وَ حِسْبَةٍ فَمَنْ غَلَبَ جَزَعُهُ عَلَى صَبْرِهِ حَبِطَ أَجْرُهُ نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ.

[148] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 15
[149] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 16

He-asws wrote in his-asws handwriting: 'Our-asws selves and our-asws wealth are from the Gifts of Allah-azwj. The pleasure and its preciousness are the entrustments. He will enjoy with what he enjoys from it in happiness and joy, and he has taken what he took from it in the Recompense and calculation. The one whose panic overcomes upon his patience, his Recompense falls. We seek Refuge with Allah-azwj from that!''[150]

18- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ زِيَادٍ قَالَ: كُنْتُ فِي دِيوَانِ أَبِي عَبَّادٍ فَرَأَيْتُ كِتَاباً يُنْسَخُ فَسَأَلْتُ عَنْهُ فَقَالُوا كِتَابُ الرِّضَا إِلَى ابْنِهِ ع مِنْ خُرَاسَانَ فَسَأَلْتُهُمْ أَنْ يَدْفَعُوهُ إِلَيَّ

Tafseer Al Ayyashi – From Muhammad Bin Isa Bin Ziyad who said,

'I was in the court of Abu Abbad and I saw a letter being copied. I asked about it. They said, 'A letter of Al-Reza-asws from Khurasan to his-asws son-asws. I asked them if they could hand it to me.

فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَبْقَاكَ اللَّهُ طَوِيلًا وَ أَعَاذَكَ مِنْ عَدُوِّكَ يَا وَلَدِ فِدَاكَ أَبُوكَ قَدْ فَسَّرْتُ لَكَ مَا لِي وَ أَنَا حَيٌّ سَوِيٌّ رَجَاءَ أَنْ يُنْمِيَكَ اللَّهُ بِالصِّلَةِ لِقَرَابَتِكَ وَ لِمَوَالِي مُوسَى وَ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا

There was in it: 'In the Name of Allah-azwj the Beneficent, the Merciful! May Allah-azwj Cause you-asws to remain for a long time and Shelter you-asws from your-asws enemies. O son-asws! May your-asws father-asws be sacrificed for you-asws! I-asws have interpreted for you-asws what is for me-asws, and I-asws am Alive, sound, hoping that Allah-azwj would Favour you-asws with you-asws helping your-asws relatives, and the friends of Musa-asws and Ja'far-asws, may Allah-azwj be Pleased with both of them-asws.

فَأَمَّا سَعِيدَةُ فَإِنَّهَا امْرَأَةٌ قَوِيَّةُ الْحَزْمِ فِي النَّحْلِ- وَ لَيْسَ ذَلِكَ كَذَلِكَ قَالَ اللَّهُ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً وَ قَالَ لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتاهُ اللَّهُ

As for Saeeda, she is a strong woman, a wise one among the bees, and that isn't like that. Allah-azwj Said: ***Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]***. And Said: ***Let the one with abundance spend from his abundance, and one whose sustenance is straitened upon him, let him spend from what Allah has Given him. [65:7]***.

وَ قَدْ أَوْسَعَ اللَّهُ عَلَيْكَ كَثِيراً يَا بُنَيَّ فِدَاكَ أَبُوكَ لَا تَسْتُرُ دُونِيَ الْأُمُورُ لِحُبِّهَا فَتُخْطِئَ حَظَّكَ وَ السَّلَامُ.

And Allah-azwj has Amplified upon you-asws a lot, my-asws son-asws. May your-asws father-asws be sacrificed for you-asws! Do not cover up the matters besides me-asws for their love, so you-asws will miss out your-asws share. And the greetings''.[151]

19- كش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع بِالْمَدِينَةِ وَ عِنْدَهُ عَلِيُّ بْنُ جَعْفَرٍ فَدَنَا الطَّبِيبُ لِيَقْطَعَ لَهُ الْعِرْقَ فَقَامَ عَلِيُّ بْنُ جَعْفَرٍ فَقَالَ يَا سَيِّدِي يَبْدَأُ بِي لِتَكُونَ حِدَّةُ الْحَدِيدِ فِيَّ قَبْلَكَ

[150] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 17
[151] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 18

(The book) 'Rijal' of Al Kashy – Nasr Bin Al Sabbah, from Is'haq Bin Muhammad Al Basry,

'From Al-Husayn son of Musa[-asws] Bin Ja'far[-asws] who said, 'I was in the presence of Abu Ja'far[-asws] at Al-Medina, and with him[-asws] was Ali son of Ja'far[-asws]. The physician came near him[-asws] to cut the vein for him[-asws]. Ali son of Ja'far[-asws] stood up and said, 'O my Master[-asws]! Begin with me, so the sharpness of the iron would be in me before you[-asws]!'

قَالَ قُلْتُ يَهْنِئُكَ هَذَا عَمُّ أَبِيهِ فَقَطَعَ لَهُ الْعِرْقَ ثُمَّ أَرَادَ أَبُو جَعْفَرٍ ع النُّهُوضَ فَقَامَ عَلِيُّ بْنُ جَعْفَرٍ فَسَوَّى لَهُ نَعْلَيْهِ حَتَّى يَلْبَسَهُمَا.

He (the narrator) said, 'I said, 'Congratulations to you[-asws]! This is an uncle of his[-asws] father'. Then Abu Ja'far[-asws] wanted to get up, so Ali son of Ja'far[-asws] stood up and straightened his[-asws] slippers for him[-asws] until he[-asws] wore them''.[152]

20- الْفُصُولُ الْمُهِمَّةُ، شَاعِرُهُ حَمَّادٌ بَوَّابُهُ عُمَرُ بْنُ الْفُرَاتِ مُعَاصِرُهُ الْمَأْمُونُ وَ الْمُعْتَصِمُ.

(The book) 'Al Fusool Al Muhimma' –

'His[-asws] poet was Hammad. His[-asws] door (access man) was Umar Bin Al-Furat. His[-asws] contemporaries were (caliphs) Al-Mamoun and Al-Mutasim''.[153]

21- ختص، الإختصاص ابْنُ قُولَوَيْهِ عَنِ الْحَسَنِ بْنِ بُنَانٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ بَعْضِ الْقُمِّيِّينَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَ الْحَسَنِ بْنِ مُحَمَّدٍ قَالا خَرَجْنَا بَعْدَ وَفَاةِ زَكَرِيَّا بْنِ آدَمَ إِلَى الْحَجِّ فَتَلَقَّانَا كِتَابُهُ فِي بَعْضِ الطَّرِيقِ ذَكَرْتُ مَا جَرَى مِنْ قَضَاءِ اللَّهِ فِي الرَّجُلِ الْمُتَوَفَّى رَحِمَهُ اللَّهُ يَوْمَ وُلِدَ وَ يَوْمَ قُبِضَ وَ يَوْمَ يُبْعَثُ حَيّاً

(The book) 'Al Ikhtisas' – Ibn Qawlawiya, from Al-Hassan Bin Bunan, from Muhammad Bin Isa, from his father, from Ali Bin Mahziyar, from one of the people of Qum, from Muhammad Bin Is'haq and Al-Hassan Bin Muhammad both said,

'We went out after the death of Zakariya Bin Adam, to perform Hajj. We received his letter in one of the roads mentioning what had transpired from the Decree of Allah[-azwj] regarding the deceased, may Allah[-azwj] be Pleased with him on the day he was born, and the day he died, and the day he would be Resurrected alive.

فَقَدْ عَاشَ أَيَّامَ حَيَاتِهِ عَارِفاً بِالْحَقِّ قَائِلًا بِهِ صَابِراً مُحْتَسِباً لِلْحَقِّ قَائِماً بِمَا يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ مَضَى رَحْمَةُ اللَّهِ عَلَيْهِ غَيْرَ نَاكِثٍ وَ لَا مُبَدِّلٍ

He had lived the days of his life recognising the truth, speaking with it, patient, anticipating of the truth, standing with what Allah[-azwj] and His[-asws] Rasool[-saww] love, and he, may Allah[-azwj] be Pleased with him, passed away without having broken (allegiance), nor replacing.

فَجَزَاهُ اللَّهُ أَجْرَ نِيَّتِهِ وَ أَعْطَاهُ جَزَاءَ سَعْيِهِ وَ ذَكَرْتُ الرَّجُلَ الْمُوصَى إِلَيْهِ فَلَمْ يَعِدْ فِيهِ رَأْيَنَا وَ عِنْدَنَا مِنَ الْمَعْرِفَةِ بِهِ أَكْثَرُ مِمَّا وَصَفْتُ يَعْنِي الْحَسَنَ بْنَ مُحَمَّدِ بْنِ عِمْرَانَ.

