

بحار الأنوار

BIHAR AL-ANWAAR

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

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أبواب تاريخ سيد الساجدين و إمام الزاهدين علي بن الحسين زين العابدين صلوات عليه و على آياته الطاهرين و أولاده المنتجبين

CHAPTERS ON HISTORY OF CHIEF OF THE PROSTRATORS, AND IMAM^{-asws} OF THE ASCETICS ALI BIN AL-HUSAYN^{-asws}, MAY THE SALAWAAT BE UPON HIM^{-asws} AND UPON HIS^{-asws} FOREFATHERS^{-asws}, THE PURE, AND HIS^{-asws} SELECTED CHILDREN

باب 1 أسمائه و عللها و نقش خاتمه و تاريخ ولادته و أحوال أمه و بعض مناقبه و جمل أحواله ع

CHAPTER 1 – HIS^{-asws} NAMES, AND THEIR REASONS, AND ENGRAVING, AND HISTORY OF HIS^{-asws} ARRIVAL, AND SITUATIONS OF HIS^{-asws} MOTHER^{-as} AND SOME OF HIS^{-asws} VIRTUES AND A SUMMARY OF HIS^{-asws} SITUATIONS

1- ع، علل الشرائع عَبْدُ اللَّهِ بْنُ النَّضْرِ بْنِ سَمْعَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ الْأَطْرُوشِيِّ عَنْ صَالِحِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْنٍ عَنْ عِمْرَانَ بْنِ سُلَيْمٍ قَالَ: كَانَ الزُّهْرِيُّ إِذَا حَدَّثَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ حَدَّثَنِي زَيْنُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ لَهُ سُفْيَانُ بْنُ عُيَيْنَةَ وَ لَمْ يَقُولْ لَهُ زَيْنُ الْعَابِدِينَ

(The book) 'Illal Al Sharaa' – Abdullah Bin Al Nazar Bin Sim'an, from Ja'far Bin Muhammad al Makky, from Abdullah Bin Muhammad Bin Umar Al Atrous, from Salih Bin Ziyad, from Abdullah Bin Maymoun, from Abdylah Bin Ma'an, from Imran Bin Suleymn who said,

'It was so that whenever Al-Zuhri narrated from Ali Bin Al-Husayn^{-asws}, said, 'Zayn Al-Abideen (Adornment of the worshippers) Ali^{-asws} Bin Al-Husayn^{-asws} narrated to me'. Sufyan Bin Uyayna said to him, 'And why are you saying for him^{-asws}, 'Zayn Al-Abideen'?'

قَالَ لِأَيِّ سَمِعْتُ سَعِيدَ بْنِ الْمُسَيَّبِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ أَيْنَ زَيْنُ الْعَابِدِينَ فَكَأَنِّي أَنْظُرُ إِلَى وَلَدِي عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ يَخْطُرُ بَيْنَ الصُّفُوفِ.

He said, 'Because I heard Saeed Bin Al-Musayyab narrating from Ibn Abbas that Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, a caller will call out: 'Where is Zayn Al-Abideen^{-asws}?' So it is as if I^{-saww} am looking at my^{-saww} son Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} walking between the rows".¹

¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 1

2- لي، الأمامي للصدوق الطالقاني عن أحمد الهمداني عن المنذر بن محمد عن جعفر بن إسماعيل عن عبد الله بن الفضل الهاشمي عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص

(The book) 'Al Amali' of Al Sadouq Al Talaqny – From Ahmad Hamdany, from Al Munzir Bin Muhammad, from Jafar Bin Ismail, from Abdullah Bin Al Fazl Al Hashimy,

'From Al-Sadiq^{asws}, from his^{asws} forefather having said: 'Rasool-Allah^{saww} said' – and mentioned approximate to it".²

3- ع، علل الشرائع ماجيلويه عن محمد الطار عن الأشعري عن ابن معروف عن محمد بن سهل البخاري عن بعض أصحابنا عن أبي عبد الله ع قَالَ: يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ أَيْنَ زَيْنُ الْعَابِدِينَ فَكَأَنِّي أَنْظُرُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع يَخْطُرُ بَيْنَ الصُّفُوفِ.

(The book) 'Illal Al Sharaie' – Majaylawiya, from Muhammad Al Attar from Al Ashary, from Ibn Marouf, from Muhammad Bin Sahl Al Bahrany, from one of our companions,

'From Abu Abdullah^{asws} having said: 'A caller will call out on the Day of Qiyamah: 'Where is Zayn Al-Abideen (Adornment of the worshippers)?' It is as if I^{asws} am looking at Ali^{asws} Bin Al-Husayn^{asws} walking between the rows".³

4- قب، المناقب لابن شهر آشوب حلية الأولياء كان الزهري إذا ذكر علي بن الحسين يبكي و يقول زين العابدين.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Hilyah Al Awliyah' –

'It was so that whenever Al-Zuhry mentioned Ali^{asws} Bin Al-Husayn^{asws}, would cry and say, 'Zayn Al-Abideen' (Adornment of the worshippers)".⁴

المحاضرات عن الراغب و ابن الجوزي في مناقب عمر بن عبد العزيز أنه قال عمرو بن عبد العزيز يوماً و قد قام من عنده علي بن الحسين ع من أشرف الناس فقالوا أنتم فقال كلاً فإن أشرف الناس هذا القائم من عندي أيضاً من أحب الناس أن يكونوا منه و لم يحب أن يكون من أحد.

(The book) 'Al Mahazaraat' – From Al Raghīb and Ibn Al Jowzy in 'Manaqib Umar Bin Abdul Aziz' –

'One day Umar Bin Abdul Aziz (8th Umayyid caliph) said, and Ali^{asws} Bin Al-Husayn^{asws} had stood up from his presence, 'Who is noblest of the people?' They said, 'You (Umayyids) are!' He said, 'Never! Surely the noblest of people is this one who stood up from my presence just now. One, the people would love to be from him^{asws}, and he^{asws} does not love to be from anyone".⁵

ربيع الأبرار عن الرضا بن روي عن النبي ص أنه قال: لله من عباده خيرتان فخيرته من العرب قریش و من العجم فارس

(The book) 'Rabie Al Abrar' – From Al Zamakhshari,

² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 2

³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 3

⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 4 a

⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 4 b

‘It is reported from the Prophet^{-saww} having said: ‘For Allah^{-azwj} there are two choices from His^{-azwj} servants. His^{-azwj} Choice from the Arabs are Quraish, and from the non-Arabs, Persians’.

وَ كَانَ يَقُولُ عَلِيُّ بْنُ الْحُسَيْنِ أَنَا ابْنُ الْحَيْرَتَيْنِ لِأَنَّ جَدَّهُ رَسُولُ اللَّهِ ص وَ أُمُّهُ بِنْتُ يَزْدَجَرَدَ الْمَلِكِ

And Ali^{-asws} Bin Al-Husayn^{-asws} was saying: ‘I^{-asws} am a son^{-asws} of the two choices’ – because his^{-asws} grandfather^{-saww} is Rasool-Allah^{-saww}, and his^{-asws} mother^{-as} is daughter^{-as} of the king (of Persia) Yazdjarda Al-Malik ”.⁶

5- قب، المناقب لابن شهر آشوب لَقْبُهُ ع زَيْنُ الْعَابِدِينَ وَ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ الصَّالِحِينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ وَصِيُّ الْوَصِيِّينَ وَ خَازِنُ وَصَايَا الْمُرْسَلِينَ وَ إِمَامُ الْمُؤْمِنِينَ وَ مَنَارُ الْقَائِمِينَ وَ الْخَاشِعِ وَ الْمُتَهَجِّدِ وَ الرَّاهِدِ وَ الْعَابِدِ وَ الْعَدْلِ وَ الْبَكَاءِ وَ السَّجَادِ وَ ذُو الثَّقِنَاتِ وَ إِمَامُ الْأُمَّةِ وَ أَبُو الْأَيْمَةِ وَ مِنْهُ تَنَاسُلُ وُلْدِ الْحُسَيْنِ ع

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

‘His^{-asws} title is ‘Adornment of the worshippers’, and ‘Chief of the worshippers’, and ‘Adornment of the righteous’, and ‘Inheritor of knowledge of the Prophets^{-as}, and ‘Successor^{-asws} of the successors^{-as}, and ‘Treasurer of bequests of the Messengers^{-as}, and ‘Imam of the pious’, and ‘Minaret of the contented’, and ‘The humble’, and ‘The striver’, and ‘The ascetic’, and ‘The worshipper’, and ‘The just’, and ‘The crying one’, and ‘The prostrating one’, and ‘One with the calluses (on the forehead due to excessive prostrations)’, and ‘Imam of the community’, and ‘Father of the Imams’. And from it is ‘Procreator of children of Al-Husayn^{-asws}’.

وَ كُنِّيُّهُ أَبُو الْحَسَنِ وَ الْخَاصُّ أَبُو مُحَمَّدٍ وَ يُقَالُ أَبُو الْقَاسِمِ وَ رُوِيَ أَنَّهُ كُنِّيَ بِأَبِي بَكْرٍ.

And his^{-asws} teknonyms are – ‘Abu Al-Hassan’, and the special is ‘Abu Muhammad’, and it is reported that he^{-asws} was teknonymed as ‘~~Abu Bakr~~’, ‘Abu Bayd’ (a printing mistake - must be Abu Zayd – Syed Zayd is the famous martyred son of Ali^{-asws} Ibn Hussayn^{-asws}).⁷

6- كشف، كشف الغمة أَمَا كُنِّيُّهُ ع فَالْمَشْهُورُ أَبُو الْحَسَنِ وَ يُقَالُ أَبُو مُحَمَّدٍ وَ قِيلَ أَبُو بَكْرٍ

(The book) ‘Kashf Al Ghumma’ –

‘As for his^{-asws} teknonyms, the famous is ‘Abu Al-Hassan’, and it is said, ‘Abu Muhammad’, and it is said, ‘Abu Bakr’ (a printing mistake - must be Abu Zayd?).

وَ أَمَا لَقْبُهُ فَكَانَ لَهُ أَلْقَابٌ كَثِيرَةٌ كُلُّهَا تُطْلَقُ عَلَيْهِ أَشْهَرُهَا- زَيْنُ الْعَابِدِينَ وَ سَيِّدُ الْعَابِدِينَ وَ الرَّكِيْبِيُّ وَ الْأَمِينُ وَ ذُو الثَّقِنَاتِ-

And as for his^{-asws} titles, there were a lot of titles for him, all of them released upon him^{-asws}. Their most famous are – ‘Zayn Al-Abideen’ (Adornment of the worshippers), and ‘Seyyid Al-Sajideen’ (Chief of the prostrators), and ‘Al-Zaky’ (The pure), and ‘Al-Ameen’ (The trustworthy), and ‘Zul Safinaat’ (One with the calluses).

⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 4 c

⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 5

وَقِيلَ كَانَ سَبَبَ لِقَابِهِ بَزِينِ الْعَابِدِينَ أَنَّهُ كَانَ لَيْلَةً فِي حُجْرَتِهِ قَائِمًا فِي مَجْدِهِ فَتَمَثَّلَ لَهُ الشَّيْطَانُ فِي صُورَةِ نَعْبَانٍ لِيَشْغَلَهُ عَنْ عِبَادَتِهِ فَلَمَّ يَلْتَفِتُ إِلَيْهِ

And it is said, 'The reasons for his^{-asws} title 'Zayn Al-Abideen', is because at night he^{-asws} used to stand in his^{-asws} prayer night during his^{-asws} vigil, so the Satan^{-la} resembled to him^{-asws} in an image of a serpent in order to pre-occupy him^{-asws} away from his^{-asws} worship. But he^{-asws} did not turn to it.

فَجَاءَ إِلَى إِيْتَامِ رَجُلِهِ فَالْتَمَمَهَا فَلَمَّ يَلْتَفِتُ إِلَيْهِ فَالْكَمَهُ فَلَمَّ يَقْطَعُ صَلَاتَهُ فَلَمَّا فَرَّغَ مِنْهَا وَ قَدْ كَشَفَ اللَّهُ لَهُ فَعَلِمَ أَنَّهُ شَيْطَانٌ فَسَبَّهُ وَ لَطَمَهُ وَ قَالَ احْسَبْ يَا مَلْعُونُ فَذَهَبَ

It came to the toe of his^{-asws} leg to swallow it, but he^{-asws} did not turn to it. It pained him^{-asws}, but he^{-asws} did not cut his^{-asws} Salat. When he^{-asws} was free from it, and Allah^{-azwj} Uncovered for him^{-asws}, he^{-asws} knew that it was Satan^{-la}. So, he^{-asws} reviled it and slapped it and said, 'Away, O accursed!' So it (he^{-la}) went away.

وَ قَامَ إِلَى إِيْتَامِ وَرَدِهِ فَسَمِعَ صَوْتًا وَ لَا يَرَى قَائِلَهُ وَ هُوَ يَقُولُ أَنْتَ زَيْنُ الْعَابِدِينَ ثَلَاثًا فَظَهَرَتْ هَذِهِ الْكَلِمَةُ وَ اسْتَهْرَتْ لِقَابًا لَهُ ع

And he^{-asws} stood to complete his^{-asws} chanting. He^{-asws} heard a voice and did not see its speaker, and he was saying, 'You^{-asws} are adornment of the worshippers' (Zayn Al-Abideen) – thrice. So, this word (title) appeared and became famous as a title for him^{-asws}.

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ بُكِّي أَبُو مُحَمَّدٍ

And Al-Hafiz Abdul Aziz said, 'He^{-asws} is teknonymed as 'Abu Muhammad''.

وَ قَالَ أَبُو نُعَيْمٍ وَ قِيلَ عَلِيُّ بُكِّي أَبُو الْحَسَنِ كَنَاهُ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ الْحَارِثِ.

And Abu Nueym said, 'And it is said he is^{-asws} teknonymed as 'Abu Al-Hassan'. Muhammad Bin Is'haq Bin Al-Haris had teknonymed him''.⁸

وَ فِي كِتَابِ مَوَالِيدِ أَهْلِ الْبَيْتِ، لِابْنِ الْخَشَّابِ كُنْيَتُهُ أَبُو مُحَمَّدٍ وَ أَبُو الْحَسَنِ وَ أَبُو بَكْرٍ وَ لِقَابُهُ الرَّكْبِيُّ وَ زَيْنُ الْعَابِدِينَ وَ دُو الثَّقَيْنَاتِ وَ الْأَمِينُ.

And in the book 'Mawaleed Ahl Al Bayt' of Ibn Al Khashab,

'His^{-asws} teknonym is 'Abu Muhammad', and 'Abu Al-Hassan', and 'Abu Bakr' (Abu Zayd) (a printing mistake as Zayd was the famous martyred son of Imam Ali^{-asws} Ibn Hussayn^{-asws}). And his^{-asws} titles are – 'Al-Zaky', and 'Zayn Al-Abideen', and 'Zul Safinaat', and 'Al-Ameen''.⁹

7- كَأ، الكافي علي عن أبيه عن ابن أبي عمير عن جميل بن دراج عن يونس بن طيبان و حفص بن غياث عن أبي عبد الله ع قال: كان في حاتم علي بن الحسين الحمد لله العلي.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Yunus Bin Zabyan, and Hafs Bin Giyas,

⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 6 a

⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 6 b

‘From Abu Abdullah^{-asws} having said: ‘The engraving in a ring of Ali^{-asws} Bin Al-Husayn^{-asws} was: “The Praise is for Allah^{-azwj} the Exalted”’.¹⁰

8- كا، الكافي علي عن أبيه عن علي بن مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ خَاتَمَ عَلِيِّ بْنِ الْحُسَيْنِ خَزِي وَ شَقِي قَاتِلِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

(The book) ‘Al Kafi’ – Ali, from his father, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Abu Al-Hassan^{-asws} having said: ‘A ring of Ali^{-asws} Bin Al-Husayn^{-asws} was (engraved with), “Disgraced and wretched is the killer of Al-Husayn^{-asws} Bin Ali^{-asws}”, may the Salawaat of Allah^{-azwj} be upon them^{-asws}’.¹¹

9- ن، عيون أخبار الرضا عليه السلام مُرْسَلًا وَمِثْلَهُ.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ with an unbroken chain – similar to it’.¹²

10- ع، علل الشرائع ابنُ عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْحُسَيْنِيِّ وَ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ مَعَا عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ الْخُزَاعِيِّ عَنْ نَصْرِ بْنِ مُزَاحِمِ الْمَنْقَرِيِّ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع إِنَّ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ مَا ذَكَرَ لِلَّهِ عَزَّ وَ جَلَّ نِعْمَةً عَلَيْهِ إِلَّا سَجَدَ وَ لَا قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِيهَا سُجُودٌ إِلَّا سَجَدَ

(The book) ‘Ilal Al Sharaie’ – Ibn Isam, from Al Kulayni, from Al-Hassan Bin Al-Husayni and Ali Bin Muhammad Bin Abdullah both together, from Ibrahim Bin Is’haq Al Ahmar, from Abdul Rahman Bin Abu Abdullah Al Khuzaie, from Nasr Bin Muzahim Al Minqary, from Amro Bin Shimr, from Jabir Al Jufy who said,

‘Abu Ja’far Muhammad Bin Ali Al-Baqir^{-asws} said: ‘My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} did not do Zikr of Allah^{-azwj} Mighty and Majestic except in Sajdah, nor did he^{-asws} recite a Verse from the Book of Allah^{-azwj} Mighty and Majestic wherein is a Sajdah, except he^{-asws} performed Sajdah.

وَ لَا دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سُوءًا يَحْتَشَاهُ أَوْ كَيْدًا كَانِيْدٍ إِلَّا سَجَدَ وَ لَا فَرَعَ مِنْ صَلَاةٍ مُفْرُوضَةٍ إِلَّا سَجَدَ وَ لَا وَفَّقَ لِإِصْلَاحِ بَيْنِ اثْنَيْنِ إِلَّا سَجَدَ وَ كَانَ أَثَرُ السُّجُودِ فِي جَمِيعِ مَوَاضِعِ سُجُودِهِ فَسُمِّيَ السَّجَّادَ لِذَلِكَ.

And Allah^{-azwj} Mighty and Majestic did not Repel any evil away from him^{-asws} - he^{-asws} had feared or a plot having been plotted, except he^{-asws} performed Sajdah, nor did he^{-asws} effect reconciliation between two, except he^{-asws} performed Sajdah, and the impact of the Sajdahs were in the entirety of the places of his^{-asws} Sajdahs (forehead, palms, knees, toes). Thus, he^{-asws} was named as ‘Al-Sajjad’ (The prostrator) due to that’.¹³

11- قب، المناقب لابن شهر آشوب حَلِيَّةُ الْأَوْلِيَاءِ عَنْ جَابِرٍ مِثْلَهُ.

¹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 7

¹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 8

¹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 9

¹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 10

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'Hilyah Al-Awliya', from Jabir – similar to it".¹⁴

12- ع، علل الشرائع عنه عن الكليني عن علي بن محمد عن محمد بن إسماعيل بن موسى بن جعفر عن آبائه عن الباقر ع قال: كان لأبي ع في موضع سجدته آثار ثابتة وكان يقطعها في السنة مرتين في كل مرة خمس ثقبات فسُمي ذا الثقبات لذلك.

(The book) 'Illal Al Sharaie' – From him, from Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail,

'Son of Musa^{-asws} Bin Jafar^{-asws}, from his forefathers^{-asws}, from Al-Baqir^{-asws} having said, 'There were for my^{-asws} father^{-asws} protruding impacts of his^{-asws} Sajdahs (calluses), and he^{-asws} used to cut these twice during the year, fifty calluses during each time. Thus, he^{-asws} was named as 'Zul Safinaat' (One with the calluses) due to that".¹⁵

13- مع، معاني الأخبار مُرسلاً ومثله

(The book) 'Ma'any Al-Akhbar', with an unbroken chain – similar to it".¹⁶

14- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق أبي عن سعد عن البرقي عن محمد بن علي الكوفي عن الحسن بن أبي العقب الصيرفي عن الحسين بن خالد عن الرضا ع قال: كان نقش خاتم الحسين ع - إن الله بالغ أمره وكان علي بن الحسين ع يتختم بخاتم أبيه الحسين ع الخبر.

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

'From Al-Reza^{-asws} having said, 'The engraving on a ring of Al-Husayn^{-asws} was: "Allah^{-azwj} will Accomplish His^{-azwj} Command", and Ali^{-asws} Bin Al-Husayn^{-asws} used to wear the ring of his^{-asws} father^{-asws} Al-Husayn^{-asws} – the Hadeeth".¹⁷

15- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن أبيه ع قال: كان نقش خاتم أبي العزة لله.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The engraving on a ring of my^{-asws} father^{-asws} was: "The Honour is for Allah^{-azwj}".¹⁸

16- شاء، الإرشاد الإمام بعد الحسين ع ابنه - أبو محمد علي بن الحسين زين العابدين ع وكان يُكْتَبُ أيضاً بأبي الحسن.

(The book) 'Al Irshad' –

'The Imam^{-asws} after Al-Husayn^{-asws} is his^{-asws} son^{-asws} Abu Muhammad Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen^{-asws}, and he^{-asws} was teknonymed as well with 'Abu Al-Hassan".¹⁹

¹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 11

¹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 12

¹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 13

¹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 14

¹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 15

¹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 16

17- كشف، كشف الغمة قال أبو عمر الزاهد في كتاب اليواقيت في اللغة قالت الشيعه إنما سمي علي بن الحسين سيد العابدين لأن الزهري رأى في منامه كأن يده مخطوبة غمسة قال فعبرها فقيل إنك تبتلى بدم خطأ قال وكان عاملاً لبي أمية فعاقب رجلاً فمات في العموية فخرج هارباً وتوحش ودخل إلى غار وطال شعره

(The book) 'Kashf Al Ghumma' – Abu Umar Al Zahid said in 'Kitab Al Yawaqeat Fil Lughah',

'The Shias said, 'But rather Ali^{-asws} Bin Al-Husayn^{-asws} was named as 'Seyyid Al-Abideed' (Chief of the worshippers), because Al-Zuhry had seen in his dream, as if his hand was dyed by immersion. He had it interpreted. It was said, 'But rather you shall be Tried with erroneous blood'. And he was an office bearer for the clan of Umayya. He punished a man, and he died during the punishment. He went out fleeing and was wild, and he entered into a cave and his hair became long.

قال و حج علي بن الحسين ع فقيل له هل لك في الزهري قال إن لي فيه

He (the narrator) said, 'And Ali^{-asws} Bin Al-Husayn^{-asws} performed Hajj. It was said to him^{-asws}, 'Is it for you^{-asws} (anything) regarding Al-Zuhry?' He said, 'There is (something) for me^{-asws} in it'.

قال أبو العباس هكذا كلام العرب إن لي فيه لا يقال غيره

Abu Al-Abbas said, 'That is how the speech of the Arabs is, 'For me there is (something) regarding him', it is not said by others'.

قال فدخل عليه فقال له إني أخاف عليك من فئوتك ما لا أخاف عليك من ذنبك فابعث بدية مسلمة إلى أهله و اخرج إلى أهلك و معالم دينك

He (the narrator) said, 'He entered to see him^{-asws}, so he^{-asws} said: 'I^{-asws} am fearing upon you from your despair what I^{-asws} am not fearing upon you of your sin. Send the wergild to be submitted to his family and go out to your family and dealings of your religion'.

قال فقال فرجت عني يا سيدي و الله عز و جل و تبارك و تعالی أعلم حيث يجعل رسالته

He (the narrator) said, 'He (Al-Zuhry) said, 'You^{-asws} have relieved from me, O my Master^{-asws}! And Allah^{-azwj} Mighty and Majestic and Blessed and Exalted Knows where to Keep His^{-azwj} Message'.

و كان الزهري بعد ذلك يقول يُنادي مُنادٍ في القيامة ليقيم سيد العابدين في زمانه فيقوم علي بن الحسين ع.

And Al-Zuhry was saying after that, 'A caller will be calling out during Al-Qiyamah: "Let Seyyid Al-Abideen (Chief of the worshippers) of his time stand up!" So Ali^{-asws} Bin Al-Husayn^{-asws} would stand"²⁰.

²⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 17

18- كَشَفَ، كَشَفَ العِمةَ وُلِدَ عَلِيٌّ ع بِالْمَدِينَةِ فِي الْخَمِيسِ الْخَامِسِ مِنْ شَعْبَانَ مِنْ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ فِي أَيَّامِ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَبْلَ وَقَاتِهِ بِسِتِّينَ وَ أُمُّهُ أُمُّ وَلَدٍ اسْمُهَا غَزَالَةُ وَ قِيلَ بَلْ كَانَ اسْمُهَا شَاهَزَنَانَ بِنْتُ يَزْدَجَرْدَ وَ قِيلَ غَيْرَ ذَلِكَ

(The book) 'Kashf Al Ghumma' –

'Ali (Bin Al-Husayn^{-asws}) was blessed (to his^{-asws} parents) at Al-Medina during Thursday the fifth of Shaban of the year thirty-eight from the Emigration, in the days of his^{-asws} grandfather^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, before his^{-asws} expiry by two years, and his^{-asws} mother^{-as} is mother of children, her^{-as} name is Gazalah. And it is said, 'But her^{-as} name is Shahzanan^{-as} daughter^{-as} of Yazdjard'. And it is said other than that.

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ أُمُّهُ يُقَالُ لَهَا سَلَامَةٌ وَ قَالَ إِبْرَاهِيمُ بْنُ إِسْحَاقَ أُمُّهُ غَزَالَةُ أُمُّ وَلَدٍ.

And Al-Hafiz Abdul Aziz said, 'His^{-asws} mother^{-as} is called Salama^{-as}'. And Ibrahim Bin Is'haq said his^{-asws} mother^{-as} is Gazalah^{-as}, mother of children"²¹.

وَ فِي كِتَابِ مَوَالِيدِ أَهْلِ الْبَيْتِ، رَوَاهُ ابْنُ الْكُثَّابِ النَّحْوِيُّ بِالْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وُلِدَ عَلِيُّ بْنُ الْحُسَيْنِ ع فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ- قَبْلَ وَقَاتِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِسِتِّينَ وَ أَقَامَ مَعَ أَمِيرِ الْمُؤْمِنِينَ سِتِّينَ وَ مَعَ أَبِي مُحَمَّدٍ الْحُسَيْنِ ع عَشْرَ سِنِينَ وَ أَقَامَ مَعَ أَبِي عَبْدِ اللَّهِ ع عَشْرَ سِنِينَ وَ كَانَ عُمُرُهُ سَبْعًا وَ خَمْسِينَ سَنَةً

And in the book 'Mawaleed Ahl Al Bayt' – It is reported by Al Khashab Al Nahwy, by the chain,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was blessed (to his^{-asws} parents) during the year thirty-eight from the Emigration, before the expiry of Ali^{-asws} Bin Abu Talib^{-asws} by two years, and he^{-asws} stayed with Amir Al-Momineen^{-asws} for two years, and with Abu Muhammad Al-Hassan^{-asws} for ten years and stayed with Abu Abdullah^{-asws} (Al-Husayn^{-asws}) for ten years, and his^{-asws} age was fifty-seven years.

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ سَنَةَ سَبْعٍ وَ ثَلَاثِينَ وَ قُبِضَ وَ هُوَ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً فِي سَنَةِ أَرْبَعٍ وَ تِسْعِينَ وَ كَانَ بَقَاؤُهُ بَعْدَ أَبِي عَبْدِ اللَّهِ ع ثَلَاثًا وَ ثَلَاثِينَ سَنَةً وَ يُقَالُ فِي سَنَةِ خَمْسٍ وَ تِسْعِينَ

And in another report, he^{-asws} was blessed (to his^{-asws} parents) in the year thirty-seven and passed away when he^{-asws} was fifty-seven years old in the year ninety-four, and his^{-asws} remaining after Abu Abdullah (Al-Husayn^{-asws}) was for thirty-three years. And it is said year ninety-five.

أُمُّهُ خَوْلَةُ بِنْتُ يَزْدَجَرْدَ مَلِكِ فَارِسَ وَ هِيَ الَّتِي سَمَّاها أَمِيرُ الْمُؤْمِنِينَ ع شَاهَزَنَانَ وَ يُقَالُ بَلْ كَانَ اسْمُهَا بَرَّةَ بِنْتُ النُّوشَجَانَ وَ يُقَالُ كَانَ اسْمُهَا شَهْرَبَانُو بِنْتُ يَزْدَجَرْدَ

His^{-asws} mother^{-as} is Khowla^{-as} daughter^{-as} of Yazdjard, king of Persian, and she^{-as} is the one Amir Al-Momineen^{-asws} had named her^{-as} as Shahzanan^{-as}. And it is said, 'But, her^{-as} name is Barrah^{-as} daughter^{-as} of Al-Nowshajan'. And it is said, 'Her^{-as} name is Shehrbanu^{-as} daughter^{-as} of Yazdjard'.

²¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 18 a

وَكَانَ يُقَالُ لَهُ عَ ابْنُ الْخَيْرَيْنِ لِقَوْلِ رَسُولِ اللَّهِ ص إِنَّ لِلَّهِ مِنْ عِبَادِهِ خَيْرَيْنِ فَخَيْرَتُهُ مِنَ الْعَرَبِ فُرَيْشٌ وَ مِنَ الْعَجَمِ فَارِسٌ وَ كَانَتْ أُمُّهُ بِنْتُ كِسْرَى.

And it was said for him^{-asws}, ‘Ibn Al-Khayrateyn’ (son of the two choices), due to the words of Rasool-Allah^{-saww}: ‘For Allah^{-azwj} there are two choices from His^{-azwj} servants. He^{-azwj} Chose Quraish from the Arabs, and from the non-Arabs, Persians’. And his^{-asws} mother^{-as} was a daughter^{-as} of Chosroe’²².

19- ن، عيون أخبار الرضا عليه السلام الحسين بن محمد بن يحيى الصولي عن عون بن محمد عن سهل بن القاسم التوشجاني قال: قال لي الرضا ع خراسان إن بيننا وبينكم نسب [نسباً] قلت و ما هو أيها الأمير

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al-Husayn Bin Muhammad Al Bayhaqi, from Muhammad Bin Yahya Al Slowly, from Awn Bin Muhammad, from Sahl Bin Al Qasim Al Nowshajany who said,

‘Al-Reza^{-asws} said to me at Khurasan: ‘There is a lineage between us^{-asws} and you all’. I said, ‘And what is it, O you emir?’

قال إن عبد الله بن عامر بن كربز لما افتتح خراسان أصاب ابنتين ليزدجرد بن شهريار ملك الأعاجم فبعث بهما إلى عثمان بن عفان فوهب إحداهما للحسن والأخرى للحسين ع فماتتا عندهما نفساوين

He^{-asws} said: ‘When Abdullah Bin Aamir Bin Kareyz conquered Khurasan, he attained two daughters of Yazdjard Bin Shahriyar, king of Persians. He sent them to Usman Bin Affan. He gifted one of them to Al-Hassan^{-asws} and the other to Al-Husayn^{-asws}. They^{-as} both died with them^{-as} of childbirth.

وَ كَانَتْ صَاحِبَةُ الْحُسَيْنِ ع نَفْسَتْ بَعْلِي بِنِ الْحُسَيْنِ ع فَكَلَّ عَلَيَّا بَعْضُ أُمَّهَاتِ وَلَدِ أَبِيهِ فَنَشَأَ وَ هُوَ لَا يَعْرِفُ أُمَّاً غَيْرَهَا ثُمَّ عَلِمَ أَنَّهَا مَوْلَاةٌ وَ كَانَ النَّاسُ يُسْمُونَهَا أُمَّهُ وَ زَعَمُوا أَنَّهُ زَوَّجَ أُمَّهُ وَ مَعَادَ اللَّهِ

The spouse of Al-Husayn^{-asws} died Ali^{-asws} Bin Al-Husayn^{-asws} was blessed, so one of the mothers of the children of his^{-asws} father^{-asws} took responsibility, and he^{-asws} grew up and he^{-asws} did not know of any mother other than her. Then he^{-asws} knew about her she was his^{-asws} slave, and the people were naming her as his^{-asws} mother, and they claimed that he^{-asws} had married his^{-asws} own mother, and Allah^{-azwj} Forbid!

إِنَّمَا زَوَّجَ هَذِهِ عَلَى مَا ذَكَرْنَاهُ وَ كَانَ سَبَبَ ذَلِكَ أَنَّهُ وَقَعَ بَعْضَ نِسَائِهِ ثُمَّ حَرَجَ يَتَسَلَّلُ فَلَقِيَتْهُ أُمُّهُ هَذِهِ فَقَالَتْ لَهَا إِنْ كَانَ فِي نَفْسِكَ فِي هَذَا الْأَمْرِ شَيْءٌ فَاتَّقِي اللَّهَ وَ أَغْلِبِيَنِي فَقَالَتْ نَعَمْ فَزَوَّجَهَا فَقَالَ نَأَسَ زَوَّجَ عَلِيُّ بْنُ الْحُسَيْنِ ع أُمَّهُ

But rather, this was married upon what we have mentioned, and the reason of that was that he^{-asws} slept with one of his^{-asws} wives, then went out to wash, and his^{-asws} mother met him^{-asws}, this. He^{-asws} said to her: ‘If there was anything within yourself regarding this matter, then fear Allah^{-azwj} and let me^{-asws} known’ She said, ‘Yes’. So he^{-asws} married her. The people said, ‘Ali^{-asws} Bin Al-Husayn^{-asws} married his^{-asws} own mother!’

قال عون قال لي سهل بن القاسم ما بقي طالبي عندنا إلا كتب عني هذا الحديث عن الرضا ع

²² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 18 b

Awn said, 'Sahl Bin Al Qasim said to me, 'There does not remain any student with us except he has written this Hadeeth from me, from Al Reza^{asws}.'²³ (Propaganda of filthy minds against Ahl Al-Bayt^{asws})

20- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ الْخَزَاعِيِّ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ يَثْمَرَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قَدِمَ بَابِنَةَ يَزْدَجَرْدَ عَلَى عُمَرَ وَ أُدْخِلَتِ الْمَدِينَةَ أَشْرَفَ لَهَا عِدَارَى الْمَدِينَةِ وَ أَشْرَقَ الْمَسْجِدُ بِضَوْءِ وَجْهِهَا فَلَمَّا دَخَلَتِ الْمَسْجِدَ وَ رَأَتْ عُمَرَ عَطَّتْ وَجْهَهَا وَ قَالَتْ آه بَيْرُوجُ بَادَا هُرْمُزُ

(The book) 'Basaair al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Ahmad, from Abdul Rahman Bin Abu Abdullah Al Khuzzaie, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'When they arrived with the daughter of Yazdjard to Umar and she entered Al-Medina, the unmarried women of Al-Medina came out to look at her and the Masjid shone by the illumination of her face. When she entered the Masjid and saw Umar, she covered her face and said, 'Ah Beyruj Bda Hurmuz!' (Oh the captivity after Hurmuz (her father).

قَالَ فَغَضِبَ عُمَرُ وَ قَالَ تَشْتَمِينِي هَذِهِ وَ هَمَّ بِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ لَيْسَ لَكَ ذَلِكَ أَعْرِضْ عَنْهَا إِنَّمَا تَحْتَارُ رَجُلًا مِنَ الْمُسْلِمِينَ ثُمَّ احْسَبِيهَا بِعَيْنِهِ عَلَيْهِ فَقَالَ عُمَرُ احْتَارِي

He (the narrator) said, 'Umar was angered and said, 'This one is insulting me!' And he thought with killing her'. Ami Al-Momineen^{asws} said to him: 'That isn't for you. Turn away from her! She shall choose a man from the Muslims (herself), then I^{asws} shall count her war booty upon him'. Umar said, 'Choose!'

قَالَ فَجَاءَتْ حَتَّى وَضَعَتْ يَدَهَا عَلَى رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اسْمُكَ فَقَالَتْ جَهَانِشَاهُ فَقَالَ بَلْ شَهْرَبَانُوَيْهٍ ثُمَّ نَظَرَ إِلَى الْحُسَيْنِ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لِيَلِدَنَّ [لِيُولَدَنَّ] لَكَ مِنْهَا غُلَامٌ خَيْرٌ أَهْلِ الْأَرْضِ.

He (the narrator) said, 'She came until she placed her hand upon the head of Al-Husayn^{asws} Bin Ali^{asws}. Amir Al-Momineen^{asws} said: 'What is your name?' She said, 'Jahanshah'. He^{asws} said: 'But (it is) Shehrbanuwayh'. Then he^{asws} looked at Al-Husayn^{asws} and said: 'O Abu Abdullah^{asws}! Allah^{azwj} will Cause a boy to be blessed for^{asws} from her who will be best of people of the earth!'²⁴

تبيين يزدجرد آخر ملوك الفرس و هو ابن شهريار بن أبرويز بن هرمز بن أنوشيروان و كأن إشراق المسجد بضوئها كناية عن ابتهاج أهل المسجد برؤيتها و عجبهم من صورتها و صباحتها.

Note: It is clear that Yazdjard was last of the kings of Persia, and he is son of Shahriyar Bin Abruweyz Bin Hurmuz Bin Anusheyrgan. And it is as if the Masjid shone with her illumination, is a metaphor about the people of the Masjid being delighter by seeing her and their marvelling from her face and her brightness.

²³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 19

²⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 20

21- بج، الخراج و الجرائح روي عن جابر عن أبي جعفر ع قال: لما قدمت ابنة يزدجرد بن شهريار آخر ملوك الفرس و خاتمتهم على عمر و أدخلت المدينة استشرقت لها عذارى المدينة و أشرق المجلس بضوء وجهها و رأت عمر فقالت أه بيروز باد همرز

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

'From Abu Ja'far^{asws} having said: 'When the daughter of Yazdjard Bin Shahryar, last of the kings of Persia and their end, arrived to Umar and entered Al-Medina, the unmarried women of Al-Medina came out to look at her, and the gathering shone by the illumination of her face, and she saw Umar. She said, 'Ah Beyruz Bda Hurmuz!' (Oh the captivity after Hurmuz (her father)).

فغضب عمر و قال شتمتني هذه العليجة و هم بما فقال له علي ع ليس لك إنكار على ما لا تعلمه فأمر أن ينادي عليها فقال أمير المؤمنين ع- لا يجوز بيع بنات الملوك و إن كن كافرات و لكن اعرض عليها أن تختار رجلاً من المسلمين حتى تتزوج منه و تحسب صداقها عليه من عطائه من بيت المال يقوم مقام الثمن

Umar was angered and said, 'This harsh one is insulting me!' And he thought with killing her. Ali^{asws} said to him: 'It is not for you to dislike what you don't know'. He ordered with calling (with the bidding) upon her. Amir Al-Momineen^{asws} said: 'It is not allowed to sell daughters of kings, and even if they are disbelievers. But, presented to her that she should choose a man from the Muslims until she married him, and her dower to be counted upon him to be from his awards from the public treasury, to stand in place of the price'.

فقال عمر أفعل و عرض عليها أن تختار فجالث فوضعت يدها على منكب الحسين ع فقال چه نام داری ای کنیزک یعنی ما اسمک یا صبیئة قالت جهانشاه فقال بن شهريارويه

Umar said, 'I shall do so'. And he presented it unto her to choose. She roamed around and placed her hand upon a shoulder of Al-Husayn^{asws}. He (Ali^{asws}) said (in Persian): 'Jass Naam Dary, Ey Kaneezak' – meaning, 'What is your name, O captive?' She^{asws} said: 'Jahanshah'. He^{asws} said: 'But (it is) 'Shahrbanuwayh'.

قالت تلك أختي قال راست گفתי أي صدقت ثم التفت إلى الحسين فقال احتفظ بها و أحسن إليها فستلذ لك خير أهل الأرض في زمانه بعدك و هي أم الأوصياء الذرية الطيبة فولدت علي بن الحسين زين العابدين ع

She said, 'That is my sister'. He^{asws} said: 'Rast Gufty', i.e. 'You speak the truth'. Then he^{asws} turned to Al-Husayn^{asws}. He^{asws} said: 'Be protective with her and be good to her. She will be blessed for you^{asws} to best of the people of the earth during his^{asws} time, after you^{asws}, and she would be mother^{as} of the successors^{as}, the goodly offspring'. She^{as} was blessed Ali^{asws} Bin Al-Husayn Zayn Al-Abideen^{asws}.

و يروي أنها ماتت في نفاستها به و إنما اختارت الحسين ع لأنها رأت فاطمة ع و أسلمت قبل أن يأخذها عسكر المسلمين و لها قصة و هي أنها قالت رأيت في النوم قبل ورود عسكر المسلمين كأن محمد رسول الله ص دخل دارنا و قعد مع الحسين ع و خطبني له و روجني منه

And it is reported that she^{as} died after being blessed with him^{asws}, and rather she^{as} had chosen Al-Husayn^{asws} because she^{as} had seen (Syeda) Fatima^{asws} and had become Muslims before the Muslim soldiers had seized her^{as}, and for her^{saww} there is a story, and it is – She

said, 'I^{asws} saw during the sleep before the arrival of Muslim soldiers, as if Muhammad^{saww} Rasool-Allah^{saww} had entered our house with Al-Husayn^{asws} and had proposed to me^{as} for him^{asws}, and got me^{as} married to him^{asws}.

فَلَمَّا أَصْبَحْتُ كَانَ ذَلِكَ يُؤْتِرُ فِي قَلْبِي وَ مَا كَانَ لِي حَاطِرٌ عَزِيْرٌ هَذَا فَلَمَّا كَانَ فِي اللَّيْلَةِ الثَّانِيَةِ رَأَيْتُ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ص فَدَأْتَنِي وَ عَرَضَتْ عَلَيَّ الْإِسْلَامَ فَأَسْلَمْتُ

When I woke up in the morning, that had impacted upon my heart, and there was nothing in my mind other than this. When it was during the second night, I^{as} saw (Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{asws} having come to me^{as} and presented Al-Islam to me^{as}. So I^{as} became a Muslim'.

ثُمَّ قَالَتْ إِنَّ الْعَلْبَةَ تَكُونُ لِلْمُسْلِمِينَ وَ إِنَّكَ تَصِلِينَ عَن قَرِيْبٍ إِلَى ابْنِي الْحُسَيْنِ سَالِمَةً- لَا يُصِيبُكَ بِشَيْءٍ أَحَدٌ قَالَتْ وَ كَانَ مِنَ الْحَالِ أَنِّي خَرَجْتُ إِلَى الْمَدِيْنَةِ مَا مَسَّ يَدِي إِنْسَانًا.

Then she^{asws} said, 'The overcoming shall be happening for the Muslims and very shortly you will be arriving to my^{asws} son^{asws} Al-Husayn^{asws} safely. No one will afflict you^{as} with evil'. She^{as} said, 'And from the situation I^{as} was brought out to Al-Medina, no hand of any person touched me^{as}'²⁵.

22- شَاءَ، الْإِرْشَادُ سَأَلَ أَمِيْرُ الْمُؤْمِنِيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ- شَاءَ زَنَانُ بِنْتُ كِسْرَى حِيْنَ أُسْرَتْ مَا حَفِظْتَ عَن أَبِيكَ بَعْدَ وَقْعَةِ الْفِيلِ قَالَتْ حَفِظْتُ عَنْهُ أَنَّهُ كَانَ يَقُولُ إِذَا غَلَبَ اللَّهُ عَلَى أَمْرِ ذَلِكِ الْمَطَامِعِ دُونَهُ وَ إِذَا انْقَضَتِ الْمُدَّةُ كَانَ الْحُتْفُ فِي الْحِيَلَةِ

(The book) 'Al Irshad' –

'Amir Al-Momineen^{asws} asked Shanzanan^{as} daughter^{as} of Chosroe, when she^{as} had been captured: 'Have you not preserved (anything) from your^{as} father after the event of the elephant?' She^{as} said, 'I^{as} have preserved from him, he was saying, 'Whenever Allah^{azwj} Overcomes upon a matter, He^{azwj} Causes the ambitions to be humiliated under it, and when the period terminates, the death would be in the means''.

فَقَالَ عَ مَا أَحْسَنَ مَا قَالَ أَبُوكَ تَذِلُّ الْأُمُورَ لِلْمَقَادِيْرِ حَتَّى يَكُونَ الْحُتْفُ فِي التَّدْبِيْرِ.

He^{asws} said: 'How excellently your^{as} father had said. The affairs are humbled to the Pre-determinations until the death happens to be within the arrangement''²⁶.

23- شَاءَ، الْإِرْشَادُ الْإِمَامُ بَعْدَ الْحُسَيْنِ بِنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ ابْنُهُ أَبُو مُحَمَّدٍ عَلِيٌّ بِنُ الْحُسَيْنِ زَيْنُ الْعَابِدِيْنَ عَ وَ كَانَ يُكْنَى أَيْضًا بِأَبِي الْحَسَنِ وَ أُمُّهُ شَاءَ زَنَانُ بِنْتُ يَزْدَجَرْدَ بِنِ شَهْرِيَاْرَ كِسْرَى وَ يُقَالُ إِنَّ اسْمَهَا شَهْرِيَاْرُو

(The book) 'I Irshad' –

'The Imam^{asws} after Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} is his^{asws} son^{asws} Abu Muhammad Ali^{asws} Bin Al-Husayn Zayn Al-Abideen^{asws}, and he^{asws} was teknonymed as well

²⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 21

²⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 22

with 'Abu Al-Hassan', and his^{-asws} mother^{-as} is Shahzanan^{-as} daughter^{-as} of Yazdjard Bin Shahriyar Chosroe. And it is said that her^{-as} name is 'Shehrbanu'.

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَ وَلىَ حُرَيْثُ بْنُ جَابِرٍ جَانِباً مِنَ الْمَشْرِقِ فَبَعَثَ إِلَيْهِ بِنْتِي يَزْدَجَرْدَ بْنَ شَهْرِيَّارَ فَتَحَلَّ ابْنُهُ الْحُسَيْنُ عَ شَاهِزَاناً مِنْهُمَا فَأَوْلَدَهَا زَيْنَ الْعَابِدِينَ عَ وَتَحَلَّ الْأُخْرَى مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَوَلَدَتْ لَهُ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ فَهُمَا ابْنَا خَالَهٖ

And Amir Al-Momineen^{-asws} had made Hureys Bin Jabir a governor of an area from the east. He sent two daughters of Yazdjard Bin Shehriyar to him^{-asws}. He^{-asws} made Shahzanan^{-as} to be for Al-Husayn^{-asws}, from the two. He^{-asws} was blessed from her^{-as} (Imam) Zayn Al-Abideen^{-asws}. And he^{-asws} released the other one to Muhammad Bin Abu Bakr, and she gave birth for him to Al-Qasim Bin Muhammad Bin Abu Bakr. So, they are both sons of a maternal aunt.

وَكَانَ مَوْلِدُ عَلِيِّ بْنِ الْحُسَيْنِ عَ بِالْمَدِينَةِ - سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ فَبَقِيَ مَعَ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَ سَنَتَيْنِ وَ مَعَ عَمِّهِ الْحُسَيْنِ عَ اثْنَتَيْ عَشْرَةَ سَنَةً وَ مَعَ أَبِيهِ الْحُسَيْنِ عَ ثَلَاثًا وَ عَشْرِينَ سَنَةً وَ بَعْدَ أَبِيهِ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ تُؤَيِّقُ بِالْمَدِينَةِ سَنَةَ حَمْسٍ وَ تَسْعِينَ مِنَ الْهِجْرَةِ وَ لَهُ يَوْمَعِدِ سَبْعٌ وَ حَمْسُونَ سَنَةً وَ كَانَ إِمَامَتُهُ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ دُفِنَ بِالْبَقِيعِ مَعَ عَمِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ.

And at Al-Medina Ali^{-asws} Bin Al-Husayn^{-asws} was blessed (to his^{-asws} parents) in the year thirty-eight from the Emigration. He^{-asws} remained with his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws} for two years, and with his^{-asws} paternal uncle^{-asws} Al-Hassan^{-asws} for twelve years, and with his^{-asws} father^{-asws} Al-Husayn^{-asws} for twenty-three years, and after his^{-asws} father^{-asws}, for thirty-four years, and he^{-asws} expired at Al-Medina in the year ninety-five from the Emigration, and on that day for him^{-asws} were fifty-seven years, and his^{-asws} Imamate was for thirty-four years, and he^{-asws} was buried at Al-Baqie (cemetery) along with his^{-asws} paternal uncle^{-asws} Al-Hassan Bin Ali^{-asws} Bin Abu Talib^{-asws}.²⁷

24- قب، المناقب لابن شهر آشوب مؤلف علي بن الحسين ع بالمدينة - يوم الخميس في التصف من جمادى الآخرة و يقال يوم الخميس لتسعة خلون من شعبان سنة ثمان و ثلاثين من الهجرة - قبل وفاة أمير المؤمنين ع بستين و قيل سنة سبع و قيل سنة ست

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

'Ali^{-asws} Bin Al-Husayn^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Thursday in the middle of Jumadi Al-Akhira. And it is said on the day of Thursday of nine (days) vacant from Shaban of the year thirty-eight from the Emigration, before the expiry of Amir Al-Momineen^{-asws} by two years. And it is said, year (thirty) seven. And it is said, year (thirty) six.

فَبَقِيَ مَعَ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَ أَرْبَعَ سِنِينَ وَ مَعَ عَمِّهِ الْحُسَيْنِ عَ عَشْرَ سِنِينَ وَ مَعَ أَبِيهِ عَشْرَ سِنِينَ وَ يُقَالُ بَقِيَ مَعَ جَدِّهِ سَنَتَيْنِ وَ مَعَ عَمِّهِ اثْنَتَيْ عَشْرَةَ سَنَةً وَ مَعَ أَبِيهِ ثَلَاثَ عَشْرَةَ سَنَةً وَ أَقَامَ بَعْدَ أَبِيهِ حَمْسًا وَ ثَلَاثِينَ سَنَةً

He^{-asws} remained with his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws} for four years, and with his^{-asws} paternal uncle Al-Hassan^{-asws} for ten years, and with his^{-asws} father^{-asws} (Al-Husayn^{-asws}) for ten years. And it is said he^{-asws} remained with his^{-asws} grandfather^{-asws} for two years, and with his^{-asws} paternal uncle^{-asws} for twelve years, and with his^{-asws} father^{-asws} for thirteen years and stayed after his^{-asws} father^{-asws} for thirty-five years.

²⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 23

و تُوِيَ بِالْمَدِينَةِ يَوْمَ السَّبْتِ لِأَحَدِي عَشْرَةَ لَيْلَةً بَقِيَتْ مِنَ الْمُحَرَّمِ أَوْ لِاثْنَتَيْ عَشْرَةَ لَيْلَةً سَنَةَ حَمْسٍ وَ تِسْعِينَ مِنَ الْهِجْرَةِ وَ لَهُ يَوْمَيْدٍ سَبْعٌ وَ حَمْسُونَ سَنَةً
وَ يُقَالُ تِسْعٌ وَ حَمْسُونَ سَنَةً وَ يُقَالُ أَرْبَعٌ وَ حَمْسُونَ

And he^{-asws} expired at Al-Medina on the day of Saturday of the eleventh night from Al-Muharram, or twelfth night, of the year ninety-five from the Emigration, and on that day, there were fifty-seven years for him. And it is said, fifty-nine years.

وَ كَانَتْ إِمَامَتُهُ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ كَانَ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ مُلْكِ يَزِيدَ وَ مُلْكُ مُعَاوِيَةَ بْنِ يَزِيدَ وَ مُلْكُ مَرْوَانَ وَ عَبْدِ الْمَلِكِ وَ تُوِيَ فِي مُلْكِ الْوَلِيدِ وَ
دُفِنَ فِي الْبَقِيعِ مَعَ عَمِّهِ الْحَسَنِ ع.

And his^{-asws} Imamate was for thirty-four years, and during the years of his^{-asws} Imamate was the remainder of the rule of Yazeed^{-la}, and rule of Muawiya Bin Yazeed, and rules of Marwan and Abdul Maliks, and he^{-asws} expired during the rule of Al-Waleed and was buried in Al-Baqie (cemetery) with his^{-asws} paternal uncle^{-asws} Al-Hassan^{-asws}.²⁸

وَ قَالَ أَبُو جَعْفَرٍ بْنُ بَابُوَيْهٍ سَمَّاهُ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ وَ أُمُّهُ شَهْرِبَانُوَيْهٍ بِنْتُ يَزْدَجَرْدَ بْنِ شَهْرِبَارِ الْكِسْرِيِّ وَ يُسَمُّوْهَا أَيْضًا بِشَاهَزَنَانَ وَ جَهَانْبَانُوَيْهٍ وَ
سُلَافَةَ وَ حَوْلَةَ وَ قَالُوا هِيَ شَاهَزَنَانَ بِنْتُ شِيرُوَيْهٍ بْنِ كِسْرِيِّ أَبْرُوَيْزَ وَ يُقَالُ هِيَ بَرَّةُ بِنْتُ التَّوَشَّحَانَ وَ الصَّحِيحُ هُوَ الْأَوَّلُ

And Abu Ja'far Bin Babuwayh said,

'Al-Waleed Bin Abdul Malik (Umayyid caliph) poisoned him^{-asws}, and his^{-asws} mother^{-as} is Shehrbanuwayh^{-as} daughter^{-as} of Yazdjard Bin Shahriyat Al-Kisra (Chosroe). And she^{-as} had been named as well with 'Shahzanan', and 'Jahanbanuwayh', and 'Sulafa', and 'Khowlah'. And they said she is 'Shahzanan^{-as} daughter^{-as} of Sheyrawiya Bin Kisra Abruweyz. And it is said she is Barrah^{-as} daughter^{-as} of Al-Nowshajan. And the correct, it is the first.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع سَمَّاهَا مَرْيَمَ وَ يُقَالُ سَمَّاهَا فَاطِمَةَ وَ كَانَتْ تُدْعَى سَيِّدَةَ النِّسَاءِ.

And Amir Al-Momineen^{-asws} named her^{-as} as 'Maryam'. And it is said he^{-asws} named her^{-asws} as 'Fatima^{-asws}'. And she^{-asws} was called, 'Chieftess of women'.²⁹

25- كَا، الْكَافِي وَ لِدَ ع فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ فُيْضَ فِي سَنَةِ حَمْسٍ وَ تِسْعِينَ وَ لَهُ سَبْعٌ وَ حَمْسُونَ سَنَةً وَ أُمُّهُ سَلَامَةُ بِنْتُ يَزْدَجَرْدَ بْنِ شَهْرِبَارِ بْنِ
شِيرُوَيْهٍ بْنِ كِسْرِيِّ أَبْرُوَيْزَ.

(The book) 'Al Kafi' –

'He^{-asws} was blessed (to his parents^{-asws}) in the year thirty-eight and passed away in the year ninety-five and there were fifty-seven years for him^{-asws}, and his^{-asws} mother^{-as} is Salamah^{-as} daughter^{-as} of Yazdjard Bin Shahriyar Bin Sheyruwaya Bin Kisra Abruweyz'.³⁰

²⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 24 a

²⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 24 b

³⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 25

26- **ضه** كَانَ مَوْلِدُهُ عَ يَوْمِ الْجُمُعَةِ وَ يُقَالُ يَوْمَ الْخَمِيسِ لِتِسْعِ خَلْوَنَ مِنْ شَعْبَانَ سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ وَ يُقَالُ سَنَةَ سَبْعٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ وَ يُقَالُ سَنَةَ سَبْتٍ وَ ثَلَاثِينَ.

(The book) 'Rowzat Al Waizeen' –

'His^{-asws} being blessed (to his parents^{-asws}) was on the day of Thursday of the nine (days) vacant from Shaban of the year thirty-eight from the Emigration. And it is said, the year thirty-seven from the Emigration. And it is said year thirty-six".³¹

27- **عم، إعلام الوری** وُلِدَ عَ بِالْمَدِينَةِ يَوْمَ الْجُمُعَةِ وَ يُقَالُ يَوْمَ الْخَمِيسِ فِي التَّصْفِ مِنْ جُمَادَى الْآخِرَةِ وَ قِيلَ لِتِسْعِ خَلْوَنَ مِنْ شَعْبَانَ سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ وَ قِيلَ سَنَةَ سَبْتٍ وَ ثَلَاثِينَ وَ قِيلَ سَنَةَ سَبْعٍ وَ ثَلَاثِينَ وَ اسْمُ أُمِّهِ شَهْرَبَانُ وَ قِيلَ شَهْرَبَانُوه.

(The book) 'I'lam Al Wara' –

'He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Friday. And it is said, the day of Thursday in the middle of Jumadi Al-Aakhira. And it is said, nine (days) vacant from Shaban of the year thirty-eight from the Emigration. And it is said year thirty-six. And it is said year thirty-seven. And the name of his^{-asws} mother^{-as} is Shahzanan^{-as}. And it is said, Shehrbanuwayh^{-as}".³²

28- **كف، المصباح للكنعني** فِي نِصْفِ جُمَادَى الْأُولَى كَانَ مَوْلِدُ السَّجَّادِ عَ وَ ذَكَرَ فِي اللَّوْحِ الَّذِي وَضَعَهُ أَنَّهُ عَ وُلِدَ يَوْمَ الْأَحَدِ خَامِسَ شَعْبَانَ لِثَمَانٍ وَ ثَلَاثِينَ.

(The book) 'Al Misbah Al Kaf'amy' –

'During the middle of Jumadi Al-Awwal Al-Sajjad^{-asws} (Ali^{-asws} Bin Al-Husayn^{-asws}) was blessed (to his parents^{-asws}). And he mentioned in the tablet which he placed, 'He^{-asws} was blessed (to his parents^{-asws}) on the day of Sunday on the fifth of Shaban of (the year) thirty-eight".³³

29- **الفُصُولُ الْمُهَمَّةُ،** وُلِدَ بِالْمَدِينَةِ نَهَارَ الْخَمِيسِ الْخَامِسَ مِنْ شَعْبَانَ سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ كُنِيَّتُهُ أَبُو الْحَسَنِ وَ قِيلَ أَبُو بَكْرٍ وَ لَهُ أَلْقَابٌ كَثِيرَةٌ أَشْهَرُهَا زَيْنُ الْعَابِدِينَ وَ سَيِّدُ الْعَابِدِينَ وَ الرَّكْبِيُّ وَ الْأَمِينُ وَ ذُو الثَّقَيْنَاتِ

(The book) 'Al Fusool Al Muhimma' –

'He^{-asws} was born at Al-Medina at daytime on Thursday the fifth of Shaban in the year thirty-eight. His^{-asws} teknonym is 'Abu Al-Hassan'. And it is said, 'Abu Bakr', 'Abu Zayd' (a printing mistake - must be Abu Zayd – Syed Zayd is the famous martyred son of Ali^{-asws} Ibn Husayn^{-asws}). And from him there are many titles. The most famous of these are 'Zayn Al-Abideen', and 'Seyyid Al-Abideen' and 'Al Zaky', and 'Al-Ameen', and 'Zul Safinaat'.

صِفَتُهُ أَسْمَرٌ قَصِيرٌ دَقِيقٌ نَفْسٌ خَائِبٌ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ.

³¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 26

³² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 27

³³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 28

His^{-asws} description is – brown, sharp (features), thin. The engraving of his^{-asws} ring was: “And there is no inclination except with Allah^{-azwj}”³⁴.

30- مصبا، المصباحين في التصف من جمادى الأولى سنة ست و ثلاثين كان مؤلداً أبي محمد علي بن الحسين ع.

(The book) ‘Al Misbaheen’ –

‘In the middle of Jumadi Al-Awwal of the year thirty-six Abu Muhammad Ali^{-asws} Bin Al-Husayn^{-asws}’ was blessed (to his parents^{-asws}).³⁵

31- د، العدد القوية قل، إقبال الأعمال بإسنادنا إلى المفيد في كتاب حدائق الرياض تصنف من جمادى الأولى سنة ست و ثلاثين كان مؤلداً أبي محمد علي بن الحسين ع.

(The books) ‘Adad Al Uqood’, (and) ‘Iqbal Al Amaal’- By our chains to Al Mufeed in the book ‘Al Hadaaiq Al Riyaz’,

‘In the middle of Jumadi Al-Awwal of the year thirty-six when Abu Muhammad Ali Bin Al-Husayn^{-asws}’ was blessed (to his parents^{-asws}).³⁶

32- الدرور، وُلِدَ ع بِالْمَدِينَةِ يَوْمَ الْأَحَدِ خَامِسَ شَعْبَانَ سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ وَ قُبِضَ بِهَا يَوْمَ السَّبْتِ ثَانِي عَشَرَ الْمُحَرَّمِ سَنَةَ خَمْسٍ وَ تِسْعِينَ عَنْ سِنِّعٍ وَ خَمْسِينَ سَنَةً وَ أُمُّهُ شَاهَزَانُ بِنْتُ شَيْبَوَيْهِ بْنِ كِسْرَى أَبُووَيْزٍ وَ قَبِيلُ ابْنَةِ يَزْدَجَرْدَ.

(The book) ‘Al Durous’ –

‘He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Sunday fifth of Shaban in the year thirty-eight, and he^{-asws} passed away at it on the day of Saturday the twelfth of Al-Muharram in the year ninety-five being of fifty-seven years, and his^{-asws} mother^{-as} is Shahzanan^{-as} daughter^{-as} of Kisra Abruweyz. And it is said, daughter of Yazdjard’³⁷.

33- د، العدد القوية في كتاب الدرر، وُلِدَ ع بِالْمَدِينَةِ سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهَجْرَةِ وَ كَذَا فِي كِتَابِ مَوَالِيدِ الْأَيْمَةِ- قَبْلَ وَفَاةِ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ ع بِسَنَتَيْنِ وَ فِي رِوَايَةٍ أُخْرَى بِسِتِّ سِنِينَ.

(The book) ‘Al Adad Al Qawiya’ – ‘In the book ‘Al Durr’,

‘He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina in the thirty-eight from the Emigration. And such is in the book ‘Kitab al Mawaleed Al-Aimma’, before the expiry of his^{-asws} grandfather^{-asws} by two years. And in another report, by six years’³⁸.

فِي كِتَابِ الدَّخِيرَةِ، مَوْلِدُهُ سَنَةَ سِتِّ وَ ثَلَاثِينَ وَ قَبِيلُ ثَمَانٍ وَ ثَلَاثِينَ وَ قَبِيلُ سَابِعُهُ سَنَةَ ثَمَانٍ وَ ثَلَاثِينَ بِالْمَدِينَةِ فِي خِلَافَةِ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ ع.

³⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 29

³⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 30

³⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 31

³⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 32

³⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 33 a

And in the book 'Al Zakheera' –

'His^{-asws} was blessed (to his parents^{-asws}) in the year thirty-six. And it is said, thirty-eight. And it is said he^{-asws} was born on the day of Thursday the eighth of Shaban. And it is said, seven, of the year thirty-eight, at Al-Medina during the caliphate of his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}'.³⁹

فِي كِتَابِ التَّذَكْرَةِ، وَوُلِدَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ عَ سَنَةِ ثَمَانٍ وَثَلَاثِينَ وَ أُمُّهُ شَاهِزَانُ بِنْتُ مَلِكِ قَاشَانَ وَ قَبِيلَ بِنْتُ كَسْرَى بِنْتُ جَزْدِ بْنِ شَهْرِيَارَ وَ يُقَالُ اسْمُهَا شَهْرَبَانُوَيْهَ.

In the book 'Al Tazkira' –

'Ali^{-asws} Bin Al-Husayn Zayn Al-Abideen^{-asws} was blessed (to his parents^{-asws}) in the year thirty-eight, and his^{-asws} mother^{-as} is Shahzanan^{-as} daughter^{-as} of a king of Kashan. And it is said, daughter^{-as} of Kisra Yazdjard Bin Shahriyar. And it is said her^{-as} name is Shehrbanuwayh".⁴⁰

وَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَرِيرٍ بْنِ رُسْتَمِ الطَّبْرِيِّ لَيْسَ التَّارِيخِيُّ لَمَّا وَرَدَ سَبِيَّ الْقُرْسِ إِلَى الْمَدِينَةِ أَرَادَ عُمَرُ بْنُ الْخَطَّابِ بَيْعَ النِّسَاءِ وَ أَنْ يَجْعَلَ الرِّجَالَ عَبِيداً فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّ رَسُولَ اللَّهِ ص قَالَ أَكْرَمُوا كَرِيمَ كُلِّ قَوْمٍ فَقَالَ عُمَرُ قَدْ سَمِعْتُهُ يَقُولُ إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ وَ إِنْ خَالَفَكُمْ

And Abu Ja'far Muhammad Bin Jareer Bin Rustam Al Tabari said,

'It isn't my history'. When the captives of Persia arrived to Al-Medina, Umar Bin Al-Khattab wanted to sell the women (captives), and to make the men (captives) as slaves. Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} had said: 'Honour the honourable of every people'. Umar said, 'I have heard him^{-saww} saying: 'When an honourable one of a people comes to you, then honour him, and even if he opposes you''.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ هؤُلَاءِ قَوْمٌ قَدْ آتَوْا إِلَيْكُمْ السَّلَامَ وَ رَغِبُوا فِي الْإِسْلَامِ وَ لَا بُدَّ أَنْ يَكُونَ لِي فِيهِمْ ذُرِّيَّةٌ وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي قَدْ اعْتَمْتُ نَصِيْبِي مِنْهُمْ لِرُؤْفَةِ اللَّهِ

Amir Al-Momineen^{-asws} said to him: 'These people, they have cast Al-Islam to you and have expressed desired in Al-Islam, and there is no escape from offspring to be for me^{-asws} among them, and I^{-asws} Keep Allah^{-azwj} as Witness and keep you all as witnessed, I^{-asws} am hereby freeing my^{-asws} share from them for the Face of Allah^{-azwj}'.

فَقَالَ جَمِيعُ نَبِيِّ هَاشِمٍ قَدْ وَهَبْنَا حَقَّنَا أَيْضاً لَكَ فَقَالَ اللَّهُمَّ اشْهَدْ أَنِّي قَدْ اعْتَمْتُ مَا وَهَبُوا لِي لِرُؤْفَةِ اللَّهِ-

The entirety of the clan of Hashim^{-as} said, 'We hereby gift our rights as well to you^{-asws}'. He^{-asws} said: 'O Allah^{-azwj}! Be Witness I^{-asws} have hereby freed whatever they have gifted to me^{-asws}, for the Face of Allah^{-azwj}!'

فَقَالَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ قَدْ وَهَبْنَا حَقَّنَا لَكَ يَا أَخَا رَسُولِ اللَّهِ فَقَالَ اللَّهُمَّ اشْهَدْ أَنَّهُمْ قَدْ وَهَبُوا لِي حَقَّهُمْ وَ قَبْلَتَهُ وَ أَشْهَدُكَ أَنِّي قَدْ اعْتَمْتُهُمْ لِرُؤْفَتِكَ

³⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 33 b

⁴⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 33 c

The Emigrants and the Helpers said, 'And we hereby gift our rights to you^{-asws}, O brother^{-asws} of Rasool-Allah^{-sawww}!' He^{-asws} said: 'O Allah^{-azwj}! Be Witness they have gifted their rights to me^{-asws} and I^{-asws} have accepted it, and I^{-asws} keep You^{-azwj} as Witness that I^{-asws} have freed them for Your^{-azwj} Face!'

فَقَالَ عُمَرُ لَمْ تَقْضَتْ عَلَيَّ عَزْمِي فِي الْأَعْجَامِ وَ مَا الَّذِي رَغَبْتُكَ عَنْ رَأْيِي فِيهِمْ فَأَعَادَ عَلَيْهِ مَا قَالَ رَسُولُ اللَّهِ ص فِي إِكْرَامِ الْكُرَمَاءِ

Umar said, 'Why did you^{-asws} break my determination upon me regarding the non-Arabs? And what is that which turned you^{-asws} away from my view regarding them?' So he^{-asws} repeated to him what Rasool-Allah^{-sawww} had said regarding honouring the honourable ones.

فَقَالَ عُمَرُ قَدْ وَهَبْتُ لِلَّهِ وَ لَكَ يَا أَبَا الْحُسَيْنِ مَا يُخْصِنِي وَ سَائِرَ مَا لَمْ يُوَهَبْ لَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ اشْهَدْ عَلَيَّ مَا قَالُوهُ وَ عَلَيَّ عِنْتِي إِيَّاهُمْ

Umar said, 'I hereby gift to Allah^{-azwj} and you^{-asws}, O Abu Al-Hassan^{-asws}, whatever is especially for me and rest of what has not been gifted to you^{-asws} yet'. Amir Al-Momineen^{-asws} said: 'O Allah^{-azwj}! Be Witness upon what they are saying upon my^{-asws} freeing them'.

فَرَعَبَ جَمَاعَةٌ مِنْ قُرَيْشٍ فِي أَنْ يَسْتَنْكِحُوا النِّسَاءَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هُنَّ لَا يُكْرَهُنَّ عَلَيَّ ذَلِكَ وَ لَكِنَّ مِجْرَنَ مَا اخْتَرْتُهُ عَمَلٌ بِهِ فَأَشَارَ جَمَاعَةٌ إِلَى شَهْرَبَانُوَيْهِ بِنْتِ كِسْرَى فَخَيْرَتْ وَ حُوْطِبَتْ مِنْ وَرَاءِ الْحِجَابِ وَ الْجَمْعُ حُضُورٌ فَقِيلَ لَهَا مَنْ تَخْتَارِينَ مِنْ حُطَّابِكَ وَ هَلْ أَنْتِ يَمُنُّ تُرِيدِينَ بَعْلًا فَسَكَتَتْ

A group of Quraish desired in marrying the women. Amir Al-Momineen^{-asws} said: 'They will not be forced upon that, but they should be given a choice. Whatever they choose would be acted with'. A group indicated to Shehrbanuwayh^{-as} daughter^{-as} of Kiswa. She^{-as} was given a choice and she^{-asws} was addressed to from behind the curtain, and the crowd was present. It was said to her^{-as}, 'Who are you^{-as} choosing from your^{-as} proposers? And are you from the ones wanting a husband?' She^{-as} was silent.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ قَدْ أَرَادَتْ وَ بَقِيَ الْإِخْتِيَارُ فَقَالَ عُمَرُ وَ مَا عَلِمْتُكَ بِإِرَادَتِهَا الْبُعْلَ

Amir Al-Momineen^{-asws} said: 'She^{-as} does want, and there still remains the choosing'. Umar said, 'And what makes you^{-asws} know of her^{-as} wanting the husband?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَتَتْهُ كَرِيمَةٌ قَوْمٍ لَا وِلِيَّ لَهَا وَ قَدْ حُطِبَتْ بِأَمْرٍ أَنْ يُقَالَ لَهَا أَنْتِ رَاضِيَةٌ بِالْبُعْلِ فَإِنْ اسْتَحْيَتْ وَ سَكَتَتْ جَعَلَ إِذْهَا صَمَاتَهَا وَ أَمَرَ بِتَرْوِجِهَا وَ إِنْ قَالَتْ لَا لَمْ يُكْرَهْهَا عَلَيَّ مَا تَخْتَارُهُ وَ إِنْ شَهْرَبَانُوَيْهِ أُرِيَتْ الْحُطَّابَ فَأَوْمَأَتْ بِيَدِهَا وَ اخْتَارَتْ الْحُسَيْنَ بِنَ عَلِيٍّ ع

Amir Al-Momineen^{-asws} said: 'It so happened that Rasool-Allah^{-sawww}, whenever an honourable woman of a people came to him^{-sawww}, there being no guardian for her, and she had been proposed to, he^{-sawww} ordered that it be said to her, 'Are you pleased with (having) the husband?' If she is embarrassed and is silent, he^{-sawww} made her permission to be in her silence and ordered with getting her married. And if she said, 'No', he^{-sawww} would not force her upon what she had chosen, and Shehrbanuwayh has been shown the proposers, and she^{-as} gestured by her^{-as} hand and chose Al-Husayn^{-asws} Bin Ali^{-asws}.'

فَأَعِيدَ الْقَوْلَ عَلَيْهَا فِي التَّخْيِيرِ فَأَشَارَتْ بِيَدِهَا وَ قَالَتْ هَذَا إِنْ كُنْتُ مُخَيَّرَةً وَ جَعَلَتْ أَمِيرُ الْمُؤْمِنِينَ ع وَ لِيَّهَا وَ تَكَلَّمَ حَذِيقَةُ بِالْحُطْبَةِ

The word was repeated to her regarding the choosing. She^{-as} indicated by her^{-as} hand and said, 'This one, if I^{-as} was the one choosing', and she^{-as} made Amir Al-Momineen^{-asws} to be her^{-as} guardian, and Al-Huzayfa spoke with the proposal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اسْمُكَ فَقَالَتْ شَاهِزَانُ بِنْتُ كِسْرَى قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْتِ شَهْرَبَانُوَيْهَ وَ أُحْتِكِ مُرَوَارِدُ بِنْتُ كِسْرَى قَالَتْ آرِيهَ

Amir Al-Momineen^{-asws} said: 'What is your^{-as} name?' She^{-as} said, 'Shahzanan^{-as} daughter^{-as} of Kisra'. Amir Al-Momineen^{-asws} said: 'You^{-as} are 'Shehrbanuwayh', and your^{-as} sister is Murwareed Bint Kisra'. She^{-as} said, 'Areyh (yes)!'

قَالَ الْمُبَرِّدُ كَانَ اسْمُ أُمِّ عَلِيِّ بْنِ الْحُسَيْنِ ع سُلَافَةَ مِنْ وُلْدِ يَزْدَجَرْدَ مَعْرُوفَةَ النَّسَبِ مِنْ حَبْرَاتِ الْبَسَاءِ وَ قِيلَ حَوْلَهُ

Al-Mubarrad said, 'The name of the mother^{-as} of Ali^{-asws} Bin Al-Husayn^{-asws} was Sulafa^{-as}, from the children of Yazdjard, of well-known lineage, being from the goodly women. And it is said, 'Khowla^{-as}'.

وَ لَقَبُهُ ع دُو النَّفَنَاتِ وَ الْحَالِصُ وَ الرَّاهِدُ وَ الْحَاشِعُ وَ الْبَكَاءُ وَ الْمُنَهَّجِدُ وَ الرَّهْبَانِيُّ وَ زَيْنُ الْعَابِدِينَ وَ سَيِّدُ الْعَابِدِينَ وَ السَّجَّادُ

And his^{-asws} titles are – 'Zul Safinaat', and 'Al-Khalis', and 'Al-Zahid', and 'Al-Khashi'e', and 'Al-Bakaie', and 'Al-Mujtahid', and 'Al-Ruhbany', and 'Zayn Al-Abideen', and 'Seyyid Al-Abideen', and 'Al-Sajjad'.

وَ كُنْيَتُهُ أَبُو مُحَمَّدٍ وَ أَبُو الْحَسَنِ نَابُهُ يَحْيَى ابْنُ أُمِّ الصَّوْبِلِ الْمَدْفُونُ بِوَأَسِطٍ قَتَلَهُ الْحَجَّاجُ لَعَنَهُ اللَّهُ.

And his^{-asws} teknonyms are – 'Abu Muhammad', and 'Abu Al-Hassan'. His^{-asws} door (to gain access) was Yahya Ibn Umm Al-Taweel the one buried at Waasit. He^{-asws} was killed by Al-Hajjaj^{-la}, may Allah^{-azwj} Curse him^{-la}".⁴¹

⁴¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 1 H 33 d

باب 2 النصوص على الخصوص على إمامته و الوصية إليه و أنه دفع إليه الكتب و السلاح و غيرها و فيه بعض الدلائل و النكت

CHAPTER 2 – THE TEXTS IN PARTICULAR UPON HIS^{-asws} IMAMATE, AND THE BEQUEATHING TO HIM^{-asws} AND THE HANDING OVER OF THE BOOKS, AND THE WEAPONS AND OTHER SUCH, AND IN IT ARE SOME OF THE EVIDENCES AND THE POINTS

1- لي، الأمامي للصدوق ابن الوليد عن محمد العطار عن ابن أبي الخطاب عن ابن أبي نجران عن المثنى عن محمد بن مسلم قال: سألت الصادق جعفر بن محمد ع عن خاتم الحسين بن علي ع إلى من صار و ذكرت له أنني سمعت أنه أخذ من إصبعه فيما أخذ

(The book) 'Al Amaali' of the sheikh Al Sadouq – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Abu Najran, from Al Musanna, from Muhammad Bin Muslim who said,

'I asked Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} about the ring of Al-Husayn^{-asws} Bin Ali^{-asws}, 'Whom did it go to?' And I mentioned that I had heard it was seized from his^{-asws} finger among whatever was seized.

قال ع ليس كما قالوا إن الحسين ع أوصى إلى ابنه علي بن الحسين ع و جعل خاتمته في إصبعه و فوض إليه أمره كما فعله رسول الله ص بأمير المؤمنين ع و فعله أمير المؤمنين بالحسن ع و فعله الحسن بالحسين ع ثم صار ذلك الخاتم إلى أبي ع بعد أبيه و منه صار إلى فهو عندي و إني لألبسه كل جمعة و أصلي فيه

He^{-asws} said: 'It isn't as what they are saying. Al-Husayn^{-asws} bequeathed to his^{-asws} son Ali^{-asws} Bin Al-Husayn^{-asws} and made his^{-asws} finger to be in his^{-asws} finger and delegated his^{-asws} affairs to him^{-asws}, just like Rasool-Allah^{-saww} had done with Amir Al-Momineen^{-asws}, and Amir Al-Momineen^{-asws} had done with Al-Hassan^{-asws}, and Al-Hassan^{-asws} had done with Al-Husayn^{-asws}. Then that ring came to my^{-asws} father^{-asws} after his^{-asws} father, and from him^{-asws} it has come to me^{-asws}. So (now) it is in my^{-asws} possession, and I^{-asws} tend to wear it every Friday and pray Salat in it'.

قال محمد بن مسلم قد خلت إليه يوم الجمعة و هو يصلي فلما فرغ من الصلاة مد إلى يده فرأيت في إصبعه خاتماً نقشه لا إله إلا الله عُدَّةً للقائه الله فقال هذا خاتم جدِّي أبي عبد الله الحسين بن علي ع.

Muhammad Bin Muslim said, 'I entered to see him^{-asws} on the day of Friday and he^{-asws} was praying Salat. When he^{-asws} was free from the Salat, he^{-asws} extended his^{-asws} hand towards me, and I saw a ring being in his^{-asws} finger. Its engraving was: "There is no god except Allah^{-azwj}. Prepare to meet Allah^{-azwj}". He^{-asws} said: 'This is a ring of my^{-asws} grandfather^{-asws} Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws}'⁴².

⁴² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 1

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْحُسَيْنَ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ فَدَفَعَتْ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ وَصِيَّةً بَاطِنَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَبْطُونًا لَا يَرُونَ إِلَّا لَمَّا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ صَارَ ذَلِكَ الْكِتَابَ إِلَيْنَا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ibn Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Al-Husayn^{-asws}, when it presented him^{-asws} that which presented him^{-asws}, called his^{-asws} daughter the elder (Syeda) Fatima^{-asws} and handed over a wrapped book to her^{-asws}, and an apparent bequest and a hidden bequest, and Ali^{-asws} Bin Al-Husayn^{-asws} was hidden to what was seen due to what (illness) was with him^{-asws}. (Syeda) Fatima^{-asws} handed over the book to Ali^{-asws} Bin Al-Husayn^{-asws}. Then that book came to us^{-asws}'.

فَقُلْتُ فَمَا فِي ذَلِكَ الْكِتَابِ فَقَالَ فِيهِ وَ اللَّهُ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَ لَدُ آدَمَ إِلَى أَنْ تَفْتِيَ الدُّنْيَا.

I said, 'So what is in that book?' He^{-asws} said: 'By Allah^{-azwj}! In is the entirety of what the children of Adam^{-as} could be needy to, up to the end of the world''⁴³

3- غط، الغيبة للشيخ الطوسي الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنِ الْفَضِيلِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع لَمَّا تَوَجَّهَ الْحُسَيْنُ ع إِلَى الْعِرَاقِ دَفَعَ إِلَيَّ أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ ص الْوَصِيَّةَ وَ الْكُتُبَ وَ غَيْرَ ذَلِكَ وَ قَالَ لَهَا إِذَا أَتَاكَ أَكْبَرُ وُلْدِي فَادْفَعِي إِلَيْهِ مَا دَفَعْتُ إِلَيْكَ

(The book) 'Al Ghayba' of the sheikh Al Tusi – Al-Husayn Bin Saeed, from Hammad Bin Isa, from Rabie, from Al Fuzeyl who said,

'Abu Ja'far^{-asws} said to me: 'When Al-Husayn^{-asws} headed to Al-Iraq, he^{-asws} handed over the bequest to Umm Salama^{-ra} wife of the Prophet^{-saww}, and the books, and other than that, and said to her^{-as}: 'When the eldest of my^{-asws} sons^{-asws} comes to you^{-as}, then hand over to him^{-asws} whatever I^{-asws} have handed over to you^{-as}'.

فَلَمَّا قُتِلَ الْحُسَيْنُ ع أَتَى عَلِيُّ بْنُ الْحُسَيْنِ أُمَّ سَلَمَةَ فَدَفَعَتْ إِلَيْهِ كُلَّ شَيْءٍ أَعْطَاهَا الْحُسَيْنُ ع.

When Al-Husayn^{-asws} was killed, Ali^{-asws} Bin Al-Husayn^{-asws} came to Umm Salama^{-ra}. She^{-ra} handed him^{-asws} everything Al-Husayn^{-asws} had given her^{-as}'⁴⁴

4- قب، المناقب لابن شهر آشوب الدليل على إمامته ع ما ثبت أن الإمام يحب أن يكون منصوباً عليه فكل من قال بذلك قطع على إمامته و إذا ثبت أن الإمام لا بد أن يكون معصوماً يقطع على أن الإمام بعد الحسين ابنه علي ع

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

'The evidence upon his^{-asws} Imamate is what is proven, that the Imam^{-asws}, it obligates that he^{-asws} would happen to be the one^{-asws} who has been texted upon. So everyone who says with that (text), would cut (others out) upon his^{-asws} Imamate. And when it is proven that the Imam⁻

⁴³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 2

⁴⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 3

asws is such that it is inevitable that he-asws would be one-asws texted upon, it would cut off (all arguments) and that the Imam-asws after Al-Husayn-asws is his-asws son-asws Ali-asws.

لَأَنَّ كُلَّ مَنْ أَدْعَيْتَ إِمَامَتَهُ بَعْدَهُ مِنْ بَنِي أُمَيَّةَ وَ الْحَوَارِجِ اتَّفَقُوا عَلَى نَفْيِ الْقَطْعِ عَلَى عِصْمَتِهِ وَ أَمَا الْكَيْسَانِيَّةُ وَ إِنَّ قَالُوا بِاللَّيْنِ فَلَمْ يَقُولُوا بِاللَّيْنِ صَرِيحاً وَ وَجَدْنَا وُلْدَ عَلِيِّ بْنِ الْحُسَيْنِ عَ الْيَوْمِ عَلَى خِدَانَةِ عَصْرِهِ وَ قُرْبِ مِيلَادِهِ أَكْثَرَ عَدداً مِنْ قَبَائِلِ جَاهِلِيَّةٍ وَ عَمَائِرِ قَدِيمَةٍ حَتَّى طَبَقُوا الْأَرْضَ وَ مَلَكُوا الْبِلَادَ وَ بَلَّغُوا الْأَطْرَافَ فَعَلِمْنَا أَنَّ ذَلِكَ مِنْ دَلَالِهِ.

(This is) because everyone who claimed his imamate after him-asws, from the clan of Umayya and the Kharijites, they concur upon negating the cutting based upon his-asws infallibility. And as for the Kaysaniyya, and even though they spoke with the text, they did not speak with the explicit text, and we are finding the sons of Ali-asws Bin Al-Husayn-asws today, upon the recentness of his-asws era, and near from his-asws being blessed (to his parents-asws), are of larger numbers than the tribes of the pre-Islamic period, and ancient emirates, until they layered the earth and filled the cities and reached the outskirts. So we know that that is from his-asws evidence".⁴⁵

5- عم، إعلام الوری الکلبی عن مُحَمَّدِ بْنِ یَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: إِنَّ الْحُسَيْنَ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ فَاطِمَةَ الْكُبْرَى فَدَفَعَ إِلَيْهَا كِتَاباً مَلْفُوفاً وَ وَصِيَّةً ظَاهِرَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَرِيضاً لَا يَرُؤُنَ أَنَّهُ يَبْقَى بَعْدَهُ

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, and Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Al Jaroud,

'From Abu Ja'far Al-Baqir-asws having said, 'Al-Husayn-asws, when it presented to him-asws that which presented to him-asws, called his-asws daughter-asws Fatima Al-Kubra-asws. He-asws handed a wrapped book and an apparent bequest, and Ali-asws Bin Al-Husayn-asws was ill. They were not viewing that he-asws would be living after him-asws.

فَلَمَّا قُتِلَ الْحُسَيْنُ ع وَ رَجَعَ أَهْلُ بَيْتِهِ إِلَى الْمَدِينَةِ دَفَعَتْ فَاطِمَةُ الْكُبْرَى إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ ذَلِكَ الْكِتَابُ وَ اللَّهُ إِلَيْنَا يَا زِيَادُ.

When Al-Husayn-asws was killed, and his-asws family members returned to Al-Medina, (Syeda) Fatima-asws handed over the book to Ali-asws Bin Al-Husayn-asws. Then by Allah-azwj, that book came to us-asws, O Ziyad!"⁴⁶

6- وَ عَنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُسَيْنَ ع لَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا الْكُتُبَ وَ الْوَصِيَّةَ فَلَمَّا رَجَعَ عَلِيُّ بْنُ الْحُسَيْنِ دَفَعَتْهَا إِلَيْهِ.

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Ameyra, from Abu Bakr Al Hazramy,

⁴⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 2 H 4

⁴⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 2 H 5

'From Abu Abdullah^{-asws} having said: 'When Al-Husayn^{-asws} was travelling to Al-Iraq, he^{-asws} deposited the Books and the bequest to Umm Salama^{-ra}, may Allah^{-azwj} be Pleased from her^{-as}. When Ali^{-asws} Bin Al-Husayn^{-asws} returned, she^{-ra} handed it to him^{-asws}'.⁴⁷

7- قب، المناقب لابن شهر آشوب عن الحضرمي مثله.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – From Al-Hazramy, similar to it'.⁴⁸

8- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الشَّرْقِيِّ عَنْ أَحْمَدَ بْنِ الْأَزْهَرِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتَيْبَةَ قَالَ: كُنْتُ عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ إِذْ دَخَلَ عَلَيَّ بِنُ الْحُسَيْنِ الْأَصْغَرَ فَدَعَاهُ الْحُسَيْنُ عَ وَضَمَّهُ إِلَيْهِ ضَمًّا وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ يَا أَبِي أَنْتَ مَا أَطْيَبَ رِيحًا وَ أَحْسَنَ خُلُقًا

(The book) 'Kifayat Al Asar' – Muhammad Bin Wahban, from Ahmad Bin Muhammad Al Sharqy, from Ahmad Bin Al Azhar, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utba who said,

'I was in the presence of Al-Husayn^{-asws} Bin Ali^{-asws} when Ali^{-asws} Bin Al-Husayn^{-asws} Al-Asghar entered. Al-Husayn^{-asws} called him^{-asws} and hugged him^{-asws} to him^{-asws} with a pressing hug and kissed what is between his^{-asws} eyes, then said: 'May my^{-asws} father^{-asws} be (sacrificed) for you^{-asws}! How good is your^{-asws} aroma, and excellent are your^{-asws} morals!'

فَتَدَاخَلَنِي مِنْ ذَلِكَ فُقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ إِنْ كَانَ مَا نَعُوذُ بِاللَّهِ أَنْ نَرَاهُ فَبِكَ فَلَئِي مَنْ قَالَ عَلِيٌّ ابْنِي هَذَا هُوَ الْإِمَامُ أَبُو الْأَيْمَةِ

So (a thought) entered me from that. I said, 'May my father and my mother be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! If we, Allah^{-azwj} Forbid, do not see him^{-asws} in you^{-asws}, then to whom?' He^{-asws} said: 'This son^{-asws} of mine, Ali^{-asws}, he^{-asws} is the Imam^{-asws}, father^{-asws} of the Imams^{-asws}'.

قُلْتُ يَا مَوْلَايَ هُوَ صَغِيرُ السِّنِّ قَالَ نَعَمْ إِنَّ ابْنَهُ مُحَمَّدٌ يُؤْتَمُّ بِهِ وَ هُوَ ابْنُ تِسْعِ سِنِينَ ثُمَّ يُطْرُقُ قَالَ ثُمَّ يُبْفِرُ الْعِلْمَ بَقْرًا.

I said, 'O my Master^{-asws}! He^{-asws} is of young age!' He^{-asws} said: 'Yes. His^{-asws} son^{-asws}, be led by him^{-asws}', and he^{-asws} was a boy of nine years. Then he^{-asws} lowered his^{-asws} head. He (narrator) said: 'Then he^{-asws} expanded the knowledge with an expansion (when he^{-asws} became the Imam^{-asws})'.⁴⁹

9- ك، إكمال الدين ابنُ شاذَوَيْهِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ قَالَ: دَخَلْتُ عَلَى حَكِيمَةَ بِنْتِ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا أُحْتِ أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ عَ فُقُلْتُ إِلَى مَنْ تَفْرَعُ الشَّيْعَةُ فَقَالَتْ إِلَى الْجَدَّةِ أُمِّ أَبِي مُحَمَّدٍ عَ فُقُلْتُ لَهَا أَقْتَدِي بِمَنْ وَصِيَّتُهُ إِلَى الْمَرْأَةِ

(The book) 'Ikmal Al Deen' – Ibn Shazawiya, from Muhammad Al Himeyri, from his father, from Muhammad Bin Ja'far, from Ahmad Bin Ibrahim who said,

'I entered to see Hakeema Bint Muhammad Bin Ali Al-Reza^{-asws}, sister^{-as} of Al-Hassan^{-asws}, Master of the army (Al Askari^{-asws}). I said, 'Whom should the Shias panic to?' She^{-as} said, 'To

⁴⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 6

⁴⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 7

⁴⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 8

the grandmother mother^{-as} of Abu Muhammad^{-asws}. I said, 'Shall I follow the one whose bequest is to a woman?'

فَقَالَتْ أَقْبَدَاءَ بِالْحُسَيْنِ بْنِ عَلِيٍّ عَ وَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ أَوْصَى إِلَى أُخْتِهِ زَيْنَبَ بِنْتِ عَلِيٍّ فِي الظَّاهِرِ وَ كَانَ مَا يُخْرُجُ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَ مِنْ عِلْمٍ يُنسَبُ إِلَى زَيْنَبَ سَتْرًا عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَ.

She^{-as} said, 'Follow Al-Husayn^{-asws} Bin Ali^{-asws}, and Al-Husayn^{-asws} Bin Ali^{-asws} had bequeathed to his^{-asws} sister^{-asws} (Syeda) Zainab^{-asws} daughter^{-asws} of Ali^{-asws}, in the apparent, and whatever knowledge has come out from Ali^{-asws} Bin Al-Husayn^{-asws}, is attributed to (Syeda) Zainab^{-asws}, veiling upon Ali^{-asws} Bin Al-Husayn^{-asws}'.⁵⁰

⁵⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 2 H 9

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

1- لي، الأماالي للصدوق المُفَسِّرُ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقَرِّيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الرَّهْرِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ عَ فَجَاءَهُ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ مَا خَبَرَكَ أَيُّهَا الرَّجُلُ فَقَالَ الرَّجُلُ خَبَرِي يَا ابْنَ رَسُولِ اللَّهِ أَيُّ أَصْبَحْتُ وَ عَلَيَّ أَرْبَعِمِائَةٌ دِينَارٍ دَيْنٌ- لَا قِضَاءَ عِنْدِي لَهَا وَ لِي عِيَالٌ ثَقَالٌ لَيْسَ لِي مَا أَعُودُ عَلَيْهِمْ بِهِ

(The book) 'Al Amaali' of Al Sadouq – Al Mufasssir, from Ja'far Bin Ahmad, from Muhammad Bin Abdullah Bin Yazeed Al Muqry, from Sufyan Bin Uyayna, from Al Zuhry who said,

'I was in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}, and a man from his^{-asws} companions came to him^{-asws}. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'What is the news, O man?' The man said, 'My news, O son^{-asws} of Rasool-Allah^{-saww}, is that I woke up in the morning and there is a debt of four hundred Dinars upon me. There is no fulfilment for it with me, and there are dependants for me, heavy, there isn't for me what I can re-instate upon them with'.

قَالَ فَبَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَ بُكَاءً شَدِيداً فَقُلْتُ لَهُ مَا يُبْكِيكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَ هَلْ يُعَدُّ الْبُكَاءُ إِلَّا لِلْمَصَائِبِ وَ الْمِحْنِ الْكِبَارِ قَالُوا كَذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'Ali^{-asws} Bin Al-Husayn^{-asws} cried an intense crying. I said to him^{-asws}, 'What makes you^{-asws} cry, O son^{-asws} of Rasool-Allah^{-saww}?' He^{-asws} said: 'And does the crying return except for the calamities and the major Trials?' They said, 'It is like that, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ فَأَيُّهُ مِحْنَةٌ وَ مُصِيبَةٌ أَعْظَمُ عَلَى حُرِّ مُؤْمِنٍ مِنْ أَنْ يَرَى بِأَخِيهِ الْمُؤْمِنِ حَلَّةً فَلَا يُمْكِنُهُ سَدُّهَا وَ يُشَاهِدُهُ عَلَى فَاقَةٍ فَلَا يُطِيقُ رَفْعَهَا-

He^{-asws} said: 'So which Trial and calamity is greater upon a free Momin than him seeing a need with his brother Momin, and he is not able upon blocking it and he witnesses him being upon destitution, and he cannot endure raising it?'

قَالَ فَتَفَرَّقُوا عَنْ مَجْلِسِهِمْ ذَلِكَ فَقَالَ بَعْضُ الْمُخَالِفِينَ وَ هُوَ يَطْعُنُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ عَجَباً لَهُؤْلَاءِ يَدْعُونَ مَرَّةً أَنَّ السَّمَاءَ وَ الْأَرْضَ وَ كُلَّ شَيْءٍ يُطِيعُهُمْ وَ أَنَّ اللَّهَ لَا يَرُدُّهُمْ عَنْ شَيْءٍ مِنْ طَلِبَاتِهِمْ ثُمَّ يَعْتَرِفُونَ أُخْرَى بِالْعَجْرِ عَنْ إِصْلَاحِ خَالَ حَوَاصِ إِخْوَانِهِمْ

He (the narrator) said, 'They dispersed from their gathering. One of the adversaries said, and he was taunting upon Ali^{-asws} Bin Al-Husayn^{-asws}, 'Strange of them^{-asws} claiming at times that the sky and the earth and all things obey them^{-asws}, and that Allah^{-azwj} does not Reject them^{-asws} from anything from their requests, then they^{-asws} are acknowledging at another time with the frustration (inability) from correcting the state of their special brethren!'

فَأَنْصَلَ ذَلِكَ بِالرَّجُلِ صَاحِبِ الْقِصَّةِ فَجَاءَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بَلَّغِي عَنْ فُلَانٍ كَذَا وَ كَذَا وَ كَانَ ذَلِكَ أَعْلَطَ عَلَيَّ مِنْ مِحْنَتِي

The owner of the story connected with the man, so he came (back) to Ali^{-asws} Bin Al-Husayn^{-asws} and said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Such and such have reached me from so and so, and that was harsher upon me than my Trial!'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَقَدْ أَذِنَ اللَّهُ فِي فَرْجِكَ يَا فُلَانَهُ الْجَمَلِي سَحُورِي وَ فُطُورِي فَحَمَلْتُ فُرْصَتَيْنِ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِلرَّجُلِ لِحَدَّثُمَا فَلَيْسَ عِنْدَنَا عَزِيمُهُمَا فَإِنَّ اللَّهَ يَكْشِفُ عَنْكَ بِهَمَا وَ يُبَلِّغُكَ خَيْرًا وَاسِعًا مِنْهُمَا

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Allah^{-azwj} has Permitted in relieving you, O so and so! Bring me^{-asws} pre-dawn meal and my^{-asws} fast-breaking meal!' I carried the two discs of bread. Ali^{-asws} Bin Al-Husayn^{-asws} said to the man: 'Take these, for there isn't with us^{-asws} other than these, for Allah^{-azwj} will Remove from you with these two, and Give you better, vaster than these'.

فَأَخَذَهُمَا الرَّجُلُ وَ دَخَلَ السُّوقَ - لَا يَدْرِي مَا يَصْنَعُ بِهِمَا يَتَفَكَّرُ فِي ثِقَلِ دَيْنِهِ وَ سُوءِ خَالِ عِيَالِهِ وَ يُوسِسُ إِلَيْهِ الشَّيْطَانُ أَيْنَ مَوْفِعُ هَاتَيْنِ مِنْ حَاجَتِكَ

The man took them and entered the market, not knowing what to do with these. He was thoughtful regarding the weight of his debts and the evil state of his dependants, and the Satan^{-la} whispered to him, 'Where is the position of these two (discs of bread) from your need?'

فَمَرَّ بِسَمَّاكٍ قَدْ بَارَثَ عَلَيْهِ سَمَكَةٌ [سَمَكَتُهُ] قَدْ أَرَاخَتْ فَقَالَ لَهُ سَمَكَتُكَ هَذِهِ بَائِرَةٌ عَلَيْكَ وَ إِحْدَى فُرْصَتَيْ هَاتَيْنِ بَائِرَةٌ عَلَيَّ فَهَلْ لَكَ أَنْ تُعْطِيَنِي سَمَكَتِكَ الْبَائِرَةَ- وَ تَأْخُذَ فُرْصَتِي هَذِهِ الْبَائِرَةَ فَقَالَ نَعَمْ فَأَعْطَاهُ السَّمَكَةَ وَ أَخَذَ الْفُرْصَةَ

He passed by a fisherman whose fish had gone bad upon him and was smelling. He said to him, 'Your fish has become unsaleable upon you, and one of these discs of bread has unsaleable upon me. Is it okay for you if you were to give me your unsold fish and take this unsaleable bread of mine?' He said, 'Yes'. He gave him the fish and took the disc of bread.

ثُمَّ مَرَّ بِرَجُلٍ مَعَهُ مِلْحٌ قَلِيلٌ مَرْهُودٌ فِيهِ فَقَالَ هَلْ لَكَ أَنْ تُعْطِيَنِي مِلْحَكَ هَذَا الْمَرْهُودَ فِيهِ بِفُرْصَتِي هَذِهِ الْمَرْهُودَ فِيهَا قَالَ نَعَمْ فَفَعَلَ فَجَاءَ الرَّجُلُ بِالسَّمَكَةِ وَ الْمِلْحِ فَقَالَ أَصْلِحْ هَذِهِ بِحَدَا

Then he passed by a man having a little salt with him, deemed insignificant. He said, 'Is it okay for you if you were to give me your salt, this insignificant amount for this insignificant bread of mine?' He said, 'Yes. He did so. The man came with the fish and the salt, and he said, 'This is better'.

فَلَمَّا شَقَّ بَطْنَ السَّمَكَةِ وَجَدَ فِيهِ لَوْلُوتَيْنِ فَاجْرَتَيْنِ فَحَمِدَ اللَّهُ عَلَيْهِمَا فَبَيْنَمَا هُوَ فِي سُورِهِ ذَلِكَ إِذْ فُرِعَ بَابُهُ فَخَرَجَ يَنْظُرُ مَنْ بِالْبَابِ فَإِذَا صَاحِبُ السَّمَكَةِ وَ صَاحِبُ الْمِلْحِ قَدْ جَاءَا يُقُولُ كُلُّ وَاحِدٍ مِنْهُمَا لَهُ يَا عَبْدَ اللَّهِ جَهْدَنَا أَنْ نَأْكُلَ نَحْنُ أَوْ أَخَذَ مِنْ عِيَالِنَا هَذَا الْفُرْصَ فَلَمْ تَعْمَلْ فِيهِ أَسْنَانُنَا- وَ مَا نَنْظُنُّكَ إِلَّا وَ قَدْ تَنَاهَيْتَ فِي سُوءِ الْحَالِ وَ مَرِنْتَ عَلَى الشَّقَاءِ قَدْ رَدَدْنَا إِلَيْكَ هَذَا الْحُبْبَ وَ طَيَّبْنَا لَكَ مَا أَخَذْتَهُ مِنَّا

When he slit the belly of the fish, he found two pride-worthy pears in it. He praised Allah^{-azwj} upon them. While he was in that happiness of his when his door was knocked upon. He went out to look who was at the door, and there, it was owner of the fish and owner of the salt having come. Each one of them said to him, 'We are struggling to eat this bread, us or anyone of our dependants, for our teeth are not working in it, and we do not think except and you

are upon a worse state and we resent being upon the wretchedness. We are returning this bread to you, and we are good for you taking whatever you have taken from us.

فَأَخَذَ الْقُرْصَتَيْنِ مِنْهُمَا فَلَمَّا اسْتَقَرَّ بَعْدَ انْصِرَافِهِمَا عَنْهُ فَرَعَ بَابَهُ فَإِذَا رَسُولٌ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَدَخَلَ فَقَالَ إِنَّهُ يَقُولُ لَكَ إِنَّ اللَّهَ قَدْ أَنَاكَ بِالْفَرَجِ فَارْزُدْ
إِلَيْنَا طَعَامَنَا فَإِنَّهُ لَا يَأْكُلُهُ غَيْرُنَا

He took the two discs of bread from them. When he had settled after their leaving from him, his door was knocked, and there it was a messenger of Ali^{-asws} Bin Al-Husayn^{-asws}. He entered and said, 'He^{-asws} is saying to you: 'Allah^{-saww} has Brought you the relief, so return our^{-asws} meal back to us, for no one can eat it other than us^{-asws}!'

وَ بَاعَ الرَّجُلُ اللُّؤْلُؤَيْنِ بِمَالٍ عَظِيمٍ قَضَى مِنْهُ دَيْنَهُ وَ حَسُنَتْ بَعْدَ ذَلِكَ حَالُهُ

And the man sold the two pearls for great wealth. He paid off his debts from it and his state was good after that.

فَقَالَ بَعْضُ الْمُخَالِفِينَ مَا أَشَدَّ هَذَا التَّفَاوُتَ بَيْنَنَا وَعَلِيٍّ بْنِ الْحُسَيْنِ لَا يَقْدِرُ أَنْ يَسُدَّ مِنْهُ فَاقَةً إِذْ أَعْنَاهُ هَذَا الْعَنَاءُ الْعَظِيمُ كَيْفَ يَكُونُ هَذَا وَ كَيْفَ يَعْجِزُ
عَنْ سَدِّ الْفَاقَةِ مَنْ يَقْدِرُ عَلَى هَذَا الْعَنَاءِ الْعَظِيمِ

One of the adversaries said, 'How severe is this difference between Ali^{-asws} Bin Al-Husayn^{-asws} not being able to block the destitution from himself^{-asws} when he^{-asws} can enrich this one with great enrichment. How can this be, and how can he^{-asws} be unable from blocking the destitution, one who is able upon this great enrichment!'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هَكَذَا قَالَتْ فُرَيْشٌ لِلنَّبِيِّ ص كَيْفَ تَمْضِي إِلَى بَيْتِ الْمَقْدِسِ وَ تُشَاهِدُ مَا فِيهِ مِنْ آثَارِ الْأَنْبِيَاءِ مِنْ مَكَّةَ وَ يَرْجِعُ إِلَيْهَا فِي لَيْلَةٍ
وَاحِدَةٍ مَنْ لَا يَقْدِرُ أَنْ يَبْلُغَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ إِلَّا فِي اثْنَيْ عَشَرَ يَوْمًا وَ ذَلِكَ حِينَ هَاجَرَ مِنْهَا-

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'That is how Quraish had said to the Prophet^{-saww}, 'How can he^{-saww} go to Bayt Al-Maqdis and witness what is in it from the traces of the Prophets^{-as} from Makkah, and return to it in one night, one who is not able to reach from Makkah to Al-Medina, except in twelve days?' And what was when he^{-saww} had fled from it (immigrated to Medina from Makkah).

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع جَهَلُوا وَ اللَّهُ أَمَرَ اللَّهُ وَ أَمَرَ أَوْلِيَاءَهُ مَعَهُ إِنَّ الْمَرَاتِبَ الرَّفِيعَةَ لَا تُنَالُ إِلَّا بِالتَّسْلِيمِ لِلَّهِ جَلَّ تَنَاؤُهُ وَ تَرَكَ الْاِقْتِرَاحَ عَلَيْهِ وَ الرِّضَا بِمَا
يَدْرُسُهُمْ بِهِ

Then Ali^{-asws} Bin Al-Husayn^{-asws} said: 'By Allah^{-azwj}! They were ignorant of the matters of Allah^{-azwj} and matters of His^{-azwj} friends with Him^{-azwj}. Surely, the lofty ranks cannot be achieved except by submission to Allah^{-azwj}, Majestic is His^{-azwj} Praise, and leaving the suggestions against Him^{-azwj}, and being pleased with whatever He^{-azwj} is Arranging with.

إِنَّ أَوْلِيَاءَ اللَّهِ صَبَرُوا عَلَى الْمِحْنِ وَ الْمَكَارِهِ صَبْرًا لَمْ يُسَاوِهِمْ فِيهِ غَيْرُهُمْ فَجَازَاهُمْ اللَّهُ عَزَّ وَ جَلَّ بِأَنْ أُوجِبَ لَهُمْ نُجْحَ جَمِيعِ طَلِبَاتِهِمْ لِكَيْتُمْ مَعَ ذَلِكَ لَا يُرِيدُونَ
مِنْهُ إِلَّا مَا يُرِيدُهُ هُمْ.

The friends of Allah^{-azwj} are patient upon the adversities and the abhorrence(s), with a patience, others cannot equal them in it. So, Allah^{-azwj} Mighty and Majestic will Recompense them by obligating for them the success in entirety of their requests, but they, along with that, will not be wanting from Him^{-azwj} except what He^{-azwj} Wants for them”.⁵¹

أَقُولُ قَالَ الشَّيْخُ جَعْفَرُ بْنُ نَمَاءٍ فِي كِتَابِ أَحْوَالِ الْمُخْتَارِ عَنْ أَبِي مُجَبَّرٍ عَالِمِ الْأَهْوَاذِ وَكَانَ يَقُولُ بِإِمَامَةِ ابْنِ الْحَنْفِيَّةِ قَالَ: حَجَجْتُ فَلَقَيْتُ إِمَامِي وَكُنْتُ يَوْمًا عِنْدَهُ فَمَرَّ بِهِ غُلَامٌ شَابٌّ فَسَلَّمَ عَلَيْهِ فَقَامَ فَتَلَقَّاهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَخَاطَبَهُ بِالسِّيَادَةِ وَمَضَى الْغُلَامُ وَعَادَ مُحَمَّدًا إِلَى مَكَانِهِ-

I (Majlisi) am saying, ‘The sheikh Ja’far Bin Nama, in the book ‘Ahwal Al Mukhtar’, from Abu Bujeyr scholar of Al Ahwaz, and he was saying (believing) in the imamate of Ibn Al Hanafiya, said,

‘I performed Hajj and met my imam (Ibn Hanafiya), and I was with him one day when a Young boy passed by him. He stood up and received him and kissed what is between his eyes, and addressed him with ‘chief’, and the boy went away, and Muhammad returned to his place.

فَقُلْتُ لَهُ عِنْدَ اللَّهِ أَحْتَسِبُ عَنَائِي فَقَالَ وَكَيْفَ ذَاكَ قُلْتُ لِأَنَّا نَعْتَقِدُ أَنَّكَ الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةُ تَقُومُ تَتَلَفَى هَذَا الْغُلَامُ وَ تَقُولُ لَهُ يَا سَيِّدِي

I said to him, ‘I shall account for my humbleness in the Presence of Allah^{-azwj}’. He said, ‘And how is that so?’ I said, ‘Because we are believing that you are the imam, the one of Obligatory obedience. You stood up to receive this boy and said to him, ‘My chief!’

فَقَالَ نَعَمْ هُوَ وَاللَّهِ إِمَامِي فَقُلْتُ وَمَنْ هَذَا قَالَ عَلِيُّ بْنُ أَبِي أُخِي الْحُسَيْنِ عِ اعْلَمُ أَنِّي نَارَعْتُهُ الْإِمَامَةَ وَ نَارَعَنِي فَقَالَ لِي أ تَرْضَى بِالْحَجَرِ الْأَسْوَدِ حَكَمًا بَيْنِي وَ بَيْنَكَ فَقُلْتُ وَ كَيْفَ تَحْتَكِمُ إِلَى حَجَرٍ جَمَادٍ

He said, ‘Yes. By Allah^{-azwj}! He^{-asws} is my Imam^{-asws}’. I said, ‘And who is this?’ He said, ‘Ali^{-asws}, son^{-asws} of my brother^{-asws} Al-Husayn^{-asws}. Know that I had disputed him^{-asws} of the Imamate and he^{-asws} had disputed with me. He^{-asws} said to me: ‘Will you agree with the Black Stone to be a judge between me^{-asws} and you?’ I said, ‘And how can we go for judgment to a stone, an inanimate object?’

فَقَالَ إِنَّ إِمَامًا لَا يُكَلِّمُهُ الْجَمَادُ فَلَيْسَ بِإِمَامٍ فَاسْتَحْيَيْتُ مِنْ ذَلِكَ وَ قُلْتُ بَيْنِي وَ بَيْنَكَ الْحَجَرُ الْأَسْوَدُ

He^{-asws} said, ‘An imam to whom the inanimate object does not speak to, he isn’t an Imam^{-asws}’. So, I was embarrassed from that and said, ‘Between me and you^{-asws} is the Black Stone’.

فَقَصَدْنَا الْحَجَرَ وَ صَلَّى وَ صَلَّيْتُ وَ تَقَدَّمْتُ إِلَيْهِ وَ قَالَ أَسْأَلُكَ بِالَّذِي أُوْدِعَكَ مَوَاطِئَ الْعِبَادِ لِتَشْهَدَ لَهُمْ بِالْمُؤَافَاةِ إِلَّا أَحْبَبْتَنَا مِنَ الْإِمَامِ مِنَّا

We aimed to the Stone and he^{-asws} prayed Salat and I prayed Salat, and he^{-asws} proceeded to it and said: ‘I^{-asws} ask you, by the One^{-azwj} Who Deposited the Covenants of the servants to you, for you to testify for them with the loyalty, only inform us, from whom us is the (real) Imam^{-asws}?’

⁵¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 1 a

فَنَطَقَ وَاللَّهُ الْحُجْرُ وَ قَالَ يَا مُحَمَّدُ سَلِّمِ الْأَمْرَ إِلَى ابْنِ أَخِيكَ فَهُوَ أَحَقُّ بِهِ مِنْكَ وَ هُوَ إِمَامُكَ وَ تَحْلُلُحَ حَتَّى ظَنَنْتُهُ يَسْتَفِطُ فَأَدْعَنْتُ بِإِمَامَتِهِ وَ دِنْتُ لَهُ بِفَرْضِ طَاعَتِهِ

By Allah^{-azwj}! The Stone spoke and said, ‘O Muhammad! Submit the command to the son^{-asws} of your brother^{-asws} for he^{-asws} is more rightful than you are, and he^{-asws} is your Imam^{-asws}!’ And it moved from its place to the extent that I thought it would fall off. So I acquiesced (accepted) to his^{-asws} Imamate and made it a religion with his^{-asws} obligatory obedience’.

قَالَ أَبُو بُوَيْرٍ فَأَنْصَرَفْتُ مِنْ عِنْدِهِ وَ قَدْ دِنْتُ بِإِمَامَةِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ تَرَكْتُ الْقَوْلَ بِالْكَيسَانِيَّةِ.

Abu Bujeyr said, ‘I left from his presence and made it a religion with the Imamate of Ali^{-asws} Bin Al-Husayn^{-asws} and left the word of the Kaysaniyya (that Muhammad Bin Hanafiyya is the true Imam^{-asws})’.⁵²

2- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد عن سليمان بن دينار عن عبد الله بن عطاء التميمي قال: كنت مع علي بن الحسين ع في المسجد فمر عمر بن عبد العزيز عليه شراكا فضة وكان من أحسن الناس وهو شاب فنظر إليه علي بن الحسين ع فقال يا عبد الله بن عطاء أ ترى هذا المترف إنه لن يموت حتى يلي الناس

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Suleyman Bin Dinar, from Abdullah Bin Ata’a Al Tameemi who said,

‘I was with Ali^{-asws} Bin Al-Husayn^{-asws} in the Masjid, and Umar Bin Abdul Aziz passed by, upon him were straps of silver, and he was from the most handsome of the people, and he was a youth. Ali^{-asws} Bin Al-Husayn^{-asws} looked at him and said: ‘O Abdullah Bin Ata’a! Do you see this luxurious one? He will not die until he rules the people’.

قَالَ قُلْتُ هَذَا الْفَاسِقُ قَالَ نَعَمْ فَلَا يَلْبَثُ فِيهِمْ إِلَّا يَسِيرًا حَتَّى يَمُوتَ فَإِذَا هُوَ مَاتَ لَعَنَهُ أَهْلُ السَّمَاءِ وَ اسْتَغْفَرَ لَهُ أَهْلُ الْأَرْضِ.

He (the narrator) said, ‘I said, ‘This is the mischief maker!’ He^{-asws} said: ‘Yes. He will not remain among them except for a little while until he dies. So, when he does die, the inhabitants would curse him, and the people of the earth would seek Forgiveness for him’.⁵³

3- ختص، الإختصاص ير، بصائر الدرجات محمد بن إسماعيل عن علي بن الحكم عن مالك بن عطية عن الثمالي قال: كنت مع علي بن الحسين ع في داره وفيها شجرة فيها عصافير فانتشرت العصافير وصوتت فقال يا أبا حمزة أ تدري ما تقول قلت لا قال تفسد ربحها وتساله فوت يومها

(The books) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ – Muhammad Bin Ismail, from Al Bin Al Hajam, from Malik Bin Atiyya, from Al Sumali who said,

‘I was with Ali^{-asws} Bin Al-Husayn^{-asws} in his^{-asws} house and there was a tree wherein were sparrows. The sparrows scattered and chirped. He^{-asws} said: ‘O Abu Hamza! Do you know what they are saying?’ I said, ‘No’. He^{-asws} said: ‘They are extolling the Holiness of their Lord^{-azwj} and Asking Him^{-azwj} for their daily sustenance’.

⁵² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 1 b

⁵³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 2

قَالَ ثُمَّ قَالَ يَا أَبَا حَمْزَةَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْنِينَا مِنْ كُلِّ شَيْءٍ.

He (Abu Hamza) said, 'Then he^{-asws} said: 'O Abu Hamza! **We have been Taught the speech of the birds and have been Given from all things. [27:16]**'.⁵⁴

4- قب، المناقب لابن شهر آشوب حليته الأولياء بالإسناد عن الثمالي مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Hilyah Al Awliya' – By the chain from Al Sumali – similar to it.⁵⁵

5- ير، بصائر الدرجات محمد بن عبد الجبار عن اللؤلؤي عن أحمد الميموني عن صالح عن أبي حمزة قال: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ عَصَافِيرُ عَلَى الْحَائِطِ فَبَالَئُهُ يَصْحَنُ فَقَالَ يَا أَبَا حَمْزَةَ أَ تَدْرِي مَا يُقَالُ قَالَ يَتَحَدَّثُنَّ أَنَّ هُنَّ وَفَمَا يَسْأَلُنَّ فِيهِ فَوَهْنٌ يَا أَبَا حَمْزَةَ لَا تَتَأَمَّرَنَّ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنِّي أَكْرَهُهَا لَكَ إِنَّ اللَّهَ يُعَسِّمُ فِي ذَلِكَ الْوَقْتِ أَرْزَاقَ الْعِبَادِ وَ عَلَى أَيْدِينَا يُجْرِيهَا.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al luluie, from Ahmad Bin Al-Hassan Al Maysami, from Salih, from Abu Hamza who said,

'I was in the presence of Ali^{-asws} Bin Al-Husayn^{-asws} and sparrows were upon the wall, in front of the courtyard. He^{-asws} said: 'O Abu Hamza! Do you know what they are saying? They are discussing that there is a time for them during which they ask their daily sustenance. O Abu Hamza! Do not sleep before the emergence of the sun, for I^{-asws} dislike it for you if Allah^{-azwj} Distributes the livelihood of the servants during that time and flows it upon our^{-asws} hands''.⁵⁶

6- ختص، الإختصاص ير، بصائر الدرجات ابن أبي الحطاب عن ابن مغزوف عن أبي القاسم الكوفي عن محمد بن الحسن بن الحسن بن محمد بن عمران عن زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ رَجُلٍ قَالَ: حَرَجْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع إِلَى مَكَّةَ فَلَمَّا رَحَلْنَا مِنَ الْأَنْبَاءِ كَانَ عَلَى رَاحِلَتِي وَ كُنْتُ أَمَشِي فَرَأَى عَنَّمَا وَ إِذَا نَعَجَةٌ قَدْ تَخَلَّفَتْ عَنِ الْعَنَمِ وَ هِيَ تَنْعُو نَعَاءً شَدِيداً وَ تَلْتَفِتُ وَ إِذَا سَخَلَةٌ خَلْفَهَا تَنْعُو وَ تَشْتَدُّ فِي طَلِبِهَا وَ كُلَّمَا قَامَتِ السَّخَلَةُ تَعَتِ النَّعْجَةَ فَتَتْبَعُهَا السَّخَلَةُ

(The books) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – Ibn Abu Al Khattab, from In Marouf, from Abu Al Qasim Al Kufa, from Muhammad Bin Al-Hassan, from Al-Hassan Bin Muhammad Bin Imran, from Zura'ah, from Sama'at, from Abu Baseer, from a man who said,

'I went out with Ali^{-asws} Bin Al-Husayn^{-asws} to Makkah. When we departed from Al-Abwa, he^{-asws} was upon his ride and I was walking. He^{-asws} saw some sheep and an ewe (lamb) which had stayed behind from the sheep, and it was bleating with intense bleating, and I turned around and there was a young calf behind it bleating, and it was intense in seeking it. And every time the ewe bleated, the calf followed it.

فَقَالَ عَلِيُّ ع يَا عَبْدَ الْعَزِيزِ أَ تَدْرِي مَا قَالَتِ النَّعْجَةُ قَالَ قُلْتُ لَا وَ اللَّهُ مَا أَدْرِي قَالَ فَإِنَّمَا قَالَتْ الْحَقِي بِالْعَنَمِ فَإِنَّ أُخْتَهَا عَامٌ أَوَّلَ تَخَلَّفَتْ فِي هَذَا الْمَوْضِعِ فَأَكَلَهَا الدَّبُّ.

⁵⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 3

⁵⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 4

⁵⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 5

Ali^{-asws} said: 'O Abdul Aziz! Do you know what the ewe said?' I said, 'No, by Allah^{-azwj}, I do not know'. He^{-asws} said: 'It said, 'Join up with the sheep, for her sister had stayed behind the previous year in this place and the wolf had eaten it''.⁵⁷

7- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَاشِمِ بْنِ الْجَلِيِّ عَنْ سَالِمِ بْنِ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَعَ أَصْحَابِهِ فِي طَرِيقٍ مَكَّةَ فَمَرَّ بِهِ تَعْلَبٌ وَ هُمْ يَتَعَدَّوْنَ فَقَالَ لَهُمْ عَلِيُّ بْنُ الْحُسَيْنِ هَلْ لَكُمْ أَنْ تُعْطُونِي مَوْثِقًا مِنَ اللَّهِ- لَا تُهَيِّجُونِ هَذَا التَّعْلَبَ وَ دَعُوهُ حَتَّى يَجِئَنِي فَحَلَمُوا لَهُ

(The books) 'Al Ikhtisas', (and), 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Abdul Rahman Bin Hashim Al Bajali, from Salim Bin Salama,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was with his^{-asws} companions in the road of Makkah, and a fox passed by while they were eating lunch. Ali^{-asws} Bin Al-Husayn^{-asws} said to them: 'Is it for you that you give me^{-asws} covenant from Allah^{-azwj} that you will not agitate this wolf and leave him until it comes to me^{-asws}? They promised to him^{-asws}.

فَقَالَ يَا تَعْلَبُ تَعَالَ قَالَ فَجَاءَ التَّعْلَبُ حَتَّى أَهَلَ بَيْنَ يَدَيْهِ فَطَرَحَ عَلَيْهِ عِرْقًا فَوَلَّى بِهِ يَأْكُلُهُ

He^{-asws} said: 'O wolf, come!' The wolf came until it was in front of him^{-asws}. He^{-asws} dropped a morsel for it, and it turned around with it, eating.

قَالَ ع هَلْ لَكُمْ تُعْطُونِي مَوْثِقًا وَ دَعُوهُ أَيْضًا فَيَجِيءُ فَأَعْطُوهُ فَكَلَحَ رَجُلٌ مِنْهُمْ فِي وَجْهِهِ فَخَرَجَ يَغْدُو فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَيْكُمُ الَّذِي أَخْفَرْتُ ذِمَّتِي فَقَالَ الرَّجُلُ أَنَا يَا ابْنَ رَسُولِ اللَّهِ كَلَحْتُ فِي وَجْهِهِ وَ لَمْ أَدْرُ فَاسْتَعْفُرُ اللَّهَ فَسَكَتَ.

He^{-asws} said: 'Is it for you to give me^{-asws} (another) covenant as well to leave him?' It came, and he^{-asws} gave it. A man from them frowned in its face. It sprinted away returning. Ali Bin Al-Husayn^{-asws} said: 'Which one of you was the one who took my^{-asws} responsibility light?' The man said, 'I did, O son^{-asws} of Rasool-Allah^{-saww}! I frowned in its face and did not know, so I seek Forgiveness of Allah^{-azwj}'. He^{-asws} was silent''.⁵⁸

8- قب، المناقب لابن شهر آشوب من كتاب الوسيلة بالإسناد إلى أبي عبد الله ع مثله

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from the book 'Al-Waseela', by the chain to Abu Abdullah^{-asws} – similar to it'.⁵⁹

9- ختص، الإختصاص ير، بصائر الدرجات الْحُسَيْنُ بْنُ عَلِيٍّ وَ مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ سَكَنِ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ إِذْ أَقْبَلَ ظَبْيَةٌ مِنَ الصَّخْرَاءِ حَتَّى قَامَتْ جِذَاءً وَ صَوَّتَتْ فَقَالَ بَعْضُ الْقَوْمِ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ هَذِهِ الظَّبْيَةُ

(The book) 'Al Ikhtisas', (and), 'Basaair Al Darajaat' – Al-Hassan Bin Ali, and Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, and Ali Bin Muhammad Al Hannat, from Muhammad Bin Sakan, from Amro Bin Shimr, from Jabir,

⁵⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 6

⁵⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 7

⁵⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 8

‘From Abu Ja’far^{-asws} having said: ‘While Ali^{-asws} Bin Al-Husayn^{-asws} was with his^{-asws} companions when a gazelle came from the desert until it stood parallel to him^{-asws} and made noise. One of the people said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is this gazelle saying?’

قَالَ تَزْعُمُ أَنَّ فُلَانًا الْفُرَشِيَّ أَخَذَ حَشِقَهَا بِالْأَمْسِ وَ أَهْمًا لَمْ تُرْضِعْهُ مِنْ أَمْسٍ شَيْئًا فَبَعَثَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ عَ أُزْسِلَ إِلَيَّ بِالْحِشْفِ فَلَمَّا رَأَتْ صَوْتًا وَ ضَرَبَتْ يَدَيْهَا ثُمَّ أَرْضَعْنَهُ قَالَ فَوَهَبَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ لَهَا وَ كَلَّمَهَا بِكَلَامٍ نَحْوٍ مِنْ كَلَامِهَا وَ انْطَلَقَتْ وَ الْحِشْفُ مَعَهَا

He^{-asws} said: ‘He claims that so and so Quraishi seized its baby yesterday and it has not been fed anything since yesterday’. Ali^{-asws} Bin Al-Husayn^{-asws} sent a message to him: ‘Send the baby to me^{-asws}’. When she saw, it made noise and tapped its hand, then fed it. Ali^{-asws} Bin Al-Husayn^{-asws} gifted it and spoke to her with a speech approximate to its speech, and she went away, and the baby was with it.

فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا الَّذِي قَالَتْ قَالَ دَعَبَ اللَّهُ لَكُمْ وَ جَزَأَكُمْ بِخَيْرٍ .

They said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is that which it said?’ He^{-asws} said: ‘She supplicated to Allah^{-azwj} for you all and to be Recompensed goodly’.⁶⁰

10- قب، المناقب لابن شهر آشوب يُونسُ الحُرُّ عَنِ الْقَتَالِ وَ الْقِلَادَةِ عَنِ أَبِي حَاتِمٍ وَ الْوَسِيلَةَ عَنِ الْمَلِ بْنِ إِسْنَادٍ عَنِ جَابِرٍ مِثْلَهُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Yunus Al Hurr, from Al Fattal and Al Qiladah, from Abu Hatim Al Al-Waseela, from Al Mala’a, by the chain from Jabir – similar to it’.⁶¹

11- خنص، الإختصاص ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ بَشِيرٍ وَ إِبْرَاهِيمَ ابْنَيْ مُحَمَّدٍ عَنْ أَبِيهِمَا عَنْ هُرْمَانَ بْنِ أَعْيَنَ قَالَ: كَانَ أَبُو مُحَمَّدٍ عَلِيُّ بْنُ الْحُسَيْنِ عَ قَاعِدًا فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذْ جَاءَتْهُ ظَبْيَةٌ فَبَصَبَصَتْ وَ ضَرَبَتْ يَدَيْهَا فَقَالَ أَبُو مُحَمَّدٍ أ تَدْرُونَ مَا تَقُولُ الظَّبْيَةُ قَالُوا لَا قَالَ تَزْعُمُ أَنَّ فُلَانًا بَنَ رَجُلًا مِنْ فُرَيْشٍ اصْطَادَ حَشِقًا لَهَا فِي هَذَا الْيَوْمِ وَ إِنَّمَا جَاءَتْ إِلَيَّ تَسْأَلُنِي أَنْ أَسْأَلَهُ أَنْ يَضَعَ الْحِشْفَ بَيْنَ يَدَيْهَا فَرَضِعَهُ

(The books) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ - Abdullah Bin Muhammad, from Muhammad Bin Ibrahim who said, ‘It is narrated to me by Bashir and Ibrahim Bin Muhammad, from his father, from Humran Bin Ayn who said,

‘Abu Muhammad Ali^{-asws} Bin Al-Husayn^{-asws} was seated among a group of his^{-asws} companions when a gazelle came to him^{-asws}, and it pleaded and tapped her hands. Abu Muhammad^{-asws} said: ‘Do you know what the gazelle is saying?’ They said, ‘No’. He^{-asws} said: ‘She claims that so and so, son of so and so from Quraish, hunted a child of her in this day, and rather she has come to me^{-asws} to ask me^{-asws} to ask him to place the baby in front of her, so she can feed it’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ لِأَصْحَابِهِ قَوْمُوا بِنَا إِلَيْهِ فَقَامُوا بِأَجْمَعِهِمْ فَأَتَوْهُ فَخَرَجَ إِلَيْهِمْ قَالَ فِدَاكَ أَبِي وَ أُمِّي مَا حَاجَتْكَ فَقَالَ أَسْأَلُكَ بِحَقِّي عَلَيْكَ إِلَّا أَخْرَجْتَ إِلَيَّ هَذِهِ الْحِشْفَ الَّتِي اصْطَدَّتْهَا الْيَوْمَ

Ali^{-asws} Bin Al-Husayn^{-asws} said to his^{-asws} companion: ‘Arise to him’. They arose altogether and went to him. He came out to them. He said, ‘By my father and my mother! What is your^{-asws}

⁶⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 9

⁶¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 10

need?’ He^{-asws} said: ‘I^{-asws} ask you by my^{-asws} right upon you, only bring out this baby gazelle to me^{-asws} which you hunted today’.

فَأَخْرَجَهَا فَوَضَعَهَا بَيْنَ يَدَيْ أُمِّهَا فَأَرْضَعَتْهَا ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَسْأَلُكَ يَا فُلَانُ لِمَا وَهَبْتَ لِي هَذِهِ الْحِشْفَةَ قَالَ قَدْ فَعَلْتُ قَالَ فَأَرْسَلَ الْحِشْفَةَ مَعَ الطَّبَّيَّةِ فَمَضَتْ الطَّبَّيَّةُ فَبَصَبَصَتْ وَحَرَكَتْ ذَنَبَهَا

He brought it out and placed it in front of its mother, and she fed it. Then Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘I^{-asws} ask you, O so and so! Why don’t you gift this baby to this (its mother)?’ He said, ‘I have done so’. He sent the baby with the gazelle, and the gazelle went away, making noises and wagging its tail.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَتُدْرُونَ مَا تَقُولُ الطَّبَّيَّةُ قَالُوا لَا قَالَ إِنَّهَا تَقُولُ رَدَّ اللَّهُ عَلَيْكُمْ كُلَّ غَائِبٍ لَكُمْ وَ عَفَّرَ لِعَلِيِّ بْنِ الْحُسَيْنِ كَمَا رَدَّ عَلَيَّ وَلَدِي.

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘Do you know what the gazelle is saying: ‘They said, ‘No’. He^{-asws} said: ‘It is saying, ‘May Allah^{-azwj} Return unto you all that which is lost and Forgive for (Shias of) Ali^{-asws} Bin Al-Husayn^{-asws}, just as he^{-asws} returned my child to me’’.⁶²

12- إختصاص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الرَّازِيَّ عَنِ إِسْمَاعِيلِ بْنِ مُوسَى عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ قَالَ: دَخَلَ رَجُلٌ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ مَنْ أَنْتَ قَالَ أَنَا مِنْكُمْ قَالَ فَأَنْتَ عَرَفْتُ

(The books) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ - Muhammad Bin Abdullah Bin Ahmad Al Razi, from Ismail Bin Musa, from his father, from his grandfather, from his uncle Abdul Samad Bin Ali who said,

‘A man entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: ‘Who are you?’ He said, ‘I am an astrologer’. He^{-asws} said, ‘So you are a fortune teller’.

قَالَ فَتَنَظَّرَ إِلَيْهِ ثُمَّ قَالَ هَلْ أَذُوكَ عَلَى رَجُلٍ قَدْ مَرَّ مُذْ دَخَلْتَ عَلَيْنَا فِي أَرْبَعَةِ عَشَرَ عَالَمًا كُلُّ عَالَمٍ أَكْبَرُ مِنَ الدُّنْيَا ثَلَاثَ مَرَّاتٍ لَمْ يَتَّحِرْكَ مِنْ مَكَانِهِ قَالَ مَنْ هُوَ قَالَ أَنَا وَ إِن شِئْتَ أَنْبَأْتُكَ بِمَا أَكَلْتُ وَ مَا ادَّخَرْتُ فِي بَيْتِكَ.

He (the narrator) said, ‘He^{-asws} looked at him, then said: ‘Shall I^{-asws} point you to a man who, since you entered, has passed by fourteen worlds, each world being larger than the world three times over, not even having moved from his place?’ He said, ‘Who is he?’ He^{-asws} said: ‘I^{-asws}, and if you like I^{-asws} can inform you with what you have eaten and what you have stashed away in your house’’.⁶³

13- ك، إكمال الدين ابْنُ عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي عَنِ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَ أَنَّ حَبَابَةَ الْوَالِيَّةِ دَعَا لَهَا عَلِيُّ بْنُ الْحُسَيْنِ عَ فَرَدَّ اللَّهُ عَلَيْهَا شَبَابَهَا وَ أَشَارَ إِلَيْهَا بِإِصْبَعِهِ فَحَاصَتْ لَوْفَيْهَا وَ لَهَا يَوْمِيذٍ مِائَةٌ سَنَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً.

(The book) ‘Ikmal Al Deen’ – Ibn Isam, from Al Kulayni, from Ali Bin Muhammad,

‘From Muhammad Bin Ismail Son of Musa^{-asws} Bin Ja’far^{-asws} who said, ‘It is narrated to me by my father, from his father Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father Ja’far^{-asws} Bin

⁶² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 11

⁶³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 12

Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}: ‘Hababat Al-Walibiya, Ali^{-asws} Bin Al-Husayn^{-asws} called her and returned her youth to her and indicated towards her with his^{-asws} finger, so she menstruated at that time, and one that day there were one hundred and thirteen years for her’⁶⁴.

14- يج، الخراج و الجرائح إن علي بن الحسين ع قال يوماً مَوْتُ الْمَجَاءَةِ تُخْفِي الْمُؤْمِنَ وَ أَسْفُ عَلَى الْكَافِرِ وَ إِنَّ الْمُؤْمِنَ لَيَعْرِفُ غَاسِلَهُ وَ حَامِلَهُ فَإِنْ كَانَ لَهُ عِنْدَ رَبِّهِ خَيْرٌ نَاشِدٌ حَمَلْتَهُ أَنْ يُعَجَّلُوا بِهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ نَاشِدُهُمْ أَنْ يُقَصِّرُوا بِهِ

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

‘Ali^{-asws} Bin Al-Husayn^{-asws} said one day: ‘The sudden death is a lightening (of sins) of the Momin, and a regret upon the Kafir, and that the Momin tends to recognise his washer, and his bearer. So if there was good for him in the Presence of his Lord^{-azwj}, he appeals to his bearers to hasten with him, and if it was other than that, he implores to them to confine (withhold) him’.

فَقَالَ صَمْرَةُ بْنُ سَمْرَةَ إِنَّ كَانَ كَمَا تَقُولُ فَفَرَّ مِنَ السَّرِيرِ وَ صَحِكَ وَ أَضْحَكَ

Zamrah Bin Samurah said, ‘If it were as you are saying, he would leap out from the bier!’ And he laughed and made others laugh.

فَقَالَ عَ اللَّهُمَّ إِنَّ صَمْرَةَ بْنَ سَمْرَةَ ضَحِكَ وَ أَضْحَكَ لِحَدِيثِ رَسُولِ اللَّهِ ص فَخَذَهُ أَخَذَةً أَسْفَى فَمَاتَ فَجَاءَهُ فَأَتَى بَعْدَ ذَلِكَ مَوْلَى لَصَمْرَةَ زَيْنَ الْعَابِدِينَ فَقَالَ آجَرَكَ اللَّهُ فِي صَمْرَةَ مَاتَ فَجَاءَهُ

He^{-asws} said: ‘O Allah^{-azwj}! Zamrah Bin Samurah laughed and made others laugh at a Hadeeth of Rasool-Allah^{-saww}. So Seize him a deplorable seizing!’ He died suddenly. Then, after that, a slave of Zamrah came to Zayn Al-Abideen^{-asws}. He said, ‘May Allah^{-azwj} Recompense you^{-asws} regarding Zamrah! He died suddenly.

إِنِّي لِأَقْسِمُ لَكَ بِاللَّهِ أَنِّي سَمِعْتُ صَوْتَهُ وَ أَنَا أَعْرِفُهُ كَمَا كُنْتُ أَعْرِفُ صَوْتَهُ فِي حَيَاتِهِ فِي الدُّنْيَا وَ هُوَ يَقُولُ الْوَيْلُ لِصَمْرَةَ بْنِ سَمْرَةَ خَلَا مِنِّي كُلُّ حَمِيمٍ وَ حَلَلْتُ بِدَارِ الْجَحِيمِ وَ يَمَّا مَبِيتِي وَ الْمَقْبِلُ

I swear to you^{-asws}, by Allah^{-azwj}! I heard his voice and I recognised it like what I used to hear during his lifetime in the world, and he was saying, ‘The doom is for Zamrah Bin Samurah! Every intimate one has vacated from me and I am dwelling in the house of the blazing Fire, and my night and day are at it!’

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ اللَّهُ أَكْبَرُ هَذَا أَجْرٌ مَنْ ضَحِكَ وَ أَضْحَكَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ص.

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘Allah^{-azwj} is the Greatest! This is a Recompense (punishment) of the one who laughs and makes others laugh at a Hadeeth of Rasool-Allah^{-saww}!’⁶⁵

⁶⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 13

⁶⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 14

15- يج، الخرائج و الجرائح إِنَّ زَيْنَ الْعَابِدِينَ كَانَ يُخْرَجُ إِلَى ضَيْعَةٍ لَهُ فَإِذَا هُوَ بِذَنْبٍ أَمْعَطَ أَعْبَسَ قَدْ قَطَعَ عَلَى الصَّادِرِ وَالْوَارِدِ فَدَنَا مِنْهُ وَ وَعَوَّعَ فَقَالَ انصرفت فإني أفعل إن شاء الله فأنصرف الذئب فقيل ما شأن الذئب

(The book) 'Al Kharaij Wa Al Jaraih –

Zayn Al-Abideen^{-asws} went out to an estate of his, and there, he^{-asws} was with a hairless scowling wolf which had cut upon the going and coming. He^{-asws} went near it and it howled. He^{-asws} said: 'Leave, for I^{-asws} shall do it, if Allah^{-azwj} so Desires'. The wolf left. It was said, 'What is the affair of the world.

فَقَالَ أَتَانِي وَ قَالَ زَوْجِي عَسَرَ عَلَيْهَا وَلَا دُئْمَا فَأَغْنِي وَ أَعْنِيهَا بِأَنْ تَدْعُو بِتَخْلِيصِهَا وَ لَكَ اللَّهُ عَلَيَّ أَنْ لَا أَتَعَرَّضَ أَنَا وَ لَا شَيْءٌ مِنْ نَسْلِي لِأَحَدٍ مِنْ شَيْعَتِكَ فَفَعَلْتُ.

He said, 'It came to me and said, 'My wife, giving birth has become difficult upon her, so it cried out for help to me^{-asws}, 'Help me and help her by easing it for her, and it would be for you^{-asws} upon me, based upon Allah^{-azwj}, that neither I nor anyone from lineage hinder anyone of your^{-asws} Shias'. I^{-asws} did so".⁶⁶

16- يج، الخرائج و الجرائح إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع قَالَ رَأَيْتُ فِي النَّوْمِ كَأَنِّي أَنَيْتُ بِمَغْبِ لَبَنٍ فَشَرِبْتُهُ فَأَصْبَحْتُ مِنْ عَدِ فَجَاشَتْ نَفْسِي فَتَمَيَّاتُ لَبْنًا قَلِيلًا وَ مَا لِي بِهِ عَهْدٌ مُنْذُ حِينٍ وَ مُنْذُ أَيَّامٍ.

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

'Ali^{-asws} Bin Al-Husayn^{-asws} said, 'I^{-asws} saw in the dream as if I^{-asws} have been brought a cup of milk. I^{-asws} drank it. I^{-asws} woke up in the morning and my^{-asws} soul was disturbed. I^{-asws} threw up a little of the milk. It has not been for me^{-asws} (anymore) since then, and since days".⁶⁷

17- يج، الخرائج و الجرائح إِنَّ أَبَا بَصِيرٍ قَالَ حَدَّثَنِي الْبَاقِرُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع قَالَ رَأَيْتُ الشَّيْطَانَ فِي النَّوْمِ فَوَاتَنِي فَرَفَعْتُ يَدِي فَكَسَرَتْ أَنْفَهُ فَأَصْبَحْتُ وَ أَنَا عَلَى نُؤْيِي كَرِشٍ دَمٍ.

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

'Al-Baqir^{-asws} narrated to me: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} saw the Satan^{-la} in the dream. He^{-la} leapt at me^{-asws}, so I^{-asws} raised my^{-asws} hand and broke his^{-la} nose. I^{-asws} woke up in the morning and I^{-asws} upon my^{-asws} clothes like a splatter of blood".⁶⁸

18- يج، الخرائج و الجرائح رُوي أَنَّ يَدَي رَجُلٍ وَ امْرَأَةٍ التَّصَفَّتَا عَلَى الْحَجَرِ وَ هُمَا فِي الطَّوَافِ وَ جَهَدَ كُلُّ أَحَدٍ عَلَى نَزْعِهِمَا فَلَمْ يُغْدِرْ فَقَالَ النَّاسُ أَطْعَوْهُمَا وَ بَيْنَمَا هُمُ كَذَلِكَ إِذْ دَخَلَ زَيْنُ الْعَابِدِينَ ع وَ قَدْ اِرْذَحَمَ النَّاسُ فَفَرَّجُوا لَهُ فَتَقَدَّمَ وَ وَضَعَ يَدَهُ عَلَيْهِمَا فَأَمْلَأَتْهُمَا وَ افْتَرَقَتَا.

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

'It is reported that a hand of a man and of a woman were stuck to the (Black) Stone while they were performing Tawaaf, and each one tried upon removing it, but was not able. The people

⁶⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 15

⁶⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 16

⁶⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 17

said, 'Cut them off!' While they were like that when Zayn Al-Abideen^{-asws} entered, and the people were crowding. They made way for him^{-asws} and he^{-asws} placed his^{-asws} hand upon them and they were released and separated".⁶⁹

19- **بيح، الخرائج و الجرائح روي** أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ إِذْ أَرَدَتْ أَنْ يَثْبُتَ مُلْكُكَ فَأَقْتُلْ عَلِيَّ بْنَ الْحُسَيْنِ ع فَكَتَبَ عَبْدُ الْمَلِكِ إِلَيْهِ أَمَا بَعْدُ فَحَيِّتِي دِمَاءَ بَنِي هَاشِمٍ وَ احْفَظْهَا فَإِنِّي رَأَيْتُ آلَ أَبِي سُوَيْبَانَ لَمَّا أُوْلِعُوا فِيهَا لَمْ يَلْتَبُوا إِلَى أَنْ أَرَالَ اللَّهُ الْمَلِكَ عَنْهُمْ

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

'Al-Hajjaj Bin Yusuf^{la} wrote to Abdul Malik Bin Marwan, 'If you want to affirm your kingdom, then kill Ali^{-asws} Bin Al-Husayn^{-asws}'. Abdul Malik wrote to him^{la}, 'As for after, keep me aside from the blood of clan of Hashim^{-as} and stop (spilling) it, for I have seen the progeny of Abu Sufyan, when they were involved with it, did not remain for long until Allah^{-azwj} Sent down the Angel (of death) on them'.

وَ بَعَثَ بِالْكِتَابِ سِرًّا أَيْضًا فَكَتَبَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى عَبْدِ الْمَلِكِ فِي السَّاعَةِ الَّتِي أَنْفَذَ فِيهَا الْكِتَابَ إِلَى الْحَجَّاجِ وَقَعْتُ عَلَى مَا كَتَبْتَ فِي دِمَاءِ بَنِي هَاشِمٍ وَ قَدْ شَكَرَ اللَّهُ لَكَ ذَلِكَ وَ ثَبَّتَ لَكَ مُلْكَكَ وَ زَادَ فِي عُمْرِكَ وَ بَعَثَ بِهِ مَعَ غُلَامٍ لَهُ بِتَارِيخِ السَّاعَةِ الَّتِي أَنْفَذَ فِيهَا عَبْدُ الْمَلِكِ كِتَابَهُ إِلَى الْحَجَّاجِ

And he dispatched the letter secretly. Ali^{-asws} Bin Al-Husayn^{-asws} wrote to Abdul Malik during the time in which he had sent the letter to Al-Hajjaj: 'I^{-asws} am aware of what you have written regarding the blood of the clan of Hashim^{-as} and Allah^{-azwj} will Thank you for that and Affirm your kingdom for you and Increase in your life'. And he^{-asws} sent it with a slave of his^{-asws} with the date and time which Abdul Malik had sent his letter of Al-Hajjaj^{la}.

فَلَمَّا قَدِمَ الْغُلَامُ أَوْصَلَ الْكِتَابَ إِلَيْهِ فَنَظَرَ عَبْدُ الْمَلِكِ فِي تَارِيخِ الْكِتَابِ فَوَجَدَهُ مُوَافِقًا لِتَارِيخِ كِتَابِهِ فَلَمْ يَشْكُ فِي صِدْقِ زَيْنِ الْعَابِدِينَ فَفَرَحَ بِذَلِكَ وَ بَعَثَ إِلَيْهِ بِوَفْرِ دَنَانِيرٍ وَ سَأَلَهُ أَنْ يَبْسُطَ إِلَيْهِ بِجَمِيعِ حَوَائِجِهِ وَ حَوَائِجِ أَهْلِ بَيْتِهِ وَ مَوَالِيهِ

When the slave arrived, he delivered the letter to him. Abdul Malik looked into the date of the letter and found it to be concordant to the date of his letter. He had no doubt in the truthfulness of Zayn Al-Abideen^{-asws}. He rejoiced with that and sent to him^{-asws} a bag of Dinars and asked him^{-asws} to extend to him the entirety of his^{-asws} needs and needs of his^{-asws} family members, and his^{-asws} friends.

وَ كَانَ فِي كِتَابِهِ ع أَنَّ رَسُولَ اللَّهِ ص أَتَانِي فِي النَّوْمِ فَعَرَّفَنِي بِمَا كَتَبْتُ بِهِ إِلَيْكَ وَ مَا شَكَرَ مِنْ ذَلِكَ.

And it was in his^{-asws} letter: 'Rasool-Allah^{-sawww} came to me^{-asws} in the sleep (dream) and let me^{-asws} know what I^{-asws} should be writing to you with, and what to thank from that".⁷⁰

20- **بيح، الخرائج و الجرائح روي** عَنْ أَبِي خَالِدِ الْكَابُلِيِّ قَالَ: دَعَانِي مُحَمَّدُ ابْنُ الْحَنْفِيَّةِ - بَعْدَ قَتْلِ الْحُسَيْنِ ع وَ رُجُوعِ عَلِيٍّ بْنِ الْحُسَيْنِ ع إِلَى الْمَدِينَةِ وَ كُنَّا بِمَكَّةَ فَقَالَ قَالِ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع وَ قُلْ لَهُ إِنَّي أَكْبَرُ وَ لِدِ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ أَخَوَيْ الْحُسَيْنِ وَ الْحُسَيْنِ وَ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ فَيَنْبَغِي أَنْ تُسَلِّمَهُ إِلَيَّ وَ إِنْ شِئْتَ فَاحْتَرَّ حَكْمًا تَتَحَاكَمُ إِلَيْهِ

⁶⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 18

⁷⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 19

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Abu Khalid Al Kabuly who said,

'Muhammad Bin Al-Hanafiya called me, after the killing of Al-Husayn^{-asws} and return of Ali^{-asws} Bin Al-Husayn^{-asws} to Al-Medina, and we were at Makkah. He said, 'Go to Ali^{-asws} Bin Al-Husayn^{-asws} and say to him^{-asws}, 'I am the eldest of the sons of Amir Al Momineen^{-asws} after my two brothers^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, and I am more rightful with this command (Imamate) than you^{-asws} are. Thus, it is befitting if you^{-asws} were to yield it to me, and if you^{-asws} so desire, then choose a judge we can go for judgment to him'.

فَصِرْتُ إِلَيْهِ وَ أَدَيْتُ رِسَالَتَهُ فَقَالَ ارْجِعْ إِلَيْهِ وَ قُلْ لَهُ يَا عَمَّ اتَّقِ اللَّهَ وَ لَا تَدَّعِ مَا لَمْ يَجْعَلْهُ اللَّهُ لَكَ فَإِنْ أَبَيْتَ فَبَيْنِي وَ بَيْنَكَ الْحَجْرُ الْأَسْوَدُ فَمَنْ أَجَابَهُ الْحَجْرُ فَهُوَ الْإِمَامُ

I went to him^{-asws} and delivered the message. He^{-asws} said: 'Return to him and say to him: 'O uncle! Fear Allah^{-azwj} and do not make a claim for what Allah^{-azwj} has not Made it to be for you. If you refuse, then (the judge) between me^{-asws} and you is the Black Stone. Then one whom the Black Stone answers to, so he is the (true) Imam^{-asws}'.

فَرَجَعْتُ إِلَيْهِ بِهَذَا الْجَوَابِ فَقَالَ لَهُ قَدْ أَجَبْتُكَ

I returned to him with this answer. He said to him^{-asws}, 'I am answering you^{-asws} (for the judgment)'.

قَالَ أَبُو خَالِدٍ فَدَخَلَ جَمِيعاً وَ أَنَا مَعَهُمَا حَتَّى وَافَيْتَا الْحَجْرَ الْأَسْوَدَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع تَقَدَّمَ يَا عَمَّ فَإِنَّكَ أَسْرُ فَسَلَّهُ الشَّهَادَةَ لَكَ فَتَقَدَّمَ مُحَمَّدٌ فَصَلَّى رَكَعَتَيْنِ وَ دَعَا بِدَعَوَاتٍ ثُمَّ سَأَلَ الْحَجْرَ بِالشَّهَادَةِ إِنْ كَانَتْ الْإِمَامَةَ لَهُ فَلَمْ يُجِبْهُ بِشَيْءٍ

Abu Khalid said, 'They both entered together, and I was with them, until they arrived to the Black Stone. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Go ahead, O uncle, for you are older. Ask it to testify for you'. Muhammad proceeded and prayed two cycles Salat and supplicated with supplications, then asked the Stone to testify if the Imamate is for him. But it did not answer him with anything.

ثُمَّ قَامَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَصَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ أَيُّهَا الْحَجْرُ الَّذِي جَعَلَهُ اللَّهُ شَاهِداً لِمَنْ يُوَاظِبُ بَيْتَهُ الْحَرَامَ مِنْ وَفُودِ عِبَادِهِ إِنْ كُنْتَ تَعْلَمُ أَنِّي صَاحِبُ الْأَمْرِ وَ أَنِّي الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةُ عَلَى جَمِيعِ عِبَادِ اللَّهِ فَاشْهَدِي لِيَعْلَمَ عَمِّي أَنَّهُ لَا حَقَّ لَهُ فِي الْإِمَامَةِ

Then Ali^{-asws} Bin Al-Husayn^{-asws} stood and prayed two cycles Salat, then said, 'O you Stone which Allah^{-azwj} has Made to be a witness for the one from the delegations of His^{-azwj} servants arrives to His^{-azwj} sacred House! If you know that I^{-asws} am Master^{-asws} of the command and I^{-asws} am the Imam^{-asws} with the obligatory obedience upon entirety of the servants of Allah^{-azwj}, then testify, for my^{-asws} uncle to know there is no right for him regarding the Imamate'.

فَأَنْطَقَ اللَّهُ الْحَجْرَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ فَقَالَ يَا مُحَمَّدُ بْنُ عَلِيٍّ سَلِّمِ الْأَمْرَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ فَإِنَّهُ الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةَ عَلَيْكَ وَ عَلَى جَمِيعِ عِبَادِ اللَّهِ دُونَكَ وَ دُونَ الْخَلْقِ أَجْمَعِينَ

Allah^{-azwj} Caused the Stone to speak in clear Arabic tongue. It said, 'O Muhammad son of Ali^{-asws}! Submit the command to Ali^{-asws} Bin Al-Husayn^{-asws}, for he^{-asws} is the Imam^{-asws} with the

obligatory obedience upon you and upon entirety of servants of Allah^{-azwj} including you and including the entirety of the creatures’.

فَقَبَّلَ مُحَمَّدُ ابْنَ الْحَنَفِيَّةِ رِجْلَهُ وَ قَالَ الْأَمْرُ لَكَ

Muhammad Ibn Al-Hanafiyya kissed his^{-asws} legs and said: ‘The command (Imamate) is for you^{-asws}’.

وَ قِيلَ إِنَّ ابْنَ الْحَنَفِيَّةِ إِذَا فَعَلَ ذَلِكَ إِزَاحَةً لِشُكُوكِ النَّاسِ فِي ذَلِكَ

And it is said that Ibn Al-Hanafiyya, rather did that to remove the doubts of the people regarding that.

وَ فِي رِوَايَةٍ أُخْرَى أَنَّ اللَّهَ أَنْطَقَ الْحَجَرَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّةُ اللَّهِ عَلَيْكَ وَ عَلَى جَمِيعِ مَنْ فِي الْأَرْضِ وَ مَنْ فِي السَّمَاءِ مُفْتَرَضُ الطَّاعَةِ فَاسْمَعْ لَهُ وَ اطِيعْ فَقَالَ مُحَمَّدٌ سَمِعًا وَ طَاعَةً يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ سَمَائِهِ.

And in another report, ‘Allah^{-azwj} Caused the Stone to speak, ‘O Muhammad son of Ali^{-asws}! Ali^{-asws} Bin Al-Husayn^{-asws} is Divine Authority of Allah^{-azwj} upon you and upon entirety of the ones in the earth, and the ones in the sky, of obligatory obedience, therefore listen to him^{-asws} and obey!’ Muhammad said, ‘Hearing and obeying, O Divine Authority of Allah^{-azwj} in His^{-azwj} earth and His^{-azwj} skies’.⁷¹

21- يج، الخرائج و الجرائح رُوِيَ عَنْ جَابِرِ بْنِ زَيْدِ الْجُفَيْفِيِّ عَنِ الْبَاقِرِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ جَالِسًا مَعَ جَمَاعَةٍ إِذْ أَقْبَلَتْ طَبْيِيَّةٌ مِنَ الصَّحْرَاءِ حَتَّى وَقَفَتْ قُدَّامَهُ فَهَمَّهَمَتْ وَ ضَرَبَتْ يَدَيْهَا الْأَرْضَ فَقَالَ بَعْضُهُمْ يَا ابْنَ رَسُولِ اللَّهِ مَا شَأْنُ هَذِهِ الطَّبْيِيَّةِ قَدْ أَتَتْكَ مُسْتَأْنِسَةً

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Jabir Bin Yazeed Al Jufy,

‘From Al-Baqir^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} was seated with a group, when a deer came from the desert until it paused in front of him^{-asws}. It hummed and tapped its forelegs on the ground. One of them said, ‘O son^{-asws} of Rasool-Allah^{-sawww}! What is the concern of this wolf having come to you^{-asws} to be comforted?’

قَالَ تَذَكَّرُ أَنَّ ابْنَ زَيْدٍ طَلَبَ عَنْ أَبِيهِ خَشْفًا فَأَمَرَ بَعْضَ الصَّيَادِينَ أَنْ يَصِيدَ لَهُ خَشْفًا فَصَادَ بِالْأَمْسِ خَشْفًا هَذِهِ الطَّبْيِيَّةِ وَ لَمْ تَكُنْ قَدْ أَرْضَعَتْهُ فَإِنَّمَا تَسْأَلُ أَنْ يُحْمِلَهَا إِلَيْهَا لِئُرْضِعَهُ وَ تَرُدَّهُ عَلَيْهِ

He^{-la} said: ‘It mentions that a son of Yazeed^{-la} sought a fawn from his father^{-la}, so he^{-la} ordered one of the hunters to hunt a fawn for him. Yesterday he hunted a fawn of this deer, and she had not fed it, so she is asking if he could be carried to her to feed it and she would return it to him’.

فَأَرْسَلَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى الصَّيَّادِ فَأَخْضَرَهُ فَقَالَ إِنَّ هَذِهِ الطَّبْيِيَّةَ تَزْعُمُ أَنَّكَ أَخَذْتَ خَشْفًا لَهَا وَ أَنَّكَ لَمْ تَسْقِ لَبْنًا مِنْهُنَّ أَخَذْتَهُ وَ قَدْ سَأَلْتَنِي أَنْ أَسْأَلَكَ أَنْ تَتَّصَدَّقَ بِهِ عَلَيْهَا

⁷¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 20

Ali^{-asws} Bin Al-Husayn^{-asws} sent a message to the hunter and presented him. He said, 'This deer claims that you have seized a fawn of hers and you did not quench it any milk since you have seized it, and she has asked me to ask you to gift it to her'.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَسْتُ أَسْتَجِرُّ عَلَى هَذَا قَالَ إِنِّي أَسْأَلُكَ أَنْ تَأْتِيَنِي بِهِ لِأُرْضِعَهُ وَتُرَدُّهُ عَلَيْكَ فَفَعَلَ الصَّبَّادُ

He said, 'O son^{-asws} of Rasool-Allah^{-sawww}! I have not been hired upon this'. He^{-asws} said: 'I^{-asws} am asking you to come with it to her for her to feed it, and she will return it to you'. The hunter did so.

فَلَمَّا رَأَتْهُ هَمَّهَتْ وَ دُمُوعُهَا تَجْرِي فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِلصَّبَّادِ بِحُجَّتِي عَلَيْكَ إِلَّا وَهَبْتَهُ لَهَا فَوَهَبَتْ لَهَا وَ انْطَلَقَتْ مَعَ الْحِشْفِ وَ قَالَ أَشْهَدُ أَنَّكَ مِنْ أَهْلِ بَيْتِ الرَّحْمَةِ وَ أَنَّ بَنِي أُمَيَّةَ مِنْ أَهْلِ بَيْتِ اللَّعْنَةِ.

When he^{-asws} saw it humming and her tears were flowing, Ali^{-asws} Bin Ali Husayn^{-asws} said to the hunter, 'By my^{-asws} right upon you, gift it to her'. He gifted it to her, and she went away with the fawn, and he said, 'I testify that you^{-asws} are from the People^{-asws} of the Household of Mercy, and that the clan of Umayya are from the people of the accursed Household'.⁷²

22- كشف، كشف الغمة من كتاب الدلائل للحميري مثله.

(The book) 'Kashf al Ghumma', from the book 'Al Dalaail' of Al Himeyri – similar to it'.⁷³

23- يج، الخرائج و الجرائح زوي عن بكر بن محمد عن محمد بن علي بن الحسين قال: خرج أبي في نفر من أهل بيته و أصحابه إلى بعض حيطانه و أمر بإصلاح سفرة فلما وضعت ليأكلوا أقبل ظبي من الصحراء يتعم فداننا من أبي فقالوا يا ابن رسول الله ما يقول هذا الظبي

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

'From Muhammad son of Ali^{-asws} Bin Al-Husayn^{-asws} who said, 'My father^{-asws} went out among a number of his^{-asws} family members and his^{-asws} companions to one of his^{-asws} orchards and instructed to place a meal. When it was placed for them to eat, a deer came from the desert and grunted. It went close to my father^{-asws}. They said, 'O son^{-asws} of Rasool-Allah^{-sawww}! What is this deer saying?'

قَالَ يَشْكُو أَنَّهُ لَمْ يَأْكُلْ مِنْذُ ثَلَاثِ شَيَمًا فَلَا تَمْسُوهُ حَتَّى أَدْعُوهُ لِيَأْكُلَ مَعَنَا قَالُوا نَعَمْ فَدَعَاهُ فَبَجَاءَ فَأَكَلَ مَعَهُمْ فَوَضَعَ رَجُلٌ مِنْهُمْ يَدَهُ عَلَى ظَهْرِهِ فَتَفَرَّ فَقَالَ أَبِي أَلَمْ تَضْمَنُوا لِي أَنَّكُمْ لَا تَمْسُوهُ فَخَلَفَ الرَّجُلُ أَنَّهُ لَمْ يُرِدْ بِهِ سُوءًا

He said, 'It is saying it has not eaten anything for three days, so do not be bad to it until I^{-asws} invite it to eat with us'. They said, 'Yes'. He^{-asws} invited it. It came and ate with them. A man from them placed his hand upon its back, so it fled. My father^{-asws} said: 'Did you not guarantee to me that you will not be bad to it?' The man swore that he did not intend any evil with it'.

فَكَلَّمَهُ أَبِي وَ قَالَ لِلظَّبِيِّ ارْجِعْ فَلَا بَأْسَ عَلَيْكَ فَرَجِعْ يَأْكُلْ حَتَّى شَبِعَ ثُمَّ بَعَمَ وَ انْطَلَقَ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا قَالَ قَالَ قَالَ دَعَا لَكُمْ وَ انْصَرَفَ.

⁷² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 21

⁷³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 22

He did just as he^{-asws} had instructed him. It (Jinn) exited from her and the girl woke up from her madness. He demanded the wealth. He opposed him (did not give). He went out to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said to him: 'O Abu Khalid! Did I not say to you that he will be betraying? But he (Jinn) will be returning to her. So, when he does come to you, say, 'But rather it returned to her because you were not loyal with what you had guaranteed. If you were to placed ten thousand (Dirhams) upon the hand of Ali^{-asws} Bin Al-Husayn^{-asws}, then I will heal her based upon that it will not return to her, ever!'

فَوَضَعَ الْمَالَ عَلَى يَدِ عَلِيِّ بْنِ الْحُسَيْنِ عَ وَ ذَهَبَ أَبُو خَالِدٍ إِلَى الْجَارِيَةِ فَأَخَذَ بِأُذُنِهَا الْيُسْرَى ثُمَّ قَالَ يَا خَبِيثُ يُقُولُ لَكَ عَلِيُّ بْنُ الْحُسَيْنِ الْخُرُجُ مِنْ هَذِهِ الْجَارِيَةِ وَ لَا تَتَعَرَّضْ لَهَا إِلَّا بِسَبِيلِ خَيْرٍ فَإِنَّكَ إِنْ عُدْتَ أَحْرَقْتُكَ بِنَارِ اللَّهِ الْمُوقَدَةِ الَّتِي تَطْلُعُ عَلَى الْأَفْقِدَةِ

He placed the wealth upon the hand of Ali^{-asws} Bin Al-Husayn^{-asws}, and Abu Khalid went to the girl and held her left ear, then said, 'O wicked! Ali^{-asws} Bin Al-Husayn^{-asws} tells you to exit from this girl and do not present to her except by way of good, for if you do return, I shall incinerate you with the Fire Allah^{-azwj} has Ignited, which shall emerge upon the hearts'.

فَخَرَجَ وَ أَفَاقَتِ الْجَارِيَةُ وَ لَمْ يَعُدْ إِلَيْهَا فَأَخَذَ أَبُو خَالِدٍ الْمَالَ وَ أَذِنَ لَهُ فِي الْخُرُوجِ إِلَى وَالِدَتِهِ فَخَرَجَ بِالْمَالِ حَتَّى قَدِمَ عَلَى وَالِدَتِهِ.

He went, and the girl woke up and it did not return to her. So Abu Khalid took the wealth and he^{-asws} permitted for him regarding the going out to his mother. He went out with the wealth until he arrived to his mother".⁷⁵

25- بيج، الخرائج و الجرائح زوي أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ لَمَّا حَرَّبَ الْكَعْبَةَ بِسَبَبِ مُقَاتَلَةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ثُمَّ عَمَرُوهَا فَلَمَّا أُعِيدَ الْبَيْتُ وَ أَرَادُوا أَنْ يَنْصِبُوا الْحَجَرَ الْأَسْوَدَ فَكَلَّمَا نَصَبَهُ عَالِمٌ مِنْ عُلَمَائِهِمْ أَوْ قَاضٍ مِنْ قُضَاتِهِمْ أَوْ زَاهِدٌ مِنْ زُهَادِهِمْ يَتَزَلَّلُ وَ يَضْطَرِبُ وَ لَا يَسْتَقِرُّ الْحَجَرُ فِي مَكَانِهِ

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

'Al-Hajjaj^{-la} Bin Yusuf^{-la} when he^{-la} ruined the Kabah for the reason of fighting against Abdullah Bin Al-Zubeyr. Then he^{-la} built it. When the House had been restored and they were installing the Black Stone, every time it was installed by a scholar from their scholars, or by a judge from their judges, or an ascetic from their ascetics, it would shake and be restless, and the Stone would not settle in its place.

فَجَاءَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ وَ أَخَذَهُ مِنْ أَيْدِيهِمْ وَ سَمَّى اللَّهُ ثُمَّ نَصَبَهُ فَاسْتَقَرَّ فِي مَكَانِهِ وَ كَثَرَ النَّاسُ

Ali^{-asws} Bin Al-Husayn^{-asws} came to it and took it from their hands and Named Allah^{-azwj}, then installed it, and it settled in its place. The people exclaimed Takbeers.

وَ لَقَدْ أَلْهِمَ الْقُرْزُقِيُّ فِي قَوْلِهِ-

رَكُنَ الْحَطِيمِ إِذَا مَا جَاءَ يَسْتَلِمُ

يَكَادُ بِمَسِكِهِ عِرْفَانَ رَاحِيهِ-

⁷⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 24

And (the poet) Farazdaq inspired in his words, 'The comfort of his friend almost withholds him, the pillar of broken pieces, when he came to receive'.⁷⁶

هذا البيت من قصيدة تزيد أبياتها على أربعين بيتا قالها الفرزدق الشاعر في مدح الإمام السجّاد عليه السلام و قد ذكرها ما يقرب من عشرين عالما من حفاظ السنة و مؤرخيهم و سياي تي تفصيل الكلام عن ذلك في محله ان شاء الله

Note: 'This couplet is from a poem whose couplets exceed more than forty couplets the poet Al-Farazdaq had said these in praise of the Imam Al-Sajjad^{asws}, and it has been mentioned by more than twenty scholars from the preserves of the Sunnah and their historians, and I (Majlisi) would be coming with the detailed speech about that in its place, if Allah^{azwj} so Desires'.

26- يج، الخراج و الجرائح روي أنّ فاطمة بنت عليّ بن أبي طالب لما رأت ما يفعلُهُ ابنُ أخيها قالت لجابرِ هَذَا عليّ بنُ الحُسينِ ع بقيّةُ أبيه الحُرمِ أنفُهُ و نَفَثَتْ جِبْهَتَاهُ وَ رَكِبَتْهُ فَعَلَيْكَ أَنْ تَأْتِيَهُ وَ تَدْعُوهُ إِلَى الْبُقَيْنَا عَلَى نَفْسِهِ

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

'(Syeda) Fatima^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, when she^{asws} saw what had been done with the son^{asws} of her^{asws} brother^{asws}, she^{asws} said to Jabir, 'This is Ali^{asws} Bin Al-Husayn^{asws}, the remaining one of his^{asws} father^{asws}. His^{asws} nose is torn, and his^{asws} forehead and his^{asws} knees have calluses (from the extensive Salats). It is upon you that you go to him^{asws} and call him^{asws} to remaining alive upon himself^{asws}'.

فَجَاءَ جَابِرٌ بَابَهُ وَ إِذَا ابْنُهُ مُحَمَّدٌ أَقْبَلَ قَالَ لَهُ أَنْتَ وَ اللَّهُ الْبَاقِرُ وَ أَنَا أَقْرَبُكَ سَلَامٌ رَسُولَ اللَّهِ ص فَقَالَ لَهُ إِنَّكَ تَبْقَى حَتَّى تَعْمَى ثُمَّ يَكْشَفُ عَنْ بَصْرِكَ الْحَبْرَ بِتَمَامِهِ.

Jabir came at his^{asws} door, and there, his^{asws} son Muhammad^{asws} had come. He said to him^{asws}, 'By Allah^{azwj}! You^{asws} are Al-Baqir^{asws}, and I convey to you^{asws} the greetings of Rasool-Allah^{saww}!' He^{asws} said to him: 'You shall remain until you are blinded, then your sight would be healed' – the Hadeeth in its complete form (shall come later)".⁷⁷

27- يج، الخراج و الجرائح روي عن طريف بن ناصح قال: لما كانت الليلة التي خرج فيها محمد بن عبد الله بن الحسن دعا أبو عبد الله بسقط و أخذ منه صرة قال هذه مائتا دينار عرّكها عليّ بن الحسين من ثمن شيء باعه لهذا الحدّ الذي يحدث الليلة في المدينة

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

'When it was the night in which Muhammad Bin Abdullah Bin Al-Hassan went out, Abu Abdullah called for a basket and took a money bag from it. He said, 'These are two hundred Dinars Ali^{asws} Bin Al-Husayn^{asws} had kept it aside being from the price of something he^{asws} had sold, for this event which had occurred tonight in Al-Medina'.

فَأَحَدَهَا وَ مَضَى مِنْ وَقْتِهِ إِلَى طَبِيبَةٍ وَ قَالَ هَذِهِ حَادِثَةٌ يَنْجُو مِنْهَا مَنْ كَانَ عَنْهَا مَسِيرَةٌ ثَلَاثَ لَيَالٍ وَ كَانَتْ تِلْكَ الدَّانِيَرُ نَفَقَتُهُ بِطَبِيبَةٍ إِلَى قَتْلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ.

⁷⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 25

⁷⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 26

He took it and went at that time to Tayba (Al-Medina) and said, 'This event, he will be saved from it one who is upon a travel distance of three nights'. And those Dinars were expense monies at Tayba (for buying a land) up to the killing of Muhammad Bin Abdullah".⁷⁸

28- قب، المناقب لابن شهر آشوب أبو المفضل الشيباني في أماليه و أبو إسحاق العذلي الطبري في مناقبه عن حبابة الوالبيّة قالت دخلت على علي بن الحسين ع وكان بوجهي وضغ فوضع يده عليه فذهب قالت ثم قال يا حبابة ما على ملة إبراهيم غيرنا و غير شيعتنا و سائر الناس منها براء.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Mufazzal Al Shaybani in his 'Amaali', and Abu Is'haq Al Adl Al Tabari in his 'Manaqib', from Hababat Al Walibiya, she said,

'I entered to see Ali^{-asws} Bin Al-Husayn^{-asws} and there was vitiligo in my face. He^{-asws} placed his^{-asws} hand upon it and it was gone'. Then he^{-asws} said: 'O Hababat! There is no one upon the religion of Ibrahim^{-as} apart from us^{-asws} and our^{-asws} Shias, and rest of the people are disavowed from it'.⁷⁹

جابر عن أبي عبد الله ع في قوله تعالى هل نجس منهم من أحد أو تسمع لهم ركزا فقال يا جابر هم بنو أمية و يوشك أن لا نجس منهم من أحد يرجى ولا نجس فقلت رحمك الله و إن ذلك لكائن فقال ما أسرع سمعت علي بن الحسين ع يقول إنّه قد رأى أسبابه.

Jabir from Abu Abdullah^{-asws}, regarding Words of the Exalted: **Do you sense from any one of them or hear a sound of them? [19:98]**. He^{-asws} said: 'O Jabir! They are the clan of Umayya, and very soon you will not sense any hope from any one of them nor fear'. I said, 'May Allah^{-saww} have Mercy on you^{-asws}! And that would happen?' He^{-asws} said: 'How often I^{-asws} have heard Ali^{-asws} Bin Al-Husayn^{-asws} saying that he^{-asws} had seen its causes".⁸⁰

كافي الكليني، أبو حمزة الثمالي قال: دخلت على علي بن الحسين ع فاخسنت في الدار ساعة ثم دخلت البيت و هو يلتقط شيئا و أدخل يده من وراء السترة فناوله من كان في البيت فقلت جعلت فداك هذا الذي أراك تلتقط أي شيء هو

(The book) 'Al Kafi' of Kulayni – Abu Hamza said,

'I entered to see Ali^{-asws} Bin Al-Husayn^{-asws} and was detained in a room for a while, then I entered the house and he^{-asws} was picking up something and inserted his^{-asws} hand to behind the curtain and gave it to someone who was in the room. I said, 'May I be sacrificed for you^{-asws}! This which I have seen you pick up, which thing is it?'

فقال فضلة من رعب الملائكة فقلت جعلت فداك و إنهم ليأتونكم فقال يا أبا حمزة إنهم ليأرجوننا على متكنا.

He^{-asws} said: 'Remnant from the fluff of the Angels'. I said, 'May I be sacrificed for you^{-asws}! And they are coming to you^{-asws} all?' He^{-asws} said: 'O Abu Hamza! They are competing for our^{-asws} pillows".⁸¹

⁷⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 27

⁷⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 28 a

⁸⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 28 b

⁸¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 28 c

أَبُو عَبْدِ اللَّهِ بْنِ عَيَّاشٍ فِي الْمُقْتَضَبِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فِي خَيْرِ طَوِيلٍ عَنْ أُمِّ سُلَيْمٍ صَاحِبَةِ الْحَصَى قَالَ لِي يَا أُمَّ سُلَيْمِ اتَّبِينِي بِحَصَاةٍ فَدَفَعْتُ إِلَيْهِ الْحَصَاةَ مِنَ الْأَرْضِ فَأَخَذَهَا فَجَعَلَهَا كَهَيْئَةِ الدَّقِيقِ السَّحِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُونَةً حَمْرَاءَ

Abu Abdullah Bin Ayyash in 'Al Muqtazab', from Saeed Bin Al Musayyab,

'In a lengthy Hadeeth from Umm Salama^{-ra}, owner of the pebbles. He^{-asws} said to me^{-ra}: 'O Umm Salama^{-ra}! Bring me^{-asws} some pebbles'. So I handed him^{-asws} the pebbles from the ground. He^{-asws} took them and made them like grounded powder. Then he^{-asws} kneaded and made it to be red ruby'.

ثُمَّ قَالَتْ بَعْدَ كَلَامٍ ثُمَّ نَادَانِي يَا أُمَّ سُلَيْمِ فُلْتُ لَكَيْتِكَ قَالَ ارْجِعِي فَرَجَعْتُ فَإِذَا هُوَ وَاقِفٌ فِي صَرْحَةِ دَارِهِ وَسَطًا فَمَدَّ يَدَهُ الْيُمْنَى فَأَخْرَجَتِ الدُّورَ وَ الْحَيْطَانَ وَ سِكَكَ الْمَدِينَةِ وَ عَابَتْ يَدَهُ عَنِّي

Then she^{-ra} said after a lengthy speech, 'Then he^{-asws} called me^{-ra}: 'O Umm Suleym!' I^{-ra} said, 'Here I^{-ra} am!' He^{-asws} said: 'Return!' So I^{-ra} returned, and there he^{-asws} was standing in the middle of a high place of his^{-asws} house. He^{-asws} extended his^{-asws} right hand and burnt down the houses and the walls of the markets of Al-Medina, and his^{-asws} hand disappeared from me'.

ثُمَّ قَالَ حُدَيِّ يَا أُمَّ سُلَيْمِ فَتَأَوَّلَنِي وَ اللَّهُ كَيْسًا فِيهِ دَنَانِيرُ وَ فُرْطٌ مِنْ ذَهَبٍ وَ فُصُوصٌ كَانَتْ لِي مِنْ جَزَعٍ فِي حَقِّي لِي فِي مَنْزِلِي فَإِذَا الْحَقُّ حُجِّي.

Then he^{-asws} said: 'Take, Umm Suleym^{-ra}!' By Allah^{-azwj!} He^{-asws} gave me^{-asws} a bag in which were some Dinars and earrings of gold, and stones (for rings). There used to be alarm for me^{-ra} regarding a container (jewellery box) of mine in my^{-ra} house (which was lost). So there, the box was my^{-ra} box".⁸²

29- قب، المناقب لابن شهر آشوب كتاب الأنوار إنه ع كان قائماً يصلي حتى وقف ابنه محمد ع و هو طفل إلى بئر في داره بالمدينة بعيدة القعر فسقط فيها فنظرت إليه أمه فصرخت و أقبلت نحو البئر تضرب بنفسها جداء البئر و تستغيث و تقول يا ابن رسول الله عرق ولدك محمد

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

'He^{-asws} was standing praying Salat until his^{-asws} son^{-asws} Muhammad^{-asws} stood to a well of deep bottom in his^{-asws} house at Al-Medina, and he^{-asws} was a child. He^{-asws} fell into it. She looked at him^{-asws} and screamed and went towards the well striking herself at the side of the well, and she cried for help and said: 'O son^{-asws} of Rasool-Allah^{-saww!} Your^{-asws} son^{-asws} Muhammad^{-asws} is drowning!'

و هو لا يتنهي عن صلاته و هو يسمع اضطراب ابنه في قعر البئر فلما طال عليها ذلك قالت حزناً على ولدها ما أقسى قلوبكم يا أهل بيت رسول الله

And he^{-asws} did not turn from his^{-asws} Salat and he^{-asws} was hearing the restlessness of his son in the bottom of the well. When that was prolonged upon her, she said in grief upon her son^{-asws}, 'How harsh are your hearts, O People^{-asws} of the Household of Rasool-Allah^{-saww!}'

⁸² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 28 d

فَأَقْبَلَ عَلَى صَلَاتِهِ وَ لَمْ يُخْرَجْ عَنْهَا إِلَّا عَنْ كَمَالِهَا وَإِمَامِهَا ثُمَّ أَقْبَلَ عَلَيْهَا وَ جَلَسَ عَلَى أَرْجَاءِ الْبُيْرِ وَ مَدَّ يَدَهُ إِلَى فَعْرَهَا وَ كَانَتْ لَا تُنَالُ إِلَّا بِرِشَاءِ طَوِيلٍ فَأَخْرَجَ ابْنَهُ مُحَمَّدًا عَ عَلَى يَدَيْهِ يُنَاقِي وَ يَضْحَكُ لَمْ يَبْتَلْ لَهُ ثَوْبٌ وَ لَا جَسَدٌ بِالْمَاءِ

He^{-asws} turned from his^{-asws} Salat and did not exit from it except from its perfection and its completeness, then turned to her and sat upon an edge of the wall and extended his^{-asws} hand to its bottom, and he^{-asws} would not have been grabbed except by a long rope. He^{-asws} extracted his^{-asws} son^{-asws} Muhammad^{-asws} upon his^{-asws} hands giggling and laughing. Neither his^{-asws} clothes nor his^{-asws} body had been wet from the water.

فَقَالَ هَاكَ يَا ضَعِيفَةَ الْيَقِينِ بِاللَّهِ فَضَحَكَتْ لِسَلَامَةٍ وَلِدَهَا وَ بَكَتْ لِعُذْلِهِ عَ يَا ضَعِيفَةَ الْيَقِينِ بِاللَّهِ

He^{-asws} said: 'Here, O weak of conviction with Allah^{-azwj}!' She laughed at the safety of her son^{-asws} and she cried at his^{-asws} words: 'O weak of conviction with Allah^{-azwj}'.

فَقَالَ لَا تَتْرِبْ عَلَيْكَ الْيَوْمَ لَوْ عَلِمْتَ أَبِي كُنْتُ بَيْنَ يَدَيْ جِبَارٍ لَوْ مَلْتُ بِوَجْهِ عَنهُ لَمَالِ بِوَجْهِ عَنِّي أَ فَمَنْ يُرَى رَاحِمًا بَعْدَهُ.

He^{-asws} said: 'There is no blame upon you today. If only you had known that I^{-asws} was in front of the Subduer! If I^{-asws} had turned my^{-asws} face away from Him^{-azwj}, He^{-azwj} would have Turned His^{-azwj} Face away from me^{-asws}. Can one see any Mercy after it?'⁸³

30 - د، العدد القوية مثله و في آخره أ فمن ترى أرحم لعبده منه.

(The book) 'Adad Al-Qawiya' – Similar to it, and in its end: 'Have you seen anyone more Merciful to His^{-azwj} servants than Him^{-azwj}?'⁸⁴

31- ضه، روضة الواعظين في حبر طویل عن سعيد بن جبیر قال أبو خالد الكابلي أتيت علي بن الحسين ع على أن أسأله هل عندك سلاح رسول الله فلما بصر بي قال يا أبا خالد أ تريد أن أريك سلاح رسول الله ص فقلت و الله يا ابن رسول الله ما أتيت إلا لسألك عن ذلك و لقد أخبرتني بما في نفسي

(The book) 'Rowzat Al Waizeen' – In a lengthy Hadeeth from Saeed Bin Jubeyr, 'Abu Khalid Al Kabuly said,

'I went to Ali^{-asws} Bin Al-Husayn^{-asws} to ask him^{-asws}, 'Are the weapons of Rasool-Allah^{-saww} in your^{-asws} possession?' When he^{-asws} sighted me, he^{-asws} said: 'O Abu Khalid! Do you want me^{-asws} to show you the weapons of Rasool-Allah^{-saww}? I said, 'By Allah^{-azwj}! O son^{-asws} of Rasool-Allah^{-saww}! I have not come except to ask you^{-asws} about that, and you^{-asws} have informed me with what is within myself'.

قال نعم فدعا بئقي كبير و سقط فأخرج لي خاتم رسول الله ص ثم أخرج لي دعه و قال هذا درع رسول الله ص و أخرج إلي سيفه و قال هذا و الله ذو الفقار و أخرج عمامته و قال هذه السحاب

He^{-asws} said: 'Yes'. He called for a large container and a basket. He^{-asws} brought out a ring of Rasool-Allah^{-saww} to me, then brought his^{-saww} armour to me and said: 'This is the armour of

⁸³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 29

⁸⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 30

Rasool-Allah^{-sawww}. And he^{-asws} brought out his^{-sawww} sword to me and said: 'By Allah^{-azwj}! This is Zulfiqar'. He^{-asws} brought out his^{-sawww} turban and said: 'This is 'Al-Sahab''.

وَ أَخْرَجَ رَايَتَهُ وَ قَالَ هَذِهِ الْعُقَابُ وَ أَخْرَجَ قَضِيْبَهُ وَ قَالَ هَذَا السَّكْبُ وَ أَخْرَجَ نَعْلَيْهِ وَ قَالَ هَذَا نِعْلَانِ رَسُولِ اللَّهِ ص وَ أَخْرَجَ رِدَاءَهُ وَ قَالَ هَذَا كَانَ يَرْتَدِي بِهِ رَسُولُ اللَّهِ ص وَ يَخْطُبُ أَصْحَابَهُ فِيهِ يَوْمَ الْجُمُعَةِ

And he^{-asws} brought out his^{-asws} flag and said: 'This is 'Al-Uqab'. And he^{-asws} brought out his^{-sawww} stick and said: 'This is 'Al-Sakbu'. And he^{-asws} brought out his^{-sawww} slippers and said: 'These are slippers of Rasool-Allah^{-sawww}'. And he^{-asws} brought out his^{-sawww} cloak and said: 'This is what Rasool-Allah^{-sawww} used to cloak with and address his^{-sawww} companions in it during the day of Friday'.

وَ أَخْرَجَ لِي شَيْئاً كَثِيراً قُلْتُ حَسْبِي جَعَلَنِي اللَّهُ فِدَاكَ.

And he^{-asws} brought out a lot of things. I said, 'It suffices me, may Allah^{-azwj} Make me to be sacrificed for you^{-asws}!'⁸⁵

32- قب، المناقب لابن شهر آشوب العامري في السبباني و أبو علي الطبرسي في إعلام الوری عبد الله بن سليمان الحضرمي في خبر طويل أن غانم ابن أم غانم دخل المدينة و معه أمه و سأل هل تحسنون رجلاً من بني هاشم اسمه علي قالوا نعم هو ذاك فدلوني على علي بن عبد الله بن عباس فقلت له معي حصاة حتم عليها علي و الحسن و الحسين ع و سمعت أنه يختم عليه رجل اسمه علي

(The books) 'Al Manaqib' of Ibn Shehr Ashub Al Aamiry in 'Al Shaysaban', and Abu Ali Al Tabrasy in 'I'lam Al Wara' – Abdullah Bin Suleyman Al Hazramy in a lengthy Hadeeth,

'Ghanim Ibn Umm Ghanim entered Al-Medina and with him was his mother, and he asked, 'Do you reckon there is a man from the clan of Hashim^{-as} whose name is 'Ali'? They said, 'Yes, he^{-asws} is that one!' And they pointed me to Ali son of Abdullah Bin Abbas. I said to him, 'There are some pebbles with me, upon these are seals of Ali^{-asws}, And Al-Hassan^{-asws} and Al-Husayn^{-asws}, and I heard that a man whose name is 'Ali' would be sealing upon it?'

فَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ يَا عَدُوَّ اللَّهِ كَذَبْتَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ عَلَى الْحَسَنِ وَ الْحُسَيْنِ وَ صَارَ بَنُو هَاشِمٍ يَضْرِبُونَنِي حَتَّى أَرْجِعَ عَنْ مَقَالَتِي ثُمَّ سَلَبُوا مِنِّي الْحِصَاةَ

Ali son of Abdullah Ibn Abbas said, 'O enemy of Allah^{-azwj}! You are lying upon Ali^{-asws} Bin Abu Talib^{-asws}, and upon Al-Hassan^{-asws} and Al-Husayn^{-asws}!' And the clan of Hashim^{-as} went on to hit me until I retracted from my words. Then they confiscated the pebbles from me.

فَرَأَيْتُ فِي لَيْلَتِي فِي مَنَامِي الْحُسَيْنِ ع وَ هُوَ يَقُولُ لِي هَاكَ الْحِصَاةَ يَا غَانِمُ وَ امْضِ إِلَى عَلِيِّ ابْنِي فَهُوَ صَاحِبُكَ فَانْتَبِهْتُ وَ الْحِصَاةَ فِي يَدِي فَأَتَيْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَخَتَمَهَا وَ قَالَ لِي إِنَّ فِي أَمْرِكَ لَعِبْرَةً فَلَا تُخْبِرْ بِهِ أَحَدًا

I saw Al-Husayn^{-asws} during my night in my dream and he^{-asws} was saying to me: 'Here are the pebbles, O Ghanim, and go to my^{-asws} son^{-asws} Ali^{-asws}, for he^{-asws} is your companion!' I woke up

⁸⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 31

suddenly and the pebbles were in my hand. I went to Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} sealed it and said to me: ‘In your matter, there is a lesson, so do not inform anyone with it’.⁸⁶

33- قب، المناقب لابن شهر آشوب كتاب الإرشاد، الزهري قال سعيد بن المسيب كان الناس لا يخرجون من مكة حتى يخرج علي بن الحسين فخرج وخرجت معه فنزل في بعض المنازل فصلى ركعتين سبح في سجوده فلم يبق شجر ولا مدر إلا سبوا معه

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, ‘Kitab Al Irshad’ – Al Zuhry, ‘Saeed Bin Al Musayyab said,

‘The people did not go out from Makkah until Ali^{-asws} Bin Al-Husayn^{-asws} went out. He^{-asws} went out, so I went out with him. He^{-asws} descended in one of the stops. He^{-asws} prayed two cycles Salat, glorifying in his^{-asws} Sajdahs. There did not remain any tree nor clog of mud except they glorified along with him^{-asws}.

فخرجت منه فرجع رأسه فقال يا سعيد أفرغت قلت نعم يا ابن رسول الله قال هذا التسييح الأعظم-

I panicked from it, so he^{-asws} raised his^{-asws} head and said: ‘O Saeed! Are you alarmed?’ I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-azwj}!’ He^{-asws} said: ‘This is the mightiest glorification!’

و في رواية سعيد بن المسيب كان القراء لا يخرجون حتى يخرج زين العابدين ع وكان يتخذ لهم السويق الحلو والحامض ويمنع نفسه فسبق يوماً إلى الرجل فألفيته وهو ساجد فوالذي نفس سعيد بيده لقد رأيت الشجر والمدر والرحل والراجلة يزدون عليه مثل كلامه-

And in a report of Saeed Bin Al-Musayyab, ‘The readers (of the Quran) were not performing Hajj until Zayn Al-Abideen^{-asws} performed Hajj, and he^{-asws} used to take the porridge for them, the sweer and the sour, and prevented himself^{-asws}. One day I preceded to the man^{-asws} for his^{-asws} affinity, and he^{-asws} was performing Sajdah. By the One^{-azwj} in Whose Hand is the soul of Saeed! I saw the trees, and the mud, and the saddles, and the luggage responding to him^{-asws} like his^{-asws} speech’.

و ذكر فصاحة الصحيفة الكاملة عند بليغ في البصرة فقال خذوا عني حتى أملي عليكم وأخذ القلم وأطرق رأسه فما رفعه حتى مات.

And he mentioned the eloquence of Al-Sahifa Al-Kaamila’ in the presence of an orator in Al-Basra. He said, ‘Take it from me until I dictate to you all’, and he grabbed a pen and lowered his head. He did not raise it until he died’.⁸⁷

حليته أبي نعيم، وفضائل أبي السعادات، روى أبو حمزة الثمالي و منذر الثوري عن علي بن الحسين ع قال: خرجت حتى انتهيت إلى هذا الحائط فالتكيت عليه فإذا رجل عليه ثوبان أبيضان ينظر في نجاه وجهي ثم قال يا علي بن الحسين ما لي أراك كئيباً حزيباً أ على الدنيا حزناً فرزق الله حاضر للبر والفاجر

(The books) ‘Hilyah’ of Nueym, and ‘Fazaail’ of Abu Al Sa’daat – It is reported by Abu Hamza Al Sumali, and Munzir Al Sowry,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘I went out until I ended to this wall and leaned upon it. There was a man upon whom were two white clothes, looking into my^{-asws} face. Then

⁸⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 32

⁸⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 33 a

he said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! What is the matter I see you^{-asws} gloomy, grieving? Is your^{-asws} grief upon the world, so the sustenance of Allah^{-azwj} is present for the righteous and the immoral!'

قُلْتُ مَا عَلَي هَذَا حُزْنِي وَإِنَّهُ لَكَمَا تَقُولُ قَالَ فَعَلَى الْآخِرَةِ فَهُوَ وَعَدُّ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ فَاهِرٌ فَعَلَامَ حُزْنُكَ

I^{-asws} said, 'My^{-asws} grief is not upon this, and it is as you are saying (about the sustenance)'. He said, 'So is it upon the Hereafter? It is a true Promise. The King, the Subduer would be Judging during it. So, upon what is your grief?'

قَالَ قُلْتُ أَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ قَالَ فَضَحِكَ ثُمَّ قَالَ يَا عَلِيُّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ قُلْتُ لَا

He^{-asws} said: 'I^{-asws} said: 'I^{-asws} am fearing from the Fitna of Ibn Al-Zubeyr'. He laughed, then said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Have you^{-asws} seen anyone relying upon Allah^{-azwj} and He^{-azwj} did not Suffice him?' I^{-asws} said, 'No'.

قَالَ يَا عَلِيُّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَدًا خَافَ اللَّهَ فَلَمْ يُنْجِهِ قُلْتُ لَا فَقَالَ يَا عَلِيُّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَدًا سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ قُلْتُ لَا

He said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Have you^{-asws} seen anyone fearing Allah^{-azwj}, and He^{-azwj} did not Save him?' I^{-asws} said: 'No'. He said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Have you seen anyone asking Allah^{-azwj}, and He^{-azwj} did not Give it?' I said, 'No'.

ثُمَّ نَظَرْتُ فَإِذَا لَيْسَ قُدَّامِي أَحَدٌ وَكَانَ الْخَضِرَ ع.

Then I^{-asws} looked, and there wasn't anyone in front of me^{-asws}, and it was Al-Khizr^{-as'}.⁸⁸

إِبْرَاهِيمُ بْنُ أَدْهَمَ وَفَتَحَ الْمَوْصِلِيَّ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا كُنْتُ أَسْبِغُ فِي الْبَادِيَةِ مَعَ الْقَافِلَةِ فَعَرَضَتْ لِي حَاجَةٌ فَتَنَحَّيْتُ عَنِ الْقَافِلَةِ فَإِذَا أَنَا بِصَبِيِّ مَشِيئِي فَقُلْتُ سُبْحَانَ اللَّهِ بَادِيَةٌ بَيْدَاءُ وَصَبِيٌّ مَشِيئِي قَدَنُوتٌ مِنْهُ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ فَقُلْتُ لَهُ إِلَى أَيْنَ قَالَ أُرِيدُ بَيْتَ رَبِّي

Ibrahim Bin Ad'ham and Fat'h Al Mowsily, each of them said,

'I was walking in the wilderness with the convoy, and a need presented to me. I went aside from the convoy, and there I was with a child walking. I said, 'Glory be to Allah^{-azwj}! Wilderness of the desert and there is a child walking!' I went near him and greeted unto him. He returned the greeting unto me. I said to him, 'Where are you going to?' He said, 'I am intending the House of my Lord^{-azwj}'.

فَقُلْتُ حَبِيبِي إِنَّكَ صَغِيرٌ لَيْسَ عَلَيْكَ فَرَضٌ وَلَا سُنَّةٌ فَقَالَ يَا شَيْخُ مَا رَأَيْتَ مَنْ هُوَ أَصْعَرُ سِنًا مِنِّي مَاتَ فَقُلْتُ أَيْنَ الرَّادُ وَالرَّاجِلَةُ فَقَالَ زَادِي تَعْوَايَ وَ رَاجِلَتِي رَجُلَايَ وَ قَصْدِي مَوْلَايَ

I said, 'My beloved! You are small. It is neither Obligatory upon you nor a Sunnah (optional)'. He said, 'O sheikh! What is your view of someone of a younger age than me, and he dies?' I

⁸⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 33 b

said, 'Where are the provisions and the ride?' He said, 'My provision is my piety, and my ride are my legs, and my aim is my Master^{-azwj}'.

فَقُلْتُ مَا أَرَى شَيْئاً مِنَ الطَّعَامِ مَعَكَ فَقَالَ يَا شَيْخُ هَلْ يُسْتَحْسَنُ أَنْ يَدْعُوكَ إِنْسَانٌ إِلَى دَعْوَةٍ فَتَحْمِلَ مِنْ بَيْتِكَ الطَّعَامَ قُلْتُ لَا قَالَ الَّذِي دَعَانِي إِلَى بَيْتِهِ هُوَ يُطْعِمُنِي وَ يَسْقِينِي

I said, 'I do not see anything from the food being with you'. He said, 'O sheikh! Is it good if a person were to invite you to an invitation and you carry the food from your house?' I said, 'No'. He said, 'The One^{-azwj} Who has Invited me to His^{-azwj} House, He^{-azwj} shall Feed me and Quench me'.

فَقُلْتُ ارْفَعْ رِجْلَكَ حَتَّى تُدْرِكَ- فَقَالَ عَلَيَّ الْجِهَادُ وَ عَلَيْهِ الْإِبْلَاحُ أ مَا سَمِعْتَ قَوْلَهُ تَعَالَى- وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

I said, 'Raise your legs (by riding) until you reach'. He said, 'Upon me is the Jihad (striving) and upon Him^{-azwj} is the reaching. Have you not heard Words of the Exalted: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]**'.

قَالَ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ شَابٌ حَسَنُ الْوَجْهِ عَلَيْهِ ثِيَابٌ بِيضٌ حَسَنَةٌ فَعَانَقَ الصَّبِيَّ وَ سَلَّمَ عَلَيْهِ فَأَقْبَلْتُ عَلَى الشَّابِّ وَ قُلْتُ لَهُ أَسْأَلُكَ بِالَّذِي حَسَنَ خَلْقِكَ مَنْ هَذَا الصَّبِيِّ فَقَالَ أ مَا تَعْرِفُهُ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

He said, 'While we were like that when a youth of a handsome face, having excellent white clothes came and hugged the child and greeted unto him. I turned to the youth and said to him, 'I ask you by the One^{-azwj} Who Created you excellent! Who is this child?' He said, 'Do you not recognise him? He^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'.

فَفَرَحْتُ الشَّابَّ وَ أَقْبَلْتُ عَلَى الصَّبِيِّ وَ قُلْتُ أَسْأَلُكَ بِآبَائِكَ مَنْ هَذَا الشَّابِّ فَقَالَ أ مَا تَعْرِفُهُ هَذَا أَحْيَى الْخَضِرُ يَا تَيْنَا كُلَّ يَوْمٍ فَيَسَلِمُ عَلَيْنَا

I left the youth and turned to the child and said, 'I ask you^{-asws} by your^{-asws} forefathers^{-asws}! who is this youth?' He^{-asws} said: 'Don't you recognise him? This is my^{-asws} brother^{-as} Al-Khizr^{-as}. He^{-as} comes to us every day and greets unto us^{-asws}'.

فَقُلْتُ أَسْأَلُكَ بِحَقِّ آبَائِكَ لَمَّا أَخْبَرْتَنِي بِمَا جُئْتُ الْمَقَاوِرَ بِهَا زَادَ قَالَ بَلْ أَحْزُرُ بِرَادٍ وَ زَادِي فِيهَا أَرْبَعَةُ أَشْيَاءَ قُلْتُ وَ مَا هِيَ

I said, 'I ask you^{-asws} by your^{-asws} forefathers^{-asws}! When will you^{-asws} inform me, due to what is the crossing permissible without provisions?' He^{-asws} said: 'But I^{-asws} am crossing with provisions, and there are four things in my^{-asws} provisions'. I said, 'And what are these?'

قَالَ أَرَى الدُّنْيَا كُلَّهَا بِحَدَائِرِهَا مَمْلُوكَةٌ لِلَّهِ وَ أَرَى الخَلْقَ كُلَّهُمْ عِبِيدَ اللَّهِ وَ إِمَاءَهُ وَ عِيَالَهُ وَ أَرَى الْأَسْنَابَ وَ الْأَرْزَاقَ بِيَدِ اللَّهِ وَ أَرَى قَضَاءَ اللَّهِ نَائِداً فِي كُلِّ أَرْضِ اللَّهِ

He^{-asws} said: 'I^{-asws} view the world, all of it, along with its contents to be a Kingdom of Allah^{-azwj}, and I^{-asws} view the creatures, all of them as being slaves of Allah^{-azwj} and His^{-azwj} maids, and dependants upon His^{-azwj}, and I^{-asws} view the means and the sustenance(s) to be in the Hand of Allah^{-azwj}, and I^{-asws} view the Decree of Allah^{-azwj} as being implemented in all the lands of Allah^{-azwj}'.

فَقُلْتُ نَعَمْ الرَّادُّ زَادَكَ يَا زَيْنَ الْعَابِدِينَ وَ أَنْتَ تُجُوزُ بِهَا مَقَاوِرَ الْآخِرَةِ فَكَيْفَ مَقَاوِرَ الدُّنْيَا.

I said, 'Yes. The provision is your^{-asws} provision, O Zayn Al-Abideen^{-asws}, and you^{-asws} are crossing the crossings of the Hereafter, so how (can you^{-asws} not) cross the world?'⁸⁹

فِي كِتَابِ الْكَاشِيِّ، قَالَ الْقَاسِمُ بْنُ عَوْفٍ فِي حَدِيثِهِ قَالَ زَيْنُ الْعَابِدِينَ ع وَ إِيَّاكَ أَنْ تَشُدَّ رَاحِلَةً بِرَحْلِهَا فَإِنَّ مَا هُنَا مَطْلَبُ الْعِلْمِ حَتَّى يَمْضِيَ لَكُمْ بَعْدَ مَوْتِي سَنَعٌ حِجَجٍ ثُمَّ يَبْعَثُ لَكُمْ غَلَامًا مِنْ وُلْدِ فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا تَنْبُثُ الْحِكْمَةَ فِي صَدْرِهِ كَمَا يُنْبِثُ الطَّلُّ الرَّزْعَ

And in the book of Al Kashy (Al Rijal) – Al Qasim Bin Awf said in his Hadeeth,

'Zayn Al-Abideen^{-asws} said: 'Do not tie (reins to) the riding camel with its reins for there is no demand for the knowledge over here until there pass by for you after my^{-asws} passing away, seven Hajj (years). Then a boy would be Sent to you all being from the sons^{-asws} of (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}. The wisdom will be growing in his^{-asws} chest like the shallow rain grows the vegetation'.

قَالَ فَلَمَّا مَضَى عَلِيُّ بْنُ الْحُسَيْنِ ع حَسَبْنَا الْأَيَّامَ وَ الْجُمُعَ وَ الشُّهُورَ وَ السَّنِينَ فَمَا زَادَتْ يَوْمًا وَ لَا نَقَصَتْ حَتَّى تَكَلَّمَ مُحَمَّدُ الْبَاقِرُ ع.

He (the narrator) said, 'When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, we calculated the days, and the Fridays (weeks), and the months, and the years. It did not increase by one day nor was it less, until Muhammad Al-Baqir^{-asws} spoke'.⁹⁰

وَ فِي حَدِيثِ أَبِي حَمَزَةَ الثَّمَالِيِّ أَنَّهُ دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى زَيْنِ الْعَابِدِينَ ع وَ قَالَ يَا ابْنَ الْحُسَيْنِ أَنْتَ الَّذِي تَقُولُ إِنَّ يُونُسَ بْنَ مَتَّى إِذَا لَقِيَ مِنَ الْحُوتِ مَا لَقِيَ لِأَنَّهُ عُرِضَتْ عَلَيْهِ وَ لَا يَهُ جَدِّي فَتَوَقَّفَ عِنْدَهَا

And in a Hadeeth of Abu Hamza al Sumali –

'Abdullah Bin Umar entered to see Zayn Al-Abideen^{-asws} and said, 'O son^{-asws} of Al-Husayn^{-asws}! You^{-asws} are the one^{-asws} who is saying: 'Yunus Bin Mata^{-as} rather faced from the whale what he^{-as} faced because the Wilayah of my^{-asws} grandfather^{-asws} (Ali^{-asws}) was presented to him^{-as}, and he^{-as} paused at it'.

قَالَ بَلَى تَكَلَّمْتَ أُمَّكَ قَالَ فَأَرِنِي أَنْتَ ذَلِكَ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

He^{-asws} said: 'Yes, may your mother be bereft of you!' He said, 'You^{-asws} show me (prove it) that, if you^{-asws} were from the truthful ones!'

فَأَمَرَ بِشَدِّ عَيْنَيْهِ بِعَصَانَةٍ وَ عَيْنِي بِعَصَانَةٍ ثُمَّ أَمَرَ بَعْدَ سَاعَةٍ بِفَتْحِ أَعْيُنِنَا فَإِذَا نَحْنُ عَلَى شَاطِئِ الْبَحْرِ تَضَرَّبُ أَمْوَاجُهُ-

He^{-asws} instructed with tying his^{-asws} eyes and tying my eyes with a blindfold, then after a while instructed with opening our eyes. There, we were at the banks of the sea, its waves being restless'.

⁸⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 33 c

⁹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 33 d

فَقَالَ ابْنُ عُمَرَ يَا سَيِّدِي دَمِي فِي رَقَبَتِكَ اللَّهُ اللَّهُ فِي نَفْسِي فَقَالَ هِيهِ وَأَرِيهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Ibn Umar said, 'O my Master^{-asws}! My blood would be on your^{-asws} neck! Allah^{-azwj}! Allah^{-azwj} regarding my^{-asws} soul!' He^{-asws} said: 'Here, and I^{-asws} shall show it, if I^{-asws} was from the truthful ones'.

ثُمَّ قَالَ يَا أَيُّهَا [أَيُّهَا] الْحُوتُ قَالَ فَأَطْلَعَ الْحُوتُ رَأْسَهُ مِنَ الْبَحْرِ مِثْلَ الْجَبَلِ الْعَظِيمِ وَ هُوَ يَقُولُ لَبَّيْكَ لَبَّيْكَ يَا وَلِيَّ اللَّهِ فَقَالَ مَنْ أَنْتَ قَالَ أَنَا حُوتٌ يُوسُفُ
يَا سَيِّدِي قَالَ أَنْبَأْنَا بِالْخَبْرِ

Then he^{-asws} said: 'O you whale!' The whale emerged its head from the sea, being like the large mountain, and it was saying, 'Here I am! Here I am, O friend of Allah^{-azwj}!' He^{-asws} said: 'Who are you?' It said, 'I am the whale of Yunus^{-as}, O my Master^{-asws}!' He^{-asws} said: 'Tell us the news'.

قَالَ يَا سَيِّدِي إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْ نَبِيًّا مِنْ آدَمَ إِلَى أَنْ صَارَ جَدُّكَ مُحَمَّدٌ إِلَّا وَ قَدْ عَرَضَ عَلَيْهِ وَلَا يَتَكُفُّمُ أَهْلَ الْبَيْتِ فَمَنْ قَبِلَهَا مِنَ الْأَنْبِيَاءِ سَلِمَ وَ تَخَلَّصَ
وَ مَنْ تَوَقَّفَ عَنْهَا وَ تَمَنَّعَ فِي حَمَلِهَا لَقِيَ مَا لَقِيَ آدَمُ مِنَ الْمَعْصِيَةِ وَ مَا لَقِيَ نُوحٌ مِنَ الْعَرَقِ وَ مَا لَقِيَ إِبْرَاهِيمُ مِنَ النَّارِ وَ مَا لَقِيَ يُوسُفُ مِنَ الْجُبِّ وَ مَا
لَقِيَ أَيُّوبُ مِنَ الْبَلَاءِ وَ مَا لَقِيَ دَاوُدُ مِنَ الْخَطِيئَةِ إِلَى أَنْ بَعَثَ اللَّهُ يُوسُفَ

It said, 'O my Master^{-asws}! Allah^{-azwj} the Exalted did not Send any Prophet^{-as}, from Adam^{-as} until it came to your^{-asws} grandfather^{-saww} Muhammad^{-saww}, except and He^{-azwj} had Presented all your^{-asws} Wilayah, People^{-asws} of the Household, unto him^{-as}. The one^{-as} from the Prophets^{-as} who accepted it was safe and sound, and the one^{-as} who paused from it and refused in carrying it, faced what Adam^{-as} faced from the calamity, and what Noah^{-as} faced from the drowning, and what Ibrahim^{-as} faced from the fire, and what Yusuf^{-as} faced from the well, and what Ayoub^{-as} faced from the afflictions, and what Dawood^{-as} faced from the mistake, until Allah^{-azwj} Sent Yunus^{-as}.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا يُوسُفُ تَوَلَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَ الْأَئِمَّةَ الرَّاشِدِينَ مِنْ صُلْبِهِ فِي كَلَامٍ لَهُ قَالَ فَكَيْفَ اتَّوَلَّى مَنْ لَمْ أَرَهُ وَ لَمْ أَعْرِفْهُ وَ دَهَبَ مُعْتَاطًا فَأَوْحَى
اللَّهُ تَعَالَى إِلَيَّ أَنْ التَّقِي [التَّقِي] يُوسُفُ وَ لَا تُوهِنِي [تُوهِنِي] لَهُ عَظْمًا

Allah^{-azwj} Revealed to him^{-as}: "O Yunus^{-as}! Befriend Amir Al-Momineen Ali^{-asws} and the rightly Guided Imams^{-asws} from his^{-asws} lineage!" In a Speech to him^{-as}. He^{-as} said: 'How can I^{-as} befriend the one I^{-as} have not seen and do not recognise?' And he^{-as} went away angrily. So Allah^{-azwj} the Exalted Revealed to me: "Swallow Yunus^{-as} and do not reduce greatness of it!"

فَمَكَتَ فِي بَطْنِي أَرْبَعِينَ صَبَاحًا يَطُوفُ مَعِيَ الْبِحَارَ فِي ظُلُمَاتٍ ثَلَاثٍ يُنَادِي أَنَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ قَدْ قَبِلْتُ وَلَا يَأْتِي عَلَيَّ بِنِ
أَبِي طَالِبٍ وَ الْأَئِمَّةَ الرَّاشِدِينَ مِنْ وُلْدِهِ

He^{-as} remained in my belly for forty mornings, circling the oceans with me in the three darkness(es). He^{-as} called out: '**There is no god except Allah! Glorious are You, I was of the unjust ones!**' [21:87]. I^{-as} am accepting the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the rightly guided Imams^{-asws} from his^{-asws} sons^{-asws}!

فَلَمَّا أَنْ آمَنَ بِوَلَايَتِكُمْ أَمْرِي رَبِّي فَقَدَفْتُهُ عَلَى سَاحِلِ الْبَحْرِ

When he^{-as} had believed in your^{-asws} Wilayah, my Lord^{-azwj} Commanded me to throw him upon the coast of the sea’.

فَقَالَ زَيْنُ الْعَابِدِينَ ع اِزْجِعْ اِيَّهَا الْحَوْثُ اِلَى وَكْرِكَ وَ اسْتَوِ الْمَاءَ.

Zayn Al-Abideen^{-asws} said: ‘Return, O you whale, to your abode!’ And the water evened’’⁹¹

حَمَّادُ بْنُ حَبِيبٍ الْكُوفِيُّ الْقَطَّانُ قَالَ: انْقَطَعْتُ عَنِ الْقَافِلَةِ عِنْدَ رُبَاةٍ فَلَمَّا اَنْ اَجْتَنِي اللَّيْلُ اَوَيْتُ اِلَى شَجَرَةٍ عَالِيَةٍ فَلَمَّا احْتَلَطَ الظَّلَامُ اِذَا اَنَا بِشَابٍ قَدْ اَقْبَلَ عَلَيَّ اَطْمَازٌ بِيضٌ يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ فَاحْقَمَيْتُ نَفْسِي مَا اسْتَطَعْتُ

Hammad Bin Habeeb Al Kufy Al Qattan who said,

‘I was cut off from the convoy at Zubalah (town on the road to Makkah). When the night shielded me, I sheltered to a tall tree. When the darkness prevailed, there I was with a youth coming over, having white clothes upon him, the aroma of musk was effusing from him. I hid myself whatever I could.

فَتَهَيَّأُ لِلصَّلَاةِ ثُمَّ وَتَبَ قَائِماً وَ هُوَ يَقُولُ يَا مَنْ حَازَ كُلَّ شَيْءٍ مَلَكُوتاً وَ فَهَرَ كُلَّ شَيْءٍ جَبْرُوتاً اُولِجْ فَلِي فَرَحِ الْاِقْبَالِ عَلَيْنِكَ وَ اَلْحِفْنِي بِمَيْدَانِ الْمُطْبِيعِينَ لَكَ-

He prepared for the Salat, then leapt up standing and he was saying, ‘O One^{-azwj} Whose Kingdom encloses all things and Subdues all things by Force! My heart is palpitating at the happiness of facing to You^{-azwj} and my joining in the field of the ones obedient to You^{-azwj}!’

ثُمَّ دَخَلَ فِي الصَّلَاةِ فَلَمَّا رَأَيْتُهُ وَ قَدْ هَدَأَتْ اَعْضَاؤُهُ وَ سَكَنتْ حَرَكَاتُهُ فَمُنْتُ اِلَى الْمَوْضِعِ الَّذِي تَهَيَّأُ فِيهِ اِلَى الصَّلَاةِ فَاِذَا اَنَا بِعَيْنٍ تَنْبُعُ فَتَهَيَّأْتُ لِلصَّلَاةِ ثُمَّ فَمُنْتُ خَلْفَهُ فَاِذَا بِمِحْرَابٍ كَأَنَّهُ مِقْلٌ فِي ذَلِكَ الْوَقْتِ

Then he entered into the Salat. When I saw him and his limbs had calmed and his movements had settled, I stood to go to the place which he had prepared in it for the Salat. There I was with a spring gushing forth. So I prepared for the Salat, then stood behind him. It was as if a prayer niche had been resembled at that time.

فَرَأَيْتُهُ كُلَّمَا مَرَّ بِالْاَيَةِ الَّتِي فِيهَا الْوَعْدُ وَ الْوَعِيدُ يُرَدُّهَا بِاِنْحَابٍ وَ حِينٍ فَلَمَّا اَنْ تَمَشَّعَ الظَّلَامُ وَتَبَ قَائِماً وَ هُوَ يَقُولُ يَا مَنْ قَصَدَهُ الضَّالُّونَ فَاصَابُوهُ مُرْشِداً وَ اُمَّهُ الْحَائِقُونَ فَوَجَدُوهُ مَعْقِلاً وَ لَجَأً اِلَيْهِ الْعَابِدُونَ فَوَجَدُوهُ مُؤْتِلاً

I saw him, every time he passed by the Verse wherein was the Promise and the Threat, he would repeat it with the lamenting and the craving. When the darkness dispersed, he leapt up standing and he said, ‘O One^{-azwj} Whom the straying ones aim for and find as Rightful Guide, and the fearful come to and find Him^{-azwj} as a stronghold, and the worshippers’ shelter to Him^{-azwj} and find Him^{-azwj} as a shelter!

مَتَى رَاحَةٌ مِنْ نَصَبِ لِعَيْرِكَ بَدَنَهُ وَ مَتَى فَرَحٌ مِنْ قَصْدِ سِوَاكَ بِنَيْتِهِ اِلَهِي قَدْ تَمَشَّعَ الظَّلَامُ وَ لَمْ اَقْضِ مِنْ خِدْمَتِكَ وَ طَرّاً وَ لَا مِنْ حِيَاضِ مُنَاجَاتِكَ صَدراً صَبَلَ عَلَيَّ مُحَمَّدٌ وَ آلِهِ وَ اَفْعَالِي اِوَّلِي الْاَمْرَيْنِ بِكَ يَا اَرْحَمَ الرَّاحِمِينَ

⁹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 33 e

When will he rest his body, one who links to other than You^{-azwj}? And when will he be happy, one who aims for besides You^{-azwj} with his intention? My God^{-azwj}! The darkness is dispersing, and I have yet to fulfil the goal of serving You^{-azwj}, nor have I issued from the fountains of whispering to You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Deal with me the foremost of the Commands with You^{-azwj}, O most Merciful of the merciful ones!

فَخِفْتُ أَنْ يُفُوتَنِي شَخْصُهُ وَ أَنْ يُخْفِيَ عَلَيَّ أَمْرَهُ فَتَعَلَّقْتُ بِهِ فَقُلْتُ بِالَّذِي أَسْقَطَ عَنْكَ هَلَكَ النَّعْبِ وَ مَنَحَكَ شِدَّةَ لَدِيدِ الرَّهْبِ إِلَّا مَا لَحِقْتَنِي مِنْكَ
جَنَاحَ رَحْمَةٍ وَ كَنْفَ رِقَّةٍ فَإِنِّي ضَالٌّ

I feared that his person may be lost to me and that his matter would be hidden unto me. I met with him and said, 'By the One^{-azwj} Who had Dropped of the destructive fatigue from you, and Granted you the pleasure of Awe, if only you could cover me with a wing of mercy and delicate care, for I am lost'.

فَقَالَ لَوْ صَدَقَ تَوَكُّلُكَ مَا كُنْتَ ضَالًّا وَ لَكِنِ اتَّبَعْنِي وَ أَفْتُ أَثْرِي

He said, 'Had your relying (upon Allah^{-azwj}) been sincere, you would not have been lost, but follow me and be in my^{-asws} tracks'.

فَلَمَّا أَنْ صَارَ تَحْتَ الشَّجَرَةِ أَحَدَ يَدَيْهِ وَ تَحْتَلَّى لِي أَنَّ الْأَرْضَ بَمَتْدُ مِنْ تَحْتِ قَدَمِي فَلَمَّا انْفَجَرَ عَمُودُ الصُّبْحِ قَالَ لِي أُبَشِّرُ فَهَذِهِ مَكَّةُ فَسَمِعْتُ الصَّجَّةَ وَ رَأَيْتُ الْحُجَّةَ فَقُلْتُ لَهُ بِالَّذِي تُرْجُوهُ يَوْمَ الْأَرْفَةِ يَوْمَ الْفَاقَةِ مَنْ أَنْتَ

When he came to be beneath the tree, he held my hand, and it was imagined for me that the earth had extended from under my feet. When the pillars of the morning erupted, he said to me, 'Receive good news for this is Makkah'. I heard the noise and saw the pilgrims. I said to him, 'By the One^{-azwj} Who you are hopeful to on the Day of bliss and the Day of destitution! Who are you?'

فَقَالَ إِذَا أَقْسَمْتَ فَأَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

He said, 'When I^{-asws} have been sworn for, so I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'.⁹²

35- يج، الخراج و الجرائح رُوِيَ عَنْ حَمَّادِ بْنِ حَبِيبِ الْقَطَّانِ الْكُوفِيِّ قَالَ: خَرَجْنَا سَنَةَ حُجَّاجًا فَرَحَلْنَا مِنْ زُبَالَةَ وَ اسْتَقْبَلْنَا رِيحَ سَوْدَاءٍ مُظْلِمَةً فَتَقَطَّعَتْ
الْفَائِذَةُ فَبُهِتْتُ فِي تِلْكَ الْبَرَارِيِّ فَانْتَهَيْتُ إِلَى وَادٍ قَفْرٍ وَ جَنِّي اللَّيْلُ فَأَوَيْتُ إِلَى شَجَرَةٍ فَلَمَّا اخْتَلَطَ الظُّلَامُ إِذَا أَنَا بِشَابٍ عَلَيْهِ أَطْمَارٌ بِيضٌ

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported from Hammad Bin Habeeb al Qattan Al Kufy who said,

'We went out one years as pilgrims. We departed from Zubalah and faced a stormy black wind, dark. I was cut off from the convoy and I was lost in that wilderness. I ended up to an uninhabited valley and the night shielded me. I sheltered to a tree. When the darkness prevailed, there I was with a youth having white clothes upon him.

⁹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 3 H 34

قُلْتُ هَذَا وَلِيُّ مِنْ أَوْلِيَاءِ اللَّهِ مَتَى أَحَسَّ بِحَرَكَتِي خَشِيتُ نَفَادَهُ فَأَحْفَيْتُ نَفْسِي فَدَنَا إِلَى مَوْضِعٍ فَتَهَيَّأَ لِلصَّلَاةِ وَ قَدْ نَبَعَ لَهُ مَاءٌ فَوَنَّبَ قَائِمًا وَ سَأَى الْحَدِيثَ نَحْوَ مَا مَرَّ وَ فِيهِ وَ مَتَى فَرِحَ مِنْ قَصْدِ عَزْرِكَ بِحِمَّتِهِ.

I said, 'This is a friend from the friends of Allah^{-azwj}'. When he sensed my movements, I feared disturbing him, so I hid myself. He went near to a place and prepared for the Salat, and water had burst forth for him. He leapt up standing' – and he continued the Hadeeth approximate to what has passed, and in it is: 'And when will he be happy, one who aims for other than You^{-azwj} due to his carelessness'.⁹³

36- بيج، الخرائج و الجرائح كتاب المقتل، قال أحمد بن حنبل كان سبب مرض زين العابدين ع في كربلاء أنه كان ليس درعاً ففصل عنه فأخذ الفضلة بيده و مزقه.

(The book) 'Al Kaharaj Wa Al Jaraih' – 'Kitab Al Ma'qal' – Ahmad Bin Hanbal said,

'The cause of the illness of Zayn Al-Abideen^{-asws} in Karbala was that he^{-asws} was wearing an armour too long for him^{-asws}, so he^{-asws} grabbed the excess bit by his^{-asws} hand and it cut him^{-asws}'.⁹⁴

مما لم نعتز عليه في الخرائج المطبوعة

Note: It is from what there is no trace of it in (the mentioned book) 'Al-Kharaj', printed.

أما لي أبي جعفر الطوسي، قال: خرج علي بن الحسين ع إلى مكة حاجاً حتى انتهى إلى وادي بين مكة و المدينة فإذا هو برجل يقطع الطريق

(The book) 'Amaali' of Abu Ja'far Al Tusi who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} went out as a pilgrim to Makkah until he^{-asws} ended to a valley between Makkah and Al-Medina. There he^{-asws} was with a man cutting the road (bandit)'.⁹⁵

قال فقال لعلني انزل قال تريد ما ذا قال اريد ان اقتلك و اخذ ما معك قال فانا اقبضك ما معي و اخللك قال فقال اللص لا قال فدع معي ما اتبلغ به فأبى قال فأبى رثك قال نائم

He (the narrator) said, 'He said to Ali^{-asws}, 'Descend!' He^{-asws} said: 'What is that you want?' He said, 'I want to kill you^{-asws} and take whatever is with you^{-asws}'. He^{-asws} said; 'I^{-asws} shall give you half of what is with me^{-asws} and make it to be Permissible for you'. The thief said, 'No'. He^{-asws} said: 'Leave to be with me^{-asws} what I^{-asws} can reach (Makkah) with'. He refused. He^{-asws} said: 'So where is your Lord^{-azwj}?' He said, 'Sleeping'.

قال فإذا أسدان مُمبلان بين يديه فأخذ هذا برأسه و هذا برجله قال زعمت أن رثك عنك نائم.

He (the narrator) said, 'There, two lions came up in front of him. This one seized his head and this one his legs. He^{-asws} said: 'You claimed that your Lord^{-azwj} is sleeping from you?'⁹⁵

⁹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 35

⁹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 36

⁹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 36 b

37- نبه، تنبيه الخاطر عن أبي عبد الله ع قال: خرج علي بن الحسين ع و ذكر نحوه-

(The book) 'Tanbeeh Al Khatir' – From Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} went out' – and mentioned approximate to it'.⁹⁶

38- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن أحمد بن زرق عن يحيى بن العلاء عن أبي جعفر ع مثله.

(The book) 'Al Amaali' of the sheikh Al Tusi – Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Zurq, from Yahya Bin Al A'ala, from Abu Ja'far^{asws} – similar to it.⁹⁷

39- قب، المناقب لابن شهر آشوب روى أبو مخنف عن الجلودي أنه لما قُتل الحسين ع كان علي بن الحسين نائماً فجعل رجل منهم يدافع عنه كل من أراد به سوءاً.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Abu Mikhnar, from Al Jaloudy,

'When Al-Husayn^{asws} was killed, Ali^{asws} Bin Al-Husayn^{asws} was sleeping. A man from them went on to push away from him^{asws} everyone who intended evil with him^{asws}'.⁹⁸

40- نجم، كتاب النجوم ذكر محمد بن علي مؤلف كتاب الأنبياء و الأوصياء من آدم ع إلى المهدي ع في حديث علي بن الحسين ع ما هذا لفظه أو معناه و روى أن رجلاً أتى علي بن الحسين ع و عنده أصحابه

'Kitab Al Nujoum' –

It is mentioned by Muhammad Bin Ali, compiler of 'Kitab Al-Anbiya Wa Al-Awsiya Min Adam^{as} Ila Al-Mahdi^{asws} – In a Hadeeth of Ali^{asws} Bin Al-Husayn^{asws}, what are these wordings or its meaning, and it is reported that a man came to Ali^{asws} Bin Ali Husayn^{asws}, and his^{asws} companions were in his^{asws} presence.

فقال له بمن الرجل قال أنا منجم قائم عراف فتنظر إليه ثم قال هل أدلك على رجل قد مر منذ دخلت علينا في أربعة آلاف عالم قال من هو

He^{asws} said to him: 'Who is the man?' He said, 'I am an astrologer, a lineage expert, a fortune-teller'. He^{asws} looked at him, then said: 'Shall I^{asws} point you to a man who passed by four thousand worlds since you entered to us?' He said, 'Who is he?'

قال أما الرجل فلا أدركه و لكن إن شئت أخبرتك بما أكلت و ادخرت في بيتك قال تبني قال أكلت في هذا اليوم جُبناً فأما في بيتك فعشرون ديناراً منها ثلاثة دنانير وازنة

He^{asws} said: 'As for the man, I^{asws} shall not mention him, but if you so desire, I^{asws} can inform you with what you have eaten and what you have hoarded in your house'. He said, 'Inform

⁹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 37

⁹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 38

⁹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 39

me'. He^{-asws} said: 'You have eaten cheese in this day. As for what is in your house, it is twenty thousand Dinars, from these are three-thousands of correct weights'.

فَقَالَ لَهُ الرَّجُلُ أَشْهَدُ أَنَّكَ الْحُجَّةُ الْعَظْمَىٰ وَ الْمَثَلُ الْأَعْلَىٰ وَ كَلِمَةُ التَّقْوَىٰ فَقَالَ لَهُ وَ أَنْتَ صِدِّيقِي امْتَحَنَ اللَّهُ قَلْبَكَ بِالْإِيمَانِ وَ أَثَبَّتْ.

The man said to him^{-asws}, 'I testify that you^{-asws} are the mightiest proof and the lofty example and the word of piety'. He^{-asws} said to him: 'And you are sincere. Allah^{-azwj} has Tested your heart with the Eman, and it is proven'.⁹⁹

41- نجم، كتاب النجوم بإسنادنا إلى مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ فِي كِتَابِ الْإِمَامَةِ قَالَ: حَضَرَ عَلِيٌّ بِنَ الْحُسَيْنِ عِ الْمَوْتِ فَقَالَ يَا مُحَمَّدُ أَيُّ لَيْلَةٍ هَذِهِ قَالَ لَيْلَةُ كَذَا وَ كَذَا قَالَ وَ كَمْ مَضَى مِنَ الشَّهْرِ قَالَ كَذَا وَ كَذَا قَالَ إِنَّهَا اللَّيْلَةُ الَّتِي وَعَدْتُمَا وَ دَعَا بِوَضُوءٍ فَقَالَ إِنَّ فِيهِ فَأَرَةً

'Kitab Al Nujoum' – By our chain to Muhammad Bin Jareer Al Tabari in 'Kitab Al Imamate', said,

'The death presented to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: 'O Muhammad^{-asws}! Which night is this?' He^{-asws} said: 'Such and such night'. He^{-asws} said: 'And how many have passed from the month?' He^{-asws} said: 'Such and such'. He^{-asws} said: 'It is the night which I^{-asws} had been promised'. And he^{-asws} called for the wud'u (water). He^{-asws} said: 'There is a mouse in it'.

فَقَالَ بَعْضُ الْقَوْمِ إِنَّهُ لَيَهْجُرُ فَقَالَ هَاتُوا الْمِصْبَاحَ فَجِيءَ بِهِ فَإِذَا فِيهِ فَأَرَةٌ فَأَمَرَ بِذَلِكَ الْمَاءِ فَأَهْرِيقَ وَ أَتَوْهُ بِمَاءٍ آخَرَ فَتَوَضَّأَ وَ صَلَّى حَتَّى إِذَا كَانَ آخِرُ اللَّيْلِ تُؤَيِّعُ ع.

One of the people said, 'He^{-asws} is delirious!' He^{-asws} said: 'Give me^{-asws} the lamp!' It was brought, and there was a mouse in it. He^{-asws} instructed with that water and it was spilled, and they came with other water. He^{-asws} performed wud'u and prayed Salat until when it was end of the night, he^{-asws} expired".¹⁰⁰

42- كشف، كشف الغمة من كتاب الدلائل لعبد الله الحيمري كان عليُّ بنُ الحسينِ عِ فِي سَفَرٍ وَ كَانَ يَتَعَدَّى وَ عِنْدَهُ رَجُلٌ فَأَقْبَلَ غَزَالَ فِي نَاحِيَةِ يَتَقَمُّمُ وَ كَانُوا يَأْكُلُونَ عَلَى سَفَرَةٍ فِي ذَلِكَ الْمَوْضِعِ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ إِذْ كَانَ فَاثَتْ آمِنٌ فَدَنَا الْغَزَالُ فَأَقْبَلَ يَتَقَمُّمُ مِنَ السُّفْرَةِ

(The book) 'Kashf Al Ghumma' – From 'Kitab al Dalail' of Abdullah Al Himeyri,

'Ali^{-asws} Bin Al-Husayn^{-asws} was in a journey and he^{-asws} was having lunch, and there was a man in his^{-asws} presence. A gazelle came in a corner to find food, and they were eating upon a spread in that place. Ali^{-asws} Bin Al-Husayn^{-asws} said to it: 'Come near and eat, for you are safe'. The gazelle came nearer and went on to eat from the spread.

فَقَامَ الرَّجُلُ الَّذِي كَانَ يَأْكُلُ مَعَهُ بِحِصَانَةٍ فَقَدَفَ بِمَا ظَهَرَهُ فَتَنَفَّرَ الْغَزَالُ وَ مَضَى فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عِ أَحْفَرْتَ ذِمَّتِي - لَا كَلِمَتِكَ كَلِمَةً أَبَدًا.

The man who was eating with him stood up with pebbles and threw then on its back. The gazelle fled and went away. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'You have broken my^{-asws} guarantee? I^{-asws} will not speak to you a word, ever!'¹⁰¹

⁹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 40

¹⁰⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 41

¹⁰¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 42 a

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَبِي خَرَجَ إِلَى مَالِهِ وَ مَعَنَا نَاسٌ مِنْ مَوَالِيهِ وَ عَرَبِهِمْ فَوَضِعَتِ الْمَائِدَةُ لِيَتَعَدَّى وَ جَاءَ ظَبْيٌ وَ كَانَ مِنْهُ قَرِيباً فَقَالَ لَهُ يَا ظَبْيُ أَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ أُمِّي فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص هَلُمَّ إِلَى هَذَا الْغَدَاءِ

And from Abu Ja'far^{-asws} having said: 'My^{-asws} father^{-asws} went out to his^{-asws} wealth (estate) and there were some people from his^{-asws} friends with us, and others. The meal was placed for us to eat lunch, and a deer came, and it was near from him^{-asws}. He^{-asws} said to it: 'O deer! I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and my^{-asws} mother^{-asws} is (Syeda) Fatima^{-asws} daughter of Rasool-Allah^{-sawww}. Come to this lunch!'

فَجَاءَ الظَّبْيُ حَتَّى أَكَلَ مَعَهُمْ مَا شَاءَ اللَّهُ أَنْ يَأْكُلَ ثُمَّ تَنَحَّى الظَّبْيُ فَقَالَ بَعْضُ غُلَمَانِهِ رَدَّهُ عَلَيْنَا فَقَالَ هُمْ لَا تُخْفِرُوا ذِمَّتِي قَالُوا لَا

The deer came until it ate with them for as long as Allah^{-azwj} so Desired it to eat. Then the deer went aside. One of his^{-asws} servants said, 'Return it to us!' He^{-asws} said to them: 'You will not break my^{-asws} guarantee?' They said, 'No'.

فَقَالَ لَهُ يَا ظَبْيُ أَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ أُمِّي فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص هَلُمَّ إِلَى هَذَا الْغَدَاءِ وَ أَنْتَ آمِنٌ فِي ذِمَّتِي

He^{-asws} said to it: 'O deer! I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and my^{-asws} mother^{-asws} is (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-sawww}! Come to this lunch, and you^{-asws} will be safe in my^{-asws} guarantee'.

فَجَاءَ الظَّبْيُ حَتَّى قَامَ عَلَى الْمَائِدَةِ فَأَكَلَ مَعَهُمْ فَوَضَعَ رَجُلٌ مِنْ جُلَسَائِهِ يَدَهُ عَلَى ظَهْرِهِ فَتَفَرَّ الظَّبْيُ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَحْفَرْتَ ذِمَّتِي - لَا كَلِمَتِكَ كَلِمَةً أَبَدًا

The deer came until it stood at the meal. It ate with them. A man from his^{-asws} gatherers placed his hand upon its back. The deer fled. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'You have broken my^{-asws} guarantee? I^{-asws} will not speak to you a word, ever!'

وَ تَلَكَّأَتْ عَلَيْهِ نَافِئُهُ بَيْنَ جِبَالِ رَضْوَى فَأَنَاحَهَا ثُمَّ أَرَاهَا السَّوْطَ وَ الْقَضِيبَ ثُمَّ قَالَ لَتَنْطَلِقَنَّ أَوْ لَأَفْعَلَنَّ فَأَنْطَلَقَتْ وَ مَا تَلَكَّأَتْ بَعْدَهَا.

And his^{-asws} camel was delayed between the Razawy mountains, so he^{-asws} knelt it. Then he showed it the whip and the stick, then said, 'Either you go or I^{-asws} shall be doing (this beating)! It went and did not delay after it'¹⁰².

43- بيج، الخرائج و الجرائح كشف، كشف الغمة و روي عن أبي عبد الله أنه الترقفت يد رجل و امرأة على الحجر في الطواف فجهد كل واحد منهما أن ينزع يده فلم يقدرا عليه و قال الناس اقطعوها

(The book) 'Al Kharaij Wa Al Karaih', (and) 'Kashf Al Ghumma' –

And it is reported from Abu Abdullah^{-asws} that a hand of a man and a woman got stuck upon the (Black) Stone during the performance of Tawaaf. Each one of them strived in removing his hand but was not able upon it. And the people said, 'Cut them off!'

¹⁰² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 42 b

قَالَ فَبَيْنَمَا هُمَا كَذَلِكَ إِذْ دَخَلَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَأَفْرَجُوا لَهُ فَلَمَّا عَرَفَ أَمْرَهُمَا تَقَدَّمَ فَوَضَعَ يَدَهُ عَلَيْهِمَا فَأَنحَلَا وَتَفَرَّقَا.

He (the narrator) said, 'While they were like that when Ali^{-asws} Bin Al-Husayn^{-asws} entered. They made space for him^{-asws}. When he^{-asws} recognised their matter, proceeded, and placed his^{-asws} hand upon them and they were released and separated"¹⁰³.

44- كَشَفَ، كَشَفَ الغمة عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا وُلِّيَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الْخِلَافَةَ كَتَبَ إِلَى الْحَجَّاجِ بْنِ يُوسُفَ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ أَمِيرِ الْمُؤْمِنِينَ إِلَى الْحَجَّاجِ بْنِ يُوسُفَ أَمَّا بَعْدُ فَأَنْظُرْ دِمَاءَ بَنِي عَبْدِ الْمُطَّلِبِ فَاحْفَنُهَا وَاجْتَنِبْهَا فَإِنِّي رَأَيْتُ آلَ أَبِي سُمَيَانَ لَمَّا وَلَعُوا فِيهَا لَمْ يَلْبَثُوا إِلَّا قَلِيلًا وَ السَّلَامُ

(The book) 'Kashf Al Ghumma' –

'From Abu Abdullah^{-asws} having said: 'When Abdul Malik^{-la} Bin Marwan^{-la} was in charge of the caliphate, he wrote to Al-Hajjaj^{-la} Bin Yusuf^{-la}, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Abdul Malik Bin Marwan, commander of the faithful, to Al-Hajjaj^{-la} Bin Yusuf^{-la}. As for after, look (consider) the blood of the clan of Abdul Muttalib^{-as} and save it and keep aside from it, for I have seen the progeny of Sufyan, when they then got involved in it, they did not remain except a little while. And the greetings'.

قَالَ وَ بَعَثَ بِالْكِتَابِ سِرًّا وَ وَرَدَ الْحَبْرُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع سَاعَةً كَتَبَ الْكِتَابَ وَ بَعَثَ بِهِ إِلَى الْحَجَّاجِ فَقِيلَ لَهُ إِنَّ عَبْدَ الْمَلِكِ قَدْ كَتَبَ إِلَيَّ الْحَجَّاجِ كَذَا وَ كَذَا وَ إِنَّ اللَّهَ قَدْ شَكَرَ لَهُ ذَلِكَ وَ ثَبَّتَ مُلْكَهُ وَ زَادَهُ بُرْهَةً

He^{-asws} said: 'And he sent the letter in secret, and the news arrived to Ali^{-asws} Bin Al-Husayn^{-asws}, the moment he wrote the letter and had dispatched it to Al-Hajjaj^{-la}. It was said to him^{-asws} (by Rasool-Allah^{-saww} in a dream), 'Abdul Malik has written such and such to Al-Hajjaj^{-la}, and Allah^{-azwj} has Thanked that for him, and Affirmed his kingdom, and Increased it by a short time'.

قَالَ فَكَتَبَ عَلِيُّ بْنُ الْحُسَيْنِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ أَمِيرِ الْمُؤْمِنِينَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ أَمَّا بَعْدُ فَإِنَّكَ كَتَبْتَ يَوْمَ كَذَا وَ كَذَا مِنْ سَاعَةِ كَذَا وَ كَذَا مِنْ شَهْرِ كَذَا وَ كَذَا بِكَذَا وَ كَذَا وَ إِنَّ رَسُولَ اللَّهِ - ص أَنْبَأَنِي وَ حَبَّرَنِي وَ إِنَّ اللَّهَ قَدْ شَكَرَ لَكَ ذَلِكَ وَ ثَبَّتَ مُلْكَكَ وَ زَادَكَ فِيهِ بُرْهَةً

He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Abdul Malik Bin Marwan, commander of the faithful, from Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}. As for after, you had written on such and such day, on such a such time, in such a such month, with such and such, and Rasool-Allah^{-saww} gave me^{-asws} the news and informed me^{-asws} that Allah^{-azwj} has Thanked that for you, and has Affirmed your kingdom, and has Increased in it for a short time'.

وَ طَوَى الْكِتَابَ وَ خَتَمَهُ وَ أَرْسَلَ بِهِ مَعَ غُلَامٍ لَهُ عَلَى بَعِيرِهِ وَ أَمَرَهُ أَنْ يُوصِلَهُ إِلَى عَبْدِ الْمَلِكِ سَاعَةً يَتَقَدَّمُ عَلَيْهِ فَلَمَّا قَدِمَ الْغُلَامُ أَوْصَلَ الْكِتَابَ إِلَى عَبْدِ الْمَلِكِ فَلَمَّا نَظَرَ فِي تَارِيخِ الْكِتَابِ وَجَدَهُ مُوَافِقًا لِتِلْكَ السَّاعَةِ الَّتِي كَتَبَ فِيهَا إِلَى الْحَجَّاجِ فَلَمْ يَشْكُ فِي صِدْقِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ فَرِحَ فَرِحًا شَدِيدًا وَ بَعَثَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع بِوَقْفِ رَاحِلَتَيْهِ دَرَاهِمَ ثَوَابًا لِمَا سَرَّهُ مِنَ الْكِتَابِ.

¹⁰³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 43

And he^{-asws} folded the letter and sealed it and sent it with a slave of his^{-asws}, upon his^{-asws} camel, and ordered him to deliver it to Abdul Malik the moment he arrives to him. When the slave arrive, he delivered the letter to Abdul Malik. When he looked into the date of the letter, found it to be concurrent to that time in which he had written to Al-Hajjaj. So, he did not doubt in the truthfulness of Ali^{-asws} Bin Al-Husayn^{-asws}, and rejoiced with intense happiness, and dispatched to Ali Bin Al-Husayn^{-asws} Dirhams filling his^{-asws} saddlebag as a reward of what had cheered him from the letter”¹⁰⁴.

45- ط، الأمان من كتاب الدلائل لمحمد بن جرير الطبري بإسناده إلى جابر الجعفي عن أبي جعفر الباقر ع قال: خرج أبو محمد علي بن الحسين ع إلى مكة في جماعة من مواليه و ناس من سواهم فلما بلغ عسفان ضربت مواليه فسطاطه في موضع منها

(The book) ‘Al Amaan’ from ‘Kitab Al Dalaail’ of Muhammad Bin Jareer Al Tabari, by his chain to Jabir Al Jufy,

‘From Abu Ja’far Al-Baqir^{-asws} having said: ‘Abu Muhammad Ali^{-asws} Bin Al-Husayn^{-asws} went out to Makkah among a group of his^{-asws} friends, and some people besides them. When he^{-asws} reached Usfana, his^{-asws} friends struck his^{-asws} tent in a place from it.

فلما دنا علي بن الحسين ع من ذلك الموضع قال لمواليه كيف ضربتم في هذا الموضع و هذا موضع قوم من الجين هم لنا أولياء و لنا شيعة و ذلك يضربهم و يضيق عليهم

When Ali^{-asws} Bin Al-Husayn^{-asws} came near to that place, he^{-asws} said to his^{-asws} friends: ‘How did you strike (the tent) in this place and this is a place of a group of Jinn? They are friends of ours^{-asws} and Shias of ours^{-asws}, and that would be a bother to them and constrictive upon them’.

فقلنا ما علمنا ذلك و عمدوا إلى قلع الفسطاط و إذا هاتفت نسمع صوته و لا نرى شخصه و هو يقول يا ابن رسول الله- لا تحول فسطاطك من موضعه فإننا نحتمل لك ذلك و هذا اللطف قد أهديناك إيتك و أحب أن تنال منه لنسر بذلك

We said, ‘We did not know that’, and they deliberated to uproot the tent, and there was a caller. We heard his voice and did not see his person, and he said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Do not transfer your^{-asws} tent from its place, for we shall endure that for you^{-asws}, and this is an act of kindness we are gifting it to you^{-asws}, and we would love it if you could take from it so we would be happy with that’.

فإذا جانب الفسطاط طبق عظيم و أطباق معه فيها عنب و زمان و مؤز و فاكهة كثيرة فدعا أبو محمد ع من كان معه فأكل و أكلوا من تلك الفاكهة.

There, by a side of the tent there was a large tray and (other) trays with it having grapes, and pomegranates, and bananas, and many fruits in these. Abu Muhammad^{-asws} called the ones who were with him^{-asws}. He^{-asws} ate and they ate from those fruits”¹⁰⁵.

46- يج، الخرائج و الجرائح مرسلاً مثله.