May Allah[-azwj] Recompense him the Reward of his intention and Give him the rewards of his striving'. And he mentioned the man bequeathed to, 'We are not repeating our view

[152] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 19
[153] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 20

regarding him, and with us, from the recognition with him, is more than what he described' – meaning Al-Hassan Bin Musa Bin Imran''.[154]

22- غط، الغيبة للشيخ الطوسي مِنَ الْمَحْمُودِينَ عَبْدُ الْعَزِيزِ بْنُ الْمُهْتَدِي الْقُمِّيُّ الْأَشْعَرِيُّ خَرَجَ فِيهِ عَنْ أَبِي جَعْفَرٍ ع قُبِضْتَ وَ الْحَمْدُ لِلَّهِ وَ قَدْ عَرَفْتَ الْوُجُوهَ الَّتِي صَارَتْ إِلَيْكَ مِنْهَا غَفَرَ اللَّهُ لَكَ وَ لَهُمُ الذُّنُوبَ وَ رَحِمَنَا وَ إِيَّاكُمْ وَ خَرَجَ فِيهِ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ وَ رَحِمَنَا وَ إِيَّاكَ وَ رَضِيَ عَنْكَ بِرِضَائِي وَ مِنْهُمْ عَلِيُّ بْنُ مَهْزِيَارَ الْأَهْوَازِيِّ وَ كَانَ مَحْمُوداً.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – 'From Al Mahmoudy Abdul Aziz Bin Al Muhtady Al Qummy Al Ashary, having rebelled in it,

'From Abu Ja'far[-asws]. He (Al-Mahmoudy) died, and the Praise is for Allah[-azwj], and he had recognised the faces which have come to you from it. May Allah[-azwj] Forgive for you and them of the sins and have Mercy on us[-asws] you all'. And there came out in it: 'May Allah[-azwj] Forgive you of your sins, and have Mercy on us and you, and may He[-azwj] be Pleased with you and me[-asws]'. And from them is Ali Bin Mahziyar Al-Ahvazy, and he was 'Mahmouda' (praise-worthy)''.[155]

أَخْبَرَنِي جَمَاعَةٌ عَنِ التَّلَّعُكْبَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَسَنِ الْبَلْخِيِّ عَنْ أَحْمَدَ بْنِ مَابُنْدَارَ الْإِسْكَافِيِّ عَنِ الْعَلَاءِ الْمَذَارِيِّ عَنِ الْحَسَنِ بْنِ شَمُّونٍ قَالَ: قَرَأْتُ هَذِهِ الرِّسَالَةَ عَلَى عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِي جَعْفَرٍ الثَّانِي بِخَطِّهِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ يَا عَلِيُّ أَحْسَنَ اللَّهُ جَزَاكَ وَ أَسْكَنَكَ جَنَّتَهُ وَ مَنَعَكَ مِنَ الْخِزْيِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ حَشَرَكَ اللَّهُ مَعَنَا

A group informed me, from Al Talakbary, from Ahmad Bin Ali Al Rzay, from Al Husayn Bin Ali, from Abu Al-Hassan Al Balkhy, from Ahmad Bin Mabundar Al Iskafy, from Al A'ala Al Mazary, from Al-Hassan Bin Shamoun who said,

'I read out this message to Ali Bin Mahziyar, from Abu Ja'far[-asws] in his[-asws] handwriting: 'In the Name of Allah[-azwj] the Beneficent, the Merciful. O Ali! May Allah[-azwj] Make your recompense to be excellent, and Settle you in His[-azwj] Paradise, and Prevent you from the disgrace in the world and the Hereafter, and may Allah[-azwj] Resurrect you with us[-asws].

يَا عَلِيُّ قَدْ بَلَوْتُكَ وَ خَيَّرْتُكَ فِي النَّصِيحَةِ وَ الطَّاعَةِ وَ الْخِدْمَةِ وَ التَّوْقِيرِ وَ الْقِيَامِ بِمَا يَجِبُ عَلَيْكَ فَلَوْ قُلْتَ إِنِّي لَمْ أَرَ مِثْلَكَ لَرَجَوْتُ أَنْ أَكُونَ صَادِقاً

O Ali! You are being tried, and I[-asws] have chosen you regarding the advice, and the obedience, and the service, and dignity, and the standing with what was obligated upon you. If I[-asws] were to say, I[-asws] have not seen the likes of you, I[-asws] would hope that I[-asws] would be truthful.

فَجَزَاكَ اللَّهُ جَنَّاتِ الْفِرْدَوْسِ نُزُلًا فَمَا خَفِيَ عَلَيَّ مَقَامُكَ وَ لَا خِدْمَتُكَ فِي الْحَرِّ وَ الْبَرْدِ فِي اللَّيْلِ وَ النَّهَارِ فَأَسْأَلُ اللَّهَ إِذَا جَمَعَ الْخَلَائِقَ لِلْقِيَامَةِ أَنْ يُحِبُّوكَ بِرَحْمَةٍ تَغْتَبِطُ بِهَا إِنَّهُ سَمِيعُ الدُّعَاءِ.

May Allah[-azwj] Recompense you with the Gardens of Al-Firdows as a settlement. Your position is not hidden unto me[-asws] nor your service in the heat and the cold, in the shade and the day. I[-asws] shall be asking Allah[-azwj], when He[-azwj] Gathers the creature for the Qiyamah, to Love you, with Mercy you can rejoice with. He[-azwj] is Hearer of the supplication''.[156]

[154] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 21
[155] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 22 a
[156] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali[-asws], Ch 5 H 22 b

23- كا، الكافي غط، الغيبة للشيخ الطوسي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع إِذَا دَخَلَ إِلَيْهِ صَالِحُ بْنُ مُحَمَّدِ بْنِ سَهْلٍ الْهَمَدَانِيُّ وَ كَانَ يَتَوَلَّى لَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ اجْعَلْنِي مِنْ عَشَرَةِ آلَافِ دِرْهَمٍ فِي حِلٍّ فَإِنِّي أَنْفَقْتُهَا فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَنْتَ فِي حِلٍّ

(The book) 'Al Kafi', (and) 'Ghayba' of the Sheykh Al Tusi – Ali Bin Ibrahim, from his father who said,

'I was in the presence of Abu Ja'far-asws the 2nd when Salih Bin Muhammad Bin Sahl Al Hamdany entered, and he was a friend to him-asws. He said to him-asws, 'May I be sacrificed for you-asws! Make me to be in release from ten thousand Dirhams, for I have spent these'. Abu Ja'far-asws said to him: 'You are in release (no need to pay back)'.

فَلَمَّا خَرَجَ صَالِحٌ مِنْ عِنْدِهِ قَالَ أَبُو جَعْفَرٍ ع أَحَدُهُمْ يَثِبُ عَلَى مَالِ آلِ مُحَمَّدٍ ص وَ فُقَرَائِهِمْ وَ مَسَاكِينِهِمْ وَ أَبْنَاءِ سَبِيلِهِمْ فَيَأْخُذُهُ ثُمَّ يَقُولُ اجْعَلْنِي فِي حِلٍّ أَ تَرَاهُ ظَنَّ بِي أَنِّي أَقُولُ لَهُ لَا أَفْعَلُ وَ اللَّهِ لَيَسْأَلَنَّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ عَنْ ذَلِكَ سُؤَالًا حَثِيثاً.

When Salih went out from his-asws presence, Abu Ja'far-asws said: 'One of them leaps upon the wealth of the Progeny-asws of Muhammad-saww, and their-asws poor ones and their destitute, and their-asws travellers, he seizes it, then he says, 'Make me to be in release'. Does he think I-asws would be saying: 'No, I-asws will not do so'? By Allah (s.w.t.)! Allah-azwj will Question them on the Day of Qiyamah about that, relentless questions''.[157]

24- قب، المناقب لابن شهرآشوب كَانَ بَابُهُ عُثْمَانَ بْنَ سَعِيدٍ السَّمَّانَ وَ مِنْ ثِقَاتِهِ أَيُّوبُ بْنُ نُوحِ بْنِ دَرَّاجٍ الْكُوفِيُّ وَ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ يُونُسَ الْأَحْوَلِ وَ الْحُسَيْنُ بْنُ مُسْلِمِ بْنِ الْحَسَنِ وَ الْمُخْتَارُ بْنُ زِيَادٍ الْعَبْدِيُّ الْبَصْرِيُّ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ الْكُوفِيُّ

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

'His-asws door (access man) was Usman Bin Saeed Al-Samman, and from his-asws trustworthy was Ayoub Bin Nuh Bin Darraj Al-Kufi, and Ja'far Bin Muhammad Bin Yunus Al-Ahowl, and Al-Husayn Bin Muslim Bin Al-Hassan, and Al-Mukhtar Bin Zaiyd Al-Abdy Al-Basry, and Muhammad Bin Al-Husayn Bin Abu Al-Khattab Al-Kufi.

وَ مِنْ أَصْحَابِهِ شَاذَانُ بْنُ الْخَلِيلِ النَّيْسَابُورِيُّ وَ نُوحُ بْنُ شُعَيْبٍ الْبَغْدَادِيُّ وَ مُحَمَّدُ بْنُ أَحْمَدَ الْمَحْمُودِيُّ وَ أَبُو يَحْيَى الْجُرْجَانِيُّ وَ أَبُو الْقَاسِمِ إِدْرِيسُ الْقُمِّيُّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ هَارُونُ بْنُ الْحَسَنِ بْنِ مَحْبُوبٍ وَ إِسْحَاقُ بْنُ إِسْمَاعِيلَ النَّيْسَابُورِيُّ وَ أَبُو حَامِدٍ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْمَرَاغِيُّ وَ أَبُو عَلِيِّ بْنُ بِلَالٍ وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْحُصَيْنِيُّ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شَمُّونٍ الْبَصْرِيُّ.

And from his-asws companions were Shazan Bin Al-Khaleel Al-Neshapuri, and Nuh Bin Shuayb Al-Baghdadi, and Muhammad Bin Ahmad Al-Mahmoudy, and Abu Yahya Al-Jurjany, and Abu Al-Qasim Idrees Al-Qummi, and Ali Bin Muhammad, and Haroun Bin Al-Hassan Bin Mahboub, and Is'haq Bin Ismail Al-Neshapuri, and Abu Hamid Ahmad Bin Ibrahim Al-Maraghy, and Abu Ali Bin Bilal, and Abdullah Bin Muhammad Al-Husayni, and Muhammad Bin Al-Hassan Bin Shamoun Al-Basri''.[158]

[157] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 23
[158] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 24

25- كش، رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارَ الْقُمِّيِّ بِخَطِّهِ حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ خَيْرَانَ الْخَادِمِ الْقَرَاطِيسِيِّ قَالَ: حَجَجْتُ أَيَّامَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى وَ سَأَلْتُهُ عَنْ بَعْضِ الْخَدَمِ وَ كَانَتْ لَهُ مَنْزِلَةٌ مِنْ أَبِي جَعْفَرٍ ع فَسَأَلْتُهُ أَنْ يُوصِلَنِي إِلَيْهِ فَلَمَّا سِرْنَا إِلَى الْمَدِينَةِ قَالَ لِي تَهَيَّأْ فَإِنِّي أُرِيدُ أَنْ أَمْضِيَ إِلَى أَبِي جَعْفَرٍ ع فَمَضَيْتُ مَعَهُ

(The book) 'Rijal' of Al Kashy – 'I found in the book of Muhammad Bin Al-Hassan Bin Bundar Al Qummi in his handwriting, 'It is narrated to me by Al Husayn Bin Muhammad Bin Aamir, from Khayran Al Khadim Al Qaratisy who said,

'I performed Hajj in the days of Abu Ja'far Muhammad[-asws] Bin Ali[-asws] Bin Musa[-asws], and I asked him[-asws] about one of the servants, and there was a status for him from Abu Ja'far[-asws]. I asked him to lead me to him[-asws] when we travelled to Al-Medina. He said to me, 'Prepare, for I am intending to go to Abu Ja'far[-asws]'. So I went with him.

فَلَمَّا أَنْ وَافَيْنَا الْبَابَ قَالَ سَاكِنٌ فِي حَانُوتٍ فَاسْتَأْذَنَ وَ دَخَلَ فَلَمَّا أَبْطَأَ عَلَى رَسُولِهِ خَرَجْتُ إِلَى الْبَابِ فَسَأَلْتُ عَنْهُ فَأَخْبَرُونِي أَنَّهُ قَدْ خَرَجَ وَ مَضَى فَبَقِيتُ مُتَحَيِّراً

When we arrived at the door, he said, 'Settle in a shop'. I sought permission and entered. When his[-asws] messenger was delayed, I went out to the door. I asked about him. They informed me that he had gone out and went. I remained confused.

فَإِذَا أَنَا كَذَلِكَ إِذْ خَرَجَ خَادِمٌ مِنَ الدَّارِ فَقَالَ أَنْتَ خَيْرَانُ فَقُلْتُ نَعَمْ قَالَ لِيَ ادْخُلْ فَدَخَلْتُ- فَإِذَا أَبُو جَعْفَرٍ ع قَائِمٌ عَلَى دُكَّانٍ لَمْ يَكُنْ فُرِشَ لَهُ مَا يَقْعُدُ عَلَيْهِ فَجَاءَ غُلَامٌ بِمُصَلًّى فَأَلْقَاهُ لَهُ فَجَلَسَ فَلَمَّا نَظَرْتُ إِلَيْهِ تَهَيَّبْتُهُ وَ دَهِشْتُ فَذَهَبْتُ لِأَصْعَدَ الدُّكَّانَ مِنْ غَيْرِ دَرَجَةٍ فَأَشَارَ إِلَى مَوْضِعِ الدَّرَجَةِ فَصَعِدْتُ وَ سَلَّمْتُ

When I was like that when a servant came out from the house. He said, 'Are you Khayran?' I said, 'Yes'. He said to me, 'Enter!' I entered, and there was Abu Ja'far[-asws] standing at a shop. There did not happen to be any furnishing for him[-asws] what he[-asws] could be sitting upon. A slave came with a prayer mat and cast it. He[-asws] sat down. When I looked at him[-asws], I was awed and amazed. I went on to ascend to the shop from without any steps. He[-asws] indicated to a place of the step, so I climbed and greeted.

فَرَدَّ السَّلَامَ وَ مَدَّ إِلَيَّ يَدَهُ فَأَخَذْتُهَا وَ قَبَّلْتُهَا وَ وَضَعْتُهَا عَلَى وَجْهِي وَ أَقْعَدَنِي بِيَدِهِ فَأَمْسَكْتُ يَدَهُ مِمَّا دَخَلَنِي مِنَ الدَّهَشِ فَتَرَكَهَا فِي يَدِي فَلَمَّا سَكَنْتُ خَلَّيْتُهَا فَسَاءَلَنِي وَ كَانَ الرَّيَّانُ بْنُ شَبِيبٍ قَالَ لِي إِنْ وَصَلْتَ إِلَى أَبِي جَعْفَرٍ ع وَ قُلْتَ لَهُ مَوْلَاكَ الرَّيَّانُ بْنُ شَبِيبٍ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَسْأَلُكَ الدُّعَاءَ لَهُ وَ لِوُلْدِهِ

He[-asws] responded the greeting and extended his[-asws] hand towards me. I held it and kissed it, and placed it upon my face, and he[-asws] seated me by his[-asws] hand, and I withheld his[-asws] hand due to what had entered me from the amazement. He[-asws] left it in my hand. When I had calmed down, he[-asws] removed it and asked me. And Al-Rayyan Bin Shabeeb had said to me, 'If you arrive to Abu Ja'far[-asws], say to him[-asws], 'Your[-asws] slave Al-Rayyan Bin Shabeeb conveys the greetings to you[-asws] asks and you[-asws] for the supplication for him and for his children'.

فَذَكَرْتُ لَهُ ذَلِكَ فَدَعَا لَهُ وَ لَمْ يَدْعُ لِوُلْدِهِ فَأَعَدْتُ عَلَيْهِ فَدَعَا لَهُ وَ لَمْ يَدْعُ لِوُلْدِهِ فَأَعَدْتُ عَلَيْهِ ثَالِثاً فَدَعَا لَهُ وَ لَمْ يَدْعُ لِوُلْدِهِ

I mentioned that to him-asws. He-asws supplicated for him and did not supplicate for his children. I repeated to him-asws, so he-asws supplicated for him and did not supplicate for his children. I repeated to him for a third time. He-asws supplicated for him and did not supplicate for his children.

فَوَدَّعْتُهُ وَ قُمْتُ فَلَمَّا مَضَيْتُ نَحْوَ الْبَابِ سَمِعْتُ كَلَامَهُ وَ لَمْ أَفْهَمْ

I bade him-asws farewell and stood up. When I went towards the door, I heard his-asws speech and did not understand.

قَالَ وَ خَرَجَ الْخَادِمُ فِي أَثَرِي فَقُلْتُ لَهُ مَا قَالَ سَيِّدِي لَمَّا قُمْتُ فَقَالَ لِي مَنْ هَذَا الَّذِي يَرَى أَنْ يَهْدِيَ نَفْسَهُ هَذَا وُلِدَ فِي بِلَادِ الشِّرْكِ فَلَمَّا أُخْرِجَ مِنْهَا صَارَ إِلَى مَنْ هُوَ شَرٌّ مِنْهُمْ فَلَمَّا أَرَادَ اللَّهُ أَنْ يَهْدِيَهُ هَدَاهُ.

He (the narrator) said, 'And the servant came out in my tracks. I said to him, 'What did my Master-asws say when I stood up?' He said to me, 'Who is the one who would guide himself. This son is in the city of Shirk? When he goes out from it, he would come to the one who is eviler than them. When Allah-azwj Wants to Guide him, He-azwj will Guide him''.[159]

26- كش، رجال الكشي مَحْمُودُ بْنُ مَسْعُودٍ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ حَمَّادِ بْنِ عَبْدِ اللَّهِ الْقَنْدِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: كَتَبَ إِلَيَّ خَيْرَانُ قَدْ وَجَّهْتُ إِلَيْكَ ثَمَانِيَةَ دَرَاهِمَ كَانَتْ أُهْدِيَتْ إِلَيَّ مِنْ طَرَسُوسَ دَرَاهِمُ مِنْهُمْ مُبْهَمَةٌ وَ كَرِهْتُ أَنْ أَرُدَّهَا عَلَى صَاحِبِهَا أَوْ أُحْدِثَ فِيهَا حَدَثاً دُونَ أَمْرِكَ فَهَلْ تَأْمُرُنِي فِي قَبُولِ مِثْلِهَا أَمْ لَا لِأَعْرِفَهُ إِنْ شَاءَ اللَّهُ تَعَالَى وَ أَنْتَهِيَ إِلَى أَمْرِكَ

(The book) 'Rijal' of Al Kashy – Mahmoud Bin Masoud, from Suleyman Bin Hafs, from Abu Baseer Hammad Bin Abdullah Al Qandy, from Ibrahim Bin Mahziyar, from Ali Bin Mahziyar who said,

'Khayran wrote to me, 'I am sending eight Dirhams to you. These were gifted to me from Tarsus, Dirhams from them which were obscure, and I disliked to return these to their owner, or an event of death might occur besides your matter. Do you instruct me to accept the likes of these or not, so I can recognise it, if Allah-azwj the Exalted so Desires and end up to your matter'.

فَكَتَبَ وَ قَرَأْتُهُ اقْبَلْ مِنْهُمْ إِذَا أُهْدِيَ إِلَيْكَ دَرَاهِمُ أَوْ غَيْرُهَا فَإِنَّ رَسُولَ اللَّهِ ص لَمْ يَرُدَّ هَدِيَّةً عَلَى يَهُودِيٍّ وَ لَا نَصْرَانِيٍ.