¹⁰⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 44

¹⁰⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 45

(The book) 'Al Kharaij Wa Al Jaraif' – with an unbroken chain – similar to it.¹⁰⁶

47- كَش، رجال الكشي وَجَدْتُ بِحَظِّ جَبْرِئِيلِ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ أَبُو خَالِدٍ الْكَاثِلِيُّ يَخْدُمُ مُحَمَّدَ بْنَ الْحَنْفِيَّةِ دَهْرًا وَ مَا كَانَ يَشْكُ فِي أَنَّهُ إِمَامٌ حَتَّى أَتَاهُ ذَاتَ يَوْمٍ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ إِنَّ لِي حُرْمَةً وَ مَوَدَّةً وَ انْقِطَاعًا فَأَسْأَلُكَ بِحُرْمَةِ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع إِلَّا أَخْبَرْتَنِي أَنْتَ الْإِمَامَ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ عَلَى خَلْقِهِ

(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 Muhammad Bin Ali, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from his father, from Abu Baseer who said,

'I heard Abu Ja'far^{-asws} saying, 'Abu Khalid Al-Kabuly had served Muhammad Ibn Al-Hanafiya for a long time, and he had no doubt that he was the (true) Imam^{-asws} until one day he came to him and said to him, 'May I be sacrificed for you! There is a sanctity for me, and cordiality, and cutting off (from others). I ask you by the sanctity of Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, only inform me, are you the Imam^{-asws} who Allah^{-azwj} has Obligated obedience to him^{-asws} upon His^{-azwj} creatures'.

قَالَ فَقَالَ يَا أَبَا خَالِدٍ حَلَفْتَنِي بِالْعَظِيمِ الْإِمَامِ عَلِيِّ بْنِ الْحُسَيْنِ ع عَلَيَّ وَ عَلَيْكَ وَ عَلَى كُلِّ مُسْلِمٍ

He^{-asws} said: 'He said, 'O Abu Khalid! You have made an oath to me with the mighty (oath)! The Imam^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws} upon me and upon you and upon every Muslim'.

فَأَقْبَلَ أَبُو خَالِدٍ لَمَّا أَنْ سَمِعَ مَا قَالَهُ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ وَ جَاءَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَلَمَّا اسْتَأْذَنَ عَلَيْهِ أُخْبِرَ أَنَّ أَبَا خَالِدٍ بِالْبَابِ فَأَذِنَ لَهُ فَلَمَّا دَخَلَ عَلَيْهِ وَ دَنَا مِنْهُ قَالَ مَرْحَبًا يَا كَنْكَرُ مَا كُنْتُ لَنَا بِزَائِرٍ مَا بَدَا لَكَ فِينَا

Abu Khalid turned back, when he had heard from Muhammad Bin Al-Hanafiya had said, and came to Ali^{-asws} Bin Al-Husayn^{-as}. When he sought permission to see him^{-asws}, he^{-asws} was informed, 'Abu Khalid is at the door'. He^{-asws} permitted for him. When he entered to see him^{-asws} and went near to him^{-asws}, he^{-asws} said: 'Welcome, O Kankar! You have not been a visitor to us^{-asws} (before). What changed your mind regarding us^{-asws}?'

فَحَزَّ أَبُو خَالِدٍ سَاجِدًا شَاكِرًا لِلَّهِ تَعَالَى بِمَا سَمِعَ مِنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُجَنِّبْنِي حَتَّى عَرَفْتُ إِمَامِي

Abu Khalid fell in Sajdah of thanking Allah^{-azwj} the Exalted, from what he had heard from Ali^{-asws} Bin Al-Husayn^{-asws}. He said, 'The Praise is for Allah^{-azwj} Who did not Cause me to die until I recognised my (true) Imam^{-asws}'.

فَقَالَ لَهُ عَلِيُّ ع وَ كَيْفَ عَرَفْتَ إِمَامَكَ يَا أَبَا خَالِدٍ قَالَ إِنَّكَ دَعَوْتَنِي بِاسْمِي الَّذِي سَمَّيْتَنِي بِهِ أُمِّي الَّتِي وَلَدْتَنِي وَ قَدْ كُنْتُ فِي عَمْبَاءَ مِنْ أَمْرِي وَ لَقَدْ خَدَمْتُ مُحَمَّدَ بْنَ الْحَنْفِيَّةِ عُمْرًا مِنْ عُمْرِي وَ لَا أَشْكُ أَنَّهُ إِمَامٌ حَتَّى إِذَا كَانَ قَرِيبًا سَأَلْتُهُ بِحُرْمَةِ اللَّهِ تَعَالَى وَ حُرْمَةِ رَسُولِهِ ص وَ بِحُرْمَةِ أَمِيرِ الْمُؤْمِنِينَ ع فَأَرَشَدَنِي إِلَيْكَ وَ قَالَ هُوَ الْإِمَامُ عَلِيُّ وَ عَلَيْكَ وَ عَلَى جَمِيعِ خَلْقِ اللَّهِ كُلِّهِمْ

Ali^{-asws} said to him: 'And how did you recognise your Imam^{-asws}, O Abu Khalid?' He said, 'You^{-asws} called me with my name which my mother who gave birth to me had named me with,

¹⁰⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 3 H 46

and I have been in blindness from my affair, and I have served Muhammad Bin Al-Hanafiya for ages from my life, and I had no doubt that he was the Imam^{-asws}, until when a while back, I asked him by the Sanctity of Allah^{-azwj} the Exalted, and sanctity of His^{-azwj} Rasool^{-saww} and sanctity of Amir Al-Momineen^{-asws}. So he guided me to you^{-asws} and said, 'He^{-asws} is the Imam^{-asws} upon me, and upon you, and upon entirety of the creatures of Allah^{-azwj}, all of them'.

ثُمَّ أُذِنَتْ لِي فَجِئْتُ فَدَنَوْتُ مِنْكَ وَ سَمَّيْتَنِي بِاسْمِي الَّذِي سَمَّيْتَنِي أَبِي فَعَلِمْتُ أَنَّكَ الْإِمَامُ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ عَلَيَّ وَ عَلَى كُلِّ مُسْلِمٍ.

Then he permitted for me, so I came. I came near you^{-asws}, and you^{-asws} named me with my name which my mother had named me with, so I knew that you^{-asws} are the Imam^{-asws} who Allah^{-azwj} has Obligated obedience to him^{-asws} upon me and upon every Muslim".¹⁰⁷

48 - بيج، الخرائج و الجرائح مُرْسَلًا مِنْهُ وَ فِيهِ وَ قَالَ وَلَدْتَنِي أُمِّي فَسَمَّيْتَنِي وَزِدَانَ فَدَخَلَ عَلَيْهَا وَالِدِي فَقَالَ سَمِّيهِ كَنْكَرَ وَ وَ اللَّهُ مَا سَمَّيْتَنِي بِهِ أَحَدٌ مِنَ النَّاسِ إِلَى يَوْمِي هَذَا غَيْرَكَ فَأَشْهَدُ أَنَّكَ إِمَامٌ مِنْ فِي الْأَرْضِ وَ مَنْ فِي السَّمَاءِ.

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

'With an unbroken chain, similar to it, and in it, 'And he said, 'My mother gave birth to me and named me as 'Wardan'. My father came over to her and said, 'Name him as 'Kankar'. And by Allah^{-azwj}! No one from the people has called me with it up to this day, other than you^{-asws}. So I testify that you^{-asws} are the (true) Imam^{-asws} of the ones in the earth and the ones in the sky".¹⁰⁸

49- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكِيمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثَّمَالِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ فَاحْتَبَسْتُ فِي الدَّارِ سَاعَةً ثُمَّ دَخَلْتُ وَ هُوَ يَلْتَقِطُ شَيْئًا وَ أُدْخِلَ يَدَهُ فِي وَرَاءِ السِّتْرِ فَنَآوَلَهُ مِنْ كَانَ فِي الْبَيْتِ فَعُلْتُ جُعِلْتُ فِدَاكَ هَذَا الَّذِي أَرَاكَ تَلْتَقِطُ أَيُّ شَيْءٍ هُوَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Al Sumali who said,

'I entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. I was detained in the house for a while, then I entered and he^{-asws} was picking up something and inserted his^{-asws} hand behind the curtain and gave it to the one who was in the room. I said, 'May I be sacrificed for you^{-asws}! This which I saw you pick up, which thing is it?'

قَالَ فَضَلَّةٌ مِنْ رَعْبِ الْمَلَائِكَةِ تَجْمَعُهُ إِذَا حَلَّوْنَا نَجْعَلُهُ سَبْحًا لِأَوْلَادِنَا فَعُلْتُ جُعِلْتُ فِدَاكَ وَ إِيَّاهُمْ لَيَأْتُونَكُمْ فَقَالَ يَا أَبَا حَمَزَةَ إِيَّاهُمْ لَيَزَاجِمُونَا عَلَى نُكَاثِنَا.

He^{-asws} said: 'A remnant from the fluff of Angels. We^{-asws} collect it. When we^{-asws} are free, we make it to be a cloak for our^{-asws} children'. I said, 'May I be sacrificed for you^{-asws}! And they tend to come to you^{-asws}?' He^{-asws} said: 'O Abu Hamza! They tend to compete upon our^{-asws} pillows".¹⁰⁹

¹⁰⁷ Bihar Al Awaar - V 46, The book of History - Ali Bin Al Husayn^{asws}, Ch 3 H 47

¹⁰⁸ Bihar Al Awaar - V 46, The book of History - Ali Bin Al Husayn^{asws}, Ch 3 H 48

¹⁰⁹ Bihar Al Awaar - V 46, The book of History - Ali Bin Al Husayn^{asws}, Ch 3 H 49 a

وَرَأَيْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا رُويَ أَنَّ رَجُلًا مُؤْمِنًا مِنْ أَكْبَارِ بِلَادِ بَلْخِ كَانَ يَحُجُّ الْبَيْتَ وَ يَزُورُ النَّبِيَّ فِي أَكْثَرِ الْأَعْوَامِ وَ كَانَ يَأْتِي عَلِيَّ بْنَ الْحُسَيْنِ ع وَ يَزُورُهُ وَ يَحْمِلُ إِلَيْهِ الْهَدَايَا وَ التُّحَفَ وَ يَأْخُذُ مَصَالِيحَ دِينِهِ مِنْهُ ثُمَّ يَرْجِعُ إِلَى بِلَادِهِ

And I (Majlisi) saw in one of the compilations of our companions,

‘It is reported that a man from the great ones of the city of Balkh used to perform Hajj of the House (Kabah), and visit the Prophet ^{SAWW} is most of the years, and he would come to Ali ^{ASWS} Bin Al-Husayn ^{ASWS} and visit him ^{ASWS} and carry to him ^{ASWS} the gifts and the presents, and he would take the information of his religion, from him ^{ASWS}. Then he would return to his city.

فَقَالَتْ لَهُ زَوْجَتُهُ أَرَأَيْتَ تُحْمِلُ إِلَيْهِ هَدَايَا وَ تَحْمِلُ إِلَيْهِ هَدَايَا نَا هُوَ مَلِكُ الدُّنْيَا وَ الْآخِرَةِ وَ جَمِيعِ مَا فِي أَيْدِي النَّاسِ تَحْتَ مَلِكِهِ لِأَنَّهُ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ وَ هُوَ ابْنُ رَسُولِ اللَّهِ ص وَ إِمَامِنَا

His wife said to him, ‘I see you giving a lot of gifts and I have not seen him ^{ASWS} recompense you with anything about these!’ He said, ‘The man ^{ASWS} whom we are gifting our gifts to, he ^{ASWS} is king of the world and the Hereafter, and the entirety of what is in the hands of the people is under his ^{ASWS} kingdom, because he ^{ASWS} is caliph of Allah ^{AZWJ} in His ^{AZWJ} earth and His ^{AZWJ} Divine Authority upon His ^{AZWJ} servants, and he ^{ASWS} is son ^{ASWS} of Rasool-Allah ^{SAWW} and our Imam ^{ASWS}’.

فَلَمَّا سَمِعَتْ ذَلِكَ مِنْهُ أَمْسَكَتْ عَنْ مَلَامَتِهِ ثُمَّ إِنَّ الرَّجُلَ عَمِيًّا لِلْحَجِّ مَرَّةً أُخْرَى فِي السَّنَةِ الْقَابِلَةِ وَ قَصَدَ دَارَ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَدَخَلَ فَسَلَّمَ عَلَيْهِ وَ قَبَّلَ يَدَيْهِ وَ وَجَدَ بَيْنَ يَدَيْهِ طَعَامًا فَفَرَّبَهُ إِلَيْهِ وَ أَمَرَهُ بِالْأَكْلِ مَعَهُ فَأَكَلَ الرَّجُلُ

When she heard that from him, she was silent from blaming him. Then the man prepared for the Hajj another time in the next year, and he aimed for the house of Ali ^{ASWS} Bin Al-Husayn ^{ASWS}. He sought permission to see him ^{ASWS}. It was permitted for him. He entered, greeted unto him ^{ASWS} and kissed his ^{ASWS} hand, and found food in front of him ^{ASWS}. He ^{ASWS} welcomed him to it and instructed him to eat with him ^{ASWS}. So the man ate.

ثُمَّ دَعَا بِطَسْتٍ وَ إِبْرِيْقٍ فِيهِ مَاءٌ فَقَامَ الرَّجُلُ وَ أَحَدَ الْإِبْرِيْقِ وَ صَبَّ الْمَاءَ عَلَى يَدَيْ الْإِمَامِ ع فَقَالَ ع يَا شَيْخُ أَنْتَ صَبَبْنَا فَكَيْفَ تَصُبُّ عَلَى يَدَيْ الْمَاءِ فَقَالَ إِبْنِي أَحَبُّ ذَلِكَ فَقَالَ الْإِمَامُ ع لَمَّا أَحْبَبْتَ ذَلِكَ هُوَ اللَّهُ لِأُرِيَنَّكَ مَا تُحِبُّ وَ تَرْضَى وَ تَقْرُبُ بِهِ عَيْنَاكَ

Then he ^{ASWS} called for a washbasin and a pitcher wherein was water. The man stood up and took the pitcher and poured the water upon the hands of the Imam ^{ASWS}. He ^{ASWS} said: ‘O sheikh! You are our guest, so how can you pour the water upon my ^{ASWS} hands?’ He said, ‘I Loved (doing) that’. The Imam ^{ASWS} said: ‘When you love that, then by Allah ^{AZWJ}, I ^{ASWS} will show you what you love and are pleased with and your eyes would be delighted with it’.

فَصَبَّ الرَّجُلُ عَلَى يَدَيْهِ الْمَاءَ حَتَّى امْتَلَأَ ثُلُثَ الطَّسْتِ فَقَالَ الْإِمَامُ ع لِلرَّجُلِ مَا هَذَا فَقَالَ مَاءٌ قَالَ الْإِمَامُ ع بَلْ هُوَ يَأْفُوتُ أَحْمَرَ فَتَطَّرَ الرَّجُلُ فَإِذَا هُوَ قَدْ صَارَ يَأْفُوتًا أَحْمَرَ بِإِذْنِ اللَّهِ تَعَالَى

The man poured the water upon his hands until a third of the washbasin was filled up. The Imam ^{ASWS} said to the man: ‘What is this?’ He said, ‘Water’. The Imam ^{ASWS} said; ‘But, these are red rubies’. The man looked and there, it had become red rubies by the Permission of Allah ^{AZWJ} the Exalted.

ثُمَّ قَالَ ع يَا رَجُلُ صَبِّ الْمَاءِ فَصَبَّ حَتَّى امْتَلَأَ ثُلُثًا طَسَنَتْ فَقَالَ ع مَا هَذَا قَالَ هَذَا مَاءٌ قَالَ ع بَلْ هَذَا زُمْرُدٌ أَخْضَرُ فَنظَرَ الرَّجُلُ فَإِذَا هُوَ زُمْرُدٌ أَخْضَرُ

Then he^{-asws} said: 'O man! Pour the water'. He poured until two-thirds of the washbasin was filled. He^{-asws} said: 'What is this?' He said, 'This is water'. He^{-asws} said: 'But, these are green emeralds'.

ثُمَّ قَالَ ع صَبِّ الْمَاءِ فَصَبَّهُ عَلَى يَدَيْهِ حَتَّى امْتَلَأَ الطَّسَنَتْ فَقَالَ مَا هَذَا فَقَالَ هَذَا مَاءٌ قَالَ ع بَلْ هَذَا دُرٌّ أَبْيَضُ فَنظَرَ الرَّجُلُ إِلَيْهِ فَإِذَا هُوَ دُرٌّ أَبْيَضُ فَامْتَلَأَ الطَّسَنَتْ مِنْ ثَلَاثَةِ أَلْوَانٍ دُرٍّ وَ يَاقُوتٍ وَ زُمْرُدٍ

Then he^{-asws} poured the water upon his^{-asws} hands until the washbasin was full. He^{-asws} said: 'What is this?' He said, 'This is water'. He^{-asws} said: 'But these are white gems'. The man looked, and there, it were white gems. The washbasin was filled a third from a variety of gems, and rubies and emeralds.

فَتَعَجَّبَ الرَّجُلُ وَ انْكَبَّ عَلَى يَدَيْهِ ع يُقْبِلُهُمَا فَقَالَ ع يَا سَيِّحُ لِمَ يَكُنْ عِنْدَنَا شَيْءٌ نَكْفِيكَ عَلَى هَدَايَاكَ إِلَيْنَا فَحُذِّ هَذِهِ الْجَوَاهِرَ عَوْضًا عَنْ هَدَايَاكَ وَ اعْتَذِرْ لَنَا عِنْدَ زَوْجَتِكَ لِأَنَّهَا عَثَبَتْ عَلَيْنَا

The man was astounded and devoted to his^{-asws} hands, kissing them. He^{-asws} said: 'O sheikh! There does not happen to be anything in our^{-asws} possession we^{-asws} can suffice you with upon your gifts to us^{-asws}. So take these jewels instead from your gifts and apologise for us^{-asws} in the presence of your wife, because she faulted upon us^{-asws}'.

فَأَطْرَقَ الرَّجُلُ رَأْسَهُ وَ قَالَ يَا سَيِّدِي مَنْ أَنْبَأَكَ بِكَلَامِ زَوْجَتِي فَلَا أَشْكُ أَنَّكَ مِنْ أَهْلِ بَيْتِ النَّبِيِّ

The man lowered his head and said, 'O my Master^{-asws}! Who informed you^{-asws} with the talk of my wife? I have no doubt you^{-asws} are from the People^{-asws} of the Household of the Prophet-hood'.

ثُمَّ إِنَّ الرَّجُلَ وَدَعَ الْإِمَامَ ع وَ أَخَذَ الْجَوَاهِرَ وَ سَارَ بِهَا إِلَى زَوْجَتِهِ وَ حَدَّثَهَا بِالْقِصَّةِ فَسَجَدَتْ لِلَّهِ شُكْرًا وَ أَقْسَمَتْ عَلَى بَعْثِهَا بِاللَّهِ الْعَظِيمِ أَنْ يَحْمِلَهَا مَعَهُ إِلَيْهِ ع

Then the man bade farewell to the Imam^{-asws} and took the jewels and travelled with it to his wife and narrated to her with the story. She performed Sajdah to Allah^{-azwj} of thanking and vowed upon her husband with Allah^{-azwj} the Magnificent that he would carry her with him to him^{-asws}.

فَلَمَّا تَجَهَّرَ بَعْثُهَا لِلْحَجِّ فِي السَّنَةِ الْقَابِلَةِ أَخَذَهَا مَعَهُ فَمَرَضَتْ فِي الطَّرِيقِ وَ مَاتَتْ قَرِيبًا مِنَ الْمَدِينَةِ فَأَتَى الرَّجُلُ الْإِمَامَ ع بَاكِئًا وَ أَخْبَرَهُ بِمَوْتِهَا فَقَامَ الْإِمَامُ ع وَ صَلَّى رَكَعَتَيْنِ وَ دَعَا اللَّهَ سُبْحَانَهُ بِدَعْوَاتٍ ثُمَّ اتَّفَقَتْ إِلَى الرَّجُلِ وَ قَالَ لَهُ ارْجِعْ إِلَى زَوْجَتِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَخْيَاها بِفُدْرَتِهِ وَ حَكَمْتِهِ وَ هُوَ يُجِي الْعِظَامَ وَ هِيَ رَمِيمٌ

When her husband prepared for the Hajj in the next year, he took her with him. But she fell sick in the road and died nearby from Al-Medina. The man came to the Imam^{-asws} crying and informed him of her death. The Imam^{-asws} stood up and prayed two cycles Salat and supplicated to Allah^{-azwj} the Glorious with supplications. Then he^{-asws} turned to the man and

said to him: 'Return to your wife, for Allah^{-azwj} Mighty and Majestic has Revived her by His^{-azwj} Power and His^{-azwj} Wisdom, and He^{-azwj} Revives the bones and these have become decayed'.

فَقَامَ الرَّجُلُ مُسْرِعاً فَلَمَّا دَخَلَ خَيْمَتَهُ وَجَدَ زَوْجَتَهُ جَالِسَةً عَلَى حَالِ صِحَّتِهَا فَقَالَ لَهَا كَيْفَ أَحْيَاكَ اللَّهُ قَالَتْ وَ اللَّهُ لَقَدْ جَاءَنِي مَلَكُ الْمَوْتِ وَ قَبَضَ رُوحِي وَ هَمَّ أَنْ يَصْعَدَ بِهَا فَإِذَا أَنَا بِرَجُلٍ صِفَتُهُ كَذَا وَ كَذَا وَ جَعَلْتُ تَعُدُّ أَوْصَافَهُ ع وَ بَعْلُهَا يَقُولُ نَعَمْ صَدَقْتَ هَذِهِ صِفَةُ سَيِّدِي وَ مَوْلَايَ عَلِيِّ بْنِ الْحُسَيْنِ ع

The man stood up hurriedly. When he entered his tent, he found his wife seated upon a state of her well-being. He said to her, 'How did Allah^{-azwj} Revive you?' She said, 'By Allah^{-azwj} The Angel of death came to me and captured my soul, and he thought of ascending with it. Then I was with a man with such and such description' – and she went on to count his^{-asws} descriptions, and her husband kept saying, 'Yes, you speak the truth. This is a description of my chief and my Master^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَتْ فَلَمَّا رَأَى مَلَكُ الْمَوْتِ مُشْبِلاً انْكَبَّ عَلَى قَدَمَيْهِ يُقَبِّلُهُمَا وَ يَقُولُ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْعَابِدِينَ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ لَهُ يَا مَلَكُ الْمَوْتِ أَعِدْ رُوحَ هَذِهِ الْمَرْأَةِ إِلَى جَسَدِهَا فَإِنَّهَا كَانَتْ قَاصِدَةً إِلَيْنَا وَ إِنِّي قَدْ سَأَلْتُ رَبِّي أَنْ يُبْقِيَهَا ثَلَاثِينَ سَنَةً أُخْرَى - وَ يُحْيِيهَا حَيَاةً طَيِّبَةً لِقُدُومِهَا إِلَيْنَا زَائِرَةً لَنَا

She said, 'When the Angel of death saw him^{-asws} coming, he devoted to his^{-asws} feet kissing them and saying, 'The greetings be unto you^{-asws}, O Divine Authority of Allah^{-azwj} in His^{-azwj} earth! The greetings be unto you^{-asws}, O Zayn Al-Abideen^{-asws}'. He^{-asws} responded the greeting to him and said to him: 'O angel of death! Return the soul of this woman to her body, for she was aiming to us^{-asws}, and I^{-asws} have already asked my^{-asws} Lord to Cause her to live for another thirty years and Cause her to live good life due to her arrival to us^{-asws} for visiting us^{-asws}'.

فَقَالَ الْمَلَكُ سَمِعاً وَ طَاعَةً لَكَ يَا وَلِيَّ اللَّهِ ثُمَّ أَعَادَ رُوحِي إِلَى جَسَدِي وَ أَنَا أَنْظُرُ إِلَى مَلَكِ الْمَوْتِ قَدْ قَبَّلَ يَدَهُ ع وَ خَرَجَ عَنِّي

The Angel said, 'I hear, and I obey, O friend of Allah^{-azwj}!' Then he returned my soul to my body, and I was looking at the Angel of death, and he was kissing his^{-asws} hand and went away from me'.

فَأَخَذَ الرَّجُلُ بِيَدِ زَوْجَتِهِ وَ أَدْخَلَهَا إِلَيْهِ ع وَ هُوَ مَا بَيْنَ أَصْحَابِهِ فَانْكَبَّتْ عَلَى رُكْبَتَيْهِ تُقَبِّلُهُمَا وَ هِيَ تَقُولُ هَذَا وَ اللَّهُ سَيِّدِي وَ مَوْلَايَ وَ هَذَا هُوَ الَّذِي أَحْيَايَ اللَّهُ بِبَرَكَتِهِ دُعَائِهِ

The man held a hand of his wife and entered her to see him^{-asws}, and he^{-asws} was in between his^{-asws} companions. She devoted to his^{-asws} knees kissing them and she was saying, 'By Allah^{-azwj}! This is my chief and my master^{-asws}, and this is the one^{-asws} who Allah^{-azwj} has Revived me by the blessings of his^{-asws} supplication!'

قَالَ فَلَمَّا نَزَلَ الْمَرْأَةُ مَعَ بَعْلِهَا مُجَاوِرِينَ عِنْدَ الْإِمَامِ ع بَقِيَّةَ أَعْمَارِهَا إِلَى أَنْ مَاتَا رَحِمَهُ اللَّهُ عَلَيْهِمَا.

He said, 'The woman did not cease to be with her husband being a neighbour with the Imam^{-asws} for the remainder of her life until they both died. May Allah^{-azwj} have Mercy on them".¹¹⁰

وَرَوَى الْبُرَيْقِيُّ فِي مَشَارِقِ الْأَنْوَارِ أَنَّ رَجُلًا قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ عَ بِمَا دَا فَضَّلْنَا عَلَى أَعْدَائِنَا وَ فِيهِمْ مَنْ هُوَ أَجْمَلُ مِنَّا فَقَالَ لَهُ الْإِمَامُ عَ أَ تُحِبُّ أَنْ تَرَى فَضْلَكَ عَلَيْهِمْ فَقَالَ نَعَمْ

And it is reported by Al-Bursy in (the book) 'Mashariq Al Anwar' –

'A man said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'By what are you^{-asws} meriting us over our enemies, and among them is one who is better than us?' The Imam^{-asws} said to him: 'Would you like to see your merit over them?' He said, 'Yes'.

فَمَسَحَ يَدَهُ عَلَى وَجْهِهِ وَ قَالَ انظُرْ فَانظُرْ فَاضْطَرَبَ وَ قَالَ جُعِلْتُ فِدَاكَ رُدَّنِي إِلَى مَا كُنْتُ فَإِنِّي لَمْ أَرِ فِي الْمَسْجِدِ إِلَّا دُبَابًا وَ قِرْدًا وَ كَلْبًا فَمَسَحَ يَدَهُ عَلَى وَجْهِهِ فَعَادَ إِلَى خَالِهِ.

He^{-asws} wiped his^{-asws} hand upon his face and said: 'Look!' He looked. He trembled and said, 'May I be sacrificed for you^{-asws}! Return me to what I had been, for I cannot see in the Masjid except bears, and monkeys, and dogs!' He^{-asws} wiped his^{-asws} hand upon his face, and he returned to his (former) state".¹¹¹

¹¹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 49 b

¹¹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 3 H 49 c

CHAPTER 4 – FULFILMENT OF HIS^{-asws} SUPPLICATIONS

1- ج، الإحتجاج عن ثابت البناني قال: كُنْتُ حَاجِئاً وَ جَمَاعَةٌ عِبَادِ الْبَصْرَةِ مِثْلَ أَيُّوبَ السَّجِسْتَانِيِّ وَ صَالِحِ الْمُرِّيِّ وَ عُثْبَةَ الْعُلَامِ وَ حَبِيبِ الْفَارِسِيِّ وَ مَالِكِ بْنِ دِينَارٍ فَلَمَّا أَنْ دَخَلْنَا مَكَّةَ رَأَيْنَا الْمَاءَ صَبِقاً وَ قَدْ اشْتَدَّ بِالنَّاسِ الْعَطَشُ لِقَلَّةِ الْعَيْثِ فَفَرَعَ إِلَيْنَا أَهْلُ مَكَّةَ وَ الْحَاجُّاجُ يَسْأَلُونَنَا أَنْ نَسْتَسْقِيَ لَهُمْ

(The book) 'Al Ihtijaj' – From Sabit Al Bunany, said,

'I was a pilgrim and a group of worshippers of Al-Basra, like Ayoub Al-Sijistany, and Salih Al-Murry, and Utba Al-Ghulam, and Habeeb Al-Farsy, and Malik Bin Dinar. When we entered Makkah, we saw the water to have depleted and the thirst had intensified with the people due to the lack of rain. The people of Makkah panicked to us and the pilgrims were asking us to fetch some water for them.

فَأْتَيْنَا الْكَعْبَةَ وَ طُفْنَا بِهَا- ثُمَّ سَأَلْنَا اللَّهَ حَاضِعِينَ مُتَضَرِّعِينَ بِمَا فَمُنِعْنَا الْإِجَابَةَ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذَا نَحْنُ بَعَثَى قَدْ أَقْبَلَ قَدْ أَكْرَبْتُهُ أَحْزَانُهُ وَ أَقْلَقْتُهُ أَشْجَانُهُ فَطَافَ بِالْكَعْبَةِ أَشْوَاطاً ثُمَّ أَقْبَلَ عَلَيْنَا

We came to the Kabah and performed Tawaaf with it, then asked Allah^{-azwj} humbly, beseeching at it. But we were Refused the answering (fulfilment). While we were like that when there was a youth coming over. The grief had aged him, and his sorrows had disturbed him (anxiety). He performed Tawaaf of the Kabah (seven) circuits, then faced to towards us.

فَقَالَ يَا مَالِكُ بْنُ دِينَارٍ وَ يَا ثَابِتَ الْبَنَانِيِّ وَ يَا أَيُّوبَ السَّجِسْتَانِيِّ وَ يَا صَالِحَ الْمُرِّيِّ وَ يَا عُثْبَةَ الْعُلَامِ وَ يَا حَبِيبَ الْفَارِسِيِّ وَ يَا سَعْدُ وَ يَا عُمَرُ وَ يَا صَالِحَ الْأَعْمَى وَ يَا رَابِعَةَ وَ يَا سَعْدَانَةَ وَ يَا جَعْفَرَ بْنَ سُلَيْمَانَ فَفَلْنَا لَبَّيْكَ وَ سَعْدَيْكَ يَا فَتَى

He said: 'O Malik Bin Dinar! And O Sabit Al-Bunany! And O Ayoub Al-Sijistany! And O Salih Al-Murry! And O Utba Al-Ghulam! And O Habeeb Al-Farisi! And O Sa'ad! And O Umar! And O Salih Al-Amma! And O Rabie! And O Sa'danah! And O Ja'far Bin Suleyman!' We said, 'At your service and your assistance, O youth!'

فَقَالَ أَمَا فِيكُمْ أَحَدٌ يُحِبُّ الرَّحْمَنُ فَمُنِعْنَا يَا فَتَى عَلَيْنَا الدُّعَاءُ وَ عَلَيْهِ الْإِجَابَةُ فَقَالَ أْبْعِدُوا مِنَ الْكَعْبَةِ فَلَوْ كَانَ فِيكُمْ أَحَدٌ يُحِبُّ الرَّحْمَنُ لِأَجَابَهُ

He said, 'Is there anyone among you all who loves the Beneficent?' We said, 'O youth! Upon us is to supplicate and upon Him^{-azwj} is to Answer!' He^{-asws} said: 'Distance yourselves from the Kabah, for if there was anyone among you who loves Him^{-azwj}, the Beneficent would have Answered him!'

ثُمَّ أَتَى الْكَعْبَةَ فَحَرَ سَاجِداً فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ سَيِّدِي يُحِبُّكَ لِي إِلَّا سَقَيْتَهُمُ الْعَيْثَ

The he^{-asws} came to the Kabah, fell into Sajdah, and I heard him^{-asws} saying in his^{-asws} Sajdah: 'My^{-asws} Master^{-azwj}! By Your^{-azwj} Love for me^{-asws}, Quench them the rain!'

قَالَ فَمَا اسْتَمَمَ الْكَلَامَ حَتَّى أَنَاهُمْ الْعَيْثُ كَأَفْوَاهِ الْقَرَبِ فَمُلْتُ يَا فَتَى مِنْ أَيْنَ عَلِمْتَ أَنَّهُ يُحِبُّكَ قَالَ لَوْ لَمْ يُحِبَّنِي لَمْ يَسْتَرْزِنِي فَلَمَّا اسْتَرْزِنِي عَلِمْتُ أَنَّهُ يُحِبُّنِي فَسَأَلْتُهُ يُحِبُّ لِي فَأَجَابَنِي

He (the narrator) said, 'The speech had not completed until the rain came to them like (from) the mouth of the waterskin. I said, 'O youth! From where did you know that He^{-azwj} Loves you?' He said, 'If He^{-azwj} did not Love me^{-asws}, would not have Guarded me^{-asws}. When He^{-azwj} did Guard me^{-asws}, I^{-asws} knew that He^{-azwj} does Love me^{-asws}, so I^{-asws} asked Him^{-azwj} by His^{-azwj} Love for me^{-asws}'.

تُمْ وَلى عَنَّا وَ أَنْشَأَ يُعُولُ-

مَنْ عَرَفَ الرَّبَّ فَلَمْ تُعْنِهِ-
مَا صَرَ فِي الطَّاعَةِ مَا نَالَهُ-
مَا يَصْنَعُ الْعَبْدُ بَعِيرِ النَّعَى-
مَعْرِفَةُ الرَّبِّ فَذَاكَ الشَّقِيُّ
بِي طَاعَةِ اللَّهِ وَ مَا ذَا لَفِي
وَ الْعِرُّ كُلُّ الْعِرِّ لِلْمُنْقَى-

Then he^{-asws} turned around and prosed saying: 'One who recognises the Lord^{-azwj} but his recognise of the Lord^{-azwj} does not make him needless, so that is the wretch. It would harm in the obedience whatever it takes in the obedience of Allah^{-azwj} and whatever he faces. What will a servant do without the piety, and the honour of all honours is for the pious?'

فَقُلْتُ يَا أَهْلَ مَكَّةَ مَنْ هَذَا الْفَتَى قَالُوا عَلِيُّ بْنُ الْحُسَيْنِ عَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

I said, 'O people of Makkah! Who is this youth?' They said, 'Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}!'¹¹²

2- قب، المناقب لابن شهر آشوب المنهال بن عمرو في حبر قال: حججت فلقيت علي بن الحسين ع فقال ما فعل حملة بن كاهل قلت تركته حياً بالكوفة فرفع يديه ثم قال ع اللهم أدفه حر الحديد اللهم أدفه حر النار

(The book) 'Manaqib' of Ibn Shehr Ashub – Al Minhal Bin Amro in a Hadeeth, said,

'I performed Hajj, and I met Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: 'What happened to Harmala Bin Kahil^{-la}? I said, 'I left him^{-la} behind in Al-Kufa (still) alive'. He^{-asws} raised his^{-asws} hands: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!'

فَتَوَجَّهْتُ نَحْوَ الْمُخْتَارِ فَإِذَا بِعُومٍ يَرْكُضُونَ وَ يَقُولُونَ الْبِشَارَةَ أَيُّهَا الْأَمِيرُ قَدْ أَخَذَ حَمَلَةُ وَ قَدْ كَانَ تَوَارَى عَنْهُ فَأَمَرَ بِقَطْعِ يَدَيْهِ وَ رِجْلَيْهِ وَ حَرْقِهِ بِالنَّارِ.

I headed towards Al-Mukhtar^{-ra}, and there he^{-ra} was with a group sprinting and saying, 'The good news, O you emir! Harmala^{-la} has been seized!' And he^{-la} had been hiding from him^{-ra}. He^{-ra} ordered with cutting off his^{-la} hands, and his^{-la} legs and burnt him^{-la} with the fire'.

وَ أُصِيبَ بِالْحُسَيْنِ عَ وَ عَلَيْهِ دِينَئُ بَضْعَةٌ وَ سَبْعُونَ أَلْفَ دِينَارٍ فَاهْتَمَّ عَلِيُّ بْنُ الْحُسَيْنِ عَ بِدَيْنِ أَبِيهِ حَتَّى امْتَنَعَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ النَّوْمِ فِي أَكْثَرِ أَيَّامِهِ وَ لَيْلِيهِ فَأَتَاهُ آتٍ فِي الْمَنَامِ فَقَالَ لَا تَهْتَمَّ بِدَيْنِ أَبِيكَ فَقَدْ قَضَاهُ اللَّهُ عَنْهُ بِمَالِ بَجْنَسِ

And Al-Husayn^{-asws} was killed and upon him^{-asws} was a debt of some seventy thousand Dinars. Ali^{-asws} Bin Al-Husayn^{-asws} devoted with the debt of his^{-asws} father^{-asws} to the extent that he^{-asws}

¹¹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 4 H 1

refused from the food and the drink and the sleep in most of his^{-asws} days and his^{-asws} nights. A comer came to him^{-asws} in the dream. He said, 'Do not be overly-concerned with the debt of your^{-asws} father^{-asws}, for Allah^{-azwj} has Paid it off on his^{-asws} behalf with the wealth of 'Bajans' (a spring at Al-Yamama)'.
 فَقَالَ عَ مَا أَغْرِفُ فِي أَمْوَالِ أَبِي مَالًا يُقَالُ لَهُ مَالُ بَجَس

He^{-asws} said: 'I^{-asws} do not know of any wealth among the wealth of my^{-asws} father^{-asws}, called 'wealth of Bajans''.

فَمَا كَانَ مِنَ اللَّيْلَةِ الثَّانِيَةِ رَأَى مِثْلَ ذَلِكَ فَسَأَلَ عَنْهُ أَهْلَهُ فَقَالَتْ امْرَأَةٌ مِنْ أَهْلِهِ كَانَ لِأَبِيكَ عَبْدٌ رُومِيٌّ يُقَالُ لَهُ بَجَسٌ اسْتَنْبَطَ لَهُ عَيْنًا بِذِي حَشْبٍ فَسَأَلَ عَنْ ذَلِكَ فَأُخْبِرَ بِهِ

When it was from the second night, he^{-asws} saw the like of that. He^{-asws} asked his^{-asws} family about it. A woman of his^{-asws} family said, 'There was a Roman slave for your^{-asws} father^{-asws}, it was called 'Bajans'. He had burst dug up a spring for him^{-asws} at Zi-Khashab'. He^{-asws} asked about that and was informed with it.

فَمَا مَضَتْ بَعْدَ ذَلِكَ إِلَّا أَيَّامٌ قَلِيلٌ حَتَّى أُرْسِلَ الْوَلِيدُ بِنُ عَثْبَةَ بِنِ أَبِي سُفْيَانَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ يَقُولُ لَهُ إِنَّهُ قَدْ ذُكِرَتْ لِي عَيْنٌ لِأَبِيكَ - بِذِي حَشْبٍ تُعْرَفُ بِبَجَسٍ فَإِذَا أَحْبَبْتَ بَيْعَهَا ابْتَعْهَا مِنْكَ

There did not pass by after that except a few days until Al-Waleed Bin Utba Bin Abu Sufyan sent a message to Ali^{-asws} Bin Al-Husayn^{-asws} saying to him^{-asws}, 'It has been mentioned to me that there is a spring for your^{-asws} father^{-asws} at Zi-Khashab, known as Bajans. So, whenever you^{-asws} want to sell it, I would love to buy it from you^{-asws}'.

قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ حُدَّهَا بِدَيْنِ الْحُسَيْنِ وَ ذَكَرَهُ لَهُ قَالَ قَدْ أَخَذْتُهَا فَاسْتَنْتَيْ فِيهَا سَفِي لَيْلَةَ السَّبْتِ لِسُكَيْنَةَ

Ali^{-asws} Bin Al-Husayn^{-asws} aid to him: 'Take it for the debt of Al-Husayn^{-asws}' and mentioned it to him. He said, 'I have taken it'. He^{-asws} made an exclusion in it to quench on the night of Saturday for 'Seekeyna'^{-asws}.

وَ كَانَ زَيْنُ الْعَابِدِينَ عَ يَدْعُو فِي كُلِّ يَوْمٍ أَنْ يُرِيَهُ اللَّهُ قَاتِلَ أَبِيهِ مَقْتُولًا فَلَمَّا قَتَلَ الْمُخْتَارُ قَتَلَةَ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَامُهُ عَلَيْهِ بَعَثَ بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ رَأْسِ عَمْرِ بْنِ سَعْدٍ مَعَ رَسُولٍ مِنْ قَبْلِهِ إِلَى زَيْنِ الْعَابِدِينَ

And Zayn Al-Abideen^{-asws} used to supplicate during every day for Allah^{-azwj} to Show him^{-asws} the killer of his^{-asws} father having been killed. When Al-Mukhtar^{-ra} killed the killers of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-asws}, he^{-ra} sent the (accursed) head of Ubeydullah^{-la} Bin Ziyad^{-la}, and the (accursed) head of Umar^{-la} Bin Sa'ad^{-la} with a messenger from his^{-ra} direction to Zayn Al-Abideen^{-asws}.

وَ قَالَ لِرَسُولِهِ إِنَّهُ يُصَلِّي مِنَ اللَّيْلِ وَ إِذَا أَصْبَحَ وَ صَلَّى صَلَاةَ الْعَدَاةِ هَجَعَ ثُمَّ يَقُومُ فَيَسْتَتَاكَ وَ يُؤْتِي بَعْدَائِهِ فَإِذَا أَتَيْتَ نَابَهُ فَاسْأَلْ عَنْهُ فَإِذَا قِيلَ لَكَ إِنَّ الْمَائِدَةَ وَضَعْتَ بَيْنَ يَدَيْهِ فَاسْتَأْذِنْ عَلَيْهِ وَ ضَعِ الرَّأْسَيْنِ عَلَى مَا يَدْتِيهِ وَ قُلْ لَهُ الْمُخْتَارُ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ يَا ابْنَ رَسُولِ اللَّهِ قَدْ بَلَغَكَ اللَّهُ تَارَكَ

And said to his^{-ra} messenger, 'He^{-asws} tends to pray Salat from the night, and when it is morning, he^{-asws} prays the morning Salat, (then he^{-asws}) slumbers. Then he^{-asws} stands, brushes teeth and they come with his^{-asws} breakfast. So, when you get to his^{-asws} door, then ask about him^{-asws}. So, when it is said to you, 'The meal has been placed in front of him^{-asws}, then seek permission to see him^{-asws} and place the two heads upon his^{-asws} table spread, and say to him^{-asws}, 'Al-Mukhtar^{-ra} conveys the greetings to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww!} Allah^{-azwj} has Realised your^{-asws} retaliation''.

فَفَعَلَ الرَّسُولُ ذَلِكَ فَلَمَّا رَأَى زَيْدُ الْعَابِدِينَ عِ الرَّأْسَيْنِ عَلَى مَائِدَتِهِ حَرَّ سَاجِدًا وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَجَابَ دَعْوَتِي وَ بَلَّغَنِي ثَارِي مِنْ قَتْلَةِ أَبِي وَ دَعَا لِلْمُخْتَارِ وَ جَزَاهُ خَيْرًا.

The messenger did that. When Zayd Al-Abideen^{-asws} saw the two heads upon his^{-asws} table spread, he^{-asws} fell in Sajdah and said: 'The Praise is for Allah^{-azwj} Who Answered my^{-asws} supplication and Realised my retaliation from the killers of my^{-asws} father^{-asws}', and he^{-asws} supplicated for Al-Mukhtar^{-ra} and goodly Recompense being for him^{-ra}''.¹¹³

3 - كشف، كشف الغمة من كتاب الدلائل للجميري عن المنهال بن عمرو قال: حججت فدخلت على علي بن الحسين فقال لي يا منهال ما فعل حرملة بن كاهل الأسدي قلت تزنته حباً بالكوفة

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalail' of Al Himeyri, from Al Minhal Bin Amro who said,

'I performed Hajj and entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said to me: 'O Minhal! What happened to Harmala^{-la} Bin Kahil Al-Asady^{-la}? I said, 'I left him^{-la} behind at Al-Kufa (still) being alive'.

قَالَ فَرَفَعَ يَدَيْهِ ثُمَّ قَالَ اللَّهُمَّ أذْفُهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أذْفُهُ حَرَّ النَّارِ

He (the narrator) said, 'He^{-asws} raised his^{-asws} hands, then said: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!'

قَالَ فَأَنْصَرَفْتُ إِلَى الْكُوفَةِ وَ قَدْ حَرَجَ بِمَا الْمُخْتَارُ بْنُ أَبِي عُيَيْدٍ وَ كَانَ لِي صَدِيقًا فَرَكِبْتُ لِأَسْلَمَ عَلَيْهِ فَوَجَدْتُهُ قَدْ دَعَا بِدَائِيهِ فَرَكِبَ وَ رَكِبْتُ مَعَهُ حَتَّى أَتَى الْكُنَاسَةَ فَوَقَفَ وَ قُوفَ مُنْتَظِرٍ لشيءٍ وَ قَدْ كَانَ وَجَهَ فِي طَلَبِ حَرْمَلَةَ بْنِ كَاهِلٍ فَأُحْضِرَ

He said, 'I left to go to Al-Kufa, and Al-Mukhtar^{-ra} Bin Abu Ubeyd^{-ra} had come out at it, and he^{-ra} used to be a friend of mine. I rode to greet unto him^{-ra}. I found him^{-ra} calling for his^{-ra} animal. He^{-ra} rode and I rode with him^{-ra} until he^{-ra} came to the rubbish dump. He^{-ra} paused a pausing of one waiting for something, and he had sent (soldiers) in search for Harmala^{-la} Bin Kahil^{-la}. He^{-la} was presented.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَكَّنَنِي مِنْكَ ثُمَّ دَعَا بِالْجَزَارِ فَقَالَ أَقْطَعُوا يَدَيْهِ فَقُطِعَتَا ثُمَّ قَالَ أَقْطَعُوا رِجْلَيْهِ فَقُطِعَتَا ثُمَّ قَالَ النَّارَ النَّارَ فَأَتَى بِطَرِّ قَصَبٍ ثُمَّ جَعَلَ فِيهَا ثُمَّ أَهْبَتْ فِيهِ النَّارُ حَتَّى احْتَرَقَ

He^{-ra} said, 'The Praise is for Allah^{-azwj} Who Enabled me^{-ra} from you^{-la}!' Then he^{-ra} called for the butcher. He^{-ra} said, 'Cut off his hands!' They were cut. Then he^{-ra} said, 'Cut off his^{-la} legs!' They

¹¹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 4 H 2

were cut'. Then he^{-ra} said, 'The fire! The fire!' They came with bundles of reeds, then he^{-la} was made to be in these, then the fire was ignited in it, until he^{-la} was incinerated.

فَقُلْتُ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ فَانْتَفَتَ إِلَيَّ الْمُخْتَارُ فَقَالَ مِمَّ سَبَّخْتَ فَقُلْتُ لَهُ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ فَسَأَلَنِي عَنْ حَزْمَلَةٍ فَأَخْبَرْتُهُ أَنِّي تَرَكْتُهُ بِالْكُوفَةِ حَيًّا

I said, 'Glory be to Allah^{-azwj}!' Al-Mukhtar^{-ra} turned to me and said, 'For what are you glorifying?' I said to him^{-ra}, 'I had entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} asked me about Harmala^{-la}. I informed him^{-asws} that I had left him^{-la} behind at Al-Kufa (still) being alive'.

فَرَفَعَ يَدَيْهِ وَقَالَ اللَّهُمَّ أَدِفْهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أَدِفْهُ حَرَّ النَّارِ فَقَالَ الْمُخْتَارُ اللَّهُمَّ أَسْمِعْتِ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ هَذَا فَقُلْتُ اللَّهُ لَقَدْ سَمِعْتُهُ يَقُولُ هَذَا

He^{-asws} raised his^{-asws} hands and said: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!' Al-Mukhtar^{-ra} said, 'Allah^{-azwj}! Allah^{-azwj}! Did you hear Ali^{-asws} Bin Al-Husayn^{-asws} saying this?' I said, 'Allah^{-azwj}! Allah^{-azwj}! I have heard him^{-asws} saying this!'

فَنَزَلَ الْمُخْتَارُ وَصَلَّى رَكَعَتَيْنِ ثُمَّ أَطَالَ ثُمَّ سَجَدَ وَأَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَذَهَبَ وَ مَضَيْتُ مَعَهُ حَتَّى انْتَهَى إِلَى بَابِ دَارِي فَقُلْتُ لَهُ إِنَّ رَأَيْتَ أَنْ تُكْرِمَنِي بِأَنْ تُنَزِلَ وَ تَتَعَدَّى عِنْدِي

Al-Mukhtar^{-ra} descended and prayed two cycles Salat, then prolonged, then performed Sajdah and prolonged, then raised his^{-ra} head and went, and I went with him^{-ra} until I ended at the door of my house. I said to him^{-ra}, 'If you^{-ra} could honour me by descending and having lunch with me'.

فَقَالَ يَا مِنْهَالُ تُخْبِرُنِي أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ دَعَا اللَّهَ بِثَلَاثِ دَعَوَاتٍ فَأَجَابَهُ اللَّهُ فِيهَا عَلَى يَدِي ثُمَّ سَأَلَنِي الْأَكْلَ عِنْدَكَ هَذَا يَوْمَ صَوْمٍ شُكْرًا لِلَّهِ عَلَى مَا وَفَّقَنِي لَهُ.

He^{-ra} said, 'O Minhal! You informed me^{-ra} that Ali^{-asws} Bin Al-Husayn^{-asws} supplicated to Allah^{-azwj} with three supplications. Allah^{-azwj} has Answered him^{-asws} regarding these upon my^{-ra} hands. Then you are asking me^{-ra} to eat with you. This is a day of fasting in thanks to Allah^{-azwj} upon what He^{-azwj} has Accorded to"¹¹⁴.

بيان قد مر في باب أحوال المختار نقلا من مجالس الشيخ أنه ع قال مرتين اللهم أذقه حر الحديد ثم قال اللهم أذقه حر النار. فأشار بالمرتين إلى قطع اليد ثم الرجل فتتم ثلاث دعوات و على ما هنا يمكن أن تكون الثلاث لتضمن الدعاءين القتل أيضا.

Explanation: 'It has passed in the chapter of the situations of Al-Mukhtar from 'Majaalis' of the Sheikh that he^{-asws} had said twice: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!' Then he^{-asws} said: 'O Allah^{-azwj}! Make him^{-la} taste the heat of fire!' He^{-asws} had indicated by the two, to cutting of the hands then the logs. The third supplication was completed, and based upon what is over here, it is possible that the three supplications can be included, of the killing (by the fire) as well'.

¹¹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 4 H 3

باب 5 مكارم أخلاقه و علمه و إقرار المخالف و المؤلف بفضلته و حسن خلقه و خلقه و صوته و عبادته صلوات الله و سلامه عليه

CHAPTER 5 – HIS^{-asws} NOBLE MANNERS, AND HIS^{-asws} KNOWLEDGE, AND ACKNOWLEDGMENT OF THE ADVERSARIES OF HIS^{-asws} MERITS, AND HIS^{-asws} EXCELLENT MORALS, AND HIS^{-asws} VOICE, AND HIS^{-asws} WORSHIP, MAY THE SALAWAAT OF ALLAH^{-saww} AND HIS^{-azwj} GREETINGS BE UPON HIM^{-asws}

1- عم، إعلام الوری شا، الإرشاد أبو مُحَمَّدِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ وَ غَيْرِهِ قَالُوا وَقَفَ عَلَيَّ بِنِ الْحُسَيْنِ رَجُلٌ مِنْ أَهْلِ بَيْتِهِ فَأَسْمَعُهُ وَ شَتَمَهُ فَلَمْ يُكَلِّمَهُ فَلَمَّا انْصَرَفَ قَالَ لِجُلَسَائِهِ لَقَدْ سَمِعْتُمْ مَا قَالَ هَذَا الرَّجُلُ وَ أَنَا أُحِبُّ أَنْ تَبْلُغُوا مَعِيَ إِلَيْهِ حَتَّى تَسْمَعُوا مِنِّي رَدِّي عَلَيْهِ

(The books) ‘I’lam Al Wara’, (and) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Muhammad Bin Ja’far and others, they said,

‘A man from his^{-asws} family members paused at Ali^{-asws} Bin Al-Husayn^{-asws}. He made him^{-asws} listen and insulted him^{-asws}. But he^{-asws} did not speak to him. When he left, he^{-asws} said to his^{-asws} gatherers: ‘You have heard what this man has said, and I^{-asws} would love it if you were to come with me^{-asws} to him until you hear from me^{-asws}, my^{-asws} response to him’.

قَالَ فَقَالُوا لَهُ نَفْعُكَ وَ لَقَدْ كُنَّا نُحِبُّ أَنْ يُقَالَ لَهُ وَ يُقَالَ فَأَحَدٌ نَعَلَيْهِ وَ مَشَى وَ هُوَ يَقُولُ- وَ الْكَاطِمِينَ الْعَبْثُ وَ الْعَافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ فَعَلِمْنَا أَنَّهُ لَا يَقُولُ لَهُ شَيْئاً

He (the narrator) said, ‘They said to him^{-asws}, ‘We shall do so, and we would love if they were to say to him and say (a lot)’. He^{-asws} took his^{-asws} slippers and walked and he^{-asws} was saying: **‘and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]’**. So we knew that he^{-asws} would not be saying anything to him.

قَالَ فَخَرَجَ حَتَّى أَتَى مَنْزِلَ الرَّجُلِ فَصَرَخَ بِهِ فَقَالَ قُولُوا لَهُ هَذَا عَلَيَّ بِنِ الْحُسَيْنِ

He (the narrator) said, ‘He^{-asws} went out until he^{-asws} came to the house of the man, he^{-asws} called for him. He^{-asws} said: ‘Tell him, this is Ali^{-asws} Bin Al-Husayn^{-asws}!’

قَالَ فَخَرَجَ إِلَيْنَا مُتَوَيْباً لِلشَّرِّ وَ هُوَ لَا يَشْكُ أَنَّهُ إِنَّمَا جَاءَ مُكَافِئاً لَهُ عَلَى بَعْضِ مَا كَانَ مِنْهُ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا أُجَيِّ إِنَّكَ كُنْتَ قَدْ وَقَفْتَ عَلَيَّ إِنِّمَا قُلْتَ وَ قُلْتَ فَإِنْ كُنْتَ قُلْتَ مَا فِي فَاسْتَغْفِرُ اللَّهَ مِنْهُ وَ إِنْ كُنْتَ قُلْتَ مَا لَيْسَ فِي فَغَفَرَ اللَّهُ لَكَ

He (the narrator) said, ‘He came out to us leaping to the evil and he^{-asws} had not doubt that he had rather come commensurate to him^{-asws} upon part of what had happened from him^{-asws}. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: ‘O my^{-asws} brother! You had paused to me^{-asws} just now. You said and said (a lot of things). So, if you have said what is in me^{-asws}, then I seek Forgiveness of Allah^{-azwj} from it, and in you said what isn’t in me^{-asws}, then I seek Forgiveness of Allah^{-azwj} for you’.

قَالَ فَكَبَّلَ الرَّجُلُ بَيْنَ عَيْنَيْهِ وَ قَالَ بَلْ قُلْتُ فِيكَ مَا لَيْسَ فِيكَ وَ أَنَا أَحَقُّ بِهِ

He (the narrator) said, 'The man kissed between his^{asws} eyes and said, 'But I had spoken regarding you that which isn't in you^{asws}, and I am more rightful with it''.

قَالَ الرَّاوي لِلْحَدِيثِ وَ الرَّجُلُ هُوَ الْحَسَنُ بْنُ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ.

The reporter of the Hadeeth said, 'And the man, he is Al-Hassan Bin Al-Hassan, may Allah^{azwj} be Pleased with him''.¹¹⁵

2- كَأ، الكافي عَليُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى الْمَجْدُومِينَ وَ هُوَ رَاكِبٌ جَاهِرُهُ وَ هُمْ يَتَعَدَّوْنَ فَدَعَوْهُ إِلَى الْغَدَاةِ

(The book) 'Al-Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws} both, passed by the lepers, and he^{asws} was riding his^{asws} donkey, and they were eating lunch. They invited him^{asws} to the lunch.

فَقَالَ أَمَا إِنِّي لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ فَلَمَّا صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ فَصُنِعَ وَ أَمَرَ أَنْ يَتَنَوَّقُوا فِيهِ ثُمَّ دَعَاهُمْ فَتَعَدَّوْا عِنْدَهُ وَ تَعَدَّى مَعَهُمْ.

He^{asws} said: 'As for I^{asws}, had I not been fasting, would have done so (partaken)'. When he^{asws} came to his^{asws} house, he^{asws} instructed with food, so it was made, and he^{asws} instructed to be overnice in it. Then he^{asws} invited them, and they had dinner (Iftar) with him^{asws}, and he^{asws} had food with them''.¹¹⁶

3- كَأ، الكافي عَليُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقَمِيّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ إِسْمَاعِيلِ الْقَصِيرِ عَمَّنْ ذَكَرَهُ عَنِ الثُّمَالِيِّ قَالَ: ذُكِرَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ غَلَاءُ السِّعْرِ فَقَالَ وَ مَا عَلِيٌّ مِنْ غَلَاءِهِ إِذْ غَلَا فَهُوَ عَلَيْهِ وَ إِذْ رُحِصَ فَهُوَ عَلَيْهِ.

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Abdullah al Qummy, from Al Barqy, from his father, from Ismail Al Qaseyr, from the one who mentioned it, from Al Sumali who said,

'The expensive prices (inflation) was mentioned in the presence of Ali^{asws} Bin Al-Husayn^{asws}, so he^{asws} said: 'So what is upon me^{asws} from its expensiveness. If it is expensive so it is upon Him^{azwj}, and if it is cheap so it is upon Him^{azwj}}'.¹¹⁷

4- تم، فلاح السائل من كتاب زهرة المهج بإسناده عن ابن محبوب عن عبد العزيز العبدري عن ابن أبي يعفور عن الصادق ع قال: كان علي بن الحسين ع إذا حضر الصلاة أفشعر جلدُهُ و اصفر لونه و ارتعد كالسعفة.

(The book) 'Falah Al Sa'il' – From the book 'Zahra Al Muhaj' by his chain, from Ibn Mahboub, from Abdul Aziz Al Abdym from Abu Yafour,

¹¹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 1

¹¹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 2

¹¹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 3

‘From Al-Sadiq^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} said, ‘Whenever the Salat presented, his^{asws} skin had goosebumps, and his^{asws} colour paled, and he^{asws} trembled like the leaf’’.¹¹⁸

5- شأ، الإرشاد رَوَى الْوَالِدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ ع قَالَ: كَانَ هِشَامُ بْنُ إِسْمَاعِيلَ يُسِيءُ جَوَارِي فَلَقِي مِنْهُ عَلِيُّ بْنُ الْحُسَيْنِ ع أَدَى شَدِيداً فَلَمَّا غَزَلَ أَمَرَ بِهِ الْوَلِيدُ أَنْ يُوقَفَ لِلنَّاسِ قَالَ فَمَرَّ بِهِ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ قَدْ أُوقِفَ عِنْدَ دَارِ مَرْوَانَ قَالَ فَسَلَّمَ عَلَيْهِ

(The book) ‘Al Irshad’ – It is reported by Al Waqidy, from Abdullah Bin Muhammad Bin Umar,

‘Son of Ali^{asws} said, ‘Hisham Bin Ismail (governor of Al-Medina in 84 AH) went around the neighbourhoods. Ali^{asws} Bin Al-Husayn^{asws} faced severe harm from him. When Al-Waleed removed him (in 87 AH), he ordered that he stand to the people. Ali^{asws} Bin Al-Husayn^{asws} passed by him and he was standing at the house of Marwan. He^{asws} greeted unto him’.

قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ تَقَدَّمَ إِلَى خَاصَّتِهِ إِلَّا يُعْرِضَ لَهُ أَحَدٌ.

He (the narrator) said, ‘And Ali^{asws} Bin Al-Husayn^{asws} would proceed to his^{asws} special ones and no one would object to him^{asws}’.¹¹⁹

6- عم، إعلام الوری شأ، الإرشاد قب، المناقب لابن شهر آشوب رَوَى أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع دَعَا مَمْلُوكَهُ مَرَّتَيْنِ فَلَمْ يُجِبْهُ فَلَمَّا أَجَابَهُ فِي الثَّلَاثَةِ فَقَالَ لَهُ يَا بُنَيَّ أَمَا سَمِعْتَ صَوْتِي قَالَ بَلَى قَالَ فَمَا لَكَ لَمْ تُجِبْنِي قَالَ أَمِئْتُكَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مَمْلُوكِي بِأَمْنِي.

(The books) ‘I’lam Al Wara’ (and) ‘Al Irshad’ (and) ‘Manaqib Shehr Ashub –

‘Ali^{asws} Bin Al-Husayn^{asws} called his^{asws} slave twice, but he did not answer him^{asws}. When he did answer him^{asws} during the third, he^{asws} said to him: ‘O my^{asws} son! Did you not hear my^{asws} voice?’ He said, ‘Yes’. He^{asws} said: ‘So what is the matter you did not answer?’ He said, ‘Your^{asws} amnesty’. He^{asws} said: ‘The Praise is for Allah^{azwj} Who Made my^{asws} slave to believe in my^{asws} safety’.¹²⁰

7- شأ، الإرشاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي نَصْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَالِحٍ عَنْ يُونُسَ بْنِ بُكَيْرٍ عَنْ ابْنِ إِسْحَاقَ قَالَ: كَانَ بِالْمَدِينَةِ كَذَا وَ كَذَا أَهْلٌ بَنِيَتْ بِأَتْيِهِمْ رِزْقُهُمْ وَ مَا يَحْتَاجُونَ إِلَيْهِ- لَا يَدْرُونَ مِنْ أَيْنَ يَأْتِيهِمْ فَلَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَقَدُوا ذَلِكَ.

(The book) ‘Al Irshad – Abu Muhammad Al Hassan Bin Muhammad Bin Yahya, from his grandfather, from Abu Nasr, from Abdul Rahman Bin Salih, from Yunus Bin Bukeyr, from Ibn Is’haq who said,

‘There were such and such households in Al-Medina, their sustenance was coming to them and whatever they were needy to. They were not knowing from where it was coming to them. When Ali^{asws} Bin Al-Husayn^{asws} died, they lost that’.¹²¹

¹¹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 4

¹¹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 5

¹²⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 6

¹²¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 7

8- شأ، الإرشاد الحسن بن محمد عن جدّه عن أبي نصر عن محمد بن علي بن عبد الله عن أبيه عن جدّه عبد الله بن هارون عن عمرو بن دينار قال: حضرت زيد بن أسامة بن زيد الوفاء فجعل يبكي فقال له علي بن الحسين ما يبكيك قال يبكي أن علي خمسة عشر ألف دينار ولم أترك لها وفاء فقال له علي بن الحسين لا تبك فهي علي وأنت بريء منها فمضاه عنها.

(The book) 'Al Irshad' – Al Hassan Bin Muhammad, from his grandfather, from Abu Nasr, from Muhammad Bin Ali Bin Abdullah, from his father, from his grandfather Abdullah Bin Haroun, from Amro Bin Dinar who said,

'The death presented to Zayd Bin Usama, so he went on to cry. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'What makes you cry?' He said, 'It makes me cry that there are ten thousand Dinars upon me, and I am not leaving the fulfilment for it'. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'Do not cry, for it is upon me^{-asws} and you are hereby free from it'. He^{-asws} paid it off on his behalf'.¹²²

قب، المناقب لابن شهر آشوب الحليّة مرسلاً وفيه محمد بن أسامة.

(The books) 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Al-Hilyah' with an unbroken chain, and in it is Muhammad Bin Usama'.¹²³

10- فتح، فتح الأبواب محمد بن الحسين بن داود الخراجي عن أبيه و محمد بن علي بن حسن المقرئ عن علي بن الحسين بن أبي يعقوب الهمداني عن جعفر بن محمد الحسيني عن الأمدئي عن عبد الرحمن بن قريظ عن سفيان بن عيينة عن الزهري قال: دخلت مع علي بن الحسين عليهما الصلاة والسلام على عبد الملك بن مروان

(The book) 'Fat'h Al Abwaab' – Muhammad Bin Al-Husayn Bin Dawood Al Khuzaei, from his father and Muhammad Bin Ali Bin Hassan Al Muqry, from Ali Bin Al-Husayn Bin Abu Yaqoub Al Hamdany, from Ja'far Bin Muhammad Al-Husayny, from Al Aamidy, from Abdul Rahman Bin Qureyb, from Sufyan Bin Uyayna, from Al Zuhry who said,

'I entered, along with Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, to see Abdul Malik Bin Marwan'.

قال فاستعظم عبد الملك ما رأى من أثر السجود بين عيني علي بن الحسين ع

He (the narrator) said, 'Abdul Malik regarded as great what he saw from the impacts of the Sajdahs between the eyes of Ali^{-asws} Bin Al-Husayn^{-asws}.

فقال يا أبا محمد لقد بين عليك الاجتهاد ولقد سبق لك من الله الحسنى وأنت بضعة من رسول الله ص قريب النسب وكيد السبب وإنك ل ذو فضل عظيم على أهل بيتك و ذوي عصرك ولقد أوتيت من الفضل والعلم والدين والورع ما لم يؤتته أحد مثلك ولا قبلك إلا من مضى من سلفك وأقبلت بيني وعليه و يطربه

He said, 'O Abu Muhammad^{-asws}! The struggle is evident upon you^{-asws} and the goodness has preceded to you^{-asws} from Allah^{-azwj}, and you^{-asws} are a part of Rasool-Allah^{-azwj}, near of lineage, of positive affiliations, and you^{-asws} are with mighty merits over the People^{-asws} of your^{-asws} Household and the ones of your^{-asws} era, and you^{-asws} have been Given from the merits, and

¹²² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 8

¹²³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 9

the knowledge, and the religion, and the piety what no one else has been Given like you^{-asws}, nor before you^{-asws}, except the ones past from your^{-asws} ancestors' – and he went to heap praises upon him^{-asws} and lauded him^{-asws}.

قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع كُلُّ مَا ذَكَرْتَهُ وَ وَصَفْتَهُ مِنْ فَضْلِ اللَّهِ سُبْحَانَهُ وَ تَأْيِيدِهِ وَ تَوْفِيقِهِ فَأَيُّ شُكْرُهُ عَلَى مَا أَنْعَمَ يَا أَمِيرَ الْمُؤْمِنِينَ كَانَ رَسُولُ اللَّهِ ص يَقِفُ فِي الصَّلَاةِ حَتَّى تَرْمَ قَدَمَاهُ وَ يَظْمَأُ فِي الصَّبَامِ حَتَّى يُعْصَبَ فُوهُ

He (the narrator) said, 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'All what you have mentioned and described from the merits (Given by) Allah^{-azwj} the Glorious and its emphasis, so where is its thanking what He^{-azwj} has Favoured with, O commander of the faithful? Rasool-Allah^{-saww} used to stand in the Salat until his^{-saww} feet swelled up, and he^{-saww} was thirsty during the fasting until his^{-saww} mouth was bandaged.

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ أَلَمْ يَعْفِرْ لَكَ اللَّهُ- مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَيَقُولُ ص أَفَلَا أَكُونُ عَبْدًا شَكُورًا الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَى وَ أَتْلَى وَ لَهُ الْحَمْدُ فِي الْأَخِرَةِ وَ الْأُولَى

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! Hasn't Allah^{-azwj} Forgiven for you^{-asws} whatever has preceded from your^{-asws} (Shias') sins and whatever is delayed (yet to be committed)?' He^{-saww} said: 'Shall I^{-saww} not be a grateful servant? The Praise is for Allah^{-azwj} upon whatever He^{-azwj} has Conferred and Afflicted. The Praise in the Hereafter and the former (world).

وَ اللَّهُ لَوْ تَقَطَّعَتْ أَعْضَائِي وَ سَأَلْتَ مُفْلَتَائِي عَلَى صَدْرِي لَنْ أَقُومَ لِلَّهِ جَلَّ جَلَالُهُ بِشُكْرِ عَشْرِ الْعَشِيرِ مِنْ نِعْمَةٍ وَاحِدَةٍ مِنْ جَمِيعِ نِعَمِهِ الَّتِي لَا تُحْصِيهَا الْعَادُونَ وَ لَا يَبْلُغُ حَدَّ نِعْمَةٍ مِنْهَا عَلَيَّ جَمِيعِ حَمْدِ الْحَامِدِينَ-

By Allah^{-azwj}! Even if my^{-asws} limbs are cut and my^{-asws} two eyes flow upon my^{-asws} chest, I^{-asws} would still not have established for Allah^{-azwj} the Majesty of His^{-azwj} Majesty, by thanking for a tenth of a tenth of one bounty from the entirety of His^{-azwj} bounties which cannot be counted by the counters nor can a limit for a bounty from it reach upon me^{-asws} by entirety of the praises of the praising ones.

لَا وَ اللَّهُ أَوْ يَرَانِي اللَّهُ لَا يَشْعَلُنِي شَيْءٌ عَنْ شُكْرِهِ وَ ذِكْرِهِ فِي لَيْلٍ وَ لَا نَهَارٍ وَ لَا سِرٍّ وَ لَا عَلَانِيَةٍ وَ لَوْ لَا أَنَّ لِأَهْلِي عَلَيَّ حَقًّا وَ لِسَائِرِ النَّاسِ مِنْ خَاصِيهِمْ وَ عَامِيهِمْ عَلَيَّ حُقُوقًا- لَا يَسْغِي إِلَّا الْقِيَامُ بِمَا حَسَبَ الْوَسْعَ وَ الطَّاقَةَ حَتَّى أُودِّيَهَا إِلَيْهِمْ لَرَمَيْتُ بِطَرْفِي إِلَى السَّمَاءِ وَ يَقْلِي إِلَى اللَّهِ ثُمَّ لَمْ أَرُدُّهُمَا حَتَّى يَفْضِي اللَّهُ عَلَى نَفْسِي وَ هُوَ خَيْرُ الْحَاكِمِينَ

No, by Allah^{-azwj}! Or even if Allah^{-azwj} were to See me^{-asws} not pre-occupied by anything from thanking Him^{-azwj} and mentioning Him^{-azwj}, neither during a night, nor a day, nor secretly, nor openly. And had there not been a right upon me^{-asws} of my^{-asws} family, and for rest of the people, from their special ones and their general ones, rights upon me^{-asws}, there would have been no leeway for me^{-asws} except the standing (in Salat) with it, in accordance with capacity and the strength until I^{-asws} fulfil these (rights) to them, I^{-asws} would shoot my^{-asws} glance towards the sky and with my^{-asws} heart to Allah^{-azwj}, then I^{-asws} would not return it (glance) until Allah^{-azwj} Decrees upon myself^{-asws}, and He^{-azwj} is best of the Judges'.

وَ بَكَى ع وَ بَكَى عَبْدُ الْمَلِكِ وَ قَالَ شَتَانُ بَيْنَ عَبْدٍ طَلَبَ الْأَخِرَةَ وَ سَعَى لَهَا سَعْيَهَا وَ بَيْنَ مَنْ طَلَبَ الدُّنْيَا مِنْ أَيْنَ جَاءَتْهُ مَا لَهُ فِي الْأَخِرَةِ مِنْ خَلَاقٍ

And he^{-asws} cried, and Abdul Malik cried and said, ‘What a difference there is between a servant seeking the Hereafter and strives for it with its striving, and the one who seeks the world from where he comes to it, and there would be no share for him in the Hereafter’.

ثُمَّ أَقْبَلَ يَسْأَلُهُ عَنْ حَاجَاتِهِ وَ عَمَّا قَصَدَ لَهُ فَشَفَعَهُ فِيمَنْ شَفَعَ وَ وَصَلَهُ بِحَالٍ.

Then he asked him^{-asws} about his^{-asws} needs, and about what he^{-asws} had come for. So he interceded for the ones he^{-asws} sought intercession for, and he helped him^{-asws} with wealth”.¹²⁴

11- قب، المناقب لابن شهر آشوب كتاب الأنوار إن إبليس تصور لعلي بن الحسين ع و هو قائم يصلي في صورة أفعى له عشرة رؤوس محددة الأنياب متقلبة الأعين بجمرة فطلع عليه من جوف الأرض من موضع سجوده ثم تناول في محرابه

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub (and) ‘Kitab Al Anwaar’ –

‘Iblees^{-la} imaged to Ali^{-asws} Bin Al-Husayn^{-asws} while he^{-asws} was standing praying Salat, in an image of a snake having twenty heads for it, sharp fangs, turning red eyes. It emerged to him^{-asws} from inside the ground from the place of his^{-asws} Sajdah, then it elongated in his^{-asws} prayer niche.

فَلَمْ يَفْرَعُهُ ذَلِكَ وَ لَمْ يَكْسِرْ طَرْفَهُ إِلَيْهِ فَانْقَضَ عَلَى رُؤُوسِ أَصَابِعِهِ يَكْدُمُهَا بِأَنْبِيَاءِهِ وَ يَنْفُخُ عَلَيْهَا مِنْ نَارِ جَوْفِهِ وَ هُوَ لَا يَكْسِرُ طَرْفَهُ إِلَيْهِ وَ لَا يُحَوِّلُ قَدَمَيْهِ عَنْ مَقَامِهِ وَ لَا يَحْتَلِجُهُ شَيْءٌ وَ لَا وَهَمٌ فِي صَلَاتِهِ وَ لَا قِرَاءَتِهِ

That did not alarm him^{-asws} and he^{-asws} did not break his^{-asws} glance to it. It swooped down upon the top of his^{-asws} toes, biting them with its fangs and blowing it from the flames of its inside, and he^{-asws} still did not break his^{-asws} glance to it, nor did he^{-asws} move his^{-asws} foot from its place nor did any doubt waver him^{-asws}, nor did he^{-asws} imagine in his^{-asws} Salat nor in his^{-asws} recitation.

فَلَمْ يَلْبَثْ إِبْلِيسُ حَتَّى انْقَضَ إِلَيْهِ شَهَابٌ مُخْرِقٌ مِنَ السَّمَاءِ فَلَمَّا أَحَسَّ بِهِ صَرَخَ وَ قَامَ إِلَى جَانِبِ عَلِيِّ بْنِ الْحُسَيْنِ فِي صُورَتِهِ الْأُولَى ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ سَيِّدُ الْعَابِدِينَ كَمَا سُمِّيتَ وَ أَنَا إِبْلِيسُ وَ اللَّهُ لَقَدْ رَأَيْتُ عِبَادَةَ النَّبِيِّينَ مِنْ عِنْدِ أَبِيكَ آدَمَ إِلَيْكَ فَمَا رَأَيْتُ مِثْلَكَ وَ لَا مِثْلَ عِبَادَتِكَ

Iblees^{-la} did not wait until a burning shooting star fell to it from the sky. When he^{-la} felt it, he^{-la} screamed and stood to a side of Ali^{-asws} Bin Al-Husayn^{-asws} in his^{-la} former image, then said, ‘O Ali^{-asws}! You^{-asws} are chief of the worshippers just like you^{-asws} have been named, and I^{-la} am Iblees^{-la}. By Allah^{-azwj}! I^{-la} have seen worship of the Prophets^{-as} from your^{-asws} father^{-as} Adam^{-as} up to you^{-asws}, but I^{-la} have not seen like you^{-asws} nor like your^{-asws} worship’.

ثُمَّ تَرَكَهُ وَ وَلَّى وَ هُوَ فِي صَلَاتِهِ لَا يَشْعَلُهُ كَلَامُهُ حَتَّى قَضَى صَلَاتَهُ عَلَى تَمَامِهَا.

Then he^{-la} left him^{-asws} and turned around, and he^{-asws} was in his^{-asws} Salat. His^{-la} speech did not pre-occupy him^{-asws} until he^{-asws} had fulfilled his^{-asws} Salat upon its completion”.¹²⁵

¹²⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 10

¹²⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 11

12- كا، الكافي العِدَّةُ عَنِ الرَّقِيِّ عَنِ ابْنِ يَزِيدَ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنِ أَبِيهِ عَنِ أَبِيهِ عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ ع قَارُورَةٌ مَسْنُوكٌ فِي مَسْجِدِهِ فَإِذَا دَخَلَ إِلَى الصَّلَاةِ أَخَذَ مِنْهُ وَتَمَسَّحَ بِهِ.

(The book) 'Al Kafi' – The number, from Al Barqy, from Ibn Yazeed, from Abdullah Bin Al Fazl Al Nowfaly, from his father, from his father, from his uncle Is'haq Bin Abdullah, from his father Abdullah Bin Al Haris who said,

'There was a glass of musk for Ali^{-asws} Bin Al-Husayn^{-asws} in his^{-asws} Masjid (praying place). Whenever he^{-asws} entered into the Salat, he^{-asws} would take from it and wipe with it'.¹²⁶

13- كا، الكافي العِدَّةُ عَنِ سَهْلِ بْنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ بَعْضِ أَصْحَابِهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا اسْتَقْبَلَهُ مَوْلًى لَهُ فِي لَيْلَةٍ بَارِدَةٍ وَعَلَيْهِ جُبَّةٌ حَزْرٌ وَمِطْرَفٌ حَزْرٌ وَعِمَامَةٌ حَزْرٌ وَهُوَ مُتَعَلِّفٌ بِالْعَالِيَةِ

(The book) 'Al Kafi' – The number, from Sahl, from Al-Husayn Bin Zayd, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, a slave of his^{-asws} received him^{-asws} during a cold night and upon him^{-asws} was a woollen coat and a woollen shirt, and a woollen turban and he^{-asws} had applied the well-known perfume.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فِي مِثْلِ هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْهَيْبَةِ إِلَى أَيْنَ

He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! In the like of this time, upon this appearance, where are you^{-asws} going to?'

قَالَ فَقَالَ إِلَى مَسْجِدِ جَدِّي رَسُولِ اللَّهِ ص أَخْطُبُ الْحُورَ الْعِينِ إِلَى اللَّهِ عَزَّ وَجَلَّ.

He (the narrator) said, 'He^{-asws} said: 'To the Masjid of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} to propose to the Maiden Hourie to Allah^{-azwj} Mighty and Majestic''.¹²⁷

14- كا، الكافي العِدَّةُ عَنِ الرَّقِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مَوْلَى لَبْنِي هَاشِمٍ عَنِ مَوْلَى لَبْنِي هَاشِمٍ مِثْلَهُ.

(The book) 'Al Kafi' – The number, from Al Barqy, from Muhammad Bin Ali, from a slave of the clan of Hashim^{-as}, from Muhammad Bin Ja'far, and the number, from Sahl, from Ibn Asbat, from a slave of the clan of Hashim^{-asws} – similar to it''.¹²⁸

15- كا، الكافي عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنِ الثُّمَالِيِّ قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع قَاعِدًا وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى فَخْذِهِ فَعُلْتُ إِنَّ النَّاسَ يَكْرَهُونَ هَذِهِ الْجُلْسَةَ وَ يَقُولُونَ إِنَّهَا جُلْسَةُ الرَّبِّ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from the one who mentioned it, from Al Sumali who said,

¹²⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 12

¹²⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 13

¹²⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 14

'I saw Ali^{-asws} Bin Al-Husayn^{-asws} was seated placing one of his^{-asws} legs upon his^{-asws} thigh. I said, 'The people are disliking this (kind of) sitting, and they are saying it is a sitting of the Lord^{-azwj}!'

فَقَالَ لِي إِنَّمَا جَلَسْتُ هَذِهِ الْجُلُوسَةَ لِلْمَلَالَةِ وَالرَّبُّ لَا يَلُمُّ وَلَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ.

He^{-asws} said: 'But rather, I^{-asws} sat this sitting for the boredom, and the Lord^{-azwj} neither gets Bored *nor does slumber seize Him nor does sleep [2:255]*'.¹²⁹

16- كا، الكافي العدة عن البرقي عن محمد بن علي عن عبد الرحمن بن أبي هاشم عن إبراهيم بن أبي يحيى المدائني عن أبي عبد الله ع أن علي بن الحسين صلوات الله عليه كان يزكب على قטיפه حمراء.

(The book) 'Al Kafi' – The number, from Al Barqy, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Abu Yahya Al Madainy,

'From Abu Abdullah^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} used to ride (animal by sitting) upon red velvet'.¹³⁰

17- كا، الكافي الحسين بن محمد عن المولى عن الوشاء عن عبد الله بن سنان عن عمر بن يزيد عن أبي عبد الله ع قال: مرض علي بن الحسين ع ثلاث مرضات في كل مرضة يوصي بوصية فإذا أفاق أمضى وصيته.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} fell ill with three illnesses. During each illness, he^{-asws} bequeathed with a bequest. When he woke up (recovered), signed his^{-asws} bequest'.¹³¹

18- ما، الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد العلوي عن أحمد بن عبد المنعم عن حسين بن شداد عن أبيه شداد بن رشيد عن عمرو بن عبد الله بن هند عن أبي جعفر محمد بن علي ع أن فاطمة بنت علي بن أبي طالب لما نظرت إلى ما يفعل ابن أخيها علي بن الحسين بنفسه من الدأب في العبادة أتت جابر بن عبد الله بن عمرو بن حرام الأنصاري فقالت له يا صاحب رسول الله إن لنا عليكم حقوقاً من حقنا عليكم أن إذا رأيتم أحدنا يهلك نفسه اجتهاداً أن تذكروه الله و تدعوه إلى البقيا على نفسه.

(The book) 'Al Amaali' of the sheikh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ahmad Bin Abdul Munjim, from Husayn Bin Shaddad, from his father Shaddad Bi Rusheyd, from Amro Bin Abdullah Bin Hind,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}: '(Syeda) Fatima^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, when she^{-asws} looked at what her^{-asws} brother Ali^{-asws} Bin Al-Husayn^{-asws} was doing with himself^{-asws}, from the perseverance in the worship, she^{-asws} came to Jabir Bin Abdullah Bin Amro Bin Haram Al-Ansani. She^{-asws} said: 'O companion of Rasool-Allah^{-saww}! There are rights for us^{-asws} upon you all. From our^{-asws} rights upon you^{-asws} is that whenever you see one of us^{-asws}

¹²⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 15

¹³⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 16

¹³¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 17

destroying himself^{-asws} struggling, then you should remind him^{-asws} of Allah^{-azwj} and call him^{-asws} to the survival upon himself^{-asws}.

وَهَذَا عَلِيُّ بْنُ الْحُسَيْنِ بَقِيَّةُ أَبِيهِ الْحُسَيْنِ قَدْ انْحَرَمَ أَنْفُهُ وَ تَفِنَتْ جَبْهَتُهُ وَ رُكِبَتَاهُ وَ رَاحَتَاهُ إِذْءَاباً مِنْهُ لِنَفْسِهِ فِي الْعِبَادَةِ

And this Ali^{-asws} Bin Al-Husayn^{-asws} is a remainder of his^{-asws} father^{-asws} Al-Husayn^{-asws}, his^{-asws} nose is torn, and there are calluses in his^{-asws} forehead and his^{-asws} knees, and his^{-asws} palms are worn out in worship’.

فَأَتَى جَابِرُ بْنُ عَبْدِ اللَّهِ نَابَ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ بِالْبَابِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع فِي أُغْيَلِمَةٍ مِنْ نَبِيِّ هَاشِمٍ قَدْ اجْتَمَعُوا هُنَاكَ فَنَظَرَ جَابِرٌ إِلَيْهِ مُقْبِلاً فَقَالَ هَذِهِ مِشْيَةُ رَسُولِ اللَّهِ ص وَ سَجِيَّتُهُ فَمَنْ أَنْتَ يَا غَلَامُ

Jabir Bin Abdullah came to the door of Ali^{-asws} Bin Al-Husayn^{-asws} and at the door was Abu Ja’far Muhammad Bin Ali^{-asws} among some boys from the clan of Hashim^{-as} having gathered over there. Jabir looked at him^{-asws} coming, he said, ‘This is a walk (style) of Rasool-Allah^{-saww} and his^{-saww} nature. Who are you^{-asws}, O boy?’

قَالَ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فَبَكَى جَابِرٌ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ أَنْتَ وَ اللَّهُ الْبَاقِرُ عَنِ الْعِلْمِ حَقّاً اذْءُ مِثِّي يَا بِي أَنْتَ قَدْنَا مِنْهُ فَحَلَّ جَابِرٌ أَرْزَارَهُ وَ وَضَعَ يَدَهُ عَلَى صَدْرِهِ فَقَبَّلَهُ وَ جَعَلَ عَلَيْهِ حَدَّهُ وَ وَجْهَهُ وَ قَالَ لَهُ أَفْرِيكَ عَنْ جَدِّكَ رَسُولِ اللَّهِ ص السَّلَامَ

He (the narrator) said, ‘He^{-asws} said: ‘I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}’. Jabir, may Allah^{-azwj} be Pleased with him, wept, then said, ‘By Allah^{-azwj}! Expounder (Al-Baqir) of the knowledge truly! Come near me. May my father be (sacrificed for) you^{-asws}!’ He^{-asws} went near him. Jabir loosened his cloth and placed his hand upon his^{-asws} chest. He kissed him^{-asws} and made his cheek and his face to be upon him^{-asws} and said to him^{-asws}, ‘I hereby convey the greetings from your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}’.

وَ قَدْ أَمَرَنِي أَنْ أَفْعَلَ بِكَ مَا فَعَلْتُ وَ قَالَ لِي يُوشِكُ أَنْ تَعِيشَ وَ تَبْقَى حَتَّى تَلْقَى مِنْ وَلَدِي مَنْ اسْمُهُ مُحَمَّدٌ يَبْقُرُ الْعِلْمَ بَقْرًا

And he^{-saww} had instructed me to do with you^{-asws} what I did, and he^{-saww} said to me: ‘There is no doubt that you will be living and remaining until you meet from my^{-saww} sons^{-asws}, one^{-asws} whose name is ‘Muhammad’. He^{-asws} shall expound the knowledge with an expounding’.

وَ قَالَ لِي إِنَّكَ تَبْقَى حَتَّى تَعْمَى ثُمَّ يُكْشَفُ لَكَ عَنْ بَصَرِكَ

And he^{-saww} said to me: ‘You shall remain until you are blinded. Then he^{-asws} shall be restoring your sight for you’.

ثُمَّ قَالَ لِي ائْتِدْنِي لِي عَلَى أَبِيكَ

Then he said to me (Al-Baqir^{-asws}), ‘Get permission for me to see your^{-asws} father^{-asws}’.

فَدَخَلَ أَبُو جَعْفَرٍ عَلَى أَبِيهِ فَأَخْبَرَهُ الْحَبْرَ وَ قَالَ إِنَّ شَيْخاً بِالْبَابِ وَ قَدْ فَعَلَ بِي كَيْتَ وَ كَيْتَ فَقَالَ يَا بُنَيَّ ذَلِكَ جَابِرُ بْنُ عَبْدِ اللَّهِ

(The narrator said), 'Abu Ja'far^{-asws} entered to see his^{-asws} father^{-asws} and informed him^{-asws} the news and said, 'There is a sheikh at the door and he has done such and such with me^{-asws}, this and this'. He^{-asws} said: 'O my^{-asws} son^{-asws}! That is Jabir Bin Abdullah'.

فَمَّا قَالَ أَمِنْ بَيْنِ وَلَدَانِ أَهْلِكَ قَالَ لَكَ مَا قَالَ وَفَعَلَ بِكَ مَا فَعَلَ قَالَ نَعَمْ قَالَ إِنَّا لِلَّهِ إِنَّهُ لَمْ يَفْصِدْكَ فِيهِ بِسُوءٍ وَ لَقَدْ أَشَاطَ بِدَمِكَ ثُمَّ أَدِنَ لِجَابِرٍ

Then he^{-asws} said: 'Were there your^{-asws} family members from between the boys (when) he said to you what he said, and did with you^{-asws} what he^{-asws} did?' He^{-asws} said: 'Yes'. He^{-asws} said: 'We are for Allah^{-azwj}! He did not aim with any evil regarding it, and he has preserved your^{-asws} blood. Then he^{-asws} permitted for Jabir.

فَدَخَلَ عَلَيْهِ فَوَجَدَهُ فِي مَجْرَابِهِ فَدَأْنَضَتْهُ الْعِبَادَةُ فَتَهَضَّ عَلَيَّ عَ فَسَأَلَهُ عَنْ خَالِهِ سُؤلاً حَفِيماً ثُمَّ أَجْلَسَهُ بِيَنْبِهِ فَأَقْبَلَ جَابِرٌ عَلَيْهِ يَقُولُ يَا ابْنَ رَسُولِ اللَّهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى إِذَا خَلَقَ الْجَنَّةَ لَكُمْ وَ لِمَنْ أَحْبَبَكُمْ وَ خَلَقَ النَّارَ لِمَنْ أَبْغَضَكُمْ وَ عَادَاكُمْ فَمَا هَذَا الْجُهْدُ الَّذِي كَلَّفْتَهُ نَفْسَكَ

He entered to see to him^{-asws} and found him^{-asws} being in his^{-asws} prayer niche. The worship had thinned him^{-asws}. Ali^{-asws} got up and asked him about his state, frequenting the questions, then seated him by his^{-asws} side. Jabir went on to say, 'O son^{-asws} of Rasool-Allah^{-saww}! Don't you^{-asws} know that rather Allah^{-azwj} the Exalted has Created the Paradise for you^{-asws} all and for the ones loving you^{-asws}, and Created the Fire for the ones hating you and are inimical to you^{-asws} all? So what is (all) this exertion for which you^{-asws} are encumbering yourself^{-asws}?'

قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا صَاحِبَ رَسُولِ اللَّهِ أَمَا عَلِمْتَ جَدِّي رَسُولَ اللَّهِ صَ قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ فَلَمْ يَدَعْ الْاجْتِهَادَ وَ تَعَبَدَ بِأَبِي هُوَ وَ أُمِّي حَتَّى انْتَفَخَ السَّاقُ وَ وَرِمَ الْقَدَمُ وَ قِيلَ لَهُ أَ تَفْعَلُ هَذَا وَ قَدْ غَفَرَ اللَّهُ لَكَ - مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ قَالَ أَ فَلَا أَكُونُ عَبْدًا شَكُورًا

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O companion of Rasool-Allah^{-saww}! Don't you know that my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, Allah^{-azwj} had Forgiven for him^{-saww} whatever had preceded from his^{-saww} (Shia's) sins and whatever was delayed, but he^{-saww} did not leave the struggle, and worshipped along with my^{-asws} father^{-asws}, he^{-asws} and my^{-asws} mother^{-asws} until the leg was cut and the feet were swollen? And it was said to him^{-saww}, 'You^{-saww} are doing this and (although) Allah^{-azwj} has Forgiven for you^{-saww} **what has preceded from your sins and what is delayed, [48:2]**? He^{-saww} replied: 'Shall I^{-saww} not be a grateful servant?'

فَلَمَّا نَظَرَ جَابِرٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ وَ لَيْسَ يُعْنِي فِيهِ قَوْلُ مَنْ يَسْتَمِيلُهُ مِنَ الْجُهْدِ وَ التَّعَبِ إِلَى الْقَصْدِ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ الْبُغْيَا عَلَى نَفْسِكَ فَإِنَّكَ مِنْ أُسْرَةٍ يَهْمُ يَسْتَدْفَعُ الْبَلَاءَ وَ يُسْتَكْشِفُ الْأَوَاءَ وَ يَهْمُ يُسْتَهْطَرُ السَّمَاءُ

When Jabir looked at Ali Bin Al-Husayn^{-asws}, and words would not have availed him (anything) for the one^{-asws} whom the toil and the fatigue had leaned him to the aim. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The survival upon yourself^{-asws}, for you^{-asws} are from a family, the afflictions are dispelled by them^{-asws}, and the distresses are removed by them^{-asws}, and due to them^{-asws}, the sky rains'.

فَقَالَ لَهُ يَا جَابِرُ لَا أَرَأَى عَلَى مِنْهَاجِ أَبِيٍّ مُؤْتَسِبًا يَهْمَا صَلَوَاتِ اللَّهِ عَلَيْهِمَا حَتَّى أَقَاهُمَا

He^{-asws} said to him: 'O Jabir! I^{-asws} shall not cease to be upon the manifesto of my^{-asws} fathers^{-asws} taking an example with them^{-asws} both, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, until I^{-asws} meet them^{-asws}'.

فَأَقْبَلَ جَابِرٌ عَلَى مَنْ حَضَرَ فَقَالَ لَهُمْ وَ اللَّهُ مَا أَرَى فِي أَوْلَادِ الْأَنْبِيَاءِ يَمِثِلُ عَلِيَّ بْنَ الْحُسَيْنِ إِلَّا يُوسُفَ بْنَ يَعْقُوبَ ع وَ اللَّهُ لَدُرِّيَّةٌ عَلِيَّ بْنَ الْحُسَيْنِ أَفْضَلُ مِنْ دُرِّيَّةِ يُوسُفَ بْنِ يَعْقُوبَ إِنَّ مِنْهُمْ لَمَنْ يَمَلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا.

Jabir faced to the ones present and said to them, 'By Allah^{-azwj}! I have not seen in the children of the Prophets^{-as} the like of Ali^{-asws} Bin Al-Husayn^{-asws} except Yusuf^{-as} Bin Yaqoub^{-as}. By Allah^{-azwj}! The offspring of Ali^{-asws} Bin Al-Husayn^{-asws} are superior to offspring of Yusuf^{-as} Bin Yaqoub^{-as}. From them^{-asws} is one^{-asws} who shall fill the earth with justice, like what it would have been filled with tyranny".¹³²

19- ل، الخصال الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِيسِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ زِيَادِ الْأَزْدِيِّ عَنِ حَمْرَةَ بْنِ حُمْرَانَ عَنِ أَبِيهِ حُمْرَانَ بْنِ أَعْيَنَ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ كَمَا كَانَ يَفْعَلُ أَمِيرُ الْمُؤْمِنِينَ ع كَانَتْ لَهُ حَمْسُمِائَةِ نُخْلَةٍ فَكَانَ يُصَلِّي عِنْدَ كُلِّ نُخْلَةٍ رَكْعَتَيْنِ

(The book) 'Al Khisaal' – Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Abdullah Bin Muhammad Bin Khalid Al Tayalisy, from his father, from Muhammad Bin Zayd Al Azdy, from Hamza Bin Humran, from his father Humran Bin Ayn,

'From Abu Ja'far Muhammad Bin Ali Al-Baqir^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to pray Salat during the day and night, a thousand Cycles, like what Amir Al-Momineen^{-asws} used to do. There were five hundred palm trees for him^{-asws}, and he^{-asws} would pray two cycles Salat at each palm tree.

وَ كَانَ إِذَا قَامَ فِي صَلَاتِهِ غَشِيَ لَوْنُهُ لَوْنٌ آخَرَ وَ كَانَ قِيَامُهُ فِي صَلَاتِهِ قِيَامَ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيْ الْمَلِكِ الْجَلِيلِ كَانَتْ أَعْضَاؤُهُ تَرْتَعِدُ مِنْ حَشْيَةِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ يُصَلِّي صَلَاةَ مُؤَدِّعٍ يَرَى أَنَّهُ لَا يُصَلِّي بَعْدَهَا أَبَدًا

And it was so that whenever he^{-asws} stood in his^{-asws} Salat, his^{-asws} colour would be overcome by another colour, and his^{-asws} standing in his^{-asws} Salat was standing of the humble slave in front of the Majestic King. His^{-asws} limbs would tremble from the fear of Allah^{-azwj} Mighty and Majestic, and he^{-asws} would pray the farewell Salat viewing that he^{-asws} will not be praying after it, ever.

وَ لَقَدْ صَلَّى ذَاتَ يَوْمٍ فَسَقَطَ الرِّدَاءُ عَنْ أَحَدِ مَنْكَبَيْهِ فَلَمْ يُسَوِّهِ حَتَّى فَرَّغَ مِنْ صَلَاتِهِ فَسَأَلَهُ بَعْضُ أَصْحَابِهِ عَنْ ذَلِكَ فَقَالَ وَجُحَكَ أَ تَدْرِي بَيْنَ يَدَيْ مَنْ كُنْتُ إِنَّ الْعَبْدَ لَا تُقْبَلُ مِنْ صَلَاتِهِ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ

And one day he^{-asws} was praying Salat, and the cloak fell off from one of his^{-asws} shoulders. He^{-asws} did not even it until he^{-asws} was free from his^{-asws} Salat. One of his^{-asws} companions asked him^{-asws} about that. He^{-asws} said: 'Woe be unto you! Don't you know in front of Whom I^{-asws} was? The servant, it will not be Accepted from his Salat except what he is attentive upon it by his heart, from it'.

فَقَالَ الرَّجُلُ هَلْ كُنَّا فَقَالَ كَلَّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ مُتَمِّمٌ ذَلِكَ بِالتَّوْفِئِلِ

¹³² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 5 H 18

The man said, 'We are destroyed!' He^{-asws} said: 'Never! Allah^{-azwj} Mighty and Majestic would be Completing that with the optional Salats'.

وَكَانَ عَ لِيُخْرِجُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَيَحْمِلُ الجِرَابَ عَلَى ظَهْرِهِ وَ فِيهِ الصُّرُرُ مِنَ الدَّنَانِيرِ وَ الدَّرَاهِمِ وَ رِيثًا حَمَلٌ عَلَى ظَهْرِهِ الطَّعَامُ أَوْ الحُطْبُ حَتَّى يَأْتِيَ بَاباً
بَاباً فَيَقْرَعُهُ ثُمَّ يَنَاقِلُ مَنْ يَخْرُجُ إِلَيْهِ وَ كَانَ يُعْطِي وَجْهَهُ إِذَا نَاقَلَ فَقَبِيحاً لِقَالاً يَعْرِفُهُ فَلَمَّا تَوَقَّعَ عَ فَقَدُوا ذَلِكَ فَعَلِمُوا أَنَّهُ كَانَ عَلَيَّ بِنَ الحُسَيْنِ عَ وَ لَمَّا وُضِعَ
عَ عَلَى المَغْتَسَلِ نَظَرُوا إِلَى ظَهْرِهِ وَ عَلَيْهِ مِثْلُ رَكَبِ الإِبِلِ يَمَّا كَانَ يَحْمِلُ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الفُقَرَاءِ وَ المَسَاكِينِ

And he^{-asws} would go out during the dark night and carry the sack upon his^{-asws} back, and in it would be the seed and the Dinars and the Dirhams, and sometimes he^{-asws} would carry the good, or the firewood, until he^{-asws} would come to a door and knock it. Then he^{-asws} would give to the one who comes out to him^{-asws}. And he^{-asws} used to cover his^{-asws} face when giving to a poor lest he recognises him^{-asws}. When he^{-asws} passed away, they lost that, then they knew it was Ali^{-asws} Bin Al-Husayn^{-asws}. When he^{-asws} was placed to the washers, they looked at his^{-asws} back, and upon him^{-asws} were like the marks of the camels, due to what he^{-asws} was carrying upon his^{-asws} back to the houses of the poor and the destitute(s).

وَ لَقَدْ خَرَجَ ذَاتَ يَوْمٍ وَ عَلَيْهِ مِطْرَفٌ خَرَجَ فَتَعَرَّضَ لَهُ سَائِلٌ فَتَعَلَّقَ بِالمِطْرَفِ فَمَضَى وَ تَرَكَهُ وَ كَانَ يَشْتَرِي الحُرَّ فِي الشِّتَاءِ وَ إِذَا جَاءَ الصَّيْفُ بَاعَهُ فَتَصَدَّقَ
بِشَمْنِهِ-

And one day he^{-asws} went out, and upon him^{-asws} was a woollen coat. A beggar presented to him^{-asws} and attached with his^{-asws} coat. So he^{-asws} continued and left it. And he^{-asws} would buy the woollen (clothing) during the winter and sell it in the summer and give in charity with its price.

وَ لَقَدْ نَظَرَ عَ يَوْمَ عَرَفَةَ إِلَى قَوْمٍ يَسْأَلُونَ النَّاسَ فَقَالَ وَجَحُّكُمْ أَ عَجَبٌ اللهُ تَسْأَلُونَ فِي مِثْلِ هَذَا اليَوْمِ إِنَّهُ لَكَبْرَى فِي هَذَا اليَوْمِ لِمَا فِي بَطُونِ الحَبَالَى أَنْ يَكُونَ
سَعِيداً

And he^{-asws} had looked at a group of people on the day of Arafaat begging the people. He^{-asws} said: 'Woe be unto you all! Is it other than Allah^{-azwj} you are asking in the like of this day? It is wished for during this day regarding the pregnancies that (they children) become fortunate'.

وَ لَقَدْ كَانَ عَ يَأْتِي أَنْ يُؤَاكِلَ أُمَّهُ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللهِ أَنْتَ أَبْرُّ النَّاسِ وَ أَوْصَلُهُمُ لِلرَّحِمِ فَكَيْفَ لَا تُؤَاكِلُ أُمَّكَ فَقَالَ إِنِّي أَكْرَهُ أَنْ تَسْبِقَ يَدِي إِلَى مَا
سَبَقَتْ عَيْنُهَا إِلَيْهِ

And he^{-asws} would refuse to eat with his^{-asws} mother^{-as}. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are most righteous of the people and their most connecting of the kinship, so how come you^{-asws} are not eating with your^{-asws} mother^{-as}?' He^{-asws} said: 'I^{-asws} dislike for my^{-asws} hand to precede to what her^{-as} would have preceded to'.

وَ لَقَدْ قَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللهِ إِنِّي لِأُحِبُّكَ فِي اللهِ حُبّاً شَدِيداً فَقَالَ اللهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُحِبَّ فِيكَ وَ أَنْتَ لِي مُبْعَضٌ

And a man had said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I love you^{-asws} for the Sake of Allah^{-azwj} with intense love!' He^{-asws} said: 'O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being loved for Your^{-azwj} Sake while You^{-azwj} are Hateful to me^{-asws}!'

وَلَقَدْ حَجَّ عَلَى نَاقَةٍ لَهُ عِشْرِينَ حِجَّةً فَمَا قَرَعَهَا بِسَوْطٍ فَلَمَّا نَفَقَتْ أَمَرَ بِدَفْنِهَا لِقَلَّ يَأْكُلُهَا السَّبَاعُ

And he^{-asws} had performed twenty Hajj upon a she-camel of his^{-asws}, and he^{-asws} had not tapped it with a whip. When it died, he^{-asws} instructed with burying her lest the lions eat her’.

وَلَقَدْ سُئِلَتْ عَنْهُ مَوْلَاةٌ لَهُ فَقَالَتْ أَطِيبُ وَ [أَوْ] أَحْتَصِرُ فَيَقِيلَ لَهَا بِلِ احْتِصِرِي فَقَالَتْ مَا أَتَيْتُهُ بِطَعَامٍ نَهَاراً قَطُّ وَ مَا فَرَشْتُ لَهُ فِرَاشاً لَيْلٍ قَطُّ

And a slave girl of his^{-asws} had been asked about him^{-asws}. She said, ‘Shall I detail or be brief?’ It was said to her, ‘But, be brief’. She said, ‘I have not gone to him^{-asws} with food at daytime at all, and I have not prepared a bed for him^{-asws} at night at all’.

وَلَقَدْ انْتَهَى ذَاتَ يَوْمٍ إِلَى قَوْمٍ بَعَثَانُوهُ فَوَقَفَ عَلَيْهِمْ فَقَالَ لَهُمْ إِنَّ كُنْتُمْ صَادِقِينَ فَعَفَرَ اللَّهُ لِي وَ إِنَّ كُنْتُمْ كَاذِبِينَ فَعَفَرَ اللَّهُ لَكُمْ

And one day he^{-asws} had ended up to a group backbiting him^{-asws}. He^{-asws} stood at them and said to them: ‘If you were truthful, then may Allah^{-azwj} Forgive me^{-asws}, and if you were liars, then may Allah^{-azwj} Forgive you all’.

وَ كَانَ عِ إِذَا جَاءَهُ طَالِبٌ عَلِمَ فَقَالَ مَرْحَباً بِوَصِيَّةِ رَسُولِ اللَّهِ ص ثُمَّ يَقُولُ إِنَّ طَالِبَ الْعِلْمِ إِذَا خَرَجَ مِنْ مَنْزِلِهِ لَمْ يَضَعْ رِجْلَيْهِ عَلَى رَطْبٍ وَ لَا يَابِسٍ مِنَ الْأَرْضِ إِلَّا سَبَّحَتْ لَهُ إِلَى الْأَرْضِينَ السَّابِعَةِ

And whenever a seeker of knowledge came to him^{-asws}, he^{-asws} would say: ‘Welcome to the bequest of Rasool-Allah^{-saww!}’ Then he^{-asws} said: ‘The seeker of knowledge, when he comes out from his house, his legs are not placed upon anything wet or dry from the ground, except it glorifies for him to the seven earths’.

وَ لَقَدْ كَانَ يُعُولُ مِائَةَ أَهْلِ بَيْتٍ مِنْ قُرَاءِ الْمَدِينَةِ وَ كَانَ يُعْجِبُهُ أَنْ يُحْضِرُ طَعَامَهُ الْيَتَامَى وَ الْأَضْرَاءَ وَ الرِّمَى وَ الْمَسَاكِينَ الَّذِينَ لَا حِيلَةَ لَهُمْ وَ كَانَ يَبْنُوهُمْ بِيَدِهِ وَ مَنْ كَانَ مِنْهُمْ لَهُ عِيَالٌ حَمَلَ لَهُ إِلَى عِيَالِهِ مِنْ طَعَامِهِ وَ كَانَ لَا يَأْكُلُ طَعَاماً حَتَّى يَبْدَأَ فَيَصَدَّقَ بِمِثْلِهِ

And he^{-asws} used to support one hundred households from the poor of Al-Medina, and it used to marvel him^{-asws} if he^{-asws} were to present his^{-asws} food to the orphans, and the ones in a bad state, and the ones of prolonged illness, and the destitute(s), those having no means for them. And he^{-asws} used to give them by his^{-asws} hand, and the ones from them who was ill, he^{-asws} would carry from his^{-asws} food to him, and he^{-asws} would not eat food until he^{-asws} had given in charity with the like of it.

وَ لَقَدْ كَانَ تَسْقُطُ مِنْهُ كُلَّ سَنَةٍ سَبْعُ تَفَنَاتٍ مِنْ مَوَاضِعِ سُجُودِهِ لِكَثْرَةِ صَلَاتِهِ وَ كَانَ يَجْمَعُهَا فَلَمَّا مَاتَ دُفِنَتْ مَعَهُ

And seven calluses would fall from him^{-asws} every year from the places of his^{-asws} Sajdah due to the frequency of his^{-asws} Salat, and he^{-asws} would gather these. When he^{-asws} died, these were buried with him^{-asws}.

وَ لَقَدْ بَكَى عَلَى أَبِيهِ الْحُسَيْنِ ع عِشْرِينَ سَنَةً وَ مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلَّا بَكَى حَتَّى قَالَ لَهُ مَوْلَى لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَمَا أَنْ لِحِزْنِكَ أَنْ يَنْقُضِي

And he^{-asws} had cried upon his^{-asws} father^{-asws} Al-Husayn^{-asws} for twenty years, and food would not be placed in front of him^{-asws} except he^{-asws} cried until a slave of his^{-asws} said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww!} Is it now time for you^{-asws} to terminate your^{-asws} grief?’

فَقَالَ لَهُ وَيْحَكَ إِنَّ يَعْقُوبَ النَّبِيَّ ع كَانَ لَهُ اثْنَا عَشَرَ ابْنًا فَغَيَّبَ اللَّهُ عَنْهُ وَاحِدًا مِنْهُمْ فَابْيَضَّتْ عَيْنَاهُ مِنْ كَثْرَةِ بُكَائِهِ عَلَيْهِ وَ شَابَ رَأْسُهُ مِنَ الْحُزْنِ وَ اخْدَوْدَبَ ظَهْرُهُ مِنَ الْعَمِّ وَ كَانَ ابْنُهُ حَيًّا فِي الدُّنْيَا وَ أَنَا نَظَرْتُ إِلَى أَبِي وَ أَخِي وَ عَمِّي وَ سَبْعَةَ عَشَرَ مِنْ أَهْلِ بَيْتِي مَقْتُولِينَ حَوْلِي فَكَيْفَ يَنْقِضِي حُزْنِي.

He^{-asws} said to him: ‘Woe be to you! The Prophet^{-as} Yaqoub^{-as} had twelve sons for him^{-as}. Allah^{-azwj} Caused one of them to be absent from him^{-as}, and his^{-asws} eyes turned white from the frequency of his^{-as} crying upon him^{-as}, and his^{-as} hair turned grey from the grief, and his^{-as} back arched from the sorrow, and (although) his^{-as} was alive in the world, and I^{-asws} looked at my^{-asws} father^{-asws}, and my^{-asws} brother^{-asws}, and my^{-asws} uncle^{-asws}, and seventeen of my^{-asws} family members killed around me^{-asws}. So how can I^{-asws} terminate my^{-asws} grief?’¹³³

20- ع، علل الشرائع المُفسِّرُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: قِيلَ لِلزُّهْرِيِّ مَنْ أَزْهَدُ النَّاسِ فِي الدُّنْيَا قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع حَيْثُ كَانَ

(The book) ‘Illal Al Sharaie’ – Al Mufasssir, from Ali Bin Muhammad Bin Bashara, from Muhammad Bin Yazeed Al Minqary, from Sufyan Bin Uyayna who said,

‘It was said to Al-Zuhry, ‘Who is the most ascetic of the people in the word?’ He^{-asws} said: ‘Ali^{-asws} Bin Al-Husayn^{-asws}, wherever he^{-asws} would be’.

وَ قَدْ قِيلَ لَهُ فِيمَا بَيْنَهُ وَ بَيْنَ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ مِنَ الْمُنَازَعَةِ فِي صَدَقَاتِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَوْ رَكِبْتَ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ رَكْبَةً لَكَشَفَ عَنْكَ مِنْ غَرَرِ شَرِّهِ وَ مِثْلِهِ عَلَيْكَ بِمُحَمَّدٍ فَإِنَّ بَيْنَهُ وَ بَيْنَهُ حَلَّةٌ

And it had been said to him^{-asws} regarding what was between him^{-asws} and Muhammad Bin Al-Hanafiya, of the dispute regarding the charities of Ali^{-asws} Bin Abu Talib^{-asws}, ‘If you^{-asws} could ride to Al-Waleed Bin Abdul Malik a riding to remove from you^{-asws} the deception of his evil and incline him upon you due to Muhammad, for there is friendship between him and him?’

قَالَ وَ كَانَ هُوَ بِمَكَّةَ وَ الْوَلِيدُ بِمَاءِ فَعَالَ وَيْحَكَ أ فِي حَرَمِ اللَّهِ أَسْأَلُ عَبْرَ اللَّهِ عَزَّ وَ جَلَّ لِي أَنْفُ أَنْ أَسْأَلَ الدُّنْيَا خَالِفَهَا فَكَيْفَ أَسْأَلُهَا مَخْلُوقاً مِثْلِي

He (the narrator) said, ‘And he^{-asws} was at Makkah and Al-Waleed was at it (as well). He^{-asws} said: ‘Woe be to you! Is it in the Sanctuary of Allah^{-azwj} that I^{-asws} should be asking other than Allah^{-azwj} Mighty and Majestic? I^{-asws} am far above in asking the world from its Creator, so how can I^{-asws} ask it from a created being like myself^{-asws}?’

وَ قَالَ الزُّهْرِيُّ لَا حَرَمَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَلْقَى هَيْبَتَهُ فِي قَلْبِ الْوَلِيدِ حَتَّى حَكَمَ لَهُ عَلَى مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ.

And Al-Zuhry said, ‘There is no doubt that Allah^{-azwj} Mghty and Majestic had Cast his^{-asws} awe in the heart of Al-Waleed until he judged for him^{-asws} against Muhammad Bin Al-Hanafiyya’.¹³⁴

21- ع، علل الشرائع بِهَذَا الْإِسْنَادِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: قُلْتُ لِلزُّهْرِيِّ لَقِيتَ عَلِيَّ بْنَ الْحُسَيْنِ ع قَالَ نَعَمْ لَقِيتُهُ وَ مَا لَقِيتُ أَحَدًا أَفْضَلَ مِنْهُ وَ اللَّهُ مَا عَلِمْتُ لَهُ صَدِيقًا فِي السِّرِّ وَ لَا عَدُوًّا فِي الْعَلَانِيَةِ فَقِيلَ لَهُ وَ كَيْفَ ذَلِكَ

¹³³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 19

¹³⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 20

(The book) 'Illal Al Sharaie' – By this chain from Sufyan Bin Uyayna who said,

'I said to Al-Zuhry, 'Have you met Ali^{-asws} Bin Al-Husayn^{-asws}?' He said, 'Yes, I did meet him^{-asws}, and I have not met anyone superior to him^{-asws}. By Allah^{-azwj}! I do not of any friend being for him^{-asws} in the secret nor any enemy in the open'. It was said to him, 'And how is that so?'

قَالَ لِأَيِّ لَمْ أَرِ أَحَدًا وَ إِنْ كَانَ يُحِبُّهُ إِلَّا وَ هُوَ لِشِدَّةِ مَعْرِفَتِهِ بِفَضْلِهِ يَحْسُدُهُ وَ لَا رَأَيْتُ أَحَدًا وَ إِنْ كَانَ يُبْغِضُهُ إِلَّا وَ هُوَ لِشِدَّةِ مَدَارَاتِهِ لَهُ يُدَارِيهِ.

He said, 'Because I have not seen anyone if he loved him^{-asws}, except and he, due to the intensity of his^{-asws} understanding and his^{-asws} merits, envied him^{-asws}, nor have I seen anyone, and even if hated him^{-asws}, except and he, due to his^{-asws} intense niceness to him, would be nice (to him^{-asws})'.¹³⁵

22- كا، الكافي العدة عن أحمد بن محمد و أبو داود جميعاً عن الحسين بن سعيد عن علي بن أبي جهممة عن جهم بن حميد عن أبي عبد الله ع قال كان أبي ع يقول كان علي بن الحسين ع إذا قام إلى الصلاة كأنه ساق شجرة - لا يتحرك منه شيء إلا ما حركت الريح منه.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad and Abu Dawood altogether, from Al-Husayn Bin Saeed, from Ali bin Abu Jahmah, from Jahm Bin Humeid,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} was saying: 'It was so that whenever Ali^{-asws} Bin Al-Husayn^{-asws} stood up to pray Salat, it was as if his^{-asws} legs were a tree – nothing from it would move except what the wind moved from it''.¹³⁶

23- كا، الكافي محمد بن إسماعيل عن الفضل بن شاذان عن حماد بن ربعي عن الفضل بن علي عن أبي عبد الله ع قال: كان علي بن الحسين ع إذا قام إلى الصلاة تغير لونه فإذا سجد لم يرفع رأسه حتى يرفض عرقاً.

(The book) 'Al Kafi' – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad, from Rabie, from Al Fuzeyl,

'Abu Abdullah^{-asws} having said: 'Whenever Ali^{-asws} Bin Al-Husayn^{-asws} stood to pray the Salat, his^{-asws} colour would change. When he^{-asws} performed Sajdah, he^{-asws} would not raise his^{-asws} until he^{-asws} would be profuse with sweat (tears)'.¹³⁷

24- يب، تهذيب الأحكام محمد بن أحمد بن يحيى عن أحمد بن الحسن بن محمد بن الحسين و علي بن حذبة [حديدي] عن محمد بن سينان عن عمرو بن خالد عن الثمالي أن علي بن الحسين ع أتى مسجد الكوفة عمداً من المدينة فصلّى فيه أربع ركعات ثم عاد حتى ركب راحلته و أخذ الطريق.

(The book) 'Tahzeeb Al Ahkam' – Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Al Hassan, from Muhammad Bin Al-Husayn, and Ali Bin Hadbah, from Muhammad Bin Sinan, from Amro Bin Khalid, from Al Sumali,

'Ali^{-asws} Bin Al-Husayn^{-asws} came to the Masjid of Al-Kufa deliberating from Al-Medina. He^{-asws} prayed four cycles Salat in it, then returned until he^{-asws} rode his^{-asws} ride and took to the road''.¹³⁸

¹³⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 21

¹³⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 22

¹³⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 23

¹³⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 24

25- كاه، الكافي أحمد بن محمد بن علي بن الحسين بن محمد بن عتبة بن عبيد بن هارون عن أبي يزيد عن حصين عن أبي عبد الله ع قال: كان علي بن الحسين ع إذا كان شهر رمضان لم يتكلم إلا بالدعاء والتسبيح والإستغفار والتكبير فإذا أفطر قال اللهم إن شئت أن تفعل فعلت.

(The book) 'Al Kafi' – Ahmad Bin Muhammad, from Ali Bin Al-Husayn, from Muhammad Bin Utba, from Ubeyd Bin Haroun, from Abu Yazeed, from Huseyn,

'From Abu Abdullah^{-asws} having said: 'Whenever it was a month of Ramazan, Ali^{-asws} Bin Al-Husayn^{-asws} would not speak except with the supplications, and the glorifying, and seeking the Forgiveness, and exclaiming the Takbeer. When he^{-asws} broke fast, he^{-asws} said: 'O Allah^{-azwj}! If You^{-azwj} so Desire to do so, I^{-asws} would do so'.¹³⁹

26- كاه، الكافي العدة عن سهل بن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع أن علي بن الحسين ع كان يتزوج وهو يتعرق عرقاً يأكل فما يزيد على أن يقول- الحمد لله و صلى الله على محمد وآله و يستغفر الله و قد زوجناك على شرط الله.

(The book) 'Al Kafi' – The number, from Sahl, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws} got married and he^{-asws} shortened the procedure of eating and did not increased upon saying: 'The Praise is for Allah^{-azwj} and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}', and he^{-asws} sought Forgiveness of Allah^{-azwj}, and (said): 'I^{-asws} have married you upon a condition of Allah^{-azwj}'.¹⁴⁰

27- ع، علل الشرائع بهذا الإسناد عن شعيان بن عبيدة قال: رأى الزهري علي بن الحسين ع ليلة باردة مطيرة و على ظهره دقيق و هو يمشي فقال يا ابن رسول الله ما هذا قال أريد سفراً أعد له زاداً أحمله إلى موضع حريز

(The book) 'Illal Al Sharaie' – By this chain from Sufyan Bin Uyayna who said,

'Al-Zuhry saw Ali^{-asws} Bin Al-Husayn^{-asws} on a cold rainy night, and upon his^{-asws} back was (a sack of) flour, and he^{-asws} was asking. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this?' He^{-asws} said: 'I^{-asws} am intending a journey (so) I^{-asws} am preparing provisions for it to a fortified location'.

فقال الزهري فهذا غلامي يحملُه عنك فأبى قال أنا أحمله عنك فأبى أرفعك عن حملِه فقال علي بن الحسين لكتي لا أرفع نفسي عما يُنجيني في سفري و يُحسن وُرودي على ما أُرِدُ عليه أسألك بحق الله لنا مَضِيَّتْ لِحاجتِكَ و تَرَكتني

Al-Zuhry said, 'This here is my slave. He will carry it for you^{-asws}'. He^{-asws} refused. He said, 'I shall carry it for you^{-asws}, so I can lift (lighten) you^{-asws} from carrying it'. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'But no, I^{-asws} shall carry it myself what would attain me^{-asws} salvation in my^{-asws} journey, and my^{-asws} arrival would be good, based on what I^{-asws} am intending upon. I^{-asws} ask you by the right of Allah^{-azwj}, continue to your need and leave me^{-asws}'.

فانصرف عنه فلما كان بعد أيام قال له يا ابن رسول الله لست أرى لذلك السفر الذي ذكرته أثراً

¹³⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 26

¹⁴⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 26

He left from him^{-asws}. When it was after some days, he said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I^{-asws} do not see any traces of that journey which you^{-asws} had mentioned!’