He-asws wrote, and I read it: 'Accept from them when they are gifted to you, whether they are Dirhams or other than it, for Rasool-Allah-saww did not return any gift, neither to a Jew nor to a Christian''.[160]

مدينة بثغور الشام بين انطاكية و حلب و بلاد الروم، و بها قبر المأمون العباسيّ

Note on Tarsus: *A frontier border town of Syria between Antioch and Aleppo and a city of Rome, and at it is the grave of Al-Mamoun the Abbasid*.

[159] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 25
[160] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 26

27- قَالَ الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ رُوِيَ أَنَّهُ جِيءَ بِأَبِي جَعْفَرٍ ع إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص بَعْدَ مَوْتِ أَبِيهِ وَ هُوَ طِفْلٌ وَ جَاءَ إِلَى الْمِنْبَرِ وَ رَقِيَ مِنْهُ دَرَجَةً ثُمَّ نَطَقَ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا أَنَا الْجَوَادُ أَنَا الْعَالِمُ بِأَنْسَابِ النَّاسِ فِي الْأَصْلَابِ أَنَا أَعْلَمُ بِسَرَائِرِكُمْ وَ ظَوَاهِرِكُمْ وَ مَا أَنْتُمْ صَائِرُونَ إِلَيْهِ

Al Bursy in 'Mashariq Al Anwaar' –

'It is reported that they came with Abu Ja'far-asws to the Masjid of Rasool-Allah-saww after the expiry of his-asws father, and he-asws was a child, and he-asws came to the pulpit, and ascended a step from it. Then he-asws spoke. He-asws said: 'I-asws am Muhammad-asws Bin Ali Al-Reza-asws! I-asws am Al-Jawad! I-asws am the knower with the lineages of the people in the loins! I-asws am more knowing with your secrets and your announcements, and what you are come to.

عِلْمٌ مَنَحَنَا بِهِ مِنْ قَبْلِ خَلْقِ الْخَلْقِ أَجْمَعِينَ وَ بَعْدَ فَنَاءِ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ لَوْ لَا تَظَاهُرُ أَهْلِ الْبَاطِلِ وَ دَوْلَةُ أَهْلِ الضَّلَالِ وَ وُثُوبُ أَهْلِ الشَّكِّ لَقُلْتُ قَوْلًا تَعَجَّبَ مِنْهُ الْأَوَّلُونَ وَ الْآخِرُونَ

(It is) knowledge we-asws were Conferred with from before the creation of the creatures altogether, and after the annihilation of the skies and the earths. And if the people of falsehood and government of the people of straying were to prevail, and the people of doubt were to pounce, I-asws would say such words, the former ones and the latter ones would be astounded from it!'

ثُمَّ وَضَعَ يَدَهُ الشَّرِيفَةَ عَلَى فِيهِ وَ قَالَ يَا مُحَمَّدُ اصْمُتْ كَمَا صَمَتَ آبَاؤُكَ مِنْ قَبْلُ.

Then he-asws placed his-asws noble hand upon his-asws mouth and said: 'O Muhammad-asws! Be silent just as your-asws forefathers-asws had been silent from before!''[161]

28- كش، رجال الكشي حَمْدَوَيْهِ وَ إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ خَيْرَانَ الْخَادِمِ قَالَ: وَجَّهْتُ إِلَى سَيِّدِي ثَمَانِيَةَ دَرَاهِمَ وَ ذَكَرَ مِثْلَهُ سَوَاءً وَ قَالَ جُعِلْتُ فِدَاكَ إِنَّهُ رُبَّمَا أَتَانِي الرَّجُلُ لَكَ قِبَلَهُ الْحَقُّ أَوْ قُلْتُ يَعْرِفُ مَوْضِعَ الْحَقِّ لَكَ فَيَسْأَلُنِي عَمَّا يَعْمَلُ بِهِ فَيَكُونُ مَذْهَبِي أَخْذُ مَا يُتَبَرَّعُ فِي سِرٍّ

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, from Muhammad Bin Isa, from Khayran Al Khadim who said,

'I diverted eight Dirhams to my Master-asws' – and he mentioned similar to it, same, and said, 'May I be sacrificed for you-asws! Sometimes the man comes to me, there being a right for you-asws with him' – or said, 'I recognise the place of right for you-asws. He asks me about what he should be working with. So my doctrine becomes to take whatever he donates in the secret'.

قَالَ اعْمَلْ فِي ذَلِكَ بِرَأْيِكَ فَإِنَّ رَأْيَكَ رَأْيِي وَ مَنْ أَطَاعَكَ أَطَاعَنِي.

He-asws said: 'Work in that with your opinion, for your opinion is my-asws opinion, and the one who give you, has given me''.[162]

[161] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 27
[162] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 28

29- كش، رجال الكشي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع أَصِفُ لَهُ صُنْعَ السَّمِيعِ بِي فَكَتَبَ بِخَطِّهِ عَجَّلَ اللَّهُ نُصْرَتَكَ مِمَّنْ ظَلَمَكَ وَ كَفَاكَ مَئُونَتَهُ وَ أَبْشِرْ بِنَصْرِ اللَّهِ عَاجِلًا إِنْ شَاءَ اللَّهُ وَ بِالْأَجْرِ آجِلًا وَ أَكْثِرْ مِنْ حَمْدِ اللَّهِ.

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad, from Ahmad Bin Muhammad, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Ja'far-asws describing to him-asws what Al-Samie had done with me. He-asws wrote in his-asws handwriting: 'May Allah-azwj Hasten your help from the ones oppressing you, and Suffice you His-azwj Provisions, and receive glad tidings of the Help of Allah-azwj soon, if Allah-azwj so Desires, and with future Recompense, and frequent from the Praises of Allah-azwj''.[163]

30- كش، رجال الكشي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: وَ كَتَبَ إِلَيَّ قَدْ وَصَلَ الْحِسَابُ تَقَبَّلَ اللَّهُ مِنْكَ وَ رَضِيَ عَنْهُمْ وَ جَعَلَهُمْ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَدْ بَعَثْتُ إِلَيْكَ مِنَ الدَّنَانِيرِ بِكَذَا وَ مِنَ الْكِسْوَةِ بِكَذَا فَبَارَكَ لَكَ فِيهِ وَ فِي جَمِيعِ نِعَمِ اللَّهِ إِلَيْكَ

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad, from Muhammad Bin Ahmad, from Umar Bin Ali Bin Umar Bin Yazeed, from Ibrahim Bin Muhammad who said,

'And he-asws wrote to me: 'The accounts have arrived. May Allah-azwj Accept from you and be Pleased with them and Make them to be with us-asws in the world and the Hereafter, and I-asws am sending to you, such and such from the Dinars, and such and such from the garments. May there be Blessings for you in it and in entirety of the bounties of Allah-azwj to you.

وَ قَدْ كَتَبْتُ إِلَى النَّضْرِ أَمَرْتُهُ أَنْ يَنْتَهِيَ عَنْكَ وَ عَنِ التَّعَرُّضِ لَكَ وَ لِخِلَافِكَ وَ أَعْلَمْتُهُ مَوْضِعَكَ عِنْدِي وَ كَتَبْتُ إِلَى أَيُّوبَ أَمَرْتُهُ بِذَلِكَ أَيْضاً وَ كَتَبْتُ إِلَى مَوَالِيَّ بِهَمَدَانَ كِتَاباً أَمَرْتُهُمْ بِطَاعَتِكَ وَ الْمَصِيرِ إِلَى أَمْرِكَ وَ أَنْ لَا وَكِيلَ سِوَاكَ.

And I-asws have written to Al-Nazar instructing him to desist from you, and from objecting to you, and opposing you, and I-asws have let him know of your position in my-asws presence, and I-asws have written to Ayoub instructing him with that as well, and I-asws have written a letter to the friends at Hamdan instructing them with obeying you and the following of your instruction, and there is no representative besides you''.[164]

[163] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 29
[164] Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali-asws, Ch 5 H 30

أبواب تاريخ الإمام العاشر و النور الزاهر و البدر الباهر ذي الشرف و الكرم و المجد و الأيادي أبي الحسن الثالث علي بن محمد النقي الهادي صلوات الله عليه و على آبائه و أولاده ما تعاقبت الأيام و الليالي

CHAPTERS ON HISTORY OF THE TENTH IMAM-asws, AND THE APPARENT NOOR, AND THE DAZZLING FULL MOON WITH NOBILITY, AND THE BENEVOLENCE, AND THE GLORY, AND THE FAVOURS ABU AL-HASSAN-asws THE 3RD ALI BIN MUHAMMAD-asws, AL NAQI, AL HADY, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws AND UPON HIS-asws FOREFATHERS-asws AND HIS-asws CHILDREN, FOR AS LONG AS THE DAYS AND THE NIGHTS ALTERNATE

باب 1 أسمائه و ألقابه و كناه و عللها و ولادته ع

CHAPTER 1 – HIS-asws NAMES, AND HIS-asws TITLES, AND HIS-asws TEKNONYM, AND ITS REASON, AND HIS-asws COMING TO THE WORLD

1- مع، معاني الأخبار ع، علل الشرائع سَمِعْتُ مَشَايِخَنَا رَضِيَ اللَّهُ عَنْهُمْ يَقُولُونَ إِنَّ الْمَحَلَّةَ الَّتِي يَسْكُنُهَا الْإِمَامَانِ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ ع بِسُرَّ مَنْ رَأَى كَانَتْ تُسَمَّى عَسْكَرَ فَلِذَلِكَ قِيلَ لِكُلِّ وَاحِدٍ مِنْهُمَا الْعَسْكَرِيُّ.

(The books) ‘Ma’any Al Akhbar’, (and) ‘Illal Al Sharaie’ – I heard our sheykhs, may Allah-azwj be Pleased with them, saying,

‘The neighbourhood at which the two Imams Ali-asws Bin Muhammad-asws and Al-Hassan-asws Bin Ali-asws had dwelt in at Surmanray was named as ‘Askar’, therefore it is said to each one of them-asws ‘Al-Askari’’.[165]

2- قب، المناقب لابن شهرآشوب اسْمُهُ عَلِيٌّ وَ كُنْيَتُهُ أَبُو الْحَسَنِ لَا غَيْرُهُمَا وَ أَلْقَابُهُ النَّجِيبُ الْمُرْتَضَى الْهَادِي النَّقِيُّ الْعَالِمُ الْفَقِيهُ الْأَمِينُ الْمُؤْتَمَنُ الطَّيِّبُ الْمُتَوَكِّلُ الْعَسْكَرِيُّ وَ يُقَالُ لَهُ أَبُو الْحَسَنِ الثَّالِثُ وَ الْفَقِيهُ الْعَسْكَرِيُّ

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

‘His-asws name is ‘Ali’, and his-asws teknonym is ‘Abu Al-Hassan’, no other, and his-asws titles are ‘Al-Najeeb’, ‘Al-Murtaza’, ‘Al-Hady’, ‘Al-Naqi’, ‘Al-Aalim’, ‘Al-Faqeeh’, ‘Al-Ameen’, ‘Al-

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

Mutamin', 'Al-Tayyib', 'Al-Mutawakkil', 'Al-Askari'. And it is said for him-asws, 'Abu Al-Hassan the 3rd', and Al-Faqeeh Al-Askari'.

وَ كَانَ أَطْيَبَ النَّاسِ مُهْجَةً وَ أَصْدَقَهُمْ لَهْجَةً وَ أَمْلَحَهُمْ مِنْ قَرِيبٍ وَ أَكْمَلَهُمْ مِنْ بَعِيدٍ إِذَا صَمَتَ عَلَيْهِ هَيْبَةُ الْوَقَارِ وَ إِذَا تَكَلَّمَ سِيمَاءُ الْبَهَاءِ

And he-asws was best of the people in politeness, and their most truthful of tone, and their most respiting of them from nearby, and their most perfect of them from afar. When there was silence upon him, there was awe and dignity, and when he-asws spoke he-asws had a countenance of splendour.

وَ هُوَ مِنْ بَيْتِ الرِّسَالَةِ وَ الْإِمَامَةِ وَ مَقَرِّ الْوَصِيَّةِ وَ الْخِلَافَةِ شُعْبَةٌ مِنْ دَوْحَةِ النُّبُوَّةِ مُنْتَضَاةٌ مُرْتَضَاةٌ وَ ثَمَرَةٌ مِنْ شَجَرَةِ الرِّسَالَةِ مُجْتَنَاةٌ مُجْتَبَاةٌ وُلِدَ بِصَرْيَا مِنَ الْمَدِينَةِ النِّصْفَ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ.

And he-asws is from the Household of the Message and the Imamate, and the seat of successorship and the caliphate, being a branch from the lofty tree of Prophet-hood. Approachable, pleasing, and a fruit from the tree of the Messenger-ship. Brought forward, Selected. He-asws was blessed (to his-asws parents-asws) at Sarya from Al-Medina, the middle of Zil Hijja in the year two hundred and twelve''.[166]

ابْنُ عَيَّاشٍ يَوْمَ الثَّلَاثَاءِ الْخَامِسَ مِنْ رَجَبٍ سَنَةَ أَرْبَعَ عَشْرَةَ وَ قُبِضَ بِسُرَّ مَنْ رَأَى الثَّالِثَ مِنْ رَجَبٍ سَنَةَ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ قِيلَ يَوْمَ الْإِثْنَيْنِ ثَلَاثَ لَيَالٍ بَقِينَ مِنْ جُمَادَى الْآخِرَةِ نِصْفَ النَّهَارِ وَ لَيْسَ عِنْدَهُ إِلَّا ابْنُهُ أَبُو مُحَمَّدٍ ع وَ لَهُ يَوْمَئِذٍ أَرْبَعُونَ سَنَةً وَ قِيلَ أَحَدٌ وَ أَرْبَعُونَ وَ سَبْعَةُ أَشْهُرٍ

Ibn Ayyash –

'(He-asws was blessed (to his-asws parents-asws) on the day of Tuesday from Rajab in the year (two hundred and) fourteen (214), and he-asws passed away at Surmanray on the third of Rajab in the year two hundred and fifty-four (254). And it is said, on the day of Monday the third night remaining from Jumadi Al-Akher in the middle of the day, and there wasn't anyone with him-asws except his-asws son-asws Abu Muhammad-asws, and one that day there were forty years for him-asws. And it is said, 'forty-one (years) and seven months.

أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سُمَانَةُ الْمَغْرِبِيَّةُ وَ يُقَالُ إِنَّ أُمَّهُ الْمَعْرُوفَةَ بِالسَّيِّدَةِ أُمُّ الْفَضْلِ فَأَقَامَ مَعَ أَبِيهِ سِتَّ سِنِينَ وَ خَمْسَةَ أَشْهُرٍ وَ بَعْدَهُ مُدَّةَ إِمَامَتِهِ ثَلَاثاً وَ ثَلَاثِينَ سَنَةً وَ يُقَالُ وَ تِسْعَةَ أَشْهُرٍ وَ مُدَّةُ مُقَامِهِ بِسُرَّ مَنْ رَأَى عِشْرِينَ سَنَةً وَ تُوُفِّيَ فِيهَا وَ قَبْرُهُ فِي دَارِهِ

His-asws mother-as is mother of children called Sumanah Al-Maghribiya. And it is said that his-asws is well-known as Al-Seyyida Umm Al-Fazl. He-asws stayed with his father for six years and five months, and after him-asws the period of his-asws Imamate was of thirty-three years. And it is said, and nine months. His-asws stay as Surmanray was for twenty years, and he-asws expired in it, and his-asws grave is in his-asws house.

وَ كَانَ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْمُعْتَصِمِ ثُمَّ الْوَاثِقِ وَ الْمُتَوَكِّلِ وَ الْمُنْتَصِرِ وَ الْمُسْتَعِينِ وَ الْمُعْتَزِّ وَ فِي آخِرِ مُلْكِ الْمُعْتَمِدِ اسْتُشْهِدَ مَسْمُوماً وَ قَالَ ابْنُ بَابَوَيْهِ وَ سَمَّهُ الْمُعْتَمِدُ.

[166] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 2 a

And during the years of his-asws Imamate was the rule of Al-Mutasim, then Al-Wasiq, and Al-Mutawakkil, and Al-Muntasir, and Al-Musta'in, and Al-Mu'tamar, and at the end of the rule of Al-Mu'tamid he-asws was martyred by poisoning. And Ibn Babuwayh said, 'And Al-Mu'tamid had poisoned him-asws''.[167]

3- كشف، كشف الغمة قَالَ مُحَمَّدُ بْنُ طَلْحَةَ أَمَّا مَوْلِدُهُ ع فَفِي رَجَبٍ سَنَةَ مِائَتَيْنِ وَ أَرْبَعَ عَشْرَةَ لِلْهِجْرَةِ وَ أُمُّهُ أُمُّ وَلَدٍ اسْمُهَا سُمَانَةُ الْمَغْرِبِيَّةُ وَ قِيلَ غَيْرُ ذَلِكَ

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

'As for his-asws being blessed (to his-asws parents-asws), it was during Rajab in the year two hundred and fourteen of the Hijrah, and his-asws mother-as is mother of the children. Her-as name is Sumanah Al-Mghribiyya. And it is said other than that.

وَ أَمَّا اسْمُهُ فَعَلِيٌّ وَ أَمَّا أَلْقَابُهُ فَالنَّاصِحُ وَ الْمُتَوَكِّلُ وَ الْمِفْتَاحُ وَ النَّقِيُّ وَ الْمُرْتَضَى وَ أَشْهَرُهَا الْمُتَوَكِّلُ وَ كَانَ يُخْفِي ذَلِكَ وَ يَأْمُرُ أَصْحَابَهُ أَنْ يُعْرِضُوا عَنْهُ لِأَنَّهُ كَانَ لَقَبَ الْخَلِيفَةِ يَوْمَئِذٍ

And as for his-asws name, it is 'Ali', and as for his-asws titles, these are – 'Al-Nasih', and 'Al-Mutawakkil', and Al-Miftah', and Al-Naqi', and 'Al-Murtaza'. And the most famous of it is 'Al-Mutawakkil', and he-asws was hiding that and instructing his-asws companions to turn away from it because it was a title of the caliph on that day.

وَ مَاتَ فِي جُمَادَى الْآخِرَةِ لِخَمْسٍ لَيَالٍ بَقِينَ مِنْهُ مِنْ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ فِي خِلَافَةِ الْمُعْتَزِّ فَيَكُونُ عُمُرُهُ أَرْبَعِينَ سَنَةً غَيْرَ أَيَّامٍ كَانَ مُقَامُهُ مَعَ أَبِيهِ سِتَّ سِنِينَ وَ خَمْسَةَ أَشْهُرٍ وَ بَقِيَ بَعْدَ وَفَاةِ أَبِيهِ ثَلَاثاً وَ ثَلَاثِينَ سَنَةً وَ شُهُوراً وَ قَبْرُهُ بِسُرَّ مَنْ رَأَى.