قَالَ بَلَى يَا زُهْرِيُّ لَيْسَ مَا ظَنَنْتَ وَ لَكِنَّهُ الْمَوْتُ وَ لَهُ اسْتَعْدُدْ إِنَّمَا الْإِسْتِعْدَادُ لِلْمَوْتِ جُنُبِ الْحَرَامِ وَ بَذَلِ النَّدَى فِي الْحَيْثِرِ.

He^{-asws} said: ‘Yes, O Zuhry! It isn’t what you have thought. But it is the death, and for it I^{-asws} am preparing. But rather, the preparation is for the death is shunning the Prohibitions and exerting the efforts regarding the good’.¹⁴¹

28- ع، علل الشرائع ابنُ الوليدِ عنِ ابنِ أبانٍ عنِ الحسينِ بنِ سعيدٍ عنِ حمادِ بنِ عيسى عنِ بعضِ أصحابنا عنِ الثُماليِّ قالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يُصَلِّي فَسَقَطَ رِدَاؤُهُ عَنْ أَحَدِ مَنْكِبَيْهِ فَلَمْ يُسَوِّهِ حَتَّى فَرَغَ مِنْ صَلَاتِهِ

(The book) ‘Illal Al Sharaie’ – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from one of our companion, from Al Sumali who said,

‘I saw Ali^{-asws} Bin Al-Husayn^{-asws} praying Salat. His^{-asws} cloak fell from one of his^{-asws} shoulders, but he^{-asws} did not even it until he^{-asws} was free from his^{-asws} Salat’.

قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ وَجَحَكَ أَ تَدْرِي بَيْنَ يَدَيَّ مَنْ كُنْتُ إِنَّ الْعَبْدَ لَا يُقْبَلُ مِنْ صَلَاتِهِ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ

He (the narrator) said, ‘I asked him^{-asws} about that. He^{-asws} said: ‘Woe be to you! Do you know in front of Whom I^{-asws} was? The servant, his Salat will not be Accepted from him except what he had been attentive from it with his heart’.

وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِيُخْرِجَ فِي اللَّيْلَةِ الظُّلَمَاءَ فَيَحْمِلُ الجِرَابَ فِيهِ الصُّرُرُ مِنَ الدَّنَانِيرِ وَ الدَّرَاهِمِ حَتَّى يَأْتِيَ تَاباً تَاباً فَيَقْرَعُهُ ثُمَّ يُنَاوِلُ مَنْ يَخْرُجُ إِلَيْهِ فَلَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَقَدُوا ذَلِكَ فَعَلِمُوا أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ الَّذِي كَانَ يَفْعَلُ ذَلِكَ.

And Ali^{-asws} Bin Al-Husayn^{-asws} would go out during the dark night. He^{-asws} would carry the basked having seeds, and the Dinars, and the Dirhams in it, until he^{-asws} would come to door after door. He^{-asws} would knock it, then give to the one who comes out to him^{-asws}. When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, they lost that. Then they came to know that Ali^{-asws} Bin Al-Husayn^{-asws} was the one who had been doing that’.¹⁴²

29- ع، علل الشرائع ابنُ الوليدِ عنِ الصَّفَّارِ عنِ ابنِ أَبِي الحُطَّابِ عنِ ابنِ أَسْبَاطٍ عنِ إِسْمَاعِيلِ بنِ مَنْصُورٍ عنِ بعضِ أصحابنا قالَ: لَمَّا وُضِعَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَى السَّرِيرِ لِيُعَسَّلَ نُظِرَ إِلَى ظَهْرِهِ وَ عَلَيْهِ مِثْلُ رَكْبِ الإِبِلِ بِمَا كَانَ يَحْمِلُ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الْفُقَرَاءِ وَ الْمَسَاكِينِ.

(The book) ‘Illal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Ismail Bin Mansour, from one of our companions who said,

‘When Ali^{-asws} Bin Al-Husayn^{-asws} was placed upon the bier to be washed, it was looked to his^{-asws} back, and upon it were like marking of the camel, due to what he^{-asws} had been carrying upon his^{-asws} back to the houses of the poor and the destitute’.¹⁴³

¹⁴¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 27

¹⁴² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 28

¹⁴³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 29

30- ع، علل الشرائع عنه عن الصَّفَّارِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَنَانَ بْنِ تَغْلِبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع إِذَا قَامَ فِي الصَّلَاةِ غَشِيَ لَوْنُهُ لَوْنُ آخَرَ فَقَالَ لِي وَ اللَّهُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ يَغْرِفُ الَّذِي يَفُومُ بَيْنَ يَدَيْهِ.

(The book) 'Illal Al Sharaie' – From him, from Al Saffar, from Ali Bin Ismail, from Muhammad Bin Umar, from his father, from Ali Bin Al Mugheira, from Aban Bin Taghlib who said,

'I said to Abu Abdullah^{-asws}, 'I saw Ali^{-asws} Bin Al-Husayn^{-asws}, when he^{-asws} stood regarding the Salat, his^{-asws} colour was overcome by another colour'. He^{-asws} said to me: 'By Allah^{-azwj}! Ali^{-asws} Bin Al-Husayn^{-asws} had recognised the One^{-azwj} he^{-asws} was standing in front of'¹⁴⁴

31- كا، الكافي عليُّ عن أبيه عن ابنِ أبي عميرٍ عن سيفِ بنِ عميرة عن أبي حمزة قال قال عليُّ بنُ الحسينِ ع لأنَّ أذحلَّ السُّوقَ و معي دراهمُ أبتاعُ به ليعنالي لحمًا و قد قرؤوا إليه أحبُّ إليَّ من أن أُعتقَ نسمةً.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Hamza who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'If I^{-asws} were to enter the market and there is one Dirham with me^{-asws} to buy meat for my^{-asws} dependants, and they had yearned to it, it would be more beloved to me that if I^{-asws} were to free a person (slave)'¹⁴⁵

32- كا، الكافي عليُّ عن أبيه عن ابنِ أبي عميرٍ عن عبدِ الله بنِ سنانٍ عن أبي عبدِ الله ع قال: كان عليُّ بنُ الحسينِ إذا أصبح خرج غادياً في طلبِ الرِّزْقِ فَيَقِيلُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ تَذْهَبُ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Whenever it was morning, Ali^{-asws} Bin Al-Husayn^{-asws} would go out early in seeking the sustenance. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Where are you^{-asws} going?'

فَقَالَ أَتَصَدَّقُ لِعِيَالِي قِيلَ لَهُ أَ تَتَصَدَّقُ قَالَ مَنْ طَلَبَ الْحَلَالَ فَهُوَ مِنَ اللَّهِ جَلٌّ وَ عَزَّ صَدَقَةٌ عَلَيْهِ.

He^{-asws} said: 'Give charity to my^{-asws} dependants'. It was said to him^{-asws}, 'Are you^{-asws} giving charity?' He^{-asws} said: 'One who seeks the Permissible, it is a charity from Allah^{-azwj} Majestic and Mighty, upon him'¹⁴⁶

33- ع، علل الشرائع عليُّ بنُ أحمدَ بنِ محمدٍ بنِ الأَسَدِيِّ عَنِ الأَسَدِيِّ عَنِ البَرَمَكِيِّ عَنِ الحُسَيْنِ بْنِ الهَيْثَمِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ ابْنِ البُطَّائِنِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ مَوْلَاةً لِعَلِيِّ بْنِ الحُسَيْنِ ع بَعْدَ مَوْتِهِ فَقُلْتُ صِفِي لِي أُمُورَ عَلِيِّ بْنِ الحُسَيْنِ ع فَقَالَتْ أَطِيبُ أَوْ أَحْتَصِرُ فَقُلْتُ بَلِ احْتَصِرِي قَالَتْ مَا أَتَيْتُهُ بِطَعَامٍ مَخَاراً قَطُّ وَ لَا فَرَشْتُ لَهُ فِرَاشاً بَلِيلٍ قَطُّ.

(The book) 'Illal Al Sharaie' – Ali Bin Ahmad Bin Muhammad, from Al Asady, from Al Barkammy, from Al-Husayn Bin Al Haysam, from Abbad Bin Yaqoub, from Ibn Al Batainy, from his father who said,

'I asked a slave girl of Ali^{-asws} Bin Al-Husayn^{-asws} after his^{-asws} passing away. I said, 'Describe to me the affair of Ali^{-asws} Bin Al-Husayn^{-asws}'. She said, 'Shall I detail or be brief?' I said, 'But, be

¹⁴⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 30

¹⁴⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 31

¹⁴⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 32

brief'. She said, 'I did not come to him^{-asws} with food during the day at all, nor did I prepare the bed for him^{-asws} at night at all".¹⁴⁷

34- دَعَاثُ الرَّاَوْنَدِيِّ، عَنِ الْبَاقِرِ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَرَضْتُ مَرَضاً شَدِيداً فَقَالَ لِي أَبِي ع مَا تَشْتَهِي فَمَلْتُ أَشْتَهِي أَنْ أَكُونَ بِمَنْ - لَا أَفْتَرِحُ عَلَى اللَّهِ رَبِّي مَا يَدْبِرُهُ لِي

(The book) 'Da'waat' of Al Rawandy –

'From Al-Baqir^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} was ill with severe illness. My^{-asws} father^{-asws} said to me^{-asws}: 'What do you^{-asws} desire?' I^{-asws} said, 'That I^{-asws} be from the ones who do not suggest to his Lord^{-azwj} what He^{-azwj} should be Providing for me^{-asws}'.

فَقَالَ لِي أَحْسَنْتَ ضَاهَيْتَ إِبْرَاهِيمَ الْحَلِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِ حَيْثُ قَالَ جَبْرَائِيلُ ع هَلْ مِنْ حَاجَةٍ فَقَالَ لَا أَفْتَرِحُ عَلَى رَبِّي بَلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

He^{-asws} said to me^{-asws}: 'Excellent! You^{-asws} have equalled Ibrahim^{-as} the Friend, may the Salawaat of Allah^{-azwj} be upon him^{-as} where Jibraeel^{-as} said: 'Is there any request?' He^{-as} said: 'I^{-as} will not suggest upon my^{-as} Lord^{-azwj}. But Allah^{-azwj} Suffices me^{-as} and is the best Protector".¹⁴⁸

35- ع، علل الشرائع الْمُطَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ حَاتِمٍ عَنِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ بْنِ مَعْمَرٍ عَنِ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ قَالَ سَمِعْتُ أَبَا حَازِمٍ يَقُولُ مَا رَأَيْتُ هَاشِمِيًّا أَفْضَلَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ كَانَ ع يُصَلِّي فِي الْيَوْمِ وَ اللَّيْلَةِ أَلْفَ رَكْعَةٍ حَتَّى حَرَجَ بِجَبْهَتِهِ وَ آثَارُ سُجُودِهِ مِثْلُ كِرْكِرَةِ الْبَعِيرِ.

(The book) 'Illal Al Sharaie' – Al Muzaffar Al Alawy, from Ibn Al Assash, from his father, from Muhammad Bin Hatim, from Ismail Bin Ibrahim Bin Ma'mar, from Abdul Aziz Bin Abu Hazim who said, 'I heard Abu Hazim saying,

'I have not seen any Hashemite superior to Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} used to pray a thousand cycles Salat during the night and day and the impact of his^{-asws} Sajdahs (on his^{-asws} forehead, were like the knees of the camel".¹⁴⁹

36- لِي، الْأَمَالِي لِلصَّدُوقِ الْحُسَيْنِيِّ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيِّ عَنِ يَحْيَى بْنِ الْحُسَيْنِ بْنِ جَعْفَرٍ عَنِ شَيْخٍ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ جَعَلَتْ جَارِيَةٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَسْكُبُ الْمَاءَ عَلَيْهِ وَ هُوَ يَتَوَضَّأُ لِلصَّلَاةِ فَسَقَطَ الْإِبْرِيْقُ مِنْ يَدِ الْجَارِيَةِ عَلَى وَجْهِهِ فَشَجَّهُ

(The book) 'Al Amaali' of Al Sadouq – Al-Husayn Bin Muhammad Bin Yahya Al Alawy, from Yahya Bin Al-Husayn Bin Ja'far, from Sheikh from the people of Al Yemen called Abdullah Bin Muhammad who said, 'I heard Abdul Razzaq saying,

'A slave girl of Ali^{-asws} Bin Al-Husayn^{-asws} went on to pour the water upon him^{-asws} and he^{-asws} was performing wud'u for the Salat. The pitcher slipped from a hand of the slave girl upon his^{-asws} face and scratched it.

¹⁴⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 33

¹⁴⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 34

¹⁴⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 35

فَرَفَعَ عَلَيَّ بِنُ الْحُسَيْنِ عَ رَأْسَهُ إِلَيْهَا فَقَالَتْ الْجَارِيَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - وَ الْكَاطِمِينَ الْعَيْطُ فَقَالَ لَهَا قَدْ كَظَمْتُ عَيْطِي قَالَتْ وَ الْعَافِينَ عَنِ النَّاسِ قَالَ لَهَا قَدْ عَفَا اللَّهُ عَنْكَ قَالَتْ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ أَذْهَبِي فَأَنْتِ حُرَّةٌ.

Ali^{-asws} Bin Al-Husayn^{-asws} raised his^{-asws} hand to her. The slave girl said, 'Allah^{-azwj} Mighty and Majestic Says: **and restrainers of the anger**'. He^{-asws} said: 'I^{-asws} have restrained my^{-asws} anger'. She said, '**and pardoners of the people**'. He^{-asws} said to her: 'May Allah^{-azwj} Forgive you'. She said, '**and Allah Loves the good-doers [3:134]**'. He^{-asws} said: 'Go! For you are now free"¹⁵⁰.

37- شا، الإرشاد الحسن بن محمد العلوي عن جدّه عن شَيْخٍ مِنَ الْيَمَنِ قَدْ أَتَتْ عَلَيْهِ بَضْعٌ وَ تَسْعُونَ سَنَةً عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّزَّاقِ: بِمِثْلِهِ-

(The book) 'Al Irshad' – Al Hassan Bin Muhammad Al Alawy, from his grandfather, from a sheikh from Al Yemen who was more than ninety years old, from abdullah Bin Muhammad, from Abdul Razzaq – similar to it"¹⁵¹.

38 - قب، المناقب لابن شهر آشوب كَانَتْ جَارِيَةً لَهُ تَسْكُبُ عَلَيْهِ الْمَاءَ فَتَعَسَتْ فَسَقَطَ الْإِبْرِيْقُ مِنْ يَدِهَا تَمَامَ الْحَبْرِ.

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

'A slave girl of his^{-asws} poured the water upon him^{-asws}. She dozed and the pitcher fell from her hand' – complete Hadeeth"¹⁵².

39- لي، الأماالي للصدوق الهمداني عن عليّ عن أبيه عن ابن أبي عمير عن معاوية بن عمار عن أبي عبد الله ع قال: كَانَ بِالْمَدِينَةِ رَجُلٌ بَطَّالٌ يَضْحَكُ النَّاسُ مِنْهُ فَقَالَ قَدْ أَعْيَانِي هَذَا الرَّجُلُ أَنْ أَضْحِكُهُ يَغْنِي عَلَيَّ بِنُ الْحُسَيْنِ

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'There was a lazy man at Al-Medina the people were laughing from him. He said, 'This man^{-asws} has tired me'. Meaning Ali^{-asws} Bin Al-Husayn^{-asws}.

قَالَ فَمَرَّ عَلَيَّ ع وَ خَلْفَهُ مَوْلَيَانِ لَهُ قَالَ فَجَاءَ الرَّجُلُ حَتَّى انْتَزَعَ رِدَاءَهُ مِنْ رَقَبَتِهِ ثُمَّ مَضَى فَلَمْ يَلْتَفِتْ إِلَيْهِ عَلَيٌّ ع فَاتَّبَعُوهُ وَ أَخَذُوا الرِّدَاءَ مِنْهُ فَجَاءُوا بِهِ فَطَرَحُوهُ عَلَيْهِ

He (the narrator) said, 'He^{-asws} passed by, and behind him^{-asws} were two friends of his^{-asws}. Then came until he snatched the cloak from his^{-asws} neck, then went away, and Ali^{-asws} did not turn to him. They pursued him and took the cloak from him. They came with him^{-asws} and placed it upon him^{-asws}.

فَقَالَ لَهُمْ مَنْ هَذَا فَقَالُوا هَذَا رَجُلٌ بَطَّالٌ يَضْحَكُ أَهْلَ الْمَدِينَةِ فَقَالَ قُولُوا لَهُ إِنَّ لِلَّهِ يَوْمًا يَحْسُرُ فِيهِ الْمُبْطِلُونَ.

¹⁵⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 36

¹⁵¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 37

¹⁵² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 38

He^{-asws} said to them: 'Who is this?' They said, 'This is a lazy man, the people of Al-Medina laugh (at him)'. He^{-asws} said: 'Tell him that for Allah^{-azwj} is a Day in which the lazy ones will incur loss''¹⁵³.

40- قب، المناقب لابن شهر آشوب مُرْسَلًا مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub with an unbroken chain – similar to it.¹⁵⁴

41- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن الجوهري عن أحمد بن عيسى بن زيد بن علي عن عبيد بن الصادق ع قال: كان علي بن الحسين ع لا يسافر إلا مع رفقة لا يعرفونه و يشترط عليهم أن يكون من خدم الرفقة فيما يحتاجون إليه

(The book) 'Uyoon Akhbaar Al-Reza^{-asws}' – Al-Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al sowly, from Al Jowhary, from Ahmad Bin Isa Bin zayd Bin Ali, from his uncle,

'From Al-Sadiq^{-asws}: 'It was so that Ali^{-asws} Bin Al-Husayn^{-asws} would not travel except with companions who did not know him^{-asws}, and he^{-asws} would stipulate a condition upon them that he^{-asws} would be from the servants of the companions regarding whatever they would be needy.

فَسَافِرَ مَرَّةً مَعَ قَوْمٍ فَرَأَهُ رَجُلٌ فَعَرَفَهُ فَقَالَ لَهُمْ أَ تَدْرُونَ مَنْ هَذَا فَقَالُوا لَا قَالَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ ع فَوَثَبُوا إِلَيْهِ فَمَقَبَلُوا يَدَهُ وَ رَجَلَهُ وَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ أَرَدْتَ أَنْ تُضَلِّبَنَا نَارَ جَهَنَّمَ لَوْ بَدَرْتَ مِنَّا إِلَيْكَ يَدٌ أَوْ لِسَانٌ أَوْ مَا كُنَّا قَدْ هَلَكْنَا إِلَى آخِرِ الدَّهْرِ فَمَا الَّذِي يَحْمِلُكَ عَلَى هَذَا

Once he^{-asws} travelled with a group. A man saw him^{-asws} and recognised him^{-asws}. He said to them, 'Do you know who this is?' They said, 'No'. He said, 'This is Ali^{-asws} Bin Al-Husayn^{-asws}'. They leapt to him^{-asws} and kissed his^{-asws} hands and his^{-asws} legs and said, 'O son^{-asws} of Rasool-Allah^{-saww}! Are you^{-asws} intending us to arrive to the Fire of Hell? If either a hand or tongue from us were to hasten to you^{-asws}, would we not be destroyed to the end of times? So, what is that which carried you^{-asws} upon this?'

فَقَالَ إِنِّي كُنْتُ سَافِرْتُ مَرَّةً مَعَ قَوْمٍ يَعْزُبُونِي فَأَعْطَوْنِي بِرَسُولِ اللَّهِ ص مَا لَا أَسْتَحِقُّ فَإِنِّي أَخَافُ أَنْ تُعْطُونِي مِثْلَ ذَلِكَ فَصَارَ كِنَمَانُ أَمْرِي أَحَبَّ إِلَيَّ.

He^{-asws} said: 'Once I^{-asws} had travelled with a group who knew me^{-asws}, so they were obedient to me^{-asws} due to Rasool-Allah^{-saww} what I^{-asws} was not rightful of, so I^{-asws} feared that you might be obeying me^{-asws} similar to that, so the concealing of my^{-asws} affairs became more beloved to me^{-asws}'¹⁵⁵.

42- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل بإسناده إلى شقيق البلخي عن أخبره من أهل العلم قال: قيل لعلي بن الحسين ع كيف أصبحت يا ابن رسول الله

(The book) 'Al Amaali' of the Sheikh Al Tusi – A group, from Abu Al Mufazzal, by his chain to Shaqeeq Al Bajaly, from the one from the people of knowledge who informed him, said,

¹⁵³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 39

¹⁵⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 40

¹⁵⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 41

'It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'How have you^{-asws} become, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ أَصْبَحْتُ مَطْلُوبًا بِمَنِّ اللَّهِ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ وَ النَّبِيِّ صِ بِالسُّنَّةِ وَ الْعِيَالِ بِالْقَوْتِ وَ النَّفْسِ بِالشَّهْوَةِ وَ الشَّيْطَانِ بِاتِّبَاعِهِ وَ الْحَافِظَانَ بِصِدْقِ الْعَمَلِ وَ مَلِكُ الْمَوْتِ بِالرُّوحِ وَ الْقَبْرِ بِالْجَسَدِ فَأَنَا بَيْنَ هَذِهِ الْحِصَالِ مَطْلُوبٌ.

He^{-asws} said: 'I^{-asws} have become sought by eight - Allah^{-azwj} the Exalted He^{-azwj} Seeks me^{-asws} with the Obligations, and the Prophet^{-saww}, with the Sunnah, and the dependants, with the daily subsistence, and the self, with the desires, and the Satan^{-la}, with following him^{-la}, and the two preservers (Angels), with the sincere deeds, and the Angel of death, with the soul, and the grave, with the body. So, between these characteristics, I^{-asws} am the sought'.¹⁵⁶

43- ج، الإحتجاج رُوِيَ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع كَانَ حَسَنَ الصَّوْتِ حَسَنَ الْقِرَاءَةِ وَ قَالَ يَوْمًا مِنَ الْأَيَّامِ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقْرَأُ الْقُرْآنَ دُرَيْمًا مَرَّ بِهِ الْمَارُّ فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ وَ إِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا لَمَا اخْتَمَلَهُ النَّاسُ

(The book) 'Al Ihtijaj' –

It is reported that Musa^{-asws} Bin Ja'far^{-asws} was of excellent voice, excellent recitation (of the Holy Quran), and one day from the days, he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to recite the Quran. Sometimes the passer-by would pass by him^{-asws} and would be stunned from the excellence of his^{-asws} voice, and if the prayer-leader were to reveal something from that, the people would not be able to endure it'.

قِيلَ لَهُ أَلَمْ يَكُنْ رَسُولَ اللَّهِ ص يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُحْتَمِلُ مَنْ خَلْفَهُ مَا يُطِيقُونَ.

It was said to him, 'Wasn't Rasool-Allah^{-saww} praying the Salat (leading) the people and he^{-saww} would raise his^{-saww} voice?' He^{-asws} said: 'Rasool-Allah^{-saww} was only loading upon the ones behind him^{-saww} what they could endure'.¹⁵⁷

44- كا، الكافي العِدَّةُ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي شَمُونَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ مِثْلَهُ.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Shamoun, from Ali Bin Muhammad al Nowfaly – similar to it.¹⁵⁸

45- كا، الكافي العِدَّةُ عَنْ سَهْلِ بْنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُثْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتِ اللَّهِ عَلَيْهِمَا أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَ كَانَ السَّقَاءُونَ يَمْزُونَ فَيَقْفُونَ بِنَابِهِ يَسْتَمْعُونَ قِرَاءَتَهُ وَ كَانَ أَبُو جَعْفَرٍ ع أَحْسَنَ النَّاسِ صَوْتًا.

(The book) 'Al Kafi' – The number, from Sahl, from Al Hajjal, from Ali Bin Uqba, from a man,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, was of the most excellent of voices with the Quran from the people,

¹⁵⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 42

¹⁵⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 43

¹⁵⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 44

and the watercarriers passing by would pause at his door listening to his^{-asws} recitation. And Abu Ja'far^{-asws} was most excellent of the people of voice".¹⁵⁹

46- ثوب الأعمال ابن الوليد عن الصفار عن البرقي عن يونس بن يعقوب عن الصادق ع قال: قال علي بن الحسين ع لآبِهِ مُحَمَّدٍ ع حِينَ حَضَرْتَهُ الْوَفَاةَ إِنِّي قَدْ حَجَجْتُ عَلَى هَذِهِ عِشْرِينَ حَجَّةً فَلَمْ أَقْرَعَهَا بِسَوْطٍ قَرَعَةً فَإِذَا نَفَقَتْ فَادْفِنِهَا لَا تَأْكُلْ لَحْمَهَا السَّبَاعُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَا مِنْ بَعِيرٍ يُوقَفُ عَلَيْهِ مَوْقِفٌ عَرَفَهُ سَبْعَ حَجَجٍ إِلَّا جَعَلَهُ اللَّهُ مِنْ نِعَمِ الْجَنَّةِ وَ بَارَكَ فِي نَسْلِهِ

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Yunus Bin Yaqoub,

'From Al-Sadiq^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said to his^{-asws} son^{-asws} Muhammad^{-asws} when the expiry presented to him^{-asws}: 'I^{-asws} have performed twenty Hajj upon this she-camel of mine, and I^{-asws} have not tapped it with a whip any tapping. So when it dies, then bury her. Do not let the wild animals eat her flesh, for Rasool-Allah^{-saww} said: 'There is no camel pausing at the pausing of Arafaat for seven Hajj except Allah^{-azwj} would Make it to be from the bounties of Paradise and Bless in its offspring'.

فَلَمَّا نَفَقَتْ حَفَرْنَا لَهَا أَبُو جَعْفَرٍ ع وَ دَفَنَهَا.

When it she died, Abu Ja'far^{-asws} dug a grave for her and buried her".¹⁶⁰

47- ير، بصائر الدرجات أحمد بن محمد بن الأهواربي و البرقي عن النضر عن يحيى الحلبي عن عمران الحلبي عن محمد الحلبي قال سمعت أبا عبد الله ع يقول لما أتني بعلي بن الحسين ع يريد بن معاوية عليهما لعائن الله و من معه جعلوه في بيت فقال بعضهم إنما جعلنا في هذا البيت ليقع علينا فيقتلنا فراطن الحرس فقالوا انظروا إلى هؤلاء يخافون أن يقع عليهم البيت و إنما يخرجون عدداً فيقتلون

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, 'It is narrated to me by Al-Husayn Bin Saeed, and Al Barqy, from Al Nazr Bin Suweyd, from yahya Al Halby, from Muhammad Bin Ali Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'When they came to Yazeed^{-la} Bin Muawiya^{-la} with Ali^{-asws} Bin Al-Husayn^{-asws} and the ones with him^{-asws}, they made him^{-asws} to be in a house. One of them said, 'But rather, they are making us to be in this house so it would collapse upon us and kill us'. The guards of the house said in Rattana (language), 'Look at them fearing that the house would fall down upon them, and rather they would be brought out tomorrow and be executed'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمْ يَكُنْ فِيْنَا أَحَدٌ يُحْسِنُ الرِّطَانَةَ عَرَبِيٍّ وَ الرِّطَانَةُ عِنْدَ أَهْلِ الْمَدِينَةِ الرُّومِيَّةُ.

Ali^{-asws} Bin Ali-Husayn^{-asws} said: 'There does not happen to be among us^{-asws} anyone better at Al-Rattana apart from me^{-asws}'. 'Al-Rattana in the presence of the people of Al-Medina is Roman".¹⁶¹

¹⁵⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 45

¹⁶⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 46

¹⁶¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 47

48- قب، المناقب لابن شهر آشوب سن، المحاسن قال أبو عبد الله ع كان علي بن الحسين صلوات الله عليه يمشي مشية كأن على رأسه الطير لا يسبق يمينه شماله.

(The book) 'Al Manaqib' of ibn Shehr Ashub – 'Al Mahasin',

'Abu Abdullah^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was walking the (style of) walk as if there was a bird upon his^{-asws} head (calm, dignified). His^{-asws} left hand would not precede his^{-asws} right hand".¹⁶²

49- ير، بصائر الدرجات ابن مرفوف عن حماد بن عيسى عن حريز عن فضيل عن أبي عبد الله ع قال: إن علي بن الحسين ع أبي بعسل فشربه فقال و الله إني لأعلم من أين هذا العسل و أين أرضه و إنه ليمتار من قرية كذا و كذا.

(The book) 'Basaair Al Darajaat' - Ibn Marouf, from Hammad Bin Isa, from Hareez, from Fuzeyl Bin Yassar,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was brought some honey, so he^{-asws} drank it. He^{-asws} said: 'By Allah^{-azwj}! I^{-asws} know where this honey is from, and where is its land, and it can be acquired from such and such town".¹⁶³

50- ك، إكمال الدين ابن الوليد عن ابن أبان عن الأهوازي عن النضر عن يحيى الحلبي عن معمر بن يحيى عن أبي خالد الكابلي عن علي بن الحسين ع قال: إذا بنى بنو العباس مدينة على شاطئ الفرات كان بقاؤهم بعدها سنة.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ma'mar Bin Yahya, from Abu Khalid al Kabuly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When the Abbasids build a city at the banks of the Euphrates, their lasting after it would be for a year".¹⁶⁴

51- سن، المحاسن ابن يزيد عن ابن أبي عمير عن ابن سنان عن أبي عبد الله ع قال: حج علي بن الحسين صلوات الله عليه على راحلة عشر حجج ما قرعها بسوط و لقد بركت به سنة من سنواته فما قرعها بسوط.

(The book) 'Al Mahasin' – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, performed twenty Hajj upon a riding camel, not having tapped it with a whip, and it had knelt down (not moving forward) in a year from its years, but he^{-asws} still) did not tap it with a whip".¹⁶⁵

52- سن، المحاسن بعض أصحابنا رفعه قال قال أبو عبد الله ع كان علي بن الحسين ع إذا سافر إلى مكة للحج و العمرة تزود من أطيب الراد من اللوز و السكر و السويق المخص و المخل.

(The book) 'Al Mahasin' – One of our companions, raising it, said,

¹⁶² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 48

¹⁶³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 49

¹⁶⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 50

¹⁶⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 51

'Abu Abdullah^{-asws} said: 'Ali Bin Al-Husayn^{-asws}, when he^{-asws} travelled to Makkah for the Hajj and the Umrah, provided from the best provisions, from the almonds, and the sugar, and the sour and sweet porridge".¹⁶⁶

53- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنْ سَيَابَةَ بْنِ زُرَيْسٍ عَنْ حَمْرَةَ بْنِ مُرَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا كَانَ الْيَوْمَ الَّذِي يَصُومُ فِيهِ يَأْتُرُ بِشَاةٍ فَيُقَدِّحُهَا وَتُقَطَّعُ أَعْضَاؤُهَا وَتُطْبَخُ وَإِذَا كَانَ عِنْدَ الْمَسَاءِ أَكَبَّ عَلَى الْقُدُورِ حَتَّى يَجِدَ رِيحَ الْمَرْقِ وَهُوَ صَائِمٌ ثُمَّ يَقُولُ هَاتُوا الْقِصَاعَ اعْرِفُوا لِأَلِ فُلَانٍ وَاعْرِفُوا لِأَلِ فُلَانٍ حَتَّى يَأْتِيَ عَلَى آخِرِ الْقُدُورِ ثُمَّ يُؤْتِي بِخُبْزٍ وَ تَمْرٍ فَيَكُونُ ذَلِكَ عَشَاءَهُ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Ali Bin Asbat, from Sayabah Bin Zureys, from Hamza Bin Humran,

'From Abu Abdullah^{-asws} having said: 'It was so that Ali^{-asws} Bin Al-Husayn^{-asws}, when it was the day in which he^{-asws} was fasting, would instruct with a sheep, so it would be slaughtered, and its limbs would be cut and cooked. And when it would be evening, he^{-asws} would come to the pots until he^{-asws} would the aroma of the gravy, and he^{-asws} had been fasting. Then he^{-asws} would say: 'Bring the land and scoop out for the family of so and so, and scoop for the family of so and so', until he^{-asws} would come to the end of the pots. Then he^{-asws} come with the bread and dates, so that would be his^{-asws} dinner".¹⁶⁷

54- قب، المناقب لابن شهر آشوب عنه ع مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – From him^{-asws}, similar to it.¹⁶⁸

55- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُعْجِبُهُ الْعِنَبُ فُكَانَ ذَاتَ يَوْمٍ صَائِمًا فَلَمَّا أَفْطَرَ كَانَ أَوَّلَ مَا جَاءَتْ الْعِنَبَ أَنْتَهُ أُمَّ وَلَدٍ لَهُ يَعْطُودُ فَوَضَعَتْهُ بَيْنَ يَدَيْهِ فَجَاءَ السَّائِلُ فَدَفَعَ إِلَيْهِ

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Ali^{-asws} Bin Al-Husayn^{-asws}, the grapes used to fascinate him^{-asws}. One day he^{-asws} was fasting. When he^{-asws} broke fast, the first of what he^{-asws} used to be brought were grapes. A mother of a son of his^{-asws} son came to him^{-asws} with a bunch and placed it in front of him. The beggar came, so he^{-asws} handed it to him.

فَدَسَّتْ إِلَيْهِ أَعْيَنِي إِلَى السَّائِلِ فَاشْتَرَتْهُ مِنْهُ ثُمَّ أَنْتَهُ فَوَضَعَتْهُ بَيْنَ يَدَيْهِ فَجَاءَ سَائِلٌ آخَرَ فَأَعْطَاهُ فَفَعَلْتُ أُمَّ الْوَلَدِ مِثْلَ ذَلِكَ حَتَّى فَعَلْتُ ثَلَاثَ مَرَّاتٍ فَلَمَّا كَانَ فِي الرَّابِعِ أَكَلَهُ.

She stomped to him, meaning the beggar, and bought it back from him and placed it in front of him^{-asws}. Another beggar came, and he^{-asws} gave it to him. The mother of the son did like that, until she had done it three time. When it was the fourth, he^{-asws} ate it".¹⁶⁹

56- سن، المحاسن ابْنُ بَرِيدٍ وَ ابْنُ أَبِي عَمِيرٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيِّتَنَاعُ الرَّاحِلَةَ بِمَاءِ دِينَارٍ يُكْرِمُ بِهَا نَفْسَهُ.

¹⁶⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 52

¹⁶⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 53

¹⁶⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 54

¹⁶⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 55

(The book) 'Al Mahasin' – Ibn Yazeed and Ibn Abu Umeyr, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had bought a riding camel for one hundred Dinar to honour himself^{-asws} with it'.¹⁷⁰

57- يج، الخرائج و الجرائح رُوِيَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَتْلُ الْحُسَيْنِ ع وَ أَمْرُ ابْنِهِ فِي حَمَلِهِ إِلَى الشَّامِ فَقَالَ إِنَّهُ لَمَّا وَرَدَ إِلَى السَّجْنِ قَالَ بَعْضُ مَنْ فِيهِ لِبَعْضٍ مَا أَحْسَنَ بُنْيَانَ هَذَا الْجِدَارِ وَ كَانَ عَلَيْهِ كِتَابَةٌ بِالرُّومِيَّةِ فَقَرَأَهَا عَلَيَّ بْنُ الْحُسَيْنِ ع فَتَرَاظَنَ الرُّومُ بَيْنَهُمْ وَ قَالُوا مَا فِي هؤُلَاءِ مَنْ هُوَ أَوْلَى يَدِمِ الْمَقْتُولِ مِنْ هَذَا يَعْتُونَ عَلَيَّ بْنَ الْحُسَيْنِ ع.

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

'The killing of Al-Husayn^{-asws} was mentioned in the presence of Abu Abdullah^{-asws} and the matter of his^{-asws} son^{-asws} being taken to Syria. He^{-asws} said: 'When he^{-asws} arrived to the prison, one of the inmates said to another, 'How excellent is the construction of this wall!' And upon it was Roman writing. Ali^{-asws} Bin Al-Husayn^{-asws} read it. The Romans became acquainted between them and they said, 'There is no one among them one who is foremost with the blood of the killed one (Al-Husayn^{-asws}) than this' – meaning Ali^{-asws} Bin Al-Husayn^{-asws}'.¹⁷¹

58- شا، الإرشاد أبو مُحَمَّدِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ الْبَزَّازِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ ابْنِ شَهَابِ الزُّهْرِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ ع وَ كَانَ أَفْضَلَ هَاشِمِيٍّ أَذْرَكْنَا قَالَ: أَحِبُّونَا حُبَّ الْإِسْلَامِ فَمَا زَالَ حُبُّكُمْ لَنَا حَتَّى صَارَ شَيْنًا عَلَيْنَا.

(The book) 'Al Irshad' – Abu Muhammad Al Hassan Bin Muhamamd Al Alawy, from his grandfather, from Muhammad Bin Maymoun Al Bazzaz, from Sufyan Bin Uyayna, from Ibn Shihad Al Zuhry who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} had narrated to us, and he^{-asws} was the most superior Hashemite we had come across. He^{-asws} said: 'Love us the love of Al-Islam. Your love for us^{-asws} should not decline until it becomes a shame upon us^{-asws}'.¹⁷²

بيان لعل المراد النهي عن الغلو أي أحبونا حبا يكون موافقا لقانون الإسلام و لا يخرجكم عنه و لا زال حبكم كان لنا حتى أفرطتم و قلمت فينا ما لا نرضى به فصرتم شينا و عيبا علينا حيث يعيبوننا الناس بما تنسبون إلينا.

Explanation: 'Perhaps the intended is forbiddance from the exaggeration, i.e., 'Love us^{-asws} with love which happens to be concordant with Al-Islam and not making you exit from it, nor should love for us^{-asws} decline until you overreact and kill (each other) regarding us^{-asws} what we^{-asws} are not pleased with, for you will become a shame and a faulting upon us^{-asws} where the people would be faulting us^{-asws} with what is being attributed to us^{-asws}'.

59- شا، الإرشاد الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ إِدْرِيسَ بْنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى وَ إِسْمَاعِيلَ بْنَ يَعْقُوبَ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَتْ أُمِّي فَاطِمَةُ بِنْتُ الْحُسَيْنِ ع تَأْتُرُنِي أَنْ أَجْلِسَ إِلَى خَالِي عَلِيِّ بْنِ الْحُسَيْنِ ع فَمَا جَلَسْتُ إِلَيْهِ قَطُّ إِلَّا قُمْتُ بِحَيْثُ قَدْ أَفْلَدْتُهُ إِذَا خَشِيَتْهُ لِي تَحَدَّثُ لِي فِي قَلْبِي لِمَا أَرَى مِنْ خَشْيَتِهِ لِي أَوْ عِلْمِ اسْتَفْدَتِهِ مِنْهُ.

¹⁷⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 56

¹⁷¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 57

¹⁷² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 58

(The book) 'Al Irshad' – Al Hassan Bin Muhammad Bin Yahya, from his grandfather, from Idrees Bin Muhammad Bin Yahya Bin Abdullah Bin Al Hassan, and Ahmad Bin Abdullah Bin Musa and Ismail Bin Yaquob, altogether,

'From Abdullah Bin Musa, from his father, from his grandfather having said: 'My mother^{-asws} (Syeda) Fatima^{-asws} Bint Al-Husayn^{-asws} instructed me to sit to my maternal uncle Ali^{-asws} Bin Al Husayn^{-asws}. I did not sit to him^{-asws} at all except I stood up with goodness benefitting me. Either it was fear of Allah^{-azwj} narrated for Allah^{-azwj} in my heart when I saw from his^{-asws} fear of Allah^{-azwj}, or he^{-asws} taught what I could benefit from".¹⁷³

60- شا، الإرشاد رَوَى أَبُو مَعْمَرٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ قَالَ سَمِعْتُ أَبِي يَقُولُ مَا رَأَيْتُ قَطُّ هَاشِمِيًّا أَفْضَلَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع.

(The book) 'Al Irshad' – It is reported by Abu Ma'mar, from Abdul Aziz Bin Abu Hazim who said, 'I heard my father saying,

'I have not seen any Hashemite at all more superior to Ali^{-asws} Bin Al-Husayn^{-asws}".¹⁷⁴

61- عم، إعلام الوری شا، الإرشاد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْقُرَشِيِّ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا تَوَضَّأَ اصْفَرَ لَوْنُهُ فَيَقُولُ لَهُ أَهْلُهُ مَا الَّذِي يَعْشَاكَ فَيَقُولُ أ تَدْرُونَ لِمَنْ أَتَأْتَهُمْ لِلْقِيَامِ بَيْنَ يَدَيْهِ.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Muhammad Bin Al-Husayn, from Abdullah Bin Muhammad al Quraishi who said,

'Ali^{-asws} Bin Al-Husayn^{-asws}, whenever he^{-asws} performed wud'u, his^{-asws} colour would pale. His^{-asws} family would say to him^{-asws}, 'What is that which has overcome you^{-asws}?' He^{-asws} would say: 'Do you know Whom I^{-asws} am preparing to be standing in front of?'¹⁷⁵

62- عم، إعلام الوری شا، الإرشاد رَوَى عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرِ الْمُغَفَّيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ وَكَانَتْ الرِّيحُ تُمِيلُهُ بِمَنْزِلَةِ السُّنْبُلَةِ.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Amro Bin shimr, from Jabir al Jufy,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to pray a thousand Cycles of Salat during the day and night, and the wind would tilt him^{-asws} being like the spike".¹⁷⁶

63- شا، الإرشاد رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ قَالَ: ذُكِرَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع فَضْلُهُ فَقَالَ حَسْبُنَا أَنْ نَكُونَ مِنْ صَالِحِي قَوْمِنَا.

(The book) 'Al Irshad' – It is reported by Sufyan Al Sowry, from Ibeydullah Bin Abdul Rahman Bin Wahb who said,

'His^{-asws} own merits were mentioned to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: 'It suffices us that we^{-asws} be righteous ones of our people".¹⁷⁷

¹⁷³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 59

¹⁷⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 60

¹⁷⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 61

¹⁷⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 62

¹⁷⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 63

64- ما، الأماي للشيخ الطوسي ابنُ عبدونٍ عن عليِّ بنِ مُحَمَّد بنِ الرُّبَيْزِ عن عليِّ بنِ فَضَّالِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ زُرِّقٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ مَا بَجَرَعْتُ جُرْعَةَ غَيْظٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ أَعْقَبَهَا صَبْرًا وَ مَا أَحَبُّ أَنْ لِي بِذَلِكَ مَهْرَ النَّعَمِ

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Ubdous, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Zurq, from Abu Usama,

'From Abu Abdullah^{-asws} having said: 'There is no swallowing of a gulp of anger more beloved to me^{-asws} than a gulp of anger whose consequence is patience, and what is more beloved to me^{-asws} than the red camel'.

قَالَ وَ كَانَ يَقُولُ الصَّدَقَةُ تُطْفِئُ غَضَبَ الرَّبِّ

He (Abu Abdullah^{-asws}) said: 'And he^{-asws} said: 'The charity extinguishes the Wrath of the Lord^{-azwj}'.

قَالَ وَ كَانَ لَا تَسْبِقُ يَمِينُهُ شِمَالَهُ وَ كَانَ يُقْبِلُ الصَّدَقَةَ قَبْلَ أَنْ يُعْطِيَهَا السَّائِلَ قَبْلَ أَنْ يَجْمَلَكَ عَلَى هَذَا قَالَ فَقَالَ لَسْتُ أُقْبِلُ يَدَ السَّائِلِ إِنَّمَا أُقْبِلُ يَدَ رَبِّي إِذَا تَقَعُ فِي يَدِ رَبِّي قَبْلَ أَنْ تَقَعَ فِي يَدِ السَّائِلِ

He (Abu Abdullah^{-asws}) said: 'And his^{-asws} left hand would not precede his^{-asws} right hand. And he^{-asws} would kiss the charity before he^{-asws} gave it to the beggar. It was said to him^{-asws}, 'What carries you^{-asws} upon this?' He^{-asws} said: 'I^{-asws} am not kissing the hand of the beggar, but rather I^{-asws} am kissing the hand of my^{-asws} Lord^{-azwj}. It falls in the Hand of my^{-asws} Lord^{-azwj} before it falls in the hand of the beggar'.

قَالَ وَ لَقَدْ كَانَ يَمْرُ عَلَى الْمَدْرَةِ فِي وَسَطِ الطَّرِيقِ فَيَنْزِلُ عَنْ دَابَّتِهِ حَتَّى يُنَحِّيَهَا بِيَدِهِ عَنِ الطَّرِيقِ

He (Abu Abdullah^{-asws}) said: 'And he^{-asws} had passed by a lump of mud in the middle of the road, so he^{-asws} descended from his^{-asws} animal until he^{-asws} moved it aside by his^{-asws} hand, away from the road'.

قَالَ وَ لَقَدْ مَرَّ بِمَجْدُومِينَ فَسَلَّمَ عَلَيْهِمْ وَ هُمْ يَأْكُلُونَ فَمَضَى ثُمَّ قَالَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ فَرَجَعَ إِلَيْهِمْ فَقَالَ إِنِّي صَائِمٌ وَ قَالَ اثْنُونِي بِهِمْ فِي الْمَنْزِلِ قَالَ فَأَتَوْهُ فَأَطْعَمَهُمْ ثُمَّ أَعْطَاهُمْ.

He (Abu Abdullah^{-asws}) said: 'He^{-asws} had passed by the lepers. He^{-asws} greeted unto them while they were eating. He^{-asws} continued, then said: 'Allah^{-azwj} does not Love the arrogant ones. So he^{-asws} returned to them and said, 'I^{-asws} am fasting'. And he^{-asws} said: 'Bring them to my^{-asws} house!' They came to him^{-asws}, and he^{-asws} fed them, then gave them (gifts)".¹⁷⁸

65- شا، الإرشاد أبو مُحَمَّد الحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ الْبَزَّازِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَلِيٍّ بْنِ زِيَادٍ عَنْ رُسْتَمِ عَنْ سَعِيدِ بْنِ كُلْثُومٍ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَذَكَرَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَأَطْرَاهُ وَ مَدَحَهُ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ وَ اللَّهُ مَا أَكَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنَ الدُّنْيَا حَرَامًا قَطُّ حَتَّى مَضَى لِسَبِيلِهِ وَ مَا عَرَضَ لَهُ أَمْرَانِ قَطُّ هُمَا لِلَّهِ رِضًا إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَيْهِ فِي دِينِهِ

¹⁷⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 64

(The book) 'Al-Irshad' – Abu Muhammad Al Hassan Bin Muhammad Bin Yahya, from his grandfather, from Abu Muhammad Al Ansary, from Muhammad Bin Maymoun Al Bazzaz, from Al-Husayn Bin Ulwan, from Abu Ali Bin Zayd Bin Rustom, from Saeed Bin Kulsoom who said,

'I was in the presence of Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was mentioned. He^{-asws} lauded him^{-asws} and praised him^{-asws} with what he^{-asws} is rightful of, then said: 'By Allah^{-azwj}! Ali^{-asws} Bin Abu Talib^{-asws} did not eat anything Prohibited in the world at all until he^{-asws} went on his^{-asws} way, and no two matters presented to him^{-asws} at all, both being a Pleasure for Allah^{-azwj}, except he^{-asws} chose the more difficult one upon him^{-asws} in his^{-asws} religion.

وَمَا نَزَلَتْ بِرَسُولِ اللَّهِ ص نَازِلَةٌ قَطُّ إِلَّا دَعَاؤُهُ ثِقَّةٌ بِهِ وَمَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ ص مِنْ هَذِهِ الْأُمَّةِ غَيْرُهُ وَإِنْ كَانَ لَيَعْمَلُ عَمَلَ رَجُلٍ كَأَنَّ وَجْهَهُ بَيْنَ الْجَنَّةِ وَ النَّارِ يَرْجُو ثَوَابَ هَذِهِ وَيَخَافُ عِقَابَ هَذِهِ

And no distress befell Rasool-Allah^{-saww} at all except he^{-saww} had called him^{-asws}, trusting him^{-asws}, and no one from this community endured the deeds of Rasool-Allah^{-saww} apart from him^{-asws}, and if he^{-asws} would do the work of a man, it would be as if his^{-asws} face was between the Paradise and the Fire, hoping for the Reward of this and fearing the Punishment of this.

وَلَقَدْ أَعْتَقَ مِنْ مَالِهِ أَلْفَ مَمْلُوكٍ فِي طَلَبِ وَجْهِ اللَّهِ وَ النَّجَاةِ مِنَ النَّارِ بِمَا كَدَّ بِيَدَيْهِ وَ رَشَّحَ مِنْهُ حَبِيبُهُ وَإِنْ كَانَ لَيَفُوتُ أَهْلَهُ بِالزَّيْتِ وَ الْحَلِّ وَ الْعَجْوَةِ وَ مَا كَانَ لِيَأْسُهُ إِلَّا الْكُرَابِيسَ إِذَا فَضَلَ شَيْءٌ عَنْ يَدِهِ مِنْ كُفْمِهِ دَعَا بِالْجَلْمِ فَفَقَصَهُ

And he^{-asws} had liberated a thousand slaves from his^{-asws} wealth in seeking the Face of Allah^{-azwj} and the salvation from the Fire, from what was the toil of his^{-asws} hands, and his^{-asws} forehead had sweated from it, and even if the daily subsistence of his^{-asws} family was with the oil and the vinegar and 'Al-Ajwa' (dates). And his^{-asws} clothing wasn't except the white cotton. When there was extra from his^{-asws} hand, from its sleeve, he^{-asws} called for the scissors and clipped it off.

وَمَا أَشْبَهَهُ مِنْ وُلْدِهِ وَلَا أَهْلٍ بَيْنَهُ أَخَذَ أَقْرَبَ شَبَهًا بِهِ فِي لِبَاسِهِ وَ فِيهِهِ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ لَقَدْ دَخَلَ أَبُو جَعْفَرٍ ابْنُهُ عَلَيْهِ فَإِذَا هُوَ قَدْ بَلَغَ مِنَ الْعِبَادَةِ مَا لَمْ يَبْلُغْهُ أَحَدٌ قَرَأَهُ وَ قَدِ اصْفَرَ لَوْنُهُ مِنَ السَّهْرِ وَ رَمَضَتْ عَيْنَاهُ مِنَ الْبُكَاءِ وَ دَبَّرَتْ جَبْهَتُهُ وَ انْحَرَمَ أَنْفُهُ مِنَ السُّجُودِ وَ قَدِ وَّرَمَتْ سَاقَاهُ وَ قَدَمَاهُ مِنَ الْقِيَامِ فِي الصَّلَاةِ

And no one from his^{-asws} sons^{-asws} nor from his^{-asws} family anyone closer to resembling with him^{-asws} regarding his^{-asws} clothing, and his^{-asws} understanding, than Ali^{-asws} Bin Al-Husayn^{-asws}. And his^{-asws} son^{-asws} Abu Ja'far^{-asws} had entered to see him^{-asws}, and he^{-asws} had reached from the worship what no one else had reached. He^{-asws} saw him^{-asws}, and his^{-asws} colour had paled from having stayed awake, and his^{-asws} eyes had burned out from the crying, and his^{-asws} forehead had cracked, and his^{-asws} nose was cut from the Sajdahs, and his^{-asws} legs and his^{-asws} feet had swollen from the standing in the Salat.

فَقَالَ أَبُو جَعْفَرٍ ع فَلَمْ أَهْلِكْ حِينَ رَأَيْتُهُ يَتَلَّكَ الْحَالِ الْبُكَاءِ فَبَكَيتُ رَحْمَةً لَهُ فَإِذَا هُوَ يُفَكِّرُ فَالْتَمَعْتُ إِلَيْهِ بَعْدَ هُنَيْفَةٍ مِنْ دُخُولِي فَقَالَ يَا بُنَيَّ أَعْطَيْتِي بَعْضَ تِلْكَ الصُّحُفِ الَّتِي فِيهَا عِبَادَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Abu Ja'far^{-asws} had said: 'I^{-asws} could not control the crying when I^{-asws} saw him^{-asws} being in that state. So, I^{-asws} cried in pity for him^{-asws}, and there he^{-asws} was, thoughtful. He^{-asws} turned to

me^{-asws} after a while from my^{-asws} entry. He^{-asws} said: 'My^{-asws} son^{-asws}! Give me^{-asws} one of those books in which is (mentioned) the worship of Ali^{-asws} Bin Abu Talib^{-asws}!'

فَأَعْطَيْتُهُ فَقَرَأَ فِيهَا شَيْئاً بَسِيراً ثُمَّ تَرَكَهَا مِنْ يَدِهِ تَضَجُّراً وَ قَالَ مَنْ يَقْوَى عَلَى عِبَادَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I^{-asws} gave it to him^{-asws}. He^{-asws} read something little from it, then left it from his^{-asws} hand wearily and said: 'Who is strong enough upon the worship (like that of) Ali^{-asws} Bin Abu Talib^{-asws}''¹⁷⁹.

66- شَاءَ الْإِرْشَادَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ سَلْمَةَ بْنِ شَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ قَالَ سَمِعْتُ شَيْخاً مِنْ عَبْدِ الْفَيْسِ يَقُولُ قَالَ طَاوُسٌ دَخَلْتُ الْحِجْرَ فِي اللَّيْلِ فَإِذَا عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ دَخَلَ فَقَامَ يُصَلِّي فَصَلَّى مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ قَالَ فَقُلْتُ رَجُلٌ صَالِحٌ مِنْ أَهْلِ بَيْتِ الْحَبْرِ لِأَسْتَمِعَنَّ إِلَى دُعَائِهِ

(The book) 'Al Irshad' – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Salama Bin Shabeeb, from Ubeydullah Bin Muhammad Bin Al Tameemi who said, 'I heard a sheikh from Abdul Qays saying, 'Tawoos said,

'I entered the room during the night and there was Ali^{-asws} Bin Al-Husayn^{-asws} having had entered. He^{-asws} stood up to pray Salat. He^{-asws} prayed for as long as Allah^{-azwj} so Desired, then performed Sajdah. I said (within myself), 'A righteous man from the People^{-asws} of the good Household. I shall listen to his^{-asws} supplication'.

فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ- عِبْدُكَ بِفَنَائِكَ مَسْكِينُكَ بِفَنَائِكَ فَقِيرُكَ بِفَنَائِكَ سَائِلُكَ بِفَنَائِكَ

I^{-asws} heard him^{-asws} saying in his^{-asws} Sajdah: 'Your^{-azwj} servant is in Your^{-azwj} courtyard! Your^{-azwj} destitute is in Your^{-azwj} courtyard! Your^{-azwj} poor one is in Your^{-azwj} courtyard. Your^{-azwj} beggar is in Your^{-azwj} courtyard!'

قَالَ طَاوُسٌ فَمَا دَعَوْتُ بِهِنَّ فِي كَرْبٍ إِلَّا فُرِّجَ عَنِّي.

Tawoos said, 'I did not supplicate with these during a worry except it was relieved from me!''¹⁸⁰

67- شَاءَ الْإِرْشَادَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ عَمَارٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَمِعْتُ سَائِلًا فِي جَوْفِ اللَّيْلِ وَ هُوَ يَقُولُ أَيْنَ الرَّاهِدُونَ فِي الدُّنْيَا أَيْنَ الرَّاعِبُونَ فِي الْأَخِرَةِ فَهَتَفَ بِهِ هَاتِفٌ مِنْ نَاحِيَةِ الْبَقِيعِ نَسَمِعُ صَوْتَهُ وَ لَا نَرَى شَخْصَهُ ذَلِكَ عَلِيُّ بْنُ الْحُسَيْنِ ع.

(The book) 'Al Irshad' – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Ammar, from Abdullah Bin Bukeyr, from Zurara who said,

'I heard a beggar in the middle of the night, and he was saying, 'Where are the ascetics in the world? Where are the ones hoping regarding the Hereafter?' A caller called out from a corner

¹⁷⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 65

¹⁸⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 66

of Al-Baqie (cemetery). We heard his voice and did not see his person: ‘That is Ali^{-asws} Bin Al-Husayn^{-asws}!’¹⁸¹

68- قب، المناقب لابن شهر آشوب عن زُرارةٍ مثله.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Zurara – similar to it.¹⁸²

69- شا، الإرشاد أبو محمد الحسن بن محمد عن جدّه عن أحمد بن محمد بن الرافعي عن إبراهيم بن عليّ عن أبيه قال: حججت مع عليّ بن الحسين ع فالتأنت الناقه عليه في سيرها فأشار إليها بالفضيب ثم قال آو لو لا القصاص و ردّ يده عنها.

(The book) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Ahmad Bin Muhammad Bin Al Rafie, from Ibrahim Bin Ali, from his father who said,

‘I performed Hajj with Ali^{-asws} Bin Al-Husayn^{-asws}. His^{-asws} she-camel delayed in its travel, so he^{-asws} indicated to it with the stick, then said: ‘Aah! If only there was no retaliation!’ And he^{-asws} returned his^{-asws} hand from her’.¹⁸³

70- شا، الإرشاد بهذا الإسناد قال: حجّ عليّ بن الحسين ع ماشياً فسار عشرين يوماً من المدينة إلى مكة.

(The book) ‘Al Irshad’, by this chain, said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} performed Hajj walking. He^{-asws} travelled for twenty days from Al-Medina to Makkah’.¹⁸⁴

71- شا، الإرشاد روى عبد الرزاق عن معمر عن الزُّهرى قال: لم أدرك أحداً من أهل هذا البيت يعني بيت النبي ص أفضل من عليّ بن الحسين ع.

(The book) ‘Al Irshad’ – It is reported by Abdul Razzaq, from Ma’mar, from Al Zuhry who said,

‘I did not come across anyone from the People^{-asws} of this Household, meaning Household of the Prophet^{-saww}, superior to Ali^{-asws} Bin Al-Husayn^{-asws}’.¹⁸⁵

72- شا، الإرشاد أبو محمد الحسن بن محمد عن جدّه عن أبي يونس محمد بن أحمد عن أبيه و غيره واحد من أصحابنا أن فنى من قرئش جلس إلى سعيد بن المسيب فطلع عليّ بن الحسين ع فقال القرشي لابن المسيب من هذا يا أبا محمد فقال هذا سيد العابدين عليّ [بن الحسين بن عليّ بن أبي طالب] ع.

(The book) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Abu Yunus Muhammad Bin Ahmad, from his father and someone else from our companions,

¹⁸¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 67

¹⁸² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 68

¹⁸³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 69

¹⁸⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 70

¹⁸⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 71

'A youth of Quraish sat to Saeed Bin Al-Musayyab, and Ali^{asws} Bin Al-Husayn^{asws} emerged. The Quraishi said to Ibn Al-Musayyab, 'Who is this, O Abu Muhammad?' He said, 'The is chief of the worshippers, Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}'.¹⁸⁶

73- فتح الأبواب ذكر محمد بن أبي عبد الله من رواة أصحابنا في أماليه عن عيسى بن جعفر عن العباس بن أيوب عن أبي بكر الكوفي عن حماد بن حبيب العطار الكوفي قال: خرجنا حجاجاً فرحلنا من زباله ليلاً فاستقبلتنا ريح سوداء مظلمة فتقطعت القافلة فبثت في تلك الصحاري والبراري فالتفتني إلى وإد ففر فلما أن جن الليل أويت إلى شجرة عادية

(The book) 'Fat'h Al Abwaab' – It is mentioned by Muhammad Bin Abu Abdullah from reporters of our companions in his 'Amaali', from Isa Bin Ja'far, from Al Abbas Bin Ayoub, from Abu Bakr Al Kufy, from Hammad Bin Habeeb Al Attar Al Kufy who said,

'We went out as Pilgrims. We departed at night from Zubalah and we faced a stormy dark wind. I was cut off from the convoy. I got lost in that desert and the wilderness and ended up to a desert valley. When the night shielded, I came to a normal tree.

فلما أن الختل الظلام إذا أنا بشاب قد أقبل عليه أظمار بيض تفرح منه رائحة المسك فقلت في نفسي هذا ولي من أولياء الله متى ما أحسن يحركني خشيت نفازه و أن أمنعه عن كثير مما يريد فعاله فأخفيت نفسي ما استطعت

When the darkness prevailed, there I was with a youth who had come. Upon him were white clothes, the aroma of musk was effusing from him. I said within myself, 'This is a friend from the friends of Allah^{azwj}!' When I couldn't sense any movement, I feared his repulsion and that it might prevent him from a lot of what he intended to do. I hid myself as much as I could.

فدنا إلى الموضع فتهدت للصلاة ثم وثبت قائماً وهو يقول يا من أحاز كل شيء ملكوتاً وفهر كل شيء جبروتاً أولج قلبي فرح الإقبال عليك والحنفي بميدان المطيعين لك

He went near to the place and prepared for the Salat, then leapt up standing and he was saying: 'O One Who Possesses all things in a kingdom and Subdues all things with a Subduing! My heart is palpitating in happiness of facing You^{azwj} and Joining the field of the ones obedient to You^{azwj}'.

قال ثم دخل في الصلاة فلما أن رأيته قد هدأت أعضاؤه وسكنت حركته فمئت إلى الموضع الذي هدت للصلاة فإذا بعين فبض بماء أبيض فتهدت للصلاة ثم فمئت خلفه فإذا أنا بحراب كأنه مثل في ذلك الوقت

He (the narrator) said, 'Then he entered into the Salat. When I saw his limbs to be still and his movements to have calmed, I stood to the place which he had prepared for the Salat, and there was white water bursting forth. So, I prepared for the Salat, then stood behind him. There I was with as if a prayer niche had been resembled during that time.

فأريته كلما مر بآية فيها ذكر الوعد والوعيد يرددها بأشجان الحنين فلما أن تفتت الظلام وثبت قائماً وهو يقول- يا من قصده الطالبيون فأصابوه مرشداً و أمه الخائفون فوجدوه متفضلاً و لجأ إليه العابدون فوجدوه نوالاً

¹⁸⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 72

I saw him^{-asws}, every time he^{-asws} passed by A Verse wherein was mention of the Promise and the threat, he^{-asws} would repeat it with a compassion of longing. When the darkness prevailed, he^{-asws} leapt up standing and he^{-asws} was saying: 'O One Whom the seekers aim for, so they find Him^{-azwj} as a rightful Guide, and the fearing ones come to, so they find Him^{-azwj} as a shelter, and the worshippers' shelter to Him^{-azwj} and they find Him^{-azwj} as a Giver.

مَتَى رَاحَهُ مَنْ نَصَبَ لِعَيْزِكَ بَدَنَهُ وَ مَتَى فَرِحَ مَنْ قَصَدَ سِوَاكَ بَيْنِيهِ إِهْيَ قَدْ تَقَشَّعَ الظَّلَامُ وَ لَمْ أَقْضِ مِنْ خِدْمَتِكَ وَ طَرَأَ وَ لَا مِنْ حَاضٍ [جَبَاضٍ] مُنَاجَاتِكَ
مَدْرَأَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْعَلُ بِئِ أَوْلَى الْأَمْرَيْنِ بِكَ يَا أَرْحَمَ الرَّاحِمِينَ

When will he rest his body, one who links to other than You^{-azwj}? And when will he be happy, one who aims for besides You^{-azwj} with his intention? My God^{-azwj}! The darkness is dispersing, and I have yet to fulfil the goal of serving You^{-azwj}, nor have I issued from the fountains of whispering to You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Deal with me the foremost of the Commands with You^{-azwj}, O most Merciful of the merciful ones!

فَحِفْتُ أَنْ يُفُوتَنِي شَخْصُهُ وَ أَنْ يُخْفَى عَلَيَّ أَثَرُهُ فَتَعَلَّقْتُ بِهِ فَعُلْتُ لَهُ بِالذِّي أَسْقَطَ عَنْكَ مَلَالَ النَّعْبِ وَ مَنَحَكَ شِدَّةَ شَوْقِي لَذِيذِ الرُّعْبِ إِلَّا أَحْفَتَنِي
مِنْكَ جَنَاحَ رَحْمَةٍ وَ كَنَفَ رِقَّةٍ فَإِنِّي ضَالٌّ وَ بُعَيْتِي كُلُّ مَا صَنَعْتَ وَ مَنَائِي كُلُّ مَا نَطَقْتُ

I feared that his person may be lost to me and that his traces would be hidden unto me. I met with him and said, 'By the One^{-azwj} Who had Dropped of the destructive fatigue from you and Granted you the intensive desired of the pleasure of Awe, if only you could cover me with a wing of mercy and delicate care, for I am lost, and I have sought all what you have done, and my wish is all what you have spoken.

فَقَالَ لَوْ صَدَقَ تَوَكُّلُكَ مَا حَسُنْتَ ضَالًّا وَ لَكِنَّ ابْتِغَايَ وَ أَفْتُ أَتْرِي

He said, 'Had your relying (upon Allah^{-azwj}) been sincere, you would not have been lost, but follow me^{-asws} and be in my^{-asws} tracks'.

فَلَمَّا أَنْ صَارَ بِجَنْبِ الشَّجَرَةِ أَخَذَ بِيَدِي فَخِيلَ إِلَيَّ أَنَّ الْأَرْضَ مُدُّ مِنْ تَحْتِ قَدَمِي فَلَمَّا انْفَجَرَ عَمُودُ الصُّبْحِ قَالَ لِي أُبَشِّرُ فَهَذِهِ مَكَّةُ قَالَ فَسَمِعْتُ الضَّجَّةَ
وَ رَأَيْتُ الْمَحْجَةَ فَعُلْتُ بِالذِّي تَرْجُوهُ يَوْمَ الْأَرْفَةِ وَ يَوْمَ الْفَاقَةِ مَنْ أَنْتَ

When he came to be beneath the tree, he held my hand, and it was imagined for me that the earth had extended from under my feet. When the pillars of the morning erupted, he said to me, 'Receive good news for this is Makkah'. I heard the noise and saw the pilgrims. I said, 'By the One^{-azwj} Who you are hopeful to on the Day of bliss and the Day of destitution! Who are you?'

فَقَالَ لِي أَمَا إِذْ أَقْسَمْتُ فَأَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ.

He said, 'When I^{-asws} have been sworn for, so I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. May the Salawaat of Allah^{-azwj} be upon them^{-asws} all''¹⁸⁷.

¹⁸⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 73

74- قب، المناقب لابن شهر آشوب عن حماد بن حبيب مثله.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Hammad Bin Habeeb – similar to it.¹⁸⁸

75- قب، المناقب لابن شهر آشوب في زهدِهِ ع حليّة الأولياء، وَ فضائل الصحابة، كَانَ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا فَرَغَ مِنْ وُضُوئِهِ الصَّلَاةِ وَ صَارَ بَيْنَ وُضُوئِهِ وَ صَلَاتِهِ أَخَذَتْهُ رَعْدَةٌ وَ نُفْضَةٌ فَعِيلَ لَهُ فِي ذَلِكَ فَقَالَ وَجَّحْتُكُمْ أَمْ تَدْرُونَ إِلَى مَنْ أَقُومُ وَ مَنْ أُرِيدُ أَنْ أَجِي

(The book) 'Al Manaqib' of Ibn Shehr Ashub regarding his^{-asws} ascetism – 'Hilyah Al awliya', and 'Fazaail Al Sahabah' –

'Ali^{-asws} Bin Al-Husayn^{-asws}, when he^{-asws} was free from performing wud'u of the Salat and came to be between his^{-asws} wud'u and his^{-asws} Salat, was seized by trembling and twitching. It was said to him^{-asws} regarding that. He^{-asws} said: 'Woe be to you all! Do you know Whom I was standing to and Whom I wanted whispering to?'

وَ فِي كُنْبِنَا أَنَّهُ كَانَ إِذَا تَوَضَّأَ اصْفَرَ لَوْنُهُ فَعِيلَ لَهُ فِي ذَلِكَ فَقَالَ أَمْ تَدْرُونَ مَنْ أَنَا هَبْ لِلْقِيَامِ بَيْنَ يَدَيْهِ.

And in our books, 'Whenever he^{-asws} performed wud'u, his^{-asws} colour would pale. It was said to him regarding that. He said, 'Do you know Whom I^{-asws} was preparing for the standing in front of?'¹⁸⁹

طَاوُسُ الْفَقِيه، رَأَيْتُ فِي الْحِجْرِ زَيْنَ الْعَابِدِينَ ع يُصَلِّي وَ يَدْعُو - عُبَيْدُكَ يَا بَابِكَ أَسِيرُكَ بِفِنَائِكَ مَسْكِينُكَ بِفِنَائِكَ سَائِلُكَ بِفِنَائِكَ يَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ وَ فِي حَبْرٍ لَا تَرُدُّنِي عَنْ بَابِكَ.

Tawoos the jurist,

'I saw at the (Black) Stone Zayn Al-Abideen^{-asws} praying Salat and supplication, 'Your^{-azwj} servant is at Your^{-azwj} door! Your^{-azwj} captive is at Your^{-azwj} courtyard! Your^{-azwj} destitute is at Your^{-azwj} courtyard! Your^{-azwj} beggar is at Your^{-azwj} courtyard complaining to You^{-azwj} of what is not hidden unto You^{-azwj}'. And in a Hadeeth: 'You^{-azwj} will Return me^{-asws} from Your^{-azwj} door'.

وَ أَنْتَ فَاطِمَةُ بِنْتُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَتْ لَهُ يَا صَاحِبَ رَسُولِ اللَّهِ ص إِنَّ لَنَا عَلَيْكُمْ حُمُوقًا وَ مِنْ حَقِّنَا عَلَيْكُمْ أَنْ إِذَا رَأَيْتُمْ أَحَدَنَا يُهْلِكُ نَفْسَهُ اجْتِهَادًا أَنْ تُذَكِّرُوهُ اللَّهَ وَ تَدْعُوهُ إِلَى الْبُعْثَا عَلَى نَفْسِهِ وَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ بَعِيَّةُ أَبِيهِ الْحُسَيْنِ قَدْ احْتَرَمَ أَنْفَهُ وَ نَقَبَتْ جِبْهَتُهُ وَ رَجَبْنَاهُ وَ رَاحَتَاهُ أَذَابَ نَفْسَهُ فِي الْعِبَادَةِ

And Jabir Bin Abdullah came to (Syeda) Fatima^{-asws} Bint Ali^{-asws} Bin Abu Talib^{-asws}. She^{-asws} said to him: 'O companion of Rasool-Allah^{-saww}! There are rights upon you all for us^{-asws}, and from our^{-asws} rights upon you is that whenever you see one of us^{-asws} destroying himself^{-asws} by striving, you should be reminding him^{-asws} of Allah^{-azwj} calling him to the survival upon himself^{-asws}, and this Ali^{-asws} Bin Al-Husayn^{-asws} is a remaining one of his^{-asws} father^{-asws} Al-Husayn^{-asws}. His^{-asws} nose has been torn, and his^{-asws} forehead and his^{-asws} knees and his^{-asws} palms are perforated. He^{-asws} is exhausting himself^{-asws} in the worship'.

¹⁸⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 74

¹⁸⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 a

فَأْتَى جَابِرٌ إِلَى تَابِهِ وَ اسْتَأْذَنَ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي مِحْرَابِهِ قَدْ أَنْصَتُهُ الْعِبَادَةُ فَتَهَضَّ عَلَيَّ فَسَأَلَهُ عَنْ خَالِهِ سُؤَالًا خَفِيًّا ثُمَّ أَجْلَسَهُ بِجَنْبِهِ

Jabir came to his^{-asws} door and sought permission. When he^{-asws} entered to see him^{-asws}, found him^{-asws} to be in his^{-asws} prayer niche, the worship had eroded him^{-asws}. Ali^{-asws} got up and asked him about his situation, a lot of questions, then seated him by his^{-asws} side.

ثُمَّ أَقْبَلَ جَابِرٌ يَقُولُ يَا ابْنَ رَسُولِ اللَّهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ إِذَا خَلَقَ الْجَنَّةَ لَكُمْ وَ لِمَنْ أَحَبَّكُمْ وَ خَلَقَ النَّارَ لِمَنْ أَبْغَضَكُمْ وَ عَادَاكُمْ فَمَا هَذَا الْجُهْدُ الَّذِي كَلَّفْتَهُ نَفْسَكَ

Then Jabir turned saying, 'O son^{-asws} of Rasool-Allah^{-saww}! Don't you^{-asws} know that Allah^{-azwj} has rather Created the Paradise for you^{-asws} and for the ones who love you^{-asws} all, and He^{-azwj} Created the Fire for the ones who hate you^{-asws} and is inimical to you^{-asws} all? So, what is this effort which you^{-asws} are encumbering yourself^{-asws}?'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا صَاحِبَ رَسُولِ اللَّهِ أَمَا عَلِمْتَ أَنَّ جَدِّي رَسُولَ اللَّهِ ص قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ فَلَمْ يَدَعْ الْاجْتِهَادَ لَهُ وَ تَعَبَّدَ بِأَبِي هُوَ وَ أُمِّي حَتَّى انْتَفَخَ السَّاقُ وَ وَرِمَ الْقَدَمُ وَ قِيلَ لَهُ أَ تَفْعَلُ هَذَا وَ قَدْ غَفَرَ اللَّهُ لَكَ - مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ قَالَ أَ فَلَأ أَكُونُ عَبْدًا شَكُورًا

Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'O companion of Rasool-Allah^{-saww}! Don't you know that my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, Allah^{-azwj} had Forgiven for him^{-saww} whatever had preceded from his^{-saww} sins and whatever was delayed, but he^{-saww} still did not leave the striving for Him^{-azwj} and worshipped along with my^{-asws} father^{-asws}, he^{-asws} and my^{-asws} mother^{-asws} (Ali^{-asws} and (Syeda) Fatima^{-asws}) until the legs were swollen and his^{-saww} had hardened (swollen). And it was said to him^{-saww}, 'Why are you^{-saww} doing this and Allah^{-azwj} has Forgiven for you^{-asws} **what has preceded from your sins and what is delayed, [48:2]?**' He^{-saww} said: 'Should I^{-saww} not be a grateful servant?'

فَلَمَّا نَظَرَ إِلَيْهِ جَابِرٌ وَ لَيْسَ يُعْنِي فِيهِ قَوْلُ قَالَ يَا ابْنَ رَسُولِ اللَّهِ الْبُغْيَا عَلَى نَفْسِكَ فَإِنَّكَ مِنْ أُسْرَةِ بَيْتِ يُسْتَدْفَعُ الْبَلَاءُ وَ بَيْتِ تُسْتَكْشَفُ الْأَوَاءُ وَ بَيْتِ تُسْتَمْسَكُ السَّمَاءُ

When Jabir looked at him^{-asws}, and words could not avail him regarding it, said, 'O son^{-asws} of Rasool-Allah^{-saww}! The survival upon yourself^{-asws}, for you^{-asws} are from such a family^{-asws}, the afflictions are repelled by them^{-asws}, the distresses are removed by them^{-asws}, and due to them the sky (stops) withholding (the rains)'.

فَقَالَ يَا جَابِرُ - لَا أَرَأَى عَلَى مِنْهَاجِ أَبِيي مُؤْتَسِبًا بِيَمَا حَتَّى أَلْفَاهُمَا

He^{-asws} said to him: 'O Jabir! I^{-asws} shall not cease to be upon the manifesto of my^{-asws} fathers^{-asws} taking an example with them^{-asws} both, I^{-asws} meet them^{-asws}'.

فَأَقْبَلَ جَابِرٌ عَلَى مَنْ حَضَرَ فَقَالَ لَهُمْ مَا رَأَيْتُمْ مِنْ أَوْلَادِ الْأَنْبِيَاءِ مِثْلَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا يُوسُفَ بْنَ يَعْقُوبَ وَ اللَّهُ لِلدَّرِيَّةِ عَلِيٌّ بْنُ الْحُسَيْنِ أَفْضَلُ مِنْ دُرِّيَّةِ يُوسُفَ.

Jabir faced to the ones present and said to them, 'It has not been seen in the children of the Prophets^{-as} the like of Ali^{-asws} Bin Al-Husayn^{-asws} except Yusuf Bin Yaqoub^{-as}. By Allah^{-azwj}! The offspring of Ali^{-asws} Bin Al-Husayn^{-asws} are superior to offspring of Yusuf^{-as}'.¹⁹⁰

مِصْبَاحُ الْمُتَهَجِّدِ، كَانَ لَهُ حَرِيطَةٌ فِيهَا تُرْبَةُ الْحُسَيْنِ ع وَكَانَ لَا يَسْجُدُ إِلَّا عَلَى التُّرَابِ.

(The book) 'Misbah Al Mutahajjid' –

There was a skin bag for him^{-asws} wherein was soil of Al-Husayn^{-asws}, and he^{-asws} was not performing Sajdah except upon the soil".¹⁹¹

هَذِيبُ الْأَحْكَامِ، الصَّادِقُ ع كَانَ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا قَامَ إِلَى الصَّلَاةِ تَعَيَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفُضَ عَرَفًا.

(The book) 'Tahzeeb Al Ahkaam' –

'Ali^{-asws} Bin Al-Husayn^{-asws}, whenever he^{-asws} stood to pray Salat, his^{-asws} colour would change to another colour. When he^{-asws} performed Sajdah, he^{-asws} would not raise his^{-asws} head until sweated profusely".¹⁹²

الْبَاقِرُ ع كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ وَكَانَتِ الرِّيحُ تُمِيلُهُ مِمَّنْزِلَةِ السُّنْبُلَةِ وَكَانَتْ لَهُ حُمْسِمَائَةٌ نَخْلَةٌ فَكَانَ يُصَلِّي عِنْدَ كُلِّ نَخْلَةٍ رَكْعَتَيْنِ وَكَانَ إِذَا قَامَ فِي صَلَاتِهِ غَشِيَ لَوْنُهُ لَوْنٌ آخَرَ وَكَانَ قِيَامُهُ فِي صَلَاتِهِ قِيَامَ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيِ الْمَلِكِ الْجَلِيلِ كَانَ أَعْضَاؤُهُ تَرْتَعِدُ مِنْ خَشْيَةِ اللَّهِ وَكَانَ يُصَلِّي صَلَاةَ مُودَعٍ يَرَى أَنَّهُ لَا يُصَلِّي بَعْدَهَا أَبَدًا.

Al-Baqir^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to pray during the day and the night, a thousand Cycles, and the wind inclined him^{-asws} at the status of the spike, and there were five hundred palm trees. He^{-asws} would pray two Cycles at each palm tree. And when he^{-asws} stood in his^{-asws} Salat, his^{-asws} colour would change to another, and his^{-asws} standing in the Salat would be the standing of the humble slave standing in front of the Majestic King. His^{-asws} limbs would tremble from fear of Allah^{-azwj}, and he^{-asws} prayed the farewell Salat, viewing that he^{-asws} may not be praying Salat after it, ever!"¹⁹³

وَرُوي أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ تَعَيَّرَ لَوْنُهُ وَأَصَابَتْهُ رَعْدَةٌ وَحَالَ أَمْرُهُ فَرَمًا سَأَلَهُ عَنْ حَالِهِ مَنْ لَا يَعْرِفُ أَمْرَهُ فِي ذَلِكَ فَيَقُولُ إِنِّي أُرِيدُ الْوُفُوفَ بَيْنَ يَدَيْ مَلِكٍ عَظِيمٍ - وَكَانَ إِذَا وَقَفَ فِي الصَّلَاةِ لَمْ يَشْتَغَلْ بِغَيْرِهَا وَ لَمْ يَسْمَعْ شَيْئًا لِشُغْلِهِ بِالصَّلَاةِ -

And it is reported that whenever he^{-asws} stood to pray Salat, his^{-asws} colour would change, and shuddering would afflict him^{-asws}, and the awe of his^{-asws} matter. Sometimes he^{-asws} would be asked about his^{-asws} state, by the one who did not recognise his^{-asws} matter regarding that. He^{-asws} would say: 'I^{-asws} intend the standing in front of the Mighty King. And when he^{-asws} stood in the Salat, he^{-asws} would not be pre-occupied with anything else, and he^{-asws} would not hear anything due to his^{-asws} pre-occupation with the Salat.

¹⁹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 b

¹⁹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 c

¹⁹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 d

¹⁹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 e

وَ سَقَطَ بَعْضُ وُلْدِهِ بَعْضَ اللَّيَالِي فَانْكَسَرَتْ يَدُهُ فَصَاحَ أَهْلُ الدَّارِ وَ أَتَاهُمُ الْحَيْرَانُ وَ جِيءَ بِالْمُجَبَّرِ فَجَبَّرَ الصَّبِيَّ وَ هُوَ يَصِيحُ مِنَ الْأَلَمِ وَ كُلُّ ذَلِكَ لَا يَسْمَعُهُ فَلَمَّا أَصْبَحَ رَأَى الصَّبِيَّ يَدَهُ مَرْبُوطَةً إِلَى عُنُقِهِ فَقَالَ مَا هَذَا فَأَخْبَرُوهُ-

And one of his^{-asws} sons fell and broke his hand. The people of the house screamed, and the neighbours came to them with the cast, so the child (hand) was casted, and he was screaming from the pain, and during all that he^{-asws} did not hear him. When it was morning, he^{-asws} saw the child's hand tied to his neck. He^{-asws} said: 'What is this?' They informed him^{-asws}.

وَ وَقَعَ حَرِيقٌ فِي بَيْتِ هُوَ فِيهِ سَاجِدٌ فَجَعَلُوا يَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ النَّارُ النَّارُ فَمَا رَفَعَ رَأْسَهُ حَتَّى أُطْفِئَتْ فَقِيلَ لَهُ بَعْدَ فُتُودِهِ مَا الَّذِي أَهْلَكَ عَنْهَا قَالَ أَهْلَيْتُ عَنْهَا النَّارَ الْكُبْرَى.

And fire occurred in the house while he^{-asws} was performing Sajdah during it. They went on saying, 'O son^{-asws} of Rasool-Allah^{-saww}! The fire! The fire!' He^{-asws} did not raise his^{-asws} head until it was extinguished. It was said to him^{-asws} after his^{-asws} sitting, 'What is that which turned you^{-asws} away from it?' He^{-asws} said: 'The greater Fire turned me^{-asws} away from it'¹⁹⁴.

الْأَصْمَعِيُّ كُنْتُ أَطُوفُ حَوْلَ الْكَعْبَةِ لَيْلَةً فَإِذَا شَابَّ ظَرِيفُ السَّمَائِلِ وَ عَلَيْهِ دُؤَابَتَانِ وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ- نَامَتِ الْعُيُونُ وَ عَلَتِ النُّجُومُ وَ أَنْتَ الْمَلِكُ الْحَيُّ الْقَيُّومُ غَلَقَتِ الْمُلُوكُ أَبْوَابَهَا وَ أَقَامَتِ عَلَيْهَا حُرَّاسَهَا وَ نَابِكُ مَفْتُوحٌ لِلْسَّائِلِينَ جَنَّتِكَ لِنْتَظُرَ إِلَيْكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Al-Asmaie, 'I was performing Tawaaf around the Kabah at night, and there was a youth, nice all-inclusively, and upon him^{-asws} were two hair locks, and he^{-asws} was attaching with the curtains of the Kabah and he^{-asws} was saying: 'The eyes are sleeping, and the stars have ascended, and You^{-azwj} are the King, the Living, the Eternal. The (worldly) kings have locked their doors and their guards are standing at these while Your^{-azwj} Door is open for the beggars. I^{-asws} have come to You^{-azwj} to Look at me^{-asws} with Your^{-azwj} Mercy, O most Merciful of the merciful ones!'

لَمْ أَنْشَأْ يَقُولُ-

يَا مَنْ يُجِيبُ دُعَا الْمُضْطَرِّ فِي الظُّلَمِ-	يَا كَاشِفَ الضُّرِّ وَ الْبَلْوَى مَعَ السَّقَمِ
قَدْ نَامَ وَفَدَكَ حَوْلَ الْبَيْتِ قَاطِبَةً-	وَ أَنْتَ وَحْدَكَ يَا قَيُّومَ لَمْ تَنَمْ
أَدْعُوكَ رَبِّ دُعَاءَ قَدْ أَمَرْتَ بِهِ-	فَارْحَمْ بُكَائِي بِحَقِّ الْبَيْتِ وَ الْحَرَمِ
إِنْ كَانَ عَفْوُكَ لَا يَرْجُوهُ دُو سَرَفٍ-	فَمَنْ يَجُودُ عَلَى الْعَاصِينَ بِالنِّعَمِ-

The he^{-asws} prosed saying: 'O One^{-azwj} Who Answers the supplication of the desperate in the darkness! O Remover of the harm and the afflictions with the illnesses! All Your^{-azwj} delegations are sleeping around the House (Kabah) and You^{-asws} are Alone, O Eternal, not sleeping. I^{-asws} am supplicating to You^{-azwj} Lord^{-azwj}, a supplication I^{-azwj} have been Commanded with, so have Mercy of my^{-asws} crying by the right of the House and the Sanctuary. If the ones with lamentations do not hope for Your^{-azwj} Pardon, then who would be Generous upon the disobedient ones, with the bounties?'

¹⁹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 f

قَالَ فَاقْتَفَيْتُهُ فَإِذَا هُوَ زَيْنُ الْعَابِدِينَ ع.

He (the narrator) said, 'I investigated, and there, it was Zayn Al-Abideen^{-asws}'¹⁹⁵

طَاوَسُ الْفَقِيهَ رَأَيْتُهُ يَطُوفُ مِنَ الْعِشَاءِ إِلَى سَحْرِ وَ يَتَعَبَّدُ فَلَمَّا لَمْ يَرَ أَحَدًا رَمَقَ السَّمَاءَ بِطَرْفِهِ وَ قَالَ إلهي عَارَتْ نُجُومُ سَمَاوَاتِكَ وَ هَجَعَتْ عُيُونُ أَنَامِكَ وَ
أَبْوَابِكَ مُفْتَحَاتٍ لِلْسَّائِلِينَ جَنَّكَ لِتَغْفِرَ لِي وَ تَرْحَمَنِي وَ تُرِيَنِي وَجْهَ جَدِّي مُحَمَّدٍ ص فِي عَرَصَاتِ الْقِيَامَةِ

Tawoos the jurist,

'I saw him^{-asws} performing Tawaaf from the evening up to the pre-dawn, and he^{-asws} worshipped. When he^{-asws} did not see anyone, he^{-asws} shot a glance at the sky and said: 'My^{-asws} God^{-azwj}! The stars of the skies have subsided, and the eyes of Your^{-azwj} people are sleeping, and Your^{-azwj} doors are open for the beggars. I^{-asws} have come to You^{-azwj} to You^{-azwj} to Forgive me^{-asws} and have Mercy on me and Show me^{-asws} the face of my^{-asws} grandfather^{-saww} Muhammad^{-saww} in the plains of Qiyamah!'

ثُمَّ بَكَى وَ قَالَ وَ عَزَّتْكَ وَ جَلَالُكَ مَا أَرَدْتُ بِمَعْصِيَتِي مُحَافَتَكَ وَ مَا عَصَيْتُكَ إِذْ عَصَيْتُكَ وَ أَنَا بِكَ شَاكٌ وَ لَا بِنِكَالِكَ جَاهِلٌ وَ لَا لِغُفُوبِكَ مُتَعَرِّضٌ وَ
لَكِنْ سَوَّلْتُ لِي نَفْسِي وَ أَعَانَنِي عَلَى ذَلِكَ سَتْرُكَ الْمُرْحَى بِهِ عَلَيَّ

Then he^{-asws} cried and said: 'By Your^{-azwj} Mighty and Your^{-azwj} Majesty! I^{-asws} did not intend to oppose You^{-azwj} by my^{-asws} disobedience, and when I^{-asws} did disobey You^{-azwj}, I^{-asws} did not disobey You^{-saww} and I^{-asws} was in doubt with You^{-azwj}, nor was I^{-asws} ignorant with Your^{-azwj} Punishment, nor was I^{-asws} exposing to Your^{-azwj} Punishment, but myself^{-asws} had enticed me and I^{-asws} was assisted upon that by Your^{-azwj} Veiling, the relaxation with upon me^{-asws}.

فَالآنَ مِنْ عَذَابِكَ مَنْ يَسْتَنْقِذُنِي وَ يَجُلُّ مِنْ أَعْتَصِمُ إِنْ قَطَعْتَ حَبْلَكَ عَنِّي فَوَا سَوَاتَاهُ عَدَاً مِنَ الْوُفُوفِ بَيْنَ يَدَيْكَ إِذَا قِيلَ لِلْمُخْجَبِينَ جُورُوا وَ لِلْمُثْقَلِينَ
حُطُوا أَمَعَ الْمُخْجَبِينَ أَجُورُ أَمْ مَعَ الْمُثْقَلِينَ أَحُطُّ وَئَلِي كُلَّمَا طَالَ عُمْرِي كَثُرَتْ خَطَايَايَ وَ لَمْ أَتُبْ أَمَا أَنْ لِي أَنْ أَسْتَجِي مِنْ رَبِّي

So now from Your^{-azwj} Punishment, who will save me^{-asws}, and with the rope of whom shall I^{-asws} hold on to if Your^{-azwj} Rope is cut away from me^{-asws}? Oh the evil of it tomorrow from the standing in front of You^{-azwj} when it will be said to the fearing ones: 'Cross over!' And to the burdened: 'Get down!' Will I^{-asws} be crossing with the fearing ones or sinking with the burdened ones? Woe be unto me^{-asws}! Every time my^{-asws} life is prolonged, my^{-asws} sins have become more and I^{-asws} did not repent. Is it not time now for me^{-asws} to be embarrassed from my^{-asws} Lord^{-azwj}?

ثُمَّ بَكَى وَ أَنْشَأَ يَقُولُ-

أُخْرِفِي بِالنَّارِ يَا غَايَةَ الْمُنَى - فَأَيْنَ رَجَائِي ثُمَّ أَيْنَ مَحَبَّتِي
أَتَيْتُ بِأَعْمَالٍ قَبَاحٍ زُرِّيَّةٍ - وَ مَا فِي الْوَرَى خَلْقٌ جَنَى كَجَنَاتِي-

Then he^{-asws} cried and prosed saying: 'Will You^{-azwj} Burn me^{-asws} with the Fire, O peak of the wishes? So where would be my^{-asws} hopes, then where would be my^{-asws} love? I^{-asws} have come

¹⁹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 g

with the ugly deeds, contemptible, and there are no people behind me^{-asws} having committed crimes like my^{-asws} crimes’.

ثُمَّ بَكَى وَ قَالَ سُبْحَانَكَ تُعْصَى كَأَنَّكَ لَا تَرَى وَ تَحْلُمُ كَأَنَّكَ لَمْ تُعْصَ تَتَوَدَّدُ إِلَى خَلْقِكَ بِحُسْنِ الصَّنِيعِ كَأَنَّ بِكَ الْحَاجَةَ إِلَيْهِمْ وَ أَنْتَ يَا سَيِّدِي الْعَزِيزُ عَنَّهُمْ
ثُمَّ حَرَ إِلَى الْأَرْضِ سَاجِداً

Then he^{-asws} cried and said: ‘Glorious are You^{-azwj}. You^{-azwj} are being disobeyed as if You^{-azwj} cannot See and are being Lenient as if You^{-azwj} are not being disobeyed. You^{-azwj} are Affectionate to Your^{-azwj} creatures with the goodly Dealings, as if You^{-azwj} with a need to them, and You^{-azwj}, my^{-asws} Master^{-azwj}, are needless from them!’ Then he^{-asws} fell to the ground in Sajdah.

قَالَ فَدَنَوْتُ مِنْهُ وَ شُلْتُ بِرَأْسِهِ وَ وَضَعْتُهُ عَلَى رُكْبَتِي وَ بَكَيتُ حَتَّى جَرَتْ دُمُوعِي عَلَى خَدَّيْ فَاسْتَوَى جَالِساً وَ قَالَ مَنْ الَّذِي أَشْغَلَنِي عَنِ ذِكْرِ رَبِّي

He (the narrator) said, ‘I went near him^{-asws} and raised his^{-asws} head and placed it upon my knees, and I cried until my tears flowed upon his^{-asws} cheeks. He^{-asws} sat upright and said: ‘Who is the one who has pre-occupied me^{-asws} from the Zikr of my^{-asws} Lord^{-azwj}?’

فَقُلْتُ أَنَا طَاوُسٌ يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْجَزَعُ وَ الْفَزَعُ وَ نَحْنُ بِلَاؤِمْنَا أَنْ نَفْعَلَ مِثْلَ هَذَا وَ نَحْنُ عَاصُونَ جَانُونَ أَبُوكَ الْحُسَيْنِ بِنِ عَالِيٍّ وَ أُمَّكَ فَاطِمَةَ
الرَّهْرَاءِ وَ جَدُّكَ رَسُولُ اللَّهِ ص

I said, ‘I am Tawoos, O son^{-asws} of Rasool-Allah^{-saww}! What is this alarm and the dread? And we (ordinary people) are the ones it necessitates that we should be doing like this, and we are the disobedience one, felons. Your^{-asws} father is Al-Husayn^{-asws} Bin Ali^{-asws}, and your^{-asws} mother^{-asws} is (Syeda) Fatima Al-Zahra^{-asws}, and your^{-asws} grandfather^{-saww} is Rasool-Allah^{-saww}!’

قَالَ فَالْتَمَمْتُ إِلَيْهِ وَ قَالَ هَيْهَاتَ هَيْهَاتَ يَا طَاوُسُ دَعِ عَنِّي حَدِيثَ أَبِي وَ أُمِّي وَ جَدِّي خَلَقَ اللَّهُ الْجَنَّةَ لِمَنْ أَطَاعَهُ وَ أَحْسَنَ وَ لَوْ كَانَ عَبْدًا حَبَشِيًّا وَ خَلَقَ
النَّارَ لِمَنْ عَصَاهُ وَ لَوْ كَانَ وَلِداً قُرَشِيًّا

He (the narrator) said, ‘He^{-asws} turned to me^{-asws} and said, ‘Far be it! Far be it, O Tawoos! Leave from me^{-asws} the discussing my^{-asws} father^{-asws} and my^{-asws} mother^{-asws} and my^{-asws} grandfather^{-asws}. Allah^{-azwj} Created the Paradise for the one obeying Him^{-azwj} and is good, and even if a servant was an Ethiopian slave, and He^{-azwj} Created the Fire for the one who disobeys Him^{-azwj}, and even if he was son of Quraish!

أَ مَا سَمِعْتَ قَوْلَهُ تَعَالَى فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ وَ اللَّهُ لَا يَنْفَعُكَ غَدَاً إِلَّا تَقْدِيمَةُ تَقْدِيمِهَا مِنْ عَمَلٍ صَالِحٍ.

Have you not heard Words of the Exalted: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101].** By Allah^{-azwj}! It will not benefit you tomorrow except sending forward from the righteous deeds which you send forward’¹⁹⁶.

¹⁹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 75 h

76- قب، المناقب لابن شهر آشوب وَ كَفَاكَ مِنْ زُهْدِهِ الصَّحِيفَةُ الْكَامِلَةُ وَ النَّدْبُ الْمَرْوِيُّ عَنْهُ عَ فَمِنْهَا مَا رَوَى الرَّهْرِيُّ يَا نَفْسُ خَتَّامِ إِلَى الْحَيَاةِ سُكُونِكَ وَ إِلَى الدُّنْيَا وَ عِمَارَتِهَا رُكُونِكَ أَمَا اعْتَبَرْتَ بِمَنْ مَضَى مِنْ أَسْلَافِكَ وَ مَنْ وَارَتْهُ الْأَرْضُ مِنْ أَلْفِكَ وَ مَنْ فُجِعَتْ بِهِ مِنْ إِخْوَانِكَ.

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

'It suffices for you of his^{-asws} ascetism, (the book) 'Saheefa Al-Kamila', and the lamentations reported from him^{-asws}. From these is what is reported by Al-Zuhry: 'O soul fretting to dwell in the life, and you're inclining to the world and its buildings! Do you not take a lesson with the ones from your past ancestors? And from the thousands of the ones covered by the earth? And the one your brethren hurt by it?'

شِعْرٌ -

فَهُمْ فِي بَطُونِ الْأَرْضِ بَعْدَ ظُهُورِهَا - فَحَاسِنُهُمْ فِيهَا بِوَالِ دَوَائِرِ
حَلَّتْ دُورُهُمْ مِنْهُمْ وَ أَقْوَتْ عِرَاضُهُمْ - وَ سَاقَتْهُمْ نَحْوَ الْمَنَائِمَا الْمَقَادِرِ -
وَ خَلَّوْا عَنِ الدُّنْيَا وَ مَا جَمَعُوا لَهَا - وَ صَمَّتْهُمْ تَحْتَ التُّرَابِ الْحَفَائِرِ .

A poem, 'So they are in the belly of the earth after their being apparent. Their beauty in it is ruined, desolate. Their houses are empty from them, and their plains are stronger, and their ushering it towards the Pre-determined deaths, and they have vacated from the world and whatever they had amassed for it, and the pits have hugged them beneath the soil'.¹⁹⁷

وَ مِنْهَا مَا رَوَى الصَّادِقُ عَ حَتَّى مَتَى تَعُدُّنِي الدُّنْيَا وَ تُخْلِفُ وَ آمَنُهَا فَتُخُونُ وَ أَسْتَصِصُحُهَا فَتَغْشَى - لَا تُحْدِثُ جَدِيدَةً إِلَّا تُخْلِقُ مِثْلَهَا وَ لَا تَجْمَعُ شَيْئًا إِلَّا بِتَفْرِيقِ بَيْنِ حَتَّى كَأَنَّهَا عَبْرَى أَوْ مُتَجَبَّةٌ تَعَارَى عَلَى أَلْفِ وَ تَحْسُدُ أَهْلَ الْبَيْعِ .

And from these is what is reported by Al-Sadiq^{-asws}: 'Until when will the world promise me^{-asws} and break it, and I^{-asws} will be trusting it and it will betray, and I^{-asws} ask for advice and be cheated (by it). It does not do anything new (different) except it creates the like of it, nor does it gather families except it causes separation between them, until as if it is jealous, and it is hiding jealousy upon the love and envies people with blessings'.¹⁹⁸

وَ مِنْهَا مَا رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ أَيْنَ السَّلَفِ الْمَاضُونَ وَ الْأَهْلُ وَ الْأَقْرَبُونَ وَ الْأَنْبِيَاءُ وَ الْمُرْسَلُونَ طَحَنَتْهُمْ وَ اللَّهُ الْمُنُونُ وَ تَوَالَتْ عَلَيْهِمُ السِّنُونَ وَ قَدَحَتْهُمُ الْعُيُونَ وَ إِنَّا إِلَيْهِمْ لَصَائِرُونَ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ .

And from these is what is reported by Sufyan Bin Uyayna,

'The ancestors of the past and the families, and the ones of proximity, and the Prophets^{-as}, and the Messengers^{-as}, you (world) has crushed them, and Allah^{-azwj} is the Benefactor, and the years have covered upon them, and the eyes have lost them, and we are patient to them, and we are for Allah^{-azwj} and are returning to Him^{-azwj}'.¹⁹⁹

¹⁹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 76 a

¹⁹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 76 b

¹⁹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 76 c

77- قب، المناقب لابن شهر آشوب و مما جاء في صدقته ع ما روي في الحليّة، و شرف النبي، و الأعيان، و عن محمد بن إسحاق بإسناد عن الثمالي و عن الباقر ع أنه كان علي بن الحسين ع يحمل جراب الخبز على ظهره بالليل فيتصدق به.

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

'And from what has come regarding his^{-asws} charities is what is reported in (the books) 'Al-Hilyah', and 'Sharaf Al-Nabi', and 'Al-Aghany', and from Muhammad Bin Is'haq, by the chain from Al-Sumali, and from Al-Baqir^{-asws}: 'Ali Bin Al-Husayn^{-asws} used to carry a sack of bread upon his^{-asws} back at night to give out in charity with'.²⁰⁰

قال أبو حمزة الثمالي و سفيان الثوري كان ع يقول إن صدقة السر تطفى غضب الرب.

Abu Hamza Al Sumali and Sufyan Al Sowry said,

'He^{-asws} was saying: 'The charity given in secret extinguishes Wrath of the Lord^{-azwj}'.²⁰¹

الحليّة، و الأعيان، و عن محمد بن إسحاق أنه كان ناس من أهل المدينة يعيشون- لا يدرون من أين معاشهم فلما مات علي بن الحسين فقدوا ما كانوا يؤتون به بالليل.

(The books) 'Al Hilyah', (and) 'Al Aghany' – From Muhammad Bin Is'haq,

'Some people from the inhabitants of Al-Medina were living, not knowing where their livelihood was coming from. When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, they lost what they were being brought with at nights'.²⁰²

و في رواية أحمد بن حنبل عن معمر عن شيبه بن نعام أنه كان يفت مائة أهل بيت بالمدينة و قيل كان في كل بيت جماعة من الناس.

And in a report by Ahmad Bin Hanbal, from Moammar, from Shaayba Bin Na'amah,

'He^{-asws} was providing daily subsistence to one hundred households at Al-Medina. And it is said, in each house there was a group of people'.²⁰³

الحليّة، قال: إن عائشة سمعت أهل المدينة يقولون ما فقدنا صدقة السر حتى مات علي بن الحسين ع.

(The book) 'Al Hilyah', said,

'Ayesha heard the people of Al-Medina saying, 'We did not lose receiving secret charities until Ali^{-asws} Bin Al-Husayn^{-asws} passed away'.²⁰⁴

²⁰⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 a

²⁰¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 b

²⁰² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 c

²⁰³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 d

²⁰⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 e

و فِي رَوَايَةِ مُحَمَّدِ بْنِ إِسْحَاقَ أَنَّهُ كَانَ فِي الْمَدِينَةِ كَذَا وَ كَذَا يَتَبَايَعُونَ إِيَّاهُ لَا يَدْرُونَ مِنْ أَيْنَ يَأْتِيهِمْ فَلَمَّا مَاتَ زَيْنُ الْعَابِدِينَ ع فَقَدُوا ذَلِكَ فَصَرَخُوا صَرْخَةً وَاحِدَةً.

And in a report of Muhammad Bin Is'haq –

‘There were such and such households in Al-Medina, their sustenance was coming to them and whatever they were needy to. They were not knowing where it was coming from. When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, they lost that, so they screamed one scream’’²⁰⁵

و فِي حَدِيثٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ كَانَ يَخْرُجُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَيَحْمِلُ الْجِرَابَ عَلَى ظَهْرِهِ حَتَّى يَأْتِيَ بَاباً بَاباً فَيَقْرَعُهُ ثُمَّ يَنْوِلُ مَنْ كَانَ يَخْرُجُ إِلَيْهِ وَ كَانَ يُعْطِي وَجْهَهُ إِذَا نَوَلَ فَقَبِيحاً لِقَاءَ يَعْرِفُهُ الْحَبْرَ.

And in a Hadeeth of Abu Ja'far^{-asws}: ‘He^{-asws} used to go out in the dark night, carrying the sack upon his^{-asws} back, until he^{-asws} would come to door by door and knock it. Then he^{-asws} would give the one who would come out to him^{-asws}, and he^{-asws} would cover his^{-asws} face whenever giving to a poor, lest he recognises him^{-asws}’ – the Hadeeth’’²⁰⁶

و فِي حَدِيثٍ أَنَّهُ كَانَ إِذَا جَنَّهُ اللَّيْلُ وَ هَدَّأَتِ الْعُيُونُ قَامَ إِلَى مَنْزِلِهِ فَجَمَعَ مَا يَبْقَى فِيهِ عَنْ قُوتِ أَهْلِهِ وَ جَعَلَهُ فِي جِرَابٍ وَ رَمَى بِهِ عَلَى عَاتِقِهِ وَ خَرَجَ إِلَى دُورِ الْفُقَرَاءِ وَ هُوَ مُتَلَيَّمٌ وَ يُفَرِّقُ عَلَيْهِمْ وَ كَثِيراً مَا كَانُوا قِيَاماً عَلَى أَبْوَابِهِمْ يَنْتَظِرُونَهُ فَإِذَا رَأَوْهُ تَبَاشَرُوا بِهِ وَ قَالُوا جَاءَ صَاحِبُ الْجِرَابِ.

And in a Hadeeth – ‘When the night shielded and the eyes slept, he^{-asws} stand to his^{-asws} house and gather whatever had remained in it, from the daily subsistence of his^{-asws} family and make it to be in a sack and throw it upon his^{-asws} back and go out to the houses of the poor, and he^{-asws} was veiled, and he^{-asws} would distribute to them. And a lot of time he^{-asws} would be standing at their door awaiting (them to come out). When they saw him^{-asws}, they would smile at him and say, ‘The carrier of the sack has come!’’’²⁰⁷

الْحَلْبِيَّةُ، قَالَ الطَّائِفِيُّ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ إِذَا نَوَلَ الصَّدَقَةَ السَّائِلَ قَبَّلَهُ ثُمَّ نَوَلَهُ.

(The book) ‘Al Hilyah’ – Al Taie said,

‘Ali^{-asws} Bin Al-Husayn^{-asws}, whenever he^{-asws} gave the charity to the beggar, would kiss it before giving it to him’’²⁰⁸

شَرَفَ الْعُرُوسِ، عَنْ أَبِي عَبْدِ اللَّهِ الدَّامَغَانِيِّ أَنَّهُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَتَصَدَّقُ بِالسُّكَّرِ وَ اللَّوْزِ فَسَمِعَ عَنْ ذَلِكَ فَقَرَأَ قَوْلَهُ تَعَالَى - لَنْ نَنَالُوا الْبِرَّ حَتَّى نُنْفِقُوا بِمَا نُحِبُّونَ وَ كَانَ ع يُحِبُّهُ.

(The book) ‘Sharaf Al Arous’ – From Abu Abdullah Al Madainy,

‘Ali^{-asws} Bin Al-Husayn^{-asws} used to give in charity with the sugar, and the almonds. He^{-asws} was asked about that, so he^{-asws} recited Words of the Exalted: **You will never attain to**

²⁰⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 f

²⁰⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 g

²⁰⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 h

²⁰⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 i

righteousness until you are spending from what you are loving; [3:92]'. And he^{-asws} used to love these''²⁰⁹

الصَّادِقُ ع إِنَّهُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُعْجَبُ بِالْعِنَبِ فَدَخَلَ مِنْهُ إِلَى الْمَدِينَةِ شَيْءٌ حَسَنٌ فَاشْتَرَتْ مِنْهُ أُمُّ وَلَدِهِ شَيْئاً وَ أَتَتْهُ بِهِ عِنْدَ إِفْطَارِهِ فَأَعْجَبَهُ فَقَبِلَ أَنْ يَمُدَّ يَدَهُ وَقَفَّ بِالْبَابِ سَائِلٌ فَقَالَ لَهَا الْحَمِيلَةُ إِلَيْهِ قَالَتْ يَا مَوْلَايَ بَعْضُهُ يَكْفِيهِ

Al-Sadiq^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws} was fascinated by the grapes (loved eating them). Something good from it entered Al-Medina so a mother of his^{-asws} son bought something and came with to him^{-asws} at his^{-asws} breaking fast. He^{-asws} loved it. But, before he^{-asws} could extend his^{-asws} hand, a beggar stood at the door. He^{-asws} said to her: 'Carry it to him'. She said: 'O my Master^{-asws}! Part of it would suffice him'.

قَالَ لَا وَاللَّهِ وَ أَرْسَلَهُ إِلَيْهِ كُلَّهُ فَاشْتَرَتْ لَهُ مِنْ عَدٍ وَ أَتَتْ بِهِ فَوَقَفَ السَّائِلُ فَفَعَلَ مِثْلَ ذَلِكَ فَأَرْسَلَتْ فَاشْتَرَتْ لَهُ وَ أَتَتْهُ بِهِ فِي اللَّيْلَةِ الثَّالِثَةِ وَ لَمْ يَأْتِ سَائِلٌ فَأَكَلَ وَ قَالَ مَا قَاتَنَا مِنْهُ شَيْءٌ وَ الْحَمْدُ لِلَّهِ.

He^{-asws} said: 'No, by Allah^{-azwj}!' And sent all of it to him. She bought for him^{-asws} the next day and came with it, but the beggar stood. He^{-asws} did similar to that. She bought (some more) for him^{-asws} and came with it during the third night, and the beggar did not come. So, he^{-asws} ate and said: 'Nothing from it has been lost to us^{-asws}, and the Praise is for Allah^{-azwj}'²¹⁰

الْحَمِيلَةُ، قَالَ أَبُو جَعْفَرٍ ع إِنَّ أَبَاهُ عَلِيَّ بْنَ الْحُسَيْنِ ع قَاسَمَ اللَّهَ مَالَهُ مَرَّتَيْنِ.

(The book) 'Al-Hilyah' – Abu Ja'far^{-asws} said that his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} divided (half) his^{-asws} wealth for Allah^{-azwj}, twice''²¹¹

الرُّهْرِيُّ لَمَّا مَاتَ زَيْنُ الْعَابِدِينَ ع فَغَسَلُوهُ وَجَدَ عَلَى ظَهْرِهِ مَجَلَّ فَبَلَغَنِي أَنَّهُ كَانَ يَسْتَقِي لِضَعْفَةِ حَبْرَائِهِ بِاللَّيْلِ.

Al Zuhry,

'When Zayn Al-Abideen^{-asws} passed away, they washed him^{-asws}. They found coarseness upon his^{-asws} back. It reached me that he^{-asws} used to provide water to the weak ones of his^{-asws} neighbours at night''²¹²

الْحَمِيلَةُ، قَالَ عَمْرُو بْنُ نَابِتٍ لَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ فَعَسَلُوهُ جَعَلُوا يَنْظُرُونَ إِلَى آثَارِ سَوَادٍ فِي ظَهْرِهِ وَ قَالُوا مَا هَذَا فَقِيلَ كَانَ يَحْمِلُ جُرْبَ الدَّقِيقِ لَيْلاً عَلَى ظَهْرِهِ يُعْطِيهِ فُقَرَاءَ أَهْلِ الْمَدِينَةِ.

(The book) 'Al Hilya' – Amro Bin Sabit said,

²⁰⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 j

²¹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 k

²¹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 l

²¹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 m

‘When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, they washed him^{-asws}. They went on looking at the dark impact in his^{-asws} back, and they said, ‘What is this?’ It was said, ‘He^{-asws} used to carry a sack of flour at night upon his^{-asws} back giving it to the poor people of Al-Medina’’.²¹³

و فِي رَوَايَاتِ أَصْحَابِنَا أَنَّهُ لَمَّا وُضِعَ عَلَى الْمُعْتَسَلِ نَظَرُوا إِلَى ظَهْرِهِ وَ عَلَيْهِ مِثْلُ زَكْبِ الْإِبِلِ مِمَّا كَانَ يَحْمِلُ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الْفُقَرَاءِ .

And in reports of our companions,

‘When he^{-asws} was placed upon the washing table, they looked at his^{-asws} back, and upon it were like markings of the camels, from what he^{-asws} used to carry upon his^{-asws} back to the houses of the poor people’’.²¹⁴

وَ كَانَ عَ إِذَا انْقَضَى الشِّتَاءُ تَصَدَّقَ بِكِسْوَتِهِ وَ إِذَا انْقَضَى الصَّيْفُ تَصَدَّقَ بِكِسْوَتِهِ

And when the winter terminated, he^{-asws} would give in charity with his^{-asws} (winter) clothing, and when the summer terminated, he^{-asws} would give in charity with his^{-asws} (summer) clothing.

وَ كَانَ يَلْبَسُ مِنْ خَزْرِ اللَّبَاسِ قَلِيلَ لَهْ تُعْطِيهَا مَنْ لَا يَعْرِفُ قِيَمَتَهَا وَ لَا يَلِيْقُ بِهِ لِبَاسُهَا فَلَوْ بَعْتَهَا فَتَصَدَّقْتَ بِتَمَنِيهَا فَقَالَ إِنِّي أَكْرَهُ أَنْ أُبَيْعَ نَوْباً صَلِيْتٌ فِيهِ .

And he^{-asws} was wearing woollen clothing. It was said to him^{-asws}, ‘You^{-asws} are giving it to someone who does not know its value nor is it appropriate for him to be wearing it. If you^{-asws} could sell it and give in charity with its price’. He^{-asws} said: ‘I^{-asws} dislike to sell clothing I^{-asws} have prayed Salat in it’’.²¹⁵

78- قب، المناقب لابن شهر آشوب و بما جاء في صومه و حجه ع معتب عن الصادق ع قال: كان علي بن الحسين ع شديداً الاجتهاد في العبادة مخارصاً و ليله قائم فأصر ذلك بجسمه فقلت له يا أبت كم هذا الدؤوب فقال له أحبب إلى ربي لعله يزلني

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

‘And from what has come regarding his^{-asws} Fasting and his^{-asws} Hajj, Moattib, from Al-Sadiq^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} was of severe striving in the worship. He^{-asws} was fasting his^{-asws} days and standing his^{-asws} nights (in Salat). That was harmful with his^{-asws} body. I^{-asws} said to him^{-asws}: ‘O father^{-asws}! How much is this exertion!’ He^{-asws} said to him^{-asws}: ‘I^{-asws} love my^{-asws} Lord^{-azwj}, perhaps He^{-azwj} would Draw me^{-asws} near’.

وَ حَجَّ عَ مَا شِئاً فَسَارَ فِي عِشْرِينَ يَوْماً مِنَ الْمَدِينَةِ إِلَى مَكَّةَ .

And he^{-asws} performed Hajj walking, so he^{-asws} travelled in twenty days from Al-Medina to Makkah’’.²¹⁶

²¹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 n

²¹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 o

²¹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 77 p

²¹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 78 a

رُزْرَأَةُ بِنِ أَعْيَنَ لَقَدْ حَجَّ عَلَى نَاقَةٍ عِشْرِينَ حَجَّةً فَمَا قَرَعَهَا بِسَوْطٍ.

Zurara Bin Ayn –

‘He^{-asws} had performed Hajj upon a she-camel, twenty Hajj, and he^{-asws} did not even tap her with a whip’.²¹⁷

إِبْرَاهِيمَ الرَّافِعِيُّ قَالَ: أَلْتَأْتُ عَلَيْهِ نَاقَتُهُ فَرَفَعَ الْقَضِيبَ وَ أَشَارَ إِلَيْهَا وَ قَالَ لَوْ لَا خَوْفُ الْقِصَاصِ لَفَعَلْتُ وَ فِي رِوَايَةٍ آه مِنْ الْقِصَاصِ وَ رَدَّ يَدَهُ عَنْهَا.

Ibrahim Al Rafie said,

‘His^{-asws} she-camel delayed upon him^{-asws}, so he^{-asws} raised the stick and indicated to it and said: ‘Had there been no fear of retaliation, I^{-asws} would have done so (beaten you)!’ And in a report: ‘Aah from the retaliation!’ And he^{-asws} returned his^{-asws} hand from it’.²¹⁸

وَ قَالَ عَبْدُ اللَّهِ بْنُ مُبَارَكٍ حَجَجْتُ بَعْضَ السَّنِينَ إِلَى مَكَّةَ فَبَيْنَمَا أَنَا سَائِرٌ فِي عَرْضِ الْحَاجِّ وَ إِذَا صَبِيٌّ سُبَاعِيٌّ أَوْ ثُمَالِيٌّ وَ هُوَ يَسِيرُ فِي نَاحِيَةِ مِنَ الْحَاجِّ بِلَا زَادٍ وَ لَا رَاجِلَةٍ فَتَقَدَّمْتُ إِلَيْهِ وَ سَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ مَعَ مَنْ قَطَعْتَ الْبَرَّ قَالَ مَعَ الْبَارِّ

And Abdullah Bin Mubarak said,

‘I performed Hajj in one of the years to Makkah. While I was travelling in the plains of Hajj, there was a child of seven or eight (years old) and he was travelling in a corner from the pilgrims without any provisions or riding animal. I went to him and greeted unto him and said to him, ‘With whom are you cutting across the wilderness?’ He said, ‘The Maker’.

فَكَبَّرَ فِي عَيْنِي فَقُلْتُ يَا وَلَدِي أَتَيْنَ زَادَكَ وَ رَاجِلَتَكَ فَقَالَ زَادِي تَمَوَّي وَ رَاجِلَتِي رِجْلَايَ وَ قَصْدِي مَوْلَايَ

That was big in my eyes, so I said, ‘O my son! Where are your provisions and your riding animal?’ He said, ‘My provision is my piety, and my ride are my two legs, and my aim is my Master^{-azwj}’.

فَعَظَمَ فِي نَفْسِي فَقُلْتُ يَا وَلَدِي مِمَّنْ تَكُونُ فَقَالَ مُطَلِبِيٍّ فَقُلْتُ أَبْنِ لِي فَقَالَ هَاشِمِيٍّ فَقُلْتُ أَبْنِ لِي فَقَالَ عَلَوِيٍّ فَاطِمِيٍّ فَقُلْتُ يَا سَيِّدِي هَلْ قُلْتَ شَيْئاً مِنَ الشِّعْرِ فَقَالَ نَعَمْ فَقُلْتُ أَنْشِدْنِي شَيْئاً مِنْ شِعْرِكَ

That was mighty within myself, so I said, ‘O my son! Who are you from?’ He said, ‘Muttalibi’.
I said, ‘Son of?’ He said: ‘Hashemite’. I said: ‘Son of?’ Alawite, Fatimide’. I said, ‘O my chief! Have you said anything from the poems?’ He said: ‘Yes’. I said, ‘Prose something to me from your poem’.

فَأَنْشَدَ-

لَتَحْنُ عَلَى الْخَوْضِ وُزَادُهُ
وَمَا فَازَ مَنْ فَازَ إِلَّا بِنَا-
نُدُودٌ وَ نَسَقِي وُزَادُهُ
وَ مَا خَابَ مَنْ حُبْنَا زَادُهُ

²¹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 78 b

²¹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 78 c

وَمَنْ سَاءَ نَأَىٰ سَاءَ مِيْلَادُهُ
فَيَوْمَ الْقِيَامَةِ مِيْعَادُهُ

وَمَنْ سَرَّ نَأَىٰ مِنَّا الشُّرُورَ -
وَمَنْ كَانَ غَاصِبِنَا حَقًّا -

He prosed: 'We shall be pioneers (first) to the Fountain. We shall provide and quench its arrivals. And no one to succeed will succeed except by us, and no one will be disappointed whose provision is love for us. And the one who cheers us will obtain the cheerfulness from us, and the one worsens us, his birth is evil, and the one who had usurped our right, so the Day of Qiyamah is his appointment'.

ثُمَّ غَابَ عَنِّي إِلَىٰ أَنْ أَتَيْتُ مَكَّةَ فَفَضَيْتُ حَجَّتِي وَرَجَعْتُ فَأَتَيْتُ الْأَبْطَحَ فَإِذَا بِحَلْقَةٍ مُسْتَدِيرَةٍ فَاطْلَعْتُ لِأَنْظُرَ مَنْ بِهَا فَإِذَا هُوَ صَاحِبِي فَسَأَلْتُ عَنْهُ فَقِيلَ هَذَا زَيْنُ الْعَابِدِينَ ع.

Then he disappeared from my eyes until I came to Makkah. I fulfilled my Hajj and returned. I came to Al-Abtah, and there was a circle (of people) formed. I looked at the one at it, and there it was my companion. I asked about him. It was said, 'This is Zayn Al-Abideen^{-asws}'.²¹⁹

79- ين، كتاب حسين بن سعيد و النوادر الجوهري عن البطائني عن أبي بصير عن أبي جعفر ع قال: إن أبي ضرب غلاماً له قرعةً واجدٍ بسوطٍ و كان بعته في حاجة فأبطأ عليه فبكى الغلام و قال الله يا علي بن الحسين تبعني في حاجتك ثم تضربني

The book of Husayn Bin Saeed, and 'Al Nawadir' of Al Jowhary, from Al Batainy, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'My^{-asws} father^{-asws} hit a slave boy of his^{-asws} with one tap of a whip, and he^{-asws} had sent him regarding a need, and he was delayed from it. The slave boy cried and said: 'Allah^{-azwj}! O Ali^{-asws} Bin Al-Husayn^{-asws}! You^{-asws} sent me regarding your^{-asws} need, then you^{-asws} hit me!'