And he-asws died during Jumadi Al-Akhira on the fifth night remaining from it of the year two hundred and fifty-four during the caliphate of Al-Mu'tiz. Thus, his-asws age would be forty years less some days. His-asws stay with his-asws father-asws was of six years and five months, and he-asws remained after the expiry of his-asws father-asws for thirty-three years and some months, and his-asws grave is at Surmanray''.[168]

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ مَوْلِدُهُ سَنَةَ أَرْبَعَ عَشْرَةَ وَ مِائَتَيْنِ وَ مَاتَ سَنَةَ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ فَكَانَ عُمُرُهُ أَرْبَعِينَ سَنَةً قَبْرُهُ بِسُرَّ مَنْ رَأَى دُفِنَ بِهَا فِي زَمَنِ الْمُنْتَصِرِ

And Al Hafiz Abdul Aziz said,

'He-asws was blessed (to his-asws parents-asws) in the year two hundred and fourteen, and he-asws died in the year two hundred and fifty-four, so his-asws age was forty years. His-asws grave is at Surmanray. He-asws was buried at it during the era of Al-Muntasir.

يُلَقَّبُ بِالْهَادِي أُمُّهُ سُمَانَةُ وَ يُقَالُ إِنَّهُ وُلِدَ بِالْمَدِينَةِ النِّصْفَ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَيْ عَشْرَةَ وَ مِائَتَيْنِ وَ قُبِضَ بِسُرَّ مَنْ رَأَى فِي رَجَبٍ سَنَةَ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ لَهُ يَوْمَئِذٍ إِحْدَى وَ أَرْبَعُونَ سَنَةً وَ سِتَّةُ أَشْهُرٍ وَ قَبْرُهُ بِسُرَّ مَنْ رَأَى فِي دَارِهِ.

[167] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 2 b
[168] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 3 a

He-asws is titled as ‘Al-Hady’. His-asws mother-as is Sumanah-as. And it is said he-asws was blessed (to his-asws parents-asws) at Al-Medina in the middle of Zil Hijjah in the year two hundred and twelve, and he-asws passed away at Surmanray during Rajab of the year two hundred and fourteen, and on that day, there were forty-one years and six months for him-asws, and his-asws grave is at Surmanray in his-asws house’’.[169]

وَ قَالَ ابْنُ الْخَشَّابِ وُلِدَ أَبُو الْحَسَنِ الْعَسْكَرِيُّ عَلِيُّ بْنُ مُحَمَّدٍ فِي رَجَبٍ سَنَةَ مِائَتَيْنِ وَ أَرْبَعَ عَشْرَةَ مِنَ الْهِجْرَةِ وَ كَانَ مُقَامُهُ مَعَ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ سِتَّ سِنِينَ وَ خَمْسَةَ أَشْهُرٍ وَ مَضَى فِي يَوْمِ الْإِثْنَيْنِ لِخَمْسِ لَيَالٍ بَقِينَ مِنْ جُمَادَى الْآخِرَةِ سَنَةَ مِائَتَيْنِ وَ أَرْبَعٍ وَ خَمْسِينَ مِنَ الْهِجْرَةِ

And Ibn Al Khashab said,

‘Abu Al-Hassan Al-Askari Ali-asws Bin Muhammad-asws was blessed (to his-asws parents-asws) during Rajab in the year two hundred and fourteen from the Hijrah, and he-asws had stayed with his-asws father-asws Muhammad Bin Ali-asws for six years and five months, and he-asws passed away during the day of Monday of the fifth night remaining from Jumadi Al-Akhira in the year two hundred and fifty-four from the Hijrah.

وَ أَقَامَ بَعْدَ أَبِيهِ ثَلَاثاً وَ ثَلَاثِينَ سَنَةً وَ سَبْعَةَ أَشْهُرٍ إِلَّا أَيَّاماً قَبْرُهُ بِسُرَّ مَنْ رَأَى أُمُّهُ سُمَانَةُ وَ يُقَالُ لَهَا مُنْفَرِشَةُ الْمَغْرِبِيَّةُ لَقَبُهُ النَّاصِحُ وَ الْمُرْتَضَى وَ النَّقِيُّ وَ الْمُتَوَكِّلُ يُكَنَّى بِأَبِي الْحَسَنِ.

And he stayed after his-asws father-asws for thirty-three years and seven months except some days. His-asws grave is at Surmanray. His-asws mother-as is Sumana-as. And she-as is called ‘Munfarishtu Al-Maghribiya’. His-asws titles are ‘Al-Nasih’, and ‘Al-Murtaza’, and ‘Al-Naqi’, and ‘Al-Mutawakkil’. He-asws is teknonymed as ‘Abu Al-Hassan’’.[170]

4- عم، إعلام الورى وُلِدَ ع بِصَرْيَا مِنَ الْمَدِينَةِ لِلنِّصْفِ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَيْ عَشْرَةَ وَ مِائَتَيْنِ وَ فِي رِوَايَةِ ابْنِ عَيَّاشٍ يَوْمَ الثَّلَاثَاءِ الْخَامِسَ مِنْ رَجَبٍ وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سُمَانَةُ وَ لَقَبُهُ النَّقِيُّ وَ الْقَائِمُ وَ الْفَقِيهُ وَ الْأَمِينُ وَ الطَّيِّبُ وَ يُقَالُ لَهُ أَبُو الْحَسَنِ الثَّالِثُ.

(The book) ‘I’lam Al Wara’ –

‘He-asws was blessed (to his-asws parents-asws) at Sarya from Al-Medina in the middle of Zil Hijja in the year two hundred and twelve. And in a report of Ibn Ayyash, the day of Tuesday on the fifth of Rajab. And his-asws mother-as is mother of children, and she-as is called ‘Sumanah’. And his-asws titles are – ‘Al-Naqi’, and ‘Al-Qaim’, and ‘Al-Faqeeh’, and ‘Al-Ameen’, and ‘Al-Tayyib’. And it is said to him-asws, ‘Abu Al-Hassan the 3rd’’.[171]

قرية أسسها موسى بن جعفر عليه السلام على ثلاثة أميال من المدينة،

Note on ‘Sarya’ – *A town founded by Musa-asws Bin Ja’far-asws being upon three miles from Al-Medina*.

[169] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 3 b
[170] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 3 c
[171] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 4

5- وَ قَالَ الشَّيْخُ فِي الْمِصْبَاحِ، رُوِيَ أَنَّ يَوْمَ السَّابِعِ وَ الْعِشْرِينَ مِنْ ذِي الْحِجَّةِ وُلِدَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ ع وَ قَالَ فِي مَوْضِعٍ آخَرَ قَالَ ابْنُ عَيَّاشٍ خَرَجَ إِلَى أَهْلِي عَلَى يَدِ الشَّيْخِ الْكَبِيرِ أَبِي الْقَاسِمِ هَذَا الدُّعَاءُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمَوْلُودَيْنِ فِي رَجَبٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي وَ ابْنِهِ عَلِيِّ بْنِ مُحَمَّدٍ الْمُنْتَجَبِ إِلَى آخِرِ الدُّعَاءِ

And the Sheykh said in 'Al Misbah' –

'It is reported that on the twenty-seventh day of Zil Hijjah was blessed (to his[-asws] parents[-asws]) Abu Al-Hassan Ali[-asws] Bin Muhammad Al-Askari[-asws]'. And he said in another place, 'Ibn Ayyash said, 'This supplication came out to my family upon the hand of the great Sheykh Abu Al-Qasim: 'O Allah[-azwj]! I ask You[-azwj] by the two births in Rajab, Muhammad[-asws] Bin Ali[-asws] the 2nd and his[-asws] son Ali[-asws] Bin Muhammad[-asws] Al-Muntajab' – up to the end of the supplication'.

ثُمَّ قَالَ وَ ذَكَرَ ابْنُ عَيَّاشٍ أَنَّهُ كَانَ مَوْلِدُ أَبِي الْحَسَنِ الثَّالِثِ يَوْمَ الثَّانِي مِنْ رَجَبٍ وَ ذَكَرَ أَيْضاً أَنَّهُ كَانَ يَوْمَ الْخَامِسِ وَ قَالَ وَ رَوَى إِبْرَاهِيمُ بْنُ الْهَاشِمِ الْقُمِّيُّ قَالَ وُلِدَ أَبُو الْحَسَنِ الْعَسْكَرِيُّ ع يَوْمَ الثَّلَاثَاءِ لِثَلَاثَ عَشْرَةَ لَيْلَةً مَضَتْ مِنْ رَجَبٍ سَنَةَ أَرْبَعَ عَشْرَةَ وَ مِائَتَيْنِ.

Then he said, 'And Ibn Ayyash mentioned that Abu Al-Hassan[-asws] the 3rd was blessed (to his[-asws] parents[-asws]) on the second day of Rajab'. And he mentioned as well that it was the day of Thursday. And he said, 'And it is reported by Ibrahim Bin Al-Hashim Al-Qummi who said, 'Abu Al-Hassan Al-Askari[-asws] was born on the day of Tuesday, on the thirteenth night having passed from Rajab, in the year two hundred and fourteen''.[172]

6- كا، الكافي وُلِدَ صَلَّى اللَّهُ عَلَيْهِ لِلنِّصْفِ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ وَ رُوِيَ أَنَّهُ ع وُلِدَ فِي رَجَبٍ سَنَةَ أَرْبَعَ عَشْرَةَ وَ مِائَتَيْنِ وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سُمَانَةُ.

(The book) 'Al Kafi' –

'He[-asws], may the Salawaat of Allah[-azwj] be upon him[-asws], was blessed (to his[-asws] parents[-asws]) in the middle of Zil Hijja in the year two hundred and twelve. And it is reported that he[-asws] was born in Rajab of the year two hundred and fourteen. And his[-asws] mother[-as] is mother of children called 'Sumanah''.[173]

7- ضه، روضة الواعظين كَانَ مَوْلِدُهُ ع يَوْمَ الثَّلَاثَاءِ لِلنِّصْفِ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ.

(The book) 'Rowzat Al Waizeen' –

'He[-asws] was blessed (to his[-asws] parents[-asws]) on the day of Tuesday in the middle of Zil Hijjaj of the year two hundred and twelve''.[174]

8- الْفُصُولُ الْمُهِمَّةُ، صِفَتُهُ أَسْمَرُ اللَّوْنِ نَقْشُ خَاتَمِهِ اللَّهُ رَبِّي وَ هُوَ عِصْمَتِي مِنْ خَلْقِهِ.

(The book) 'Al Fusool Al Muhimma' –

[172] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad[-asws], Ch 1 H 5
[173] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad[-asws], Ch 1 H 6
[174] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad[-asws], Ch 1 H 7

‘His-asws description is, brown of colour. An engraving of his-asws ring is: “Allah-azwj is my-asws Lord-azwj, and He-azwj is my-asws Protection from His-azwj creatures”’.[175]

9- كف، المصباح للكفعمي وُلِدَ ع يَوْمَ الْجُمُعَةِ ثَانِيَ رَجَبٍ وَ قِيلَ خَامِسَهُ سَنَةَ اثْنَيْ عَشْرَةَ وَ مِائَتَيْنِ فِي أَيَّامِ الْمَأْمُونِ أُمُّهُ سُمَانَةُ نَقْشُ خَاتَمِهِ حِفْظُ الْعُهُودِ مِنْ أَخْلَاقِ الْمَعْبُودِ

(The book) ‘Al Misbah Al Kaf’amy’ –

‘He-asws was born on the day of Friday the 2nd of Rajab. And it is said, it fifth, in the year two hundred and twelve, during the days of Al-Mamoun. His-asws mother-as is ‘Sumanah’. And engraving of his-asws ring is: “The pacts are from the Creation by the Worshipped One-azwj”.

كَانَتْ لَهُ سُرِّيَّةٌ لَا غَيْرُ وَ كَانَ لَهُ خَمْسَةُ أَوْلَادٍ وَ تُوُفِّيَ يَوْمَ الْإِثْنَيْنِ ثَالِثَ رَجَبٍ سَنَةَ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ سَمَّهُ الْمُعْتَزُّ وَ بَابُهُ عُثْمَانُ بْنُ سَعِيدٍ.

There was one concubine for him-asws, not another, and there were five children for him-asws. And he-asws expired on the day of Monday the 3rd of Rajab in the year two hundred and fifty-four. (The caliph) Al-Mu’taz poisoned him-asws. And his-asws door (access man) was Usman Bin Saeed’’.[176]

[175] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 8
[176] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 1 H 9

باب 2 النصوص على الخصوص عليه صلوات الله عليه

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

1- ك، إكمال الدين ابْنُ عُبْدُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الصَّقْرِ بْنِ دُلَفَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا ع يَقُولُ إِنَّ الْإِمَامَ بَعْدِي ابْنِي عَلِيٌّ أَمْرُهُ أَمْرِي وَ قَوْلُهُ قَوْلِي وَ طَاعَتُهُ طَاعَتِي وَ الْإِمَامَةُ بَعْدَهُ فِي ابْنِهِ الْحَسَنِ.

(The book) 'Ikmal Al Deen' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Saqr Bin Dulaf who said,

'I heard Abu Ja'far Muhammad Bin Ali Al-Reza-asws saying: 'The Imam-asws after me-asws is my-asws son-asws Ali-asws. His-asws orders are my-asws orders and his-asws word is my-asws word, and obedience to him-asws is obedience to me-asws, and the Imamate after him-asws would be in his-asws son-asws Al-Hassan-asws''.[177]

2- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ: لَمَّا خَرَجَ أَبُو جَعْفَرٍ ع مِنَ الْمَدِينَةِ إِلَى بَغْدَادَ فِي الدَّفْعَةِ الْأَوَّلَةِ مِنْ خَرْجَتَيْهِ قُلْتُ لَهُ عِنْدَ خُرُوجِهِ جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ عَلَيْكَ فِي هَذَا الْوَجْهِ فَإِلَى مَنِ الْأَمْرُ بَعْدَكَ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Al Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Ismail Bin Mihran who said,

'When Abu Ja'far-asws went out from Al-Medina to Baghdad during the first time from his-asws going out. I said to him-asws during his-asws going out, 'May I be sacrificed for you-asws! I fear upon you in this heading, so to whom would be the command after you-asws?'

فَكَرَّ بِوَجْهِهِ إِلَيَّ ضَاحِكاً وَ قَالَ لَيْسَ [الْغَيْبَةُ] حَيْثُ ظَنَنْتَ فِي هَذِهِ السَّنَةِ

He-asws turned by his-asws face smiling towards me and said: 'The occultation wouldn't be during this year as you are thinking'.

فَلَمَّا اسْتُدْعِيَ بِهِ إِلَى الْمُعْتَصِمِ صِرْتُ إِلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ خَارِجٌ فَإِلَى مَنْ هَذَا الْأَمْرُ مِنْ بَعْدِكَ

When he-asws was summoned with to Al-Mu'tasim, I came to him-asws. I said to him-asws, 'May I be sacrificed for you-asws! You-asws are going out, then to whom would this command come to be from after you-asws?'

فَبَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ عِنْدَ هَذِهِ يُخَافُ عَلَيَّ الْأَمْرُ مِنْ بَعْدِي إِلَى ابْنِي عَلِيٍّ.

[177] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 2 H 1

He-asws wept until his-asws beard was dampened. Then he-asws turned to me and said: 'During this, there is fear upon me-asws. The command from after me-asws is to my-asws son-asws Ali-asws''.[178]

3- عم، إعلام الورى شا، الإرشاد ابْنُ قُولَوَيْهِ عَنِ الْكُلَيْنِيِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ أَلْزَمُ بَابَ أَبِي جَعْفَرٍ ع لِلْخِدْمَةِ الَّتِي وُكِّلْتُ بِهَا وَ كَانَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى الْأَشْعَرِيُّ يَجِيءُ فِي السَّحَرِ مِنْ آخِرِ كُلِّ لَيْلَةٍ لِيَتَعَرَّفَ خَبَرَ عِلَّةِ أَبِي جَعْفَرٍ ع وَ كَانَ الرَّسُولُ الَّذِي يَخْتَلِفُ بَيْنَ أَبِي جَعْفَرٍ وَ بَيْنَ الْخَيْرَانِيِ إِذَا حَضَرَ قَامَ أَحْمَدُ وَ خَلَا بِهِ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – From Ibn Qawlawiya, from Al Kulayni, from Al-Husayn Bin Muhammad Bin Al Khayrani, from his father who said,

'He (my father) had necessitated the door of Abu Ja'far-asws for the service (as a doorman) which he-asws had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja'far-asws and there was the messenger who used to come and go between Abu Ja'far-asws and my father. Whenever he (the messenger) was present, Ahmad would arise, and my father would be alone with him (the messenger).

قَالَ الْخَيْرَانِيُّ فَخَرَجَ ذَاتَ لَيْلَةٍ وَ قَامَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ الْمَجْلِسِ وَ خَلَا بِيَ الرَّسُولُ وَ اسْتَدَارَ أَحْمَدُ فَوَقَفَ حَيْثُ يَسْمَعُ الْكَلَامَ فَقَالَ الرَّسُولُ مَوْلَاكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي مَاضٍ وَ الْأَمْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَ لَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدَ أَبِي

I went out one night, and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. He paused, when he heard the speech, and the messenger said to my father, 'Your Master-asws conveys the greetings upon you and is saying to you: 'I-asws am going to pass away and the command (Imamate) is going to (be with) my-asws son-asws Ali-asws, and for him-asws upon you all, after me-asws would be what is for me-asws upon you after my-asws father-asws'.

ثُمَّ مَضَى الرَّسُولُ وَ رَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ فَقَالَ لِي مَا الَّذِي قَالَ لَكَ قُلْتُ خَيْراً قَالَ قَدْ سَمِعْتُ مَا قَالَ وَ أَعَادَ عَلَيَّ مَا سَمِعَ فَقُلْتُ قَدْ حَرَّمَ اللَّهُ عَلَيْكَ مَا فَعَلْتَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لا تَجَسَّسُوا فَإِنْ سَمِعْتَ فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْماً مَا وَ إِيَّاكَ أَنْ تُظْهِرَهَا إِلَى وَقْتِهَا

Then the messenger went away, and Ahmad returned to his place and said to my father, 'What is that which he had said to you?' He said, 'Good'. He said, 'I have heard what he said, therefore do not conceal it', and he repeated what he had heard. My father said to him, 'Allah-azwj has Prohibited upon you what you did because Allah-azwj the Exalted is Saying: ***and do not spy [49:12]***, therefore preserve the testimony for perhaps we would be needy to it one day and beware of manifesting it before its time'.