فبكى أبي و قال يا نبي اذهب إلى قبر رسول الله ص فصل ركعتين ثم قل اللهم اغفر لعلي بن الحسين خطيئته يوم الدين

My^{-asws} father^{-asws} cried and said: 'O my^{-asws} son^{-asws}! Go to the grave of Rasool-Allah^{-saww} and pray two Cycles Salat, then say, 'O Allah^{-azwj}! Forgive Ali^{-asws} Bin Al-Husayn^{-asws} of his^{-asws} mistake on the Day of Religion (Qiyamah)!'

ثم قال للغلام اذهب فأنت حر لوجه الله قال أبو بصير

Then he^{-asws} said to the slave boy: 'Go, for you are hereby free for the Face of Allah^{-azwj}!'

فقلت له جعلت فداك كان العتق كفارة الضرب فسكت.

I said to him (Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! Was the liberation and expiation of the beating?' He^{-asws} was silent''.²²⁰

²¹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 78 d

²²⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 79

80- ين، كتاب حسين بن سعيد و النوادر الحسن بن علي قال قال أبو الحسن ع إن علي بن الحسين ع ضرب مملوكاً ثم دخل إلى منزله فأخرج السوط ثم تجرد له ثم قال اجلد علي بن الحسين فأبى عليه فأعطاه خمسين ديناراً.

The book of Husayn Bin Saeed, and 'Al Nawadir' of Al-Husayn Bin Ali who said,

'Abu Al-Hassan^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} hit a slave, then entered into his^{-asws} house. He^{-asws} brought out the whip, then bared (his^{-asws} own back) for him, then said: 'Whip Ali^{-asws} Bin Al-Husayn^{-asws}!' He refused to him^{-asws}. He^{-asws} gave him fifty Dinar''^{.221}

81- ين، كتاب حسين بن سعيد و النوادر التصرف عن أبي سيار عن مزوان عن أبي عبد الله ع قال قال علي بن الحسين ع ما عرض لي قط أمران أحدهما للدنيا و الآخر للأخرة فآثرت الدنيا إلا رأيت ما أكره قبل أن أمسي.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Abu Sayyar, from Marwan,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'No two matters are presented to me^{-asws} at all, one of them being for the world and the other for the Hereafter, so I^{-asws} preferred the world, except I^{-asws} (ended up) seeing what I^{-asws} disliked before the evening''^{.222}

82- قب، المناقب لابن شهر آشوب النسوي في التاريخ قال نافع بن حبيب لعلي بن الحسين ع إنك تجالس أقواماً دوناً فقال له إني أجالس من أنتفع بمجالستي في ديني

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) Al Nasawy in 'Al Tareekh' –

'Nafie Bin Jubeyr said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'You^{-asws} are sitting with people other than us!' He^{-asws} said to him: 'I^{-asws} am sitting with the one in whose sitting I^{-asws} can benefit in my^{-asws} religion'.

و قيل له ع إذا سافرت كنت نفسك أهل الرفقة فقال أكره أن أجد رسول الله ما لا أعطي مثله.

And it was said to him, 'When you^{-asws} are travelling, you^{-asws} tend to conceal yourself^{-asws} from the co-travellers'. He^{-asws} said: 'I^{-asws} dislike to take - due to (my^{-asws} nearness to) Rasool-Allah^{-saww} - what I^{-asws} cannot give the likes of it''^{.223}

الأعاني، قال نافع قال ع ما أكلت بقراتي من رسول الله ص شيئاً قط.

Al Aghany said, 'Nafie said,

'He^{-asws} said: 'I^{-asws} have not eaten anything at all due to my^{-asws} kinship of Rasool-Allah^{-saww}'^{.224}

²²¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 80

²²² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 81

²²³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 82 a

²²⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 82 b

أَمَالِي أَبِي عَبْدِ اللَّهِ النَّيْسَابُورِيِّ، فَبَلَ لَهٗ إِنَّكَ أَبْرُ النَّاسِ وَ لَا تَأْكُلُ مَعَ أُمِّكَ فِي فَصْعَةٍ وَ هِيَ تُرِيدُ ذَلِكَ فَقَالَ عَ أَكْرَهُ أَنْ تَسْبِقَ يَدِي إِلَى مَا سَبَقَتْ إِلَيْهِ عَيْنُهَا فَأَكُونَ عَاقًا لَهَا فَكَانَ بَعْدَ ذَلِكَ يُعْطِي الْعَصَاةَ بِطَبْقِي وَ يُدْخِلُ يَدَهُ مِنْ تَحْتِ الطَّبْقِ وَ يَأْكُلُ.

(The book) ‘Amaali’ – Abu Abdullah Al Neshapuri –

‘It was said to him^{-asws}, ‘You^{-asws} are more righteous of the people and you^{-asws} are not eating with your^{-asws} mother^{-as} in one bowl, and she^{-as} does want that!’ He^{-asws} said: ‘I^{-asws} dislike it that my^{-asws} hand might precede to what her^{-as} eyes have preceded to, so I^{-asws} would become disloyal to her^{-as}’. It so happened after that, he^{-asws} could cover the large bowl with a covering and insert his^{-asws} hand from under the covering and eat”.

وَ كَانَ عَ يَمُرُّ عَلَى الْمَدْرَةِ فِي وَسْطِ الطَّرِيقِ فَيَنْزِلُ عَنْ دَائِبَتِهِ حَتَّى يُنْجِيَهَا بِيَدِهِ عَنِ الطَّرِيقِ.

And he^{-asws} had passed over a lump of mud in the middle of the road. He^{-asws} descended from his^{-asws} animal until he^{-asws} set it aside by his^{-asws} hand, away from the road” . 225

83- قب، المناقب لابن شهر آشوب سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: مَا رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَ قَطَّ جَائِزًا بِيَدَيْهِ فَحَدِيثِهِ وَ هُوَ يَمْشِي.

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

‘Ali^{-asws} Bin Al-Husayn^{-asws} was not seen at all with his^{-asws} hands exceeding his^{-asws} thigh while he^{-asws} was walking” . 226

عَبْدُ اللَّهِ بْنُ مُسْكَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ كَانَ يَدْعُو خَدَمَهُ كُلَّ شَهْرٍ وَ يَقُولُ إِنِّي قَدْ كَبِرْتُ وَ لَا أَقْدِرُ عَلَى النِّسَاءِ فَمَنْ أَرَادَ مِنْكُمْ التَّرْوِيجَ رَوِّجْهَا أَوْ الْبَيْعَ بَعْثْهَا أَوْ الْعِنَقَ اعْتِقْهَا فَإِذَا قَالَتْ إِحْدَاهُنَّ لَا قَالَ اللَّهُمَّ اشْهَدْ حَتَّى يَقُولَ ثَلَاثًا وَ إِنْ سَكَتَتْ وَاحِدَةً مِنْهُنَّ قَالَ لِنِسَائِهِ سَلَوْهَا مَا تُرِيدُ وَ عَمِلَ عَلَى مُرَادِهَا.

Abdullah Bin Muskan,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} used to call his^{-asws} (female) servants every month and was saying: ‘I^{-asws} have become old and am not able upon the women, so the one who wants to get married, I will get her married, or the selling, I^{-asws} shall sell her, or the liberation, I^{-asws} shall liberate her’. So when one of them said, no, he^{-asws} said: ‘O Allah^{-azwj}! Be Witness!’ Until he^{-asws} had said it thrice. And if one of them was silent, he^{-asws} said to his^{-asws} womenfolk: ‘Ask her! ‘What do you want?’” And he^{-asws} would act upon her wishes” . 227

84- قب، المناقب لابن شهر آشوب فِي كَرَمِهِ وَ صَبْرِهِ وَ بُكَائِهِ عَ تَارِيخِ الطَّبْرِيِّ، قَالَ الْوَأَقِدِيُّ كَانَ هِشَامُ بْنُ إِسْمَاعِيلَ يُؤْذِي عَلِيَّ بْنَ الْحُسَيْنِ عَ فِي إِمَارَتِهِ فَلَمَّا غَزَلَ أَمَرَ بِهِ الْوَلِيدُ أَنْ يُوقَفَ لِلنَّاسِ فَقَالَ مَا أَخَافُ إِلَّا مِنْ عَلِيٍّ بْنِ الْحُسَيْنِ

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

‘Regarding his^{-asws} benevolence, and his^{-asws} patience, and his^{-asws} crying – ‘Tareekh’ of Al-Tabari, ‘Al-Waqidy said, ‘Hisham Bin Ismail used to hurt Ali^{-asws} Bin Al-Husayn^{-asws} during his

225 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 82 c

226 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 82 d

227 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 83

governance. When he was removed, Al-Waleed ordered with him to be stood to the people. He said, 'I do not fear except from Ali^{-asws} Bin Al-Husayn^{-asws}'.

يَعْرِضَ وَ زَادَ ابْنُ فَيَاضٍ فِي الرِّوَايَةِ فِي كِتَابِهِ أَنَّ زَيْنَ الْعَابِدِينَ أَنْفَدَ إِلَيْهِ وَ قَالَ انظُرْ إِلَى مَا أَعْجَزَكَ مِنْ مَالٍ تُؤَخِّدُ بِهِ فَعِنْدَنَا مَا يَسْعُكَ فَطَبَّ نَفْسًا مِنَّا وَ مِنْ كُلِّ مَنْ يُطِيعُنَا فَتَادَى هِشَامٌ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتِهِ.

Ali^{-asws} Bin Al-Husayn^{-asws} passed by him, and he was standing by the house of Marwan, and Ali^{-asws} had proceeded to his^{-asws} special ones (said): 'Not one of you should subject him to a single word!' When he^{-asws} had passed by, Hisham called out: 'Allah^{-azwj} Knows where to Keep His^{-azwj} Message!'²²⁸

كَأَنِّي الْكُلَيْبِيُّ، وَ نُزْهَةُ الْأَبْصَارِ، عَنْ أَبِي مَهْدِيٍّ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَ مَرَّ عَلَى الْمَجْدُومِيِّ وَ هُوَ رَاكِبٌ جَمَارٍ وَ هُمْ يَتَعَدَّوْنَ فَدَعَاؤُهُ إِلَى الْغَدَاةِ فَقَالَ إِنِّي صَائِمٌ وَ لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ

(The book) 'Al Kafi' of Al Kulayni, and 'Nuzhat Al Absaar', from Abu Mahdy,

'Ali^{-asws} Bin Al-Husayn^{-asws} passed by the lepers and he^{-asws} was riding a donkey and they were having lunch. They invited him^{-asws} to the lunch. He^{-asws} said: 'I^{-asws} am fasting, and had I^{-asws} not been fasting, I^{-asws} would have done so (partaken)'.

فَلَمَّا صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ فَصَنِعَ وَ أَمَرَ أَنْ يَتَنَوَّقُوا فِيهِ ثُمَّ دَعَاهُمْ فَتَعَدَّوْا عِنْدَهُ وَ تَعَدَّى مَعَهُمْ

When he^{-asws} came to his^{-asws} house, he^{-asws} instructed with a meal, so it was prepared, and he^{-asws} instructed that they should be overnice in it. Then he^{-asws} invited them, and they had dinner with him^{-asws} and he^{-asws} had with them'.

وَ فِي رِوَايَةٍ أَنَّهُ عَ تَنَزَّهَ عَن ذَلِكَ لِأَنَّهُ كَانَ كَثْرًا مِنَ الصَّدَقَةِ لِكُونِهِ حَرَامًا عَلَيْهِ.

And in a report, 'He^{-asws} had turned away from that because these were pieces of bread from the charity, so it happened to be Prohibited unto him^{-asws}'²²⁹.

الْكَافِي، عَيْسَى بْنُ عَبْدِ اللَّهِ قَالَ: اخْتَضَرَ عَبْدُ اللَّهِ فَاجْتَمَعَ غُرَمَاؤُهُ فَطَالَبُوهُ بِدَيْنٍ هُمْ فَقَالَ لَا مَالَ عِنْدِي أُعْطِيكُمْ وَ لَكِنْ اِضْوَؤْا بَيْنَ شِئْتُمْ مِنْ ابْنِي عَمِّي - عَلِيٍّ بْنِ الْحُسَيْنِ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ

(The book) 'Al Kafi' – Isa Bin Abdullah said,

'Abdullah faced death, so his creditors gathered, and they demanded him the debts of theirs. He said, 'There is no wealth with me to give you all but agree with the one you so desire from the sons of my uncle, Ali^{-asws} Bin Al-Husayn^{-asws} and Abdullah son of Ja'far^{-asws}'.

فَقَالَ الْغُرَمَاءُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ مَلِيٌّ مَطُولٌ وَ عَلِيٌّ بْنُ الْحُسَيْنِ رَجُلٌ لَا مَالَ لَهُ صَدُوقٌ فَهُوَ أَحَبُّ إِلَيْنَا

²²⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 a

²²⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 b

The creditors said, ‘Abdullah son of Ja’far^{-asws} is a dictating person, procrastinating, and Ali^{-asws} Bin Al-Husayn^{-asws} is a man having not wealth for him^{-asws}, truthful. So he^{-asws} is more beloved to us’.

فَأَرْسَلُوا إِلَيْهِ فَأَخْبَرَهُ الْحَبِيرُ فَقَالَ ع أَضْمَنْ لَكُمْ الْمَالَ إِلَى غَلَّةٍ وَ لَمْ تُكُنْ لَهُ غَلَّةٌ قَالَ فَقَالَ الْقَوْمُ قَدْ رَضِينَا وَ ضَمِنَهُ فَلَمَّا أَتَتْ الْعَلَّةُ أَتَاخَ اللَّهُ لَهُ الْمَالَ فَأَوْفَاهُ.

They sent a message to him^{-asws} and informed him^{-asws} the news. He^{-asws} said: ‘I^{-asws} can guarantee for you all the wealth, to the (time of) yield (harvest)’. And there did not happen to be any yield for him^{-asws}. The people said, ‘We agree, and he^{-asws} guaranteed it. When the yield came, Allah^{-azwj} Caused the wealth to be available for him^{-asws}, and he^{-asws} fulfilled it’.²³⁰

الْحَلْبِيُّ، قَالَ سَعِيدُ بْنُ مَرْجَانَةَ عَمَدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى عَبْدِ اللَّهِ كَانَ عَبْدُ اللَّهِ بِنْتُ جَعْفَرٍ أَعْطَاهُ بِهِ عَشْرَةَ آلَافٍ دِرْهَمٍ أَوْ أَلْفَ دِينَارٍ فَأَعْتَقَهُ وَ خَرَجَ زَيْنُ الْعَابِدِينَ وَ عَلَيْهِ مِطْرَفٌ حَرٌّ فَتَعَرَّضَ لَهُ سَائِلٌ فَتَعَلَّقَ بِالْمِطْرَفِ فَمَضَى وَ تَرَكَهُ.

(The book) ‘Al Hilyah’ – Saeed Bin Marjanah said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} deliberated to a slave of his^{-asws}. He was a slave of Abdullah son of Ja’far^{-asws}. He^{-asws} gave ten thousand Dirhams for him, or a thousand Dinars. He^{-asws} freed him. And Zayn Al-Abideen^{-asws} went out and upon him^{-asws} was a woollen cloak. A beggar presented to him^{-asws} and clung with the cloak, so he^{-asws} continued and left it’.²³¹

وَ بِنَا جَاءَ فِي صَبْرِهِ ع الْحَلْبِيُّ، قَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ سَمِعَ عَلِيَّ بْنَ الْحُسَيْنِ ع وَاعِيَةً فِي بَيْتِهِ وَ عِنْدَهُ جَمَاعَةٌ فَتَهَضَّ إِلَى مَنْزِلِهِ ثُمَّ رَجَعَ إِلَى مَجْلِسِهِ فَقِيلَ لَهُ أَمْ مِنْ حَدِيثِ كَانَتْ الْوَاعِيَةُ قَالَ نَعَمْ فَعَزَّوهُ وَ تَعَجَّبُوا مِنْ صَبْرِهِ فَقَالَ إِنَّا أَهْلُ بَيْتِ نُطِيعُ اللَّهَ عَزَّ وَ جَلَّ فِيمَا نُحِبُّ وَ نَحْمَدُهُ فِيمَا نَكْرَهُ.

And from what has come regarding his^{-asws} patience – (the book) ‘Al Hilyah’ – Ibrahim Bin Sa’ad said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} heard a female voice (of dying) in his^{-asws} house, and there was a group in his^{-asws} presence. He^{-asws} got up to go to his^{-asws} house, then returned to his^{-asws} gathering. It was said to him^{-asws}, ‘Was the voice from an event of death?’ He^{-asws} said: ‘Yes’. So they consoled him^{-asws} and they were astounded from his patience. He^{-asws} said: ‘We^{-asws}, People^{-asws} of the Household obey Allah^{-azwj} Mighty and Majestic in what we^{-asws} love, and we^{-asws} praise Him^{-azwj} in what we^{-asws} dislike’.²³²

وَ فِيهَا قَالَ الْغُنْطِيُّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ كَانَ مِنْ أَفْضَلِ بَنِي هَاشِمٍ لِابْنِهِ يَا بُنَيَّ اصْبِرْ عَلَى التَّوَابِ وَ لَا تَتَعَرَّضْ لِلْحُقُوقِ وَ لَا تُجِبْ أَحَاكَ إِلَى الْأَمْرِ الَّذِي مَضَرُّهُ عَلَيْكَ أَكْثَرَ مِنْ مَنْفَعَتِهِ لَهُ.

And regarding it, Al Utby said,

‘Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was from the most superior of the clan of Hashim^{-as}, said to his^{-asws} son: ‘O my^{-asws} son! Be patient upon the afflictions and not expose yourself to the

²³⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 c

²³¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 d

²³² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 e

rights (of others), and do not oblige your brother to the matter which, its harm upon you is more than its benefit for him".²³³

مَحَاسِنُ الْبَرْقِيِّ، بَلَغَ عَبْدَ الْمَلِكِ أَنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَهُ فَبَعَثَ يَسْتَوْهِبُهُ مِنْهُ وَ يَسْأَلُهُ الْحَاجَةَ فَأَبَى عَلَيْهِ فَكَتَبَ إِلَيْهِ عَبْدَ الْمَلِكِ يُهَدِّدُهُ وَ أَنَّهُ يَفْطَعُ رِزْقَهُ مِنْ بَيْتِ الْمَالِ فَأَجَابَهُ ع

(The book) 'Mahasin' of Al Barqy –

'It reached Abdul Malik that the sword of Rasool-Allah^{-sawww} was with him^{-asws}. He sent a message to him^{-asws} to take it from him^{-asws} and asked him^{-asws} the need. But he^{-asws} refused to him. So Abdul Malik wrote to him threatening him^{-asws} and that he would cut off his^{-asws} sustenance from the public treasury.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ صَمِنَ لِلْمُتَّقِينَ الْمَخْرَجَ مِنْ حَيْثُ يَكْرَهُونَ وَ الرِّزْقَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ قَالَ جَلَّ دِكْرُهُ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ فَانظُرْ أَيُّنَا أَوْلَى بِمِثْرِهِ الْآيَةِ فِي جَلْمِهِ وَ تَوَاضُعِهِ.

As for after, surely Allah^{-azwj} has Guaranteed the way out for the pious from where they are being coerced, and the sustenance from where they are not even anticipating, and He^{-azwj}, Majestic is His^{-azwj} Mention, Said: **Surely Allah does not Love all treacherous Kafirs [22:38]**. So look, which of us is foremost with this Verse in his forbearance and his humbleness".

شَتَمَ بَعْضُهُمْ زَيْنَ الْعَابِدِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَصَدَهُ غِلْمَانُهُ فَقَالَ دَعُوهُ فَإِنَّ مَا خَفِيَ مِنَّا أَكْثَرَ مِمَّا قَالُوا

One of them insulted Zay Al-Abideen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. His^{-asws} servant aimed for him. He^{-asws} said: 'Leave him, for it is not hidden from us^{-asws}, more than what they are saying'.

ثُمَّ قَالَ لَهُ أَلَيْكَ حَاجَةٌ يَا رَجُلٌ فَحَجَلُ الرَّجُلِ فَأَعْطَاهُ ثَوْبَهُ وَ أَمَرَ لَهُ بِالْفِ دِرْهَمٍ فَأَنْصَرَفَ الرَّجُلُ صَارِحاً يَقُولُ أَشْهَدُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ.

Then he^{-asws} said to him: 'Is there a need for you, O man?' The man was ashamed. He^{-asws} gave him his^{-asws} clothes and instructed with a thousand Dirhams for him. The man left shouting: 'I testify that you^{-asws} are a son^{-asws} of Rasool-Allah^{-sawww}!'

وَ نَالَ مِنْهُ الْحَسَنُ بْنُ الْحَسَنِ بْنِ أَبِي طَالِبٍ ع فَلَمَّ يُكَلِّمُهُ ثُمَّ أَتَى مَنْزِلَهُ وَ صَرَخَ بِهِ فَخَرَجَ الْحَسَنُ مُتَوَتِّباً لِلشَّرِّ فَقَالَ لِلْحَسَنِ يَا أَخِي إِنْ كُنْتُ قُلْتُ مَا فِيَّ فَاسْتَغْفِرُ اللَّهَ مِنْهُ وَ إِنْ كُنْتُ قُلْتُ مَا لَيْسَ فِيَّ يَغْفِرُ اللَّهُ لَكَ

And Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} spoke badly about him^{-asws}. But he^{-asws} did not speak (reply) to him. Then he^{-asws} went to his house and called out for him. Al-Hassan came out leaping for the evil. He^{-asws} said to Al-Hassan: 'O my^{-asws} brother! If what you said is in me^{-asws}, then I^{-asws} seek Forgiveness of Allah^{-azwj} from it, and if what you said is what isn't in me^{-asws} then may Allah^{-azwj} Forgive you'.

فَقَبَّلَ الْحَسَنُ بَيْنَ عَيْنَيْهِ وَ قَالَ بَلْ قُلْتُ مَا لَيْسَ فِيكَ وَ أَنَا أَحَقُّ بِهِ

²³³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 f

Al-Hassan^{-asws} kissed what is between his eyes and said, 'But, I said what isn't in you^{-asws}, and I am more rightful with it (seeking Forgiveness)'.²³⁴

و شتمه آخر فقال يا فتى إن بين أيدينا عقبة كئوداً فإن جزئ منها فلا أبالي بما تقول و إن أحييت فيها فأنا شر مما تقول.

And another one insulted him. He^{-asws} said: 'O youth! There are dark consequences in front of us, so if I^{-asws} were to cross from these, then I^{-asws} don't care with what you are saying, and if I^{-asws} get confused in it, then I^{-asws} am eviler than what you are saying'.²³⁴

ابن جعدية [جعدبة] قال: سبه ع رجل فسكت عنه فقال إياك أعني فقال ع و عنك أعضي

Ibn Ja'diya said, '

'A man reviled him^{-asws}. He^{-asws} (remained) silent from him. He said, 'Beware of me!' He^{-asws} said: 'And I^{-asws} turn away from you!'

و كسرت جارية له فصعة فيها طعام فاصفر وجهها فقال لها اذهبي فأنت حرّة لوجه الله.

A slave girl of his^{-asws} broke a bowl wherein was some food. Her face paled. He^{-asws} said to her: 'Go, for you are free for the Face of Allah^{-azwj!}'²³⁵

و قيل إن مؤلفي لعلي بن الحسين ع يتولى عمارة صبغة له فجاء ليطلعها فأصاب فيها فسأداً و تضيعاً كثيراً غاضه من ذلك ما رآه و عمه ففرغ المؤلف بسوط كان في يده و ندم على ذلك

And it is said, 'A slave of Ali^{-asws} Bin Al-Husayn^{-asws} was in charge of building in an estate of his^{-asws}. He^{-asws} came to see it, and spoiling had occurred in it and a lot of it had been wasted. He^{-asws} lowered it from that at what he^{-asws} saw and it saddened him^{-asws}. He^{-asws} tapped the slave with a whip which was in his^{-asws} hand, and he^{-asws} regretted upon that.

فلما انصرف إلى منزله أرسل في طلب المؤلف فأثاه فوجده عارياً و السوط بين يديه فظن أنه يريد عقوبته فاشتد خوفه فأخذ علي بن الحسين السوط و مد يده إليه و قال يا هذا قد كان مني إليك ما لم يتقدم مني مثله و كانت هفوة و زلة فدونك السوط و اقتص مني

When he^{-asws} left to go to his^{-asws} house, he^{-asws} sent someone in search for the slave. He came to him. He found him^{-asws} bare backed and the whip was in front of him^{-asws}. He thought that he^{-asws} wanted to punish him, so his fear intensified. Ali^{-asws} Bin Al-Husayn^{-asws} took the whip and extended his^{-asws} hand towards him and said: 'O you! It has happened from me to you what had not preceded from me^{-asws}, the like of it, and it was a lapse from me^{-asws} and a slip. So, for you is the whip, and take retaliation from me^{-asws}'.

فقال المؤلف يا مولاي و الله إن ظننت إلا أنك تريد عقوبتي و أنا مستحق للعقوبة فكيف أقتص منك قال و يحك اقتص قال معاذ الله أنت في حل و سعة فكرر ذلك عليه مراراً و المؤلف كل ذلك يتعاطم قوله و يجلله

²³⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 g

²³⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 h

The slave said, 'O my Master! By Allah^{-azwj}! I only thought that you^{-asws} wanted to punish me, and I am deserving of the punishment, so how can I take retaliation from you^{-asws}?' He^{-asws} said: 'Woe be to you! Retaliate!' He said, 'Allah^{-azwj} Forbid! You^{-asws} are in a release and leeway'. He^{-asws} repeated that to him repeatedly, and during all that the slave was considering his^{-asws} words as mighty and revering him^{-asws}.

فَلَمَّا لَمْ يَرَهُ يَفْتَضُّ قَالَ لَهُ أَمَا إِذَا أَبَيْتَ فَالضَّبْعَةُ صَدَقَةٌ عَلَيْكَ وَ أَعْطَاهُ إِيَّاهَا

When he^{-asws} did not see him to be retaliating, said to him: 'But, when you are refusing, then the estate is a charity upon you'. And he^{-asws} gave it to him.

وَ انْتَهَى عِ إِلَى قَدِيمٍ يَغْتَابُونَهُ فَوَقَفَ عَلَيْهِمْ فَقَالَ لَهُمْ إِنَّ كُنْتُمْ صَادِقِينَ فَعَفَرَ اللَّهُ لِي وَ إِنْ كُنْتُمْ كَاذِبِينَ فَعَفَرَ اللَّهُ لَكُمْ.

And he^{-asws} ended up to a group backbiting him^{-asws}. He^{-asws} stood to them and said to them: 'If you were truthful, then may Allah^{-azwj} Forgive me^{-asws}, and if you are lying, then may Allah^{-azwj} Forgive you all'.²³⁶

85- قب، المناقب لابن شهر آشوب جلية أبي نعيم، و تاريخ النسائي، زوي عن أبي حازم و سفيان بن عيينة و الزهري قال كل واحد منهم ما رأيت هاشمياً أفضل من زين العابدين و لا أفقه منه.

(Al Manaqib) of Ibn Shehr Ashub – 'Hilyah' of Abu Nueym, and 'Tareekh' Al Nasaie – It is reported by Abu Hazim, and Sufyan Bin Uyayana and Al Zuhry, each one of them said,

'I have not seen any Hashemite superior to Zayn Al-Abideen^{-asws}, nor any more understanding than him^{-asws}'.²³⁷

4- وَ قَالَ ع فِي قَوْلِهِ تَعَالَى يَمْحُوا اللَّهُ مَا يَشَاءُ لَوْ لَا هَذِهِ الْآيَةُ لَأَخْبَرْتُكُمْ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

And he^{-asws} said regarding Words of the Exalted: **Allah Deletes whatever He so Desires to, [13:39]:** 'Had it not been for this Verse, I^{-asws} would have informed you all with what would be happening up to the Day of Qiyamah'.²³⁸

الْأَصْمَعِيُّ كُنْتُ بِالْبَادِيَةِ وَ إِذَا أَنَا بِشَابٍ مُنْعَرَّلٍ عَنْهُمْ فِي أَطْمَارٍ رِيَّةٍ وَ عَلَيْهِ سِيْمَاءُ الْهَيْبَةِ فَعُلْتُ لَوْ شَكَوْتَ إِلَى هَؤُلَاءِ حَالِكَ لَأَصْلَحُوا بَعْضَ شَأْنِكَ

Al-Asmaie, 'I was in the wilderness and there I was with a youth who had isolated from them, being in old clothes, and upon him^{-asws} were markings of awe. I said, 'If you could complain to them of your state, they would correct some of your^{-asws} affairs'.

فَأَنْشَأَ يَقُولُ-

وَ لَيْسِي لِلدُّنْيَا التَّجَلُّدُ وَ الصَّبْرُ-
لِأَيِّ مِنَ الْقَوْمِ الَّذِينَ هُمْ فَحَرَّ

لِأَيِّ مِنَ الْقَوْمِ الَّذِينَ هُمْ فَحَرَّ-
إِذَا اعْتَرَبَنِي أَمْرٌ جَاءَتْ إِلَى الْعَرِّ-

²³⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 84 i

²³⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 85 a

²³⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 85 b

أَمْ تَرَى أَنَّ الْعُرْفَ قَدْ مَاتَ أَهْلُهُ -
عَلَى الْعُرْفِ وَالْجُودِ السَّلَامُ فَمَا بَقِيَ -
وَ قَائِلَةٌ لَمَّا رَأَتْهُ مُسَهَّدًا -
أَبَاطِينَ دَاءَ لَوْ حَوَى مِنْكَ ظَاهِرًا -
تَغَيَّرَ أَحْوَالٍ وَ فَقَدْ أَحْبَبَ -
وَ أَنَّ النَّدَى وَالْجُودَ صَمَّهَمَا قَبْرَ
مِنَ الْعُرْفِ إِلَّا الرَّسْمُ فِي النَّاسِ وَالذِّكْرُ -
كَأَنَّ الْحَشَا مَيِّ يَلْدَعُهَا الْجَمْرُ
فَقُلْتُ الَّذِي بِي صَاقَ عَنِّ وَ سَعِيَ الصَّدْرُ
وَ مَوْتُ دَوِي الْإِفْضَالِ قَالَتْ كَذَا الدَّهْرُ

He^{-asws} prosed saying: 'My^{-asws} clothing for the world is forbearance and the patience, and my^{-asws} clothing for the Hereafter is the cheerfulness and the smiling. Whenever a matter afflicted me^{-asws}, I^{-asws} sheltered to the honour, because I^{-asws} am from a people, those who have pride for them. Don't you see that the custom, its people have died, and that the nobility and the generosity, the grave have compressed them. Upon the custom and the generosity be the greetings, for there does not remain from the custom except the rituals among the people and the Zikr. And the speaker, when he saw me^{-asws} sweating, as if the stuffing from me^{-asws}, the ember had stung it. In the interior there is a disease, even if it encompasses you apparently, so I^{-asws} say that which is with me^{-asws} is too restrictive from the vast chest. The changing of the circumstances and the loss of the loved ones, and death of the ones with the merits. It said, 'Such are the times!'

فَتَعَرَّفْتُهُ فَإِذَا هُوَ عَلَيَّ بِنُ الْحُسَيْنِ ع فَقُلْتُ أَيْ أَنْ يَكُونَ هَذَا الْفَرْخُ إِلَّا مِنْ ذَلِكَ الْعُشْرِ.

I investigated him^{-asws}, and there, it was Ali^{-asws} Bin Al-Husayn^{-asws}. I said, 'It wasn't possible that this chick would be except from that nest'²³⁹.

86- كشف، كشف العمة كان ع إذا مشى لا يجاوز يده فحده و لا يحط بیده و عليه السكينة و الحشوع.

(The book) 'Kashf Al Ghumma' –

'When he^{-asws} walked, his^{-asws} hands would not exceed his^{-asws} thighs, nor did he^{-asws} jerk with his^{-asws} hand, and upon him^{-asws} was tranquillity and the humbleness'²⁴⁰.

وَ قَالَ سُفْيَانُ جَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ إِنَّ فُلَانًا قَدْ وَقَعَ فِيكَ وَ آذَاكَ قَالَ فَاذْطَلِقْ بِنَا إِلَيْهِ فَاذْطَلِقْ مَعَهُ وَ هُوَ يَرَى أَنَّهُ سَيَنْصُرُ لِنَفْسِهِ فَلَمَّا آتَاهُ قَالَ لَهُ يَا هَذَا إِنْ كَانَ مَا قُلْتَ فِيَّ حَقًّا فَإِنَّهُ تَعَالَى يَغْفِرُهُ لِي وَ إِنْ كَانَ مَا قُلْتَ فِيَّ بَاطِلًا فَاللَّهُ يَغْفِرُهُ لَكَ -

And Sufyan said,

'A man came to Ali^{-asws} Bin Al-Husayn^{-asws}. He said, 'So and so and spoken badly about you^{-asws} and hurt you^{-asws}'. He^{-asws} said: 'Come with us^{-asws} to him!' He went with him^{-asws}, and he was viewing that he was a help for himself^{-asws}. When he^{-asws} came to him, said to him: 'O you! If what you have said about me^{-asws} is truth, so may He^{-azwj} the Exalted Forgive me^{-asws}, and if what you had said regarding me^{-asws} was false, then may Allah^{-azwj} Forgive you!'

وَ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَحْسَنَ فِي لَوَامِحِ الْعُيُونِ عَلَانِيَتِي وَ تَفْجَحَ عِنْدَكَ سِرِّي اللَّهُمَّ كَمَا أَسَأْتُ وَ أَحْسَنْتَ إِلَيَّ فَإِذَا عُدْتُ فَعُدْ عَلَيَّ

²³⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 85 c

²⁴⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 86 a

And he^{-asws} said: 'O Allah^{-azwj!} I^{-asws} seek Refuge with You^{-azwj} from being excellent in the eyes of the people openly and be ugly in Your^{-azwj} Presence in the secrecy. O Allah^{-azwj!} Just like I^{-asws} am deficient and You^{-azwj} are Good to me^{-asws}, so whenever I^{-asws} return (to deficiency), then Return to me^{-asws}'.

وَكَانَ إِذَا أَتَاهُ السَّائِلُ يُقُولُ مَرْحَباً بِمَنْ يَحْمِلُ زَادِي إِلَى الْأَخِرَةِ وَإِنَّهُ عَ كَانَ لَا يُحِبُّ أَنْ يُعِينَهُ عَلَى طَهْوَرِهِ أَحَدٌ وَكَانَ يَسْتَقْبِي الْمَاءَ لِيَطْهَرَهُ وَ يُحْمَرُهُ قَبْلَ أَنْ يَنَامَ فَإِذَا قَامَ مِنَ اللَّيْلِ بَدَأَ بِالسُّوَالِكِ ثُمَّ تَوَضَّأَ ثُمَّ يَأْخُذُ فِي صَلَاتِهِ

And it was so that whenever a beggar came to him^{-asws}, he^{-asws} would say: 'Welcome to the one who carries my^{-asws} provisions to the Hereafter!' And he^{-asws} did not like anyone to assist him^{-asws} upon his^{-asws} cleansing, and he^{-asws} would draw the water (from the well) for his^{-asws} cleansing and warm it up before he^{-asws} slept. So, when he^{-asws} stood from the night, he^{-asws} would begin with brushing the teeth, then perform wud'u, then take to his^{-asws} Salat.

وَكَانَ يَقْضِي مَا فَاتَهُ مِنْ صَلَاةِ نَافِلَةِ النَّهَارِ فِي اللَّيْلِ وَيَقُولُ يَا بُنَيَّ لَيْسَ هَذَا عَلَيْكُمْ بِوَاجِبٍ وَ لَكِنْ أَحَبُّ لِي مَنْ عَوَّدَ مِنْكُمْ نَفْسَهُ عَادَةً مِنَ الْخَيْرِ أَنْ يَدُومَ عَلَيْهَا وَكَانَ لَا يَدْعُ صَلَاةَ اللَّيْلِ فِي السَّفَرِ وَ الْحَضَرِ.

And he^{-asws} would (first) fulfil whatever had been lost to him^{-asws} from the optional Salats of the day, during the night, and he^{-asws} said: 'O my^{-asws} son^{-asws}! This isn't obligatory upon you all, but I^{-asws} love it to be for the one who wants to make it a habit for himself from the good habits, by being constantly upon it. And he^{-asws} did not leave the night Salat during the travel and the staying''²⁴¹

87- كَشْفٌ، كَشْفُ الْعَمَةِ وَكَانَ عَ يَوْمًا خَارِجًا فَلَقِيَهُ رَجُلٌ فَسَبَّهُ فَتَارَتْ إِلَيْهِ الْعَيْدُ وَ الْمَوَالِي فَقَالَ هُمْ عَلَيَّ مَهْلًا كُفُّوا ثُمَّ أَقْبَلَ عَلَى ذَلِكَ الرَّجُلِ فَقَالَ مَا سَبَّرَ عَنْكَ مِنْ أَمْرِنَا أَكْثَرَ أَلَيْكَ حَاجَةٌ نُعِينَكَ عَلَيْهَا

(The book) 'Kashf Al Ghumma' –

'And one day he^{-asws} went out and came across a man who reviled him^{-asws}. The slave and the friends (tried to) retaliate to him. Ali^{-asws} said to them: 'No! Refrain from him'. Then he^{-asws} turned to that man. He^{-asws} said: 'What is veiled from you of our^{-asws} matter is much more. Is there any need for you we^{-asws} can assist you upon?'

فَاسْتَحْيَا الرَّجُلَ فَأَلْقَى إِلَيْهِ عَلِيٌّ حَمِيصَةً كَانَتْ عَلَيْهِ وَ أَمَرَ لَهُ بِاللَّبِ دِرْهَمٍ فَكَانَ ذَلِكَ الرَّجُلُ بَعْدَ ذَلِكَ يَقُولُ أَشْهَدُ أَنَّكَ مِنْ أَوْلَادِ الرُّسُلِ.

The man was embarrassed, so Ali^{-asws} cast his^{-asws} shawl which was upon him^{-asws}, to him and instructed with a thousand Dirhams being for him. That man, after that was saying, 'I testify that you^{-asws} are from the children of the Messengers^{-as}'.

وَكَانَ عِنْدَهُ عَ قَوْمٌ أَصْبَافٌ فَاسْتَعَجَلَ خَادِمٌ لَهُ بِشِوَاءِ كَانَ فِي التَّنُورِ فَأَقْبَلَ بِهِ الْخَادِمُ مُسْرِعًا فَسَقَطَ السَّقُودُ مِنْهُ عَلَى رَأْسِ بَنِي لَعْلِيٍّ بْنِ الْحُسَيْنِ عَ نَحَتْ الدَّرَجَةَ فَأَصَابَ رَأْسَهُ فَقَتَلَهُ

And in his^{-asws} presence there was a group of guests, and the servant hastened with the grill which was in the oven. The servant (slave) came with it quickly and the iron pot fell from him

²⁴¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 86 b

upon the head of a son of Ali^{-asws} Bin Al-Husayn^{-asws} under the step and hit his head and killed him.

فَقَالَ عَلِيُّ لِلْغُلَامِ وَ قَدْ تَحَيَّرَ الْغُلَامُ وَ اضْطَرَبَ أَنْتَ حُرٌّ فَإِنَّكَ لَمْ تَعْتَمِدْهُ وَ أَخَذَ فِي جَهَازِ ابْنِهِ وَ دَفِنِهِ.

Ali^{-asws} said to the slave, and the slave was confounded and trembling ‘You are hereby free, for you were not deliberate’, and he^{-asws} took in the funeral of his^{-asws} son and buried him”.²⁴²

وَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: كَانَ أَبِي يُصَلِّي بِاللَّيْلِ حَتَّى يَزْحَفَ إِلَى فِرَاشِهِ.

And from Abdullah son of Ali^{-asws} Bin Al-Husayn^{-asws} said, ‘My father^{-asws} would pray Salat at night until he^{-asws} would crawl to his^{-asws} bed (due to fatigue)”.²⁴³

88- كَشَفَ، كَشَفَ الْعَمَةَ الْحَافِظُ عَبْدُ الْعَزِيزِ بْنُ الْأَخْضَرِ رُوِيَ عَنْ يُوسُفَ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ مَسْجِدَ الْكُوفَةِ فَإِذَا شَابٌّ يُتَاجِي رَبَّهُ وَ هُوَ يَقُولُ فِي سُجُودِهِ- سَجَدَ وَجْهِي مُتَعَفِّراً فِي التُّرَابِ لِجَلِيقِي وَ حَقٌّ لَهُ فَعَمَّتْ إِلَيْهِ فَإِذَا هُوَ عَلِيُّ بْنُ الْحُسَيْنِ عَ فَلَمَّا انْفَجَرَ الْفَجْرُ تَحَضَّتْ إِلَيْهِ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ تُعَذِّبُ نَفْسَكَ وَ قَدْ فَضَّلَكَ اللَّهُ بِمَا فَضَّلَكَ

(The book) ‘Al Kashf Al Ghumma’ – Al Hafiz Abdul Aziz Bin Al Akhzar – ‘It is reported from Yusuf Bin Asbaat, from his father who said,

‘I entered Masjid Al-Kufa, and there was a youth whispering to his Lord^{-azwj}, and he^{-asws} was saying in his^{-asws} Sajdah: ‘I^{-asws} prostrate my^{-asws} face covered in the dust to my^{-asws} Creator and it is a right for Him^{-azwj}!’ I stood up to him^{-asws}, and there, it was Ali^{-asws} Bin Al-Husayn^{-asws}. When the dawn broke, I got up to him^{-asws}. I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are punishing yourself^{-asws} and Allah^{-azwj} has Graced you^{-asws} with what He^{-azwj} has Graced you^{-asws}’.

فَبَكَى ثُمَّ قَالَ حَدَّثَنِي عَمْرُو بْنُ عُمَانَ عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ إِلَّا أَرْبَعَةً أَعْيُنٌ عَيْنٌ بَكَتْ مِنْ حَشِيَّةِ اللَّهِ وَ عَيْنٌ فُقِقَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ غُضَّتْ عَنْ حَرَامِ اللَّهِ وَ عَيْنٌ بَاتَتْ سَاهِرَةً سَاجِدَةً

He^{-asws} wept, then said, ‘Amro Bin Usman narrated to me^{-asws}, from Usama Bin Zayd having said, ‘Rasool-Allah^{-saww} said: ‘Every eye shall cry on the Day of Qiyamah except four eyes – an eye having cried from fear of Allah^{-azwj}, and an eye having lost its vision in the Way of Allah^{-azwj}, and an eye having been closed from the Prohibitions of Allah^{-azwj}, and an eye having spent the night in a vigil in Sajdah.

يُبَاهِي بِهَا اللَّهُ الْمَلَائِكَةَ وَ يَقُولُ انظُرُوا إِلَى عَبْدِي زُوْحُهُ عِنْدِي وَ جَسَدُهُ فِي طَاعَتِي قَدْ جَاءَ بَدَنَهُ عَنِ الْمَصَاجِعِ يَدْعُونِي خَوْفًا مِنْ عَذَابِي وَ طَمَعًا فِي رَحْمَتِي اشْهَدُوا أَنِّي قَدْ عَفَرْتُ لَهُ.

Allah^{-azwj} would be Boasting with these to the Angels and Saying: “Look at My^{-azwj} servant! His^{-azwj} soul is in My^{-azwj} Presence, and his body is in My^{-azwj} obedience! He is depriving his body

²⁴² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 87 a

²⁴³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 87 b

from the lying down, supplicating to Me^{-azwj}, fearing from My^{-azwj} Punishment, and coveting regarding My^{-azwj} Mercy. Be witnesses! I^{-asws} am Forgiving (his sins) for him!”²⁴⁴

وَعَنْ سُفْيَانَ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَحْمِلُ مَعَهُ جِرَاباً فِيهِ حُبٌّ فَيَتَصَدَّقُ بِهِ وَ يَقُولُ إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ

And from Sufyan having said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} used to carry a sack with him^{-asws} wherein was bread. He^{-asws} would give in charity with it and say: ‘The charity tends to extinguish Wrath of the Lord^{-azwj}’.

وَعَنْهُ قَالَ كَانَ ع يَقُولُ مَا يَسُرُّنِي بِنَصِيبي مِنَ الدَّلِّ حُمُرِ النَّعَمِ.

And from him, ‘He^{-asws} said: ‘It would not make me^{-asws} happy with my^{-asws} share from the humiliation, (even with) abundant bounties’²⁴⁵.

وَعَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: أَذْنَبَ غُلَامٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع ذَنْباً اسْتَحَقَّ بِهِ الْعُقُوبَةَ فَأَخَذَ لَهُ السَّوْطَ وَ قَالَ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ

اللَّهِ

And from Abdullah Bin Ata’a who said,

‘A slave of Ali^{-asws} Bin Al-Husayn^{-asws} committed a sin deserving the punishment by it. He^{-asws} grabbed a whip of his^{-asws} and said: ‘**Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, [45:14]**’.

فَقَالَ الْغُلَامُ وَ مَا أَنَا كَذَلِكَ إِنِّي لَأَرْجُو رَحْمَةَ اللَّهِ وَ أَخَافُ عَذَابَهُ فَأَلْقَى السَّوْطَ وَ قَالَ أَنْتَ عَتِيقٌ

The slave said, ‘And I am not like that. I am hoping for the Mercy of Allah^{-saww} and I do fear His^{-azwj} Punishment’. He^{-asws} threw down the whip and said: ‘You are hereby freed’.

وَ سَقَطَ لَهُ ابْنٌ فِي بئرٍ فَتَفَرَّعَ أَهْلُ الْمَدِينَةِ لِذَلِكَ حَتَّى أَخْرَجُوهُ وَ كَانَ قَائِماً يُصَلِّي فَمَا زَالَ عَنْ حُضْرِهِ قَبِيلٌ لَهُ فِي ذَلِكَ فَقَالَ مَا شَعَرْتُ إِنِّي كُنْتُ أَنَا جِي

رَبّاً عَظِيماً

And a son of his^{-asws} fell into a well. The people of Al-Medina panicked at that until they extracted him, while he^{-asws} was standing, praying Salat. He^{-asws} did not move from his^{-asws} prayer niche. It was said to him^{-asws} regarding that. He^{-asws} said: ‘I^{-asws} was not aware. I^{-asws} was whispering to my^{-asws} Mighty Lord^{-azwj}’.

وَ كَانَ لَهُ ابْنٌ عَمِّ يَأْتِيهِ بِاللَّيْلِ مُتَنَكِّراً فَيَبَاوُهُ شَيْئاً مِنَ الدَّنَانِيرِ فَيَقُولُ لَكِنَّ عَلِيَّ بْنَ الْحُسَيْنِ لَا يُوَاصِلُنِي - لَا جَزَاءَ اللَّهُ عَنِّي خَيْراً فَيَسْمَعُ ذَلِكَ وَ يَحْتَمِلُ وَ

يَصِيرُ عَلَيْهِ وَ لَا يُعْرِفُهُ بِنَفْسِهِ

And there was son of an uncle he^{-asws} used to go to at night in disguise and give him something from the Dinars. He said, ‘But Ali^{-asws} Bin Al-Husayn^{-asws} is not helping me. May Allah^{-azwj} not

²⁴⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 88 a

²⁴⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 88 b

Recompense him^{-asws} goodly on my behalf!' He^{-asws} heard that and tolerated and was patient upon it, and he^{-asws} did not introduce himself^{-asws}.

فَلَمَّا مَاتَ عَلِيٌّ عَ فَقَدَهَا فَحَبِيبٌ عَلِمَ أَنَّهُ هُوَ كَانَ فَجَاءَ إِلَى قَبْرِهِ وَ بَكَى عَلَيْهِ

When Ali^{-asws} died, he lost it (did not happen anymore). It was then that he knew that it was him^{-asws}. He came to his^{-asws} grave and cried upon him^{-asws}.

وَ كَانَ عَ يَقُولُ فِي دُعَائِهِ- اللَّهُمَّ مَنْ أَنَا حَتَّى تَغْضَبَ عَلَيَّ فَوْ عَرَبِكَ مَا يُزِينُ مُلْكَكَ إِحْسَانِي وَ لَا يُقَبِّحُهُ إِسَاءَتِي وَ لَا يَنْقُصُ مِنْ خَزَائِنِكَ غِنَايَ وَ لَا يَزِيدُ فِيهَا فَقْرِي.

And he^{-asws} was saying: 'O Allah^{-azwj}! Who am I^{-asws} until You^{-azwj} are Angered upon me^{-asws}? By Your^{-azwj} Might! Neither have my^{-asws} good deeds adorned Your^{-azwj} Kingdom nor have my^{-asws} evil deeds Uglified Your^{-azwj} Kingdom, nor has my^{-asws} richness reduced from You^{-azwj} treasures, nor has my^{-asws} poverty increased in it''²⁴⁶

وَ قَالَ ابْنُ الْأَعْرَابِيِّ لَمَّا وَجَّهَ يَزِيدُ بْنُ مُعَاوِيَةَ عَسْكَرَهُ لِاسْتِبَاحَةِ أَهْلِ الْمَدِينَةِ صَمَّ عَلِيٌّ بْنُ الْحُسَيْنِ عَ إِلَى نَفْسِهِ أَرْبَعِمِائَةٍ مِمَّا يَعُولُهُنَّ إِلَى أَنْ انْقَرَضَ جَيْشُ مُسْلِمِ بْنِ عُقْبَةَ

And Ibn Al Araby said,

'When Yazeed^{-la} Bin Muawiya^{-la} headed his^{-la} army for the desecration of the people of Al-Medina, Ali^{-asws} Bin Al-Husayn^{-asws} took the responsibility to himself^{-asws} of four hundred of us, as dependants, until the army of Muslim Bin Uqbah had perished'.

وَ قَدْ حُكِيَ عَنْهُ مِثْلُ ذَلِكَ عِنْدَ إِخْرَاجِ ابْنِ الزُّبَيْرِ بَنِي أُمَيَّةَ مِنَ الْحِجَازِ.

And similar to that has been narrated from him during the expulsion of Ibn Al-Zubeyr by the clan of Umayya from Al-Hijaz.

وَ قَالَ عَ وَ قَدْ قِيلَ لَهُ مَا لَكَ إِذَا سَافَرْتَ كَتَمْتَ نَسَبَكَ أَهْلَ الرَّفِيقَةِ فَقَالَ أَكْرَهُ أَنْ آخِذَ بِرَسُولِ اللَّهِ صَ مَا لَا أُعْطِي مِثْلَهُ.

And he^{-asws} said: 'And it was said to him^{-asws}, 'What is the matter when you^{-asws} travel, you^{-asws} tend to conceal your lineage from the co-travellers?' He^{-asws} said: 'I^{-asws} dislike it to take due to (nearness to) Rasool-Allah^{-saww} what I^{-asws} cannot give the like to it''²⁴⁷

وَ قَالَ رَجُلٌ لِرَجُلٍ مِنْ آلِ الزُّبَيْرِ كَلَاماً أَقْدَعَ فِيهِ فَأَعْرَضَ الزُّبَيْرِيُّ عَنْهُ ثُمَّ دَارَ الْكَلَامَ فَسَبَّ الزُّبَيْرِيُّ عَلَيَّ بْنَ الْحُسَيْنِ فَأَعْرَضَ عَنْهُ وَ لَمْ يُجِبْهُ فَقَالَ لَهُ الزُّبَيْرِيُّ مَا يَمْنَعُكَ مِنْ جَوَابِي قَالَ مَا يَمْنَعُكَ مِنْ جَوَابِ الرَّجُلِ

And a man said a man from the family of Al-Zubeyr in a talk abusing in it. Al-Zubeyri turned away from him. Then the talk turned, and Al-Zubeyri reviled Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws}

²⁴⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 88 c

²⁴⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 88 d

turned away from him and did not answer him. Al-Zubeyri said to him^{-asws}, ‘What prevents you^{-asws} from answering me?’ He^{-asws} said: ‘What prevented you from answering the man’.

وَمَاتَ لَهُ ابْنٌ فَلَمْ يَرِ مِنْهُ جَزَعٌ فَسَمِعَ عَنْ ذَلِكَ فَقَالَ أَمْرٌ كُنَّا نَتَوَقَّعُهُ فَلَمَّا وَقَعَ لَمْ نُنْكِرْهُ.

And a son of his^{-asws} died, but alarm was not seen from him^{-asws}. He^{-asws} was asked about that. He^{-asws} said: ‘A matter we^{-asws} were anticipating. When it did occur, we^{-asws} do not dislike it’.²⁴⁸

89- كشف، كشف الغمة قال طاووس رأيت رجلاً يُصلي في المسجد الحرام تحت الميزاب يدعو و يبكي في دعائه فجننته حين فرغ من الصلاة فإذا هو علي بن الحسين ع

(The book) ‘Kashf Al Ghumma’ – Tawoos said,

‘I saw a man praying Salat in the Sacred Masjid beneath the spout (of the Kabah) supplicating and crying in his^{-asws} supplication. I went to him^{-asws} when he^{-asws} was free from the Salat, and there, it was Ali^{-asws} Bin Al-Husayn^{-asws}.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتَكَ عَلَى حَالَةٍ كَذَا وَ لَكَ ثَلَاثَةٌ أَرْجُو أَنْ تُؤْمِنَكَ مِنَ الْخَوْفِ أَحَدُهَا أَنَّكَ ابْنُ رَسُولِ اللَّهِ وَ الثَّانِي شَفَاعَةُ جَدِّكَ وَ الثَّلَاثُ رَحْمَةُ اللَّهِ

I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I saw you^{-asws} upon such and such state, and for you^{-asws} there are three (qualities) I hope will secure you^{-asws} from the fear. One of these is that you^{-asws} are a son^{-asws} of Rasool-Allah^{-saww}, and the second is intercession of your^{-asws} grandfather^{-saww}, and the third is Mercy of Allah^{-azwj}’.

فَقَالَ يَا طَاوُوسُ أَمَا أَنِّي ابْنُ رَسُولِ اللَّهِ ص فَلَا يُؤْمِنُنِي وَ قَدْ سَمِعْتُ اللَّهَ تَعَالَى يَقُولُ - فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ

He^{-asws} said: ‘O Tawoos! As for I^{-asws} being a son^{-asws} of Rasool-Allah^{-saww}, so that does not secure me^{-asws}, and I^{-asws} have heard Allah^{-azwj} the Exalted Saying: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101].**

وَ أَمَا شَفَاعَةُ جَدِّي فَلَا تُؤْمِنُنِي لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

And as for the intercession of my^{-asws} grandfather^{-saww}, so that does not secure me^{-asws}, because Allah^{-azwj} the Exalted is Saying: **and they will not be interceding except for the one He Approves of, [21:28].**

وَ أَمَا رَحْمَةُ اللَّهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّهَا قَرِيبَةٌ مِنَ الْمُحْسِنِينَ وَ لَا أَعْلَمُ أَنِّي مُحْسِنٌ.

And as for the Mercy of Allah^{-azwj}, so Allah^{-azwj} the Exalted is Saying, **surely the Mercy of Allah is close to the good doers [7:56]**, and I^{-asws} do not know I^{-asws} am a good doer’.²⁴⁹

²⁴⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 88 e

²⁴⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 89

90- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَيْسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ إِنِّي لِأُحِبُّ أَنْ أَقْدِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ.

(The book) 'Al Kafi' – Abu Ali Al Ashari, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalah, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, had said: 'I^{-asws} love to be first to the (good) deed even if it was little".²⁵⁰

وَ بِحَدِّثِ الْإِسْنَادِ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنِّي لِأُحِبُّ أَنْ أَقْدِمَ عَلَى رَبِّي وَ عَمَلِي مُسْتَوٍ.

And by this chain, from Fazalah, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: 'I^{-asws} love to proceed to my^{-asws} Lord^{-azwj} and my^{-asws} deeds are equable (good and bad)".²⁵¹

91- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خَلَادٍ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ: مَا أُحِبُّ أَنْ لِي بِذَلِّ نَفْسِي حُمْرَ النَّعَمِ وَ مَا بَجَرَعْتُ مِنْ جُرْعَةٍ أَحَبُّ إِلَيَّ مِنْ جُرْعَةٍ غَيْظٍ لَا أُكَايِي بِهَا صَاحِبَهَا.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Khallad, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'I^{-asws} would not love it if there were abundant bounties for me^{-asws} with humiliation of myself^{-asws}, and there is no swallowing from the gulps more beloved to me^{-asws} than swallowing anger, not sufficing with it, its doer".²⁵²

92- مِنْ كِتَابِ عُيُونِ الْمُعْجَزَاتِ الْمَشْهُوبِ إِلَى السَّيِّدِ الْمُرْتَضَى رَه رُوِيَ عَنْ أَبِي خَالِدٍ كَنْكَرِ الْكَابَلِيِّ أَنَّهُ قَالَ: لَقِيتُ ابْنَ أُمِّ الطَّوِيلِ رَفَعَ اللَّهُ دَرَجَتَهُ وَ هُوَ ابْنُ دَايَةَ زَيْنِ الْعَابِدِينَ ع فَأَحَدَ يَدَيْهِ وَ صَرَّتْ مَعَهُ إِلَيْهِ ع فَرَأَيْتُهُ جَالِساً فِي بَيْتٍ مَفْرُوشٍ بِالْمُعَصَّرِ مُكَلَّسِ الْحِطَّانِ عَلَيْهِ ثِيَابٌ مُصَبَّغَةٌ فَلَمْ أَطَّلِ عَلَيْهِ الْجُلُوسَ فَلَمَّا أَنْ هَضُمْتُ قَالَ لِي صِرْ إِلَيَّ فِي غَدٍ إِنْ شَاءَ اللَّهُ تَعَالَى

From the book 'Uyoon Al Mo'jizaat', attributed to Seyyid Al Murtaza – 'It is reported from my father Khalid Kankar Al Kabuly having said,

'Yahya Ibn Umm Al-Taweel, may Allah^{-azwj} Raise his rank, met me, and he is a son of the midwife of Zayn Al-Abideen. He held my hand, and I went with him to him^{-asws}. I saw him^{-asws} seated in a room furnished with the walls whitewashed with lime. Upon him^{-asws} were dyed clothes. I did not prolong the sitting to him^{-asws}. When I got up, he^{-asws} said to me: 'Come to me tomorrow morning, if Allah^{-azwj} the Exalted so Desires'.

فَحَرَجْتُ مِنْ عِنْدِهِ وَ قُلْتُ لَيْتَنِي أُدْخِلْتَنِي عَلَى رَجُلٍ يَلْبَسُ الْمُصَبَّغَاتِ وَ عَزَمْتُ عَلَى أَنْ لَا أُزْجَعَ إِلَيْهِ ثُمَّ إِنِّي فَكَّرْتُ فِي أَنَّ رُجُوعِي إِلَيْهِ غَيْرُ ضَائِرٍ فَصَرْتُ إِلَيْهِ فِي غَدٍ فَوَجَدْتُ الْبَابَ مَفْتُوحاً وَ لَمْ أَرِ أَحَدًا فَهَمَمْتُ بِالرُّجُوعِ فَنَادَانِي مِنْ دَاخِلِ الدَّارِ فَظَنَنْتُ أَنَّهُ يُرِيدُ غَيْرِي حَتَّى صَاحَ بِي بِأَنَّكَ كُنْتَ ادْخُلْ وَ هَذَا اسْمُكَ كَانَتْ أُمِّي سَمَّيْتَنِي بِهِ وَ لَا عَلِمَ أَحَدٌ بِهِ غَيْرِي

²⁵⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 90 a

²⁵¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 90 b

²⁵² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 91

I went out from his^{-asws} presence and said to Yahya, ‘You entered me to see a man wearing the dyed clothes, and I am determined upon not returning to him^{-asws}’. Then I thought that returning to him^{-asws} would not be harmful. So I went to him^{-asws} in the morning, and found the door open, and I did not see anyone. I thought of the returning. He^{-asws} called out to me from inside the house. I thought he^{-asws} intended other than me, until he^{-asws} shouted for me: ‘O Kankar, enter!’ And this was a name my mother had named me with, and no one had known of it apart from me.

فَدَخَلْتُ إِلَيْهِ فَوَجَدْتُهُ جَالِسًا فِي بَيْتٍ مُطَبَّنٍ عَلَى حَصِيرٍ مِنَ الْبُرْدِيِّ وَ عَلَيْهِ قَمِيصٌ كَرَابِيسَ وَ عِنْدَهُ يَحْيَى فَقَالَ لِي يَا أَبَا خَالِدٍ إِنِّي قَرِيبٌ الْمَهْدِ بِعُرْسٍ وَ
إِنَّ الَّذِي رَأَيْتَ بِالْأَمْسِ مِنْ رَأْيِ الْمَرْأَةِ وَ لَمْ أَرِدْ مُخَالَفَتَهَا

I entered to see him^{-asws}. I found him^{-asws} seated in the room of clay upon a mat of papyrus, and upon him^{-asws} was a shirt of white cotton, and in his^{-asws} presence was Yahya. He^{-asws} said to me: ‘O Abu Khalid! I^{-asws} am near to the time of my^{-asws} marriage, and that which you saw yesterday is from the view of the wife, and I^{-asws} did not want to oppose her’.

ثُمَّ قَامَ ع وَ أَخَذَ بِيَدِي وَ بِيَدِ يَحْيَى ابْنِ أُمِّ الطَّوِيلِ وَ مَضَى بِنَا إِلَى بَعْضِ الْعُدْرَانِ وَ قَالَ قِيًّا فَوْقُنَا نَنْظُرُ إِلَيْهِ فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مَشَى عَلَى
الْمَاءِ حَتَّى رَأَيْنَا كَعْبَهُ تُلُوخَ فَوْقَ الْمَاءِ

Then he^{-asws} stood up and held my hand and hand of Yahya Ibn Umm Al-Taweel, and he^{-asws} went with us to one of the streams and said: ‘Pause!’ We paused looking at him^{-asws}. He^{-asws} said: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, and he^{-asws} walked upon the water until we saw his^{-asws} heels looming above the water.

فَقُلْتُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَنْتَ الْكَلِمَةُ الْكُبْرَى وَ الْحُجَّةُ الْعُظْمَى صَلَوَاتُ اللَّهِ عَلَيْكَ

I said, ‘Allah^{-azwj} is the Greatest! You^{-asws} are the greatest Word, and the mighty Divine Authority! May the Salawaat of Allah^{-azwj} be upon you!’

ثُمَّ التَفَّتْ إِلَيْنَا ع وَ قَالَ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَيِّبُهُمْ وَ هُمْ عَذَابٌ أَلِيمٌ الْمُدْخِلُ فِينَا مَنْ لَيْسَ مِنَّا وَ الْمُخْرَجُ مِنَّا مَنْ هُوَ مِنَّا وَ الْقَائِلُ
أَنَّ هُمَا فِي الْإِسْلَامِ نَصِيبًا أَعْنِي هَذَيْنِ الصَّنَعَيْنِ.

Then he^{-asws} turned towards us and said: ‘There are three (people) Allah^{-azwj} will not **Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]** – the one entering to be among us^{-asws} although he isn’t from us^{-asws}, and the one exiting from us^{-asws}, one who is from us^{-asws}, and the one saying that there is a share in Al-Islam for them both. I^{-asws} mean these two types’²⁵³.

أَقُولُ رَوَى ابْنُ أَبِي الْحَدِيدِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَحْتَرِيِّ قَالَ: أَتَيْتُ رَجُلًا عَلَى عَلِيِّ بْنِ الْحُسَيْنِ فِي وَجْهِهِ وَ كَانَ يُبْعِضُهُ قَالَ أَنَا
دُونَ مَا تَقُولُ وَ فَوْقَ مَا فِي نَفْسِكَ.

I (Majlisi) am saying, ‘It is reported by Ibn Abu Al Hadeed, from Sufyan Al Sowry, from Amro Bin Murrah, from Abu Al Bakhtary who said,

²⁵³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 92 a

‘A man heaped praises upon Ali^{-asws} Bin Al-Husayn^{-asws} in his^{-asws} face, but (in fact) he used to hate him^{-asws}. He^{-asws} said: ‘I^{-asws} am lower than what you are saying, and above what is within yourself (thoughts)’²⁵⁴

93- قل، إقبال الأعمال بإسنادنا إلى هارون بن موسى التلعكبري رضي الله عنه بإسناده إلى محمد بن عجلان قال سمعت أبا عبد الله ع يقول كان علي بن الحسين ع إذا دخل شهر رمضان لا يضرب عبداً له ولا أمة وكان إذا أدنّب العبد والأمة يكتب عنده أدنّب فلان أدنّب فلانة يوم كذا وكذا ولم يعاقبه

(The book) ‘Iqbal Al Amaal’ – By our chains to Haroun Bin Musa Al Tal’akbary, by his chain to Muhammad Bin Ajlan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘It was so that Ali^{-asws} Bin Al-Husayn^{-asws}, whenever the month of Ramazan entered, would neither hit a slave of his^{-asws} nor a maid, and whenever the slave or the maid sinned (did something wrong), he^{-asws} would write it down with him^{-asws}: ‘So and so (slave) sinned. So and so (maid) sinned on such and such day’ and did not punish him.

فَجَمَعَ عَلَيْهِمُ الْأَدَبَ حَتَّى إِذَا كَانَ آخِرَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ دَعَاهُمْ وَجَمَعَهُمْ حَوْلَهُ ثُمَّ أَطَهَرَ الْكِتَابَ ثُمَّ قَالَ يَا فُلَانُ فَعَلْتَ كَذَا وَكَذَا وَ لَمْ أُؤَدِّبْكَ أَ تَذَكَّرُ ذَلِكَ فَيَقُولُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ حَتَّى يَأْتِيَ عَلَى آخِرِهِمْ وَيُقَرَّرُهُمْ جَمِيعاً

He^{-asws} would gather the list against them until when it would be the last night from the month of Ramazan, he^{-asws} would call them and gather them around him^{-asws}, then reveal the book, then said: ‘O so and so! You did such and such and I^{-asws} did not discipline you. Do you remember that?’ He would say, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww!}’ Until he^{-asws} would come to their last one, and they would all acknowledge.

ثُمَّ يَقُومُ وَسَطَهُمْ وَيَقُولُ لَهُمْ ازْعُمُوا أَصْوَاتَكُمْ وَ قُولُوا يَا عَلِيُّ بْنَ الْحُسَيْنِ إِنَّ رَبَّكَ قَدْ أَحْصَى عَلَيْكَ كُلَّ مَا عَمِلْتَ كَمَا أَحْصَيْتَ عَلَيْنَا كُلَّ مَا عَمِلْنَا وَ لَدَيْهِ كِتَابٌ يَنْطِقُ عَلَيْكَ بِالْحَقِّ - لَا يُعَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً مِمَّا أَتَيْتَ إِلَّا أَحْصَاهَا

Then he^{-asws} would stand in their midst and say to them: ‘Raise your voices and say, ‘O Ali^{-asws} Bin Al-Husayn^{-asws}! Your^{-asws} Lord^{-azwj} has Enumerated upon you^{-asws} all what you^{-asws} have done, just like you^{-asws} have enumerated upon us all what we have done, and with Him^{-azwj} is a Book Speaking upon you^{-asws} with the truth **neither leaving (anything) small or large** – from what is perpetrated - **except it numbers it?** [18:49].

وَ يَجِدُ كُلُّ مَا عَمِلْتَ لَدَيْهِ حَاضِراً كَمَا وَجَدْنَا كُلَّ مَا عَمِلْنَا لَدَيْكَ حَاضِراً فَاعْفُ وَ اصْفَحْ كَمَا تَرْجُو مِنَ الْمَلِكِ الْعَفْوُ وَ كَمَا نُحِبُّ أَنْ يَعْفُوَ الْمَلِكُ عَنْكَ فَاعْفُ عَنَّا نَجِدُهُ عَفْواً وَ بِكَ رَحِيماً وَ لَكَ عَفْواً وَ لَا يَظْلِمُ رَبُّكَ أَحَداً كَمَا لَدَيْكَ كِتَابٌ يَنْطِقُ بِالْحَقِّ عَلَيْنَا - لَا يُعَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً مِمَّا أَتَيْنَاهَا إِلَّا أَحْصَاهَا

And you^{-asws} will find whatever you^{-asws} have done, present with Him^{-azwj} just like we are finding all what we have done being present with you. So, pardon and excuse like what you^{-asws} are hoping for the Excusing from the King, and just like you^{-asws} love the King to Pardon you^{-asws}, so pardon us, and you will find the Pardon, and He^{-azwj} would be Merciful and Forgiving to you^{-asws}, **and your Lord will not Wrong anyone [18:49]**, just like there is a book with you^{-asws}

²⁵⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 92 b

speaking with the truth against us, **neither leaving (anything) small or large** – from what is perpetrated - **except it numbers it?’ [18:49].**

فَادْكُرْ يَا عَلِيُّ بْنَ الْحُسَيْنِ ذُلَّ مَقَامِكَ بَيْنَ يَدَيْ رَبِّكَ الْحَكِيمِ الْعَدْلِ الَّذِي لَا يَظْلِمُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ وَ يَأْتِي بِمَا يَوْمَ الْقِيَامَةِ وَ كَفَى بِاللَّهِ حَسِيبًا وَ شَهِيدًا

So, remember, O Ali^{-asws} Bin Al-Husayn^{-asws}, the humbleness of your^{-asws} position in front of your^{-asws} Lord^{-azwj}, the Just Judge Who will not be least unjust, **the weight of a mustard seed, We will Come with it; - on the Day of Qiyamah - and suffice with Us as the Reckoners [21:47]** and Witnesses.

فَاعْفُ وَ اصْفَحْ يَعْفُ عَنْكَ الْمَلِيكُ وَ يَصْفَحُ فَإِنَّهُ يَقُولُ وَ لِيَعْفُوا وَ لِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَعْفِرَ اللَّهُ لَكُمْ-

So pardon and excuse, the King will Pardon you^{-asws} and Excuse, for He^{-azwj} is Saying: **and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? [24:22]’.**

وَ هُوَ يُنَادِي بِذَلِكَ عَلَى نَفْسِكَ [نَفْسِهِ] وَ يُلَقِّنُهُمْ وَ هُمْ يُنَادُونَ مَعَهُ وَ هُوَ وَاقِفٌ بَيْنَهُمْ بِيَكِي وَ يُنُوحُ وَ يَقُولُ رَبِّ إِنَّكَ أَمَرْتَنَا أَنْ نَعْفُو عَمَّنْ ظَلَمْنَا وَ قَدْ عَفَوْنَا عَمَّنْ ظَلَمْنَا كَمَا أَمَرْتَ فَاعْفُ عَنَّا فَإِنَّكَ أَوْلَى بِذَلِكَ مِنَّا وَ مِنَ الْمَأْمُورِينَ

And he^{-asws} was calling out with that upon himself^{-asws} and indoctrinating them, and they were calling out with him^{-asws}, and he^{-asws} was standing between them, crying and lamenting, and they were lamenting and saying, ‘Lord^{-azwj}! You^{-azwj} Commanded us to pardon the ones oppressing us, and we have pardoned the ones being unjust to us like what You^{-azwj} have Commanded. So, Excuse us, for You^{-azwj} are Foremost with that than we are, and (we are) from the Commanded ones.

وَ أَمَرْتَنَا أَنْ لَا نَرُدَّ سَائِلًا عَنْ أَبْوَابِنَا وَ قَدْ أَتَيْنَاكَ سُؤلاً وَ مَسَاكِينَ وَ قَدْ أَخْتَنَّا بِفِتَائِكَ وَ بِنَابِكَ نَطْلُبُ نَائِلَكَ وَ مَعْرُوفَكَ وَ عَطَاءَكَ فَامْنُنْ بِذَلِكَ عَلَيْنَا وَ لَا تُخَيِّبْنَا فَإِنَّكَ أَوْلَى بِذَلِكَ مِنَّا وَ مِنَ الْمَأْمُورِينَ

And You^{-azwj} Commanded us that we should not return any beggar from our door, and we are coming to You^{-azwj} as beggars and destitute, and we are heavily burdened at Your^{-azwj} courtyard and Your^{-azwj} door. We seek Your^{-azwj} Giving, and Your^{-azwj} Kindness, and Your^{-azwj} Awards, so Confer upon us with that, and do not disappoint us, for You^{-azwj} are foremost with that, and we are from the Commanded ones.

إِلَهِي كَرَّمْتَ فَأَكْرَمْنِي إِذْ كُنْتُ مِنْ سُؤَالِكَ وَ جُدْتَ بِالْمَعْرُوفِ فَاخْلِطْنِي بِأَهْلِ نَوَالِكَ يَا كَرِيمُ

My^{-asws} God^{-azwj}! I^{-asws} have honoured, so Honour me^{-asws}, when I^{-asws} was from Your^{-azwj} beggars, and I^{-asws} have strived with the act of kindness, so Include me^{-asws} with the people of Your^{-azwj} Granting. O Benevolent!’

ثُمَّ يُقْبَلُ عَلَيْهِمْ فَيَقُولُ قَدْ عَفَوْتُ عَنْكُمْ فَهَلْ عَفَوْتُمْ عَنِّي وَ بَمَا كَانَ مِنِّي إِلَيْكُمْ مِنْ سُوءِ مَلَكَتِ قَلْبِي مَلِيكُ سُوءِ لَيْبِمِ ظَلَمٍ مَمْلُوكٍ لِمَلِيكٍ كَرِيمٍ جَوَادٍ عَادِلٍ مُحْسِنٍ مُتَفَضِّلٍ

Then he^{-asws} faced to them saying: 'I^{-asws} pardoned you all, so have you pardoned me^{-asws}, and from whatever has happened from me^{-asws} to you, from any evil I^{-asws} have done? I^{-asws} am an evil king, blame-worthy, unjust, a slave to the Benevolent King, Generous, Just, Favourer, Gracious!'

فَيَقُولُونَ قَدْ عَفَوْنَا عَنْكَ يَا سَيِّدَنَا وَ مَا أَسَأَتْ فَيَقُولُ لَهُمْ قُولُوا لِلَّهِمْ اعْفُ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ كَمَا عَفَا عَنَّا فَأَعْتِقْهُ مِنَ النَّارِ كَمَا أَعْتَقَ رِقَابَنَا مِنَ الرِّقِّ
فَيَقُولُونَ ذَلِكَ

They said, 'We have pardoned you^{-asws}, O our Master^{-asws}, and (although) you^{-asws} have not done (any) evil/undue act'. He^{-asws} said to them: 'Say, 'O Allah^{-azwj}! Pardon Ali^{-asws} Bin Al-Husayn^{-asws} just like he^{-asws} has pardoned us and Liberate him^{-asws} from the Fire like he^{-asws} has freed our necks from the enslavement'. They said that.

فَيَقُولُ اللَّهُمَّ آمِينَ رَبَّ الْعَالَمِينَ اذْهَبُوا فَقَدْ عَفَوْتُ عَنْكُمْ وَ أَعْتَقْتُ رِقَابَكُمْ رَجَاءً لِلْعَمَلِ عَنِّي وَ عَتَقِي رَقَبَتِي فَيَعْتِقُهُمْ فَإِذَا كَانَ يَوْمَ الْفِطْرِ أَجَابَهُمْ بِجَوَائِزٍ
تَصَوُّهُمُ وَ تُغْنِيهِمْ عَمَّا فِي أَيْدِي النَّاسِ

He^{-asws} said: 'O Allah^{-azwj}! Ameen, Lord^{-azwj} of the worlds! Go, for I^{-asws} have pardoned you all and have freed your necks hoping for my^{-asws} Pardon and Freeing of my^{-asws} neck!' He^{-asws} freed them. When it was the day of (Eid) Al-Fitr, he^{-asws} rewarded them with rewards safeguarding them and making them needless from what was in the hands of the people.

وَ مَا مِنْ سَنَةٍ إِلَّا وَ كَانَ يُعْتَقُ فِيهَا فِي آخِرِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ مَا بَيْنَ الْعِشْرِينَ رَأْسًا إِلَى أَقْلٍ أَوْ أَكْثَرَ وَ كَانَ يَقُولُ إِنَّ اللَّهَ تَعَالَى فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ
رَمَضَانَ عِنْدَ الْإِفْطَارِ سَبْعِينَ أَلْفَ عَتِيقٍ مِنَ النَّارِ كُلًّا قَدْ اسْتَوْجَبَ النَّارَ فَإِذَا كَانَ آخِرَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ أَعْتَقَ فِيهَا مِثْلَ مَا أَعْتَقَ فِي جَمِيعِهِ

And there was none from a year except and he was liberating in it, in the last night of the month of Ramazan, what is between the twenty heads to less or more, and he^{-asws} was saying: 'For Allah^{-azwj} the Exalted, during every night from a month of Ramazan at the time of breaking fast, there are thousands upon thousands being Liberated from the Fire, all of them deserving the Fire. So, whenever it is the last night from a month of Ramazan, I^{-asws} shall liberate during it, similar to what are being liberated in their entirety.

وَ إِنِّي لِأُحِبُّ أَنْ يَرَانِي اللَّهُ وَ قَدْ أَعْتَقْتُ رِقَابًا فِي مَلِكِي فِي دَارِ الدُّنْيَا رَجَاءً أَنْ يُعْتَقَ رَقَبَتِي مِنَ النَّارِ

And I^{-asws} would love it if Allah^{-azwj} Sees me^{-asws} and I^{-asws} have liberated a neck from my^{-asws} possessions in the house of the world, hoping for my^{-asws} neck to be liberated from the Fire'.

وَ مَا اسْتَحْدَمَ خَادِمًا فَوْقَ حَوْلٍ كَانَ إِذَا مَلَكَ عَبْدًا فِي أَوَّلِ السَّنَةِ أَوْ فِي وَسْطِ السَّنَةِ إِذَا كَانَ لَيْلَةَ الْفِطْرِ أَعْتَقَ وَ اسْتَبَدَلَ سِوَاهُمْ فِي الْحَوْلِ الثَّانِي ثُمَّ أَعْتَقَ
كَذَلِكَ كَانَ يُفْعَلُ حَتَّى لَحِقَ بِاللَّهِ تَعَالَى

And no servant served him^{-asws} more than a year. When he^{-asws} owned a slave at the beginning of the year or in the middle of the year, when it would be the night of (Eid) Al-Fitr, he^{-asws} would liberate and replaced besides them in the second year. Then he^{-asws} would liberate like that. He^{-asws} did that until he^{-asws} joined with Allah^{-azwj} the Exalted.

وَ لَقَدْ كَانَ يَشْتَرِي السُّودَانَ وَ مَا بِهِ إِلَيْهِمْ مِنْ حَاجَةٍ بَأَنِي بِهِمْ عَرَافَاتٍ فَيَسُدُّ بِهِمْ تِلْكَ الْفُرُجَ وَ الْحِلَالَ فَإِذَا أَفَاضَ أَمَرَ بِعَتَقِ رِقَابِهِمْ وَ جَوَائِزَهُمْ مِنَ الْمَالِ.

He^{-asws} had bought the black slaves, and there was no need for him^{-asws} to them. He^{-asws} came with them to Arafaat and filled that gap and the duration with them. Then he^{-asws} overflowed the matter by liberating their necks and rewarded (provided) for them from the wealth”.²⁵⁵

94- كا، الكافي علي بن إبراهيم عن أبيه عن ابن فضال عن ثعلبة بن ميمون عن يروي عن أبي عبد الله ع أن علي بن الحسين صلوات الله عليهما تزوج سريته كانت للحسن بن علي ع فبلغ ذلك عبد الملك بن مروان فكتب إليه في ذلك كتاباً أنك صرت بعل الإمام

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Sa’alba Bin Maymoun, from the one who reported it,

‘From Abu Abdullah^{-asws}: ‘Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both married a concubine who was for Al-Hassan^{-asws} Bin Ali^{-asws}. That reached Abdul Malik Bin Marwan, so he wrote a letter to him^{-asws} regarding that, ‘You^{-asws} have become a husband of the slave girl’.

فكتب إليه علي بن الحسين ع أن الله رفع بالإسلام الحيسية و أتم به الناقصة و أكرم به من اللوم فلا لوم على مسلم إنما اللوم لوم الجاهلية إن رسول الله ص أنكح عبده و نكح أمته

Ali^{-asws} Bin Al-Husayn^{-asws} wrote to him: ‘Allah^{-azwj} has Raised (removed) the despicable deeds and has Completed the deficiencies with it and has Exonerated the blames by it. Thus, there is no blame upon a Muslim. But rather, the blame is upon the pre-Islamic period (practices). Rasool-Allah^{-saww} had got his^{-saww} slave married and had married his^{-saww} own slave girl’.

فلما انتهى الكتاب إلى عبد الملك قال لمن عنده خبروني عن رجل إذا أتى ما يضع الناس لم يردده إلا شرفاً

When the letter ended to Abdul Malik, he said to the one in his presence, ‘Inform me about a man when he^{-asws} does what would lower the people, it does not increase him^{-asws} except in nobility’.

قالوا ذلك أمير المؤمنين قال لا والله ما هو ذلك قالوا ما نعرف إلا أمير المؤمنين قال فلا والله ما هو بأمير المؤمنين و لكنّه علي بن الحسين.

They said, ‘That is commander of the faithful’. He said, ‘No, by Allah^{-azwj}! He^{-asws} is not that’. They said, ‘We do not know except commander of the faithful (as being such)’. He said, ‘No, by Allah^{-azwj}! He is not commander of the faithful, but he^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}’.²⁵⁶

95- يب، تهذيب الأحكام الحسين بن سعيد عن فضالة عن حسين بن عثمان عن ابن مسكان عن الحلبي قال: سألته عن لبس الحر فقال لا بأس به إن علي بن الحسين ع كان يلبس الكساء الحر في الشتاء فإذا جاء الصيف باعه و تصدق بتمنيه و كان يقول إني لأستحيي من ربي أن أكل ثمن ثوب قد عبث الله فيه.

(The book) ‘Tahzeeb Al Ahkam’ – Al-Husayn Bin saeed, from Fazalah, from Husayn Bin Usman, from Ibn Muskan, from Al Halby who said,

‘I asked him about wearing the wool (khazz). He said: ‘There is no problem with it. Ali^{-asws} Bin Al-Husayn^{-asws} was wearing the woollen cloak in the winter. So when the summer came, he⁻

²⁵⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 93

²⁵⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 94

asws would sell it and give in charity with its price, and he^{-asws} would say: 'I^{-asws} am embarrassed from my^{-asws} Lord^{-azwj} if I^{-asws} were to consume the price of a loth I^{-asws} have worshipped Allah^{-azwj} in'.²⁵⁷

96- كا، الكافي العدة عن سهل عن محمد بن عيسى عن سليمان بن راشد عن أبيه قال: رأيت علي بن الحسين ع و عليه ذراعاً سوداء و طيلساناً أزرقت.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Isa, from Suleyman Bin Rashid, from his father who said,

'I saw Ali^{-asws} Bin Al-Husayn^{-asws} and upon him^{-asws} was a black open-fronted coated, and a pallium'.²⁵⁸

97- كا، الكافي العدة عن سهل عن البرزطي عن أبي الحسن الرضا ع قال: كان علي بن الحسين صلوات الله عليهما يلبس الجبة الخزر بخرمسين ديناراً و المطرف الخزر بخرمسين ديناراً.

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

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, wore the woollen coat of fifty Dinars, and the woollen shawl of fifty Dinars'.²⁵⁹

98- كا، الكافي العدة عن سهل عن الوشاء عن أبي الحسن الرضا ع قال: كان علي بن الحسين ع يلبس في الشتاء الجبة الخزر و المطرف الخزر و القنسوة الخزر فيشتو فيه و يبيع المطرف في الصيف و يتصدق بتمنه ثم يقول من حرم زينة الله التي أخرج لعباده و الطيبات من الرزق.

(The book) 'Al Kafi' – The number, from Sahl, from Al Washa,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} wore the woollen coat and the woollen shawl and the cap in the winter. He^{-asws} would wear during it and sell the shawl in the summer and give in charity with its price. Then he^{-asws} would say: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]**'.²⁶⁰

99- كا، الكافي علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن عمه ذكره عن أبي عبد الله ع قال: كانت لعلي بن الحسين ع وسائد و أمتاط فيها تماثيل يجلس عليها.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin bashir, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'There used to be pillows and rugs for Ali^{-asws} Bin Al-Husayn^{-asws} wherein were pictures (of trees). He^{-asws} was sitting upon these'.²⁶¹

²⁵⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 95

²⁵⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 96

²⁵⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 97

²⁶⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 98

²⁶¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 99

100- كا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن محمد بن أبي حمزة عن أبيه قال: رأيت علي بن الحسين ع في فناء الكعبة في الليل و هو يصلي فأطال القيام حتى جعل مرة يتوكأ على رجله اليمنى و مرة على رجله اليسرى

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from his father who said,

'I saw Ali^{-asws} Bin Al-Husayn^{-asws} in the courtyard of the Kabah during the night and he^{-asws} was praying Salat. He^{-asws} prolonged the standing to the extent that he^{-asws} was leaning upon his^{-asws} right leg at times, and upon his^{-asws} left leg at times.

ثم سمعته يقول بصوت كأنه باك يا سيدي تعذبي و حُبك في قلبي أما و عزتك لئن فعلت لتجمعن بي و بين قوم طالما عاديتهم فيك.

Then I heard him^{-asws} saying with a voice as if he^{-asws} was crying: 'O my^{-asws} Master^{-asws}! Will You^{-azwj} Punish me^{-asws} while Your^{-azwj} love is in my^{-asws} heart? But, by Your^{-azwj} Might! If You^{-azwj} were to do so, You^{-azwj} would be Gathering between me^{-asws} and the group of people with whom I^{-asws} have prolonged being their enemy for Your^{-azwj} Sake'.²⁶²

101- كا، الكافي علي بن أبيه و القاساني جميعاً عن القاسم بن محمد عن سليمان بن داود عن سفيان بن عيينة عن الزهري قال قال علي بن الحسين ع لو مات من بين المشرك و المغرب لما استوحشت بعد أن يكون القرآن معي و كان ع إذا قرأ مالك يوم الدين بكرها حتى كاد أن يموت.

(The book) 'Al Kafi' – Ali, from his father and Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: "(Even) if (all) the ones in the east and the west were to die, I^{-asws} would not be lonely if the Quran happens to be with me^{-asws}'. And it was so that whenever he^{-asws} recited **Master of the Day of Reckoning [1:4]**, he^{-asws} would keep on repeating it until he^{-asws} would almost be dying".²⁶³

102- كا، الكافي عده من أصحابنا عن أحمد بن محمد بن محمد بن علي عمن ذكره عن جابر عن أبي جعفر ع قال كان علي بن الحسين ع يقول إنه يسجي نفسي في سرعة الموت و القتل فينا قول الله- أ و لم يروا أنا تأتي الأرض تنفضها من أطرافها و هو ذهاب العلماء.

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from the one who mentioned it, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: "I^{-asws} am generous with myself^{-asws} regarding the hastening of the death and the murder. Regarding us^{-asws} are the Words of Allah^{-azwj} **Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41]** - and it is the departure of the scholars^{-asws} (from the world)".²⁶⁴

103- كا، الكافي عده من أصحابنا عن سهل بن زياد عن الحسن بن محبوب عن عبد الله بن غالب الأسدي عن أبيه عن سعيد بن المسيب قال: حضرت علي بن الحسين ع يوماً حين صلى الغداة فإذا سائل بالباب فقال علي بن الحسين أعطوا السائل و لا تردوا سائلاً.

²⁶² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 100

²⁶³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 101

²⁶⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 102

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al Asady, from his father, from Saeed Bin Al Musayyab who said,

'One day Ali^{-asws} Bin Al-Husayn^{-asws} was praying the morning Salat, there was a beggar at the door. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Give to the beggar and do not return the beggar (empty handed)!'²⁶⁵

104- دَعَاؤُ الرَّوَّانِدِيِّ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَزَّازِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَلْبَسُ الصُّوفَ وَ أَعْلَطَ ثِيَابَهُ إِذَا قَامَ إِلَى الصَّلَاةِ وَ كَانَ ع إِذَا صَلَّى يَهْرُزُ إِلَى مَوْضِعِ حَشِينٍ فَيُصَلِّي فِيهِ وَ يَسْجُدُ عَلَى الْأَرْضِ

(The book) 'Dawaat' of Al Rawandy – From Muhammad Bin Al-Husayn Al Khazzaz, from his father,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} wore the wool and harsh clothing when he^{-asws} stood to the Salat, and when he^{-asws} prayed, he^{-asws} would go to a rugged place and pray in it, and he^{-asws} would perform Sajdah upon the ground.

فَأَتَى الْجَبَانَ وَ هُوَ جَبَلٌ بِالْمَدِينَةِ يَوْمًا ثُمَّ قَامَ عَلَى حِجَارَةٍ حَشِينَةٍ مُخْرَقَةٍ فَأَقْبَلَ يُصَلِّي وَ كَانَ كَثِيرَ الْبُكَاءِ فَرَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَ كَأَنَّهَا غُمِسَ فِي الْمَاءِ مِنْ كَثْرَةِ دُمُوعِهِ.

One day he^{-asws} came to Al-Jabban, and it is a mountain at Al-Medina. Then he^{-asws} stood upon a burning (hot) rugged rock. He^{-asws} went on to pray Salat and was crying a lot. He^{-asws} raised his^{-asws} head from the Sajdah, and it was as if he^{-asws} had been immersed in water due to the abundance of his^{-asws} tears''²⁶⁶.

²⁶⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 103

²⁶⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 5 H 104

CHAPTER 6 – HIS^{-asws} GRIEF AND HIS^{-asws} CRYING UPON THE MARTYRDOM OF HIS^{-asws} FATHER^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON THEM^{-asws} BOTH

1- قب، المناقب لابن شهر آشوب الصادق ع بكى علي بن الحسين ع عشرين سنة و ما وضع بين يديه طعاماً إلا بكى حتى قال له مؤلى له جعلت فداك يا ابن رسول الله إني أخاف أن تكون من الهالكين-

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

'Al-Sadiq^{-asws}: 'Ali Bin Al-Husayn^{-asws} cried for twenty years, and food would not be placed in front of him^{-asws} except he^{-asws} would cry. A Slave of his^{-asws} said to him^{-asws}, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! I fear that you^{-asws} would **become from the perished ones**' [12:85].

قال إنما أشكوا بني و حزني إلى الله و أعلم من الله ما لا تعلمون إني لم أدكر مصرع بني فاطمة إلا حنقني العبرة

He said: 'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86]. I^{-asws} do not remember the killing of the sons^{-asws} of (Syeda) Fatima^{-asws} except the tears choke me^{-asws}.

و في رواية أما أن الحزنك أن ينقضي

And in a report: 'Is it no time now for your^{-asws} grief to terminate?'

فقال له ويحك إن يعسوب النبي ع كان له اثنا عشر ابناً فعيب الله واحداً منهم فابيضت عيناه من كثرة بكائه عليه و احدودب ظهره من العم و كان ابنه حياً في الدنيا و أنا نظرت إلى أبي و أخي و عمتي و سبعة عشر من أهل بيتي مقتولين حولي فكيف ينقضي حزني

He^{-asws} said to him: 'Woe be to you! The Prophet Yaqoub^{-as} had twelve sons for him^{-as}. Allah^{-azwj} Caused one of them to be absent, his^{-as} eyes whitened from frequency of his^{-asws} crying, and his^{-as} back was arched from the sorrows, and (although) his^{-as} son was alive in the world, while I^{-asws} looked at my^{-asws} father^{-asws}, and my^{-asws} brother^{-asws}, and seventeen of my^{-asws} family members killed around me^{-asws}, so how can my^{-asws} grief terminate?'

و قد ذكر في الحلية نحوه و قيل إنه بكى حتى خيف على عينيه و كان إذا أخذ إناء يشرب ماءً بكى حتى يملأها دمعاً فقيل له في ذلك فقال و كيف لا أبكي و قد منع أبي من الماء الذي كان مطلقاً للبتاع و الوحوش

And it has been mentioned in Al-Hilya, approximate to it. And it is said, he cried until it was feared upon his^{-asws} eyes, and whenever he^{-asws} held a utensil to drink water, he^{-asws} would cry until it would be filled with blood. It was said to him^{-asws} regarding that. He^{-asws} said: 'And how can I^{-asws} not cry, and my^{-asws} father^{-asws} had been prevented from the water which is free for the lions and the beasts.

وَقِيلَ لَهُ إِنَّكَ تَبْكِي ذَهْرَكَ فَلَوْ قَتَلْتَ نَفْسَكَ لَمَا زِدْتَ عَلَى هَذَا فَقَالَ نَفْسِي قَتَلْتُهَا وَعَلَيْهَا أَبْكِي.

And it was said to him^{-asws}, 'You^{-asws} are crying your^{-asws} whole life. If you^{-asws} were to kill yourself^{-asws}, it would not increase upon this!' He^{-asws} said: 'Myself, I^{-asws} have killed it, and I^{-asws} am crying upon it'.²⁶⁷

2- ل، الخصال لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن عيسى عن ابن مغروف عن محمد بن سُهَيْلِ البَحْرَانِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبُكَاءُ وَنَحْسَةُ آدَمَ وَ يَعْقُوبَ وَ يُوسُفَ وَ فَاطِمَةَ بِنْتَ مُحَمَّدٍ وَ عَلِيَّ بْنَ الْحُسَيْنِ ع فَأَمَّا آدَمُ فَبَكَى عَلَى الْجَنَّةِ حَتَّى صَارَ فِي خَدَّيْهِ أَمْثَالُ الْأُودِيَةِ

(The books) 'Al Khisaaal' (and) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from Ibn Marouf, from Muhammad Bin Suhey Al Bahrany, raising it to,

'Abu Abdullah^{-asws} having said: 'The crying ones are five – Adam^{-as}, and Yaqoub^{-as}, and Yunus^{-as}, and (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}. As for Adam^{-as}, he^{-as} cried upon the Paradise until there became in his^{-as} cheeks resembling the valleys.

وَ أَمَّا يَعْقُوبُ فَبَكَى عَلَى يُوسُفَ حَتَّى ذَهَبَ بَصَرُهُ وَ حَتَّى قِيلَ لَهُ تَاللَّهِ تَفْتَنُوا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهَالِكِينَ

And as for Yaqoub^{-as}, he^{-as} cried upon Yusuf^{-as} until his^{-as} vision was gone, and until it was said to him^{-as}, '**By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones**' [12:85].

وَ أَمَّا يُوسُفُ فَبَكَى عَلَى يَعْقُوبَ حَتَّى تَأَدَّى بِهِ أَهْلُ السِّجْنِ فَقَالُوا إِمَّا أَنْ تَبْكِي بِالنَّهَارِ وَ تَسْكُتَ بِاللَّيْلِ وَ إِمَّا أَنْ تَبْكِي بِاللَّيْلِ وَ تَسْكُتَ بِالنَّهَارِ فَصَالِحُهُمْ عَلَى وَاحِدٍ مِنْهُمَا

And as for Yusuf^{-as}, he^{-as} cried upon Yaqoub^{-as} until the inmates of the prison were hurt by it. They said, 'Either you^{-as} cry at daytime and be silent at night, or you^{-as} cry at night and be silent at daytime'. He^{-as} reconciled with them upon one of the two.

وَ أَمَّا فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص فَبَكَتْ عَلَى رَسُولِ اللَّهِ ص حَتَّى تَأَدَّى بِهَا أَهْلُ الْمَدِينَةِ وَ قَالُوا لَهَا قَدْ آذَيْنَا بِكَائِكَ فَكَانَتْ تَخْرُجُ إِلَى الْمَقَابِرِ مَقَابِرِ الشُّهَدَاءِ فَتَبْكِي حَتَّى تُقْضِي حَاجَتَهَا ثُمَّ تَنْصَرِفُ

And as for (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, she^{-asws} cried upon Rasool-Allah^{-saww} to the extent that the people of Al-Medina were hurt by it, and they said to her^{-asws}, 'You^{-asws} are hurting us with the frequency of your^{-asws} crying'. So, she^{-asws} used to go out to the graveyard, graves of the martyrs, and she^{-asws} would cry until her^{-asws} need had been fulfilled. Then she^{-asws} would leave.

وَ أَمَّا عَلِيُّ بْنُ الْحُسَيْنِ ع فَبَكَى عَلَى الْحُسَيْنِ عَشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلَّا بَكَى حَتَّى قَالَ لَهُ مَوْلَى لَهُ جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ-

And as for Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} cried upon Al-Husayn^{-asws} for twenty years or forty years. And no meal would be placed in front of him^{-asws} except he^{-asws} would cry, until a slave

²⁶⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 6 H 1

of his^{-asws} said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww!} I fear upon you^{-asws} would **become from the perished ones**’ [12:85].

قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِنِّي لَمْ أَذْكَرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا حَنَنْتَنِي لِذَلِكَ عَجْزًا.

He said: ‘But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know’ [12:86]. I^{-asws} do not recall the killing of the sons^{-asws} of (Syeda) Fatima^{-asws} except my^{-asws} tears choke me^{-asws} for that”.²⁶⁸

3 مل، كامل الزيارات أبي و جماعة مشايخي عن سعد بن ابن أبي الخطاب عن أبي داود المسترق عن بعض أصحابنا عن أبي عبد الله ع قال: بكى علي بن الحسين بن علي صلى الله عليهم عشرين سنة أو أربعين سنة إلى آخر ما مر.

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of my elders, from Sa’ad, from Ibn Abu Al Khattab, from Abu Dawood Al Mustariq, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, for twenty or forty years’ – up to the end of what has passed”.²⁶⁹

4- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن علي بن أسباط عن إسماعيل بن منصور عن بعض أصحابنا قال: أشرف مؤلى لعلي بن الحسين ع و هو في سقيفة له ساجد يبكي فقال له يا علي بن الحسين أ ما آن لحزنك أن ينقضي

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn^{-asws}, from Ali Bin Asbaat, from Ismail Bin Mansour, from one of our companions who said,

‘A slave of Ali^{-asws} Bin Al-Husayn^{-asws} looked and his^{-asws} was in a tent of his^{-asws}, performing Sajdah, crying. He said to him^{-asws}, ‘O Ali^{-asws} Bin Al-Husayn^{-asws}! Is it now time for your^{-asws} grief that it should terminate?’

فرفع رأسه إليه فقال وئلك أو تكليتك أمك و الله لقد شكنا نعقوث إلى ربه في أقل مما رأيت حين قال يا أسفى على يوسف و إنه فقد ابناً واحداً و أنا رأيت أبي و جماعة أهل بيتي يذبحون حولي

He^{-asws} raised his^{-asws} head to him and said: ‘Woe be to you!’ Or (said): ‘May your mother be bereft of you! By Allah^{-azwj}! Yaqoub^{-as} had complained to his^{-as} Lord^{-azwj} regarding less than what I^{-asws} have seen when he^{-as} said: **‘O my sorrow upon Yusuf!’ [12:84].** And he^{-as} had only lost one son^{-as}, while I^{-asws} saw my^{-asws} father^{-asws} and a group of my^{-asws} family members being slaughtered around me^{-asws}’.

قال و كان علي بن الحسين ع يميل إلى ولد عقيل فقبل ما بالك تميل إلى بني عتاك هؤلاء دون آل جعفر فقال لي أذكر يومهم مع أبي عبد الله الحسين بن علي ع فأرق لهم.

He (the narrator) said, ‘And Ali^{-asws} Bin Al-Husayn^{-asws} was inclining towards the children of Aqeel. It was said, ‘What is the matter you^{-asws} are inclining to these sons of your^{-asws} uncle

²⁶⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 6 H 2

²⁶⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 6 H 3

besides the family of Ja'far^{-asws?} He^{-asws} said: 'I^{-asws} remember their day with my^{-asws} father^{-asws} Abu Abdullah^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, so I^{-asws} sympathise for them".²⁷⁰

²⁷⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 6 H 4

CHAPTER 7 – WHAT TRANSPIRED BETWEEN HIM^{-asws} AND MUHAMMAD BIN AL-HANAFIYA AND REST OF HIS^{-asws} KINDRED AND HIS^{-asws} CLAN

1- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُوسُفَ بْنِ السُّحْتِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ قَالَ: اخْتَضِرَ عَبْدُ اللَّهِ فَاجْتَمَعَ إِلَيْهِ عُرْمَاؤُهُ فَطَالَبُوهُ بِدَيْنٍ هُمْ فَقَالَ لَا مَالَ عِنْدِي مَا أُعْطِيكُمْ وَ لَكِنْ اِرْضُوا بِمَنْ شِئْتُمْ مِنْ ابْنَيْ عَمِّي - عَلِيِّ بْنِ الْحُسَيْنِ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yusuf Bin Al Sukht, from Ali Bin Muhammad Bin Suleyman, from his father, from Isa Bin Abdullah who said,

'Death approached Abdullah, so his creditors gathered to him. They demanded debts of theirs. He said, 'There is no wealth with me what I could be giving you but agree with the ones you so desire to from the two sons of my uncles – Ali^{-asws} Bin Al-Husayn^{-asws} and Abdullah son of Ja'far^{-asws}'.

فَقَالَ الْعُرْمَاءُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ مَلِيٌّ مَطُولٌ وَ عَلِيُّ بْنُ الْحُسَيْنِ ع رَجُلٌ لَا مَالَ لَهُ صَدُوقٌ وَ هُوَ أَحَبُّهُمَا إِلَيْنَا

The creditors said, 'Abdullah son of Ja'far^{-asws} is a dictating person, procrastinating, and Ali^{-asws} Bin Al-Husayn^{-asws} is a man having not wealth for him^{-asws}, truthful, and he^{-asws} is more beloved to us'.

فَأَرْسَلَ إِلَيْهِ فَأَخْبَرَهُ الْحَبْرَ فَقَالَ أَضْمَنُ لَكُمْ الْمَالَ إِلَى غَلَّةٍ وَ لَمْ يَكُنْ لَهُ غَلَّةٌ جُمُلاً فَقَالَ الْقَوْمُ قَدْ رَضِينَا وَ ضَمِنَهُ فَلَمَّا أَتَتْ الْعَلَّةُ أَتَاخَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْمَالَ فَأَذَاهُ.

They sent a message to him^{-asws} and informed him^{-asws} the news. He^{-asws} said: 'I^{-asws} can guarantee for you all the wealth, to the (time of) yield (harvest)'. And there did not happen to be any yield for him^{-asws}. The people said, 'We agree, and he^{-asws} guaranteed it. When the yield came, Allah^{-azwj} Caused the wealth to be available for him^{-asws}, and he^{-asws} fulfilled it''²⁷¹.

2- ج، الإحتجاج رُوِيَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أَرْسَلَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ خَلَا بِهِ ثُمَّ قَالَ يَا ابْنَ أَخِي قَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص كَانَ جَعَلَ الْوَصِيَّةَ وَ الْإِمَامَةَ مِنْ بَعْدِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع ثُمَّ إِلَى الْحَسَنِ ثُمَّ إِلَى الْحُسَيْنِ

(The book) 'Al Ihtijaj' – It is reported,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'When Al-Husayn^{-asws} Bin Ali^{-asws} was killed, Muhammada Ibn Al-Hanafiyya sent a message to Ali^{-asws} Bin Al-Husayn^{-asws} and isolated with him^{-asws}. He said, 'O son^{-asws} of my brother^{-asws}! Rasool-Allah^{-saww} had made the successorship and the Imamate from after him^{-saww} to Ali^{-asws} Bin Abu Talib^{-asws}, then to Al-Hassan^{-asws}, then to Al-Husayn^{-asws}'.

²⁷¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 1

وَقَدْ قُتِلَ أَبُوكَ رَضِيَ اللَّهُ عَنْهُ وَ صَلَّى اللَّهُ عَلَيْهِ وَ لَمْ يُوصَ وَ أَنَا عَمُّكَ وَ صِنُو أَبِيكَ وَ أَنَا فِي سَبْتِي وَ قَدِمْتِي أَحَقُّ بِهَا مِنْكَ فِي حَدَاتِكَ فَلَا تُنَازِعْنِي الْوَصِيَّةَ وَ الْإِمَامَةَ وَ لَا تُخَالِفْنِي

And (now) your^{-asws} father^{-asws}, may Allah^{-azwj} be Pleased with him^{-asws} and may Allah^{-azwj} Send Salawaat upon him^{-asws}, has been killed, and he^{-asws} did not bequeath, and I am your^{-asws} uncle and coequal of your^{-asws} father^{-asws}, and I^{-asws}, in my age and (as per) precedence I am more rightful with it than you^{-asws} are in your^{-asws} young age. So, do not dispute me of the successorship, and the Imamate, and do not oppose me’.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا عَمِّ اتَّقِ اللَّهَ وَ لَا تَدَّعِ مَا لَيْسَ لَكَ بِحَقِّي إِيَّيْ أَعْظَمُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ يَا عَمِّ إِنَّ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ أَوْصَى إِلَيَّ قَبْلَ أَنْ يَتَوَجَّهَ إِلَى الْعِرَاقِ وَ عَهْدَ إِلَيَّ فِي ذَلِكَ قَبْلَ أَنْ يُسْتَشْهَدَ بِسَاعَةِ وَ هَذَا سِلَاحُ رَسُولِ اللَّهِ ص عِنْدِي

Ali^{-asws} Bin Al-Husayn^{-asws} said to him: ‘O uncle! Fear Allah^{-azwj} and do not claim for what isn’t for you by right, **I Advise you, lest you may become from the ignorant ones” [11:46]**. O uncle! My^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had bequeathed before he^{-asws} headed to Al-Iraq and made a pact to me^{-asws} regarding that before he^{-asws} was martyred, by a while, and this here is a weapon of Rasool-Allah^{-saww} in my^{-asws} possession.

فَلَا تَعْرَضْ لِهَذَا فَإِنِّي أَخَافُ عَلَيْكَ نَقْصَ الْعُمُرِ وَ تَشْتِئُ الْحَالِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى آلَى أَنْ لَا يَجْعَلَ الْوَصِيَّةَ وَ الْإِمَامَةَ إِلَّا فِي عَقِبِ الْحُسَيْنِ ع فَإِنِ أَرَدْتَ أَنْ تَعْلَمَ فَاذْطَلِقْ بِنَا إِلَى الْحَجْرِ الْأَسْوَدِ حَتَّى نَتَحَاكَمَ إِلَيْهِ وَ نَسْأَلُهُ عَنْ ذَلِكَ

So do not object to this, for I^{-asws} fear upon you reduction of the lifespan and dispersion of the situation, and Allah^{-azwj} Blessed and Exalted has Sworn that He^{-azwj} will not Make the successorship and the Imamate except in the posterity of Al-Husayn^{-asws}. So, if you want to know, then let us go to the Black Stone until we get judgement from it and as it about that!’

قَالَ الْبَاقِرُ ع وَ كَانَ الْكَلَامَ بَيْنَهُمَا وَ هُمَا يُؤَمِّدُ بِمَكَّةَ فَاذْطَلَقَا حَتَّى أَتَيَا الْحَجَرَ الْأَسْوَدَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِمُحَمَّدٍ ابْنِ

Al-Baqir^{-asws} said: ‘And there was (heated) talk between the two and on that day, they were at Makkah. So, they went until they came to the Black Stone. Ali^{-asws} Bin Al-Husayn^{-asws} said to Muhammad: ‘Begin!’

فَابْتَهَلُ إِلَى اللَّهِ وَ اسْأَلُهُ أَنْ يُنْطِقَ لَكَ الْحَجَرُ ثُمَّ اسْأَلُهُ فَابْتَهَلُ مُحَمَّدٌ فِي الدُّعَاءِ وَ سَأَلَ اللَّهَ ثُمَّ دَعَا الْحَجَرَ فَلَمْ يُجِبْهُ

He beseeched to Allah^{-azwj} and asked Him^{-azwj} to Cause the (Black) Stone to speak to him. Then he asked it. Muhammad beseeched in the supplication and asked Allah^{-azwj}, then called the (Black) Stone, but it did not answer him.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَمَا إِنَّكَ يَا عَمِّ لَوْ كُنْتَ وَصِيًّا وَ إِمَامًا لَأَجَابَكَ فَقَالَ لَهُ مُحَمَّدٌ فَادْعُ أَنْتَ يَا ابْنَ أَخِي وَ اسْأَلُهُ

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘As for you, O uncle! Had you been a successor^{-asws} and an Imam^{-asws}, it would have answered you’. Muhammad said to him^{-asws}, ‘O son^{-asws} of my brother^{-asws}! You^{-asws} call and ask it!’

فَدَعَا اللَّهَ عَلِيُّ بْنُ الْحُسَيْنِ عَ بِمَا أَرَادَ ثُمَّ قَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مِيثَاقَ الْأَنْبِيَاءِ وَ مِيثَاقَ الْأَوْصِيَاءِ وَ مِيثَاقَ النَّاسِ أَجْمَعِينَ لَمَّا أَخْبَرْتَنَا بِلِسَانِ عَزْرِيٍّ مُبِينٍ مِنَ الْوَصِيِّ وَ الْإِمَامِ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ

Ali^{-asws} Bin Al-Husayn^{-asws} supplicated with what he^{-asws} wanted, then said: ‘I^{-asws} ask you by the One^{-azwj} Who Made the Covenants of the Prophets^{-as}, and Covenants of the people in their entirety to be in you, inform us with a clear Arabian tongue (language), who is the successor^{-asws} and the Imam^{-asws} after Al-Husayn^{-asws} Bin Ali^{-asws}?’

فَتَحَرَّكَ الْحَجْرُ حَتَّى كَادَ أَنْ يُزُولَ عَنْ مَوْضِعِهِ ثُمَّ أَنْطَقَهُ اللَّهُ بِلِسَانِ عَزْرِيٍّ مُبِينٍ فَقَالَ اللَّهُمَّ إِنَّ الْوَصِيَّةَ وَ الْإِمَامَةَ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص

The (Black) Stone stirred until it almost moved from its placed. It said: ‘O Allah^{-azwj}! The successorship and the Imamate after Al-Husayn^{-asws} Bin Ali^{-asws} is to Ali^{-asws} Bin Al-Husayn^{-asws} son^{-asws} of Ali^{-asws} Bin Abu Talib^{-asws} and son^{-asws} of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}!’

فَانصَرَفَ مُحَمَّدٌ وَ هُوَ يَتَوَلَّى عَلِيَّ بْنَ الْحُسَيْنِ ع.

Muhammad left and he was in the Wilayah of Ali^{-asws} Bin Al-Husayn^{-asws}” .272

3- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد و محمد بن الحسين معاً عن ابن محبوب عن ابن رباب عن أبي عبد الله و زرارَةَ عَنْ أَبِي جَعْفَرٍ ع مثله-

(The books) ‘Muntakhab Al Basaair’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, both together from Ibn Mahboub, from Ibn Ra’ib, from Abu Abdullah, and Zurara,

‘From Abu Ja’far^{-asws} – similar to it” .273

4- عم، إعلام الوری قب، المناقب لابن شهر آشوب نوادر الحكمة عن محمد بن أحمد بن يحيى بالإسناد عن جابر و عن الباقر ع مثله.

(The books) ‘I’lam Al Wara’ (and) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Nawadir Al Hikma’, from Muhammad Bin Ahmad Bin Yahya, by the chain from Jabir,

‘From Al-Baqir^{-asws} – similar to it” .274

الْمُرَادُ فِي الْكَامِلِ قَالَ أَبُو خَالِدٍ الْكَابِلِيُّ لِمُحَمَّدِ بْنِ الْحَنْفِيَّةِ أ تُخَاطِبُ ابْنَ أَخِيكَ بِمَا لَا تُخَاطِبُكَ بِمِثْلِهِ فَقَالَ إِنَّهُ حَاكَمَنِي إِلَى الْحَجْرِ الْأَسْوَدِ وَ زَعَمَ أَنَّهُ يُنطِقُهُ فَصَرْتُ مَعَهُ إِلَى الْحَجْرِ فَسَمِعْتُ الْحَجْرَ يَقُولُ سَلِّمِ الْأَمْرَ إِلَى ابْنِ أَخِيكَ فَإِنَّهُ أَحَقُّ بِهِ مِنْكَ فَصَارَ أَبُو خَالِدٍ إِمَامِيًّا.

Al Mubarrad in (the book) ‘Al Kamil –

‘Abu Khalid Al-Kabuly said to Muhammad Ibn Al-Hanafiyya, ‘Did you address the son^{-asws} of your brother^{-asws} with what he^{-asws} has not addressed you with the like of it?’ He said, ‘He^{-asws} took me to the judgment of the Black stone and claimed it would speak. So I went with him-

²⁷² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 2

²⁷³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 3

²⁷⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 4 a

asws to the (Black) Stone. I did hear the (Black) Stone saying: 'Submit the command to the son^{asws} of your brother^{asws}, for he^{asws} is more rightful with it than you are'. So Abu Khalid became a believer in Imamate".²⁷⁵

و يُرَوَّى أَنَّ عُمَرَ بْنَ عَلِيٍّ خَاصَمَ عَلِيَّ بْنَ الْحُسَيْنِ عَ إِلَى عَبْدِ الْمَلِكِ فِي صَدَقَاتِ النَّبِيِّ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا ابْنُ الْمُصَدِّقِ وَ هَذَا ابْنُ ابْنِ فَأَنَا أَوْلَى بِهَا مِنْهُ

And it is reported that Umar son of Ali^{asws} contended Ali Bin Al-Husayn^{asws} to Abdul Malik regarding charities of the Prophet^{saww} and Amir Al-Momineen^{asws}. He said, 'O commander of the faithful! I am a son of the ratified one, and this is a son^{asws} of a son^{asws}, so I am foremost with it than him'.

فَتَمَثَّلَ عَبْدُ الْمَلِكِ بِقَوْلِ ابْنِ أَبِي الْحَقِيْقِ -

تَلَطُّ دُونَ الْحَقِّ بِالْبَاطِلِ

لَا يَجْعَلُ الْبَاطِلَ حَقًّا وَ لَا -

Abdul Malik gave an example (in prose) with the words of Ibn Abu Al-Huqeyq, 'Do not make the falsehood to be truth, nor steal the truth with the falsehood'.

فَمَ يَا عَلِيَّ بْنَ الْحُسَيْنِ فَمَقَدْ وَلَيْتَيْكُمَا فَمَقَامًا فَلَمَّا خَرَجَا تَنَازَلَهُ عُمَرُ وَ آذَاهُ فَسَكَتَ عَ عَنْهُ وَ لَمْ يَرُدَّ عَلَيْهِ شَيْئًا

Stand, O Ali^{asws} Bin Al-Husayn^{asws}, for I have place you^{asws} in charge of it'. They stood up. When they had gone out, Umar took (seized) is and hurt him^{asws}. He^{asws} was silent from him and did not respond to him with anything.

فَلَمَّا كَانَ بَعْدَ ذَلِكَ دَخَلَ مُحَمَّدُ بْنُ عُمَرَ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَسَلَّمَ عَلَيْهِ وَ أَكَبَّ عَلَيْهِ يُقْبِلُهُ فَقَالَ عَلِيٌّ يَا ابْنَ عَمِّ لَا تَمْنَعْنِي قَطِيعَةُ أَبِيكَ أَنْ أَصِلَ رَحِمَكَ فَقَدْ رَوَّجْتِكَ ابْنَتِي خَدِيجَةَ ابْنَةَ عَلِيٍّ.

When it was after that, Muhammad Bin Umar entered to see Ali^{asws} Bin Al-Husayn^{asws}. He greeted unto him^{asws} and devoted to him^{asws}, kissing him^{asws}. Ali^{asws} said: 'O son of uncle! The cutting off by your father will not prevent me^{asws} from connecting your kingship, for I^{asws} shall get you married to my^{asws} daughter^{asws} Khadeeja daughter of Ali^{asws}'.²⁷⁶

5- الْفُضُولُ الْمُهِمَّةُ، قَالَ سُفْيَانُ أَرَادَ عَلِيٌّ بْنُ الْحُسَيْنِ عَ الْحَجَّ فَأَنْفَذَتْ إِلَيْهِ أُخْتُهُ سُكَيْنَةُ بِنْتُ الْحُسَيْنِ عَ أَلْفَ دِرْهَمٍ فَلَجِسُوهُ بِهَا بَطْنُ الْحَرَّةِ فَلَمَّا نَزَلَ فَرَّقَهَا عَلَى الْمَسَاكِينِ.

(The book) 'Al Fusool Al Muhimma' – Sufyan said,

'Ali^{asws} Bin Al-Husayn^{asws} intended the Hajj. His^{asws} sister Sukayna Bint Al-Husayn^{asws} sent a thousand Dirhams. They join him^{asws} with it at the scorching outback. When he^{asws} encamped, he^{asws} distributed it upon the poor".²⁷⁷

²⁷⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 4 b

²⁷⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 4 c

²⁷⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 5

6- مهج، مهج الدعوات نَقَلَ مِنْ مَجْمُوعِ عَتِيقٍ قَالَ: كَتَبَ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ إِلَى صَالِحِ بْنِ عَبْدِ اللَّهِ الْمُرِّيِّ عَامِلِهِ عَلَى الْمَدِينَةِ أُبْرَزَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَكَانَ مَحْبُوسًا فِي حَبْسِهِ وَاضْرَبَهُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَ حَمْسِمِائَةَ سَوْطٍ

(The book) 'Mahaj Al Dawaat', copied from 'Majmu'a' of Ateeq who said,

'Al-Waleed Bin Abdul Malik wrote to Salih Bin Abdullah Al-Murry, his office bearer upon Al-Medina, Concentrate on Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} - and he was imprisoned in his prison – 'and strike him in the Masjid of Rasool-Allah^{-saww} with five hundred lashes'.

فَأَخْرَجَهُ صَالِحٌ إِلَى الْمَسْجِدِ وَاجْتَمَعَ النَّاسُ وَصَعِدَ صَالِحٌ الْمِنْبَرَ يَفْرَأُ عَلَيْهِمُ الْكِتَابَ ثُمَّ يَنْزِلُ فَيَأْمُرُ بِضَرْبِ الْحَسَنِ فَيَبْنِمَا هُوَ يَقْرَأُ الْكِتَابَ إِذْ دَخَلَ عَلَيَّ بْنُ الْحَسَنِ عَ فَأَفْرَجَ النَّاسَ عَنْهُ حَتَّى انْتَهَى إِلَى الْحَسَنِ

Salih brought him out to the Masjid and gathered the people, and Salih ascended the pulpit and read out the letter to them. Then he descended and ordered with striking Al-Hassan. While he was reading the letter, Ali^{-asws} Bin Al-Husayn^{-asws} entered. The people made way for him^{-asws} until he^{-asws} ended to Al-Hassan.

فَقَالَ لَهُ يَا ابْنَ عَمِّ ادْعُ اللَّهَ بِدَعَاءِ الْكَرْبِ يُفْرَجَ عَنْكَ فَقَالَ مَا هُوَ يَا ابْنَ عَمِّ فَقَالَ قُلْ وَذَكَرَ الدُّعَاءَ

He^{-asws} said to him: 'O son of uncle^{-asws}! Supplicate to Allah^{-azwj} with 'Supplication of the distress' (Dua Al-Karb), it will be relieved from you'. He said, 'What is it, O son^{-asws} of uncle^{-asws}!' He^{-asws} said: 'Say' – and he^{-asws} mentioned the supplication.

قَالَ وَانْصَرَفَ عَلَيَّ بْنُ الْحَسَنِ عَ وَاقْبَلَ الْحَسَنُ يُكَرِّهُهَا فَلَمَّا فَرَغَ صَالِحٌ مِنْ قِرَاءَةِ الْكِتَابِ وَنَزَلَ قَالَ أَرَى سَجِيئَةَ رَجُلٍ مَظْلُومٍ أَخْرُوا أَمْرَهُ وَ أَنَا أُرَاجِعُ أَمِيرَ الْمُؤْمِنِينَ فِيهِ وَ كَتَبَ صَالِحٌ إِلَى الْوَلِيدِ فِي ذَلِكَ فَكَتَبَ إِلَيْهِ أَطْلِقْهُ.