قَالَ أَصْبَحْتُ وَ كَتَبْتُ نُسْخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَ خَتَمْتُهَا وَ دَفَعْتُهَا إِلَى وُجُوهِ أَصْحَابِنَا وَ قُلْتُ إِنْ حَدَثَ بِي حَدَثُ الْمَوْتِ قَبْلَ أَنْ أُطَالِبَكُمْ بِهَا فَافْتَحُوهَا وَ اعْمَلُوا بِمَا فِيهَا

[178] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 2 H 2

When it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, ‘If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it’.

فَلَمَّا مَضَى أَبُو جَعْفَرٍ ع لَمْ أَخْرُجْ مِنْ مَنْزِلِي حَتَّى عَلِمْتُ أَنَّ رُءُوسَ الْعِصَابَةِ قَدِ اجْتَمَعُوا عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَفَاوَضُونَ فِي الْأَمْرِ فَكَتَبَ إِلَيَّ مُحَمَّدُ بْنُ الْفَرَجِ يُعْلِمُنِي بِاجْتِمَاعِهِمْ عِنْدَهُ يَقُولُ لَوْ لَا مَخَافَةُ الشُّهْرَةِ لَصِرْتُ مَعَهُمْ إِلَيْكَ فَأُحِبُّ أَنْ تَرْكَبَ إِلَيَّ فَرَكِبْتُ وَ صِرْتُ إِلَيْهِ

When Abu Ja’far[-asws] passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut-off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

فَوَجَدْتُ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَتَجَارَيْنَا فِي الْبَابِ فَوَجَدْتُ أَكْثَرَهُمْ قَدْ شَكَوْا فَقُلْتُ لِمَنْ عِنْدَهُ الرِّقَاعُ وَ هُوَ حُضُورٌ أَخْرِجُوا تِلْكَ الرِّقَاعَ فَأَخْرَجُوهَا فَقُلْتُ لَهُمْ هَذَا مَا أُمِرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نُحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ آخَرُ لِيَتَأَكَّدَ هَذَا الْقَوْلُ

My father rode and went over to him and he found the people have had gathered with him. They said to my father, ‘What are you saying regarding this matter?’ My father said, ‘To the one with whom there is a parchment, should display the parchment’. They displayed these, and he said to them, ‘This is what I had been ordered with’. Some of them said, ‘We would have loved it if there had been other witnesses with you regarding this matter in order to emphasise this word’.

فَقُلْتُ لَهُمْ قَدْ أَتَاكُمُ اللَّهُ بِمَا تُحِبُّونَ هَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ فَسَأَلُوهُ الْقَوْمُ فَتَوَقَّفَ عَنِ الشَّهَادَةِ فَدَعَوْتُهُ إِلَى الْمُبَاهَلَةِ

He said to them, ‘Allah[-azwj] Mighty and Majestic has Send what you love. This is Abu Ja’far Al-Ashary. He would testify for me that he heard this message. The group asked him, to stand upon the testimony, so they called him to the imprecation (Mubahila).

فَخَافَ مِنْهَا وَ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هِيَ مَكْرُمَةٌ كُنْتُ أُحِبُّ أَنْ يَكُونَ لِرَجُلٍ مِنَ الْعَرَبِ- فَأَمَّا مَعَ الْمُبَاهَلَةِ فَلَا طَرِيقَ إِلَى كِتْمَانِ الشَّهَادَةِ فَلَمْ يَبْرَحِ الْقَوْمُ حَتَّى سَلَّمُوا لِأَبِي الْحَسَنِ ع.

He feared from it and said, ‘I have heard that, and it is a prestige. I used to love it be for a man from the Arabs. As for the imprecation, there is no way to conceal the testimony. The group did not depart until they greeted to Abu Al-Hassan[-asws]’’.[179]

4- كا، الكافي مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْوَاسِطِيِّ سَمِعَ أَحْمَدُ بْنُ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ ع يَحْكِي أَنَّهُ أَشْهَدَهُ عَلَى هَذِهِ الْوَصِيَّةِ الْمَنْسُوخَةِ

(The book) ‘Al Kafi’ – Muhammad Bin Ja’far Al Kufi –

[179] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad[-asws], Ch 2 H 3

From Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Al-Husayn Al-Wasity who heard Ahmad Bin Abu Khalid a slave of Abu Ja'far-asws narrated that he-asws made him witness upon this copied bequest –

شَهِدَ أَحْمَدُ بْنُ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ ع أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَشْهَدَهُ أَنَّهُ أَوْصَى إِلَى عَلِيٍّ ابْنِهِ بِنَفْسِهِ وَ أَخَوَاتِهِ وَ جَعَلَ أَمْرَ مُوسَى إِذَا بَلَغَ إِلَيْهِ

'Ahmad Bin Abu Khalid, a slave of Abu Ja'far-asws Muhammad-asws Bin Ali-asws Bin Musa-asws Bin Ja'far-asws Bin Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws testifies, 'I hereby testify that he-asws bequeathed to Ali-asws his-asws son-asws with himself-asws and his-asws sisters, and made the matter of Musa, when he reaches adulthood, to him-asws.

وَ جَعَلَ عَبْدَ اللَّهِ بْنَ الْمُسَاوِرِ قَائِماً عَلَى تَرِكَتِهِ مِنَ الضِّيَاعِ وَ الْأَمْوَالِ وَ النَّفَقَاتِ وَ الرَّقِيقِ وَ غَيْرِ ذَلِكَ إِلَى أَنْ يَبْلُغَ عَلِيُّ بْنُ مُحَمَّدٍ صَيَّرَ عَبْدُ اللَّهِ بْنُ الْمُسَاوِرِ ذَلِكَ الْيَوْمَ إِلَيْهِ يَقُومُ بِأَمْرِ نَفْسِهِ وَ أَخَوَاتِهِ وَ يُصَيِّرُ أَمْرَ مُوسَى إِلَيْهِ يَقُومُ لِنَفْسِهِ بَعْدَهُمَا عَلَى شَرْطِ أَبِيهِمَا فِي صَدَقَاتِهِ الَّتِي تَصَدَّقَ بِهَا وَ ذَلِكَ يَوْمُ الْأَحَدِ لِثَلَاثِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ

And he-asws made Abdullah Bin Al-Musawir to him on that day to be custodian upon his-asws legacy from the properties, and wealth, and the expenditure monies, and the slaves, and other than that, until Ali-asws Bin Muhammad-asws reaches adulthood. Abdullah Bin Al-Musawir, on that day, came to be standing with the matter of his-asws own self, and his-asws sisters, and the matter of Musa came to be with him, standing for himself after the two of them, upon the stipulation of their father-asws regarding his-asws charities which he-asws gave with, and that is the day of Sunday the third night of Zil Hijjah, the year two hundred and twenty.

وَ كَتَبَ أَحْمَدُ بْنُ أَبِي خَالِدٍ شَهَادَتَهُ بِخَطِّهِ وَ شَهِدَ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ الْجَوَّانِيُّ عَلَى مِثْلِ شَهَادَةِ أَحْمَدَ بْنِ أَبِي خَالِدٍ فِي صَدْرِ هَذَا الْكِتَابِ وَ كَتَبَ شَهَادَتَهُ بِيَدِهِ وَ شَهِدَ نَصْرٌ الْخَادِمُ وَ كَتَبَ شَهَادَتَهُ بِيَدِهِ.

And Ahmad Bin Abu Khalid wrote his testimony by his own handwriting it was witnessed by Al-Hassan Bin Muhammad Bin Abdullah Bin Al-Hassan Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, and he is Al-Jawwany, upon the like of the testimony of Ahmad Bin Abu Khalid in the beginning of this letter, and he wrote his testimony by his own hand, Nasr the servant testified and wrote his testimony by his own hand''.[180]

5- عُيُونُ الْمُعْجِزَاتِ، رَوَى الْحِمْيَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ أَنَّ أَبَا جَعْفَرٍ ع لَمَّا أَرَادَ الْخُرُوجَ مِنَ الْمَدِينَةِ إِلَى الْعِرَاقِ وَ مُعَاوَدَتَهَا أَجْلَسَ أَبَا الْحَسَنِ فِي حَجْرِهِ بَعْدَ النَّصِّ عَلَيْهِ وَ قَالَ لَهُ مَا الَّذِي تُحِبُّ أَنْ أُهْدِيَ إِلَيْكَ مِنْ طَرَائِفِ الْعِرَاقِ فَقَالَ ع سَيْفاً كَأَنَّهُ شُعْلَةُ نَارٍ

(The book) 'Uyoon Al Mojizaat' – It is reported by Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from his father,

'When Abu Ja'far-asws wanted to go out from Al-Medina to Al-Iraq and bid it farewell, seated Abu Al-Hassan-asws in his-asws lap after the texting upon him-asws, and said to him-asws, 'What is

[180] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 2 H 4

that which you-asws love send to you-asws from the things of Al-Iraq?' He-asws said: 'A sword as if it was a flame of fire'.

ثُمَّ الْتَفَتَ إِلَى مُوسَى ابْنِهِ وَ قَالَ لَهُ مَا تُحِبُّ أَنْتَ فَقَالَ فَرَساً فَقَالَ ع أَشْبَهَنِي أَبُو الْحَسَنِ وَ أَشْبَهَ هَذَا أُمَّهُ.

Then he-asws turned to his-asws so Musa and said to him: 'What would you like?' He said, 'A Horse'. He-asws said: 'Abu Al-Hassan-asws resembles me-asws, and this one resembles his mother''.[181]

[181] Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad-asws, Ch 2 H 5