He (the narrator) said, 'And Ali^{-asws} Bin Al-Husayn^{-asws} left, and Al-Hassan went on repeating it. When Salih was free from reading the letter and descended, he said, 'I see an oppressed man being set-up! Delay his matter, and I shall refer back to commander of the faithful regarding him'. And Salih wrote to Al-Waleed regarding that. He wrote to him, 'Free him!'²⁷⁸

²⁷⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 7 H 6

He^{-asws} said: 'He did that and adjured the people that there should not remain anyone from them with whom there is something, except that he must return it. So they returned it. When he^{-asws} saw the gathering of the soil, Ali^{-asws} Bin Al-Husayn^{-asws} came over, and he^{-asws} placed the base and ordered them that they should be digging. The snake disappeared from them, and they dig until they ended up to the place of the foundation. Ali^{-asws} Bin Al-Husayn^{-asws} said to them: 'Move aside!' So they moved aside.

فَدَنَا مِنْهَا فَعَطَّاهَا بِتُوبِهِ ثُمَّ بَكَى ثُمَّ عَطَّاهَا بِالتُّرَابِ بِيَدِ نَفْسِهِ ثُمَّ دَعَا الْفَعْلَةَ فَقَالَ ضَعُوا بِنَاءَكُمْ قَالَ فَوَضَعُوا الْبِنَاءَ فَلَمَّا ارْتَفَعَتْ حَيْطَانُهَا أَمَرَ بِالتُّرَابِ فَأُلْقِيَ فِي جُوفِهِ فَلِذَلِكَ صَارَ الْبَيْتُ مُرْتَفِعًا يُصْعَدُ إِلَيْهِ بِالدَّرَجِ.

He^{-asws} approached it and covered it with his^{-asws} clothing, then wept. Then he^{-asws} covered it with the soil by his^{-asws} hand himself^{-asws}. Then he^{-asws} called the builders, so he^{-asws} said: 'Place your building'. They placed their building. When its walls were raised, he^{-asws} ordered with the soil. It was transferred and cast into its middle. Thus, it is due to that, the House (Kabah) is higher, (requiring) the step to ascend it".²⁷⁹

2- ج، الإحتجاج رُوِيَ أَنَّ زَيْنَ الْعَابِدِينَ ع مَرَّ بِالْحَسَنِ الْبَصْرِيِّ وَهُوَ يَعْطُ النَّاسَ يَمِينِي فَوَقَفَ عَلَيْهِ ثُمَّ قَالَ أَمْسِكْ أَسْأَلُكَ عَنِ الْحَالِ الَّتِي أَنْتَ عَلَيْهَا مُقِيمٌ أَمْ تَرْضَاهَا لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ لِلْمَوْتِ إِذَا نَزَلَ بِكَ عَدَاً قَالَ لَا

(The book) 'Al Ihtijaj' –

'It is reported that Zayn Al-Abideen^{-asws} passed by Al-Hassan Al-Basry and he was preaching to the people at Mina. He^{-asws} paused to him, then said, 'Withhold. I^{-asws} want to ask you about the situation which you are staying upon. Are you pleased with it for yourself regarding what is between you and Allah^{-azwj} for the death when it befalls with you tomorrow?' He said, 'No'.

قَالَ أَمْ تَرْضَاهَا لِنَفْسِكَ بِالْتَّحْوِيلِ وَ الْإِثْقَالِ عَنِ الْحَالِ الَّتِي لَا تَرْضَاهَا لِنَفْسِكَ إِلَى الْحَالِ الَّتِي تَرْضَاهَا

He^{-asws} said: 'Do you discuss with yourself with the changing and the transferring away from the stat which you are not pleased with for yourself, to the state which you are pleased with it?'

قَالَ فَاطْرَقَ مَلِيئًا ثُمَّ قَالَ إِنِّي أَقُولُ ذَلِكَ بِلَا حَقِيقَةٍ قَالَ أَمْ تَرْجُو نَبِيًّا بَعْدَ مُحَمَّدٍ ص يَكُونُ لَكَ مَعَهُ سَابِقَةٌ قَالَ لَا

He (the narrator) said, 'He lowered his head for a while, then said, 'I am saying that without any reality (to it)'. He^{-asws} said: 'Are you hoping for a Prophet^{-as} (to come) after Muhammad^{-sawww}, so there would be a preceded for you with him?' He said, 'No'.

قَالَ أَمْ تَرْجُو دَارًا غَيْرَ الدَّارِ الَّتِي أَنْتَ فِيهَا تُرَدُّ إِلَيْهَا فَتَعْمَلُ فِيهَا قَالَ لَا

He^{-asws} said: 'Are you hoping for any house (world) other than the house which you are in, to be returning to it and do the deeds in it?' He said, 'No'.

²⁷⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 1

قَالَ أَفَرَأَيْتَ أَحَدًا بِهِ مُسْكَنَةٌ عَقْلِي لِنَفْسِهِ مِنْ نَفْسِهِ هَذَا إِنَّكَ عَلَى خَالٍ لَا تَرْضَاهَا وَ لَا تُحَدِّثُ نَفْسَكَ بِالْإِتِّقَالِ إِلَى خَالٍ تَرْضَاهَا عَلَى حَقِيقَةٍ وَ لَا تَرْجُو نَبِيًّا بَعْدَ مُحَمَّدٍ ص وَ لَا دَارًا غَيْرَ الدَّارِ الَّتِي أَنْتَ فِيهَا فَتَرَدُّ إِلَيْهَا فَتَعْمَلُ فِيهَا وَ أَنْتَ تَعْطُ النَّاسَ

He^{-asws} said: ‘Have you seen anyone being of settled mind with it, pleased for himself from himself with this. You are upon a state you are not pleased with it, nor are you discussing with yourself with the transferring to a state you would be pleased with upon reality, nor are you hoping for any Prophet^{-as} (to come) after Muhammad^{-saww}, nor is there any house (world) apart from the house which you are in, so you could be returning to it and do the deeds in it, and you are preaching to the people!’

قَالَ فَلَمَّا وُلَّى ع قَالَ الْحُسَيْنُ الْبَصْرِيُّ مَنْ هَذَا قَالُوا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ أَهْلُ بَيْتِ عَلِيمٍ فَمَا رُئِيَ الْحُسَيْنُ الْبَصْرِيُّ بَعْدَ ذَلِكَ يَعْطُ النَّاسَ.

He (the narrator) said, ‘When he^{-asws} turned away, Al-Hassan Al-Basry said, ‘Who is this?’ They said, ‘Ali^{-asws} Bin Al-Husayn^{-asws}’. He said, ‘People^{-asws} of the Household of knowledge’. Al-Hassan Al-Basri was not seen preaching to the people after that”^{.280}

3- قب، المناقب لابن شهر آشوب ج، الإحتجاج لقي عبَّادُ البَصْرِيُّ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي طَرِيقِ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنَ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَ صُغُوبَتَهُ وَ أَقْبَلْتَ عَلَى الْحُجِّ وَ لِينِهِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ إِلَى قَوْلِهِ وَ بَشِّرِ الْمُؤْمِنِينَ

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Ihtijaj’ –

‘Abbad Al-Basry met Ali^{-asws} Bin Al-Husayn^{-asws} in a street of Makkah. He said to him^{-asws}, ‘O Ali^{-asws} Bin Al-Husayn^{-asws}! You^{-asws} are neglecting the Jihad and its difficulties, and you^{-asws} have come to Al-Hajj and its softness, and Allah^{-azwj} Mighty and Majestic Says: **‘Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, [9:111]** – up to His^{-azwj} Words: **and give glad tidings to the Momineen [9:112]**’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا رَأَيْتَنَا هَؤُلَاءِ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادَ مَعَهُمْ أَفْضَلُ مِنَ الْحُجِّ.

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘When we see these (people like), those whose attributes are these, then then Jihad alongside them would be superior to the Hajj”^{.281}

4- ختص، الإختصاص رَوَى مُحَمَّدُ بْنُ جَعْفَرٍ الْمُؤَدَّبُ أَنَّ أَبَا إِسْحَاقَ عَمْرُو بْنَ عَبْدِ اللَّهِ السَّبْعِيِّ صَلَّى أَرْبَعِينَ سَنَةً صَلَاةَ الْعَدَاةِ بِوُضُوءِ الْعَمَّةِ وَ كَانَ يَخْتِمُ الْقُرْآنَ فِي كُلِّ لَيْلَةٍ وَ لَمْ يَكُنْ فِي زَمَانِهِ أَعْبُدُ مِنْهُ وَ لَا أَوْثِقُ فِي الْحَدِيثِ عِنْدَ الْخَاصِّ وَ الْعَامِّ

(The book) ‘Al Ikhtisas’ – It is reported by Muhammad Bin Ja’far Al Muwaddib –

‘Abu Is’haq Amro Bin Abdullah Al-Sabie prayed Salat for forty years, the morning Salat with the wud’u of the night before, and he was completing recitation of the whole Quran during every night, and there did not happen to be during his time anyone more worshipping than

²⁸⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 2

²⁸¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 3

him, nor anyone more trusting regarding Hadeeth in the presence of the special ones (Shias) and the general ones (Muslims).

وَكَانَ مِنْ ثِقَاتِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَوُلِدَ فِي اللَّيْلَةِ الَّتِي قُتِلَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ ع وَفِيضٌ وَ لَهُ تِسْعُونَ سَنَةً وَ هُوَ مِنْ هَمْدَانَ اسْمُهُ عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ ذِي جَمَيْرٍ بْنِ السَّبِيحِ بْنِ يَبْلَعِ الْهَمْدَانِيِّ وَ نُسِبَ إِلَى السَّبِيحِ لِأَنَّهُ نَزَلَ فِيهِمْ.

And he was from the trusted ones of Ali^{-asws} Bin Al-Husayn^{-asws}, having been born during the night in which Amir Al-Momineen^{-asws} had been killed, and he died and for him were ninety years, and he was from Hamdan. His name is Amro Bin Abdullah Bin Ali Bin Zi Himeyr Bin Al-Sabie Bin Yabla'a Al-Hamdany, and he is attributed to Al-Sabie, because he had descended among them".²⁸²

5- ب، قرب الإسناد ابن عيسى عن البرزطي قال: دُكِرَ عِنْدَ الرِّضَا ع الْقَاسِمُ بْنُ مُحَمَّدٍ خَالَ أَبِيهِ وَ سَعِيدُ بْنُ الْمُسَيَّبِ فَقَالَ كَانَا عَلَى هَذَا الْأَمْرِ وَ قَالَ خَطَبَ أَبِي إِلَى الْقَاسِمِ بْنِ مُحَمَّدٍ يَعْني أَبَا جَعْفَرٍ ع فَقَالَ الْقَاسِمُ لِأَبِي جَعْفَرٍ ع إِنَّمَا كَانَ يَنْبَغِي لَكَ أَنْ تَذْهَبَ إِلَى أَبِيكَ حَتَّى يُزَوِّجَكَ.

(The book) 'Qurb Al Asnaad' – Ibn Isa from Al Bazanty who said,

'Al-Qasim Bin Muhammad was mentioned in the presence of Al-Reza^{-asws}, being a maternal uncle of his^{-asws}, and Saeed Bin Al-Musayyab. He^{-asws} said: 'They were both upon this matter (Wilayah)'. And he^{-asws} said: 'My^{-asws} father^{-asws}, meaning Abu Ja'far^{-asws}, had addressed Al-Qasim Bin Muhammad. Al-Qasim had said to Abu Ja'far^{-asws}, 'But rather, it would be befitting for you^{-asws} if you^{-asws} were to go to your^{-asws} father^{-asws} until he^{-asws} gets you^{-asws} married".²⁸³

6- ما، الأماالي للشيخ الطوسي المفيدي عن محمد بن الحسين البصير عن العباس بن السري عن شداد بن عبد [الله] المخزومي عن عامر بن حفص قال: قَدِمَ عَزْوَةَ بْنُ الرُّبَيْزِ عَلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ وَ مَعَهُ مُحَمَّدُ بْنُ عَزْوَةَ فَدَخَلَ مُحَمَّدٌ دَارَ الدَّوَابِ فَصَرَبَتْهُ دَابَّةٌ فَحَرَ مَيْتاً وَ وَقَعَتْ فِي رَجُلٍ عَزْوَةَ الْأَكِلَةَ وَ لَمْ تَدَعْ وَرَكَهَ تِلْكَ اللَّيْلَةَ فَقَالَ لَهُ الْوَلِيدُ أَفْطَعَهَا فَقَالَ لَا

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Baseer, from Al Abbas Bin Al Sary, from Shaddad Bin Abdullah Al Makhzumy, from Aamir Bin Hafs who said,

'Urwah Bin Al-Zubeyr arrived to Al-Waleed Bin Abdul Malik and with him was Muhammad Bin Urwah. Muhammad entered the room of the animals and an animal struck him. He fell down dead, and the disease (Al-Akilah) occurred in a leg of Urwah and did not leave his hips that night. Al-Waleed said, 'Cut it off!' He said, 'No'.

فَتَرَقَّتْ إِلَى سَاقِهِ فَقَالَ لَهُ أَفْطَعَهَا وَ إِلَّا أَفْسَدَتْ عَلَيْكَ جَسَدَكَ فَفَطَعَهَا بِالْمِنْشَارِ وَ هُوَ شَيْخٌ كَبِيرٌ لَمْ يُمْسِكْهُ أَحَدٌ وَ قَالَ لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَباً

It advanced to his legs. He said to him, 'Cut it off or else it will spoil your body upon you!' He cut it with the saw, and he was an aged old man. ***We met with fatigue from this journey of ours' [18:62].***

²⁸² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 4

²⁸³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 5

وَقَدِمَ عَلَى الْوَلِيدِ تِلْكَ السَّنَةَ قَوْمٌ مِنْ بَنِي عَبْسٍ فِيهِمْ رَجُلٌ ضَرِيرٌ فَسَأَلَهُ عَنْ عَيْنَيْهِ وَ سَبَبِ ذَهَابِهَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ بْتُ لَيْلَةً مِنْ بَطْنِ وَادٍ وَ لَا
أَعْلَمُ عَبْسِيًّا يَزِيدُ خَالَهُ عَلَى خَالِي فَطَرَقْنَا سَيْلًا فَذَهَبَ مَا كَانَ لِي مِنْ أَهْلِ وَ وَلَدٍ وَ مَالٍ غَيْرَ بَعِيرٍ وَ صَبِيٍّ مَوْلُودٍ

And a group from the clan of Absy arrived to Al-Waleed during that year, among them was a blind man. He asked him about his eyes and the cause of its loss. He said, 'O commander of the faithful! I spent a night in the interior of a valley, and I do not know of any Absy person who state had exceeded mine. The flood hit us, so whatever was for me, from the family, and children, and wealth, was gone, apart from a camel and a new-born child.

وَ كَانَ الْبَعِيرُ صَعْبًا فَتَدَّ فَوَضَعْتُ الصَّبِيَّ وَ اتَّبَعْتُ الْبَعِيرَ فَلَمْ أُجَاوِزْ إِلَّا قَلِيلًا حَتَّى سَمِعْتُ صَبِيحَةَ ابْنِي فَرَجَعْتُ إِلَيْهِ وَ رَأْسُ الدَّبِّ فِي بَطْنِهِ يَأْكُلُهُ وَ حَمْتُ
الْبَعِيرِ لِأَخْتِسِيسُهُ فَتَفَحَّحِي بِرَجْلِهِ فِي وَجْهِ فَحَطَمَهُ وَ ذَهَبَ بَعْيِي فَأَصْبَحْتُ لَا مَالَ وَ لَا أَهْلَ وَ لَا وَلَدَ وَ لَا بَصَرَ

And the camel was a difficult one, and it fled. So I placed down the child and pursued the camel. I had not crossed except a little until I heard a scream of my son. I returned to him and the head of a wolf was in its belly. It was eating him. And I caught up with the camel in order to contain it, but it kicked with its leg into my face and smashed it, and my eyes were gone. So, I have become with neither having any wealth, nor family, nor child, nor sight'.

فَقَالَ الْوَلِيدُ انْطَلِقُوا إِلَى عُرْوَةَ لِيَعْلَمَ أَنَّ فِي النَّاسِ مَنْ هُوَ أَعْظَمُ مِنْهُ بِلَاءٍ

Al-Waleed said, 'Go to Urwah and inform him that among the people there is someone who of mightier affliction than him!'

وَ شَخَصَ عُرْوَةَ إِلَى الْمَدِينَةِ فَأَتَتْهُ فُرَيْشٌ وَ الْأَنْصَارُ فَقَالَ لَهُ عَيْسَى بْنُ طَلْحَةَ بْنِ عُيَيْدِ اللَّهِ أَبَشِيرُ يَا أَبَا عَبْدِ اللَّهِ فَقَدْ صَنَعَ اللَّهُ بِكَ خَيْرًا وَ اللَّهُ مَا بِكَ حَاجَةٌ
إِلَى الْمَشْيِ

And Urwah departed to go to Al-Medina, so Quraish and the Helpers came to him. Isa Bin Talha Bin Ubeydullah said to him, 'Receive good news Abdullah, for Allah^{-azwj} had Done good with you. By Allah^{-azwj}! There is no need for you to the walking'.

فَقَالَ مَا أَحْسَنَ مَا صَنَعَ اللَّهُ بِي وَهَبَ لِي سَبْعَةَ بَنِينَ فَمَتَّعَنِي بِهِمْ مَا شَاءَ ثُمَّ أَخَذَ وَاحِدًا وَ تَرَكَ خَمْسًا يَدَيْنِ وَ رِجْلًا وَ سَمْعًا وَ بَصَرًا

He said, 'How excellent is what Allah^{-azwj} has Done with me. He^{-azwj} Granted me seven sons and Caused me to enjoy with them for as long as He^{-azwj} so Desired. Then He^{-azwj} Took one away and left six. And He^{-azwj} Gifted six body parts to me, Causing me to enjoy these for as long as He^{-azwj} so Desired. Then He^{-azwj} Took one away and left five – two hands, and a leg, and hearing and sight'.

ثُمَّ قَالَ إِيَّاهِي لَعْنُ كُنْتُ أَخَذْتُ لَقَدْ أَبْعَيْتُ وَ إِنْ كُنْتُ ابْتَلَيْتَ لَقَدْ عَافَيْتَ.

Then he said, 'My God^{-azwj}! If You^{-azwj} have Seized, then then there still remains some, and if You^{-azwj} are Trying, then I am still healthy'.²⁸⁴

²⁸⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 6

7- نه، تنبيه الخاطر روي أنه لما نزع معاوية بن يزيد بن معاوية نفسه من الخلافة قام خطيباً فقال أيها الناس ما أنا بالرغبة في التأمر عليكم ولا بالأمن لكرهتكم بل نلينا بكم و نلينا بنا- إلا أن جددي معاوية نزع الأمر من كان أولى بالأمر منه في قدمه و سابقته علي بن أبي طالب

(The book) 'Tanbeeh' of Al Khatir –

'It is reported that when Muawiya son of Yazeed^{-la} Bin Muawiya^{-la} removed himself (abdicated) from the caliphate, he stood to address. He said, 'O you people! I am not with the desire in ruling over you all, nor am I safe from your disliking, but we are being Tried with you and you are being Tried with us, except that my grandfather Muawiya snatched the command from the one who was foremost with the command than he was, in his^{-asws} ancientness and his^{-asws} precedence, Ali^{-asws} Bin Abu Talib^{-asws}.

فركب جددي منه ما تعلمون و ركبتكم معه ما لا تجهلون حتى صار رهين عمله و ضجيع حفرته تجاوز الله عنه ثم صار الأمر إلى أبي و لقد كان خليقاً أن لا يركب سنته إذ كان غير خليق بالخلافة فركب رذعه و استحسن خطأه فقلت مدته و انقطعت آثاره و حدث ناره و لقد أنسانا الحزن به الحزن عليه ف إنا لله و إنا إليه راجعون

My grandfather did what you know, and you did it with him what you are not ignorant of, until he became a hostage to his deeds and lied down in his grave. May Allah^{-azwj} Overlook from him. Then the command came to my father^{-la}, and he^{-la} should not have followed his ways when he^{-la} was not rightful with the caliphate, but he^{-la} was not deterred, and (instead) he^{-la} praised his mistakes. So his^{-la} term was little, and his^{-la} impacts were cut off, and his^{-asws} fire was extinguished, and we have forgotten the grief with him^{-la}, the grieving upon him^{-la}. We are for Allah^{-azwj} and are returning to Him^{-azwj}'.

ثم أخفت يتركهم على أبيه ثم قال و صرث أنا الثالث من القوم الزاهد فيما لدي أكثر من الرغبة و ما كنت لأتحمل آثامكم شأنكم و أمركم لحذوه من شئتم ولايته فقولوه

Then he calmed feeling pity for his father^{-la}. Then he said, 'And I have become third from the abstaining regarding what is in front of me, more than being desirous, and I would not be bearing your sins! It is your concern and your affairs, so take one you so desire to his governance and make him the ruler'.

قال فقام إليه مروان بن الحكم فقال يا أبا لبلى سنة عمرية فقال له يا مروان تخدعني عن ديني اثني رجال كرجال عمر أ جعلها بينهم شوري

He (the narrator) said, 'Marwan Bin Al-Hakam stood up to him and said, 'O Abu Layli! A sunnah of Umar (bin Al-Khattab)! He said to him, 'O Marwan! Are you deceiving me about my religion? Can you come to me with men like the men of Umar, that I should be making it (caliphate) to be a consultation between them?'

ثم قال و الله إن كانت الخلافة معتماً فقد أصبنا منها خطأ و لئن كانت شرراً فحسب آل أبي سفيان ما أصابوا منها

Then he said, 'By Allah^{-azwj}! If the caliphate was an opportunity, then we have achieved a share from it, but it if was evil, then it suffices the progeny of Abu Sufyan whatever they have (so far) achieved from it'.

ثم نزل فقالت له أمه ليتك كنت خيضة فقال و أنا وددت ذلك و لم أعلم أن لله نارا يُعذب بها من عصاه و أخذ غير خفيه.

Then he descended. His mother said to him, 'If only you were menstruating (been a woman)'. He said, 'And I would love that, and not know that for Allah^{-azwj} there is a Fire, He^{-azwj} would be Punishing with it the one who disobeys Him^{-azwj} and takes other than his right'.²⁸⁵

8- ختص، الإختصاص هَلَكَ يَزِيدُ لَعْنَةُ اللَّهِ وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً وَ وَلى الأَمْرَ أَرْبَعِ سِنِينَ وَ هَلَكَ مُعَاوِيَةُ بْنُ يَزِيدَ وَ هُوَ ابْنُ إِحْدَى وَ عِشْرِينَ سَنَةً وَ وَلى الأَمْرَ أَرْبَعِينَ لَيْلَةً.

(The book) 'Al Ikhtisaas' –

'Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, died and he^{-la} was sixty-three years old, and he^{-la} was in charge of the command for four years, and Muawiya son of Yazeed^{-la} died and he was twenty-one years old, and he was in charge of the command for forty nights'.²⁸⁶

9- ختص، الإختصاص ير، بصائر الدرجات عَمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا وَلى عَبْدِ الْمَلِكِ بْنُ مَرْوَانَ وَ اسْتَقَامَتْ لَهُ الْأَشْيَاءُ كَتَبَ إِلَى الْحُجَّاجِ كِتَابًا وَ حَطَّهُ بِيَدِهِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ إِلَى الْحُجَّاجِ بْنِ يُوسُفَ أَمَا بَعْدُ فَجَبِّتِي دِمَاءَ نَبِيِّ عَبْدِ الْمُطَّلِبِ فَإِنِّي رَأَيْتُ آلَ أَبِي سُفْيَانَ لَمَّا وَلَعُوا فِيهَا لَمْ يَلْبَثُوا بَعْدَهَا إِلَّا قَلِيلًا وَ السَّلَامُ

(The book) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ali Bin Al-Husayn, from Ali Bin Abdul Aziz, from his father who said,

'Abu Abdullah^{-asws} said: 'When Abdul Malik Bin Marwan became the ruler and the things were straightened for him, he wrote a letter to Al-Hajjaj, and wrote it by his own hand, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. From a servant of Allah^{-azwj} Abdul Malik Bin Marwan to Al-Hajjaj Bin Yusuf. As for after, protect the blood of the sons of Abdul Muttalib^{-asws} for me, for I have seen the family of Abu Sufyan, when rule, they did not stay after it except a little. Greetings''.

وَ كَتَبَ الْكِتَابَ سِرًّا لَمْ يَعْلَمْ بِهِ أَحَدٌ وَ بَعَثَ بِهِ مَعَ الْبَرِيدِ إِلَى الْحُجَّاجِ وَ وَرَدَ حَبْرٌ ذَلِكَ مِنْ سَاعَتِهِ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ أَحْبَرَ أَنَّ عَبْدَ الْمَلِكِ قَدْ زِيدَ فِي مُلْكِهِ بُرْهَةً مِنْ ذَهْرِهِ لِكَيْفِهِ عَنْ بَنِي هَاشِمٍ وَ أَمَرَ أَنْ يَكْتُوبَ ذَلِكَ إِلَى عَبْدِ الْمَلِكِ وَ يُخْبِرُهُ بِأَنَّ رَسُولَ اللَّهِ ص أَتَاهُ فِي مَنَامِهِ وَ أَحْبَرَهُ بِذَلِكَ فَكَتَبَ عَلِيُّ بْنُ الْحُسَيْنِ ع بِذَلِكَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ.

And he wrote the letter secretly and did not let anyone know of it, and sent it with the postman to Al-Hajjaj, and the news of that came to him from his hour, from Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} informed that Abdul Malik, there has been an increase in his rule for a short time due to his refraining from (killing) the Clan of Hashim^{-asws}, and instructed that he write that to Abdul Malik and inform him that Rasool-Allah^{-saww} had come to him^{-asws} in his^{-asws} dream and informed him with that. Ali^{-asws} Bin Al-Husayn^{-asws} wrote that to Abdul Malik Bin Marwan''.²⁸⁷

²⁸⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 7

²⁸⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 8

²⁸⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 9

10- حة، فرحة الغري روى هشام بن الكلبي عن أبيه قال: أدركت بني أود و هم يعلمون أبناءهم و حرّمهم سب علي بن أبي طالب ع و فيهم رجل من رهط عبد الله بن إدريس بن هاني فدخل على الحجاج بن يوسف يوماً فكلمه بكلام فأغلظ له الحجاج في الجواب فقال له لا تقول هذا أيها الأمير فلا لفرش و لا لقيف منقبة يعتدون بها إلا و نحن نعتد بمثلها

(The book) 'Farhat Al-Ghary' – It is reported by Hisham Bin Al Kalby, from his father who said,

'I came across the clan of Awd and they were teaching their children and prohibiting them to revile Ali^{asws} Bin Abu Talib^{asws}, and among them was a man from a group of Abdullah Bin Idrees Bin Hany. He entered to see Al-Hajjaj Bin Yusuf^{la} one day. He spoke to him with a talk, Al-Hajjaj^{la} was harsh to him in the answering. Do not say this, O you commander, for there is not virtue counted as being for Quraish nor for Saqeef except and we are counted with the like of it'.

قال له و ما منايكم قال ما ينقص عثمان و لا يذكر بسوء في نادينا قط قال هذه منقبة قال و ما ربي منا خارجي قط قال و منقبة قال و ما شهد منا مع أبي ثراب مشاهد إلا رجل واحد فأسقطه ذلك عندنا و أحمله فما له عندنا قدر و لا قيمة قال و منقبة

He^{la} said to him, 'And what are their virtues?' He said, 'They neither derogate Usman nor mentioning him with any evil in our calling, at all'. He^{la} said, 'This is a virtue' He said, 'And no Kharijite has been seen to be among us at all!' He^{la} said, 'And (this is) a virtue'. He said, 'And no one from us has attended any battle fighting alongside Abu Turab^{asws} except for one man. So that has fallen him in our presence and has obscured him. So there is neither any worth for him in our presence nor any value'. He^{la} said: 'And (this is) a virtue'.

قال و ما أراد منا رجل قط أن يتزوج امرأة إلا سأل عنها هل أحب أبا ثراب أو تذكره بخير فإن قيل إنها تفعل ذلك اجتنبها فلم يتزوجها قال و منقبة

He said, 'And no man from us intends to marry at all except he asks her, 'Do you love Abu Turab^{asws}, or mention him^{asws} with good?' If it is said, she does that, he shuns her and does not marry her'. He^{la} said, 'And (this is) a virtue'.

قال و ما ولد فينا ذكر فسمي علياً و لا حسناً و لا حسيناً و لا ولدت فينا جارية فسميت فاطمة قال و منقبة

He said, 'And no male is born among us and is being named as 'Ali', nor 'Hassan', nor 'Husayn', nor any girl being born so she is named as 'Fatima''. He^{la} said, 'And (this is) a virtue'.

قال و نذرت امرأة منا حين أقبل الحسين إلى العراق إن قتله الله أن تنحر عشرين جحر فلما قتل وقت بندرها قال و منقبة

He said, 'And a woman from us vowed when Al-Husayn^{asws} came to Al-Iraq, that if Allah^{azwj} were to kill him^{asws}, she would sacrifice one hundred animals. When he^{asws} was killed, she fulfilled her vow'. He^{la} said, 'And (this is) a virtue'.

قال و دعي رجلاً منا إلى البراءة من علي و لعنه فقال نعم و أزيدكم حسناً و حسيناً قال و منقبة و الله

He said, 'And a man from us called for the disavowing from Ali^{asws} and cursing him^{asws}'. He said, 'Yes, and I^{la} shall increase you all with Hassan^{asws} and Husayn^{asws}'. He^{la} said, 'And (this is) a virtue, by Allah^{azwj}!'

قَالَ وَ قَالَ لَنَا أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ أَنْتُمْ السَّعَاؤُ دُونَ الدَّيَارِ وَ أَنْتُمْ الْأَنْصَارُ بَعْدَ الْأَنْصَارِ قَالَ وَ مَنْقَبَةٌ

He said, 'And commander of the faithful Abdul Malik said to us, 'You are poetry without a mantle, and you are the helpers after the Helpers!' He^{-la} said: 'And (this is a virtue).'

قَالَ وَ مَا بِالْكَوْفَةِ مَلَاحَةٌ إِلَّا مَلَاحَةُ بَنِي أَوْدٍ فَضَحَكَ الْحَجَّاجُ

He said, 'And at Al-Kufa there is no gracefulness except gracefulness of the clan of Awd'. Al-Hajjaj^{-la} laughed'.

قَالَ هِشَامُ بْنُ الْكَلْبِيِّ قَالَ لِي أَبِي فَسَلَبْتَهُمُ اللَّهُ مَلَاحَتَهُمْ آخِرَ الْحِكَايَةِ.

Hisham Bin Kalby said, 'My father said to me, 'Allah^{-azwj} Stripped them of their gracefulness. End of story'^{.288}

11- بج، الخرائج و الجرائح رُوِيَ عَنِ الْبَاقِرِ عَ أَنَّهُ قَالَ: كَانَ عَبْدُ الْمَلِكِ يَطُوفُ بِالْبَيْتِ وَ عَلِيُّ بْنُ الْحُسَيْنِ يَطُوفُ بَيْنَ يَدَيْهِ وَ لَا يَلْتَفِتُ إِلَيْهِ وَ لَمْ يَكُنْ عَبْدُ الْمَلِكِ يَعْرِفُهُ بِوَجْهِهِ فَقَالَ مَنْ هَذَا الَّذِي يَطُوفُ بَيْنَ أَيْدِينَا وَ لَا يَلْتَفِتُ إِلَيْنَا فَقِيلَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ عَ فَجَلَسَ مَكَانَهُ وَ قَالَ رُدُّوهُ إِلَيَّ فَرُدُّوهُ

(The book) 'Al Kharaj Wa Al Jaraih' –

'It is reported from Al-Baqir^{-asws} having said: 'Abdul Malik was performing Tawaaf of the House (Kabah) and Ali^{-asws} Bin Al-Husayn^{-asws} was performing Tawaaf in front of him and did not turn to him, and Abdul Malik did not have recognition with his^{-asws} face. He said, 'Who is this performing Tawaaf in front of us and in not turn to us?' It was said, 'He^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}'. He sat down in a place and said, 'Return him^{-asws} to me!' So they returned him^{-asws}.

فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ إِنِّي لَسْتُ قَاتِلَ أَبِيكَ فَمَا يَمْنَعُكَ مِنَ الْمَصِيرِ إِلَيَّ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ إِنَّ قَاتِلَ أَبِي أَفْسَدَ بِمَا فَعَلَهُ ذُنْبَاهُ عَلَيْهِ وَ أَفْسَدَ أَبِي عَلَيْهِ بِذَلِكَ آخِرَتُهُ فَإِنْ أَحْبَبْتَ أَنْ تَكُونَ كَهُوَ فَكُنْ

He said to Ali^{-asws} Bin Al-Husayn^{-asws}: 'I am not the killer of your^{-asws} father^{-asws}! So what prevents you^{-asws} from coming to me?' Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Killer of my^{-asws} father^{-asws} spoilt his^{-la} own world upon him, and my^{-asws} father^{-asws} spoil his^{-la} Hereafter upon him^{-la} due to that. So, if you love to become like him^{-la} then be so!'

فَقَالَ كَلًّا وَ لَكِنْ صِرَ إِلَيْنَا لِنَتَّالَ مِنْ دُنْيَانَا فَجَلَسَ زَيْنُ الْعَابِدِينَ وَ بَسَطَ رِدَاءَهُ وَ قَالَ اللَّهُمَّ أَرِهْ حُرْمَةَ أَوْلِيَانَا عِنْدَكَ فَإِذَا إِزَارُهُ مَمْلُوءَةٌ دُرَرًا يَكَادُ شِعَاعُهَا يَخْطَفُ الْأَبْصَارَ

He said, 'Never! But come to us to take from our world'. Zayn Al-Abideen^{-asws} sat down and spread his^{-asws} cloak and said: 'O Allah^{-azwj}! Show him the sanctity of Your^{-azwj} friends in Your^{-azwj} Presence!' There, his^{-asws} cloak was filled with gems, its sparkles almost stunned the sights.

فَقَالَ لَهُ مَنْ يَكُونُ هَذَا حُرْمَتُهُ عِنْدَ رَبِّهِ يَخْتَالِحُ إِلَى دُنْيَاكَ ثُمَّ قَالَ اللَّهُمَّ لِحُدُودِهَا فَلَا حَاجَةَ لِي فِيهَا.

²⁸⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 10

He^{-asws} said to him, ‘One whose sanctity happens to be this, in the Presence of his Lord^{-azwj}, would he be needy to your world?’ Then he^{-asws} said: ‘Take these, for these is no need for me^{-asws} regarding it’.²⁸⁹

12- شأ، الإرشاد هارونُ بْنُ مُوسَى عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: لَمَّا وَجَّيْتُ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الْخِلَافَةَ رَدَّ إِلَيَّ بِنِ الْحُسَيْنِ عِ صَدَقَاتِ رَسُولِ اللَّهِ ص وَ صَدَقَاتِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كَانَتَا مَضْمُونَتَيْنِ فَخَرَجَ عُمَرُ بْنُ عَلِيٍّ إِلَيَّ عَبْدُ الْمَلِكِ يَتَطَلَّمُ إِلَيْهِ مِنْ ابْنِ أَخِيهِ فَقَالَ عَبْدُ الْمَلِكِ أَقُولُ كَمَا قَالَ ابْنُ أَبِي الْحُقَيْقِ-

(The book) ‘Al Irshad’ – Haroun Bin Musa, from Abdul Malik Bin Abdul Aziz, said,

‘When Abdul Malik Bin Marwan was in charge of the caliphate, he returned to Ali^{-asws} Bin Al-Husayn^{-asws}, the charities of Rasool-Allah^{-saww} and charities of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and both of these were linked. Umar son of Ali^{-asws} came out to Abdul Malik protesting to him about the son^{-asws} of his brother^{-asws}. He said, ‘I say to you like what Ibn Abu Al-Huqeyq (the poet) said,

وَ أَنْصَتَ السَّمِيعُ لِلْقَائِلِ	إِنَّا إِذَا مَا لَتْ دَوَاعِي الْهُوَى-
نَقْضِي بِحُكْمِ عَادِلٍ فَاصِلِ	وَ اصْطَرَعِ النَّاسُ بِالْبَاطِلِ
نَلْطُ دُونَ الْحَقِّ بِالْبَاطِلِ	لَا نَجْعَلُ الْبَاطِلَ حَقًّا وَ لَا-
فَنَحْمِلُ الدَّهْرَ مَعَ الْقَائِلِ	نَخَافُ أَنْ تَسْفَهَ أَحْلَامُنَا-

‘Surely, when the urges of the whims are full, and the listener hears from the speaker, and the people bowed down to their learned ones. We adjudicate with the just, decisive judgment. We do not make the falsehood to be true, nor do we steal the truth by the falsehood. We fear that you might stultify our dreams, so we endure the times with the dormancy’.²⁹⁰

13- شأ، الإرشاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: حَجَّ عَلِيُّ بْنُ الْحُسَيْنِ ع فَاسْتَجَهَرَ النَّاسُ مِنْ جَمَالِهِ وَ تَشَوَّفُوا لَهُ وَ جَعَلُوا يَقُولُونَ مَنْ هَذَا تَعْظِيمًا لَهُ وَ إِجْلَالًا لِمَرْتَبَتِهِ وَ كَانَ الْفَرَزْدَقُ هُنَاكَ فَأَنْشَأَ يَقُولُ-

(The book) ‘Al Irshad’ – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Abu Ja’far Muhammad Bin Ismail who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} performed Hajj. The people became aware of his^{-asws} beauty, and they were yearning to (see) him^{-asws}, and they went on saying, ‘Who is this?’, in reverence to him^{-asws} and for the majesty of his^{-asws} rank, and over there, Farazdaq (the poet) prosed saying,

وَ الْبَيْتُ يَعْرِفُهُ وَ الْحِلُّ وَ الْحَرَمُ	هَذَا الَّذِي تَعْرِفُ الْبُطْحَاءُ وَ طَائِفُهُ-
هَذَا النَّعِيُّ النَّعِيُّ الطَّاهِرُ الْعَلَمُ	هَذَا ابْنُ خَيْرِ عِبَادِ اللَّهِ كُلِّهِمْ-
يَكَادُ يُسَكُّهُ عِرْفَانُ رَاحَتِهِ-	يَكَادُ يُسَكُّهُ عِرْفَانُ رَاحَتِهِ-

‘This is the one whose steps are recognised by Al-Bat’ha, and the House (Kabah) knows him^{-asws}, and (so does) the outside areas and the Sanctuary. This is the son^{-asws} of best servants

²⁸⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 11

²⁹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 12

of Allah^{-azwj}, all of them. This is the pious, the pure, the clean, the learned. This is the one whose palm is grabbed by the corners of the Kabah when he^{-asws} comes to kiss.

يُغْضِي حَيَاءً وَ يُغْضَى مِنْ مَهَابَتِهِ -
 أَيُّ الْقَبَائِلِ لَيْسَتْ فِي رِقَابِهِمْ -
 مَنْ يَعْرِفُ اللَّهَ يَعْرِفُ أَوْلِيَّةَ دَا -
 إِذَا رَأَتْهُ قُرَيْشٌ قَالَ قَاتِلُهَا -
 فَمَا يُكَلِّمُ إِلَّا حِينَ يَتَسَبَّمُ
 لِأَوْلِيَّةِ هَذَا أَوْ لَهُ نَعَمَ
 فَالَّذِينَ مِنْ بَيْتِ هَذَا نَالَهُ الْأَمَمُ
 إِلَى مَكَارِمِ هَذَا يَنْتَهِي الْكَرَمُ

He^{-asws} overlooks out of embarrassment and overlooks out of his^{-asws} reverence. He^{-asws} does not speak except when he^{-asws} smiles. Yes, the tribes haven't got this primacy in their necks, or a bounty for him^{-asws}. One who recognises Allah^{-azwj} would recognise the primacy of that. The communities have achieved the religion from the household of his one. When Quraish saw him^{-asws}, its speaker said, 'To the benevolence of this one ends (peaks) the benevolence'.²⁹¹

14- شأ، الإرشاد أبو مُحَمَّدِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ دَاوُدَ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَمِّهِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ لَمْ أَرْ مِثْلَ التَّفَدُّمِ فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ لَيْسَ تَحْضُرُهُ الْإِجَابَةُ فِي كُلِّ وَقْتٍ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Dawood Bin Al Qasim, from Al-Husayn Bin Zayd,

'From his uncle Umar son of Ali (Bin Al-Husayn^{-asws}), from his father^{-asws} Ali Bin Al-Husayn^{-asws} having had said: 'I^{-asws} did not see like the remedy in the supplication, for the servant is not presented with the fulfilment during all times'.

وَ كَانَ مِمَّا حَفِظَ عَنْهُ ع مِنَ الدُّعَاءِ حِينَ بَلَغَهُ تَوَجُّهُ مُسْرِفِ بْنِ عُقْبَةَ إِلَى الْمَدِينَةِ - رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي

And it was from what is preserved from him^{-asws}, from the supplication when it reached him^{-asws} that Musrif Bin Uqba was heading towards Al-Medina: 'Lord^{-azwj}! How many bounties You^{-azwj} have Favoured with upon me^{-asws}. My^{-asws} thanking is little compared to it. And how many afflictions You^{-azwj} had Tried me^{-asws} with, my^{-asws} patience was little during it!

فَمَا مِنْ قَلِّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي وَ قَلِّ عِنْدَ بَلَائِهِ صَبْرِي فَلَمْ يَخْذُلْنِي يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُطُعُ أَبَدًا وَ يَا ذَا النِّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي شَرَّهُ فَإِنِّي أَدْرَأُ بِكَ فِي نَحْوِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ

O One^{-azwj} compared to His^{-azwj} bounties my^{-asws} gratefulness is little, and He^{-azwj} did not Deprive me^{-asws}! And little was my^{-asws} patience during His^{-azwj} Trial, and He^{-azwj} did not abandon me^{-asws}! O One^{-azwj} with the Kindness which does not terminate, ever! And O One^{-azwj} with the Favours the numbers of which cannot be counted! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Repel his evil away from me^{-asws}. I^{-asws} shelter with You^{-azwj} regarding his slaughtering, and I^{-asws} seek Refuge with You^{-azwj} from his evil!'

²⁹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 8 H 13

فَقَدِمَ مُسْرِفُ بْنُ عُقْبَةَ الْمَدِينَةَ وَكَانَ يُقَالُ لَا يُرِيدُ غَيْرَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَسَلِمَ مِنْهُ وَ أَكْرَمَهُ وَ حَبَاهُ وَ وَصَلَهُ

Musrif Bin Uqba arrived at Al-Medina, and it was said that he did not intend anyone other than Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} was safe from him, and he honoured him^{-asws}, and gifted him^{-asws}, and helped him^{-asws} (financially).

وَ جَاءَ الْحَدِيثُ مِنْ غَيْرٍ وَجِهٍ أَنَّ مُسْرِفَ بْنَ عُقْبَةَ لَمَّا قَدِمَ الْمَدِينَةَ أَرْسَلَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَأَتَاهُ فَلَمَّا صَارَ إِلَيْهِ قَرَّبَهُ وَ أَكْرَمَهُ وَ قَالَ لَهُ أَوْصَانِي أَمِيرُ الْمُؤْمِنِينَ بِبِرِّكَ وَ تَمْيِيرِكَ مِنْ غَيْرِكَ

And the Hadeeth has come from another direction that Musrif Bin Uqba, when he arrived at Al-Medina, sent a message to Ali^{-asws} Bin Al-Husayn^{-asws} to go to him. When he^{-asws} came to him, he drew him^{-asws} near and honoured him^{-asws}, and said to him^{-asws}, 'Commander of the faithful has advised me with being kind with you^{-asws} and distinguish you^{-asws} from others.

فَجَزَاهُ خَيْرًا ثُمَّ قَالَ أَسْرَجُوا لَهُ بَعْلَتِي وَ قَالَ لَهُ انْصَرَفْ إِلَى أَهْلِكَ فَإِنِّي أَرَى أَنَّ قَدْ أَفْرَعْنَاهُمْ وَ أَتَعَبْنَاكَ بِمَشْيِكَ إِلَيْنَا وَ لَوْ كَانَ بِأَيْدِينَا مَا نَقَوَى بِهِ عَلَي صِلَتِكَ بِقَدْرِ حَقِّكَ لَوْصَلْنَاكَ

He rewarded him goodly, then said, 'Saddle my mule for him^{-asws}!' And he said to him^{-asws}, 'Leave to go to your^{-asws} family, for I view that we have alarmed them and fatigued you^{-asws} by your^{-asws} walking to us and had there been in our hands what we could have strengthened with our financial aid in accordance with your^{-asws} right, we would have aided you^{-asws}.'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا أَعْدَرَنِي لِلْأَمِيرِ وَ رَكِبَ فَقَالَ مُسْرِفُ بْنُ عُقْبَةَ لِحُجَّاتِهِ هَذَا الْحَيْرُ الَّذِي لَا شَرَّ فِيهِ مَعَ مَوْضِعِهِ مِنْ رَسُولِ اللَّهِ ص وَ مَكَانِهِ مِنْهُ.

Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'What would excuse me^{-asws} to the emir and the riding?' Musrif Bin Uqba said to his gatherers, 'This one is the good in which there is no evil in him^{-asws}, along with his^{-asws} place from Rasool-Allah^{-saww}, and his^{-asws} position from him^{-saww}'.²⁹²

بيان مسرف هو مسلم بن عقبة الذي بعثه يزيد لعنه الله لوقعة الحرة فسمي بعدها مسرفا لإسرافه في إهراق الدماء.

Explanation: 'Musrif, he is Muslim Bin Uqba whom Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} had sent at the event of Al-Hira, so he was named after it as 'Musrif' (extravagant), due to his extravagance in spilling the blood'.

15- قب، المناقب لابن شهر آشوب جليله الأولياء، و وسيلة الملاء، و فضائل أبي السعادات، بالإسناد عن ابن شهاب الزهري قال: شهدنا علي بن الحسين ع يوم حمله عند الملك بن مروان من المدينة إلى الشام فأنقله حديداً و وكل به حفاظاً في عدة و جمع فاستأذنتهم في التسليم و التوديع له فأذتوا فدخلت عليه و الأقباد في رجليه و العلك في يديه

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Hilyah Al Awliya', (and) 'Waseela Al Mulla', and 'Fazaail' of Abu Al Sadaat', by the chain from Ibn Shihab Al Zuhry who said,

'I witnessed Ali^{-asws} Bin Al-Husayn^{-asws} on the day Abdul Malik Bin Marwan had him^{-asws} taken from Al-Medina to Syria. He weighed him^{-asws} down in iron (chains) and allocated guards with

²⁹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 14

him^{-asws} among a number, and a crowd. He had authorised them regarding the submitting and the bidding of farewell to him^{-asws}. They sought permission and he^{-asws} was entered to him, and the shackles were in his^{-asws} legs and the handcuffs were in his^{-asws} hands.

فَبَكَيْتُ وَ قُلْتُ وَدِدْتُ أُنِي مَكَانَكَ وَ أَنْتَ سَلِمَ فَقَالَ يَا زُهْرِيُّ أَوْ تَطُنُّ هَذَا بِمَا تَرَى عَلَيَّ وَ فِي عُنُقِي يَكْرِي أَمَا لَوْ شِئْتُ مَا كَانَ فَإِنَّهُ وَ إِنْ بَلَغَ بِكَ وَ مِنْ أَمْثَالِكَ لِيَذْكُرِي عَذَابَ اللَّهِ

I wept and said, 'I would have loved to be in your^{-asws} place and you^{-asws} were safe!' He^{-asws} said: 'O Zuhry! And do you think that this what you see to be upon me^{-asws} and in my^{-asws} neck, would coerce me^{-asws}? But, if I^{-asws} were to so desire, it would not happen. Surely it is for it to reach you and the likes of you so they would remember me^{-asws} (and) Punishment of Allah^{-azwj!}'

ثُمَّ أَمْسَكَ يَدَيْهِ مِنَ الْعُنُقِ وَ رَجَلَيْهِ مِنَ الْقَيْدِ ثُمَّ قَالَ يَا زُهْرِيُّ لَأَجُزْتُ مَعَهُمْ عَلَى ذَا مَنَزَلَتَيْنِ مِنَ الْمَدِينَةِ

Then he^{-asws} brought his^{-asws} hand out from the handcuffs and his^{-asws} legs from the shackles, then said: 'O Zuhry! I^{-asws} shall only be crossing with them over two stops from Al-Medina'.

قَالَ فَمَا لَبِئْنَا إِلَّا أَرْبَعَ لَيَالٍ حَتَّى قَدِمَ الْمُؤَكَّلُونَ بِهِ يَطْلُبُونَهُ بِالْمَدِينَةِ فَمَا وَجَدُوهُ فَكُنْتُ فِيْمَنْ سَأَلْتُهُمْ عَنْهُ فَقَالَ لِي بَعْضُهُمْ إِنَّا نَرَاهُ مُتْبِعًا إِنَّهُ لَنَارِلٌ وَ نَحْنُ حَوْلَهُ لَا نَنَامُ نُرْصِدُهُ إِذْ أَصْبَحْنَا فَمَا وَجَدْنَا بَيْنَ مَحْمِلِهِ إِلَّا حَدِيدَةً

He (the narrator) said, 'We did not wait except four nights, until the (guards) allocated with him^{-asws} were seeking him^{-asws} at Al-Medina, but they could not find him^{-asws}. I was among the ones who were asked about him^{-asws}. One of them said to me, 'We saw him^{-asws}, and he^{-asws} was (always) followed. He^{-asws} did descend, and we were around him^{-asws}, not sleeping. Watching him^{-asws}. When it was morning, we did not find in his^{-asws} carriage except iron (handcuffs and shackles)'.

فَقَدِمْتُ بَعْدَ ذَلِكَ عَلَى عَبْدِ الْمَلِكِ فَسَأَلَنِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ فَأَخْبَرْتُهُ فَقَالَ إِنَّهُ قَدْ جَاءَنِي فِي يَوْمٍ فَقَدِيهِ الْأَعْوَانُ فَدَخَلَ عَلَيَّ فَقَالَ مَا أَنَا وَ أَنْتَ فَعُلْتُ أَقِمْ عِنْدِي فَقَالَ لَا أُحِبُّ ثُمَّ خَرَجَ فَوَ اللَّهُ لَقَدْ امْتَلَأَ نُفُوسِي مِنْهُ خِيفَةً

After that, I proceeded to Abdul Malik. He asked me about Ali^{-asws} Bin Al-Husayn^{-asws}. I informed him. He said, 'He^{-asws} had come to us during the day the assistants had lost him^{-asws}. He^{-asws} entered to see me. He^{-asws} said: 'What have I^{-asws} to do with you?' I said, 'Stay with me'. He^{-asws} said: 'I^{-asws} don't like to'. Then he^{-asws} went out. By Allah^{-azwj!} My clothes were filled with fear from him^{-asws}'.

قَالَ الزُّهْرِيُّ فَعُلْتُ لَيْسَ عَلَيَّ بِنُ الْحُسَيْنِ عَ حَيْثُ تَطُنُّ إِنَّهُ مَشْغُولٌ بِنَفْسِهِ فَقَالَ حَبِّدَا شُغْلًا مِثْلَهُ فَنِعْمَ مَا شُغِلَ بِهِ.

Al-Zuhry said, 'I said, 'It wasn't Ali^{-asws} Bin Al-Husayn^{-asws} where you think. He^{-asws} is too pre-occupied with himself^{-asws}'. He said, 'Is this the like of what he^{-asws} is pre-occupied from? Good is what he^{-asws} is pre-occupied with".²⁹³

²⁹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 15

16- كشف، كشف الغمة عن الزهري مثله

(The book) 'Kashf Al Ghumma' – From Al Zuhry – similar to it.²⁹⁴

17- قب، المناقب لابن شهر آشوب الحلبي، والأعاني وعزيمها، حج هشام بن عبد الملك فلم يقدر على الاستلام من الزحام فنصب له منبر فجلس عليه و أطاف به أهل الشام فبينما هو كذلك إذ أقبل علي بن الحسين ع و عليه إزار و رداء من أحسن الناس وجهاً و أطيبهم رائحة بين عينيه سجادة كأنها رغبة عنز

(The books) 'Al Manaqib' of Ibn Shehr Ashub, 'Al Hilyah', and 'Al Aghany', and others –

'Hisham Bin Abdul Malik performed Hajj, but he was not able upon kissing the Black Stone due to the crowding. A pulpit was set up for him. He sat upon it and the people of Syrian went around him. While he was like that when Ali^{-asws} Bin Al-Husayn^{-asws} came, and upon him^{-asws} was a trouser and a cloak, being from most handsome of the people of face, and their most aromatic of the aroma, in between his^{-asws} eyes was a prostration mark as if it was the knee of a goat.

فجعل يطوف فإذا بلغ إلى موضع الحجر تنحى الناس حتى يستلمه هيبه له- فقال شامي من هذا يا أمير المؤمنين فقال لا أعرفه لئلا يزعب فيه أهل الشام

He went on to perform Tawaaf. When he reached to the place of the (Black) Stone, the people moved aside in awe for him^{-asws}, until he^{-asws} kissed it. The Syrian said, 'Who is this, O commander of the faithful?' He said, 'I don't know him^{-asws}. Perhaps the people of Syria are desirous regarding him^{-asws}'.

فقال الفرزدق وكان خاضراً لكتي أنا أعرفه فقال الشامي من هو يا أبا فراس فأنشأ قصيدة ذكر بعضها في الأعاني و الحلبة و الحماسة

Al-Farazdaq, and he was present, said, 'But I do know him^{-asws}'. The Syrian said, 'Who is he^{-asws}, O Abu Faris?' He prosed a poem. Part of it is mentioned in (the books) 'Al-Aghany', and 'Al-Hilyah', and 'Al-Hamasah'.

فغضب هشام و منع جائزته و قال ألا قلت فينا مثلها قال هات جدك جدته و أبك أبيه و أمك أمه حتى أقول فيكم مثلها فحبسوه بعسفان بين مكة و المدينة

The Syrian was angered and prevented his awards and said, 'Why didn't you say regarding us, (a poem) similar to it?' He (Farazdaq) said, 'Bring a grandfather like his^{-asws} grandfather^{-saww}, and a father like his^{-asws} father^{-asws}, and a mother^{-asws} like his^{-asws} mother^{-asws}, and I shall say regarding you the likes of it'. They imprisoned him at Usfan, between Makkah and Al-Medina.

فبلغ ذلك علي بن الحسين ع فبعث إليه بأثني عشر ألف درهم و قال أعذرننا يا أبا فراس فلو كان عندنا أكثر من هذا لوصلناك به فردها و قال يا ابن رسول الله ما قلت الذي قلت إلا غضباً لله و لرسوله و ما كنت لأرزأ عليه شيئاً

That reached Ali^{-asws} Bin Al-Husayn^{-asws}, so he^{-asws} sent twelve thousand Dirhams and said, 'Excuse us^{-asws}, O Abu Faris! If there more than this in our^{-asws} possession, we^{-asws} would have

²⁹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 16

sent it to you with it'. He returned it and said, 'O son^{-asws} of Rasool-Allah^{-saww}! I did not say that which I said except in anger for the Sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. I wouldn't take anything upon it'.

فَرَدَّهَا إِلَيْهِ وَ قَالَ بِحَقِّي عَلَيْكَ لَمَّا قَبِلْتَهَا فَقَدْ رَأَى اللَّهُ مَكَانَكَ وَ عَلِمَ نِيَّتَكَ فَقَبِلَهَا فَجَعَلَ الْفَرَزْدَقُ يَهْجُو هِشَامًا وَ هُوَ فِي الْحَبْسِ فَكَانَ يَمَّا هَجَاهُ بِهِ قَوْلُهُ- فَأَحْبِرْ هِشَامًا بِذَلِكَ فَأَطْلَقَهُ

He^{-asws} returned it to him and said: 'By my^{-asws} right upon you, you must accept it, for Allah^{-azwj} has seen your position and Knows of your intentions'. Al-Farazdaq accepted it, satirising Hisham while he was in prison. Hisham was informed of that, so he freed him.

وَ فِي رِوَايَةِ أَبِي بَكْرٍ الْعَلَّافِ أَنَّهُ أَخْرَجَهُ إِلَى الْبَصْرَةِ.

And in a report of Abu Bakr Al-Allaf, 'He expelled him to Al-Basra'^{.295}

18- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُجَاهِدٍ عَنِ الْعَلَّافِيِّ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَائِشَةَ عَنْ أَبِيهِ مِثْلَهُ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad Bin Mujahid, form Al Ghalaby Muhammad Bin Zakariya, from Ubeydullah Bin Muhammad Bin Ayesha, from his father - similar to it.²⁹⁶

19- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤَمَّرُ عَنْ حَيْدَرَ بْنِ مُحَمَّدِ بْنِ نُعَيْمٍ وَ يُعْرَفُ بِأَبِي أَحْمَدَ السَّمَرْقَنْدِيِّ تَلْمِيذِ أَبِي النَّصْرِ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُجَاهِدٍ عَنِ الْعَلَّافِيِّ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَائِشَةَ مِثْلَ مَا مَرَّ.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn Al Momin, from Hayder Bin Muhammad Bin Nueym, and he is known as Abu Ahmad Al Samarqandy, student of Abu Al Nasr Muhammad Bin Masoud, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad Bin Mujahid, from Al Ghalaby Muhammad Bin Zakariya, from Ubeydullah Bin Muhammad Bin Ayesha – similar to what has passed.²⁹⁷

20- ختص، الإختصاص عَلِيُّ بْنُ الْحُسَيْنِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ أَبِي عُنْمَانَ الْمَازِنِيِّ عَنْ كَيْسَانَ عَنْ جُوَيْرِيَةَ بْنِ أَسْمَاءَ عَنْ هِشَامِ بْنِ عَبْدِ الْأَعْلَى عَنْ فُرْعَانَ وَ كَانَ مِنْ رِوَاةِ الْفَرَزْدَقِيِّ قَالَ: حَجَجْتُ سَنَةً مَعَ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فَتَنَظَّرَ إِلَيَّ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَرَادَ أَنْ يُصَعِّرَ مِنْهُ فَقَالَ مَنْ هُوَ

(The book) 'Al Ikhtisaas' – Ali Bin Al-Hassan Bn Yusuf, from Muhammad Bin Ja'far Al Alawy, from Al-Hassan Bin Muhammad Bin Jamhour, from Abu Usman Al Mazy, from Kaysan, from Juweyria Bin Asma, from Hisham Bin Abdul A'ala, from Fur'an, and he was from the reporters of Al Farazdaq,

'I performed Hajj one year with Abdul Malik Bin Marwan. He looked at Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. He wanted to belittle him^{-asws}. He said, 'Who is he?'

فَقَالَ الْفَرَزْدَقِيُّ قُلْتُ عَلَى الْبِدِيهَةِ الْقَصِيدَةَ الْمَعْرُوفَةَ-

²⁹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 17

²⁹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 18

²⁹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 19

هَذَا التَّقِيُّ الطَّاهِرُ الْعَلَمُ

هَذَا ابْنُ خَيْرِ عِبَادِ اللَّهِ كُلِّهِمْ -

حَتَّى أَمَّتْهَا

Al-Farazdaq said, 'So I said the famous poem instinctively, 'This is a son^{-asws} of best servants of Allah^{-azwj}, all of them. This is the pious, the pure, the clean, the learned' – until I completed it.

وَ كَانَ عَبْدُ الْمَلِكِ يَصِلُهُ فِي كُلِّ سَنَةٍ بِأَلْفِ دِينَارٍ فَحَرَمَهُ تِلْكَ السَّنَةَ فَشَكَا ذَلِكَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ سَأَلَهُ أَنْ يُكَلِّمَهُ فَقَالَ أَنَا أَصْلَكَ مِنْ مَالِي بِمِثْلِ الَّذِي كَانَ يَصِلُكَ بِهِ عَبْدُ الْمَلِكِ وَ صَنَ عَنْ كَلَامِهِ

And Abdul Malik used to financially help him during every year with a thousand Dinars, but he deprived him that year. He complained of that to Ali^{-asws} Bin Al-Husayn^{-asws} and asked him^{-asws} to speak to him. He^{-asws} said: 'I^{-asws} shall help you from my^{-asws} wealth similar to that which Abdul Malik was helping you with'. He was silent from his^{-asws} speech.

فَقَالَ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ لَا زَرَأْتُكَ شَيْئاً وَ ثَوَابُ اللَّهِ عَزَّ وَ جَلَّ فِي الْآجِلِ أَحَبُّ إِلَيَّ مِنْ ثَوَابِ الدُّنْيَا فِي الْعَاجِلِ

He said, 'By Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}! I will not cause you^{-asws} any misfortune, and the Reward of Allah^{-azwj} Mighty and Majestic in the future is more beloved to me than Rewards of the world in the current'.

فَأْتَصَلَ ذَلِكَ بِمُعَاوِنَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الطَّيَّارِ وَ كَانَ أَحَدَ سُمَخَاءِ بَنِي هَاشِمٍ لِقَضْلِ عُنُصْرِهِ وَ أَحَدَ أَدْبَائِهَا وَ طُرُقَائِهَا فَقَالَ لَهُ يَا أَبَا فَرَّاسٍ كَمْ تُقَدِّرُ الَّذِي بَقِيَ مِنْ عُمرِكَ قَالَ قَدَّرُ عِشْرِينَ سَنَةً

That (financial aid) was connected by Muawiya Bin Abdullah son of Ja'far Al-Tayyar^{-asws}, and he was one of the forgivers of the clan of Hashim^{-as} due to the merits of his roots, and was one of their disciplined ones, and their elegant ones. He said to him, 'O Abu Faris! How much do you estimate that which remains from your lifespan?' He said, 'About twenty years'.

قَالَ فَهَذِهِ عِشْرُونَ أَلْفَ دِينَارٍ أَعْطَيْتُكَهَا مِنْ مَالِي وَ اعْفُ أَبَا مُحَمَّدٍ أَعَزَّهُ اللَّهُ عَنِ الْمَسْأَلَةِ فِي أَمْرِكَ

He said, 'So this here are twenty thousand Dinars. I am giving these from my wealth, and excuse Abu Muhammad (Ali^{-asws} Bin Al-Husayn^{-asws})! I cherish him^{-asws} for the Sake of Allah^{-azwj} regarding your matter'.

فَقَالَ لَقَدْ لَقِيتُ أَبَا مُحَمَّدٍ وَ بَدَّلَ لِي مَالَهُ فَأَعْلَمْتُهُ أَنِّي أَحْرُتُ ثَوَابَ ذَلِكَ لِأَجْرِ الْآخِرَةِ.

He said, 'I had met Abu Muhammad^{-asws} and he^{-asws} had spent his^{-asws} wealth for me, but I let him^{-asws} know that I have delayed the Rewards of that to the Recompense of the Hereafter".²⁹⁸

²⁹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 8 H 20

21- قب، المناقب لابن شهر آشوب الروضة، سأل لَيْثُ الحِزَاعِيُّ سَعِيدَ بْنَ المُسَيَّبِ عَنِ إِتْحَابِ المَدِينَةِ قَالَ نَعَمْ شَدُّوا الحَيْلَ إِلَى أسَاطِينِ مَسْجِدِ رَسُوْلِ اللّٰهِ ص وَ رَأَيْتُ الحَيْلَ حَوْلَ القَبْرِ وَ انْتَهَبَ المَدِينَةَ ثَلَاثًا

(The books) 'Al Manaqib' of Ibn Shehr Ashub, 'Al Rowza' –

'Lays Al-Khuzai asked Saeed Bin Al-Musayyab about plundering Al-Medina. He said, 'Yes. They tied the horses to the pillars of Masjid of Rasool-Allah^{-sawww}, and I saw the horses around the grave (of Rasool-Allah^{-sawww}), and Al-Medina was plundered for three (days).

فَكُنْتُ أَنَا وَ عَلِيُّ بْنُ الحُسَيْنِ نَأْتِي قَبْرَ النَّبِيِّ ص فَيَتَكَلَّمُ عَلَيَّ بِكَلَامٍ لَمْ أَقِفْ عَلَيْهِ فَيُحَالُ مَا بَيْنَنَا وَ بَيْنَ القَوْمِ وَ نُصَلِّي وَ نَرَى القَوْمَ وَ هُمْ لَا يَرُونَنَا وَ قَامَ رَجُلٌ عَلَيْهِ حُلٌّ لِحَضْرَةِ عَلِيٍّ فَرَسٍ مَحْدُوفٍ أَشْهَبَ بِيَدِهِ حُرْبَةً مَعَ عَلِيٍّ بْنِ الحُسَيْنِ ع

I and Ali^{-asws} Bin Al-Husayn^{-asws}, we went to the grave of the Prophet^{-sawww}. Ali^{-asws} Bin Al-Husayn^{-asws} spoke with a speech I could not stand upon (understand), so there was a barrier in what is between us and the people. And we prayed Salat, and we saw the people, and they were not seeing us. And a man having green clothes upon him stood upon a grey horse. In his hand was a bayonet, being with Ali^{-asws} Bin Al-Husayn^{-asws}.

فَكَانَ إِذَا أَوْمَأَ الرَّجُلُ إِلَى حَرَمِ رَسُوْلِ اللّٰهِ ص يُشِيرُ ذَلِكَ الفَارِسُ بِالحِرْبَةِ نَحْوَهُ فَيَمُوتُ مِنْ غَيْرِ أَنْ يُصِيبَهُ

It so happened, whenever a man (enemy) gestured towards the sanctuary of Rasool-Allah^{-sawww}, that horseman would indicate towards him with the bayonet, and he would die from without having been hit.

فَلَمَّا أَنْ كَفُّوا عَنِ النَّهْبِ دَخَلَ عَلَيَّ بْنُ الحُسَيْنِ عَلَى النِّسَاءِ فَلَمْ يَتْرِكْ فُرْطًا فِي أُذُنِ صَبِيٍّ وَ لَا حُلِيًّا عَلَى امْرَأَةٍ وَ لَا تَوْبًا إِلَّا أَخْرَجَهُ إِلَى الفَارِسِ

When they stopped from the plunder, Ali^{-asws} Bin Al-Husayn^{-asws} entered to see the women. He^{-asws} did not leave any earrings in an ear of a child, nor any ornament upon a woman, nor any (extra) clothes, except he^{-asws} brought (back all of) these from the horseman (in appreciation).

فَقَالَ لَهُ الفَارِسُ يَا ابْنَ رَسُوْلِ اللّٰهِ إِنِّي مَلَكٌ مِنَ المَلَائِكَةِ مِنْ شِيعَتِكَ وَ شِيعَةُ أَبِيكَ لَمَّا أَنْ ظَهَرَ القَوْمُ بِالمَدِينَةِ اسْتَأْذَنْتُ رَبِّي فِي نُصْرَتِكُمْ آلَ مُحَمَّدٍ فَأَذِنَ لِي لِأَنِّي أَدَّخِرْتَهَا يَدًا عِنْدَ اللّٰهِ تَبَارَكَ وَ تَعَالَى وَ عِنْدَ رَسُوْلِهِ ص وَ عِنْدَكُمْ- أَهْلَ البَيْتِ إِلَى يَوْمِ القِيَامَةِ.

The horseman said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! I am an Angel from the Angels from your^{-asws} Shias and Shias of your^{-asws} father^{-asws}. When the (enemy) people prevailed at Al-Medina, I sought Permission of my Lord^{-azwj} in helping you^{-asws} People^{-asws} of the Household of Muhammad^{-sawww}. He^{-azwj} Permitted for me now because I wanted a hand (of favour) in the Presence of Allah^{-azwj} Blessed and Exalted, and with His^{-azwj} Rasool^{-sawww}, and with you^{-asws} all, People^{-asws} of the Household, up to the Day of Qiyamah".²⁹⁹

22- قب، المناقب لابن شهر آشوب رأى عَلِيُّ بْنُ الحُسَيْنِ ع- الحُسَيْنَ البَصْرِيَّ عِنْدَ الحَجْرِ الأَسْوَدِ يُفْصُ فَقَالَ يَا هَذَا أ تَرْضَى نَفْسَكَ لِلمَوْتِ قَالَ لَا قَالَ فَعَمَلَكَ لِلْحِسَابِ قَالَ لَا قَالَ فَتَمَّ دَائِرُ العَمَلِ قَالَ لَا قَالَ فَلِلَّهِ فِي الأَرْضِ مَعَادٌ غَيْرُ هَذَا البَيْتِ قَالَ لَا قَالَ فَلِمَ تَشْغَلُ النَّاسَ عَنِ الطَّوَابِ

²⁹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 21

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

'Ali^{-asws} Bin Al-Husayn^{-asws} saw Al-Hassan Al-Basry by the Black Stone narrating stories. He^{-asws} said: 'O you! Is your self, please for the death?' He said, 'No'. He^{-asws} said: 'Your deeds for the Reckoning?' He said, 'No'. He^{-asws} said: 'Is there another house (world) for doing the deeds?' He said, 'No'. He^{-asws} said: 'Is there any refuge of Allah^{-azwj} in the earth other than this House?' He said, 'No'. He^{-asws} said: 'Then why are you pre-occupying the people from performing the Tawaaf?'

ثُمَّ مَضَى قَالَ الْحَسَنُ مَا دَخَلَ مَسَامِعِي مِثْلَ هَذِهِ الْكَلِمَاتِ مِنْ أَحَدٍ قَطُّ أ تَعْرِفُونَ هَذَا الرَّجُلَ قَالُوا هَذَا زَيْنُ الْعَابِدِينَ فَقَالَ الْحَسَنُ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ.

Then he^{-asws} went away. Al-Hassan said, 'There has not entered into my ears the likes of these words from anyone at all! Are you recognising this man?' They said, 'This is Zayn Al-Abideen^{-asws}'. Al-Hassan said, '**Offspring, one being from the other; [3:34]**'.

وَكَانَ الزُّهْرِيُّ عَامِلًا لِبَنِي أُمَيَّةَ فَعَاقَبَ رَجُلًا فَمَاتَ الرَّجُلُ فِي الْعُقُوبَةِ فَخَرَجَ هَائِمًا وَتَوَحَّشَ وَ دَخَلَ إِلَى غَارٍ فَطَالَ مُقَامُهُ تِسْعَ سِنِينَ

And Al-Zuhry was an office bearer for the clan of Umayya. He punished a man, and the man died during the punishment. He went out wandering in the wilderness and entered into a cave. He prolonged his stay for nine years.

قَالَ وَ حَجَّ عَلِيُّ بْنُ الْحُسَيْنِ ع فَأَتَاهُ الزُّهْرِيُّ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنِّي أَخَافُ عَلَيْكَ مِنْ فُنُوطِكَ مَا لَا أَخَافُ عَلَيْكَ مِنْ ذَنْبِكَ فَابْتَغِ بِدِيَّةٍ مُسَلِّمَةً إِلَى أَهْلِهِ وَ اُخْرُجْ إِلَى أَهْلِكَ وَ مَعَالِمِ دِينِكَ

He (the narrator) said, 'And Ali^{-asws} Bin Al-Husayn^{-asws} performed Hajj, so Al-Zuhry came to him^{-asws}. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'I^{-asws} am fearing upon you from your despair what I^{-asws} do not fear upon you of your sin. Send the wergild submitting to his family and go out to your family and the dealings of your religion'.

فَقَالَ لَهُ فَرَجَحْتَ عَنِّي يَا سَيِّدِي - اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتِهِ وَ رَجَعَ إِلَى بَيْتِهِ وَ لَرِمَ عَلِيٌّ بْنُ الْحُسَيْنِ وَ كَانَ يُعَدُّ مِنْ أَصْحَابِهِ وَ لِذَلِكَ قَالَ لَهُ بَعْضُ بَنِي مَرْوَانَ يَا زُهْرِيُّ مَا فَعَلَ نَبِيُّكَ بَعْغِي عَلِيٌّ بْنُ الْحُسَيْنِ ع.

He said to him^{-asws}, 'You^{-asws} have relieved from me, O my Master^{-asws}! Allah^{-azwj} Knows where to Keep His^{-azwj} Message'. And he returned to his house and adhered with Ali^{-asws} Bin Al-Husayn^{-asws}. and he counted as being from his^{-asws} companions, and due to that one of the sons of Marwan said to him, 'O Zuhry! What has your Prophet done?' – meaning Ali^{-asws} Bin Al-Husayn^{-asws}'³⁰⁰.

الْعَدُّ، كَتَبَ مَلِكَ الرُّومِ إِلَى عَبْدِ الْمَلِكِ أَكَلْتُ لَحْمَ الْجَمَلِ الَّذِي هَرَبَ عَلَيْهِ أَبُوكَ مِنَ الْمَدِينَةِ لِأَعْرُوثِكَ بِجُنُودِ مِائَةِ أَلْفٍ وَ مِائَةِ أَلْفٍ

(The book) 'Al Iqd' (of Al Fareed) –

‘The king of Rome wrote to Abdul Malik, ‘I have eaten the meat of the camel which your father had fought riding upon it from Al-Medina. I will battle you with armies of a hundred thousand, and a hundred thousand, and a hundred thousand’.

فَكَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَّاجِ أَنْ يَبْعَثَ إِلَى زَيْنِ الْعَابِدِينَ عَ وَ يَتَوَعَّدَهُ وَ يَكْتُبُ إِلَيْهِ مَا يَقُولُ فَفَعَلَ

Abdul Malik wrote to Al-Hajjaj to send a message to Zayn Al-Abideen^{-asws}, and he should threaten him^{-asws} and write back to him what he^{-asws} is saying. He did so.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ إِنَّ لِلَّهِ لَوْحًا مَحْفُوظًا يَلْحَظُهُ فِي كُلِّ يَوْمٍ ثَلَاثُمِائَةِ لَحْظَةٍ لَيْسَ مِنْهَا لَحْظَةٌ إِلَّا يُجِيبُ فِيهَا وَ يُبَيِّنُ وَ يُعِزُّ وَ يُذِلُّ وَ يَفْعَلُ مَا يَشَاءُ وَ إِلَيَّ لِأَرْجُو أَنْ يَكْفِيكَ مِنْهَا لَحْظَةٌ وَاحِدَةٌ

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘There is a Guarded Tablet for Allah^{-azwj} being glanced into every day with three hundred glances. There isn’t any glance from it except He^{-azwj} Revives in it and Causes to die in it, and He^{-azwj} Honours and Disgraces and Does whatever He^{-azwj} so Desires to, and I^{-asws} hope that one glance from it would suffice you’.

فَكَتَبَ بِهَا الْحَجَّاجُ إِلَى عَبْدِ الْمَلِكِ فَكَتَبَ عَبْدُ الْمَلِكِ بِذَلِكَ إِلَى مَلِكِ الرُّومِ فَلَمَّا قَرَأَهُ قَالَ مَا حَرَجَ هَذَا إِلَّا مِنْ كَلَامِ النَّبِيِّ.

Al-Hajjaj wrote with it to Abdul Malik. Abdul Malik wrote with that to the king of Rome. When he read it, he said, ‘This has not come out except from the speech of the Prophet-hood’.³⁰¹

23- قب، المناقب لابن شهر آشوب كان بآيه يحيى ابن أم الطويل المطعمي و من رجاله من الصحابة جابر بن عبد الله الأنصاري و عامر بن وائل الكِنَافِيُّ وَ سَعِيدُ بْنُ الْمُسَيَّبِ بْنِ حَزْنٍ وَ كَانَ رِثَاءَهُ أَمِيرُ الْمُؤْمِنِينَ

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

‘His^{-asws} door (access man) was Yahya Ibn Umm Al-Taweel Al-Mat’amy, and from his^{-asws} men, from the companions, were – Jabir Bin Abdullah Al-Ansari, and Aamir Bin Wasilah Al-Kinany, and Saeed Bin Al-Musayyab Bin Hazan, and Amir Al-Momineen^{-asws} had brought him up.

قَالَ زَيْنُ الْعَابِدِينَ عَ سَعِيدُ بْنُ الْمُسَيَّبِ أَعْلَمُ النَّاسِ بِمَا تَقَدَّمَ مِنَ الْأَثَارِ أَيُّ فِي زَمَانِهِ وَ سَعِيدُ بْنُ جَبْرِ الْكِنَانِيُّ مَوْلَى أُمِّ هَانِيٍّ وَ مِنَ التَّابِعِينَ أَبُو مُحَمَّدٍ سَعِيدُ بْنُ جُبَيْرٍ مَوْلَى بَنِي أَسَدٍ نَزِيلُ مَكَّةَ وَ كَانَ يُسَمَّى جَهيدَ الْعُلَمَاءِ وَ يَقْرَأُ الْقُرْآنَ فِي رَكَعَتَيْنِ قِيلَ وَ مَا عَلَى الْأَرْضِ أَحَدٌ إِلَّا وَ هُوَ مُحْتَاجٌ إِلَى عِلْمِهِ

Zayn Al-Abideen^{-asws} said: ‘Saeed Bin Al-Musayyab is most learned of the people with have preceded from the Ahadeeth, in his time’. And Saeed Bin Jahan Al-Kinany is a slave of Umm Hany. And from the followers (Tabi’een) – Abu Muhammad Saeed Bin Jubeyr, a slave of the clan of Asad, dwelling in Makkah, and he was named as ‘Striver of the scholars’, and he would recite the (whole) Quran in two Cycles of Salat. It is said, ‘And there is no one upon the earth except and he was needy to his knowledge’.

وَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ وَ أَبُو خَالِدٍ الْكِنَانِيُّ وَ الْقَاسِمُ بْنُ عَوْفٍ وَ إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ إِبْرَاهِيمُ وَ الْحَسَنُ ابْنُ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَ حَبِيبُ بْنُ أَبِي ثَابِتٍ وَ أَبُو يَحْيَى الْأَسَدِيُّ وَ أَبُو حَازِمٍ الْأَعْرَجِيُّ وَ سَلَمَةُ بْنُ دِينَارٍ الْمَدِينِيُّ الْأَقْرَنِيُّ الْقَاصُّ

³⁰¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 22 b

And Muhammad Bin Jubeyr Bin Mat'am, and Abu Khalid Al Kabuly, and Al-Qasim Bin Awf, and Ismail Bin Abdullah Bin Ja'far, and Ibrahim and Al-Hassan, two sons of Muhammad Bin Al-Hanafiya, and Habeeb Bin Abu Sabit, and Abu Yahya Al-Asady, and Abu Hazim Al-A'raj, and Salama Bin Dinar Al-Madany Al-Aqran Al-Qas.

وَمِنْ أَصْحَابِهِ أَبُو حَمْرَةَ التَّمَالِيُّ بَقِيَ إِلَى أَيَّامِ مُوسَى ع وَفُرَاتُ بْنُ أَخْنَفَ بَقِيَ إِلَى أَيَّامِ أَبِي عَبْدِ اللَّهِ ع وَجَابِرُ بْنُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ وَ أُيُوبُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ زَافِعٍ وَ أَبُو مُحَمَّدٍ الْفَرَشِيُّ السُّدِّيُّ الْكُوفِيُّ وَ الصَّحَّاحُ بْنُ مَرْحَمٍ الْخُرَّاسِيُّ أَصْلُهُ مِنَ الْكُوفَةِ وَ طَاوُسُ بْنُ كَيْسَانَ أَبُو عَبْدِ الرَّحْمَنِ وَ مُحَمَّدُ بْنُ مُوسَى الْكُوفِيُّ وَ أَبَانُ بْنُ تَعْلَبِ بْنِ زَيْنَادٍ وَ أَبُو الْفَضْلِ سَدِيدُ بْنُ حَكِيمِ بْنِ صُهَيْبِ الصَّبْرِيِّ وَ قَيْسُ بْنُ زَمَانَةَ وَ عَبْدِ اللَّهِ الْبَرْهَمِيُّ وَ الْفَرَزْدَقُ الشَّاعِرُ وَ مِنْ مَوَالِيهِ شُعَيْبٌ.

And from his^{-asws} companions are Abu Hamza Al-Sumali, and he lived up to the days of Musa^{-asws} (7th Imam^{-asws}), and First Bin Ahnaf, he remained up to the days of Abu Abdullah^{-asws}, and Jabir Bin Muhammad Bin Abu Bakr, and Ayoub Bin Al-Hassan, and Ali Bin Rafie, and Abu Muhammad Al-Qarshy Al-Sudy Al-Kufy, and Al-Zahhak Bin Muzahim Al-Khurasany, his origin is from Al-Kufa, and Tawoos Bin Kaysan Abu Abdul Rahman, and Humeyd Bin Musa Al-Kufy, and Aban Bin Taghlib Bin Rabah, and Abu Al-Fazl Sadeyr Bin Hakeem Bin Suheyb Al-Sayrafi, and Qays Bin Rummanah, and Abdullah Al-Barqy, and Al-Farazdaq the poet. And from his^{-asws} friends was Shueyb³⁰².

24- جاء المجلس للمفيد المَرْزُبَانِيُّ عَنْ حَنْظَلَةَ أَبِي عَسَّانَ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ مَوْلَى أَبِي هُرَيْرَةَ قَالَ: دَخَلَ أَرْطَاهُ بْنُ سَمِينَةَ عَلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ وَ قَدْ أَتَتْ عَلَيْهِ مِائَةٌ وَ ثَلَاثُونَ سَنَةً فَقَالَ لَهُ عَبْدُ الْمَلِكِ مَا بَقِيَ مِنْ شِعْرِكَ يَا أَرْطَاهُ قَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَطْرَبُ وَ لَا أَعْضَبُ وَ لَا أَشْرَبُ وَ لَا يَجِيئُنِي الشِّعْرُ إِلَّا عَلَى هَذَا عَيْرٍ أَنِّي أَلَدِي أَقُولُ

(The book) 'Al Majalis' of Al Mufeed – Al Marzubany, form Hanzala Abu Gassan, from Hisham Bin Muhammad, from Muhriz Bin Ja'far a slave of Abu Hureyra who said,

'Artah Bin Sumayya entered to see Abdul Malik Bin Marwan, and one hundred and thirty years had come upon him. Abdul Malik said to him, 'What still remains from your poems, O Artah?' He said, 'By Allah^{-azwj}, O commander of the faithful! I neither derive pleasure, nor get angry, nor drink, nor does the poem come to me except upon this, apart from that I am the one who says,

رَأَيْتُ الْمَرْءَ تَأْكُلُهُ اللَّيَالِي - كَأَكْلِ الْأَرْضِ سَاقِطَةَ الْحَدِيدِ
وَ مَا تُبْقِي الْأَمِينَةَ حِينَ تَأْتِي - عَلَى نَفْسِ ابْنِ آدَمَ مِنْ مَرْيَدٍ
وَ أَعْلَمُ أَنَّمَا سَتَكُرُّ حَتَّى - تَوْقَى نَدْرَهَا بِأَبِي الْوَلِيدِ

'I saw a person eating it at nights, as if the ground eats the fallen iron, and the death does not let remain when it come upon a soul of the son of Adam^{-as} and more and know that it shall repeat until it fulfils its vow with Abu Al-Waleed'.

قَالَ فَارْتَاغَ عَبْدُ الْمَلِكِ وَ كَانَ يُكْفَى أَبَا الْوَلِيدِ فَقَالَ لَهُ أَرْطَاهُ إِنَّمَا عَنَيْتُ نَفْسِي يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَانَ يُكْفَى أَرْطَاهُ بِأَبِي الْوَلِيدِ فَقَالَ عَبْدُ الْمَلِكِ وَ أَنَا وَ اللَّهُ سَيَمُرُّ بِي اللَّيْلِ بِمَرِّ بَك.

³⁰² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 23

He (the narrator) said, 'Abdul Malik was frightened, and his teknonym is Abu Al-Waleed. Artah said to him, 'But rather I meant myself, O commander of the faithful, and Artah was (also) teknonymed as Abu Al-Waleed. Abdul Malik said, 'And I, by Allah^{-azwj}! It shall pass with me that which shall pass with you".³⁰³

25- يل، الفضائل لابن شاذان فض، كتاب الروضة مما روي عن جماعة ثقاة أنه لما وردت حُرَّة بنتُ حليمَةَ السَّعْدِيَّةِ عَلَى الْحَجَّاجِ بْنِ يُوسُفَ التَّقْفِيِّ فَمَثَلَتْ بَيْنَ يَدَيْهِ قَالَ لَهَا أَنْتِ حُرَّةُ بِنْتُ حَلِيمَةَ السَّعْدِيَّةِ قَالَتْ لَهُ فِرَاسَةٌ مِنْ عَيْرٍ مُؤْمِنٍ فَقَالَ لَهَا اللَّهُ جَاءَ بِكَ فَقَدْ قِيلَ عَنْكَ إِنَّكَ تُفَضِّلِينَ عَلَيَّ عَلَى أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ

(The books) 'Al Fazail' of Ibn Shazan, (and) 'Kitab Al Rowza' – From what is reported from a group of trusted ones,

'When Huurah Bint Haleema Al-Sa'diya arrived to Al-Hajjaj^{-la} Bin Yusuf Al-Saqafy^{-la}, she stood in front of him. He^{-la} said to her, 'You are Hurrah Bint Haleema Al-Sa'diya?' She said to him^{-la}, 'Discernment by one who is not a Momin'. He^{-la} said to her, '(By) Allah^{-azwj} it has come with (reported from) you. It has been said that you are preferring Ali^{-asws} over Abu Bakr, and Umar, and Usman'.

فَقَالَتْ لَقَدْ كَذَبَ الَّذِي قَالَ إِنِّي أَفْضَلُهُ عَلَى هَؤُلَاءِ خَاصَّةً قَالَ وَ عَلَى مَنْ غَيْرِ هَؤُلَاءِ قَالَتْ أَفْضَلُهُ عَلَى آدَمَ وَ نُوحٍ وَ لُوطٍ وَ إِبْرَاهِيمَ وَ دَاوُدَ وَ سُليْمَانَ وَ عِيسَى ابْنَ مَرْيَمَ ع-

She said, 'He has lied, the one who said that I prefer him^{-asws} over them in particular'. He^{-la} said, 'And over other than them?' She said, 'I prefer him^{-asws} over Adam^{-as}, and Noah^{-as}, and Lut^{-as}, and Ibrahim^{-as}, and Dawood^{-as}, and Suleyman^{-as}, and Isa^{-as} Ibn Maryam^{-as}'.

فَقَالَ لَهَا وَبِئْسَ مَا تَفْعَلِينَ عَلَى الصَّحَابَةِ وَ تَرْبِيبِينَ عَلَيْهِمْ سَبْعَةَ مِنَ الْأَنْبِيَاءِ مِنْ أُولِي الْعِزْمِ مِنَ الرُّسُلِ إِنْ لَمْ تَأْتِنِي بَيِّنَاتٍ مَا قُلْتِ صَرِيحًا عُنُقُكَ

He^{-la} said to her, 'Woe be unto you! You are preferring him^{-asws} over the companions, and you are increasing upon them, seven from the Prophets^{-as}, from the Determined ones from the Messengers^{-as}. If you don't come up with an explanation of what you said, I will strike off your neck!'

فَقَالَتْ مَا أَنَا مُفَضَّلَتُهُ عَلَى هَؤُلَاءِ الْأَنْبِيَاءِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَهُ عَلَيْهِمْ فِي الْقُرْآنِ بِقَوْلِهِ عَزَّ وَ جَلَّ فِي حَقِّ آدَمَ- وَ عَصَى آدَمَ رَبَّهُ فَغَوَى وَ قَالَ فِي حَقِّ عَلِيٍّ وَ كَانَ سَعْيُكُمْ مَشْكُورًا

She said, 'It is not I who is preferring him^{-asws} over these Prophets^{-as}, but Allah^{-azwj} Mighty and Majestic has Preferred him^{-asws} over them^{-as} in the Quran by His^{-azwj} Words, the Mighty and Majestic, in the right of Adam^{-as}: **And Adam disobeyed his Lord, so he strayed [20:121]**. And He^{-azwj} Said in the right of Ali^{-asws}: **and your striving would always be appreciated [76:22]**'.

فَقَالَ أَحْسَنْتِ يَا حُرَّةُ فِيمَا تُفَضِّلِينَ عَلَى نُوحٍ وَ لُوطٍ

He^{-la} said, 'Excellent, O Hurrah! Regarding what is his^{-asws} preference over Noah^{-as} and Lut^{-as}?'

³⁰³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 24

فَقَالَتْ اللَّهُ عَزَّ وَ جَلَّ فَضَّلَهُ عَلَيْهِمَا بِقَوْلِهِ- ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَ امْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَ قِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

She said, 'Allah^{-azwj} Mighty and Majestic Preferred him^{-asws} over them^{-as} by His^{-azwj} Words: **Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But they betrayed them, so nothing availed them from Allah, and it would be Said: 'Enter the Fire along with the entering ones!' [66:10].**

وَ عَلِيُّ بْنُ أَبِي طَالِبٍ كَانَ مَلَائِكُهُ تَحْتَ سِدْرَةِ الْمُنْتَهَى زَوْجَتُهُ بِنْتُ مُحَمَّدٍ فَاطِمَةُ الرَّهْرَاءُ الَّتِي يَرْضَى اللَّهُ تَعَالَى لِرِضَاهَا وَ يَسْخَطُ لِسَخَطِهَا

And Ali^{-asws} Bin Abu Talib^{-asws}, his^{-asws} King got him^{-asws} married beneath Sidrat Al-Muntaha, to the daughter^{-asws} of Muhammad^{-saww}, Fatima^{-asws} Al-Zahra^{-asws} who, Allah^{-azwj} the Exalted is Pleased to her^{-asws} pleasure and is Angered to her^{-asws} anger'.

فَقَالَ الْحُجَّاجُ أَحْسَنْتِ يَا حُرَّةٌ فِيمَا تُفَضِّلِينَهُ عَلَى أَبِي الْأَنْبِيَاءِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

Al-Hajjaj^{-la} said, 'Excellent, O Hurrah! Regarding what are you preferring him^{-asws} over father^{-as} of the Prophets^{-as} Ibrahim^{-as}, the Friend?'

فَقَالَتْ اللَّهُ عَزَّ وَ جَلَّ فَضَّلَهُ بِقَوْلِهِ- وَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِن لِيَطْمَئِنَّ قَلْبِي وَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ قَالَ قَوْلًا لَا يَخْتَلِفُ فِيهِ أَحَدٌ مِنَ الْمُسْلِمِينَ لَوْ كُشِفَ الْغَطَاءُ مَا أزدَدْتُ يَقِينًا وَ هَذِهِ كَلِمَةٌ مَا قَالَهَا أَحَدٌ قَبْلَهُ وَ لَا بَعْدَهُ-

She said, 'Allah^{-azwj} Mighty and Majestic Preferred him^{-asws} by His^{-azwj} Words: **And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. [2:260].** And my Master^{-asws} Amir Al-Momineen^{-asws} said a word, no one from the Muslims is differing in it: 'Even if the covers were removed, it would not increase me^{-asws} in certainty'. And this is a word no one had said it before him^{-asws}, nor will after it'.

فَقَالَ أَحْسَنْتِ يَا حُرَّةٌ فِيمَا تُفَضِّلِينَهُ عَلَى مُوسَى كَلِيمِ اللَّهِ

He^{-la} said, 'Excellent, O Hurrah! So, by what are you preferring him^{-asws} over Musa^{-as}, Speaker with Allah^{-azwj}?'

قَالَتْ يَتُوبُ اللَّهُ عَزَّ وَ جَلَّ- فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَاتَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص لَمْ يَخَفْ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي حَقِّهِ- وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

She said, 'Allah^{-azwj} Mighty and Majestic is Saying: **So he exited from it, fearing, wary. [28:21].** And Ali^{-asws} Bin Abu Talib^{-asws} spent the night upon the bed of Rasool-Allah^{-saww}, not fearing, until Allah^{-azwj} the Exalted Revealed in his^{-asws} right: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207].**

قَالَ الْحُجَّاجُ أَحْسَنْتِ يَا حُرَّةٌ فِيمَا تُفَضِّلِينَهُ عَلَى دَاوُدَ وَ سُلَيْمَانَ ع

Al-Hajjaj^{-la} said, 'Excellent, O Hurrah! So, by what are you preferring him^{-asws} over Dawood^{-as} and Suleyman^{-as}?'

قَالَتْ اللَّهُ تَعَالَى فَضَّلَهُ عَلَيْهِمَا بِقَوْلِهِ عَزَّ وَ جَلَّ- يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

She said, 'Allah^{-azwj} the Exalted Preferred him^{-asws} over them^{-as} by His^{-azwj} Words, Mighty and Majestic: **"O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. [38:26]"**.

قَالَ لَهَا فِي أَيِّ شَيْءٍ كَانَتْ حُكْمْتُهُ

He^{-la} said to her, 'Regarding which thing was his^{-as} judgment?'

قَالَتْ فِي رَجُلَيْنِ رَجُلٍ كَانَ لَهُ كَرْمٌ وَ الْآخِرُ لَهُ عَنَمٌ فَتَمَسَّتِ الْعَنَمُ بِالْكَرْمِ فَارَعَتْهُ فَاحْتَكَمَا إِلَى دَاوُدَ ع فَقَالَ تُبَاعُ الْعَنَمُ وَ يُنْفَقُ ثَمَنُهَا عَلَى الْكَرْمِ حَتَّى يَعُودَ إِلَى مَا كَانَ عَلَيْهِ

She said, 'Regarding two men – a man who had a vineyard for him, and the other having sheep for him. The sheep messed up the vineyard. They came for judgment to Dawood^{-as}. He^{-as} said, 'The sheep should be sold, and its price be spent upon the vineyard until it returns to what it used to be'.

فَقَالَ لَهُ وَلَدُهُ لَا يَا أَبَتِ بَلْ يُؤْخَذُ مِنْ لَبَنِهَا وَ صُوفِهَا قَالَ اللَّهُ تَعَالَى فَمَهَّمْنَاهَا سُلَيْمَانَ

His^{-as} son^{-as} (Suleyman^{-as}) said to him^{-as}: 'No, O father^{-as}! But it (damages) should be taken from its milk and its wool'. Allah^{-azwj} Said: **'So We Made Sulaiman understand it, [21:79]**.

وَ إِنَّ مَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع قَالَ سَلُونِي عَمَّا فَوْقَ الْعَرْشِ سَلُونِي عَمَّا تَحْتِ الْعَرْشِ سَلُونِي قَبْلَ أَنْ تَقْفُدُونِي وَ إِنَّهُ ع دَخَلَ عَلَى رَسُولِ اللَّهِ ص يَوْمَ فَتْحِ خَيْبَرَ فَقَالَ النَّبِيُّ ص لِلْحَاضِرِينَ أَفْضَلُكُمْ وَ أَعْلَمُكُمْ وَ أَفْضَاكُمْ عَلَيَّ-

And our Master^{-asws} Amir Al-Momineen Ali^{-asws} said: 'Ask me^{-asws} about what is above the Throne! Ask me about what is beneath the soil! Ask me^{-asws} before you lose me^{-asws}!' And he^{-asws} had entered to see Rasool-Allah^{-saww} on the day of the conquest of Khyber. The Prophet^{-saww} to the ones present: 'You most superior, and your most learned, and your most judicial is Ali^{-asws}!'

فَقَالَ لَهَا أَحْسَنْتِ فِيمَا تُفَضِّلِينَهُ عَلَى سُلَيْمَانَ

He^{-la} said to her, 'Excellent! So, by what are you preferring him^{-asws} over Suleyman^{-as}?'

فَقَالَتْ اللَّهُ تَعَالَى فَضَّلَهُ عَلَيْهِ بِقَوْلِهِ تَعَالَى- رَبِّ... هَبْ لِي مَلَكًا لَا يَتَّبِعُنِي لِأَحَدٍ مِنْ بَعْدِي وَ مَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع قَالَ طَلَّفْتُكَ يَا دُنْيَا ثَلَاثًا لَا حَاجَةَ لِي فِيكَ فَعِنْدَ ذَلِكَ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ- تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَادًا

She said, 'Allah^{-azwj} the Exalted Preferred him^{-asws} over him^{-as} with His^{-azwj} Words, the Exalted: **He said: 'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. [38:35]**. And our Master^{-asws} Amir Al-Momineen^{-asws} Ali^{-asws} said: 'I^{-asws} have divorced you, O

world, thrice! There is no need for me^{-asws} regarding you'. During that, Allah^{-azwj} the Exalted Revealed regarding him^{-asws}: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, [28:83]***'.

فَقَالَ أَحْسَنْتِ يَا حُرَّةُ فِيمَا تُفَضِّلِينَهُ عَلَى عِيسَى ابْنِ مَرْيَمَ ع

He^{-la} said, 'Excellent, O Hurrah! So, by what are you preferring him^{-asws} over Isa^{-as} Ibn Maryam^{-as}?'

قَالَتْ اللَّهُ تَعَالَى عَزَّ وَجَلَّ فَضَّلَهُ بِقَوْلِهِ تَعَالَى - إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي الْهَيْتَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّي إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ - مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ الْآيَةَ فَأَحْرَجَ الْحُكُومَةَ إِلَى يَوْمِ الْقِيَامَةِ

She said, 'Allah^{-azwj} the Exalted Mighty and Majestic Preferred him^{-asws} by His^{-azwj} Words, the Exalted: ***And when Allah Said: "O Isa son of Maryam! Did you say to the people: 'Take me and my mother as two gods from besides Allah?"' He said: 'Glory be to You! It cannot happen for me that I should be saying what isn't right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116] I did not say to them except what You Commanded me with, [5:117].*** So he^{-as} delayed the judgment until the Day of Qiyamah.

وَ عَلِيُّ بْنُ أَبِي طَالِبٍ لَمَّا ادَّعَوْا النَّصِيرِيَّةَ فِيهِ مَا ادَّعَوْهُ فَتَأَلَّمَهُمْ وَ لَمْ يُؤَخِّرْ حُكُومَتَهُمْ فَهَذِهِ كَانَتْ فَضَائِلُهُ لَمْ تُعَدَّ بِفَضَائِلِ غَيْرِهِ

And Ali^{-asws} Bin Abu Talib^{-asws}, when the Nusayris claimed regarding him^{-asws} what they claimed, he^{-asws} killed them and did not delay their judgment. So this was his^{-asws} preference not being counted with merits of others'.

قَالَ أَحْسَنْتِ يَا حُرَّةُ خَرَجْتِ مِنْ جَوَابِكَ وَ لَوْ لَا ذَلِكَ لَكَانَ ذَلِكَ ثُمَّ أَجَارَهَا وَ أَعْطَاهَا وَ سَرَّحَهَا سَرَاحًا حَسَنًا رَحِمَهُ اللَّهُ عَلَيْهَا.

He^{-la} said, 'Excellent, O Hurrah! You have come out from your answer, and had it not been that that (striking of neck) would have happened'. Then he rewarded her and gave her, and he^{-la} let her go with a goodly sending off. May Allah^{-azwj} have Mercy upon her"³⁰⁴.

النصيرية: طائفة من الغلاة السبائية و ملخص مقالاتهم في الأئمة من أهل البيت عليهم السلام، أنهم روح اللاهوت

Note: *The Nusayris – A group from the exaggerators, the Sabeans, and an outline of their words regarding the Imams^{-asws} from People^{-asws} of the Household, the greetings be upon them^{-asws} is that they^{-asws} are Divine souls.*

26- ضه، روضة الواعظين قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ سَعِيدَ بْنَ جُبَيْرٍ كَانَ يَأْتُمُّ بَعْلِيَّ بْنَ الْحُسَيْنِ ع فَكَانَ عَلِيٌّ يُثْنِي عَلَيْهِ وَ مَا كَانَ سَبَبَ قَتْلِ الْحُجَّاجِ لَهُ إِلَّا عَلَى هَذَا الْأَمْرِ وَ كَانَ مُسْتَقِيمًا

³⁰⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 25

(The book) 'Rowzat Al-Waizeen' –

'Abu Abdullah^{-asws} said: 'Saeed Bin Jubeyr used to be led by Ali^{-asws} Bin Al-Husayn^{-asws}. Ali^{-asws} praised upon him there was no cause of him being killed by Al-Hajjaj except that he was upon this matter (Wilayah), and he was straightforward (person).

وَدَكَرَ أَنَّهُ لَمَّا دَخَلَ عَلَى الْحَجَّاجِ بْنِ يُوسُفَ قَالَ أَنْتَ شَقِيٌّ بِنُ كُسَيْبٍ قَالَ أُمِّي كَانَتْ أَعْرَفَ بِي سَمَّيْتَنِي سَعِيدَ بْنَ جُبَيْرٍ

And he^{-asws} mentioned that when he (who was killed) entered to see Al-Hajjaj^{-la} Bin Yusuf^{-la}, he^{-la} said to him, 'You are wretch son of a ruined one'. He said, 'My mother was more knowing with me when she named me as Saeed son of Jubeyr'.

قَالَ مَا تَقُولُ فِي أَبِي بَكْرٍ وَعَمْرُ هُمَا فِي الْجَنَّةِ أَوْ فِي النَّارِ قَالَ لَوْ دَخَلْتُ الْجَنَّةَ فَتَنَظَّرْتُ إِلَى أَهْلِهَا لَعَلِمْتُ مَنْ فِيهَا وَرَأَيْتُ أَهْلَهَا لَعَلِمْتُ مَنْ فِيهَا

He^{-la} said, 'And what are you saying regarding Abu Bakr and Umar? Would they both be in the Paradise or in the Fire?' He said, 'If I had entered the Paradise and looked at its inhabitants, I would know who are the ones in it, and if I had entered the Fire and sees its inhabitants, I would know the ones who are in it'.

قَالَ فَمَا قَوْلِكَ فِي الْخُلَفَاءِ قَالَ لَسْتُ عَلَيْهِمْ بِوَكِيلٍ قَالَ أَتَيْتُهُمْ أَحَبُّ إِلَيْكَ قَالَ أَرْضَاهُمْ لِخَالِقِي قَالَ فَأَتَيْتُهُمْ أَرْضَى لِلْخَالِقِ قَالَ عَلِمْتُ ذَلِكَ عِنْدَ الَّذِي يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ

He^{-la} said, 'So what is your word regarding the caliphs?' He said, 'I haven't been allocated upon them'. He^{-la} said, 'Which of them is most beloved to you?' He said, 'The most pleasing of them to my Creator'. He^{-la} said, 'Which of them is most pleasing to the Creator?' He said, 'The knowledge of that is with the One^{-azwj} Who **Knows their secrets and their whisperings, [9:78]** .

قَالَ أَبَيْتَ أَنْ تَصُدُقَنِي قَالَ بَلْ لَمْ أَحِبَّ أَنْ أَكْذِبَكَ.

He^{-la} said, 'You are refusing to verify me^{-la}!' He said, 'But I do not like to belie you^{-la}!'³⁰⁵

27- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ شَادَانَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

(The book) 'Al Ikhtisas' – Ja'far Bin Al-Husayn, from Ahmad Bin Shazan, from Al Fazl Bin Shazan, from Abu Umeyr, from Hisham Bin Salim, from Abu Abdullah^{-asws} – similar to it.³⁰⁶

28- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ دَهْقَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ بِيَّاعِ السَّابِرِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا حَضَرَ مُحَمَّدُ بْنُ أَسَامَةَ الْمُؤْتِ دَخَلَتْ عَلَيْهِ بَنُو هَاشِمٍ فَقَالَ لَهُمْ قَدْ عَرَفْتُمْ قَرَابَتِي وَ مَنْزِلَتِي مِنْكُمْ وَعَلَيَّ دَيْنٌ فَأَجِبْ أَنْ تَضْمَنُوهُ عَنِّي

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Ubeydullah Al Dihqan, from Ali Bin Al-Hassan Al Tatary, from Muhammad Bin Ziyad Baya'a Al Sabiry, from Aban, from Fuzeyl, and Ubeyd,

³⁰⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 26

³⁰⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 27

‘From Abu Abdullah^{-asws} having said: ‘When the death presented to Muhammad Bin Usama, the clan of Hashim^{-as} entered to see him. He said to them, ‘You know of my kinship and my status from you all, and there are debts upon me, so I would love it if you could take its responsibility on my behalf’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَمَا وَاللَّهِ تُلْتُ دَيْنَكَ عَلَيَّ ثُمَّ سَكَتَ وَ سَكَتُوا فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ عَلَيَّ دَيْنُكَ كُلُّهُ

Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘But, by Allah^{-azwj}! A third of your debt is upon me^{-asws}’. Then he^{-asws} was silent, and they were silent. So, Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘Upon me^{-asws} is your debt, all of it’.

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَضْمَنَهُ أَوْلًا إِلَّا كَرَاهَهُ أَنْ تَقُولُوا سَبَقْنَا.

Then Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘But, nothing prevented me from taking its responsibility first time except for the dislike that you would be saying, ‘He^{-asws} preceded us!’ (Didn’t give us a chance)’³⁰⁷.

29- كَا، الكافي علي عن أبيه عن ابن محبوب عن أبي أيوب عن بريد بن معاوية قال سمعت أبا جعفر ع يقول إن يزيد بن معاوية دخل المدينة وهو يريد الحج فبعث إلى رجل من قريش فأتاه فقال له يزيد أ تقر لي أنك عبد لي إن شئت بعثك وإن شئت استرققتك

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Mahboub, from Abu Ayoub, from Bureyd Bin Muawiya who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Yazeed^{-la} Bin Muawiya^{-la} entered Al-Medina and he wanted to perform the Pilgrimage. So he^{-la} sent for a man from Quraish who came to him. Yazeed^{-la} said to him, ‘Do you accept that you are my^{-la} slave, and if I^{-la} wish I^{-la} can sell you, and if I^{-la} wish I^{-la} can promote you?’

فَقَالَ لَهُ الرَّجُلُ وَاللَّهِ يَا زَيْدُ مَا أَنْتَ بِأَكْرَمَ مِنِّي فِي قُرَيْشٍ حَسَبًا وَ لَا كَانَ أَبُوكَ أَفْضَلَ مِنِّي فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ وَ مَا أَنْتَ بِأَفْضَلَ مِنِّي فِي الدِّينِ وَ لَا يَخِيرُ مِنِّي فَكَيْفَ أُقِرُّ لَكَ بِمَا سَأَلْتَ

The man said to him^{-la}, ‘You^{-la} are no more prestigious than me among the Quraish in nobility, nor was your^{-la} father more preferable than my father during the era of ignorance and Al-Islam, and neither are you^{-la} more preferable than me in the Religion, nor better than me. So how can I accept what you^{-la} are asking of me?’

فَقَالَ لَهُ زَيْدُ إِنَّ لَمْ تُقِرِّ لِي وَ اللَّهُ فَتَلْتُكَ فَقَالَ لَهُ الرَّجُلُ لَيْسَ فَتَلْتُكَ إِيَّايَ بِأَعْظَمَ مِنْ فَتْلِكَ الْحُسَيْنِ بْنِ عَلِيٍّ ابْنِ رَسُولِ اللَّهِ ص فَأَمَرَ بِهِ فَقَتِلَ

Yazeed^{-la} said to him, ‘By Allah^{-azwj}! If you do not accept me^{-la}, I^{-la} shall kill you’. The man said to him^{-la}, ‘Your^{-la} killing me would not be greater than your^{-la} killing of Al-Husayn^{-asws} Bin Ali^{-asws} the son^{-asws} of the Rasool Allah^{-sawww}. So he^{-la} ordered with him, and he was killed’.

ثُمَّ أُرْسِلَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ لِلْقُرَشِيِّ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَرَأَيْتَ إِنْ لَمْ أُقِرِّ لَكَ أ لَيْسَ تَفْتُلْنِي كَمَا فَتَلْتَ الرَّجُلَ بِالْأُمْسِ

³⁰⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 28

Then he^{-la} sent for Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-la} said to him^{-asws} similar to what he^{-la} had said to the Quraishi. Ali^{-asws} Bin Al-Husayn^{-asws} said to him^{-la}: ‘Do you^{-la} see that if I^{-asws} do not accept you^{-la}, you^{-la} kill me^{-asws} just as you^{-la} killed the man yesterday?’

فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ بَلَى فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ أَفْرَزْتُ لَكَ بِمَا سَأَلْتَ أَنَا عَبْدٌ مُكْرَهُ فَإِنْ شِئْتَ فَأَمْسِكْ وَ إِنْ شِئْتَ فَبِعْ

Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} said to him^{-asws}, ‘Yes’. Ali^{-asws} Bin Al-Husayn^{-asws} said to him^{-la}: ‘I^{-asws} have accepted to you^{-la} with what you^{-la} asked. I^{-asws} am a coerced servant, if you^{-la} wish imprison me^{-asws} or if you^{-la} wish, sell’.

فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ أَوْلَى لَكَ حَقَّنْتَ دَمَكَ وَ لَمْ يَنْتُصِكَ ذَلِكَ مِنْ شَرَفِكَ.

Yazeed^{-la} may Allah^{-azwj} Curse him^{-la} said to him^{-asws}, ‘It is foremost for you^{-asws} to save your^{-asws} blood, and that would not reduce from your^{-asws} nobility’.³⁰⁸

بيان قال الجوهرى ثم اعلم أن في هذا الخبر إشكالا و هو أن المعروف في السير أن هذا الملعون لم يأت المدينة بعد الخلافة بل لم يخرج من الشام حتى مات و دخل النار و كان في الخبر أنه جرى ذلك بينه ع و بين من أرسله الملعون لأخذ البيعة و هو مسلم بن عقبة كما مر.

Note: Al-Jowhary said, ‘Then know that this Hadeeth is problematic, and it is well known in the Seerah that this accursed one (Yazeed^{-la}) did not come to Al-Medina after the caliphate. But he^{-la} did not even go out from Syria until he^{-la} died and entered the Fire’. And (I Majlisi am saying), ‘And it was in the Hadeeth that had transpired between him^{-asws} and the one whom he^{-la} had sent to take the allegiance, and he is Muslim Bin Uqba, like what has passed’.

قال ابن الأثير في الكامل لما سبّر يزيد مسلم بن عقبة قال فإذا ظهرت عليهم فأبجها ثلاثا بما فيها من مال أو دابة أو سلاح فهو للجند فإذا مضت الثلاث فأكفف عن الناس و انظر علي بن الحسين فأكفف عنه و استوص به خيرا فإنه لم يدخل مع الناس و قد أتاني كتابه

Ibn Al Aseer said in (the book) ‘Al Kamil’ –

‘When Yazeed^{-la} Bin Muawiya^{-la} sent Muslim Bin Uqba, he^{-la} said, ‘When you have prevailed upon them, legalise (plunder) for three (days) of whatever was therein, from the wealth or animals or weapons, so it would be for the army (of Yazeed^{-la}). When the three (days) have passed, refrain from the people and look at Ali^{-asws} Bin Al-Husayn^{-asws}. Refrain from him^{-asws} and connect with him^{-asws} goodly, for he^{-asws} has not entered to be with the people, and his^{-asws} letter has come to me.

و قد كان مروان بن الحكم كلم ابن عمر لما أخرج أهل المدينة عامل يزيد و بني أمية في أن يغيب أهله عنده فلم يفعل

And Marwan Bin Al-Hakam had spoken to Ibn Umar, when he brought out the people of Al-Medina, the office bearer of Yazeed^{-la} and clan of Umayya, that he would make his family disappear. But he did not do so.

³⁰⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 29 a

فكلم علي بن الحسين و قال إن لي رحما و حرمي تكون مع حرمتك فقال افعلى فبعث بامرأته و هي عائشة ابنة عثمان بن عفان و حرمه إلى علي بن الحسين فخرج علي بحرمه و حرم مروان إلى ينبع و قيل بل أرسل حرم مروان و أرسل معهم ابنه عبد الله إلى الطائف

Ali^{-asws} Bin Al-Husayn^{-asws} spoke and said: 'There is a kinship for me^{-asws} and my^{-asws} kinship is with our kinship'. He said, 'I shall do so'. He sent his wife, and she is Ayesha daughter of Usman Bin Affan, and his sanctimonious ones to Ali^{-asws} Bin Al-Husayn^{-asws}. Ali^{-asws} went out with his sanctimonious ones and sanctimonious one of Marwan to Yanbu. And it is said, 'But, he^{-asws} sent the sanctimonious ones of Marwan and sent his^{-asws} son Abdullah with them to Al-Taif.

و لما ظفر مسلم بن عقبة على المدينة و استباحهم دعا الناس إلى البيعة ليزيد على أنهم خول له يحكم في دماهم و أموالهم و أهلهم ما شاء فمن امتنع من ذلك قتله فقتل لذلك جماعة ثم أتى مروان بعلي بن الحسين

And when Muslim Bin Uqba prevailed upon Al-Medina and legalised (plundered) them, he called the people to the allegiance of Yazeed^{-la} based upon that they would be followers of his^{-la}. He^{-la} would decide regarding their blood and their wealth and their families, whatever he^{-la} so desires. The one who refuses from that, killed him. So, he killed a large group due to that, then he came to Marwan with Ali^{-asws} Bin Al-Husayn^{-asws}.

فجاء يمشي بين مروان و ابنه عبد الملك حتى جلس بينهما عنده فدعا مروان بشراب ليتحرم بذلك فشرب منه يسيرا ثم ناوله علي بن الحسين فلما وقع في يده قال مسلم لا تشرب من شرابنا

He^{-asws} went on to walk between Marwan and his son Abdul Malik until he^{-asws} sat between the two being with him^{-asws}. Marwan called for a drink in order to permit with that. He drank a little from it, then gave it to Ali^{-asws} Bin Al-Husayn^{-asws}. When it came to be in his^{-asws} hand, Muslim said, 'Do not drink from our drink!'

فأرعد كفه و لم يأمنه على نفسه و أمسك القدح فقال جئت تمشي بين هؤلاء لتأمن عندي و الله لو كان إليهما لقتلتك و لكن أمير المؤمنين أوصاني بك و أخبرني أنك كاتبته فإن شئت فاشرب فشرب

His^{-asws} hand trembled and he^{-asws} did not feel safe upon himself, and he^{-asws} withheld the cup. He said, 'You^{-asws} came walking between them to be safe in my presence. By Allah^{-azwj!} If it were up to them both, I would have killed you^{-asws}. But commander of the faithful has advised me with you^{-asws} and informed me that you^{-asws} have written to him. So, if you^{-asws} so desire to drink, so drink'.

ثم أجلسه معه على السرير ثم قال لعل أهلك فزعوا قال إي و الله فأمر بدابته فأسرجت له ثم حمله عليها فرده و لم يلزمه البيعة ليزيد على ما شرط على أهل المدينة.

Then he seated him^{-asws} with him upon the throne, then said, 'Perhaps your^{-asws} family is free'. He^{-asws} said: 'Yes, by Allah^{-azwj!}' He ordered with his animal, so it was saddled for him^{-asws}, then had him^{-asws} carried upon it. He returned him^{-asws} and did not oblige the allegiance for Yazeed^{-la} upon what he had stipulated the people of Al-Medina"³⁰⁹.

³⁰⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 29 b

30- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ حَسَنِ بْنِ مُوسَى عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع تَزَوَّجَ أُمَّ وَلَدِ عَمِّهِ الْحَسَنِ ع وَ زَوْجَ أُمِّهُ مَوْلَاهُ

The book of Husayn Bin Saeed, and 'Al Nawadir' of Al Nazr, from Hassan Bin Musa, from Zurarah,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} married a mother of the children of his^{-asws} uncle^{-asws} Al-Hassan^{-asws} and got his^{-asws} mother to be married to his^{-asws} slave.

فَلَمَّا بَلَغَ ذَلِكَ عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ كَتَبَ إِلَيْهِ يَا عَلِيُّ بْنَ الْحُسَيْنِ كَأَنَّكَ لَا تَعْرِفُ مَوْضِعَكَ مِنْ قَوْمِكَ وَ قَدْرَكَ عِنْدَ النَّاسِ وَ تَزَوَّجْتَ مَوْلَاهُ وَ زَوَّجْتَ مَوْلَاكَ بِأَمَّاكَ

When that reached Abdul Malik Bin Marwan, he wrote to him^{-asws}, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! It is as if you^{-asws} do not know of your^{-asws} own position from your^{-asws} people, and your^{-asws} worth in the presence of the people, and you^{-asws} have married a slave girl and have got your^{-asws} slave married to your^{-asws} mother!'

فَكَتَبَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ ع فَهَيْئَتْ كِتَابَكَ وَ لَنَا أَسْوَةٌ بِرَسُولِ اللَّهِ ص فَقَدْ زَوَّجَ زَيْنَبَ بِنْتَ عَمِّهِ زَيْدًا مَوْلَاهُ وَ تَزَوَّجَ مَوْلَانَهُ صَفِيَّةَ بِنْتَ حُطَيْبِ بْنِ أَلْحَبِّ.

Ali^{-asws} Bin Al-Husayn^{-asws} wrote to him: 'I^{-asws} have understood your letter, and for us^{-asws} there is an example to follow with Rasool-Allah^{-saww}. He^{-saww} had got Zainab daughter of his^{-saww} uncle to Zayd, his^{-saww} slave, and he^{-saww} married a slave girl, Safiya Bint Huyay Bin Akhtab''.³¹⁰

31- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن المفضل بن محمد بن حارث عن أبيه عن عبد الجبار بن سعيد عن أبيه عن صالح بن كيسان قال: سمع عامر بن عبد الله بن الزبير وكان من عقلاء قريش ابناً له ينتقص علي بن أبي طالب ع فقال له يا بني لا تنتقص علياً فإن الدين لم يبن شيئاً فاستطاعت الدنيا أن تخدمه وإن الدنيا لم تبن شيئاً إلا تخدمه الدين

(The book) 'Al Amaali' of the sheikh Al Tusi – A group, from Abu Al Mufazzal, from Al Mufazzal Bin Muhammad Bin Haris, from his father, from Abdul Jabbar Bin Saeed, from his father, from Salih Bin Kaysan who said,

'Aamir Bin Abdullah Bin Al-Zubeyr, and he was from the intellectuals of Quraish, hear a son of his derogating Ali^{-asws} Bin Abu Talib^{-asws}. He said to him, 'O my son! Do not derogate Ali^{-asws}, for the religion had not built anything so the world would have the capacity to demolish it, and the world did not build anything except the religion has demolished it.

يَا بُنَيَّ إِنَّ نَبِيَّ أُمَّيَّةَ لَهْجُوا بِسَبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي مَجَالِسِهِمْ وَ لَعْنُوهُ عَلَى مَنَابِرِهِمْ فَكَأَنَّمَا يَأْخُذُونَ وَ اللَّهُ بِصَبْعِيهِ إِلَى السَّمَاءِ مَدًّا وَ إِنَّهُمْ لَهْجُوا بِتَقْرِيطِ دَوَابِّهِمْ وَ أَوَائِلِهِمْ مِنْ قَوْمِهِمْ فَكَأَنَّمَا يَكْشِفُونَ مِنْهُمْ عَنْ أَنْتَنَ مِنْ بُطُونِ الْجَيْفِ فَأَتَاكَ عَنْ سَبِّهِ.

O my son! The clan of Umayya are persevering in reviling Ali^{-asws} Bin Abu Talib^{-asws} in their gathering, and they are cursing him^{-asws} upon the pulpits. By Allah^{-azwj}! It is as if they are grabbing by his^{-asws} armpits extending to the sky, and they are persevering in venerating their

³¹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 30

own relatives and their friends from their people, it is as if they are uncovering from them, the stench from the bellies of the carcass. I forbid you from reviling him^{-asws}”³¹¹

32- لي، الأماالي للصدوق العطار عن أبيه عن الأشعري عن ابن يزيد عن عبد الله بن محمد المرخرف عن علي بن عتبة عن ابن بكير قال: أخذ الحجاج مؤيئين لعلي فقال لأحدهما ابراً من علي فقال ما جزاي إن لم أبرأ منه فقال قتلي الله إن لم أقتلك فاختار لنفسك قطع يديك أو رجلك

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Al Ashary, from Ibn Yazeed, from Abdullah Bin Muhammad Al Muzakhraf, from Ali Bin Uqbah, from Ibn Bukeyr who said,

‘Al-Hajjaj^{-la} seized two friends of Ali^{-asws}. He^{-la} said to one of them, ‘Disavow from Ali^{-asws}’. He said, ‘What would be my recompense (consequence) if I do not disavow from him^{-asws}?’ He^{-la} said, ‘May Allah^{-azwj} Kill me^{-la} if I do not kill you! So choose for yourself, cutting of your hands or your legs’.

قال فقال له الرجل هو الضامن فاختار لنفسك قال تالله إني لأرى لك لساناً و ما أظنك تدري من خلقك أين ربك قال هو بالمزاد ليك طالم فأمر بقطع يديه ورجليه و صلبه

He (the narrator) said, ‘The man said to him^{-la}, ‘It is the retaliation, so choose for yourself^{-la}’. He^{-la} said, ‘By Allah^{-azwj}! I did not view there was a tongue for you! Do you know who Created you? Where is your Lord^{-azwj}?’ He said, ‘Lying in wait for every oppressor’. He^{-la} ordered with cutting off of his hands and his legs and crucified him’.

قال ثم قدم صاحبه الآخر فقال ما تقول فقال أنا على رأي صاحبي قال فأمر أن يضرب عنقه و يُصَلَّب.

He (the narrator) said, ‘Then he^{-la} brought forward his companion. He^{-la} said, ‘What are you saying?’ He said, ‘I am upon the view of my companion’. He^{-la} ordered with striking off his neck and to be crucified”³¹²

33- يج، الخراج و المراجح روي أن علي بن الحسين ع حج في السنة التي حج فيها هشام بن عبد الملك و هو خليفة فاستجهر الناس منه ع و تموتوا و قالوا لهشام من هو قال هشام لا أعرفه لئلا يرعب الناس فيه

(The book) ‘Al Kharaj Wa Al Jaraih’ –

‘It is reported that Ali^{-asws} Bin Al-Husayn^{-asws} performed Hajj in the year in which Hisham Bin Abdul Malik performed Hajj, and he was the caliph. The people became aware of him^{-asws} and yearned to him^{-asws} and said to Hisham, ‘Who is he^{-asws}?’ Hisham said, ‘I don’t know him^{-asws}!’ Lest the people become desirous to him^{-asws}.

فقال الفرزدق و كان حاضراً أنا أعرفه-

هذا الذي تعرف البطحاء وطأته

³¹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 31

³¹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 32

إِلَى آخِرِ الْقَصِيدَةِ

Farazdaq, and he was present, said, 'I do know him^{-asws}. This is the one whom Al-Bat'ha recognises his^{-asws} steps' – up to the end of the poem.

فَبَعَثَهُ هِشَامٌ وَ حَبَسَهُ وَ مَحَا اسْمَهُ مِنَ الدِّيَوَانِ فَبَعَثَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ ع بِدنانيرَ فَرَدَّهَا وَ قَالَ مَا قُلْتُ ذَلِكَ إِلَّا دِيَانَةً فَبَعَثَ بِهَا إِلَيْهِ أَيْضاً وَ قَالَ قَدْ شَكَرَ اللَّهُ لَكَ ذَلِكَ

Hisham dispatched him and imprisoned him and deleted his name from the register (of awards). So, Ali^{-asws} Bin Al-Husayn^{-asws} sent Dinars to him, but he returned these and said, 'I did not say that (poem) except as religious belief'. He^{-asws} sent these to him again and said, 'Allah^{-azwj} has Thanked that for you'.

فَلَمَّا طَالَ الْحُبْسُ عَلَيْهِ وَ كَانَ يُوعَدُهُ بِالْقَتْلِ شَكَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَدَعَا لَهُ فَخَلَصَهُ اللَّهُ فَجَاءَ إِلَيْهِ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ مَحَا اسْمِي مِنَ الدِّيَوَانِ فَقَالَ كَمْ كَانَ عَطَاؤُكَ قَالَ كَذَا

When the imprisonment was prolonged upon him, and he was being threatened with being killed, he complained to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} supplicated for him. Allah^{-azwj} Finished it (imprisonment) for him. He came to him^{-asws} and said, 'O son^{-asws} of Rasool-Allah^{-saww}! My name has been deleted from the register!' He^{-asws} said: 'How much was your award?' He said, 'Such and such'.

فَأَعطاهُ لِأَرْبَعِينَ سَنَةً وَ قَالَ ع لَوْ عَلِمْتُ أَنَّكَ تَحْتَاجُ إِلَى أَكْثَرِ مِنْ هَذَا لَأَعْطَيْتُكَ فَمَاتَ الْفَرَزْدَقُ بَعْدَ أَنْ مَضَى أَرْبَعُونَ سَنَةً.

He^{-asws} gave him (the same) for forty years and said: 'Had I^{-asws} known that you are needy to more than this, I^{-asws} would have given you'. Al-Farazdaq died after the passing of forty years".³¹³

34- الفُصُولُ الْمُهَمَّةُ، شَاعِرُهُ الْفَرَزْدَقُ وَ كَتَبَهُ عَزَّةَ بَوَّابُهُ أَبُو جَبَلَةَ مُعَاصِرُهُ مَرْوَانَ وَ عَبْدَ الْمَلِكِ وَ الْوَلِيدُ ابْنُهُ.

(The book) 'Al Fusool Al Muhimma' –

'His^{-asws} poets were Al-Farazdaq, and Kuseyr. His^{-asws} trusted door (access) was Abu Jabalah. His^{-asws} contemporaries (enemies) were Marwan, and Abdul Malik, and his son Al-Waleed".³¹⁴

35- كا، الكافي عليّ عن أبيه وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ بَرِيْعٍ جَمِيعاً عَنْ حَنانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَ أَبِي وَ جَدِّي وَ عَمِّي حَمَاماً بِالْمَدِينَةِ فِإِذَا رَجُلٌ فِي بَيْتِ الْمَسْلُخِ فَقَالَ لَنَا مِنْ الْقَوْمِ فُتُلْنَا مِنْ أَهْلِ الْعِرَاقِ فَقَالَ وَ أَمِي الْعِرَاقِ فُتُلْنَا كُوفِيُونَ فَقَالَ مَرْحَباً بِكُمْ يَا أَهْلَ الْكُوفَةِ أَنْتُمْ السَّبْعَاءُ دُونَ الدِّثَارِ

(The book) 'Al Kafi' – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Bazie, altogether from Hanan Bin Sadeyr, from his father who said,

³¹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 33

³¹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 34

'I, and my father, and my grandfather, and my uncle, we entered a bathhouse at Al-Medina, and there was a man in the slaughter room. He said to us, 'From who, are the people?' We said, 'From the people of Al-Iraq'. He said, 'And which (part of) Al-Iraq?' We said, 'People of Al-Kufa'. He said, 'Welcome to you all, O people of Al-Kufa! You are the poets without the mantle'.

ثُمَّ قَالَ مَا يَمْنَعُكُمْ مِنَ الْأُزْرِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ

Then he said, 'What prevent you from the buttons, for Rasool-Allah^{-saww} said: 'Nakedness of the Momin is Prohibited upon the Momin?'

قَالَ ثُمَّ بَعَثَ إِلَى أَبِي كِرْبَاسَةَ فَشَمَّهَا بِأَرْبَعَةٍ ثُمَّ أُعْطِيَ كُلُّ وَاحِدٍ مِنَّا وَاحِدًا فَدَخَلْنَا فِيهَا فَلَمَّا كُنَّا فِي الْبَيْتِ الْحَارِّ صَمَدَ لِحْدِي فَقَالَ يَا كَهْلُ مَا يَمْنَعُكَ مِنَ الْحِضَابِ فَقَالَ لَهُ جَدِّي أَدْرَكْتُ مَنْ هُوَ خَيْرٌ مِنِّي وَ مِنْكَ لَا يَخْتَضِبُ

He (the narrator) said, 'Then he sent a garment to my father. He split it into four, then gave one to each one of us. We entered into it. When we were in the steam room, he stood to my grandfather and said, 'O elder! What prevents you from the dyeing?' My grandfather said to him, 'I have come across one who is better than me and you, and he did not dye'.

قَالَ فَغَضِبَ لِذَلِكَ حَتَّى عَرَفْنَا غَضَبَهُ فِي الْحَمَامِ قَالَ وَ مَنْ ذَاكَ الَّذِي هُوَ خَيْرٌ مِنِّي فَقَالَ أَدْرَكْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ هُوَ لَا يَخْتَضِبُ

He (the narrator) said, 'He was angered at that until we recognised his anger in the bathhouse. He said, 'And who is that who is better than me?' He said, 'I came across Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} did not dye'.

قَالَ فَتَكَسَّرَ رَأْسُهُ وَ تَصَابَّ عَرَقًا فَقَالَ صَدَقْتَ وَ بَرَزْتَ ثُمَّ قَالَ يَا كَهْلُ إِنْ تَخْتَضِبُ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ حَضَبَ وَ هُوَ خَيْرٌ مِنِّي عَلِيٌّ وَ إِنْ تَتْرَكَ فَلَاكَ بِعَلِيِّ سُنَّةٌ

He (the narrator) said, 'He lowered his head and sweated profusely. He said, 'You speak the truth and are justified'. Then he said, 'O elder! You should dye, for Rasool-Allah^{-saww} had dyed and he^{-saww} was better than Ali^{-asws}, and if you leave it, so there is a Sunnah for you with Ali^{-asws}'.

قَالَ فَلَمَّا خَرَجْنَا مِنَ الْحَمَامِ سَأَلْنَا عَنِ الرَّجُلِ فَإِذَا هُوَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مَعَهُ ابْنُهُ مُحَمَّدٌ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

He (the narrator) said, 'When we went out from the bathhouse, we asked about the man, and there, it was Ali^{-asws} Bin Al-Husayn^{-asws}, and with him^{-asws} was his^{-asws} son^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}'.³¹⁵

36- كَأ، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن عمرو بن شمر عن جابر قال قال علي بن الحسين ع ما ندري كيف صنع بالناس إن حدثناهم بما سمعنا من رسول الله ص صنعوا وإن سكتنا لم يسمعنا

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'We^{-asws} do not know how to deal with the people. If we narrate to them with what we^{-asws} heard from Rasool-Allah^{-saww}, they are laughing (in jest), and if we^{-asws} observe silence, we^{-asws} have no leeway (for that).

قَالَ فَقَالَ ضَمْرَةُ بْنُ مَعْبِدٍ حَدَّثَنَا فَقَالَ هَلْ تَدْرُونَ مَا يَقُولُ عَدُوُّ اللَّهِ إِذَا حُمِلَ عَلَى سَرِيرِهِ قَالَ فَقُلْنَا لَا فَقَالَ إِنَّهُ يَقُولُ لِحِمْلَتِهِ أَلَا تَسْمَعُونَ أَنِّي أَشْكُو إِلَيْكُمْ عَدُوُّ اللَّهِ خَدَعَنِي وَ أَوْرَدَنِي ثُمَّ لَمْ يُصْذِرْنِي وَ أَشْكُو إِلَيْكُمْ إِخْوَاناً وَ أَخِيئَهُمْ فَخَدَلُونِي وَ أَشْكُو إِلَيْكُمْ أَوْلَاداً حَامِيئْتُمْ عَنْهُمْ فَخَدَلُونِي وَ أَشْكُو إِلَيْكُمْ دَاراً أَنْفَقْتُ فِيهَا حَرِيْبِي فَصَارَ سَكَاةً عَيْرِي فَارْفُقُوا بِي وَ لَا تَسْتَعْجِلُوا

He (the narrator) said, 'Zamrah Bin Ma'bad said, 'Narrate to us'. He^{-asws} said: 'Do you know what the enemy of Allah^{-azwj} is saying when he is carried upon his coffin?' We said, 'No'. He^{-asws} said: 'He says to his pallbearers, 'Are you not hearing that I am complaining to you? The enemy of Allah^{-azwj} deceived me and imprisoned me and did not release me. And I complain to you of brothers whom I established brotherhood with, so they abandoned me. I complain to you of children I protected, so they abandoned me. And I complain to you of a house which I spend upon my earning, so it became a dwelling for others. Be kind to me and do not hasten.

قَالَ فَقَالَ ضَمْرَةُ يَا أَبَا الْحَسَنِ إِنْ كَانَ هَذَا يَتَكَلَّمُ بِهَذَا الْكَلَامِ يُوشِكُ أَنْ يَنْتَبَ عَلَى أَعْتَابِي الَّذِينَ يَحْمِلُونَهُ

He (the narrator) said, 'Zamrah said, 'O Abu Al-Hassan^{-asws}! If it was this speech he speaks with, there is no doubt he would pounce upon the necks of those that are carrying him'.

قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع اللَّهُمَّ إِنْ كَانَ ضَمْرَةُ هَؤُلَاءِ مِنْ حَدِيثِ رَسُولِكَ فَخُذْهُ أَخَذَ أَسْفِي

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O Allah^{-azwj}! If it was so that Zamrah has ridiculed a Hadeeth of Rasool-Allah^{-saww}, so Seize him with a violent Seizing'.

قَالَ فَمَكَتْ أَرْبَعِينَ يَوْماً ثُمَّ مَاتَ فَحَضَرَهُ مَوْلَى لَهُ قَالَ فَلَمَّا دُفِنَ أَنَّى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَجَلَسَ إِلَيْهِ فَقَالَ لَهُ مِنْ أَيْنَ جِئْتَ يَا هَذَا

He (the narrator) said, he remained for forty days, then died, and a slave of his was present with him. When he had been buried, he came over to Ali^{-asws} Bin Al-Husayn^{-asws}, and (after) offering a seat to him, Imam^{-asws} asked him: 'Where are you coming from, O so and so?'

قَالَ مِنْ جِنَازَةِ ضَمْرَةَ فَوَضَعْتُ وَجْهِي عَلَيْهِ حِينَ سُويَ عَلَيْهِ فَسَمِعْتُ صَوْتَهُ وَ اللَّهُ أَعْرِفُهُ كَمَا كُنْتُ أَعْرِفُهُ وَ هُوَ حَيٌّ يَقُولُ وَ يَلِكُ يَا ضَمْرَةَ بِنَ مَعْبِدِ الْيَوْمَ خَدَلْتُكَ كُلَّ حَيْلٍ وَ صَارَ مَصِيرُكَ إِلَى الْجَحِيمِ فِيهَا مَسْكُنُكَ وَ مَبِيتُكَ وَ الْمَقْبِلُ

He said, 'From the funeral of Zamrah, and I placed my face upon him when they evened (the soil) upon him, and I heard his voice. By Allah^{-azwj}! I recognised it just as I had recognised it (beforehand) when he was alive. He was saying, 'O woe be unto you, O Zamrah Bin Ma'bad! Today every friend has abandoned you, and your destination has become the Blazing Fire wherein is you dwelling, and your overnight stay, and the daytime stay'.

قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَسْأَلُ اللَّهَ الْعَاقِبَةَ هَذَا جَزَاءُ مَنْ يَهْرَأُ مِنْ حَدِيثِ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'So Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} ask Allah^{-azwj} for the well-being. This is a Recompense of the one who ridicules from the Ahadeeth of Rasool-Allah^{-saww}'.³¹⁶

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنِ أَبِي الْحَدِيدِ فِي شَرْحِ نَجْمِ الْبَلَاغَةِ كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ مُنْخَرِفًا عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ جَبَهُهُ مُحَمَّدُ بْنُ عَلِيٍّ فِي وَجْهِهِ بِكَلَامٍ شَدِيدٍ رَوَى عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِي دَاوُدَ الْهَمْدَانِيِّ قَالَ شَهِدْتُ سَعِيدَ بْنَ الْمُسَيَّبِ وَ أَقْبَلَ عُمَرُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ لَهُ سَعِيدُ يَا ابْنَ أَخِي مَا أَرَاكَ تُكْثِرُ غَشِيَانَ مَسْجِدِ رَسُولِ اللَّهِ ص كَمَا تَفْعَلُ إِخْوَتَكَ وَ بَنُو عَمَّتِكَ

I (Majlisi) am saying, 'Abdul Hameed Bin Abi Al Hadeed said in the commentary of (the book) 'Nahj Al Balagah'

'Saeed Bin Al-Musayyab had turned away from Amir Al-Momineen^{-asws}, and Muhammad Bin Ali^{-asws} had confronted him with the severe talk. It is reported by Abdul Rahman Al-Aswad, from Abu Dawood Al-Hamdany who said, 'I witnessed Saeed Bin Al-Musayyab, and Umar son of Ali^{-asws} Bin Abu Talib^{-asws} came. Saeed said to him, 'O son of my brother^{-asws}! I do not see you frequently visiting the Masjid of Rasool-Allah^{-saww} like what your brethren and sons of your uncle have been doing!'

فَقَالَ عُمَرُ يَا ابْنَ الْمُسَيَّبِ أَكَلَّمَا دَخَلْتَ الْمَسْجِدَ أَحْيَىءُ فَأَشْهَدُكَ فَقَالَ سَعِيدٌ مَا أَحِبُّ أَنْ تَعْضَبَ سَمِعْتُ أَبَاكَ يَقُولُ إِنَّ لِي مِنَ اللَّهِ مَقَامًا هُوَ خَيْرٌ لِيَنِ عَبْدَ الْمُطَّلِبِ بِمَا عَلَى الْأَرْضِ مِنْ شَيْءٍ

Umar said, 'O Ibn Al-Musayyab! Is it that every time I enter the Masjid I should come and attend you?' Saeed said, 'I do not like you to get angry. I heard your father^{-asws} saying: 'There is a position for me^{-asws} from Allah^{-azwj}, it is better for the clan of Abdul Muttalib than whatever things are upon the earth'.

فَقَالَ عُمَرُ وَ أَنَا سَمِعْتُ أَبِي يَقُولُ مَا كَلِمَةٌ حِكْمَةٌ فِي قَلْبٍ مُنَافِقٍ فَيُخْرِجُ مِنَ الدُّنْيَا حَتَّى يَتَكَلَّمَ بِهَا فَقَالَ سَعِيدٌ يَا ابْنَ أَخِي جَعَلْتَنِي مُنَافِقًا فَقَالَ هُوَ مَا أَقُولُ ثُمَّ انصَرَفَ.

Umar said, 'And I have heard my father^{-asws} saying: 'There is no word of wisdom in the heart of a hypocrite, so he exits from the world, until he speaks with it'. Saeed said, 'O son of my brother^{-asws}! You have made me to be a hypocrite'. He said, 'It is what I said'. Then he left'.³¹⁷

وَ كَانَ الزُّهْرِيُّ مِنَ الْمُنْخَرِفِينَ عَنْهُ - وَ رَوَى جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ قَالَ: شَهِدْتُ مَسْجِدَ الْمَدِينَةِ فَإِذَا الزُّهْرِيُّ وَ عُرْوَةُ بْنُ الزُّبَيْرِ جَالِسَانِ يَذْكُرَانِ عَلِيًّا فَتَنَالَا مِنْهُ

And Al-Zuhry was from the ones turning away from him. And it is reported by Jareer Bin Abdul Hameed, from Muhammad Bin Shayba who said, 'I attended the Masjid of Al-Medina, and there were Al-Zuhry, and Urwah Bin Al-Zubeyr, both seated, mentioning Ali^{-asws}. They spoke badly of him^{-asws}.

فَبَلَغَ ذَلِكَ عَلِيًّا بْنِ الْحُسَيْنِ ع فَجَاءَ حَتَّى وَقَفَ عَلَيْهِمَا فَقَالَ أَمَا أَنْتَ يَا عُرْوَةُ فَإِنَّ أَبِي حَاكِمٌ أَبَاكَ إِلَى اللَّهِ فَحَاكِمٌ لِأبي عَلَى أَبِيكَ وَ أَمَا أَنْتَ يَا زُهْرِيُّ فَلَوْ كُنْتُ بِحِكْمَةٍ لَأَرَيْتُكَ كَرَامَتَكَ.

³¹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 36 a

³¹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 36 b

That reached Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} came until he^{-asws} paused to them. He^{-asws} said: 'As for you, O Urwah! I^{-asws} take the case of your father to Allah^{-azwj}. He^{-azwj} Judge for my^{-asws} father^{-asws} against your father. And as for you, O Zuhry! Had you been at Makkah, I^{-asws} would have shown you your respect".³¹⁸

ثُمَّ قَالَ رَوَى أَبُو عَمَرَ النَّهْدِيُّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ مَا بِمَكَّةَ وَالْمَدِينَةِ عَشْرُونَ رَجُلًا يُحِبُّنَا.

Then he said, 'It is reported by Abu Umar Al Nahdy who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'There aren't at Al-Makkah and Al-Medina (even) twenty men who love us^{-asws}'.³¹⁹

37- ختص، الإختصاص أصحاب علي بن الحسين ع- أبو خالد الكابلي كَنَكَرَ وَ يُقَالُ اسْمُهُ وَرَدَانُ- يَحْيَى ابْنُ أُمِّ الطَّوِيلِ سَعِيدُ بْنُ الْمُسَيَّبِ الْمُخْزُومِيُّ- حَكِيمُ بْنُ جُبَيْرٍ.

(The book) 'Al Ikhtisaas' –

'Companions of Ali^{-asws} Bin Al-Husayn^{-asws} – Abu Khalid Al-Kabuly Kankar, and it is said his name is 'Wardan', Yahya Ibn Umm Al Taweel, Saeed Bin Al-Musayyab Al Makhzomy, Hakeem Bin Jubeyr".³²⁰

38- د، العدد القوية قَالَ رَجُلٌ لِسَعِيدِ بْنِ الْمُسَيَّبِ مَا رَأَيْتُ رَجُلًا أَوْعَ مِنْ فَلَانٍ قَالَ فَهَلْ رَأَيْتَ عَلِيَّ بْنَ الْحُسَيْنِ قَالَ لَا قَالَ مَا رَأَيْتُ رَجُلًا أَوْعَ مِنْهُ.

(The book) 'Al-Adad Al-Qawiya' – A man said to Saeed Bin Al-Musayyab, 'I have not seen any man more devout that so and so'. He said, 'Have you seen Ali^{-asws} Bin Al-Husayn^{-asws}? He said, 'No'. He said, 'I have not seen any man more devout than him^{-asws}'.³²¹

39- ختص، الإختصاص ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ عَلِيِّ بْنِ سُلَيْمَانَ وَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ حَوَارِيَّ عَلِيِّ بْنِ الْحُسَيْنِ فَيَقُومُ جُبَيْرُ بْنُ مُطْعِمٍ وَ يَحْيَى ابْنُ أُمِّ الطَّوِيلِ وَ أَبُو خَالِدٍ الْكَابِلِيُّ وَ سَعِيدُ بْنُ الْمُسَيَّبِ.

(The book) 'Al Ikhtisaas' – Ibn al Waleed, from Al Saffar, from Ali Bin Suleyman, and it is narrated to us by Ajhad Bin Muhammad Bin Yahya, from Sa'ad, from Muhammad Bin Ali Bin Suleyman, from Ali Bin Asbaat, from his father,

'From Abu Al-Hassan Al-Musa^{-asws} having said: 'When it will be the Day of Qiyamah, a caller will call out: "Where are the disciples of Ali^{-asws} Bin Al-Husayn^{-asws}!" So Jubeyr Bin Mat'am, and Yahya Ibn Umm Al-Taweel, and Abu Khalid Al-Kabuly, and Saeed Bin Al-Musayyab will stand up".³²²

³¹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 36 c

³¹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 36 d

³²⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 37

³²¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 38

³²² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 39

40- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ يُونُسَ عَنِ جَمِيلِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: ارْتَدَّ النَّاسُ بَعْدَ الْحُسَيْنِ ع إِلَّا ثَلَاثَةً- أَبُو خَالِدٍ الْكَابُلِيُّ يَحْيَى ابْنُ أُمِّ الطَّوِيلِ وَ جُبَيْرُ بْنُ مُطْعِمٍ ثُمَّ إِنَّ النَّاسَ لَحَفُوا وَ كَثُرُوا وَ كَانَ يَحْيَى ابْنُ أُمِّ الطَّوِيلِ يَدْخُلُ مَسْجِدَ رَسُولِ اللَّهِ ص وَ يَقُولُ كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبُغْضَاءُ.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Yunus, from Jameel,

'From Abu Abdullah^{-asws} having said: 'The people turned apostate after Al-Husayn^{-asws} except three – Abu Khalid Al-Kabuly, Yahya Ibn Umm Al-Taweel, and Jubeyr Bin Mut'am. Then the people joined up and became more. And Yahya Ibn Umm Al-Taweel would enter the Masjid of Rasool-Allah^{-saww} and say: **'We deny you, and the enmity and the hatred has appeared between us and you [60:4]'**.³²³

³²³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 8 H 40

CHAPTER 9 – MISCELLANEOUS OF HIS^{-asws} NEWS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- يج، الخراج و الجرائح روى أبو حمزة الثمالي قال: خرجت مع علي بن الحسين ع إلى ظاهر المدينة فلما وصل إلى حائط قال إني انتهيت يوماً إلى هذا الحائط فأتكأت عليه فإذا رجلاً عليه ثوبان أبيضان ينظر في وجهي ثم قال لي ما أزال أراك حزينا أ على الدنيا فهو رزق خاضر يأكل منه البر والفاجر

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Hamza Al Sumali who said,

'I went out with Ali^{-asws} Bin Al-Husayn^{-asws} to the outback of Al-Medina. When we arrived to a wall, he^{-asws} said: 'One day I^{-asws} had ended up to this wall and leaned upon it. There was a man having two white clothes upon him, looking at my^{-asws} face. Then he said to me^{-asws}, 'What is the matter I see you^{-asws} grieving? Is it upon the world, so it is a sustenance, present? The righteous and the immoral both eat from it!'

قلت ما على الدنيا حزني وإن القول لكذا تقول

I^{-asws} said: 'My^{-asws} grief is not upon the world, and the word (about the sustenance) is like what you are saying'.

قال أفعلى الآخرة فهي وعد صادق يحكم فيها ملك قاهر فعلم حزني

He said, 'Is it upon the Hereafter? So it is a true Promise, the Subduing King shall Judge. So, upon what is your^{-asws} grief?'

قلت الحزن من ابن الزبير فتبسّم فقال هل رأيت أحداً توكل على الله فلم يكفه قلت لا قال فهل رأيت أحداً سأل الله فلم يعبه قلت لا قال فهل رأيت أحداً خاف الله فلم ينجه قلت لا

I^{-asws} said: 'The grief is from Ibn Al-Zubeyr (governor of Al-Medina)! He smiled and said, 'Have you^{-asws} seen anyone relying upon Allah^{-azwj} and He^{-azwj} did not Suffice him?' I^{-asws} said, 'No'. He said, 'So have you^{-asws} seen anyone asking Allah^{-azwj} and He^{-azwj} did not Give him?' I said, 'No'. He said, 'So have you^{-asws} see anyone fearing Allah^{-azwj} and He^{-azwj} did not Rescue him?' I said, 'No'.

قال ع فإذا ليس قدامي أحد.

He^{-asws} said: '(Then) there was no one in front of me^{-asws}'³²⁴

: كشف، كشف الغمة عن الثمالي مثله و في آخره فعاب عتي فقيل لي يا علي بن الحسين هذا الحضر ع ناجاك.

³²⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 9 H 1

(The book) ‘Kashf Al-Ghumma’ – From Al-Sumali – similar to it, and in its end, ‘He disappeared from me^{-asws}. It was said to me^{-asws}, ‘O Ali^{-asws} Bin Al-Husayn^{-asws}! This is Al-Khizr^{-as} whispering to you^{-asws}’.³²⁵

بيان إنما بعث الله الخضر ليسليه و يذكره ع و هذا لا ينافي كونه ع أفضل من الخضر ع كما أن الملائكة يبعثهم الله لتعليم أنبيائه و تذكيرهم مع كونهم أفضل منهم-

Explanation: ‘But rather Allah^{-azwj} Sent Al-Khizr^{-as} to console him^{-asws} and remind him^{-asws}. And this does not negate his^{-asws} being superior to Al-Khizr^{-as}, just like the Angels were Sent by Allah^{-azwj} to His^{-azwj} Prophets^{-as} with their (Prophets^{-as}) being superior to them’.

3- شا، الإرشاد الحسن بن محمد بن يحيى عن جدّه عن يعقوب بن يزيد عن ابن أبي عمير عن ابن المغيرة عن أبي حفص الأعشى عن الثمالي مثله.

(The book) ‘Al Irshad’ – Al-Hassan Bin Muhammad Bin Yahya, from his grandfather, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Al Mugheira, from Abu Hafs Al A’ash, from Al Sumali – similar to it.³²⁶

4- قب، المناقب لابن شهر آشوب عن علي بن الحسين ع

لَكُمْ مَا تَدْعُونَ بغير حقٍ - إذا مبر الصّحاح من الرّضاض
عرفتم حقنا فجدتمونا - كما عرف السّواد من البياض
كتاب الله شاهدنا عليكم - و قاضينا إليه فيعم قاضٍ.

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

‘From Ali^{-asws} Bin Al-Husayn^{-asws}: ‘For you all (today) is what you have claimed without right. When the health is distinguished from the sickness, you will realise our^{-asws} right. You are fighting against us^{-asws} although the black can be recognised from the white. The Book of Allah^{-azwj} is our^{-asws} testimony against you all, and our^{-asws} Judge is God^{-azwj}. The best Judge is He^{-azwj}!’³²⁷

5- كا، الكافي محمد بن يحيى عن محمد بن أحمد عن يوسف بن الشحّ عن علي بن محمد بن سليمان عن الفضل بن سليمان عن العباس بن عيسى قال: صاق علي بن الحسين ع ضيقة فأتى مؤلّ له فقال له أقرضني عشرة آلاف درهم إلى ميسرة فقال لا لأنه ليس عندي و لكنّي أريد وثيقة قال فنتفت له من ردايه هدية فقال هذه الوثيقة

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yusuf Bin Al Sukht, from Ali Bin Muhammad Bin Suleyman, from Al Fazl Bin Suleyman, from Al Abbas Bin Isa who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} was straitened with financial straitness, so he^{-asws} went over to a friend of his^{-asws}, so he^{-asws} said to him, ‘Lend me one thousand Dirhams until financial ease’. He said, ‘No, because I do not have it, but I want a bond (surety)’. He (the narrator) said, ‘He^{-asws} tore out a piece of his^{-asws} robe and said to him: ‘This is the bond (surety)’.

³²⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 9 H 2

³²⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 9 H 3

³²⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 9 H 4

قَالَ فَكَأَنَّ مَوْلَاهُ كَرِهَ ذَلِكَ فَعَضِبَ وَ قَالَ أَنَا أَوْلَى بِالْوَفَاءِ أَمْ حَاجِبُ بِنِ زُرَّارَةَ فَقَالَ أَنْتَ أَوْلَى بِذَلِكَ مِنْهُ قَالَ فَكَيْفَ صَارَ حَاجِبٌ يَزْهَنُ قَوْسًا وَ إِنَّمَا هِيَ خَشْبَةٌ عَلَى مَائَةٍ حَمَالَةٍ وَ هُوَ كَافِرٌ فَيَنْفِي وَ أَنَا لَا أُنِي بِمُذَبِّبَةٍ رِدَائِي

He (the narrator) said, 'His^{-asws} friend disliked that, so he^{-asws} was angered and said, 'Am I^{-asws} higher with the entrustment or Hajib Bin Zurara?' He said: 'You^{-asws} are higher with that than he is'. He^{-asws} said, 'So how come Haijb came to mortgage a bow, and rather it is only a stick, upon one hundred carriers, and he is a Kafir, so he was loyal, and I^{-asws} would not be loyal to a piece of my^{-asws} own robe?'

قَالَ فَأَخَذَهَا الرَّجُلُ مِنْهُ وَ أَعْطَاهُ الدَّرَاهِمَ وَ جَعَلَ الْمُذَبَّبَةَ فِي حُفِّي فَسَهَّلَ اللَّهُ جَلَّ ذِكْرُهُ الْمَالَ فَحَمَلَهُ إِلَى الرَّجُلِ ثُمَّ قَالَ لَهُ قَدْ أَحْضَرْتُ مَالَكَ فَهَاتِ وَثِيقِي فَقَالَ لَهُ جُعِلَتْ فِدَاكَ ضَيِّعْتُهَا قَالَ إِذَا لَا تَأْخُذُ مَالَكَ مِنِّي لَيْسَ مِثْلِي يُسْتَحْفُ بِذِمَّتِهِ

He (the narrator) said, 'The man took it from him^{-asws}, and gave him^{-asws} the Dirhams, and made the piece of the robe to be in a container'. Allah^{-azwj} Mighty and Majestic Eased the wealth for him^{-asws}, so he^{-asws} carried it to the man, then said to him: 'I^{-asws} have presented your wealth (back to you), so give my^{-asws} bond'. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I have lost it'. He^{-asws} said: 'Then do not take your wealth from me. The like of me^{-asws} cannot be taken lightly with his^{-asws} entrustment'.

قَالَ فَأَخْرَجَ الرَّجُلُ الْحَقِيَّ فَإِذَا فِيهِ الْمُذَبَّبَةُ فَأَعْطَاهُ عَلِيُّ بْنُ الْحُسَيْنِ عِ الدَّرَاهِمَ وَ أَخَذَ الْمُذَبَّبَةَ فَرَمَى بِهَا وَ انْصَرَفَ.

He (the narrator) said, 'The man brought out the container, and the piece of the robe was in it. Ali^{-asws} Bin Al-Husayn^{-asws} gave him the Dirhams and took the piece of the robe and threw it away and left'.³²⁸

CHAPTER 10 – HIS^{-asws} EXPIRY

1- فس، تفسير القمي أبي عن إسماعيل بن همام عن أبي الحسن صلوات الله عليه قال: لما حضر علي بن الحسين ع الوفاة أغمي عليه ثلاث مرات فقال في المرة الأخيرة- الحمد لله الذي صدقنا وعده و أوزننا الأرض ننبؤاً من الجنة حيث نشاء فيعم أجر العالمين ثم مات صلوات الله عليه.

Tafseer Al Qummi – My father, from Ismail Bin Hammam,

From Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘When the expiry presented to Ali^{-asws} Bin Al-Husayn^{-asws}, there was unconsciousness upon him^{-asws}, three times. He^{-asws} said during the last time: **‘The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers’ [39:74].** Then he^{-asws} passed away. May the Salawaat of Allah^{-azwj} be upon him^{-asws}’³²⁹.

2- ير، بصائر الدرجات أحمد بن الحسين بن فضال و أحمد بن محمد معاً عن ابن فضال عن ابن بكير عن زرارة قال سمعت أبا جعفر ع يقول كانت لعلي بن الحسين ناقة قد حجج عليها اثنتي عشرة وعشرين حجة ما قرعها بمفرعة قط

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{-asws} saying: ‘There was a camel for Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} had performed Hajj upon it twenty-two Hajj, he^{-asws} had not struck it with the whip at all’.

قال فجاءت بعد موته فما شعرت بها حتى جاءني بعض الموالى فقال إن الناقة قد خرجت فأتت قبر علي بن الحسين فركت عليه و ذلكت بجرائها و ترغو

He^{-asws} said: ‘It came to me^{-asws} after his^{-asws} passing away, and I^{-asws} was not aware of it until one of the friends came to me. He said, ‘The camel has gone would and came to the grave of Ali^{-asws} Bin Al-Husayn^{-asws} and knelt at it and rubbed by its side and rolled on it’.

فقلت أدركوها فجاءوني بها قبل أن يعلموا بها أو يروها فقال أبو جعفر ع و ما كانت رأت القبر قط.

I^{-asws} said: ‘Go to it!’ They came to me^{-asws} with it before it was known with it or seen’. Abu Ja’far^{-asws} said: ‘It had not seen the grave (beforehand) at all!’³³⁰

3- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن فضال عن حفص بن البختري عن ذكره عن أبي جعفر ع قال: لما مات علي بن الحسين كانت ناقة له في الرعي جاءت حتى ضربت بجرائها على القبر و تمرغت عليه فأمرت بها فرددت إلى مرعاهها و إن أبي كان يحجج عليها و يعتير و ما قرعها قرعة قط.

³²⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 1

³³⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 2

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al Barqy, from Ibn Abu Umeyr and Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from the one who mentioned it,

'From Abu Ja'far^{-asws} having said: 'When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, there was a she-camel of his^{-asws} in the pastures. It came until it struck with its limbs upon the grave and it rolled upon it; and my^{-asws} father^{-asws} had performed Hajj and Umrah upon it, and had not hit it by a whip at all'³³¹

4- خص، منتخب البصائر ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عِمْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ اللَّيْلَةُ الَّتِي وَعَدَهَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ لِمُحَمَّدٍ يَا بُنَيَّ أَبْغِي وَضُوءاً قَالَ فَغَسَّطْتُ فُجْتُ بِوَضُوءٍ فَقَالَ لَا يَنْبَغِي هَذَا فَإِنَّ فِيهِ شَيْئاً مَمِيئاً

(The book) 'Muntakhab Al Basaair', (and) 'Basaair Al Darajaat' - Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Abu Imran, from a man,

'From Abu Abdullah^{-asws} having said: 'When it was the night which Ali^{-asws} Bin Al-Husayn^{-asws} had been promised, he^{-asws} said to Muhammad^{-asws}: 'O my^{-asws} son^{-asws}! I^{-asws} want to perform Wudu'u'. I^{-asws} stood up and came with water for Wudu'u. He^{-asws} said: 'This is not appropriate for something has died in it'.

قَالَ فَجِئْتُ بِالْمِصْبَاحِ فَإِذَا فِيهِ فَأَزَّةٌ مَمِيئَةٌ فَجِئْتُهُ بِوَضُوءٍ غَيْرِهِ قَالَ فَقَالَ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ الَّتِي وَعَدْتُهَا فَأَوْصِي بِنَاقَتِهِ أَنْ يُخَضَّرَ لَهَا عَصَاً وَ يُنَامَ لَهَا عَلَتْ فَجِئْتُ فِيهِ

He^{-asws} said: 'I^{-asws} went out and came with the lamp, and there was a dead mouse in it. So, I^{-asws} came with other water for Wudu'u. He^{-asws} said: 'O my^{-asws} son^{-asws}! This is the night which I^{-asws} have been promised'. Then he^{-asws} bequeathed with his^{-asws} camel that a safeguard be presented for it and feed be established for it. So, I^{-asws} these to be in it.

فَلَمْ تَلْبَثْ أَنْ خَرَجْتُ حَتَّى أَتَيْتِ الْقَبْرَ فَضَرَبْتِ بِجِرَائِهَا وَ رَعَتْ وَ هَمَلَتْ عَيْنَاهَا فَأَتَى مُحَمَّدٌ بْنُ عَلِيٍّ قَبِيلَ إِنْ النَّاقَةَ فَدُ خَرَجَتْ إِلَى الْقَبْرِ فَضَرَبَتْ بِجِرَائِهَا وَ رَعَتْ وَ هَمَلَتْ عَيْنَاهَا

It was not long before it came out until it came to the grave and struck by its side and rolled and its eyes were filled (with tears). Muhammad^{-asws} Bin Ali^{-asws} was come to and it was said, 'The camel has gone out to the grave, it struck by its sides and rolled, and its eyes were filled (with tears)'.

فَأَتَاهَا فَقَالَ مَهْ الْآنَ فُومِي بَارَكَ اللَّهُ فِيكَ فَتَارَتْ وَ دَخَلَتْ مَوْضِعَهَا فَلَمْ تَلْبَثْ أَنْ خَرَجَتْ حَتَّى أَتَيْتِ الْقَبْرَ فَضَرَبْتِ بِجِرَائِهَا وَ رَعَتْ وَ هَمَلَتْ عَيْنَاهَا

He^{-asws} said: 'Not now! Arise, may Allah^{-azwj} Bless you'. It went and entered back into its place. It was not long before it came out until it came to the grave and struck its side and rolled, and its eyes filled up.

فَأَتَى مُحَمَّدٌ بْنُ عَلِيٍّ قَبِيلَ لَهُ إِنْ النَّاقَةَ فَدُ خَرَجَتْ فَأَتَاهَا فَقَالَ مَهْ الْآنَ فُومِي فَلَمْ تَفْعَلْ قَالَ دَعُوهَا فَإِنَّهَا مُودِعَةٌ فَلَمْ تَلْبَثْ إِلَّا ثَلَاثَةً حَتَّى نَفَقَتْ وَ إِنْ كَانَ لِيُخْرِجَ عَلَيْهَا إِلَى مَكَّةَ فَيَعْلِقَ السَّوْطَ بِالرَّحْلِ فَمَا يَمْرُغُهَا قَرَعَةً حَتَّى يَدْخُلَ الْمَدِينَةَ.

³³¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 3

Muhammad^{-asws} Bin Ali^{-asws} was come to and it was said to him^{-asws}, ‘The camel has gone out, so why don’t you^{-asws} do (the same again)?’ He^{-asws} said: ‘Leave it, for it is bidding farewell, and it won’t live except for three (days) until it would die, and that whenever he^{-asws} used to go out upon it to Makkah, he^{-asws} would free the whip with the luggage, and did not hit it with a strike until he^{-asws} entered Al-Medina’.³³²

5- خص، منتخب البصائر و روي أنه حجَّ عليها أربعين حجةً.

(The book) ‘Muntakhab Al-Basaair’ – And it is reported that he^{-asws} had performed Hajj upon it, forty Hajj’.³³³

6- ضا، فقه الرضا عليه السلام تروي أن علي بن الحسين ع لما أن مات قال أبو جعفر لقد كنت أكره أن أنظر إلى عورتك في حياتك فما أنا بالذي أنظر إليها بعد موتك فأدخل يده و غسل جسده ثم دعا أم ولد له فأدخلت يدها فغسلت عورته و كذلك فعلت أنا بأبي.

(The book) ‘Fiqh Al Reza^{-asws}’ –

‘We are reporting that Ali^{-asws} Bin Al-Husayn^{-asws}, when he^{-asws} passed away, Abu Ja’far^{-asws} said: ‘I^{-asws} used to dislike looking at your^{-asws} bareness during your^{-asws} lifetime, so I^{-asws} am not going to be the one to look at it after your^{-asws} passing away’. He^{-asws} inserted his^{-asws} hand and washed his^{-asws} body, then called a mother of a child of his^{-asws}. She inserted her hand and washed his^{-asws} bareness. And like that is what I^{-asws} did with my^{-asws} father^{-asws}’.³³⁴

7- يج، الخراج و الجرائح روي أن الباقر روى عن أبيه علي بن الحسين ع أنه أتني في الليلة التي قبض فيها بشراب فقبل له اشرب فقال هذه الليلة [التي] وُعدت أن أقبض فيها.

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

‘It is reported that Al-Baqir^{-asws} reported from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} that he^{-asws} was brought a drink during the night in which he^{-asws} passed away, and it was said to him^{-asws}: ‘Drink!’ He^{-asws} said: ‘This is the night I^{-asws} have been Promised I^{-asws} would be passing away in’.³³⁵

8- كش، رجال الكشي روي عن عبد الرزاق عن معمر عن الزهري عن سعيد بن المسيب و عبد الرزاق عن معمر عن علي بن زيد قال: قلت لسعيد بن المسيب إنك أخبرني أن علي بن الحسين النفس الركيبة و أنك لا تعرف له نظيراً قال كذلك و ما هو بجوهول ما أقول فيه و الله ما زني مثله

(The book) ‘Rijal’ of Al Kashy – It is reported from Abdul Razzaq, from Ma’mar, from Al Zuhry, from Saeed Bin Al Musayyab and Abdul Razzaq, from Muammar, from Ali Bin Zayd who said,

‘I said to Saeed Bin Al-Musayyab, ‘You informed me that Ali^{-asws} Bin Al-Husayn^{-asws} is the pure soul, and you do not know of any peer for him^{-asws}’. He said, ‘It is like that, and it is not

³³² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 4

³³³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 5

³³⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 6

³³⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 7

unknown what I am saying regarding him^{-asws}. By Allah^{-azwj}! The like of him^{-asws} had not been seen’.

قَالَ عَلِيُّ بْنُ زَيْدٍ فُقُلْتُ وَ اللَّهُ إِنَّ هَذِهِ الْحُجَّةُ الْوَكِيدَةُ عَلَيْكَ يَا سَعِيدُ فَلِمَ لَمْ تُصَلِّ عَلَيَّ جِنَازَتِهِ

Ali Bin Zayd said, ‘I said, ‘By Allah^{-azwj}! This is an emphatic argument upon you, O Saeed! So why, why did you not come to his^{-asws} funeral?’

فَقَالَ إِنَّ الْقُرَاءَةَ كَانُوا لَا يُخْرَجُونَ إِلَى مَكَّةَ حَتَّى يُخْرَجَ عَلِيُّ بْنُ الْحُسَيْنِ عَ فَخَرَجَ وَ خَرَجْنَا مَعَهُ أَلْفَ رَاكِبٍ فَلَمَّا صِرْنَا بِالسُّقْيَا نَزَلَ فَصَلَّى وَ سَجَدَ سَجْدَةً الشُّكْرِ فَقَالَ فِيهَا

He said, ‘The readers (of the Quran) were not going out to Makkah until Ali^{-asws} Bin Al-Husayn^{-asws} went out. He^{-asws} went out and we went out. There were a thousand riders with him^{-asws}. When we came to the watering place, he^{-asws} descended. He^{-asws} prayed Salat and performed Sajdah, the Sajdah of thanks. He^{-asws} said in it’ . . .

وَ فِي رِوَايَةِ الزُّهْرِيِّ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ الْقَوْمُ لَا يُخْرَجُونَ مِنْ مَكَّةَ حَتَّى يُخْرَجَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ فَخَرَجَ عَ فَخَرَجْتُ مَعَهُ فَتَزَلَّ بِي بَعْضُ الْمَنَازِلِ فَصَلَّى رَكَعَتَيْنِ فَسَبَّحَ فِي سُجُودِهِ فَلَمْ يَبْقَ شَجَرٌ وَ لَا مَدْرٌ إِلَّا سَبَّحُوا مَعَهُ

And in a report of Al-Zuhry, from Saeed Bin Al-Musayyab, he said, ‘The people were not going out from Makkah until Ali^{-asws} Bin Al-Husayn^{-asws}, chief of the worshippers, went out. He^{-asws} went out, so we went out with him^{-asws}. He^{-asws} descended at one of the stops. He^{-asws} prayed two Cycles Salat. He^{-asws} glorified in his^{-asws} Sajdahs, there did not remain any tree nor stone, except they glorified with him^{-asws}.

فَفَرَعْنَا فَرَفَعَ رَأْسَهُ وَ قَالَ يَا سَعِيدُ أَ فَرِعْتَ فُقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ هَذَا التَّسْبِيحُ الْأَعْظَمُ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ- لَا تَبْقَى الدُّنُوبُ مَعَ هَذَا التَّسْبِيحِ فُقُلْتُ عَلِمْنَا

We were alarmed, so he^{-asws} raised his^{-asws} head and said: ‘O Saeed! Are you alarmed?’ I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’ He^{-asws} said: ‘This is the mighty glorification. My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww} having said: ‘No sin would remain with this glorification’. So I said, ‘Teach us!’

وَ فِي رِوَايَةِ عَلِيِّ بْنِ زَيْدٍ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَبَّحَ فِي سُجُودِهِ فَلَمْ يَبْقَ حَوْلَهُ شَجَرَةٌ وَ لَا مَدْرَةٌ إِلَّا سَبَّحَتْ بِتَسْبِيحِهِ فَفَرَعْتُ مِنْ ذَلِكَ وَ أَصْحَابِي

And in a report of Ali Bin Zayd, from Saeed Bin Al-Musayyab – ‘He^{-asws} glorified in his^{-asws} Sajdah, and there did not remain any tree nor any stone except it glorified with his^{-asws} glorification. I and my companions were alarmed from that.

ثُمَّ قَالَ يَا سَعِيدُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا خَلَقَ جِبْرَائِيلَ أَلْهَمَهُ هَذَا التَّسْبِيحَ فَسَبَّحَتِ السَّمَاوَاتُ وَ مَنْ فِيهِنَّ لِتَسْبِيحِهِ الْأَعْظَمِ وَ هُوَ اسْمُ اللَّهِ جَلَّ وَ عَزَّ الْأَكْبَرِ-

Then he^{-asws} said: ‘O Saeed! Allah^{-azwj}, Majestic is His^{-azwj} Majesty, when He^{-azwj} Created Jibraeel^{-as}, Inspired him^{-as} this glorification, so the seven skies and the ones in these glorified to his^{-as} mighty glorification, and it is the Greatest Name of the Majestic and Mighty.

يَا سَعِيدُ أَخْبِرْنِي أَبِي الْحُسَيْنُ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص عَنْ جِبْرِئِيلَ عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ مَا مِنْ عَبْدٍ مِنْ عِبَادِي آمَنَ بِي وَ صَدَّقَ بِكَ وَ صَلَّى بِي مَسْجِدِكَ رَكَعَتَيْنِ عَلَى خَلَاءٍ مِنَ النَّاسِ إِلَّا عَفَرْتُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

O Saeed! My^{-asws} father^{-asws} Al-Husayn^{-asws} informed me^{-asws} from his^{-asws} father^{-asws}, from Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{-azwj}, Majestic is His^{-azwj} Majesty, that He^{-azwj} Said: “There is no servant from My^{-azwj} servants who believes in Me^{-azwj} and ratifies you^{-saww}, and sends prays two Cycles Salat in your^{-saww} Masjid upon an isolation from the people, except I^{-azwj} would Forgive for him whatever has forward from his sins and whatever is delayed!”

فَلَمْ أَرْ شَاهِدًا أَفْضَلَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع حَيْثُ حَدَّثَنِي بِهَذَا الْحَدِيثِ فَلَمَّا أَنْ مَاتَ شَهِدَ حَنَازَتَهُ النَّبِيُّ وَ الْفَاجِرُ وَ أَنْتَنِي عَلَيْهِ الصَّالِحُ وَ الطَّالِحُ وَ انْهَالَ النَّاسُ [يَتْبَعُونَهُ حَتَّى وَضِعَتِ الْجِنَازَةُ

I have not seen any witness superior to Ali^{-asws} Bin Al-Husayn^{-asws} when he^{-asws} narrated to me with this Hadeeth. When he^{-asws} passed away, the righteous and the immoral attended his^{-asws} funeral, and the righteous and the wicked praised upon him^{-asws}, and the people in tears were following it until the bier was placed.

فَقُلْتُ إِنَّ أَدْرَكَتِ الرَّكَعَتَيْنِ يَوْمًا مِنَ الدَّهْرِ فَالْيَوْمَ هُوَ وَ لَمْ يَبْقَ إِلَّا رَجُلٌ وَ امْرَأَةٌ ثُمَّ خَرَجَا إِلَى الْجِنَازَةِ وَ نَبَتْ لِأَصْلِحِي فَجَاءَ تَكْبِيرٌ مِنَ السَّمَاءِ فَأَجَابَهُ تَكْبِيرٌ مِنَ الْأَرْضِ وَ أَجَابَهُ تَكْبِيرٌ مِنَ السَّمَاءِ فَأَجَابَهُ تَكْبِيرٌ مِنَ الْأَرْضِ

I said, ‘If I can catch upon the two Cycles a day from the time, so today it is’. And there did not remain except a man and a woman. Then they both went out to the bier, and I affirmed to my Salat. An exclamation of Takbeer came from the sky, so an exclamation of Takbeer answered it from the earth, and an exclamation of Takbeer answered in from the sky, so an exclamation of Takbeer answered it from the earth.

فَفَزِعْتُ وَ سَقَطْتُ عَلَى وَجْهِي فَكَتَبَ مَنْ فِي السَّمَاءِ سَبْعًا وَ مَنْ فِي الْأَرْضِ سَبْعًا وَ صَلَّى عَلَى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ دَخَلَ النَّاسُ الْمَسْجِدَ فَلَمْ أُدْرِكِ الرَّكَعَتَيْنِ وَ لَا الصَّلَاةَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

I was alarmed and fell upon my face. The one in the sky exclaimed seven Takbeers, and the one in the earth, seven, and prayed Salat upon Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, and I entered the Masjid, but did not come across the two Cycles of Salat, nor the Salat upon Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both’.

فَقُلْتُ يَا سَعِيدُ لَوْ كُنْتُ أَنَا لَمْ أَحْتَرِ إِلَّا الصَّلَاةَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ إِنَّ هَذَا هُوَ الْحُسَيْنُ الْمُبِينُ فَبَكَى سَعِيدٌ ثُمَّ قَالَ مَا أَرَدْتُ إِلَّا الْخَيْرَ لَيْتَنِي كُنْتُ صَلَّيْتُ عَلَيْهِ فَإِنَّهُ مَا زُنِيَ مِنْهُ.

I said, ‘O Saeed! If it had been me, I would not have chosen except the Salat upon Ali^{-asws} Bin Al-Husayn^{-asws}. This surely is a manifest loss’. Saeed wept then said, ‘I did not intend except the good. If only I had prayed Salat upon him^{-asws}, for the likes of him^{-asws} has not been seen”³³⁶

³³⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 8

9- قب، المناقب لابن شهر آشوب المُستَرشدُ عَنِ ابْنِ جَرِيرٍ بِالإِسْنَادِ عَنِ عَلِيِّ بْنِ زَيْدٍ وَ عَنِ الزُّهْرِيِّ مِثْلَهُ.

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Mustarshid’ – From Ibn Jareer, by the chain from Ali Bin Zayd, and from Al Zuhry – similar to it”³³⁷.

10- كشف، كشف الغمة تُؤَيِّعُ عِ بِي ثَامِنَ عَشَرَ الْمُحَرَّمِ مِنْ سَنَةِ أَرْبَعٍ وَ تِسْعِينَ وَ قِيلَ خَمْسٌ وَ تِسْعُونَ وَ كَانَ عُمُرُهُ عِ سَبْعًا وَ خَمْسِينَ سَنَةً كَانَ مِنْهَا مَعَ جَدِّهِ سَنَتَيْنِ وَ مَعَ عَمِّهِ الْحُسَيْنِ عِ عَشْرَ سِنِينَ وَ أَقَامَ مَعَ أَبِيهِ بَعْدَ عَمِّهِ عَشْرَ سِنِينَ وَ بَقِيَ بَعْدَ قَتْلِ أَبِيهِ تَبَيُّهُ ذَلِكَ وَ قَبِرَ بِالبَقِيَعِ بِمَدِينَةِ الرَّسُولِ صِ بِي القُبَّةِ الَّتِي فِيهَا العَبَّاسُ.

(The book) ‘Kashf Al-Ghumma’ – ‘He^{-asws} expired during the 18th of Al-Muharram of the year ninety-four. And it is said, ninety-five. And his^{-asws} age was fifty-seven years. From these, with his^{-asws} grandfather^{-asws} was two years, and with his^{-asws} uncle^{-asws} Al-Hassan^{-asws} was ten years, and he^{-asws} stayed with his^{-asws} father^{-asws} after his^{-asws} uncle for ten years and remained after the killing of his^{-asws} father^{-asws}, to complete that. His^{-asws} grave is at Al-Baqie (cemetery) at the city of the Rasool^{-saww} in the dome in which is Al-Abbas”³³⁸.

وَ قَالَ أَبُو نُعَيْمٍ أُصِيبَ عَلِيُّ سَنَةَ الثَّنْتَيْنِ وَ سَبْعِينَ وَ قَالَ بَعْضُ أَهْلِ بَيْتِهِ سَنَةَ أَرْبَعِينَ [أَرْبَعٍ] وَ تِسْعِينَ.

And Abu Nueym said,

‘Ali^{-asws} (Bin Al-Husayn^{-asws}) passed away in the year ninety-two’. And one of his^{-asws} family members said, ‘The year ninety-four”³³⁹.

وَ رَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ يُوسُفَ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ عِ وَ هُوَ ابْنُ ثَمَانٍ وَ خَمْسِينَ سَنَةً.

And it is reported from Abdul Rahman Bin Yunus, from Sufyan,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} passed away and he^{-asws} fifty-eight years old”³⁴⁰.

وَ عَنْ أَبِي فَرَوَةَ قَالَ: مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ عِ بِالمَدِينَةِ وَ دُفِنَ بِالبَقِيَعِ سَنَةَ أَرْبَعٍ وَ تِسْعِينَ وَ كَانَ يُقَالُ لِهَذِهِ السَّنَةِ سَنَةُ القُمَّهَاءِ لِكَثْرَةِ مَنْ مَاتَ مِنْهُمْ فِيهَا.

And from Abu Farwah who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} passed away at Al-Medina, and was buried at Al-Baqie (cemetery) in the year ninety-four, and this year is called ‘The year of the jurists’, due to the large numbers of them having died during it”³⁴¹.

حَدَّثَنِي حُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عِ قَالَ: مَاتَ أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عِ سَنَةَ أَرْبَعٍ وَ تِسْعِينَ وَ صَلَّيْنَا عَلَيْهِ بِالبَقِيَعِ-

³³⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 9

³³⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 10 a

³³⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 10 b

³⁴⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 10 c

³⁴¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 10 d

It is narrated to me by Husayn son of Ali^{-asws} Bin Al-Husayn Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} passed away in the year ninety-four, and we prayed Salat upon him^{-asws} at Al-Baqie’.

وَقَالَ عَزْرَةُ مَوْلِدُهُ سَنَةَ ثَمَانٍ وَثَلَاثِينَ مِنَ الْهِجْرَةِ وَ مَاتَ سَنَةَ خَمْسٍ وَ تِسْعِينَ.

And others said, ‘He^{-asws} was blessed (to his parents^{-asws}) in the year thirty-eight from the Emigration, and he^{-asws} passed away in the year ninety-five’.³⁴²

11- عم، إعلام الوری ضه، روضة الواعظین تُروِي ع بِالْمَدِينَةِ يَوْمَ السَّبْتِ لِأَنَّهَا عَشْرَةٌ لَيْلَةٌ بَقِيَتْ مِنَ الْمُحَرَّمِ سَنَةَ خَمْسٍ وَ تِسْعِينَ مِنَ الْهِجْرَةِ وَ لَهُ يَوْمَيْدٍ سَبْعٍ وَ خَمْسُونَ سَنَةً.

(The book) ‘I’lam Al Wara’, (and) ‘Rowzat Al Waizeen’ –

‘He^{-asws} expiry was at Al-Medina on the day of Saturday of the twelve nights remaining from Al-Muharram in the year ninety-five from the Emigration, and for him^{-asws} on that days, were fifty-seven years’.³⁴³

12- عم، إعلام الوری كَانَتْ مُدَّةُ إِمَامَتِهِ بَعْدَ أَبِيهِ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ كَانَ فِي أَيَّامِ إِمَامَتِهِ بَقِيَتْهُ مَلِكٌ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مَلِكٌ مُعَاوِيَةَ بْنُ يَزِيدَ وَ مَرْوَانَ بْنِ الْحَكَمِ وَ عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ وَ تُرُوِي ع فِي مَلِكِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ.

(The book) ‘I’lam Al Wara’ –

‘The period of his^{-asws} Imamate after his^{-asws} father^{-asws} was of thirty-four years, and during the days of his^{-asws} Imamate was the rule of Yazeed^{-la} Bin Muawiya^{-la}, and rule of Muawiya son of Yazeed^{-la}, and Marwan Bin Al-Hakam, and Abdul Malik Bin Marwan. And he^{-asws} expired during the rule of Al-Waleed Bin Abdul Malik’.³⁴⁴

13- كا، الكافي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ بِنْتِ الْيَاسِ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع لَمَّا حَضَرَتْهُ الْوَفَاةُ أُغْمِيَ عَلَيْهِ ثُمَّ فَتَحَ عَيْنَيْهِ وَ قَرَأَ إِذَا وَقَعَتِ الْوَفَاةُ وَ إِنَّا فَتَحْنَا لَكَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَ أَوْزَنَّا الْأَرْضَ نَتَبَوُّا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثُمَّ قُبِضَ مِنْ سَاعَتِهِ وَ لَمْ يَقُلْ شَيْئًا.

(The book) ‘Al Kafi’ – Muhammad Bin Ahmad, from his uncle Abdullah Bin Al Salt, from Al-Hassan Bin Ali Bin Bint Ilyas,

‘From Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘When the expiry presented to Ali^{-asws} Bin Al-Husayn^{-asws}, there was unconsciousness upon him^{-asws}. Then he^{-asws} opened his^{-asws} eyes and recited (Surahs) ‘Al-Waqiya’, and ‘Fat’h’, and said: **“The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers’ [39:74]**. Then he^{-asws} passed away from his^{-asws} moment and did not say anything’.³⁴⁵

³⁴² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 10 e

³⁴³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 11

³⁴⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 12

³⁴⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 13

14- كا، الكافي سعد بن عبد الله و عبد الله بن جعفر الحميري عن إبراهيم بن مهزيار عن الحسين بن سعيد عن محمد بن سنان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: فُيُضُّ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ هُوَ ابْنُ سَبْعٍ وَ حَمْسِينَ سَنَةً فِي عَامِ حَمْسٍ وَ تِسْعِينَ سَنَةً وَ عَاشَ بَعْدَ الْحُسَيْنِ حَمْسًا وَ ثَلَاثِينَ سَنَةً.

(The book) 'Al Kafi' – Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al Himeyri, from Ibrahim Bin Mahziyar, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} passed away and he^{-asws} was fifty-seven years old, in the year ninety-five, and he^{-asws} lived after Al-Husayn^{-asws} for thirty-five years'.³⁴⁶

أَقُولُ قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ، إِنَّهُ تُوفِّيَ ع فِي أَوَّلِ سَنَةِ أَرْبَعٍ وَ تِسْعِينَ.

I (Majlisi) am saying, 'Ibn Al Aseers said in (the book) 'Kamil' –

'He^{-asws} expire at the beginning of the year ninety-seven'.³⁴⁷

وَ قَالَ صَاحِبُ كِفَايَةِ الطَّالِبِ، تُوفِّيَ ع فِي ثَامِنِ عَشَرَ الْمُحَرَّمِ مِنْ سَنَةِ أَرْبَعٍ وَ تِسْعِينَ وَ قِيلَ حَمْسٌ وَ تِسْعُونَ.

And the author of 'Kifayat Al-Talib' said, 'He^{-asws} passed away during the 18th of Al-Muharram of the year ninety-four. And it is said, ninety-five'.³⁴⁸

وَ قَالَ الْكُفَعْمِيُّ فِي الْحَامِسِ وَ الْعَشْرِينَ مِنَ الْمُحَرَّمِ كَانَتْ وَفَاةَ السَّجَّادِ ع وَ ذَكَرَ فِي الْجَدْوَلِ أَنَّهُ ع تُوفِّيَ يَوْمَ السَّبْتِ فِي الثَّانِي وَ الْعَشْرِينَ مِنَ الْمُحَرَّمِ حَمْسٍ وَ تِسْعِينَ سَمَّهَ هِشَامٌ بُنُ عَبْدِ الْمَلِكِ وَ كَانَ فِي مُلْكِ الْوَلِيدِ بُنُ عَبْدِ الْمَلِكِ.

And Al Kaf'amy said,

'During the 25th of Al-Muharram was the expiry of Al-Sajjad^{-asws}. And he mentioned in (Al-Jadwal' (Misbah) that he^{-asws} expired during the day of Saturday on the 22nd of Al-Muharram (of the year) ninety-five. Hisham Bin Abdul Malik poisoned him^{-asws}, and it was during the rule of Al-Waleed Bin Abdul Malik'.³⁴⁹

وَ ذَكَرَ السَّيِّدُ بُنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ الْإِقْبَالِ، فِي الصَّلَاةِ الْكَبِيرَةِ الَّتِي أُوْرَدَهَا فِيهِ- وَ ضَاعَفِ الْعَذَابَ عَلَى مَنْ قَتَلَهُ وَ هُوَ الْوَلِيدُ.

And Al Seyyid Bin Tawoos mentioned in the book 'Al Iqbal' regarding the great Salat which he has referred in it,

'And double the Punishment upon the one who killed him^{-asws}, and it is Al-Waleed'.³⁵⁰

وَ قَالَ ابْنُ طَلْحَةَ فِي الْمُضَوَّلِ، وَ يُقَالُ إِنَّ الدِّيَّ سَمَّهَ الْوَلِيدُ بُنُ عَبْدِ الْمَلِكِ.

And Ibn Talha in (the book) 'Al Fusool' –

³⁴⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 a

³⁴⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 b

³⁴⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 c

³⁴⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 d

³⁵⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 e

‘And it is said that the one who poisoned him^{-asws} is Al-Waleed Bin Abdul Malik’³⁵¹.

وَقَالَ الشَّيْخُ فِي الْمِصْبَاحِ، فِي الْيَوْمِ الْخَامِسِ وَالْعِشْرِينَ مِنَ الْمُحَرَّمِ سَنَةِ أَرْبَعٍ وَتِسْعِينَ كَانَتْ وَقَاةُ زَيْنِ الْعَابِدِينَ ع.

And the sheikh said in ‘Al Misbah’ –

‘During the day twenty-five (25) from Al-Muharram of the year ninety-four was the expiry of Zayn Al-Abideen^{-asws}’³⁵².

15- كَا، الكافي العدة عن سهل بن زياد رفعه قال: لما حضر علي بن الحسين ع الوفاة أغمي عليه فبقي ساعة ثم رفع عنه الثوب ثم قال الحمد لله الذي أورتنا الجنة تنبؤاً منها حيث نشاء فيعم أجر العاملين

(The book) ‘Al Kafi’ – The number, from Sahl Bin Ziyad, raising it, said,

‘When the expiry presented to Ali^{-asws} Bin Al-Husayn^{-asws}, there was unconsciousness upon him^{-asws}. He^{-asws} remained for a while, then the cloth was removed from him^{-asws}. Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} Cause us^{-asws} to inherit the Paradise. We^{-asws} shall be dwelling in it **‘wherever we so desire to, so best is the Recompense of the workers’ [39:74]**’.

ثم قال اخفروا لي و ابلغوا إلى الرسخ [الرشح] قال ثم مد الثوب عليه فمات ع.

Then he^{-asws} said: ‘Dig (grave) for me^{-asws} and reach to the firm ground!’ Then he^{-asws} extended the cloth upon him^{-asws}, and he^{-asws} passed away’³⁵³.

16- كَا، الكافي العدة عن البرقي عن إسماعيل بن مهران عن دُرُسْتِ عَنْ عَيْسَى بْنِ بَشِيرٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا حَضَرَ عَلِيُّ بْنُ الْحُسَيْنِ ع الْوَفَاةَ ضَمَّنِي إِلَى صَدْرِهِ وَ قَالَ يَا بُنَيَّ أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرْتُهُ الْوَفَاةَ

(The book) ‘Al Kafi’ – The number, from Al Barqy, from Ismail Bin Mihran, from Dorost, from Isa Bin Bashir, from Al Sumali,

‘From Abu Ja’far^{-asws} having said ‘When the expiry presented to Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} hugged me^{-asws} to his^{-asws} chest and said: ‘O my^{-asws} son^{-asws}! I^{-asws} bequeath to you^{-asws} with what my^{-asws} father^{-asws} had bequeathed to me^{-asws} when the expiry had presented to him^{-asws}’.

وَمَا دَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ قَالَ يَا بُنَيَّ إِيَّاكَ وَ ظَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ.

And from what he^{-asws} mentioned that his^{-asws} father^{-asws} had bequeathed with, he^{-asws} said: ‘O my^{-asws} son^{-asws}! Beware of oppressing one who cannot find any helper against you^{-asws} except Allah^{-azwj}’³⁵⁴.

³⁵¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 f

³⁵² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 14 g

³⁵³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 15

³⁵⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 16

17- د، العدد القوية في تاريخ المفيد في اليوم الخامس والعشرين من المحرم سنة أربع وتسعين كانت وفاة مولانا الإمام السجاد زين العابدين أبي محمد وأبي الحسن علي بن الحسين ع.

(The book) 'Al Adad Al Qawiya' –

'In 'Tareekh' of Al-Mufeed, 'During the day twenty-five from Al-Muharram of the year ninety-four was the expiry of our Master^{-asws} the Imam^{-asws} Al-Sajjad, Zayn Al-Abideen, Abu Muhammad, and Abu Al-Hassan, Ali^{-asws} Bin Al-Husayn^{-asws}'.³⁵⁵

و في كتاب تذكرة الخواص، تُوفي سنة أربع وتسعين ذكره ابن عساكر و سنة اثنتين وتسعين قاله أبو نعيم و سنة خمس وتسعين و الأول أصح لأنها تُسمى سنة الفقهاء لكثرة من مات من العلماء و كان علي سيد الفقهاء مات في أولها و تتابع الناس بعده - سعيد بن المسيب و عروة بن الزبير و سعيد بن جبير و عامة فقهاء المدينة

And in the book 'Tazkirah Al Khawais' –

'He^{-asws} expired in the year ninety-four, Ibn Asakir mentioned it. And the year ninety-two, Abu Nueym said it. And the year ninety-five. And the first is most correct because it is named as the 'Year of the jurists', due to the large numbers of the scholars who died during it, and Ali^{-asws} (Bin Al-Husayn^{-asws}) was chief of the jurists. He^{-asws} died during the beginning of it and the (other) people followed after him^{-asws} – Saeed Bin Al-Musayyab, and Urwah Bin Al-Zubeyr, and Saeed Bin Jubeyr, and generality of the jurists of Al-Medina.

و قيل تُوفي ع يوم السبت ثامن عشر المحرم سنة خمس وسبعين بالمدينة سنة الوليد بن عبد الملك بن مروان و عمره ع سبع و خمسون سنة و أربعة أشهر و أياماً -

And it is said he^{-asws} expired on the day of Saturday of the 18th of Al-Muharram of the year ninety-five at Al-Medina. Al-Waleed Bin Abdul Malik Bin Marwan poisoned him^{-asws}, and his^{-asws} age was fifty-nine years and four months and some days.

و روي أن عمره سبع و خمسون سنة مثل عمر أبيه أقام مع جدّه سنتين و مع عمّه عشر سنين و مع أبيه عشر سنين و بعد وفاة أبيه خمساً و ثلاثين سنة.

And it is reported that his^{-asws} age was fifty-seven years, like the age of his^{-asws} father^{-asws}. He^{-asws} had stayed with his^{-asws} grandfather^{-asws} for two years, and with his^{-asws} uncle^{-asws} for ten years, and with his^{-asws} father^{-asws} for ten years, and after the expiry of his^{-asws} father^{-asws} for thirty-five years"³⁵⁶

و روي في الدرر عمره ع سبع و خمسون سنة و قيل ثمان و خمسون سنة و ذفن بالبقيع مع عمّه الحسن ع.

³⁵⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 17 a

³⁵⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 17 b

And it is reported in (the book) 'Al-Durr' – His^{-asws} ages was fifty-seven years. And it is said, fifty-eight years, and he^{-asws} was buried at Al-Baqie (cemetery) with his^{-asws} uncle Al-Hassan^{-asws}.³⁵⁷

³⁵⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 10 H 17 c

CHAPTER 11 – SITUATIONS OF HIS^{-asws} CHILDREN AND HIS^{-asws} WIVES, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- قب، المناقب لابن شهر آشوب أبنائُهُ اثنا عشر من أمهات الأولاد إلا اثنين محمد الباقر و عبد الله الباهر أمهما أم عبد الله بنت الحسن بن علي و أبو الحسين زيد الشهيد بالكوفة و عمر تَوَام و الحسين الأصغر و عبد الرحمن و سليمان تَوَام و الحسن و الحسين و عبيد الله تَوَام و محمد الأصغر فرد و علي و هو أصغر وُلديه و خديجة فرد

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

'His^{-asws} sons were twelve from the mothers of children except two – Muhammad Al-Baqir^{-asws} and Abdullah Al-Bahir, their mother is Umm Abdullah daughter of Al-Hassan Bin Ali^{-asws}, and Zayd the martyr at Al-Kufa, and Umra Tawam, and Al-Husayn Al-Asghar, and Abdul Rahman, and Suleyman Tawam, and Al-Hassan, and Al-Husayn, and Ubeydullah Tawam, and Muhammad Al-Asghar individual, and Ali, and he is youngest of his^{-asws} children, and Khadeeja individual.

و يُقال لَمْ تَكُنْ لَهُ بِنْتٌ وَ يُقال وُلِدَتْ لَهُ فَاطِمَةُ وَ عَلِيَّةُ وَ أُمُّ كُلثومٍ أَعقَبَ مِنْهُمُ مُحَمَّدُ الْبَاقِرُ وَ عَبْدُ اللَّهِ الْبَاهِرُ وَ زَيْدُ بْنُ عَلِيٍّ وَ عُمَرُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ عَلِيٍّ وَ الْحُسَيْنُ الْأَصْغَرُ.

And it is said there was no daughter for him^{-asws}. And it is said there were born for him^{-asws} – Fatima, and Ulyah, and Umm Kulsoom. The posterity from them is for Muhammad Al-Baqir^{-asws}, and Abdullah Al-Bahir, and Zayd Bin Ali, and Umar Bin Ali, and Ali Bin Ali, and Al-Husayn Al-Asghar³⁵⁸.

2- كشف، كشف الغمة قيل كان له تسعة أولاد ذكور و لم يكن له أنثى و قال ابن الحشاش في كتاب مواليد أهل البيت ع وُلِدَ لَهُ ثَمَانٌ [ثَمَانِيَةٌ] بَيْنَ وَ لَمْ يَكُنْ لَهُ أَنْثَى -

(The book) 'Kashf Al-Ghumma' –

'There were nine male children for him and there did not happen to be any female child for him^{-asws}. And Ibn Al-Khashab said in 'Kitab Al-Mawaleed Ahl Al-Bayt^{-asws}', 'There were born for him^{-asws}, eight sons and were no females for him^{-asws}.

أَسْمَاءُ وُلِدَ مُحَمَّدُ الْبَاقِرُ وَ زَيْدُ الشَّهِيدِ بِالْكُوفَةِ وَ عَبْدُ اللَّهِ وَ عُبَيْدُ اللَّهِ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ وَ عُمَرُ.

The names of his^{-asws} children are – Muhammad Al-Baqir^{-asws}, and Zayd the martyr at Al-Kufa, and Abdullah, and Ubeydullah, and Al-Hassan, and Al-Husayn, and Ali, and Umar³⁵⁹.

3- د، العدد القوية قيل كان له من الأولاد عشرة رجال و أربع نسوة.

³⁵⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 1

³⁵⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 2

(The book) 'Al Adad Al Qawiya' –

'It is said, 'There were ten male children for him^{-asws} and four females''³⁶⁰

بني الدُّرِّ وَلَدَ عَلِيُّ بْنُ الْحُسَيْنِ عَ حَمْسَةَ عَشَرَ وَلَدًا مَوْلَانَا مُحَمَّدُ الْبَاقِرُ - عَ أُمُّهُ أُمُّ الْحَسَنِ بِنْتُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ وَ عَبْدُ اللَّهِ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ أُمَّهُمُ أُمُّ وَلَدٍ وَ زَيْدٌ وَ عُمَرُ لِأُمِّ وَلَدٍ وَ الْحُسَيْنُ الْأَصْغَرُ وَ عَبْدُ الرَّحْمَنِ وَ سُلَيْمَانُ لِأُمِّ وَلَدٍ وَ عَلِيٌّ وَ كَانَ أَصْغَرَ وَلَدِهِ

Ali^{-asws} Bin Al-Husayn^{-asws} begot fifteen children – our Master^{-asws} Muhammad Al-Baqir^{-asws}, his^{-asws} mother is Umm Al-Hassan daughter of Al-Hassan Bin Ali^{-asws} Bin Abu Talib^{-asws}; and Abdullah and Al-Hassan and Al-Husayn, and their mother is mother of children; and Zayd and Umar, of mother of children; and Al-Husayn Al-Asghar, and Abdul Rahman and Suleyman of mother of children; and Ali, and he was youngest of his^{-asws} children.

وَ خَدِيجَةُ أُمَّهُمَا أُمُّ وَلَدٍ وَ مُحَمَّدُ الْأَصْغَرُ أُمُّهُ أُمُّ وَلَدٍ وَ فَاطِمَةُ وَ عَلِيَّةُ وَ أُمُّ كُلثُومٍ أُمَّهُنَّ أُمُّ وَلَدٍ

And Khadeeja, her mother is mother of children; and Muhammad Al Asghar, and Fatima, and Ulyah, and Umm Kulsoom, their mother is mother of children.

وَ الْعَقَبُ مِنْ وَلَدِ زَيْنِ الْعَابِدِينَ عَ فِي سِتَّةِ رِجَالٍ مَوْلَانَا الْبَاقِرُ وَ عَبْدُ اللَّهِ الْأَرْقَطُ وَ عُمَرُ وَ عَلِيٌّ وَ الْحُسَيْنُ الْأَصْغَرُ وَ زَيْدٌ

And the posterity from the children of Zay Al-Abideen^{-asws} is in six men – our Master^{-asws} Al-Baqir^{-asws}, and Abdullah Al Arqat, and Umar, and Ali, and Al-Husayn Al-Asghar, and Zayd.

وَ الْعَقَبُ مِنْ وَلَدِ عَبْدِ اللَّهِ مِنْ مُحَمَّدِ الْأَرْقَطُ وَ مِنْهُ مِنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ فِي رَجُلَيْنِ - مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ الْحُسَيْنُ بْنُ إِسْمَاعِيلَ

And the posterity from the children of Abdullah is from Muhammad Al Arqat, and from him from Ismail Bin Muhammad is in two men – Muhammad Bin Ismail and Al-Husayn Bin Ismail.

عبد الله هو المعروف بالباهر لقب بذلك لجماله، قالوا: ما جلس مجلسا الا بهر جماله و حسنه من حضر، قال الشيخ المفيد في الإرشاد ص 285 كان يلي صدقات النبي صلى الله عليه و آله و صدقات أمير المؤمنين عليه السلام و كان فاضلا فقيها

Notes:

Abdullah, he is well known as 'Al Bahir'. He was titled with that due to his beauty. They said he did not sit in any gathering except his beauty and his handsomeness dazzled the ones present. The Sheikh Al Mufeed said in 'Al Irshad page 285, 'He was in charge of the charities of the Prophet^{-sawww} and charities of Amir Al-Momineen^{-asws}, and he was meritorious, a jurist.

روى عن أبياته عن رسول الله أخبارا كثيرة و حدث الناس، و حملوا عنه الآثار. و ذكر أبو نصر البخارى في سر السلسلة العلوية ص 50 أن أمه أم أخيه- الامام- محمد الباقر و هي أم عبد الله بنت الحسن السبط عليه السلام توفى و هو ابن سبع و خمسين سنة.

He reported from his forefathers^{-asws}, from Rasool-Allah^{-sawww}, a lot of Ahadeeth, and he narrated to the people, and they carried the Ahadeeth from him. And it is mentioned by Abu Nasr Al Bukhari in 'Sir Al Silsila Al Alawiya, page 50 that his mother is mother of his brother

³⁶⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 3 a

the Imam^{-asws} Muhammad Al-Baqir^{-asws}, and she is Umm Abdullah Bint Al-Hassan^{-asws}, the grandson^{-asws} (of Rasool-Allah^{-saww}). He died and he was fifty-seven years old.

محمّد هو المعروف بالارقط قال أبو نصر البخارى في سر السلسلة العلوية ص 50: و من يطعن في الارقط فلا يطعن من حيث النسب و العقب، و انما يطعنون لشيء جرى بينه و بين- الامام- الصادق عليه السلام يقال: بصق في وجه الصادق عليه السلام فدعا عليه الصادق عليه السلام فصار أرقط الوجه به نمش كريبه المنظر،

Muhammad, and he is well-known as 'Al Arqat' (spotted). Abu Nasr Al Bukhari said in 'Sir Al Silsila al Alawiya page 50, 'And the one who taunts regarding the spots so he should not taunt from there the lineage and the posterity is'. And rather, they are taunting due to something which transpired between him and the Imam Al-Sadiq^{-asws}. It is said he spat in the face of Al-Sadiq^{-asws}, so Al-Sadiq^{-asws} supplicated against him, so his face became spotted with foul freckles.

أمه أم سلمة بنت الإمام محمد الباقر خرج مع أبي السرايا

Ismail – his mother is Salama daughter of the Imam Muhammad Al-Baqir^{-asws}. He came out (in rebellion) with Abu Al-Saraya.

ذكره أبو نصر البخارى في كتابه ص 51 و قال: أمه و أم أخيه الحسن زينب بنت عبد الله الأعرج و كان محمد بن إسماعيل أحد الشجعان، خرج محمد بن محمد بن زيد ابن علي بالكوفة و معه محمد بن إسماعيل بن محمد بن عبد الله فوجهه الى المدائن و نواحيها فتوجه إليه أحمد بن عمر في ألف من الخراسانية، فليقيه ابن الارقط محمد بن إسماعيل بن محمد بسايط فهزمه و قتل أكثر رجاله،

Muhammad Bin Ismail – It is mentioned by Abu Nasr Al Bukhari in his book on page 51, and he said, 'His mother and mother of his brother Al-Hassan is Zainab daughter of Abdullah Al A'raj. And Muhammad Bin Ismail was one of the braves. Muhammad Bin Muhammad Bin Zayd son of Ali (Bin Al-Husayn^{-asws}) came out at Al-Kufa and with him was Muhammad Bin Ismail Bin Muhammad bin Abdullah. He sent him to Al Madain and its areas. Ahmad Bin Umar head towards him among a thousand people of Khurasan. Ibn Al Arqat met (in battle) Muhammad Bin Ismail Bin Muhammad at Sabaat, and defeated him, and most of his men were killed.

و ذكر نحو ذلك أبو الفرج الأصبهاني في مقاتله ص 536 و قال و استولى محمد بن إسماعيل على البلاد، و ذكر ان الذي أرسله هو ابو السرايا.

And approximate to that is mentioned by Abu Al Faraj Al Isfahany in his battle report (Maqatal), page 536, and he said, 'And Muhammad Bin Ismail ruled over the cities'. And he mentioned that the one who had sent him, he is Abu A Saraya.

وَ الْعَقَبُ مِنْ وُلْدِ عُمَرَ بْنِ عَلِيٍّ مِنْ عَلِيٍّ بْنِ عُمَرَ وَ فِيهِ الْعَدَدُ وَ مُحَمَّدُ بْنُ عُمَرَ وَ مِنْ عَلِيٍّ بْنِ عُمَرَ فِي الْحَسَنِ بْنِ عَلِيٍّ بْنِ عُمَرَ الْأَشْرَفِ وَ الْقَاسِمِ بْنِ عَلِيٍّ وَ عُمَرَ بْنِ عَلِيٍّ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ مِنْ مُحَمَّدِ بْنِ عُمَرَ أَخِي عَلِيٍّ بْنِ عُمَرَ مِنْ رَجُلَيْنِ مِنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ بِالْكُوفَةِ وَ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ عُمَرَ وَ جَعْفَرُ هُما عَقَبُ بَخْرَسَانَ

And the posterity is from children of Umar Bin Ali, from Ali Bin Umar, and in it is the number, and Muhammad Bin Umar, and from Ali Bin Umar in Al-Hassan Bin Ali Bin Umar Al-Ashraf, and Al-Qasim Bin Ali (see note), and Umar Bin Ali, and Muhammad Bin Ali, and from Muhammad Bin Umar, brother of Ali Bin Umar, from two men – from Abu Abdullah Al-Husayn Al-Kufa, and Al-Qasim Bin Muhammad at Tabrstan, and Umar and Jafar, for them is posterity at Khurasan.

و القاسم هذا هو والد محمّد القائم بالطالقان أيام المعتصم، و اعتقد به طائفة من الجارودية انه حى لم يموت و لا قتل و لا يموت حتى يملأ الأرض عدلا كما ملئت جورا. (الفصل لابن حزم الظاهري ج 4 ص 127).

Note:

And this Al-Qasim, he is father of Muhammad Al Qaim at Al Talaqan in the days of Al Mutasim (Abbaside caliph), and a group from Al Jaroudiya believed in him that he is alive, not dead, nor killed, nor will he be dying until he fills the earth with justice like what it would have been filled with tyranny. Ref – ‘Al Fasl’ of Ibn Hazam Al Zahiry Vol 4 Page 127.

وَ الْعَقَبُ مِنْ وُلْدِ زَيْدِ بْنِ عَلِيٍّ عٍ مِنْ ثَلَاثَةِ نَفَرٍ – الْحُسَيْنِ وَ عَيْسَى وَ مُحَمَّدٍ

And the posterity from the children of Zayd son of Ali (Bin Al-Husayn^{asws}) is from three persons – Al-Husayn, and Isa, and Muhammad.

الحسين بن زيد، يلقب بذي الدمعة، و ذى العبرة لبيانه، ذكر أبو الفرج في مقاتله ص 388 عن يحيى بن الحسين بن زيد قال قالت امي لابي ما أكثر بكاءك؟ فقال: و هل ترك السهمان و النار سرورا يمنعني من البكاء، يعنى السهمين اللذين قتل بهما أبوه زيد و أخوه يحيى.

Notes:

Al-Husayn Bin Zayd – titled as ‘Zil Dam’a’ and ‘Zil Ibrah’ (with the tears), due to his crying. Abu Al Faraj has mentioned in his ‘Maqatil’ on page 388, from Yahya Bin Al-Husayn Bin Zayd who said, ‘My mother said to my father, ‘How much is your crying!’ He said, ‘And have the two arrows and the fire left any happiness to prevent me from the crying?’ – meaning by the two arrows, those while his father Zayd had been killed by and his brother Yahya.

وَ مِنَ الْحُسَيْنِ بْنِ زَيْدِ بْنِ يَحْيَى بْنِ الْحُسَيْنِ وَ فِيهِ النَّبِيُّ وَ عَلِيٌّ بْنُ الْحُسَيْنِ وَ الْحُسَيْنُ بْنُ الْحُسَيْنِ وَ الْقَاسِمُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ وَ إِسْحَاقُ بْنُ الْحُسَيْنِ وَ عَبْدُ اللَّهِ

And from Al-Husayn Bin Zayd in Yahya Bin Al-Husayn, and regarding him is the couplet, and Ali Bin Al-Husayn, and Al-Husayn Bin Al-Husayn, and Al-Qasim Bin Al-Husayn, and Muhammad Bin Al-Husayn, and Is’haq Bin Al-Husayn, and Abdullah.

عده الشيخ الطوسي في رجاله ص 264 من أصحاب الكاظم و قال أبو الغنائم محمّد بن عليّ بن محمّد العمري: أمه حسينية و توفى ببغداد سنة 220 و صلى عليه المأمون و كانت له نباهة.

Note: *Al-Husayn Bin Zayd Bin Yahya – The Sheikh Al Tusi, in his ‘Rijal’, page 64. Counted him being from the companions of Al Kazim^{asws}. And Abu Al Ghanaim Muhammad Bin Ali Bin Muhammad Al Amry said, ‘His mother is Husayniya, and he died at Baghdad in the year 220, and Al Mamoun prayed Salat upon him. And there was shrewdness for him.*

كان ببغداد و قتل بالاهواز

Ali Bin Al-Husayn – He was at Baghdad and was killed at Al Ahwaz.

هو المعروف بالقعده قال أبو الفرج في المقاتل: ص 698 حدّثني حكيم بن يحيى قال: كان الحسين بن الحسين بن زيد شيخ بنى هاشم و ذا قعددهم، و كانت الأموال تحمل إليه من الأفاق،

Al-Husayn Bin Al-Husayn – He is well known as ‘Al Qa’addad’. Abu Al Faraj said in ‘Al Maqatil’, page 698, ‘It is narrated to me by Hakeem Bin Yahya who said, ‘Al-Husayn Bin Al-Husayn Bin Zayd was a sheikh of the clan of Hashim^{as} and with their numbers, and the wealth was being carried to him from the horizons’.

وَمِنْ وُلْدِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ فِي رَجُلٍ وَاحِدٍ وَهُوَ جَعْفَرُ بْنُ مُحَمَّدٍ

And from the children of Muhammad Bin Zayd son of Ali Bin Al-Husayn^{asws}, in one man, and he is Ja’far Bin Muhammad.

يلقب بالشاعر، قال أبو الحسن العمري: و كان جعفر شاعرا أديبا و لاه أخوه محمد أيام أبي السرايا واسط. و قال أبو طالب المروزي: أما محمد بن زيد فعقبه الصحيح من رجل واحد و هو جعفر الرئيس الشاعر، خرج بخراسان و قتل بمرو، و قبره بها في سكة ساسان، و ذكر العميدي ان قبره و قبر أخيه محمد الملقب بالمعتر بالله في مكان واحد.

Note:

Ja’far Bin Muhammad – Titled as ‘The poet’. Abu Al-Hassan Al Amry said, ‘Ja’far was a poet, learned. His brother Muhammad made him governor of Wasiti the days of Abu Al Saraya. And Abu Talib Al Marouzy said, ‘As for Muhammad Bin Zayd, his posterity is correct from one man, and he is Ja’far, chief of the poets. And he came out (rebelled) at Khurasan and was killed at Merv, and his grave is at it in the way to Sasan. And Al Ameydi mentioned that his grave and grave of his brother Muhammad, titled as ‘Al Mu’taz Billah’ is in one place.

وَمِنْهُ فِي ثَلَاثَةٍ - مُحَمَّدٍ وَ أَحْمَدَ وَ الْقَاسِمِ

And from him in three – Muhammad and Ahmad and Al Qasim.

كان من أصحاب الإمام الرضا عليه السلام مقربا عنده للغاية و لاجله كتب الكتاب المسمى بالفقه الرضوي-

Note:

He was from the companions of the Imam^{asws} Al Reza^{asws}, being extremely close to him^{asws}, and for its reason he wrote the book named as ‘Al Fiqh Al Razawy’.

وَ الْعَقَبُ مِنْ وُلْدِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ فِي خَمْسَةِ رَجَالٍ - عُبيد الله وَ عَبْدُ اللهِ وَ عَلِيُّ وَ سُلَيْمَانَ وَ الْحَسَنَ

And the posterity is from children of Al-Husayn Bin Ali Bin Al-Husayn in five men – Ubeydullah, and Abdullah, and Ali, and Suleyman, and Al-Hassan.

يكنى أبا عبد الله، أمه أم ولد اسمها سعادة، لقب بالاصغر لان له أبا أكبر منه اسمه الحسين لم يعقب،

Notes:

Al-Husayn Bin Ali Bin Al-Husayn – He was teknonymed as ‘Abu Abdullah’. His mother is mother of children. Her name is Sa’adah. He is titled as ‘Al Asghar’ because there was an elder brother for him whose name is Al-Husayn who had no posterity.

كان المترجم له عفيفا محدثا فاضلا. و وصفه صاحب غاية الاختصار بقوله: كان زاهدا عابدا ورعا محدثا، روى الحديث عن أبيه و عمته فاطمة بنت الحسين عليه السلام و عن أخيه الإمام أبي جعفر محمد بن علي الباقر و عن غيرهم. و كتب الناس عنه الحديث، و كان أشبه الناس بأبيه في التأله و التعبد اه.

He was a translator. There was chastity for him, a narrator, meritorious. And he is described by the author of 'Gayat Al Ikhtisar' by his words, 'Ascetic, worshippers, devout, narrator. He reported the Ahadeeth from his father, and his paternal aunt Fatima Bint Al-Husayn^{asws}, and from his brother^{asws} the Imam^{asws} Abu Ja'far Muhammad Bin Ali Al-Baqir^{asws}, and from others. And the people wrote the Ahadeeth from him, and he was most resembling of the people with his father^{asws} in his deification and the worship'.

هو المعروف بالاعرج لنقص كان في احدى رجليه يكنى أبا علي، أمه أم خالد بنت حمزة بن مصعب بن الزبير بن العوام، تخلف عبيد الله عن بيعة محمد النفس الزكية، فحلف محمد ان رآه قتله، فلما جيء به غمض محمد عينيه لئلا يراه- و قد كره قتله- مخافة أن يحنث،

Ubeydullah – He is well-known as 'The cripple' due to a defect in one of his legs, teknonymed as Abu Ali. His mother is Umm Khalid Bint Hamza Bin Mas'ab Bin Al Zubeyr Bin Al Awwam. Ubeydullah stayed behind from pledging allegiance to Al Nafs Al Zakiya. Muhammad swore that if he saw him, would kill him. When they came with him, Muhammad closed his eyes lest he sees him, and he disliked killing him, fearing committing a sin.

وفد عبيد الله على السفاح فأقطعه ضيعة بالمداين تغل كل سنة ثمانين ألف دينار و ورد خراسان على أبي مسلم صاحب الدعوة فأجرى له أرزاقا كثيرة و عظمه أهل خراسان فقتل على أبي مسلم مكانه فجفاه و قال له ان نيسابور لا تحتملك.

And Ubeydullah delegated to Al-Safah, he cut out for him an estate at Al-Madain yielding eighty thousand Dinars every year, and he arrived at Khurasan to Abu Muslim, owner of the call, and he made a lot of sustenance to flow for him, and the people of Khurasan revered him. His position became heavy upon Abu Muslim, so he was disloyal to him and said, Neshapour cannot tolerate you'.

و في غاية الاختصار ص 151 أن أبا مسلم كان دعاه الى البيعة قبل بني العباس فأبى ذلك و حين ألح عليه و تناقرا في ذلك فترجع عبيد الله الى خلفه فسقط فتضعضت رجله و عرج،

And in (the book) 'Gayat Al-Ikhtisar, page 151. Abu Muslim had called him to the allegiance before the clan of Al Abbas (Abbasids), but he refused that, and when he insisted upon it, and they argued regarding that, Ubeydullah retraced to behind him and fell, so his leg broke and he was lame.

فلما أفضى الامر الى بني العباس أقطعوه هذه الضيعة (البندشير)- البنديجين- و غيرها. مات عبيد الله في ضيعته بذى أمان في حياة أبيه و هو ابن سبع و ثلاثين سنة كما قاله أبو نصر البخاري، أو ابن ست و أربعين سنة كما قاله العمري.

When the command arrived to the clan of Al Abbas (Abbasids), they cut out for him the estate Al Bandasheyr – Al Bandaneyjeyn, and others. Ubeydullah died in his estate with security during the lifetime of his father, and he was thirty-seven years old, like what is said by Abu Nasr Al Bukhari, or forty-six like what is said by Al Aamiry.

أمه أم أخويه علي و عبيد الله أم خالد بنت حمزة بن مصعب الزبيرى، قال ابن مهنا فيه: زاهد ورع من ذوى الاقتدار، عقبه بمكة و المدينة و بغداد و واسط و خراسان و مصر و غير ذلك، و مات في سنة 141 في حياة أبيه.

Abdullah – His mother is mother of his two brothers, Ali and Ubeydullah, Umm Khalid Bint Hamza Bin Mas'ab Al Zubeyri. Ibn Mahna said regarding him, 'Ascetic, devout, with the power. His posterity is at Makkah, and Al-Medina, and Baghdad, and Wasit, and Khurasan, and Egypt, and other than that. And he died in the year 141 during the lifetime of his father.

أمه أم أخويه عبد الله و عبيد الله، ذكره ابن عنبه و أبو نصر البخارى و قال فيه: و كان علي بن الحسين- الأصغر- ابن علي من رجال بني هاشم لسانا و بيانا و فضلا.

Ali – His mother is mother of his brothers Abdullah and Ubeydullah. He is mentioned by Ibn Anbah and Abu Nasr Al Bukhari, and said regarding him, 'Ali Bin Al-Husayn Al Asghar was a son of Ali from the men of the clan of Hashim^{as}, eloquent, explainer, meritorious.

يكنى أبا محمد، أمه و أم أخيه سليمان عبدة بنت داود بن أمامة بن سهل بن حنيف الأنصاري، قال أبو نصر في كتابه ص 74 نزل مكة و قال العمري: كان مدنيا مات بأرض الروم، و كان محدثا.

Al-Husayn – He is teknonymed as 'Abu Muhammad'. His mother, and mother of his brother Suleyman, is Abdah Bint Dawood Bin Amamah Bin Sahl Bin Juneyf Al Ansari. Abu Nasr said in his book on page 74, 'He descended at Makkah'. And Al Aamiry said, 'It was Medina'. He died in the land of Rome, and he was a narrator.

و مِنْ وُلْدِ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ فِي خَمْسَةِ رِجَالٍ مِنْهُمْ عَلِيُّ بْنُ عُبَيْدِ اللَّهِ وَ مُحَمَّدٌ وَ جَعْفَرٌ وَ حَمْزَةُ وَ يَحْيَى

And from the children of Ubeydulah Bin Al-Husayn are in five men – from them is Ali Bin Ubeydulah, and Muhammad, and Ja'far, and Hamza, and Yahya.

هو أبو الحسن المحدث، و يعرف بالصالح قال أبو نصر في كتابه ص 71: أمه أم ولد و كان من أهل الفضل و الزهد، و كان هو و زوجته أم سلمة بنت عبد الله بن الحسين بن علي يقال لهما: الزوج الصالح، و كان علي بن عبيد الله مستجاب الدعوة

Notes:

Ali Bin Ubeydullah – He is Abu Al-Hassan the narrator, and he is known as 'Al Salih' (the righteous). Abu Nasr said in his book on page, 'His mother is mother of children, and he was from the people of merits, and the ascetism, and he and his wife Umm Salama Bint Abdullah Bin Al-Husayn Bin Ali, it was said to them, 'The righteous couple'. And Ali Bin Ubeydullah was of Answered supplications.

أمه أم ولد، و كان وصى أبيه، و كان كريما جوادا، توفي و هو ابن اثنتين و ثلاثين سنة كما في العمدة ص 319 و مشجر العميدى ص 131.

Muhammad – His mother is mother of children, and he was the successor of his father, and he was benevolent, generous. He died and he was thirty-two years old, like is in 'Al Amdah', page 319, and 'Mashjar Al Ameyri', page 131.

قال القاسم الرسى بن إبراهيم طباطبا: جعفر بن عبيد الله امام من أئمة آل محمد صلى الله عليه و آله، قال أبو نصر البخارى: و كانت لجعفر شيعة يسمونه (الحجة) كان يشبهه في بلاغته و براعته بزید بن علي، و زيد بن علي بن علي طالب عليه السلام

Ja'far – Al Qasim Al Rasy Bin Ibrahim Tabataba said, 'Ja'far Bin Ubeydullah was an imam from the Imams^{asws} of the Progeny^{asws} of Muhammad^{saww}'. Abu Nasr Al Bukhari said, 'And for Ja'far there were shias naming him as 'Al Hujjah' (Divine Authority). He was resembling in his

eloquence and his cleverness with Yazeed Bin Ali and Zayd son of Ali (Bin Al-Husayn^{-asws}) with Ali^{-asws} Bin Abu Talib^{-asws}.

و كان من سادات بنى هاشم فضلا و ورعا و نسكا و حلما و شرفا، كان يأمر بالمعروف و ينهى عن المنكر و الشيعة- يعنى شيعته- يسمونه حجة الله في أرضه.

And he was from the chiefs of the clan of Hashim^{-as}, meritorious, and devout, and ritualists, and forbearing, and noble. He was enjoining with the good and forbidding from the evil, and the shias, meaning his shias, were naming him as 'The Divine Authority of Allah^{-azwj} in His^{-azwj} earth'.

وصفه ابن عتبة في العمدة ص 319 بمختلس الوصية، و لم يذكر لنا سبب ذلك

Hamza – Ibn Anbah described him in 'Al Amdah' on page 319 as, 'The swindler of the bequest', and he did not mention to us the reason of that.

وَ مِنْ وُلْدِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فِي جَعْفَرٍ وَحَدَهُ وَ مِنْهُ فِي مُحَمَّدٍ الْعَقَيْبِيِّ أَعْتَبٌ وَ إِسْمَاعِيلَ الْمُتَقِدِّيِّ أَعْتَبٌ وَ أَحْمَدَ الْمُتَقِدِّيِّ أَعْتَبٌ -

And from the children of Abdullah Bin Al-Husayn in Ja'far is one, and from him in Muhammad Al Aqeeqy is posterity, and Ismail Al Munqizy is posterity, and Ahmad Al Munqizy is posterity.

قال العمري في المجدي في حقه ... و كان كثير الفضل جم المحاسن، أمه زبيرية، يلقب صحصحا. و قال أبو نصر البخاري: و كان جعفر بن عبد الله بن الحسين من أهل الخير، و ذكره ابن عتبة في العمدة و لقبه صحصحا و ورد ذكره مكررا في (منتقلة الطالبين).

Note:

Ja'far - Al Amry said in 'Al Mujdy' in his right, 'And he was of many merits, full of beauties. His mother is Zubeyriya. He is titled as 'Sahsaha'. And Abu Nasr Al Bukhari said, 'And Ja'far Bin Abdullah Bin Al-Husayn is from the good people'. And Ibn Anbah mentioned him in 'Al Amdah', 'And his title is 'Sahsaha'. And his mention is referred repeatedly in 'Mantaqalah Al Talibeen'.

وَ مِنْ وُلْدِ عَلِيِّ بْنِ الْحُسَيْنِ الْأَصْغَرَ فِي عَيْسَى بْنِ عَلِيٍّ أَعْتَبٌ وَ أَحْمَدَ بْنِ عَلِيٍّ أَعْتَبٌ وَ هُوَ الْمَعْرُوفُ بِحَقِيْنَةَ وَ مُوسَى بْنِ عَلِيٍّ وَ يُعْرَفُ بِحِمَصَةَ أَعْتَبٌ وَ مُحَمَّدُ بْنُ عَلِيٍّ بَعْضُ وُلْدِهِ بِطَبْرِسْتَانَ.

And from the children of Ali Bin Al-Husayn Al-Asghar in Isa Bin Ali, there is posterity, and Ahmad Bin Ali there is posterity, and he is well known as Huqeyna, and Musa Bin Ali, and he is known as 'Jamsah', there is posterity, and Muhammad Bin Ali, some of his children are at Tabristan''.

Notes:

هو المعروف بغضارة ذكره العميدى في مشجره ص 136 و ورد ذكره في المنتقلة و العمدة و غيرهما مكررا

Isa Bin Ali – He is well known as 'Gazarah'. He is mentioned by Al Ameydi in 'Mashjarah' on page 136, and his mention is referred in 'Al-mantaqalah', and 'Al-Amdah', and others, repeatedly.

ذكر أبو نصر البخاري في سر السلسلة ص 73 ان أمه أم أخويه محمد و عيسى نوفلية، و ذكره الطباطبائي في المنتقلة و ابن عنبه في العمدة و العميدي في مشجره و غيرهم.

*Huqeyna – Abu Nasr Al Bukhari mentioned in ‘Sir Al Silsila’ on page 73 that his mother is mother of his brothers Muhammad and Isa, Nufeyliya. And Al Tabatabaie mentioned him in ‘Al Mantaqalah’, and Ibn Anbah in ‘Al Amdah’, and Al Ameydi in ‘Mashjarah’, and others’.*³⁶¹

و فِي تَذَكِيرَةِ الْخَوَاصِّ، لِابْنِ الْجَوْزِيِّ قَالَ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ وُلِدَ لِزَيْنِ الْعَابِدِينَ أَوْلَادٌ - الْحَسَنُ دَرَجٌ وَ الْحُسَيْنُ الْأَكْبَرُ دَرَجٌ وَ مُحَمَّدٌ الْبَاقِرُ فَهُوَ أَبُو جَعْفَرٍ الْقَفِيهِ وَ النَّسْلُ لَهُ وَ سَنَدُكَرُهُ وَ عَبْدُ اللَّهِ وَ أُمُّهُمُ أُمُّ عَبْدِ اللَّهِ بِنْتُ الْحَسَنِ بْنِ عَلِيٍّ ع وَ عُمَرُ وَ زَيْنَةُ الْمُقْتُولِ بِالْكُوفَةِ وَ عَلِيٌّ وَ حَدِيجَةُ وَ أُمُّهُمُ أُمُّ وَلَدٍ وَ حُسَيْنُ الْأَصْغَرُ وَ أُمُّ عَلِيٍّ وَ تُسَمَّى عَلِيَّةً وَ أُمُّهُمَا أُمُّ وَلَدٍ وَ كَلْتُومٌ وَ سُلَيْمَانٌ وَ مُلَيْكَةُ لِأُمِّ وَلَدٍ أَيْضاً وَ الْقَاسِمُ وَ أُمُّ الْحَسَنِ وَ أُمُّ الْبَيْنِ وَ فَاطِمَةُ لِأُمَّهَاتِ أَوْلَادِ شَيْءٍ وَ قَيْلٍ وَ عُيَيْدُ اللَّهِ.

And in (the book) ‘Tazkira Al Khawais’ of Ibn Al Jowzy, ‘Ibn Sa’ad said in Al Tabaqaat’ –

‘There were children born for Zayn Al-Abideen^{-asws} – Al-Hassan by a rank, and Al-Husayn Al-Akbar by a rank, and Muhammad Al-Baqir^{-asws}. He^{-asws} is Abu Ja’far^{-asws} the jurist, and the lineage is for him^{-asws}, and we shall be mentioning him^{-asws}, and Abdullah, and their mother is Umm Abdullah Bint Al-Hassan Bin Ali^{-asws}, and Umar, and Zayd the one killed at Al-Kufa, and Ali, and Al-Khadeeja, and their mother is mother of children, and Husayn Al-Asghar, and mother of Ali, and she is named as Ulyah, and their mother is mother of children, and Kulsoom, and Suleyman, and Muleyka of mother of children as well, and Al-Qasim, and Umm Al-Hassan, and Umm Al-Baneen, and Fatima of various mothers of children, and it is said, and Ubeydullah’.³⁶²

4- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن الرجل يتزوج المرأة و يتزوج أم ولد أبيها فقال لا بأس بذلك فقلت له قد بلغنا عن أبيك أن علي بن الحسين تزوج ابنة للحسن ع و أم ولد للحسن و لكن رجلاً سألني أن أسألك عنها

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza^{-asws} about the man who marries the woman and marries the mother of the children of her father. He^{-asws} said: ‘There is no problem with that’. I said, ‘It has reached us from your^{-asws} father^{-asws} that Ali^{-asws} Bin Al-Husayn^{-asws} had married a daughter of Al-Hassan^{-asws} and mother of a child of Al-Hassan^{-asws}, but men as asking me to ask you^{-asws} about it’.

فقال ليس هو هكذا إنما تزوج علي بن الحسين ابنة للحسن و أم ولد لعلي بن الحسين المقتول عندكم

He^{-asws} said: ‘It isn’t like that. But rather, Ali^{-asws} Bin Al-Husayn^{-asws} married a daughter of Al-Hassan^{-asws} and the mother of children of Ali^{-asws} Bin Al-Husayn^{-asws} the killed, is with you all’.

فكتب بذلك إلى عبد الملك بن مروان ليُعاب به علي بن الحسين ع فلما قرأ الكتاب قال إن علي بن الحسين ليضع نفسه و إن الله تبارك و تعالی ليرفعه.

³⁶¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 3 b

³⁶² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 3 c

It was written that to Abdul Malik Bin Marwan to fault Ali^{asws} Bin Al-Husayn^{asws} with it. When he read the letter, he said, 'Ali^{asws} Bin Al-Husayn^{asws} drops himself^{asws}, and Allah^{azwj} Blessed and Exalted Raises him^{asws}'.³⁶³

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَرَّ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ شَيْبَانِيٌّ يُقَالُ لَهُ عَبْدُ الْمَلِكِ بْنُ حَزْمَلَةَ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع أَلْكَ أَحْتُ قَالَ نَعَمْ قَالَ فَتَزَوَّجْنِيهَا قَالَ نَعَمْ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurarah Bin Ayn,

'From Abu Ja'far^{asws} having said: 'A man from the people of Al-Basra, a Shaybany, called Abdul Malik Bin Harmala, passed by Ali^{asws} Bin Al-Husayn^{asws}. Ali^{asws} Bin Al-Husayn^{asws} said to him: 'Is there a sister for you?' He said, 'Yes'. He^{asws} said: 'Will you marry her to me^{asws}? He said, 'Yes'.

قَالَ فَصَصَى الرَّجُلُ وَ تَبِعَهُ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ بْنِ الْحُسَيْنِ ع حَتَّى انْتَهَى إِلَى مَنْزِلِهِ فَسَأَلَ عَنْهُ فَقِيلَ لَهُ فُلَانُ بْنُ فُلَانٍ وَ هُوَ سَيِّدُ قَوْمِهِ ثُمَّ رَجَعَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ يَا أَبَا الْحَسَنِ سَأَلْتُ عَنْ صِهْرِكَ هَذَا الشَّيْبَانِيَّ فَزَعَمُوا أَنَّهُ سَيِّدُ قَوْمِهِ

He (Abu Ja'far^{asws} said: 'The man went and a man from the companions of Ali^{asws} Bin Al-Husayn^{asws} followed him until he ended up to his house. He asked about him. It was said, 'So and so, son of so and so, and he is chief of his people'. Then he returned to Ali^{asws} Bin Al-Husayn^{asws}. He said to him^{asws}, 'O Abu Al-Hassan^{asws}! I asked about this in-law of yours^{asws}, the Shaybani. They claimed he is chief of his people'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنِّي لِأَبْرَأُكَ يَا فُلَانُ عَمَّا أَرَى وَ عَمَّا أَسْمَعُ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ رَفَعَ بِالْإِسْلَامِ الْحَسِيْسَةَ وَ أَمَّ بِهِ النَّاقِصَةَ وَ أَكْرَمَ بِهِ اللُّؤْمَ فَلَا لُؤْمَ عَلَى مُسْلِمٍ إِنَّمَا اللُّؤْمُ لُؤْمُ الْجَاهِلِيَّةِ.

Ali^{asws} Bin Al-Husayn^{asws} said to him: 'I^{asws} shall clarify for you, O so and so, about what I^{asws} see and hear. Don't you know that Allah^{azwj} Mighty and Majestic, through Al-Islam, Raised the despicable, the Completed the deficient with it, and Honour the blameworthy by it? So, there is no blame upon a Muslim. But rather, the blame is the blame of the pre-Islamic period'.³⁶⁴

6- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ خَاتِمٍ قَالَ: كَانَ لِعَبْدِ الْمَلِكِ بْنِ مَرْوَانَ عَيْنٌ بِالْمَدِينَةِ يَكْتُوبُ إِلَيْهِ بِالْخَبَارِ مَا يَخْدُثُ فِيهَا وَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع اعْتَقَقَ جَارِيَةً لَهُ ثُمَّ تَزَوَّجَهَا فَكَتَبَ الْعَيْنُ إِلَى عَبْدِ الْمَلِكِ فَكَتَبَ عَبْدُ الْمَلِكِ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع أَمَا بَعْدَ فَقَدْ بَلَغَنِي تَزَوُّجُكَ مَوْلَاتِكَ وَ قَدْ عَلِمْتُ أَنَّهُ كَانَ فِي أَكْفَانِكَ مِنْ فُرَيْشٍ مِنْ تَمَجْدٍ بِهِ فِي الصَّهْرِ وَ تَسْتَنْجِبُهُ فِي الْوَلَدِ فَلَا لِتَنْفِسِكَ نَظَرْتُ وَ لَا عَلَى وُلْدِكَ أُبْقِيَتْ وَ السَّلَامُ

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Abdullah Abdul Rahman Bin Muhammad, from Yazeed Bin Hatim who said,

³⁶³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 4

³⁶⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 5

‘There used to be a spy for Abdul Malik Bin Marwan in Al-Medina who used to write to him with the news of whatever transpired therein, and Ali^{-asws} Bin Al-Husayn^{-asws} emancipated (liberated) a slave girl, then married her. So the spy wrote to Abdul Malik, and Abdul Malik wrote to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘Thereafter, it has reached me that you^{-asws} married your^{-asws} slave girl, and you^{-asws} know that there are matches for you^{-asws} from Quraish, one you^{-asws} can glorify with regarding the relationship and have excellence regarding the children, but you^{-asws} did not consider for yourself^{-asws} nor upon your^{-asws} children to remain. Greetings!’

فَكَتَبَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ تُعَنِّفُنِي بِتَزْوِجِي مَوْلَاتِي وَ تَزْعُمُ أَنَّهُ قَدْ كَانَ فِي نِسَاءِ قُرَيْشٍ مَنْ أَمَجَّدُ بِهِ فِي الصَّهْرِ وَ أَسْتَنْجِبُهُ فِي الْوَالِدِ وَ إِنَّهُ لَيْسَ فَوْقَ رَسُولِ اللَّهِ صَ مُرْتَقَى فِي مَجْدٍ وَ لَا مُسْتَزَادٌ فِي كَرَمٍ وَ إِنَّمَا كَانَتْ مَلَكَ تَمِينِي خَرَجْتُ مِنِّي

Ali^{-asws} Bin Al-Husayn^{-asws} wrote to him: ‘Thereafter, your letter has reached me^{-asws} chiding me^{-asws} due to my^{-asws} marrying my^{-asws} slave girl, and you alleged that there are women among Quraish ones I^{-asws} can glorify with regarding the relationship, and have excellence regarding the children, and there is no higher level than that of Rasool-Allah^{-saww} with regards to glory, nor any more in benevolence. But rather, she was a possession of my^{-asws} right hand having come out from me^{-asws}.

أَرَادَ اللَّهُ عَزَّ وَ جَلَّ مِنِّي بِأَمْرِ التَّمَسُّتِ بِهِ ثَوَابَهُ ثُمَّ ارْتَجَعْتُهَا عَلَى سُنَّتِهِ وَ مِنْ كَانَ رَكْبِيًّا فِي دِينِ اللَّهِ فَلَيْسَ يُجْلِبُ بِهِ شَيْءٌ مِنْ أَمْرِهِ وَ قَدْ رَفَعَ اللَّهُ بِالْإِسْلَامِ الْحَيْسِيَّةَ وَ تَمَّمَ بِهِ التَّقْبِيصَةَ وَ أَذْهَبَ اللَّؤْمَ فَلَا لُؤْمَ عَلَى امْرَأَةٍ مُسْلِمَةٍ إِنَّمَا اللَّؤْمُ لُؤْمُ الْجَاهِلِيَّةِ وَ السَّلَامُ

When Allah^{-azwj} Mighty and Majestic Intended a matter from me^{-asws}, I sought His^{-azwj} Rewards by it. Then I^{-asws} returned her upon a Sunnah. And whoever was purer in the Religion of Allah^{-azwj}, so there is nothing which can isolate him from His^{-azwj} Command, and Allah^{-azwj} has Raised by Al-Islam the despicability and completed the short-comings with it, and removed the blames. Thus, there is no blame upon a Muslim person, but rather the blame is upon the ignorance. Greetings!’

فَلَمَّا قَرَأَ الْكِتَابَ رَمَى بِهِ إِلَى ابْنِهِ سُلَيْمَانَ فَقَرَأَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَشَدَّ مَا فَخَرَ عَلَيْكَ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ يَا بُنَيَّ لَا تَقُلْ ذَلِكَ فَإِنَّهَا أَلْسُنُ بَنِي هَاشِمٍ الَّتِي تَقْلِبُ الصَّخْرَ وَ تَعْرِفُ مِنْ بَحْرِ إِذَا عَلِيَ بْنِ الْحُسَيْنِ عَ يَا بُنَيَّ يَرْتَفِعُ مِنْ حَيْثُ يَتَضَعُ النَّاسُ.

When he read the letter, he threw it to his son Suleyman, so he read it, and he said, ‘O commander of the faithful! How intense is what Ali^{-asws} Bin Al-Husayn^{-asws} has prided over you!’ He said, ‘O my son! Do not say that, for it is the tongues of the Clan of Hashim^{-as} which splits the rocks and scoops from an ocean. It is Ali^{-asws} Bin Al-Husayn^{-asws}, O my son, who rises from where the people are humbled’³⁶⁵.

7- قب، المناقب لابن شهر آشوب مؤسلاً مثله ثم قال و في العقد: أنه قال زَيْنُ الْعَابِدِينَ عَ وَ هَذَا رَسُولُ اللَّهِ تَزَوَّجَ أُمَّتَهُ وَ امْرَأَةً عَبْدِهِ فَقَالَ عَبْدُ الْمَلِكِ إِذَا عَلِيَ بْنِ الْحُسَيْنِ يَشْرَفُ مِنْ حَيْثُ يَتَضَعُ النَّاسُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, with an unbroken chain, there is similar to it. Then he said, ‘And in Al Iqd,

³⁶⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 6

'Zayn Al-Abideen^{-asws} said: 'And this is Rasool-Allah^{-saww}, having married his^{-saww} slave girl, and a wife of his^{-saww} slave'. Abdul Malik said, 'Ali^{-asws} Bin Al-Husayn^{-asws} is ennobled form where the people are lowered'.

وَذَكَرَ أَنَّهُ كَانَ عَبْدُ الْمَلِكِ يَقُولُ إِنَّهُ قَدْ تَزَوَّجَ بِأُمَّهِ وَ ذَلِكَ أَنَّهُ كَانَتْ رَبَّتُهُ فَكَانَ يُسَمِّيَهَا أُمِّي.

And he mentioned that Abu Malik had said, 'He^{-asws} has married his^{-asws} own mother'. And that is because she had nourished him^{-asws}, and he^{-asws} used to call her: 'My^{-asws} mother"³⁶⁶

8- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنِ ابْنِ رَبَابٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع رَأَى امْرَأَةً فِي بَعْضِ مَشَاهِدِ مَكَّةَ فَأَعْجَبَتْهُ فَحَطَبَهَا إِلَى نَفْسِهَا وَ تَزَوَّجَهَا فَكَانَتْ عِنْدَهُ وَ كَانَ لَهُ صَدِيقٌ مِنَ الْأَنْصَارِ فَأَعْتَمَّ لِتَزْوِجِهِ بِتِلْكَ الْمَرْأَةِ فَسَأَلَ عَنْهَا فَأُخْبِرَ أَنَّهَا مِنْ آلِ ذِي الْجَدَيْنِ مِنْ بَنِي شَيْبَانَ فِي بَيْتِ عَلِيٍّ مِنْ قَوْمِهَا

The book of Hassan Bin Saeed and 'Al Nawadir' of Al Nazr, from Ibn Raib, from Zurarah,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} saw a woman who fascinated him^{-asws}. He^{-asws} proposed to herself and married her. She was with him^{-asws}, and there was a friend of his^{-asws} from the Helpers. He was gloomy at his marriage to that woman. He asked about her. He was informed that she was from the family of Zil Jadeyn from the clan of Shayban, in the house of Ali, from her people.

فَأَقْبَلَ عَلِيٌّ عَلِيَّ بْنَ الْحُسَيْنِ فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ مَا زَالَ تَزْوِجُكَ هَذِهِ الْمَرْأَةَ فِي نَفْسِي وَ قُلْتُ تَزَوَّجَ عَلِيٌّ بِنُ الْحُسَيْنِ امْرَأَةً مَجْهُولَةً وَ يَقُولُ النَّاسُ أَيْضًا فَلَمْ أَزَلْ أَسْأَلُ عَنْهَا حَتَّى عَرَفْتُهَا وَ وَجَدْتُهَا فِي بَيْتِ قَوْمِهَا شَيْبَانِيَّةً

He came to Ali^{-asws} Bin Al-Husayn^{-asws} and said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! Your^{-asws} marriage to this woman has not ceased to be in my conscience, and I said, 'Ali^{-asws} Bin Al-Husayn^{-asws} has married an unknown woman', and the people are saying it as well. So, I did not cease asking about her until I recognised her and found her to be in the household of her people, Shaybaniyya'.

فَقَالَ لَهُ عَلِيٌّ بِنُ الْحُسَيْنِ ع قَدْ كُنْتُ أَحْسَبُكَ أَحْسَنَ رَأْيًا مِمَّا أَرَى إِنَّ اللَّهَ أَتَى بِالْإِسْلَامِ فَرَفَعَ بِهِ الْحُسَيْسَةَ وَ أْتَمَّ بِهِ النَّاقِصَةَ وَ كَرَّمَ بِهِ مِنَ اللَّؤْمِ فَلَا لُؤْمَ عَلَى الْمُسْلِمِ إِنَّمَا اللَّؤْمُ لُؤْمُ الْجَاهِلِيَّةِ.

Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'I^{-asws} used to reckon you as being with excellent views. Allah^{-azwj} has Brought Al-Islam, so He^{-azwj} Raised the despicable ones with it, and Completed the deficient ones with it, and Honoured the blame-worthy by it. So do not blame upon the Muslim. But rather, the blame is blame of the pre-Islamic period"³⁶⁷

9- بج، الخرائج و الجرائح رَوَى أَبُو بصيرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَ فِيهَا أَوْصَى بِهِ إِلَى عَلِيٍّ بِنِ الْحُسَيْنِ ع أَنَّهُ قَالَ يَا بُنَيَّ إِذَا أَنَا مِثُّ فَلَا يَلِي عُسْلِي عَمْرُوكَ فَإِنَّ الْإِمَامَ لَا يُعْسَلُهُ إِلَّا إِمَامٌ بَعْدَهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Baseer,

³⁶⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 7

³⁶⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 8

‘From Abu Ja’far^{-asws} having said: ‘Among what Ali^{-asws} Bin Al-Husayn^{-asws} had bequeathed with is that he^{-asws} said: ‘O my^{-asws} son^{-asws}! When I^{-asws} pass away, then do not let anyone other than you^{-asws} be in charge of my^{-asws} washing, for the Imam^{-asws} is such that no one washes him^{-asws} except the Imam^{-asws} after him^{-asws}.

وَ اعْلَمَنَّ أَنَّ عَبْدَ اللَّهِ أَحَاكَ سَيَدْعُو النَّاسَ إِلَى نَفْسِهِ فَاَمْتَعَهُ فَإِنَّ أَبِي فَإِنَّ عُمُرَهُ قَصِيرٌ-

And know that Abdullah is your^{-asws} brother. He will be calling the people to himself, so prevent him. If he refuses, then his lifespan would be short’.

وَ قَالَ الْبَاقِرُ ع فَلَمَّا مَضَى أَبِي ادَّعَى عَبْدُ اللَّهِ الْإِمَامَةَ فَلَمْ أَنَاذِعْهُ فَلَمْ يَلْبَثْ إِلَّا شَهْرًا يَسِيرَةً حَتَّى قَضَى نَحْبَهُ.

And Al-Baqir^{-asws} said: ‘When my^{-asws} father^{-asws} passed away, Abdullah claimed the Imamate. I^{-asws} did not contend him. It was not long, except a few months until he fulfilled his vow (died)’³⁶⁸.

10- شا، الإرشاد ولد علي بن الحسين ع خمسة عشر ولداً- محمد المكي أبا جعفر الباقر ع و أمه أم عبد الله بنت الحسن بن علي بن أبي طالب ع و زيد و عمر أمهما أم ولد و عبد الله و الحسن و الحسين أمهم أم ولد و الحسين الأصغر و عبد الرحمن و سليمان لأم ولد و علي و كان أصغر ولد علي بن الحسين ع

(The book) ‘Al Irshad’ –

‘Ali^{-asws} Bin Al-Husayn^{-asws} begot fifteen children – Muhammad^{-asws}, teknonymed as Abu Ja’far Al-Baqir^{-asws}, and his^{-asws} mother is mother of Abdullah, daughter of Al-Hassan^{-asws-asws} Bin Ali Bin Abu Talib^{-asws}; and Zayd, and Umar, their mother is mother of the children; and Abdullah and Al-Hassan, and Al-Husayn, their mother is mother of the children; and Al-Husayn Al-Asghar, and Abdul Rahman, and Suleyman of mother of children; and Ali, and he was the youngest of the children of Ali^{-asws} Bin Al-Husayn^{-asws}.

وَ خَدِيجَةُ أُمُّهُمَا أُمُّ وُلْدٍ وَ مُحَمَّدُ الْأَصْغَرُ أُمُّهُ أُمُّ وُلْدٍ وَ فَاطِمَةُ وَ عَلِيَّةُ وَ أُمُّ كُلثومٍ وَ أُمُّهُنَّ أُمُّ وُلْدٍ

And Khadeeja, her mother is mother of children; and Muhammad Al-Asghar, his mother is mother of children; and Fatima and Ulyah, and Umm Kulsoom, and their mother is mother of children.

وَ كَانَ عَبْدُ اللَّهِ بِنُ عَلِيٍّ بِنِ الْحُسَيْنِ أَحْوَابِي جَعْفَرٍ ع يَلِي صَدَقَاتِ رَسُولِ اللَّهِ ص وَ صَدَقَاتِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَ فَاضِلًا فَيَقْبَهُا وَ رَوَى عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَخْبَارًا كَثِيرَةً وَ حَدَّثَ النَّاسَ عَنْهُ وَ حَمَلُوا عَنْهُ الْأَثَارَ

And Abdullah son of Ali^{-asws} Bin Al-Husayn^{-asws}, brother of Abu Ja’far^{-asws}, was in charge of the charities of Rasool-Allah^{-saww} and charities of Amir Al-Momineen^{-asws}, and he was meritorious, a jurist. And he reported many Ahadeeth from his forefathers^{-asws}, from Rasool-Allah^{-saww}, and the people narrated from him, and they carried the Ahadeeth from him.

³⁶⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 9

وَكَانَ عُمَرُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فَاضِلاً جَلِيلاً وَوَلِيَّ صَدَقَاتِ النَّبِيِّ ص وَ صَدَقَاتِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَ وَرِعاً سَخِيحاً

And Umar son of Ali^{-asws} Bin Al-Husayn^{-asws} was meritorious, majestic, and was in charge of the charities of the Prophet^{-saww} and charities of Amir Al-Momineen^{-asws}, and he was devout, generous.

وَ قَدْ رَوَى دَاوُدُ بْنُ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ رَأَيْتُ عَمِّي عُمَرَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ يَشْتَرِطُ عَلَى مَنْ ابْتَاعَ صَدَقَاتِ عَلِيٍّ ع أَنْ يَتَلَمَّ فِي الْحَائِطِ كَذَا وَ كَذَا ثَلَمَةً وَ لَا يَمْنَعُ مَنْ دَخَلَهُ أَنْ يَأْكُلَ مِنْهُ.

And it has been reported by Dawood Bin Al-Qasim about Al-Husayn Bin Zayd. He said, 'I saw my uncle Umar son of Ali^{-asws} Bin Al-Husayn^{-asws} stipulate upon the one who bought from the charities of Ali^{-asws} that he should make a split in the wall with such and such split, and not prevent the one who enters it to eat from it'.³⁶⁹

حَدَّثَنِي الشَّرِيفُ أَبُو مُحَمَّدٍ قَالَ حَدَّثَنِي جَدِّي قَالَ حَدَّثَنَا أَبُو الْحَسَنِ بَكَّارُ بْنُ أَحْمَدَ الْأَزْدِيُّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعَرَبِيِّ عَنِ عَبْدِ اللَّهِ بْنِ جَرِيرِ الْقَطَّانِ قَالَ سَمِعْتُ عُمَرَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ ع يَقُولُ الْمَفْرُطُ فِي حَبْنَا كَالْمَفْرُطِ فِي بُغْضِنَا لَنَا حَقٌّ بِقَرَابَتِنَا مِنْ جَدِّنَا رَسُولِ اللَّهِ ص وَ حَقٌّ جَعَلَهُ اللَّهُ لَنَا

It is narrated to me by the nobleman Abu Muhammad who said, 'It is narrated to me by my grandfather who said, 'It is narrated to us by Abu Al-Hassan Bakkar Bin Al Ahmad Al Azdy, from Al-Hassan Bin Al-Husayn Bin Al Urany, from Abdullah Bin Jareer Al Qattan who said,

'I heard Umar son of Ali^{-asws} Bin Al-Husayn^{-asws} saying, 'The one excessive in our^{-asws} love is like the one excessive in our^{-asws} hatred, being a right from our^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and a right Allah^{-azwj} has Made it to be for us^{-asws}.

فَمَنْ تَرَكَ تَرَكَ عَظِيماً أَنْزَلُونَا بِالْمَنْزِلِ الَّذِي أَنْزَلْنَا اللَّهُ بِهِ وَ لَا تَقُولُوا فِينَا مَا لَيْسَ فِينَا إِنَّ بُعَدْنَا اللَّهُ فَبَدُونِنَا وَ إِنْ يَرْحَمَنَا اللَّهُ فَبِرَحْمَتِهِ وَ فَضْلِهِ.

The one who leaves it has left a might leaving. Accord us^{-asws} a status which Allah^{-azwj} has Accorded us^{-asws} with, and do not be saying regarding us^{-asws} what isn't within us^{-asws}. If Allah^{-azwj} were to Punish us, it would be due to our sins, and if Allah^{-azwj} Shows Mercy to us, it would be due to His^{-azwj} Mercy and His^{-azwj} Grace'.

وَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَاضِلاً وَرِعاً وَ رَوَى حَدِيثاً كَثِيراً عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ ع وَ عَمَّتِهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ وَ أَخِيهِ أَبِي جَعْفَرٍ ع

And Al-Husayn son of Ali^{-asws} Bin Al-Husayn^{-asws} was meritorious, devout, and he reported many Ahadeeth from his father Ali^{-asws} Bin Al-Husayn^{-asws}, and his paternal aunt Fatima Bin Al-Husayn^{-asws}, and his brother Abu Ja'far^{-asws}.

وَ رَوَى أَحْمَدُ بْنُ عِيْسَى عَنْ أَبِيهِ قَالَ كُنْتُ أَرَى الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع يَدْعُو فَكُنْتُ أَقُولُ لَا يَضَعُ يَدَهُ حَتَّى يُسْتَجَابَ لَهُ فِي الْخَلْقِ جَمِيعاً

And it is reported by Ahmad Bin Isa, from his father who said, 'I used to see Al-Husayn son of Ali^{-asws} Bin Al-Husayn supplication. I was saying, 'He does not place down his hands until it is Answered for him regarding entirety of the people'.

³⁶⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 10 a

وَرَوَى حَزْبُ الطَّحَّانِ عَنْ سَعِيدِ صَاحِبِ الْحُسَيْنِ بْنِ صَالِحٍ قَالَ إِنِّي لَمْ أَرَ أَحَدًا أَخُوفَ مِنَ الْحُسَيْنِ بْنِ صَالِحٍ حَتَّى قَدِمْتُ الْمَدِينَةَ فَرَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ
بْنِ الْحُسَيْنِ فَلَمْ أَرَ أَشَدَّ خَوْفًا مِنْهُ كَأَنَّما أُدْخِلَ النَّارَ ثُمَّ أُخْرِجَ مِنْهَا لِشِدَّةِ خَوْفِهِ.

And it is reported by Harb Al-Tahhan, from Saeed, companion of Al-Hassan Bin Salih who said, 'I had not seen anyone more fearing than Al-Hassan Bin Salih until I arrived at Al-Medina. I saw Al-Husayn son of Ali^{-asws} Bin Al-Husayn^{-asws}, so I did not see anyone more fearing than him. It is as if he had entered the Fire (Hell) and come out from it due to the intensity of his fear'.³⁷⁰

وَرَوَى يَحْيَى بْنُ سُلَيْمَانَ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: كَانَ إِبْرَاهِيمُ بْنُ هِشَامٍ الْمُخْزُومِيُّ وَالْيَأْ عَلَى
الْمَدِينَةِ وَكَانَ يَجْمَعُنَا يَوْمَ الْجُمُعَةِ قَرِيباً مِنَ الْمِنْبَرِ ثُمَّ يَقَعُ فِي عَلِيٍّ ع وَ يَشْتُمُهُ

And it is reported by Yahya Bin Suleyman Bin Al-Husayn, from his uncle Ibrahim Bin Al-Husayn,

'From his father Al-Husayn son of Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'Ibrahim Bin Hisham Al-Makhzumi was a governor upon Al-Medina, and he used to gather us on the day of Friday near to the pulpit, then he fell (spoke badly) regarding Ali^{-asws} and insulted him^{-asws}.

قَالَ فَحَضَرْتُ يَوْمًا وَ قَدْ امْتَلَأَ ذَلِكَ الْمَكَانُ فَلَصِيفْتُ بِالْمِنْبَرِ فَأَعْتَيْتُ فَرَأَيْتُ الْقَمَرَ قَدْ انْفَرَجَ وَ حَرَجَ مِنْهُ رَجُلٌ عَلَيْهِ ثِيَابٌ بَيَاضٌ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ
أَلَا يَحْزُنُكَ مَا يَقُولُ هَذَا فُلْتُ بَلَى وَ اللَّهُ قَالَ افْتَحْ عَيْنَيْكَ فَانظُرْ مَا يَصْنَعُ اللَّهُ بِهِ

He said, 'One day I was present, and that place had filled up, so I adhered with the pulpit. I fell asleep, and I saw (in a dream) the grave (of Rasool-Allah^{-saww}) had split up and a man came out from it having white clothes upon him. He said to me, 'O Abu Abdullah^{-asws}! Does it not grieve you what this one is saying?' I said, 'By Allah^{-azwj}, yes!' He said, 'Open your eyes and look at what Allah^{-azwj} has Done with him'.

فَإِذَا هُوَ قَدْ ذَكَرَ عَلِيًّا قُرْمِي مِنْ فَوْقِ الْمِنْبَرِ فَمَاتَ لَعْنَهُ اللَّهُ.

There, he was mentioning Ali^{-asws}, and was thrown off from above the pulpit, and he died. May Allah^{-azwj} Curse him".³⁷¹

11- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ - وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ فَقَالَ هَذِهِ
نَزَلَتْ فِيْنَا خَاصَّةً إِنَّهُ لَيْسَ رَجُلٌ مِنْ وُلْدِ فَاطِمَةَ مَيُوتُ وَ لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَقْرَأَ لِلْإِمَامِ وَ بِإِمَامَتِهِ كَمَا أَقْرَأَ وَ لُدَّ يَعْفُوبَ لِيُؤْسَفَ حِينَ قَالُوا - تَاللَّهِ لَقَدْ
أَتْرَكَ اللَّهُ عَلَيْنَا.

Tafseer Al Ayyashi, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And there is none from the People of the Book except that he would believe in him before his death, [4:159]**. He^{-asws} said: 'It was Revealed regarding us^{-asws} in particular. There isn't anyone from the children of (Syeda) Fatima^{-asws} dying, nor exiting from the world until he acknowledged to the Imam^{-asws} and with

³⁷⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 10 b

³⁷¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 10 c

his^{-asws} Imamate like that the sons of Yaqoub^{-as} had acknowledged to Yusuf^{-as} when they said, ***They said: ‘By Allah! Allah has Preferred you over us [12:91]’***³⁷²

12- لي، الأماالي للصدوق ابن موسى عن علي بن الحسين العلوي العباسي عن الحسن بن علي الناصر عن أحمد بن زهد عن عمه أبي معمر سعيد بن خيثم عن أخيه معمر قال: كنت جالساً عند الصادق جعفر بن محمد ع فجاء زيد بن علي بن الحسين ع فأخذ بعضادي الباب فقال له الصادق ع يا عم أعيدك بالله أن تكون المصلوب بالكُناسة

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Ali Bin Al-Husayn Al Alawy Al Abbasy, from Al-Hassan Bin Ali Al Nasir, from Ahmad Bin Rusheyd, from his uncle Abu Ma’mar Saeed Bin Khaysam, from his brother Ma’mar who said,

‘I was seated in the presence of Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, and Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} came. He grabbed the pillars of the door. Al-Sadiq^{-asws} said to him: ‘O uncle! I^{-asws} seek Refuge with Allah^{-azwj} from you being crucified at Al-Kunasa!’

فَقَالَتْ لَهُ أُمُّ زَيْدٍ وَ اللَّهُ مَا يَجْمَلُكَ عَلَى هَذَا الْقَوْلِ غَيْرَ الْحَسَدِ لِأَنِّي فَقَالَ يَا لَيْتَهُ حَسَدًا يَا لَيْتَهُ حَسَدًا يَا لَيْتَهُ حَسَدًا ثَلَاثًا

Mother of Zayd said to him^{-asws}, ‘By Allah^{-azwj}! Nothing carried you^{-asws} upon this word apart from the envy to my son!’ He^{-asws} said: ‘Alas envy! Alas envy! Alas envy!’ – thrice.

ثُمَّ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي ع أَنَّهُ يُخْرَجُ مِنْ وُلْدِهِ رَجُلٌ يُقَالُ لَهُ- زَيْدٌ يُقْتَلُ بِالْكُوفَةِ وَ يُصَلَّبُ بِالْكُنَاسَةِ يُخْرَجُ مِنْ قَبْرِهِ نَبْشًا تُفْتَحُ لِرُوحِهِ أَبْوَابُ السَّمَاءِ يَنْبَهَجُ بِهِ أَهْلُ السَّمَاوَاتِ يُجْعَلُ رُوحُهُ فِي حَوْصَلَةِ طَيْرٍ خَضِرٍ يَسْرُحُ فِي الْجَنَّةِ حَيْثُ يَشَاءُ.

Then he^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws} that a man would be emerging from his^{-asws} sons, called Zayd. He would be killed at Al-Kufa and crucified at Al-Kunasa. He would be extracted from his grave by exhumation. The gateways of the sky would be opened up for his soul, the inhabitants of the skies would rejoice with him. His soul would be made to be in a crow of a green bird roaming freely in the Paradise wherever he so desires’³⁷³.

13- ن، عيون أخبار الرضا عليه السلام الدقاق عن علي بن الحسين مثله.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al-Daqqaan, from Ali^{-asws} Bin Al-Husayn – similar to it.³⁷⁴

14- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق الحسين بن عبد الله بن سعيد عن الجلودي عن الأشعث بن محمد الصبي عن شعيب بن عمرو عن أبيه عن جابر الجعفي قال: دخلت على أبي جعفر محمد بن علي ع وعنده زيد أخوه ع فدخل عليه معزوف بن خرزوذ المكي فقال أبو جعفر ع يا معزوف أنتيدين من طرائف ما عندك

(The books) ‘Uyoon Akhbar Al Reza^{-asws}’, (and) ‘Al Amaali’ of Al Sadouq – Al-Husayn Bin Abdullah Bin Saeed, from Al Jaloudy, from Al Ash’as Bin Muhammad Al Zaby, from Shueyb Bin Amro, from his father, from Jabir Al Jufy who said,

³⁷² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 11

³⁷³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 12

³⁷⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 13

'I entered to see Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, and in his^{-asws} presence was his^{-asws} brother Zayd. Marouf Bin Kharbouz Al Makky entered to see him^{-asws}. Abu Ja'far^{-asws} said: 'O Marouf! Prose to me^{-asws} from some of what is with you (a poem)'.

فَأَنْشَدَهُ-

لَعْمُكَ مَا إِنَّ أَبُو مَالِكٍ-	بِوَانٍ وَلَا بِضَعِيفٍ قُوَاهُ
وَلَا بِالَّذِي لَدَى قَوْلِهِ-	يُعَادِي الْحَكِيمَ إِذَا مَا نَحَاهُ
وَلَكِنَّهُ سَيِّدٌ بَارِعٌ-	كَرِيمُ الطَّبَائِعِ حُلُو نَتَاهُ
إِذَا سُدَّتْهُ سُدَّتْ مَطْوَاعَةٌ-	وَمَهْمَا وَكَلَّتْ إِلَيْهِ كَفَاهُ-

He prosed, 'By your life! Abu Malik is not with vitality nor is his strength weak, and there is nothing in his words being hostile to the wise one when he forbids him, but he is a brilliant master, benevolent, of sweet nature in growth, when the blockade of obedience blocks him, so whatever you entrust him would suffice him'.

قَالَ فَوَضَعَ مُحَمَّدُ بْنُ عَلِيٍّ ع يَدَهُ عَلَى كَتِفِي زَيْدٍ ع فَقَالَ هَذِهِ صِفَتُكَ يَا أَبَا الْحُسَيْنِ.

He (the narrator) said, 'Muhammad Bin Ali^{-asws} placed his^{-asws} hand upon the shoulder of Zayd and said: 'This is your description, O Abu Al-Hassan!'³⁷⁵

15- لي، الأمازي للصدوق النفاش عن أحمد الهمداني عن المنذر بن محمد عن أحمد بن رشد عن عمه سعيد بن حنيفة عن أبي حمزة الثمالي قال: حججت فأتيت علي بن الحسين ع فقال لي يا أبا حمزة ألا أحدثك عن رؤيا رأيتها رأيت كأني أدخلت الجنة فأبيت بخوراء لم أر أحسن منها فبينما أنا متكئ على أريكتي إذ سمعت قائلاً يقول يا علي بن الحسين ليتهنئك زيد يا علي بن الحسين ليتهنئك زيد فبينك زيد

(The book) 'Al Amaali' of Al Sadouq – Al Naqqash, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ahmad Bin Rusheyd, from his uncle Saeed Bin Khaysam, from Abu Hamza Al Sumali who said,

'I performed Hajj and came to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said to me: 'O Abu Hamza! Shall I^{-asws} narrated to you about a dream I^{-asws} have seen? I^{-asws} saw as if I^{-asws} have entered the Paradise and was brought such Houries, I have not seen more excellent than them. While I^{-asws} was reclining upon my^{-asws} cushion when I^{-asws} heard a speaker saying: 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Congratulations to you^{-asws} of Zayd! O Ali^{-asws} Bin Al-Husayn^{-asws} Congratulations to you^{-asws} of Zayd! Zayd will be your^{-asws} congratulations'.

قَالَ أَبُو حَمَزَةَ ثُمَّ حَجَّجْتُ بَعْدَهُ فَأَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع فَمَرَعْتُ الْبَابَ فُفْتُخَ لِي وَ دَخَلْتُ فَإِذَا هُوَ حَامِلٌ زَيْدًا عَلَى يَدِهِ أَوْ قَالَ حَامِلٌ غُلَامًا عَلَى يَدِهِ

Abu Hamza said, 'Then I performed Hajj after it. I came to Ali^{-asws} Bin Al-Husayn^{-asws}. I knocked the door. It was opened for me and I entered. There he^{-asws} was, carrying Zayd in his^{-asws} hand'. Or said, 'Carrying a boy in his hand'.

فَقَالَ لِي يَا أَبَا حَمَزَةَ هَذِهِ تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلِ قَدْ جَعَلَهَا رَبِّي حَقًّا.

³⁷⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 14

He^{-asws} said to me: 'O Abu Hamza! **This is the interpretation of my dream of before. My Lord has Made it to come true, [12:100]**'.³⁷⁶

16- لي، الأماالي للصدوق أحمد بن محمد بن رزمة القزويني عن أحمد بن عيسى العلوي عن عبد الله بن يحيى عن عباد بن يعقوب عن علي بن هاشم بن البريد عن محمد بن عبد الله بن أبي رافع عن عون بن عبد الله قال: كنت مع محمد بن علي ابن الحنفية في فناء داره فمر به زيد بن الحسن فرجع طرفه إليه ثم قال ليقتل من ولد الحسين رجلاً يقال له زيد بن علي و ليصلبن بالعراق من نظر إلى عورته فلم ينصه أكتبه الله على وجهه في النار.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad Bin Ruzmah Al Qazwiny, from Ahmad Bin Isa Al Alawy, from Abdullah Bin Yahya, from Abbad Bin Yaquoub, from Ali Bin Hashim Bin Al Bareyd, from Muhamma Bin Abdullah Bin Abu Rafie, from Awn Bin Abdullah who said,

'I was with Muhammad son of Ali^{-asws} Ibn Al Hanafiyya in the courtyard of his house. Zayd son of Al-Hassan^{-asws} passed by it. He raised a glance towards him, then said, 'A man call Zayd Bin Ali from the sons of Al-Husayn^{-asws} would be killed and be crucified at Al-Iraq. One who looks at his bareness and does not help him, Allah^{-azwj} would Fling him upon his face into the Fire'.³⁷⁷

17- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن ابن غلوان عن عمرو بن خالد عن أبي الجارود قال: إني لجالس عند أبي جعفر محمد بن علي الباقر ع إذ أقبل زيد بن علي ع فلما نظر إليه أبو جعفر ع و هو مقل قال هذا سيد من أهل بيته و الطالب بأوتارهم لقد أنجبت أم ولدك يا زيد.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Ibn Ulwan, from Amro Bin Khalid, from Abu Al Jaroud who said,

'I was seated in the presence of Abu Ja'far Muhammad Bin Ali Al-Baqir^{-asws} when Zayd son of Ali (Bin Al-Husayn^{-asws}) came. When Abu Ja'far^{-asws} looked at him, and he was coming, said: 'This is a chief of his family, and the seeker of their affairs. She has brought you forth, the mother who gave you birth, O Zayd!'³⁷⁸

8- لي، الأماالي للصدوق أبي عن الحميمي عن ابن هاشم عن ابن أبي عمير عن ابن سبابة قال: دفع إلي أبو عبد الله الصادق جعفر بن محمد ع ألف دينار و أمرني أن أقسمها في عيال من أصيب مع زيد بن علي ع فقسمتها فأصاب عبد الله بن الزبير أخت فضيل الرسان أربعة دنانير.

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Himeyri, from Ibn Hashim, from Ibn Abu Umeyr, from Ibn Sayabah who said,

'Abu Abdullah Al-Sadiq Ja'far Bin Muhammad^{-asws} handed a thousand Dinars to me and instructed me to distribute these among the dependants of the ones who were killed with Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}). I distributed these. Abdullah Bin Al Zubeyr, brother of Fuzeyl Al Rasan, achieved four Dinars'.³⁷⁹

³⁷⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 15

³⁷⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 16

³⁷⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 17

³⁷⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 18

19- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق الفامي عن محمد الحميري عن أبيه عن ابن أبي الخطاب عن ابن علوان عن عمرو بن ثابت عن داود بن عبد الجبار عن جابر الجعفي عن أبي جعفر محمد بن علي الباقر عن أبيه ع قال: قال رسول الله ص للحسين يا حسين يخرج من صلبك رجل يقال له زيد ينحط هو وأصحابه يوم القيامة رقاب الناس غراً محجلين يدخلون الجنة بلا حساب.

(The books) 'Uyoon Akhbar Al Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Ibn Ulwan, from Amro Bin Sabit, from Dawood Bin Abdul Jabbar, from Jabir Al Jufy,

'From Abu Ja'far Muhammad Bin Ali Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to Al-Husayn^{-asws}: 'O Husayn^{-asws}! A man called Zayd would be emerging from your^{-asws} lineage. He and his companions would surpass the necks of the people of the Day of Qiyamah, being resplendent of faces, entering the Paradise without Reckoning'.³⁸⁰

20- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن الوليد عن الصغار عن البرقي عن أبيه عن ابن شيمون عن عبد الله بن سنان عن الفضيل قال: انتهيت إلى زيد بن علي ع صبيحة خرج بالكوفة فسمعته يقول من يعينني منكم على قتال أنباط أهل الشام فوالذي بعث محمداً بالحق بشيراً لا يعينني منكم على قتالهم أحد إلا أخذت بيده يوم القيامة فأدخلته الجنة بإذن الله

(The books) 'Uyoon Akhbar Al Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ibn Shamoun, from Abdullah Bin Sinan, from Al Fuzeyl who said,

'I ended up to Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) in the morning when he came out (rebelled) at Al-Kufa. I heard him saying, 'Who from you will assist me upon battling the armies of the people of Syria? By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth as a giver of glad tidings! No one from you will assist me upon fighting them except I shall held his hand on the Day of Qiyamah and enter him into the Paradise by the Permission of Allah^{-azwj}!'

قال فلما قُتل أكرمت راحلةً و توجهت نحو المدينة فدخلت على الصادق جعفر بن محمد ع فقلت في نفسي لا أخبرته بقتل زيد بن علي فيجزع عليه

He (the narrator) said, 'When he was killed, I hired a riding camel and headed towards Al-Medina. I entered to see Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. I said within myself, 'I will not inform him^{-asws} with the killing of Zayd son of Ali (Bin Al-Husayn^{-asws}, for there would be alarm upon him^{-asws}'.

فلما دخلت قال لي يا فضيل ما فعل عبي زيد قال فخنقته العبرة فقال لي قتلوه قلت إي والله قتلوه قال فصابوه قلت إي والله صلبوه فأقبل يبكي و دموعه تنحدر على ديباجتي خدي كأنها الجمان

When I entered, he^{-asws} said to me: 'O Fuzeyl! What happened to my^{-asws} uncle Zayd?' The tears choked me. He^{-asws} said to me: 'They killed him?' I said, 'Yes, by Allah^{-azwj}, they killed him!' He^{-asws} said: 'They crucified him?' I said, 'Yes, by Allah^{-azwj}, they crucified him!' He^{-asws} went on to cry and his^{-asws} tears were rolling down upon his^{-asws} cheeks, as if they were pearls.

ثم قال يا فضيل شهدت مع عبي قتال أهل الشام قلت نعم قال فكم قتلت منهم قلت سبعة قال فلعلك شاك في دماهم قال فقلت لو كنت شاكاً ما قتلتهم

³⁸⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 19

Then he^{-asws} said: 'O Fuzeyl! Did you attend with my^{-asws} uncle fighting the people of Syrian?' I said, 'Yes'. He^{-asws} said: 'So how many of them were killed?' I said, 'Six'. He^{-asws} said: 'Perhaps you are doubting regarding their blood'. I said, 'If I had doubted, I would not have killed them'.

قَالَ فَسَمِعْتُهُ وَ هُوَ يَقُولُ أَشْرَكْنِي اللَّهُ فِي تِلْكَ الدِّمَاءِ مَضَى وَاللَّهُ زَيْدٌ عَمِّي وَأَصْحَابُهُ شُهَدَاءُ مِثْلَ مَا مَضَى عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَأَصْحَابُهُ.

He (the narrator) said, 'I heard him^{-asws} and he^{-asws} was saying: 'May Allah^{-azwj} Participate me^{-asws} in that blood. By Allah^{-azwj}! My^{-asws} uncle Zayd and his companions passed away as martyrs like what Ali Bin Abu Talib^{-asws} and his^{-asws} companions had passed upon'.³⁸¹

21- سر، السرائر أبو عبد الله السَّيَّارِيُّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ: ذُكِرَ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ مَنْ حَرَجَ مِنْ آلِ مُحَمَّدٍ فَقَالَ عَ لَا أُرَأَى وَ شِيعَتِي بِحَيْرٍ مَا حَرَجَ الْحَارِجِيُّ مِنْ آلِ مُحَمَّدٍ وَ لَوَدِدْتُ أَنَّ الْحَارِجِيَّ مِنْ آلِ مُحَمَّدٍ حَرَجَ وَ عَلَيَّ نَفَقَةُ عِيَالِهِ.

(The book) 'Al Saraair' – Abu Abdullah Al Sayyari, from a man from his companions, said,

'It was mentioned in front of Abu Abdullah^{-asws}, the one from the Progeny^{-asws} of Muhammad^{-sawww} would be emerging. He^{-asws} said: 'I^{-asws} and my^{-asws} Shias will not cease to be with good for as long as an emerging one from the Progeny of Muhammad^{-sawww} emerges (rebels), and I^{-asws} would love it if the emerging one from the Progeny^{-asws} of Muhammad^{-sawww} were to emerge, and upon me^{-asws} would be the expense of his dependants'.³⁸²

22- لي، الأماالي للصدوق الهَمْدَانِيُّ عَنْ عَلِيٍّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ: دَخَلْتُ إِلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَقَالَ لِي يَا حَمْرَةُ مِنْ أَيْنَ أَقْبَلْتَ قُلْتُ مِنَ الْكُوفَةِ

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Hamza Bin Humran who said,

'I entered to see Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. He^{-asws} said to me: 'O Abu Hamza! Where are you coming from?' I said, 'From Al-Kufa'.

قَالَ فَبَكَى عَ حَتَّى بَلَثَ دُمُوعُهُ لِحَيْتِهِ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا لَكَ أَكْتَمْتَ الْبُكَاءَ فَقَالَ ذَكَرْتُ عَمِّي زَيْدًا عَ وَ مَا صُنِعَ بِهِ فَبَكَيْتُ

He (the narrator) said, 'He^{-asws} cried until his^{-asws} tears dampened his^{-asws} beard. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! What is the matter you^{-asws} have increased the crying?' He^{-asws} said: 'I^{-asws} remembered my^{-asws} uncle Zayd^{-asws} and what happened with him, so I^{-asws} cried'.

فَقُلْتُ لَهُ وَ مَا الَّذِي ذَكَرْتَ مِنْهُ فَقَالَ ذَكَرْتُ مَقْتَلَهُ وَ قَدْ أَصَابَ جَبِيْنَهُ سَهْمٌ فَجَاءَهُ ابْنُهُ يَحْيَى فَاَنْكَبَ عَلَيْهِ وَ قَالَ لَهُ أَبَشِّرْ يَا أَبْتَاهُ فَإِنَّكَ تَرُدُّ عَلَى رَسُولِ اللَّهِ وَ عَلَيَّ وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ أَجَلٌ يَا بُيَّ

I said to him^{-asws}, 'And what is what which you^{-asws} remembered from it?' He^{-asws} said: 'I^{-asws} remembered his killing, and an arrow had hit his forehead. His son Yahya came and devoted to him and said, 'Receive good news, O father, for you are returning to Rasool-Allah^{-sawww}, and

³⁸¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 11 H 20

³⁸² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 11 H 21

Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}! He said, 'Yes, my son!'

ثُمَّ دَعَا بِحَدَادٍ فَنَزَعَ السَّهْمَ مِنْ جَبِينِهِ فَكَانَتْ نَفْسُهُ مَعَهُ فَجِيءَ بِهِ إِلَى سَاقِيَةِ تُجْرِي عِنْدَ بُسْتَانٍ زَائِدَةٍ فَخَفِرَ لَهُ فِيهَا وَ دُفِنَ وَ أُجْرِيَ عَلَيْهِ الْمَاءُ

Then he called for the blacksmith. He removed the arrow from his forehead. His breathing was still with him. They came with him to a water spring flowing by an orchard of Zaidah. (A grave) was dug for him therein and he was buried, and the water flowed upon him.

وَ كَانَ مَعَهُمْ غُلَامٌ سِنْدِيٌّ لِيُعْضِيَهُمْ فَذَهَبَ إِلَى يُوسُفَ بْنِ عُمَرَ مِنَ الْعَدِ فَأَخْبَرَهُ بِدَفْنِهِمْ إِثَاءَ فَأَخْرَجَهُ يُوسُفُ بْنُ عُمَرَ فَصَلَبَهُ فِي الْكُنَاسَةِ أَرْبَعَ سِنِينَ ثُمَّ أَمَرَ بِهِ فَأُخْرِقَ بِالنَّارِ وَ دُفِيَ فِي الرِّيحِ

And there was a Sindy slave for one of them. He went to Yusuf Bin Umar the next morning and informed him with they having buried him. Yusuf Bin Umar extracted (exhumed) him and crucified him in Al-Kunasa for four years. Then he ordered with it, so it was burnt in the fire and scattered in the winds.

فَلَعَنَ اللَّهُ قَاتِلَهُ وَ حَادِلَهُ وَ إِلَى اللَّهِ جَلَّ اسْمُهُ أَشْكُو مَا نَزَلَ بِنَا أَهْلَ بَيْتِ نَبِيِّهِ بَعْدَ مَوْتِهِ وَ بِهِ نَسْتَعِينُ عَلَى عَدُوِّنَا وَ هُوَ خَيْرُ مُسْتَعَانٍ.

May Allah^{-azwj} Curse his killers, and his abandoners, and I^{-asws} am complaining to Allah^{-azwj}, Majestic is His^{-azwj} Name, of what has befallen with us^{-asws}, People^{-asws} of the Household of His^{-azwj} Prophet^{-saww} after his^{-saww} expiry, and we seek assistance with Him^{-azwj} against our^{-asws} enemies, and He^{-azwj} is best of the Helpers".³⁸³

23- ما، الأماالي للشيخ الطوسي العَصَائِرِيُّ عَنِ الصَّدُوقِ مِثْلَهُ.

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Gazairy, from Al Sadouq – similar to it.³⁸⁴

24- لي، الأماالي للصدوق الطَّلَاقِيُّ عَنِ أَحْمَدَ الْهُمْدَانِيِّ عَنِ الْمُنْدَرِ بْنِ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ سَلِيمَانَ عَنِ أَبِيهِ عَنِ عَمْرٍو بْنِ خَالِدٍ قَالَ قَالَ زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي كُلِّ زَمَانٍ رَجُلٌ مِّنَّا أَهْلُ الْبَيْتِ يَجْتَمِعُ اللَّهُ بِهِ عَلَى خَلْفِهِ وَ حُجَّةُ زَمَانِنَا ابْنُ أُخِي جَعْفَرِ بْنِ مُحَمَّدٍ- لَا يَضِلُّ مَنْ تَبِعَهُ وَ لَا يَهْتَدِي مَنْ خَالَفَهُ.

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad Bin Ja'far Bin Suleyman, from his father, from Amro Bin Khalid who said,

'Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} said, 'In every era there would be a man from us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} would be Arguing with upon His^{-azwj} creatures, and a Divine Authority of our time is the son^{-asws} of my brother^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}. One who follows him^{-asws} will not stray and the one opposing him^{-asws} will not be guided".³⁸⁵

³⁸³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 22

³⁸⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 23

³⁸⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 24

25- لي، الأماالي للصدوق أبي عن محمد بن علي عن عبد الله بن الحسن المؤدب عن أحمد الأصهباني عن أبي هرسة الشيباني عن جعفر بن زياد الأحمر عن زيد بن علي بن الحسين بن علي ع أنه قرأ وكان أبوها صالحاً فأراد ربك أن يبلغا أشدهما ويستخرجا كنزهما

(The book) 'Al Amaali' of Al Sadouq – My father, from Muhammad Bin Ali, from Abdullah Bin Al-Hassan Muwaddib, from Ahmad Al Asbahany, from Al Saqafy, from Abu Harasah Al Shaybani, from Za'far Bin Zayd Al Ahmar,

'From Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} having recited: **and their father was righteous. So, your Lord Wanted both of them to reach maturity and to extract their treasure, [18:82].** Then Zayd said, 'Allah^{-azwj} Protected them both due to the righteousness of their father. So, who is foremost with goodly protections than us?

ثم قال زيد حفظهما الله بصلاح أبيهما فمن أولى بحسن الحفظ منا- رسول الله جدنا و ابنه أمنا و سيده نسايه جدتنا و أول من آمن به و صلى معه أبونا.

Rasool-Allah^{-saww} is our grandfather^{-saww}, and his^{-saww} daughter^{-asws} is our mother^{-asws}, and the chieftess of his^{-saww} women is our grandmother^{-asws}, and the first one to believe him^{-saww} and pray Salat with him^{-saww} is our father^{-asws}". 386

26- كتاب مقتضب الأثر في النص على الإثني عشر، لابن عباس عن عبد الصمد ابن علي عن أحمد بن موسى عن داود الرقي قال: دخلت على جعفر بن محمد ع فقال ما الذي أبطأ بك عنا يا داود فقلت حاجة عرضت لي بالكوفة هي التي أبطأت بي عنك فجعلت فذاك

The book 'Muqtazab Al Aser Fi Al Nass Ala Isnay Ashar' of Ibn Ayyash, from Abdul Samad Ibn Ali, from Ahmad Bin Musa, from Dawood Al Raqy who said,

'I entered to see Ja'far^{-asws} Bin Muhammad^{-asws}. He^{-asws} said: 'What is that which delayed you from us^{-asws}, O Dawood?' I said, 'A need presented to me at Al-Kufa. It is which delayed me from you^{-asws}, may I be sacrificed for you^{-asws}!'

فقال لي ما ذا رأيت بما قلت رأيت عنك زيداً على فرس ذئوب قد تقلد مصحفاً و قد حفت به قمه الكوفة و هو يقول يا أهل الكوفة إني أعلم بينكم و بين الله تعالى قد عرفت ما في كتاب الله من ناسخه و منسوخه

He^{-asws} said to me: 'What is that you saw at it?' I said, 'I saw your^{-asws} uncle Zayd upon a tall horse, having collared a parchment, and the jurists of Al-Kufa had surrounded him, and he was saying, 'O people of Al-Kufa! I am the flag between you and Allah^{-azwj} the Exalted! You are knowing what is in the Book of Allah^{-azwj}, from its Abrogating and its Abrogated!'

فقال أبو عبد الله يا سماعة بن مهران اثني بترك الصحيفة فأناه بصحيفة بيضاء فدفعها إلي و قال لي اقرأ هذه بما أخرج إلينا أهل البيت يرثه كابر عن كابر من لدن رسول الله ص

Abu Abdullah^{-asws} said: 'O Sama'at Bin Mihran! Bring me that parchment!' He came to him^{-asws} with a white parchment. He^{-asws} handed it over to me and said to me: 'Read this what has

come out to us^{-asws}, People^{-asws} of the Household. And elder inheriting it from an elder, from the time of Rasool-Allah^{-saww}'.

فَقَرَأْتُمَا فَإِذَا فِيهَا سَطْرَانِ السَّطْرِ الْأَوَّلُ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

I read it, and there, in it were two lines. The first line was: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'.

وَ السَّطْرُ الثَّانِي إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ - عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْحُسَيْنُ بْنُ عَلِيٍّ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْخَلْفُ مِنْهُمْ الْحُجَّةُ لِلَّهِ

And the second line was: '**Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36]** – Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and Al-Husayn^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the replacement from them is the Divine Authority of Allah^{-azwj} (Al Hujjah)'.

ثُمَّ قَالَ لِي يَا دَاوُدُ أَ تَدْرِي أَيَّنَ كَانَ وَ مَتَى كَانَ مَكْتُوبًا فَلْتُ يَا ابْنَ رَسُولِ اللَّهِ اللَّهُ أَعْلَمُ وَ رَسُولُهُ وَ أَنْتُمْ

Then he^{-asws} said to me: 'O Dawood! Do you know where it happened and when it was written?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and you (Imams^{-asws}) are more knowing'.

قَالَ قَبْلَ أَنْ يُخْلَقَ آدَمُ بِاللَّفِي عَامٍ فَأَيَّنَ يَتَاهُ بِيَدِي وَ يَذْهَبُ بِهِ إِنَّ أَشَدَّ النَّاسِ لَنَا عَدَاوَةً وَ حَسَدًا الْأَقْرَبُ إِلَيْنَا فَلَا أَقْرَبُ.

He^{-asws} said: 'Before the Creation of Adam^{-as} by two thousand years. So when did it get lost and Zayd went with it? The severest of the people of enmity towards us^{-asws} and envy is the closest to us^{-asws}, and the closest'³⁸⁷.

27- ن، عيون أخبار الرضا عليه السلام المكتتب عن محمد بن يحيى الصوري عن محمد بن يزيد التخوي عن ابن أبي عنبون عن أبيه قال: لما حمل زيد بن موسى بن جعفر إلى المأمون و قد كان خرج بالبصرة و أخرج دور و ولد العباس و هب المأمون مجرمه لأخيه علي بن موسى الرضا ع و قال له يا أبا الحسن لئن خرج أخوك و فعل ما فعل لقد خرج قبله زيد بن علي فقتل و لو لا مكانك مني لقتلته فليس ما أتاه بصغير

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Mukattab, from Muhammad Bin Yahya Al Sowly, from Muhammad Bin Yazeed Al Nahwy, from Ibn Abu Ubdoun, from his father who said,

'When Zayd son of Musa^{-asws} Bin Ja'far^{-asws} was carried to Al-Medina, and he had gone out (rebelled) at Al-Basra and burnt down the houses of the children of Al-Abbas, Al-Mamoun gifted his crime to his brother Ali^{-asws} Bin Musa Al-Reza^{-asws} and said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! Although your^{-asws} brother has come out (rebelled) and did what he did, Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) had come out (rebelled) before him, and he was killed, and had

³⁸⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 11 H 26

it not been for your^{-asws} position from me, I would have killed him! What he has done is not small’.

فَقَالَ الرِّضَا يَا أَمِيرَ الْمُؤْمِنِينَ - لَا تَقْسِرْ أَخِي زَيْدًا إِلَى زَيْدِ بْنِ عَلِيٍّ ع فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ غَضِبَ اللَّهُ عَزَّ وَ جَلَّ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِي سَبِيلِهِ

Al-Reza^{-asws} said: ‘O amir al-momineen! Do not compare by^{-asws} brother Zayd to Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), for he was from the scholars of the Progeny^{-asws} of Muhammad^{-saww}. He was angered for the Sake of Allah^{-azwj} Mighty and Majestic, so he fought against His^{-azwj} enemies until he was killed in his way.

وَ لَقَدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ ع أَنَّهُ سَمِعَ أَبَاهُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ رَجِمَ اللَّهُ عَمِّي زَيْدًا إِنَّهُ دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَ لَوْ ظَفِرَ لَوْقِي بِمَا دَعَا إِلَيْهِ وَ قَدْ اسْتَشَارَنِي فِي خُرُوجِهِ فَقُلْتُ لَهُ يَا عَمِّ إِنْ رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْكَنَاسَةِ فَشَأْنُكَ

And my^{-asws} father Musa^{-asws} Bin Ja’far^{-asws} has narrated to me^{-asws} that he^{-asws} had heard his^{-asws} father Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘May Allah^{-azwj} have Mercy on my^{-asws} uncle Zayd. He called to the pleasure from the Progeny^{-asws} of Muhammad^{-saww}. And had he been victorious, he would have been loyal with what he had called to. And he^{-asws} had consulted me^{-asws} regarding his rebellion. I^{-asws} said to him: ‘O uncle! If you are pleased to be killed, crucified at Al-Kunasa, then it is your concern (choice)’.

فَلَمَّا وَلى قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ وَبَلَغَ لِمَنْ سَمِعَ وَأَعْيَبَهُ فَلَمْ يُجِبْهُ

When he turned around, Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Woe be to the one who hears his call and does not answer it’.

فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ أ لَيْسَ قَدْ جَاءَ فِيمَنْ ادَّعَى الْإِمَامَةَ بَعْدَ حَقِّهَا مَا جَاءَ

Al-Mamoun said, ‘O Abu Al-Hassan^{-asws}! Hadn’t he come among the ones who had claimed the Imamate without its right, who have come?’

فَقَالَ الرِّضَا ع إِنَّ زَيْدَ بْنَ عَلِيٍّ ع لَمْ يَدْعَ مَا لَيْسَ لَهُ بِحَقِّهِ وَ إِنَّهُ كَانَ أَنْتَقَى لِلَّهِ مِنْ ذَلِكَ إِنَّهُ قَالَ أَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَ إِنَّمَا جَاءَ مَا جَاءَ فِيمَنْ يَدْعِي أَنَّ اللَّهَ نَصَّ عَلَيْهِ ثُمَّ يَدْعُو إِلَى غَيْرِ دِينِ اللَّهِ وَ يَضِلُّ عَنْ سَبِيلِهِ بَعْدَ عِلْمِهِ وَ كَانَ زَيْدٌ وَ اللَّهُ بِمَنْ حُوِطَبَ بِهَذِهِ الْآيَةِ - وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ.

Al-Reza^{-asws} said: ‘Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) did not claim what isn’t for him by right, and he was fearing to Allah^{-azwj} from (doing) that. He had said, ‘I am calling you all to the pleasure from the Progeny^{-asws} of Muhammad^{-saww}’, and rather they came, the ones who came, among the ones claiming that Allah^{-azwj} had Text upon him, they have claimed to other than the religion of Allah^{-azwj}, and strayed from His^{-azwj} Way without knowledge, and by Allah^{-azwj}, Zayd was from the ones Addressed by this Verse: **And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]**’³⁸⁸

³⁸⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 27

28- ن، عيون أخبار الرضا عليه السلام القَطَّانُ عَنِ الشُّكْرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَابَةَ قَالَ: خَرَجْنَا وَنَحْنُ سَبْعَةٌ نَفَرٍ فَأْتَيْنَا الْمَدِينَةَ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَعِنْدَكُمْ خَبْرٌ عَنِّي زَيْدٌ فَقُلْنَا قَدْ خَرَجَ أَوْ هُوَ خَارِجٌ قَالَ فَإِنْ أَتَاكُمْ خَبْرٌ فَأَخْبِرُونِي

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Umarah, from his father, from Amro Bin Khalid, from Abdullah Bin Sayabah who said,

'We went out and we were seven persons. We came to Al-Medina. We entered to see Abu Abdullah^{asws}. He^{asws} said: 'Is there with you any news of my^{asws} uncle Zayd?' We said, 'He has rebelled or is rebelling'. He^{asws} said: 'If any news comes to you, then inform me^{asws}'.

فَمَكَّتْنَا أَيَّامًا فَأَتَى رَسُولُ بَسَّامِ الصَّيْرَفِيِّ بِكِتَابٍ فِيهِ أَمَّا بَعْدُ فَإِنَّ زَيْدًا خَرَجَ يَوْمَ الْأَرْبَعَاءِ غُرَّةَ صَفَرٍ فَمَكَّتِ الْأَرْبَعَاءُ وَالْحَمِيسَ وَ قُتِلَ يَوْمَ الْجُمُعَةِ وَ قُتِلَ مَعَهُ فُلَانٌ وَ فُلَانٌ

We waited some days, and a messenger of Bassam Al-Sayrafi came with a letter. In it was, 'As for after, Zayd rebelled on the day of Wednesday beginning of (month of) Safar. He remained the Wednesday, and the Thursday and was killed on the day of Friday, and so and so, and so and so were killed with him'.

فَدَخَلْنَا عَلَى الصَّادِقِ ع وَ دَفَعْنَا إِلَيْهِ الْكِتَابَ فَقَرَأَ وَ بَكَى ثُمَّ قَالَ إِنَّ لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ عِنْدَ اللَّهِ أَحْسَبُ عَنِّي إِنَّهُ كَانَ نِعْمَ الْعَمُّ إِنَّ عَمِّي كَانَ رَجُلًا لِدُنْيَانَا وَ آخِرَتِنَا مَضَى وَ اللَّهُ عَمِّي شَهِيدًا كَشْهَدَاءِ اسْتُشْهِدُوا مَعَ رَسُولِ اللَّهِ وَ عَلِيِّ وَ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

We entered to see Al-Sadiq^{asws} and we handed over the letter to him^{asws}. He^{asws} read it and cried, then said: 'We are for Allah^{azwj} and are returning to Him^{azwj}. I^{asws} shall reckon (for) my^{asws} uncle in the Presence of Allah^{azwj}. He was best of the uncles. My^{asws} uncle was a man for our^{asws} world and our^{asws} Hereafter. By Allah^{azwj}! My^{asws} uncle passes away as a martyr like the martyrs who were martyred with Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}!''³⁸⁹

29- ن، عيون أخبار الرضا عليه السلام تميم الفرشي عن أحمد بن علي الأنصاري عن الهروي قال: سمعت الرضا ع يحدث عن أبيه أن إسماعيل قال للصادق ع يا أبتاه ما تقول في المذنب منا ومن غيرنا فقال ع ليس بأمانيكم ولا أماني أهل الكتاب من يعمل سوءاً يجزر به.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Tameem Al Qarshy, from Ahmad Bin Al Al Ansary, from Al Harwy who said,

'I heard Al-Reza^{asws} narrating from his^{asws} father^{asws} that Ismail said to Al-Sadiq^{asws}, 'O father^{asws}! What are you^{asws} saying regarding the sinner from us, and from others?' He^{asws} said: '***It isn't by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Recompensed with it [4:123]***'.³⁹⁰

30- ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسدي عن صالح بن أبي حماد عن الحسن بن الجهم قال: كنت عند الرضا ع وعنده زيد بن موسى أخوه وهو يقول يا زيد أتني الله فإننا بلغنا ما بلغنا بالتقوى فمن لم يتق ولم يراقبه فليس منا ولسنا منه

³⁸⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 28

³⁹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 29

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Daqqaq, from Al Asady, from Salih Bin Abu Hammad, from Al-Hassan Bin Al Jahm who said,

'I was in the presence of Al-Reza^{-asws}, and in his^{-asws} presence was Zayd son of his^{-asws} brother^{-asws} Musa^{-asws}, and he^{-asws} was saying: 'O Zayd! Fear Allah^{-azwj}! We^{-asws} have delivered what we^{-asws} have delivered with the piety. So the one who does not fear (Allah^{-azwj}) and does not pay attention to Him^{-azwj}, he isn't from us^{-asws} and we^{-asws} aren't from him.

يَا زَيْدُ إِيَّاكَ أَنْ تُعِينَ عَلَيَّ مَنْ بِهِ تَصُولُ مِنْ شِيعَتِنَا فَيَذْهَبَ نُورُكَ يَا زَيْدُ إِنَّ شِيعَتَنَا إِذَا أَبْغَضَهُمُ النَّاسُ وَ عَادُوهُمْ وَ اسْتَحْلَوْا دِمَاءَهُمْ وَ أَمْوَالَهُمْ لِمَحَبَّتِهِمْ لَنَا وَ اعْتِقَادِهِمْ لَوْلَا بَيْنَنَا فَإِنَّ أَنْتَ أَسَأْتَ إِلَيْهِمْ ظَلَمْتَ نَفْسَكَ وَ أَبْطَلْتَ حَقَّكَ

O Zayd! Beware of assisting the one who is attacking our^{-asws} Shias, for your Noor will go away. O Zayd! But rather, our^{-asws} Shias are their most hateful people, and their most inimical, and they are legalising (shedding) their blood, and (plundering) their wealth due to their love for us^{-asws} and their believing in our^{-asws} Wilayah. So if you have been evil to them, you have been unjust to yourself and have invalidated your right!'

قَالَ الْحَسَنُ بْنُ الْجُهْمِ ثُمَّ التَّمَّتْ عَ إِلَيَّ فَقَالَ لِي يَا ابْنَ الْجُهْمِ مَنْ خَالَفَ دِينَ اللَّهِ فَابْرَأْ مِنْهُ كَائِبًا مَنْ كَانَ مِنْ أَيْ قَبِيلَةٍ كَانَ وَ مَنْ عَادَى اللَّهَ فَلَا نُوَالِيهِ كَائِبًا مَنْ كَانَ مِنْ أَيْ قَبِيلَةٍ كَانَ

Al-Hassan Bin Jaham said, 'Then he^{-asws} turned towards me and said to me: 'O Ibn Al-Jaham! One who opposes the religion of Allah^{-azwj}, so I^{-asws} disavow from him, whoever it may happen to be, from whichever tribe he may be; and the one who is inimical to Allah^{-azwj}, I^{-asws} will not give him, whoever it may happen to be, from whichever tribe he may be!'

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ الَّذِي يُعَادِي اللَّهَ قَالَ مَنْ يَعْصِيهِ.

I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And who is the one who is inimical to Allah^{-azwj}? He^{-asws} said: 'One who disobeys Him^{-azwj}!''³⁹¹

31- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم الشاذلي عن أحمد بن إدريس عن إبراهيم بن هاشم عن إبراهيم بن محمد الهمداني قال سمعت الرضا ع يقول من أحب عاصياً فهو عاصٍ و من أحب مطيعاً فهو مطيع و من أعان ظالماً فهو ظالم و من خذل عادلاً فهو خاذل إنه ليس بين الله و بين أحد قرابة و لا ينال أحد ولاية الله إلا بالطاعة

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ja'far Bin Nueym Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

'I heard Al-Reza^{-asws} saying: 'One who loves a disobedient one (to Allah^{-azwj}) so he (himself) is disobedient, and one who loves an obedient one (to Allah^{-azwj}), so he (himself) is obedient, and one who assist an oppressor, so he is an oppressor, and one who deserts a just one, so he himself is a deserter, and there isn't any relationship between Allah^{-azwj} and anyone, nor can anyone attain the friendship of Allah^{-azwj} except with the (acts of) obedience.

³⁹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 30

وَلَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ الْمُطَّلِبِ إِثْنُونِي بِأَعْمَالِكُمْ لَا بِأَنْسَابِكُمْ وَأَخْسَابِكُمْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ - فَمَنْ تَفَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ - وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ.

And Rasool-Allah^{-sawww} had said to the clan of Abdul Muttalib^{-as}: ‘Come to me with your (good) deeds not with your lineages and your affiliations! Allah^{-azwj} Blessed and Exalted has Said: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, ones whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]**’.³⁹²

32- ن، عيون أخبار الرضا عليه السلام الورائى عن سعد بن الحسين بن أبي قتادة عن محمد بن سينان قال قال أبو الحسن الرضا ع إنا أهل بيت وحب حقتا برسول الله ص فمن أخذ برسول الله ص حقا ولم يعط الناس من نفسه مثله فلا حق له.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Warraq, from Sa’ad, from Al-Husayn Bin Abu Qatadah, from Muhammad Bin Sinan who said,

‘Abu Al-Hassan Al-Reza^{-asws} said: ‘We^{-asws}, People^{-asws} of the Household, our^{-asws} rights are obligated due to Rasool-Allah^{-sawww}. So the one who takes a right due to Rasool-Allah^{-sawww} and does not give the people similar to it from himself, there is no right for him’.³⁹³

بيان أي من طلب للناس أن يعرفوا حقه بسبب انتسابه بالرسول ص فيجب عليه أن يراعي للناس ما يجب من حقوقهم و إلا يفعل فلا يجب رعاية حقه.

Explanation: *It means, the one who seeks to the people that they take care of his rights due to the cause of his lineage with the Rasool^{-sawww}, so it obligated upon him that he takes care of the people whatever is obligated from their rights, and except he has to do it. Taking care of his rights is not obligated.*

33- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصادق عن محمد بن موسى بن نصر الرازي قال سمعت أبي يقول قال رجل للرضا ع والله ما على وجه الأرض أشرف منك أبا فقال التقي شرفهم وطاعة الله أحفظهم

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Bayhaqi, from Al Sowly, from Muhammad Bin Musa Bin Nasr Al Razy who said, ‘I heard my father saying,

‘A man said to Al-Reza^{-asws}, ‘By Allah^{-azwj}! There is no one upon the surface of the earth nobler than you^{-asws} or fathers^{-asws}!’ He^{-asws} said: ‘The piety has ennobled them and obedience to Allah^{-azwj} is their share’.

فقال له آخر أنت والله خير الناس فقال له لا تخلف يا هذا خير مني من كان اتقى لله عز وجل وأطوع له والله ما نسحت هذه الآية آية - وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله اتقاكم.

Another said to him^{-asws}, ‘By Allah^{-azwj}! You^{-asws} are best of the people!’ He^{-asws} said to him: ‘Do not swear, O you! Better than me^{-asws} is the one who was more fearing of Allah^{-azwj} Mighty and Majestic and more obedient to Him^{-azwj}. By Allah^{-azwj}! This Verse has not been Abrogated:

³⁹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 31

³⁹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 32

and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13].³⁹⁴

34- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ عُمَرَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا زَيْدٍ يَقُولُ لَا تَسُبُّوا عَلِيًّا وَلَا أَهْلَ هَذَا الْبَيْتِ فَإِنَّ جِبَارًا لَنَا مِنْ بَلَنْجَرَ

(The book) 'Al Amaali' of the sheikh Al Tusi – Muhammad Bin Imran, from Ahmad Bin Muhammad Bin Isa, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Abdul Malik Bin Umar who said, 'I heard Abu Zutti saying,

'Do not be reviling Ali^{-asws} nor the People^{-asws} of this Household, for the one tyrannical to us^{-asws} is from Balanjar (ancient city of Turkey)'.³⁹⁴

قَدِمَ الْكُوفَةَ - بَعْدَ قَتْلِ هِشَامِ بْنِ عَبْدِ الْمَلِكِ زَيْدُ بْنُ عَلِيٍّ ع فَقَالَ أَلَا تَرَوْنَ إِلَى هَذَا الْفَاسِقِ ابْنِ الْفَاسِقِ كَيْفَ قَتَلَهُ اللَّهُ تَعَالَى قَالَ فَرَمَاهُ اللَّهُ بِمَرْحَتَيْنِ فِي عَيْنَيْهِ فَطَمَسَ اللَّهُ بِمَا بَصَرَهُ فَاحْذَرُوا أَنْ تَتَعَرَّضُوا لِأَهْلِ هَذَا الْبَيْتِ إِلَّا بِخَيْرٍ .

Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) arrived at Al-Kufa after the killing of Hisham Bin Abdul Malik. He said, 'Are you not seeing this mischief-maker son of the mischief-maker, how Allah^{-azwj} the Exalted has Killed him? Allah^{-azwj} Shot at him with two injuries in his eyes, so Allah^{-azwj} Blinded his sight due to it. Therefore, be cautious of presenting to the People^{-asws} of this Household except with goodness'.³⁹⁵

35- ع، علل الشرائع ماجيلويه عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ يَحْيَى بْنِ عُمَرَ الْهَمْدَانِيِّ وَابْنِ بَرِيْعٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْعَبَّاسِ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقُوا اللَّهَ وَانظُرُوا لِأَنْفُسِكُمْ فَإِنَّ أَحَقَّ مَنْ نَظَرَ لَهَا أَنْتُمْ لَوْ كَانَ لِأَحَدِكُمْ نَفْسَانِ فَقَدَّمَ إِحْدَاهُمَا وَجَرَّبَ بِمَا اسْتَقْبَلَ التَّوْبَةَ بِالْأُخْرَى كَانَ وَ لَكِنَّهَا نَفْسٌ وَاحِدَةٌ إِذَا ذَهَبَتْ فَقَدْ وَ اللَّهُ ذَهَبَتِ التَّوْبَةُ

(The book) 'Illal Al Sharaie' – Majaylawiya, from Ali, from his father, from Yahya Bin Imran Al Hamdany, and Ibn Bazie, from Yunus Bin Abdul Rahman, from Al Ays Bin Al Qasim who said,

'I heard Abu Abdullah^{-asws} saying: 'Fear Allah^{-azwj} and look at your own selves, for the most rightful of the ones to look at them are you. If there were two souls for one of you, he would have sent ahead one of them and experimented with it the other one for the repentance. But it is one soul! When it goes, then by Allah^{-azwj}, the (chance of) repentance is gone.

إِنْ أَتَاكُمْ مِنَّا آتٍ يَدْعُوكُمْ إِلَى الرِّضَا مِنَّا فَتَحْنُ نَسْتَشْهَدُكُمْ أَنَّا لَا نَرْضَى إِنَّهُ لَا يُطِيعُنَا الْيَوْمَ وَ هُوَ وَخَدَهُ فَكَيْفَ يُطِيعُنَا إِذَا اِرْتَفَعَتِ الرِّايَاتُ وَ الْأَعْلَامُ .

If a comer from us^{-asws} comes to you, calling you to the pleasure from us^{-asws}, so we^{-asws} are your witnesses, we are not pleased that he does not obey us^{-asws} today and he is alone, so how can he obey us^{-asws} when the flags and the banners are raised?³⁹⁶

36- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي سَعِيدٍ الْفَكَارِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرَ زَيْدٌ وَ مَنْ خَرَجَ مَعَهُ فَهَمَّ بَعْضُ أَصْحَابِ الْمَجْلِسِ يَتَنَاوَلُهُ

³⁹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 33

³⁹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 34

³⁹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 35

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, from one of our companions, from Abu saeed Al Mukary who said,

'We were in the presence of Abu Abdullah^{-asws}, and Zayd was mentioned, and the ones who had come out (rebelled) with him. One of the companions of the gathering thought of talking badly of him.

فَإِنَّتَهُرَهُ أَبُو عَبْدِ اللَّهِ ع قَالَ مَهْلًا لَيْسَ لَكُمْ أَنْ تَدْخُلُوا فِيمَا بَيْنَنَا إِلَّا بِسَبِيلِ خَيْرٍ إِنَّهُ لَمْ تَمُتْ نَفْسٌ مِنَّا إِلَّا وَتُدْرِكُهُ السَّعَادَةُ قَبْلَ أَنْ تَخْرُجَ نَفْسُهُ وَ لَوْ بِفَوَاقِ نَاقَةٍ قَالَ قُلْتُ وَ مَا فَوَاقٍ نَاقَةٍ قَالَ جَلَامُهَا.

Abu Abdullah^{-asws} rebuked him. He^{-asws} said: 'No! It isn't for you all to be entering into what is between us^{-asws}, except with good. No soul from us^{-asws} except and it realises the happiness before his soul exits, and even if it be by a hiccup of a camel'. I said, 'And what is a hiccup of a camel?' He^{-asws} said: 'Its milker'³⁹⁷.

37- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمْرَةَ وَ مُحَمَّدِ ابْنِ حُمْرَانَ عَنْ أَبِيهِمَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الرَّثُّ تُرُّ حُمْرَانَ ثُمَّ قَالَ يَا حُمْرَانُ مَدَّ الْمِطْمَرَ بَيْنَكَ وَ بَيْنَ الْعَالِمِ قُلْتُ يَا سَيِّدِي وَ مَا الْمِطْمَرُ

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Hamza and Muhammad, two sons of Humran, from their father,

'From Abu Abdullah^{-asws} having said: 'The string is a string of Humran'. Then he^{-asws} said: 'O Humran! Extend the 'Mitmar' between you and the scholar'. I said, 'O my Master^{-asws}! And what is the 'Mitmar'?'

فَقَالَ أَنْتُمْ تُسَمُّونَهُ حَيْطَ الْبِنَاءِ فَمَنْ خَالَفَكُمْ عَلَى هَذَا الْأَمْرِ فَهُوَ زِنْدِيقٌ

He^{-asws} said: 'You are naming it as 'The mason's thread'. So the one who opposes you all upon this matter (Wilayah), he is an atheist'.

فَقَالَ حُمْرَانُ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ إِنْ كَانَ مُحَمَّدِيًّا عَلَوِيًّا فَاطِمِيًّا.

Humran said, 'And if he was an Alawite, a Fatimid (Child of Ali^{-asws} and (Syeda Fatima^{-asws})?' Abu Abdullah^{-asws} said: 'And even if he was Mohammedan, an Alawite, a Fatimid'³⁹⁸.

38- مع، معاني الأخبار ابْنُ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ بَيْنَكُمْ وَ بَيْنَ مَنْ خَالَفَكُمْ إِلَّا الْمِطْمَرُ قُلْتُ وَ أَيُّ شَيْءٍ الْمِطْمَرُ قَالَ الَّذِي تُسَمُّونَهُ الرَّثُّ فَمَنْ خَالَفَكُمْ وَ جَاؤَهُ فَأَبْرَأُوا مِنْهُ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Mutawakkal, from Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'There is nothing between you all and the ones opposing you except 'Al-Mimtar''. I said, 'And which thing is 'Al-Mimtar'?' He^{-asws} said: 'That which you are naming is as the string. So, the

³⁹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 36

³⁹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 37

one who opposes you and crosses over (the line), disavow from him, and even if he is an Alawite, a Fatimid (Child of Ali^{-asws} and Fatima^{-asws})'.³⁹⁹

39- ج، الإحتجاج وَ قِيلَ لِلصَّادِقِ ع مَا يَزَالُ يُخْرِجُ رَجُلًا مِنْكُمْ أَهْلَ الْبَيْتِ فَيُقْتَلُ وَ يُقْتَلُ مَعَهُ بَشَرٌ كَثِيرٌ فَأَطْرَقَ طَوِيلًا ثُمَّ قَالَ إِنَّ فِيهِمُ الْكَاذِبِينَ وَ فِي غَيْرِهِمُ الْمُكْذِبِينَ.

(The book) 'Al Ihtijaj' –

'And it was said to Al-Sadiq^{-asws}, 'It has not ceased to be that a man from you^{-asws} all keeps coming out (rebels), so he gets killed and a lot of people get killed with him!' He^{-asws} lowered head for a long time, then said: 'Among them are the liars, and among other are the beliers''.⁴⁰⁰

40- ج، الإحتجاج وَ رُوِيَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: لَيْسَ مِنَّا أَحَدٌ إِلَّا وَ لَهُ عَدُوٌّ مِنْ أَهْلِ بَيْتِهِ

(The book) 'Al Ihtijaj' –

'And it is reported from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, having said: 'There isn't anyone from us^{-asws} except and there is an enemy for him^{-asws} from his^{-asws} family members'.

فَقِيلَ لَهُ بَنُو الْحَسَنِ لَا يَعْرِفُونَ لِمَنْ الْحَقُّ قَالَ بَلَى وَ لَكِنْ يَمْتَنِعُهُمُ الْحَسَدُ.

It was said to him^{-asws}, 'The sons of Al-Hassan^{-asws} are not recognising whom the right is for!' He^{-asws} said: 'Yes, but the envy is preventing them''.⁴⁰¹

41- ج، الإحتجاج عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ- ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالَ أَيُّ شَيْءٍ تَقُولُ قَالَ أَقُولُ إِنَّهَا خَاصٌّ لَوْلَدِ فَاطِمَةَ

(The book) 'Al Ihtijaj' – From Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. He^{-asws} said: 'Which thing are you saying?' I said, 'I am saying, it is in particular for the sons^{-asws} of (Syeda) Fatima^{-asws}'.

فَقَالَ ع أَمَا مِنْ سَلٍّ سَيِّفَهُ وَ دَعَا النَّاسَ إِلَى نَفْسِهِ [إِلَى الضَّلَالِ] مِنْ وُلْدِ فَاطِمَةَ وَ غَيْرِهِمْ فَلَيْسَ بِدَاخِلٍ فِي هَذِهِ الْآيَةِ

He^{-asws} said: 'As for the one who unsheathes his sword and calls the people to himself (except for the strayer) from the sons of (Syeda) Fatima^{-asws} and others, he isn't included in this Verse'.

فُلْتُ مَنْ يَدْخُلُ فِيهَا قَالَ الظُّلْمُ لِنَفْسِهِ الَّذِي لَا يَدْعُو النَّاسَ إِلَى ضَلَالٍ وَ لَا هُدًى وَ الْمُتَمَتِّصُ مِنَّا أَهْلَ الْبَيْتِ الْعَارِفُ حَقَّ الْإِمَامِ وَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامِ.

³⁹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 38

⁴⁰⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 39

⁴⁰¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 40

I said, 'Who in included in it?' He^{-asws} said: 'The one unjust to himself who does not call the people to straying, nor guidance, and the moderate from us, People^{-asws} of the Household, the recogniser of the right of the Imam^{-asws}, and the one preceding with the good deeds is the Imam^{-asws}'.⁴⁰²

42- ج، الإحتجاج علي بن الحَكَم عن أبان قال أخبرني الأخول أبو جعفر محمد بن النعمان الملقب بمؤمن الطاق أن زيد بن علي بن الحسين ع بعث إليه وهو محتجب قال فأتيته فقال لي يا أبا جعفر ما تقول إن طرقت طارقاً منا أخرج معه قال قلت له إن كان أبوك وأخوك خرجت معه

(The book) 'Al Ihtijaj' – Ali Bin Al Hakam, from Aban who said, 'Al Ahwal Abu Ja'far Muhammad Bin Al Nu'man, the one titled as 'Momin Al Taq', informed me,

'Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} sent a message to him (the narrator) and he was in hiding. He said, 'I came to him^{-asws}. He^{-asws} said to me: 'O Abu Ja'far! What are you saying if a comer from us would come to you at night, will you go out (rebel) with him?' He said, 'I said to him, 'If it were your father^{-asws}, and your^{-asws} brother, I would go out with him^{-asws}'.

قال فقال لي فأنا أريد أن أخرج أجاهد هؤلاء القوم فأخرج معي قال قلت لا أفعل جعلت فداك قال فقال لي أتزعج بنفسك عني

He said, 'He (Zayd) said to me: 'I want to go out to fight these people, so come out with me!' He said, 'I said, 'I will not do it. May I be sacrificed for you!' He said, 'He said to me: 'Are you turning yourself away from me?'

قال قلت له إنما هي نفس واحدة فإن كان لله عز وجل في الأرض معك حجة فالمتحلف عنك ناج والخارج معك هالك وإن لم يكن لله معك حجة فالمتحلف عنك والخارج معك سواء

He said, 'I said to him, 'But rather, it is one soul. If it was for Allah^{-azwj} Mighty and Majestic, so the argument is with you. The one staying behind from you would be saved and the one going out with you would be destroyed. And if the argument for Allah^{-azwj} does not happen to be with you, then the one staying behind from you and the one going out with you, are the same'.

قال فقال لي يا أبا جعفر كنت أجلس مع أبي على الحوان فيلقمني اللقمة السمينة ويرد لي اللقمة الحارة حتى تبرد من شفقتي علي ولم يشفق علي من حر النار إذ أخبرك بالدين ولم يخبرني به

He said, 'He said to me: 'O Abu Ja'far! I was seated with my father^{-asws} upon a meal and he^{-asws} was feeding me the fat morsel, and would cool down the hot morsel for me until it would be cool, out of compassion upon me, and he^{-asws} would not be compassionate upon me from heat of the Fire (Hell) when I am informing you with the religion and he^{-asws} had not informed me with it (that he^{-asws} is the Imam^{-asws} of obligatory obedience)?'

قال قلت له من شفقتي عليك من حر النار لم يخبرك خاف عليك ألا تقبل فتدخل النار وأخبرني فإن قبلته نجوت وإن لم أقبل لم يبال أن أدخل النار

He said, 'I said to him^{-asws}, '(It was) from his^{-asws} compassion upon you from heat of the Fire (Hell), that he^{-asws} did not inform you, fearing upon you, that you may not accept it, so you

⁴⁰² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 41

(would enter the Fire. And he^{-asws} informed me, if I were to accept it, I would be saved, and if I do not accept, he^{-asws} would not care if I entered the Fire!’

ثُمَّ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَنْتُمْ أَفْضَلُ أَمْ الْأَنْبِيَاءُ قَالَ بَلِ الْأَنْبِيَاءُ قُلْتُ يَقُولُ يَعْفُو لِيُوسِفَ - لَا تَقْضُصَنَّ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ثُمَّ لَمْ يُخْبِرْهُمْ حَتَّى لَا يَكِيدُونَهُ وَ لَكِنْ كَتَمْتُهُمْ وَ كَذَا أَبُوكَ كَتَمَكَ لِأَنَّهُ خَافَ عَلَيْكَ

Then I said to him, ‘May I be sacrificed for you! Are you superior or the Prophets^{-as} are?’ He said: ‘But, the Prophets^{-as} are’. I said, ‘Yaquob^{-as} said to Yusuf^{-as}: **Do not narrate your dream to your brothers, so they would plot a plot against you; [12:5]**. Then he^{-as} did not inform them until they plotted against him^{-as}. But he^{-as} concealed it from them. And such was your father^{-asws}. He^{-asws} concealed upon you because he^{-asws} feared upon you’.

قَالَ فَقَالَ أَمَا وَ اللَّهِ لَئِنْ قُلْتُ ذَلِكَ لَقَدْ حَدَّثَنِي صَاحِبُكَ بِالْمَدِينَةِ أَنِّي أُقْتَلُ وَأُصَلَّبُ بِالْكُنَاسَةِ وَإِنَّ عِنْدَهُ لَصَحِيفَةً فِيهَا قَتْلِي وَ صَلْبِي

He said, ‘He said: ‘But, by Allah^{-azwj}! If you are saying that your companion narrated to me at Al-Medina, ‘I shall be killed and crucified at Al-Kunasa’, and that in his possession was a parchment wherein was the killing and the crucifixion (mentioned).

فَحَجَجْتُ فَحَدَّثْتُ أَبَا عَبْدِ اللَّهِ عَ بِمَقَالَةِ زَيْدٍ وَ مَا قُلْتُ لَهُ فَقَالَ لِي أَخَذْتَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَن يَمِينِهِ وَ عَن يَسَارِهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ لَمْ تَتْرُكْ لَهُ مَسْلَكَ يَسْلُكُهُ.

I argued and narrated to Abu Abdullah^{-asws} with the words of Zayd and what I had said to him. He^{-asws} said to me: ‘You had seized him from his front, and from his back, and from his right, and from his left, and from above his head, and from beneath his feet, and you did not leave any way for him to travel it’.⁴⁰³

43- اختص، الإختصاص روي عن أبي معمر قال جاء كثير النواء فباع زيد بن علي ثم رجع فاستقال فأقاله ثم قال-

و للتجارة و السلطان أقوام

للحرب أقوام لها خلقوا-

تقوى الإله و ضرب يجتلي الهام.

خير البرية من أمسى تجارته-

(The book) ‘Al Ikhtisaas’ – It is reported from Abu Ma’mar who said,

‘Kaseer Bin Al-Nawa’a came and pledged allegiance to Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), then retracted. He asked for his help, but he dismissed him, then said, ‘For the war, there are a people who have been Created for it, and for the trading, and the sultan of a people is best of the created beings, one who forgets his trading to strengthen his godliness, and striking contemplation on the inspiration’.⁴⁰⁴

رُوي عَنْ أَحْمَدَ بْنِ عِيْسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قُلْتُ لِأَبِي نُعَيْمِ الْفَضْلِ بْنِ دُكَيْنٍ كَانَ زُهَيْرٌ بِنُ مُعَاوِيَةَ يَحْرُسُ حَشْبَةَ زَيْدِ بْنِ عَلِيٍّ قَالَ نَعَمْ وَ كَانَ فِيهِ شَرٌّ مِنْ ذَلِكَ وَ كَانَ جَدُّهُ الرَّحِيلُ فَيَمُنُ قَتَلَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ كَانَ زُهَيْرٌ يَحْتَلِفُ إِلَى قَائِدِهِ وَ قَائِدُهُ يَحْرُسُ الْحَشْبَةَ وَ هُوَ زُهَيْرٌ بِنُ مُعَاوِيَةَ بْنِ حُدَيْجِ بْنِ الرَّحِيلِ.

⁴⁰³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 42

⁴⁰⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 43 a

It is reported from Ahmad Bin Isa Bin Abdullah Bin Muhammad Bin Umar,

‘Son of Ali^{-asws} Bin Abu Talib^{-asws} said, ‘I said to Abu Nueym Al-Fazl Bin Dukeyn, ‘Zuheyr Bin Muawiya is guarding the timber of Zayd son of Ali^{-asws}. He said, ‘Yes’. And in him was eviler than that, and his grandfather Al-Raheel was among the ones who had killed Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, and Zuheyr used to come and go to his leader, and his leader was guarding the timber, and his is Zuheyr Bin Muawiya Bin Khadeej Bin Al-Raheel’’.⁴⁰⁵

44- ب، قرب الإسناد ابن عيسى عن البرنطي قال: دُكِرَ عِنْدَ الرِّضَا ع بَعْضُ أَهْلِ بَيْتِهِ فُقِلْتُ لَهُ الْجَاهِدُ مِنْكُمْ وَ مِنْ غَيْرِكُمْ وَاحِدٌ فَقَالَ لَا كَانَ عَلِيٌّ بِنُ الْحُسَيْنِ ع يَقُولُ لِمُحْسِنِنَا حَسَنَتَانِ وَ لِمُسِيئِنَا ذَنْبَانِ.

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘One of his^{-asws} family members was mentioned in the presence of Al-Reza^{-asws}. I said to him^{-asws}, ‘The fighter from you^{-asws} all and from others, is one’. He^{-asws} said: ‘No. Ali^{-asws} Bin Al-Husayn^{-asws} had said: ‘For the one doing good to us^{-asws} there are two good deeds, and for the one doing an evil deed to us^{-asws} are two sins’’.⁴⁰⁶

45- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن أبيه عن سعيد بن الرقي عن الحسن بن عطاء عن عبد السلام عن عمارة أبي اليقظان قال: كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَجَمَاعَةٍ وَ فِيهِمْ رَجُلٌ يَقَالُ لَهُ أَبَانُ بْنُ نُعْمَانَ فَقَالَ أَيُّكُمْ لَهُ عِلْمٌ بِعَمِّي زَيْدِ بْنِ عَلِيٍّ فَقَالَ أَنَا أَصْلَحَكَ اللَّهُ قَالَ وَ مَا عَلِمْتُكَ بِهِ

(The book) ‘Qasas Al Anbiya’, by the chain to Al Sadouq, from his father, from Saeed, from Al Barqy, from Al-Hassan Bin Ata’a, from Abdul Salam, from Ammar Abu Al Yaqzan who said,

‘There was a group in the presence of Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and among them was a man called Aban Bin Nu’mān. He^{-asws} said: ‘Which one of you has knowledge about my^{-asws} uncle Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})?’ He said, ‘I do, may Allah^{-azwj} Keep you^{-asws} well!’ He^{-asws} said: ‘And what is your knowledge about him?’

قَالَ كُنَّا عِنْدَهُ لَيْلَةً فَقَالَ هَلْ لَكُمْ فِي مَسْجِدِ سَهْلَةَ فَخَرَجْنَا مَعَهُ إِلَيْهِ اجْتِهَاداً أَوْ كَمَا قَالَ

He said, ‘We were with him at night. He said, ‘Is it (okay) for you to be in Masjid Sahla?’ We went out with him to it, striving, or like what he said’.

فَقَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَجَمَاعَةٍ كَانَ بَيْتُ إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ الَّذِي خَرَجَ مِنْهُ إِلَى الْعَمَالِقَةِ وَ كَانَ بَيْتُ إِدْرِيسَ ع الَّذِي كَانَ يَحْبِطُ فِيهِ وَ فِيهِ صَخْرَةٌ حَضْرَاءُ فِيهَا صُورَةٌ وَجُوهُ النَّبِيِّينَ وَ فِيهِ مُنَاحُ الرَّكَّابِ يَغْنِي الْحَضِرَ ع

Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘It was a house of Ibrahim^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, which he^{-as} had gone out from to (fight) Al-Amalikites, and it was a house of Idrees^{-as} which he^{-as} used to do tailoring in it, and

⁴⁰⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 43 b

⁴⁰⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 44

in it is a green rock wherein are images of the faces of the Prophets^{-as}, and in it is the resting place of the rider, meaning Al-Khizr^{-as}'.

ثُمَّ قَالَ لَوْ أَنَّ عَتَمِي أَنَاهُ حِينَ حَرَجَ فَصَلَّى فِيهِ وَ اسْتَجَارَ بِاللَّهِ لِأَجَارِهِ عِشْرِينَ سَنَةً وَ مَا أَنَاهُ مَكْرُوبٌ قَطُّ فَصَلَّى فِيهِ مَا بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِلَّا فَرَجَ اللَّهُ عَنْهُ.

Then he^{-asws} said: 'If my^{-asws} uncle had gone to it when he rebelled, and prayed Salat in it and sought Shelter with Allah^{-azwj}, He^{-azwj} would have Sheltered him for twenty years, and no distress would have come to him at all. He would not have prayed in it what is between the two Isha's (Maghrib and Isha) and supplicated to Allah^{-azwj}, except Allah^{-azwj} would have Granted him relief from it'.⁴⁰⁷

46- تو، ثواب الأعمال أبي عن محمد العطار عن الأشعري عن عبد الله بن محمد بن علي بن زياد عن محمد الحلبي قال قال أبو عبد الله ع إن آل أبي سفيان قتلوا الحسين بن علي صلوات الله عليه فنزع الله ملكهم و قتل هشام زيد بن علي فنزع الله ملكه و قتل الوليد يحيى بن زيد رحمه الله فنزع الله ملكه.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Abdullah Bin Muhammad, from Ali Bin Ziyad, from Muhammad Al Halbi who said,

'Abu Abdullah^{-asws} said: 'The progeny of Abu Sufyan killed Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, so Allah^{-azwj} Snatched away their kingdom, and Hisham killed Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), so Allah^{-azwj} Snatched away his kingdom, and Al-Waleed killed Yahya Bin Zayd, may Allah^{-azwj} have Mercy on him, so Allah^{-azwj} snatched away his (Al-Waleed') kingdom''.⁴⁰⁸

47- غط، الغيبة للشيخ الطوسي جماعة عن البرزقري عن أحمد بن إدريس عن ابن عيسى عن ابن محبوب عن جميل بن صالح عن هشام بن أحمد عن سالمة مولاة أبي عبد الله قال: كنت عند أبي عبد الله جعفر بن محمد ع حين حضرته الوفاة و أعمني عليه فلما أفاق قال أعطوا الحسين بن علي بن علي بن الحسين و هو الأقطس سبعين ديناراً و أعط فلاناً كذا و فلاناً كذا

(The book) 'Al Ghaybat Al Numani' of sheikh Al Tusi – A group, from Al BAzoufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad,

'From Salimah a slave girl of Abu Abdullah^{-asws}, said, 'I was in the presence of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} when the expiry presented to him^{-asws} and there was unconsciousness upon him^{-asws}. When he^{-asws} awoke, he^{-asws} said: 'Give seventy Dinars to Al-Hassan Bin Ali son of Ali^{-asws} Bin Al-Husayn^{-asws}, and he is 'Al Aftas', and give so and so such and such, and so and so, such and such'.

فقلت أتعطي رجلاً حمل عليك بالسفرة يريد أن يقتلك

I said, 'Are you^{-asws} giving to a man who attacked upon you^{-asws} with the blade intending to kill you^{-asws}?'

⁴⁰⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 45

⁴⁰⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 46

قَالَ تُرِيدِينَ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ فَطَيَّبَهَا وَطَيَّبَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَلَا يَجِدُ رِيحَهَا عَاقٌ وَلَا قَاطِعٌ رَحِمٍ.

He^{-asws} said: 'Are you intending that I^{-asws} do not become from those Allah^{-azwj} Mighty and Majestic has Said: **And those who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21]**. Yes, O Salimah! Allah^{-azwj} Created the Paradise and Made it good, and Made its aroma to be good, and its aroma would be felt from a travel distance of two thousand years, but its aroma would not be felt by one disloyal (to parents), nor a termination of kinship".⁴⁰⁹

48- حة، فرحة الغري قَالَ صَفِيُّ الدِّينِ مُحَمَّدُ بْنُ سَعْدٍ المَوْسَوِيُّ رَأَيْتُ فِي بَعْضِ الكُتُبِ القَدِيمَةِ الحَدِيثِيَّةِ حَدَّثَنَا ابْنُ عُفْدَةَ عَنْ حَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ الأَزْدِيِّ عَنْ أَبِيهِ عَنِ الوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الثَّمَالِيِّ قَالَ: كُنْتُ أُرَوِّرُ عَلِيَّ بْنَ الحُسَيْنِ فِي كُلِّ سَنَةٍ مَرَّةً فِي وَفْتِ الحَجِّ فَأَتَيْتُهُ سَنَةً مِنْ ذَلِكَ وَ إِذَا عَلَى فَخَذَيْهِ صَبِيٌّ فَقَعَدْتُ إِلَيْهِ وَ جَاءَ الصَّبِيُّ فَوَقَعَ عَلَيَّ عَتَبَةَ البَابِ فَأَنْشَجَ فَوَثَبَ إِلَيْهِ عَلِيٌّ بْنُ الحُسَيْنِ ع مَهْرُولًا فَجَعَلَ يُنَشِفُ دَمَهُ بِبُؤْيِهِ وَ يَقُولُ لَهُ يَا بُنَيَّ أَعِيدُكَ بِاللَّهِ أَنْ تُكُونَ المَصْلُوبَ فِي الكُنَاسَةِ

(The book) 'Farhat Al Ghary' – Safi Al Deen Muhammad Bin Sa'ad Al Musawy said, 'I saw in one of the ancient books of Ahadeeth, 'It is narrated to us by Ibn Uqdah, from Hassan Bin Abdul Rahman, from Husayn Bin Ali Al Azdy, from his father, from Al Waleed Bin Abdul Rahman, from Al Sumali who said,

'I used to visit Ali^{-asws} Bin Al-Husayn^{-asws} once every year during the time of Hajj. I came to him^{-asws} one year from that, and there was a child upon his^{-asws} thigh. I sat to him^{-asws} and the child came. It fell upon a threshold of the door. Ali^{-asws} Bin Al-Husayn^{-asws} was upset and leapt to him sprinting. He^{-asws} went on to wipe off his blood with his^{-asws} cloth and said to him: 'O my^{-asws} son! I^{-asws} seek Refuge with Allah^{-azwj} from you becoming the crucified one in Al-Kunasa!'

فُلْتُ بِأَبِي أَنْتَ وَ أُمِّي أُمِّي كُنَاسَةَ قَالَ كُنَاسَةُ الكُوفَةَ فُلْتُ جَعَلْتُ فِدَاكَ وَ يَكُونُ ذَلِكَ قَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ إِنْ عِشْتَ بَعْدِي لَتَرَيَنَّ هَذَا العُلامَ فِي نَاحِيَةِ مَنْ نَوَاحِي الكُوفَةَ مَقْتُولًا مَدْفُونًا مَبْشُورًا مَسْلُوبًا مَسْحُوبًا مَصْلُوبًا فِي الكُنَاسَةِ ثُمَّ يُنْزَلُ فَيُحْرَقُ وَ يُدَقُّ وَ يُدْرَى فِي البَرِّ

I said, 'May my father and my mother be (sacrificed) for you^{-asws}! Which Kunasa?' He^{-asws} said: 'Kunasah of Al-Kufa'. I said, 'May I be sacrificed for you^{-asws}! And what will be happening?' He^{-asws} said: 'Yes, by the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! If you were to live after me^{-asws}, you shall see this boy in an area from the areas of Al-Kufa, killed, buried, exhumed, stripped, dragged, crucified in Al-Kunasa. Then he would be brought down and burnt, and powdered, and scattered in the wilderness'.

فُلْتُ جَعَلْتُ فِدَاكَ وَ مَا اسْمُ هَذَا العُلامَ قَالَ هَذَا ابْنِي زَيْدٌ

I said, 'May I be sacrificed for you^{-asws}! And what is the name of this boy?' He^{-asws} said: 'This is my^{-asws} son Zayd'.

⁴⁰⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 47

ثُمَّ دَمَعَتْ عَيْنَاهُ ثُمَّ قَالَ أَلَا أُحَدِّثُكَ بِحَدِيثِ ابْنِي هَذَا بَيْنَنَا أَنَا لَيْلَةً سَاجِدٌ وَ رَاكِعٌ إِذْ ذَهَبَ بِي النَّوْمُ مِنْ بَعْضِ خَلَاقِي فَرَأَيْتُ كَأَنِّي فِي الْجَنَّةِ وَ كَأَنَّ رَسُولَ اللَّهِ ص وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَدْ زَوَّجُونِي جَارِيَةً مِنْ حُورِ الْعِينِ

Then his^{-asws} eyes were tearful, then he^{-asws} said: 'Shall I^{-asws} narrate to you with a Hadeeth of this son of mine^{-asws}? I^{-asws} was performing Sajdah at night, and ruk'u, when the slept went with me^{-asws} from part of my^{-asws} state. I^{-asws} saw (a dream) as if I^{-asws} was in the Paradise, and it is as if Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} had got me^{-asws} married to a Maiden Houries.

فَوَافَعْتُهَا فَأَتَسَلَّتُ عِنْدَ سِدْرَةِ الْمُنْتَهَى وَ وَلَّيْتُ وَ هَاتِفٌ بِي يَهْتِفُ لِيَهْنِكَ زَيْدٌ لِيَهْنِكَ زَيْدٌ لِيَهْنِكَ زَيْدٌ فَاسْتَيْقَظْتُ فَأَصَبْتُ جَنَابَهُ فَمُتُّ فَتَطَهَّرْتُ لِلصَّلَاةِ وَ صَلَّيْتُ صَلَاةَ الْفَجْرِ

I^{-asws} slept with her, and washed by Sidrat Al-Muntaha and turned around, and there was a caller calling me^{-asws}: 'Congratulations to you^{-asws} of Zayd! Congratulations of Zayd! Congratulations to you^{-asws} of Zayd!' I^{-asws} woke up suddenly and was with sexual impurity. I^{-asws} stood up and cleansed for the Salat, and I^{-asws} prayed the dawn Salat.

فَدَقَّ الْبَابُ وَ قِيلَ لِي عَلَى الْبَابِ رَجُلٌ يَطْلُبُكَ فَخَرَجْتُ فَإِذَا أَنَا بِرَجُلٍ مَعَهُ جَارِيَةٌ مُلْفُوفٌ كُفُّهَا عَلَى يَدِهِ مُحْمَرَةٌ بِخِمَارٍ فَمَلْتُ مَا حَاجَتُكَ فَقَالَ أَرَدْتُ عَلَيَّ بِنَ الْحُسَيْنِ ع قُلْتُ أَنَا عَلِيُّ بْنُ الْحُسَيْنِ

The door was knocked upon and it was said to me, 'There is a man at the door seeking you^{-asws}'. I^{-asws} went out, and there I^{-asws} was with a man having a slave girl with him. Her sleeve was wrapped upon his hand, veiled with a veil. I^{-asws} said, 'What is your need?' He said, 'I want Ali^{-asws} Bin Al-Husayn^{-asws}!' I^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws}'.

فَقَالَ أَنَا رَسُولُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدِ الثَّقَفِيِّ يُعْرَفُكَ السَّلَامَ وَ يَقُولُ وَقَعْتُ هَذِهِ الْجَارِيَةَ فِي نَاحِيَتِنَا فَاشْتَرَيْتُهَا بِسِتْمِائَةِ دِينَارٍ وَ هَذِهِ سِتْمِائَةُ دِينَارٍ فَاسْتَعْنِ بِمَا عَلَى دَهْرِكَ وَ دَفَعْ إِلَيَّ كِتَابًا فَأَدْخُلْتُ الرَّجُلَ وَ الْجَارِيَةَ وَ كَتَبْتُ لَهُ جَوَابَ كِتَابِهِ وَ تَنَبَّتَ الرَّجُلُ

He said, 'I am a messenger of Al-Mukhtar Bin Abu Ubeyd Al-Saqafy. He conveys the greetings and say, 'Sleep with this slave girl in our area. I have bought her for seven hundred Dinars, and these here are seven hundred Dinars. Be assisted by these upon your^{-asws} time'. And he handed a letter to me^{-asws}. I^{-asws} let the man and the slave girl to enter, and I^{-asws} wrote out an answer to his letter and gave (it to) the man.

ثُمَّ قُلْتُ لِلْجَارِيَةِ مَا اسْمُكَ قَالَتْ حَوْزَاءُ فَهَيَّئْهَا لِي وَ بِتُّ بِهَا عَرُوسًا فَعَلَقْتُ بِهَذَا الْعُلَامِ فَسَمَّيْتُهَ زَيْدًا وَ هُوَ هَذَا سَتَرِي مَا قُلْتُ لَكَ

Then I said to the slave girl: 'What is your name?' She said, 'Howrah''. They prepared her for me and I^{-asws} spent the wedding night with her, and she conceived with this boy, Zayd, and he is this. You saw what I^{-asws} said to you'.

قَالَ أَبُو حَمَزَةَ فَوَ اللَّهُ مَا لَيْتُ إِلَّا بُرْهَةً حَتَّى رَأَيْتُ زَيْدًا بِالْكُوفَةِ فِي دَارِ مُعَاوِيَةَ بْنِ إِسْحَاقَ فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ لِمَ جِئْتُكَ فَمَا أَقْدَمَكَ هَذَا الْبَلَدِ قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ فَكُنْتُ

Abu Hamza said, 'By Allah^{-azwj}! I did not wait except a short period until I saw Zayd at Al-Kufa in a house of Muawiya Bin Is'haq. I went to him and greeted unto him. Then I said, 'May I be

sacrificed for you! What made you arrive to this city?’ He said, ‘The enjoining with the good and forbidding from the evil’.

أَخْتَلَفُ إِلَيْهِ فَجِئْتُ إِلَيْهِ لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ فَسَلَّمْتُ عَلَيْهِ وَكَانَ يَنْتَقِلُ فِي دُورِ بَارِقٍ وَ بَنِي هِلَالٍ فَلَمَّا جَلَسْتُ عِنْدَهُ قَالَ يَا أَبَا حَمَزَةَ تَقُومُ حَتَّى نَزُورَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ قُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ

I interchanged to him. I went to him on the night, the middle of Shaban. I greeted unto him, and he was transferring in the houses of Bariq and clan of Hilal. When I sat with him, he said, ‘O Abu Hamza! Arise until we visit the grave of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}’. I said, ‘Yes, may I be sacrificed for you!’

ثُمَّ سَأَقُ أَبُو حَمَزَةَ الْحَدِيثَ حَتَّى قَالَ أَتَيْنَا الذُّكُورَاتِ الْبَيْضَ فَقَالَ هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ ثُمَّ رَجَعْنَا فَكَانَ مِنْ أَمْرِهِ مَا كَانَ فَوَ اللَّهُ لَعَدُوِّ رَأَيْتُهُ مَقْتُولًا مَدْفُونًا مَبْنُوشًا مَسْلُوبًا مَسْحُوبًا مَصْلُوبًا قَدْ أُحْرِقَ وَ دُقَّ فِي الْهُوَاوِينَ وَ دُرِيَ فِي الْعُرَيْضِ مِنْ أَسْفَلِ الْعَاقُولِ.

Then Abu Hamza continued the Hadeeth until he said, ‘We came to Al-Zakwaat Al-Bayz, he said, ‘This is the grave of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}’. Then we returned, and it happened from his affair what happened. By Allah^{-azwj}! I have seen him killed, buried, exhumed, stripped, dragged, crucified. He was burnt and thrown into the abyss and scattered in the well from the lower end of Al-Kufa’’⁴¹⁰

49- بِيح، الخرائج و الجرائع رُوِيَ أَنَّ وَلِيدَ بْنِ صَبِيحٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ فِي لَيْلَةٍ إِذْ طَرَقَ الْبَابَ طَارِقٌ فَقَالَ لِلْجَارِيَةِ انظُرِي مَنْ هَذَا فَخَرَجَتْ ثُمَّ دَخَلَتْ فَقَالَتْ هَذَا عَمُّكَ عَبْدُ اللَّهِ بْنُ عَلِيٍّ فَقَالَ أَذْخِلِيهِ وَ قَالَ لَنَا اذْخُلُوا الْبَيْتَ فَدَخَلْنَا بَيْتًا فَسَمِعْنَا مِنْهُ حَسًّا- ظَنَّنَا أَنَّ الدَّاحِلَ بَعْضُ نِسَائِهِ فَلَصِقَ بَعْضُنَا بِبَعْضٍ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported that Waleed Bin Sabeeh said,

‘We were in the presence of Abu Abdullah during a night when someone knocked at the door. He^{-asws} said to the slave girl: ‘Look who this is’. She went out, then entered and said, ‘This is your^{-asws} uncle Abdullah Bin Ali’. He^{-asws} said: ‘Let him enter!’ And he^{-asws} said to us: ‘Enter the (other) room!’ So we entered the room, we heard faint sounds from it. We thought that one of his^{-asws} womenfolk was inside. So we adhered with each other (so as not to infringe).

فَلَمَّا دَخَلَ أَقْبَلَ عَلَى أَبِي عَبْدِ اللَّهِ فَلَمَّ يَدْعُ شَيْئًا مِنَ الْمَبِيحِ إِلَّا قَالَهُ فِي أَبِي عَبْدِ اللَّهِ ثُمَّ حَرَجَ وَ حَرَجْنَا فَأَقْبَلَ يُحَدِّثُنَا- مِنَ الْمَوْضِعِ الَّذِي قَطَعَ كَلَامَهُ

When he entered, he faced towards Abu Abdullah^{-asws}. He did not leave anything from the ugliness except he said it regarding Abu Abdullah^{-asws}. Then he went out and we came out. He^{-asws} turned narrating to us from the subject matter which he^{-asws} had cut his^{-asws} speech from.

فَقَالَ بَعْضُنَا لَقَدْ اسْتَقْبَلَكَ هَذَا بِشَيْءٍ مَا ظَنَّنَا أَنَّ أَحَدًا يَسْتَقْبَلُ بِهِ أَحَدًا حَتَّى لَقَدْ هَمَّ بَعْضُنَا أَنْ يَخْرُجَ إِلَيْهِ فَيُوقِعَ بِهِ فَقَالَ لَهُ لَا تَدْخُلُوا فِيمَا بَيْنَنَا-

⁴¹⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 48

One of us said, ‘This one faced you^{-asws} with something we did not think that anyone would be facing you^{-asws} with it, to the extent that one of us thought that he should go out to him and quarrel with him!’ He^{-asws} said: ‘Shh! Do not enter (interfere) into what is between us!’

فَلَمَّا مَضَى مِنَ اللَّيْلِ مَا مَضَى طَرَقَ الْبَابَ طَارِقٌ فَقَالَ لِلْجَارِيَةِ انْظُرِي مَنْ هَذَا فَخَرَجَتْ ثُمَّ عَادَتْ فَقَالَتْ هَذَا عَمُّكَ عَبْدُ اللَّهِ بْنُ عَلِيٍّ قَالَ لَنَا عُوْدُوا إِلَى مَوَاضِعِكُمْ ثُمَّ أَذِنَ لَهُ فَدَخَلَ بِشَهِيْقٍ وَنَجِيْبٍ وَبُكَاءٍ وَهُوَ يَقُوْلُ يَا ابْنَ أُخِي اعْتَمِرْ لِي عَقْرَ اللَّهِ لَكَ اصْفَحْ عَنِّي صَفَحَ اللَّهُ عَنكَ

When it passed from the night what passed, someone knocked at the door. He^{-asws} said to the slave girl: ‘Look who this is?’ She went out, then returned. She said, ‘This is your^{-asws} uncle Abdullah Bin Ali’. He^{-asws} said to us: ‘Return to your places’. Then he^{-asws} permitted for him. He entered with the sighing, and lamenting and crying, and he was saying, ‘O son^{-asws} of my brother^{-asws}! May Allah^{-azwj} Forgive you^{-asws}! Excuse me, may Allah^{-azwj} Excuse you^{-asws}!’

فَقَالَ عَقْرَ اللَّهِ لَكَ يَا عَمِّ مَا الَّذِي أَحْوَجَكَ إِلَى هَذَا قَالَ إِنِّي لَمَّا أُوَيْتُ إِلَى فِرَاشِي أَتَانِي رَجُلَانِ أَسْوَدَانِ فَسَدَّا وَتَأْفِي ثُمَّ قَالَ أَحَدُهُمَا لِلْآخَرِ انْطَلِقْ بِهِ إِلَى النَّارِ فَإِنِ انْطَلَقَ بِرَسُولِ اللَّهِ فَقُلْتُ - يَا رَسُولَ اللَّهِ لَا أُعُوْدُ فَأَمَرَهُ فَخَلَّى عَنِّي وَ إِنِّي لَأَجِدُ أَلَمَ الْوَتَاقِ

He^{-asws} said: ‘May Allah^{-azwj} Forgive (your sins) for you, O uncle! What is that which has made you needy to this?’ He said, ‘When I sheltered to my bed, two men came to me (in a dream) and they tied my limbs. Then one of them said to the other: ‘Go with him to the Fire!’ So, he went with me. I passed by Rasool-Allah^{-saww}. I said, ‘O Rasool-Allah^{-saww}! I will not repeat!’ He^{-saww} ordered him, so he freed me, and I still feel the pain of the binding’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَوْصِ قَالَ بِمِ أَوْصِي مَا لِي مَالٌ وَ إِنِّي لِي عِيَالٌ كَثِيْرًا وَ عَلَيَّ دَيْنٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع دَيْنُكَ عَلَيَّ وَ عِيَالُكَ إِلَى عِيَالِي فَأَوْصِي

Abu Abdullah^{-asws} said: ‘Bequeath!’ He said, ‘With what? There is no wealth for me, and there are a lot of dependants for me, and there are debts upon me’. Abu Abdullah^{-asws} said: ‘Your debts are upon me^{-asws}, and your dependants are to my^{-asws} dependants’.

فَمَا خَرَجْنَا مِنَ الْمَدِيْنَةِ حَتَّى مَاتَ فَصَمَّ أَبُو عَبْدِ اللَّهِ ع عِيَالَهُ إِلَيْهِ وَ قَضَى دَيْنَهُ وَ رُوِّجَ ابْنُهُ ابْنَتَهُ.

We had not gone out from Al-Medina until he had died. Abu Abdullah^{-asws} took responsibility of his dependants to him^{-asws}, and paid off his debts, and got his son to marry his daughter”^{.411}

50- بِيح، الجرائح و الجرائح رُوِيَ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ قَالَ: ذَكَرْتُ زَيْدَ بْنَ عَلِيٍّ فَتَنَفَّضْتُهُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ لَا تَفْعَلْ رَحِمَ اللَّهُ عَمِّي أَنَّى أَبِي فَقَالَ إِنِّي أُرِيدُ الْخُرُوجَ عَلَى هَذَا الطَّاعِيَةِ فَقَالَ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ تَكُونَ الْمُقْتُولَ الْمُصْلُوبَ عَلَى ظَهْرِ الْكُوفَةِ أَمَا عَلِمْتَ يَا زَيْدُ أَنَّهُ لَا يُخْرَجُ أَحَدٌ مِنْ وُلْدِ قَاطِمَةَ عَلَى أَحَدٍ مِنَ السَّلَاطِينِ قَبْلَ خُرُوجِ السُّفْيَانِيِّ إِلَّا قُتِلَ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Al-Hassan Bin Rashid who said,

‘I mentioned Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) and I derogated him in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘Do not do it! May Allah^{-azwj} have Mercy on my^{-asws} uncle! He had come to my^{-asws} father^{-asws} and said, ‘I want the going out (rebellng) against this tyrant’. He^{-asws} said: ‘Don’t do it, for I^{-asws} fear that you would become the killed, the crucified at the outback of Al-Kufa. Don’t you know, O Zayd, that no one from the sons^{-asws} of (Syeda)

⁴¹¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 49

Fatima^{-asws} will rebel against anyone from the ruling authorities before the emergence of Al-Sufyany, except he would be killed?’

ثُمَّ قَالَ أَلَا يَا حَسَنُ إِنَّ فَاطِمَةَ أَحْصَنْتِ فَرْجَهَا - فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ وَ فِيهِمْ نَزَلَتْ - ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِيْنَ اصْطَفَيْتِنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُّقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

Then he (Abu Abdullah^{-asws}) said: ‘Indeed, O Hassan! (Syeda) Fatima^{-asws} guarded her^{-asws} chastity, so Allah^{-azwj} Prohibited her^{-asws} offspring unto the Fire (of Hell), and regarding them, it was Revealed: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness [35:32].**

فَإِنَّ الظَّالِمَ لِنَفْسِهِ الَّذِي لَا يَعْرِفُ الْإِمَامَ وَ الْمُقْتَصِدُ الْعَارِفُ بِحَقِّ الْإِمَامِ وَ السَّابِقُ بِالْخَيْرَاتِ هُوَ الْإِمَامُ -

So the one unjust to himself is the one who does not recognise the Imam^{-asws}, and the moderate one is the recogniser of the Imam^{-asws}, and the one preceding with the good deeds, he^{-asws} is the Imam^{-asws}.

ثُمَّ قَالَ يَا حَسَنُ إِنَّا أَهْلُ بَيْتٍ لَا يَخْرُجُ أَحَدُنَا مِنَ الدُّنْيَا حَتَّى يُقَرَّ لِكُلِّ ذِي فَضْلٍ بِفَضْلِهِ.

Then he^{-asws} said: ‘O Hassan! We^{-asws}, People^{-asws} of the Household, not one of us^{-asws} exits from the world until he acknowledges for every one with merit, of his merits’^{.412}

51- **شَاءَ، الْإِرْشَادَ كَانَ زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَ عَيْنِ إِخْوَتِهِ بَعْدَ أَبِي جَعْفَرٍ ع وَ أَفْضَلُهُمْ وَ كَانَ عَابِدًا وَرِعًا فَقِيهًا سَخِيًّا شَجَاعًا وَ ظَهَرَ بِالسَّنْبِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَطْلُبُ بِثَارَاتِ الْحُسَيْنِ ع.**

(The book) ‘Al Irshad’ –

‘Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} was an eye of his brothers after Abu Ja’far^{-asws}, and their superior, and he was a worshipper, devout, jurist, generous, brave, and he^{-asws} appeared with the sword enjoining with the good and forbidding from the evil, and he should the retaliation of Al-Husayn^{-asws}’^{.413}

52- **أَخْبَرَنِي الشَّرِيفُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ أَبِي الْجَارُودِ زِيَادِ بْنِ الْمُنْذِرِ قَالَ: قَدِمْتُ الْمَدِينَةَ فَجَعَلْتُ كُلَّمَا سَأَلْتُ عَنْ زَيْدِ بْنِ عَلِيٍّ قِيلَ لِي ذَلِكَ خَلِيفَةُ الْقُرْآنِ -**

The nobleman Abu Muhammad Al-Hassan Bin Muhammad informed me, from his grandfather, from Al-Hassan Bin Yahya, from Al-Hassan Bin Al-Husayn, from Yahya Bin Musawir, from Abu Al Jaroud Ziyad Bin Al Munzir who said,

‘I arrived at Al-Medina, and every time I went on to ask about Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), it was said to me, ‘That is an ally of the Quran’.

⁴¹² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 50

⁴¹³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 51

وَرَوَى هُشَيْمٌ قَالَ سَأَلْتُ خَالِدَ بْنَ صَفْوَانَ عَنْ زَيْدِ بْنِ عَلِيٍّ وَكَانَ يُحَدِّثُنَا عَنْهُ فَقُلْتُ أَيْنَ لَقَيْتَهُ قَالَ بِالرُّصَافَةِ فَقُلْتُ أَيُّ رَجُلٍ كَانَ قَالَ مَا عَلِمْتُ يَبْكِي مِنْ خَشْيَةِ اللَّهِ حَتَّى يَخْتَلِطَ دُمُوعُهُ بِمَخَاطِطِهِ-

And it is reported by Husheym who said, 'I asked Khalid Bin Sawan, from Zayd son of Ali^{-asws}, and he was narrating to us from him. I said, 'Where did you meet him?' He said, 'At Al-Rusafa'. I said, 'Which (kind of) man was he?' He said, 'What I know is that he cried from fearing Allah^{-azwj} until his tears would mingle with his mucus'.

وَاعْتَمَدَ كَثِيرٌ مِنَ الشَّيْبَةِ فِيهِ الْإِمَامَةَ وَكَانَ سَبَبَ اعْتِقَادِهِمْ ذَلِكَ فِيهِ حُرُوجُهُ بِالسُّنْفِ يَدْعُو إِلَى الرِّضَا مِنْ آلِ بَيْتِ مُحَمَّدٍ فَظَنُّوهُ يُرِيدُ بِذَلِكَ نَفْسَهُ وَ لَمْ يَكُنْ يُرِيدُهَا بِهِ لِمَعْرِفَتِهِ بِاسْتِحْقَاقِ أَخِيهِ الْإِمَامَةَ مِنْ قَبْلِهِ وَ وَصِيَّتِهِ عِنْدَ وَفَاتِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع-

And a lot of Shias believed in the Imamate being in him, and the reason of their believing that regarding him is his rebelling with the sword calling to the pleasure from Progeny^{-asws} of the Household of Muhammad^{-saww}. They thought he wanted that himself, and he did not happen to want it due to his recognition of the rightfulness of his brother^{-asws} for the Imamate from before him, and his^{-asws} bequeathing to him during his^{-asws} expiry to Abu Abdullah^{-asws}.

وَكَانَ سَبَبَ حُرُوجِ أَبِي الْحُسَيْنِ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُ بَعْدَ الَّذِي ذَكَرْنَاهُ مِنْ عَرْضِهِ فِي الطَّلَبِ بِدَمِ الْحُسَيْنِ ع أَنَّهُ دَخَلَ عَلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ قَدْ جَمَعَ لَهُ هِشَامُ أَهْلَ الشَّامِ وَ أَمَرَ أَنْ يَتَضَايَعُوا فِي الْمَجْلِسِ حَتَّى لَا يَتَمَكَّنَ مِنَ الْوُضُوءِ إِلَى قُرْبِهِ

And the cause of the rebellion of Abu Al-Husayn Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), may Allah^{-azwj} be Pleased with him, after that which we have mentioned from his purpose in seeking the blood of Al-Husayn^{-asws}, he had entered to see Hisham Bin Abdul Malik, and the people of Syria had gathered to him, and he had ordered that they should be constrictive in the gathering until it is not possible from the arriving near to him.

فَقَالَ لَهُ زَيْدٌ إِنَّهُ لَيْسَ مِنْ عِبَادِ اللَّهِ أَحَدٌ فَوْقَ أَنْ يُوصِيَ بِتَقْوَى اللَّهِ وَ لَا مِنْ عِبَادِهِ أَحَدٌ دُونَ أَنْ يُوصِيَ بِتَقْوَى اللَّهِ وَ أَنَا أَوْصِيكَ بِتَقْوَى اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ فَاتَّقِهِ-

Zayd said to him, 'There isn't anyone from the servants of Allah^{-azwj} above from being advised with fearing Allah^{-azwj}, nor is there anyone from His^{-azwj} servants below from be advised with fearing Allah^{-azwj}, and I am advising you with fearing Allah^{-azwj}, O commander of the faithful, so fear Him^{-azwj}!'

فَقَالَ لَهُ هِشَامُ أَنْتَ الْمُؤَهَّلُ لِنَفْسِكَ لِلْخِلَافَةِ الرَّاجِي لَهَا وَ مَا أَنْتَ وَ ذَلِكَ لَا أُمَّ لَكَ وَ إِنَّمَا أَنْتَ مِنْ أُمَّةٍ

Hisham said to him, 'You are the one qualifying himself for the caliphate, petitioning for it, and what are you and that? May there be no mother for you! And rather, you are (an ordinary citizen) from the community'.

فَقَالَ لَهُ زَيْدٌ إِنِّي لَا أَعْلَمُ أَحَدًا أَكْبَرُ مَنْزِلَةً عِنْدَ اللَّهِ- مِنْ نَبِيِّ بَعْتَهُ وَ هُوَ ابْنُ أُمَّةٍ فَلَوْ كَانَ ذَلِكَ يَقْضُرُ عَنْ مُنْتَهَى غَايَةِ لَمْ يُبْعَثْ وَ هُوَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ع فَالْتَّبُوءَةُ أَكْبَرُ مَنْزِلَةً عِنْدَ اللَّهِ أُمَّ الْخِلَافَةِ يَا هِشَامُ

Zayd said to him, 'I do not know of anyone of mightier status in the Presence of Allah^{-azwj} than of a Prophet^{-as} He^{-azwj} had Sent, and he^{-as} was a son^{-as} of a maid. If that had been a deficiency

from reaching the peak, He^{-azwj} would not have Sent him^{-as}, and he^{-as} is Ismail Bin Ibrahim^{-as}. So, is Prophet-hood of a mightier status in the Presence of Allah^{-azwj} of the Caliphate, O Hisham?

وَ بَعْدَ فَمَا يَقْضُرُ بِرَجُلٍ أَبُو رَسُولِ اللَّهِ ص وَ هُوَ ابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And afterwards, so what is a deficiency of a man whose father^{-saww} is Rasool-Allah^{-saww}, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}?

فَوَثَبَ هِشَامٌ مِنْ مَجْلِسِهِ وَ دَعَا فَهَرَمَانَهُ وَ قَالَ لَا يَبِيعَنَّ هَذَا فِي عَسْكَرِي فَخَرَجَ زَيْدٌ وَ هُوَ يَقُولُ إِنَّهُ لَمْ يَكْرَهُ قَدُومَ قَطْعِ حَرِّ السَّيْفِ إِلَّا ذُلًّا

Hisham leapt up from his seat and called his servants and said, 'This should not be manifested among my soldiers!' Zayd went out and he was saying, 'No people have been coerced by the heat of the sword except they were humiliated'.

فَلَمَّا وَصَلَ إِلَى الْكُوفَةِ اجْتَمَعَ إِلَيْهِ أَهْلُهَا فَلَمْ يَزَالُوا بِهِ حَتَّى بَايَعُوهُ عَلَى الْحَرْبِ ثُمَّ نَقَضُوا بَيْعَتَهُ وَ أَسْلَمُوهُ فُقَيْلٌ ع وَ صَلَبَ بَيْنَهُمْ أَرْبَعِ سِنِينَ لَا يُنْكَرُ أَحَدٌ مِنْهُمْ وَ لَا يُعَيَّرُ ذَلِكَ يَدٍ وَ لَا بِلِسَانٍ-

When he arrived to Al-Kufa, its people gathered to him, and they did not cease to be with him until they pledged allegiance to him upon the war. Then they broke his allegiance and yielded him (to the enemy). So, he was killed and crucified between them for four years. No one from them disliked nor changed that with a hand nor with a tongue.

لَمَّا قُتِلَ بَلَغَ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع كُلَّ مَبْلَغٍ وَ حَزِنَ لَهُ حُزْنًا عَظِيمًا حَتَّى بَانَ عَلَيْهِ وَ فَرَّقَ مِنْ مَالِهِ فِي عِيَالٍ مِنْ أَصْحَابِهِ مَعَهُ مِنْ أَصْحَابِهِ أَلْفَ دِينَارٍ

And when he was killed, that reached from Abu Abdullah Al-Sadiq^{-asws} every reaching, and he^{-asws} grieved for him with mighty grief until it was (seen) clearly upon him^{-asws}, and he^{-asws} distributed from his^{-asws} wealth among the dependants of the ones from his companions who had been killed with him, a thousand Dinars'.

وَ رَوَى ذَلِكَ أَبُو خَالِدٍ الْوَاسِطِيُّ قَالَ سَلَّمَ إِلَيَّ أَبُو عَبْدِ اللَّهِ أَلْفَ دِينَارٍ وَ أَمَرَنِي أَنْ أَقْسِمَهَا فِي عِيَالٍ مِنْ أَصْحَابِ مَعَ زَيْدٍ فَأَصَابَ عِيَالَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَحْيَى فُضَيْلِ الرَّسَّانِ مِنْهَا أَرْبَعَةَ دَنَائِرٍ وَ كَانَ مَقْتَلُهُ يَوْمَ الْإِثْنَيْنِ لِلْيَلْتَنِ حَلَّتْنَا مِنْ صَفَرٍ سَنَةَ عِشْرِينَ وَ مِائَةٍ وَ كَانَ سِنُهُ يَوْمَ قُتِلَ اثْنَتَيْنِ وَ أَرْبَعِينَ سَنَةً.

And that is reported by Abu Khalid Al-Wasity. He said, 'Abu Abdullah^{-asws} had submitted a thousand Dinars to me and instructed me to distribute these among the dependants of the ones killed with Zayd. The dependant of Abdullah Bin Al Zubeyr, brother of Fuzeyl Al Rasan attained four Dinars from it. And his (Zayd), his killing was on the day of Monday, two nights vacant from (month of) Safar of the year one hundred and twenty, and his age on the day he was killed was forty-two years'.⁴¹⁴

53- عم، إعلام الوری، الإرشاد وحدث بخط أبي الفرج علي بن الحسين بن محمد الأصمغاني في أصل كتابه المعروف بمقاتل الطالبيين أخبرني عمر بن عبد الله عن عمر بن شبة عن الفضل بن عبد الرحمن الهاشمي و ابن داجة قال أبو زيد و حدثني عبد الرحمن بن عمرو بن جبلة عن الحسن بن أيوب

⁴¹⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 52

مَوْلَى بَنِي مُؤَيَّرٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أُعَيْنٍ قَالَ وَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ أَبِي الْكَرَّامِ الْجَعْفَرِيُّ عَنْ أَبِيهِ قَالَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى قَالَ وَ حَدَّثَنِي عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ وَ قَدْ دَخَلَ حَدِيثُ بَعْضِهِمْ فِي حَدِيثِ الْآخَرِينَ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – 'I found in the handwriting of Abu Al Faraj Ali Bin Al-Husayn Bin Muhammad Al Asbahany, in the original of his book well known as 'Maqatil Al Talibeen'. It is narrated to me by Umar Bin Abdullah, from Umar Bin Shahhak, from Al Fazl Bin Abdul Rahman Al Hashimy, and Ibn Dajah who said, 'Abu Zayd, and it is narrated to me by Abdul Rahman Bin Amro Bin Jabalah, from Al-Hassan Bin Ayoub, a slave of the clan of Numeyr, from Abdul A'ala Bin Ayn who said, 'And it is narrated to me by Ibrahim Bin Muhammad Bin Abu Al Karram Al Ja'fary, from his father who said, 'And it is narrated to me by Muhammad Bin Yahya, from Abdullah Bin Yahys who said, 'And it is narrated to me by Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father, and the Hadeeth has been mingle with other Ahadeeth,

أَنَّ جَمَاعَةً مِنْ بَنِي هَاشِمٍ اجْتَمَعُوا بِالْأَبْوَاءِ وَ فِيهِمْ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ أَبُو جَعْفَرٍ الْمَنْصُورُ وَ صَالِحُ بْنُ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنُ الْحُسَيْنِ وَ ابْنَاهُ مُحَمَّدٌ وَ إِبْرَاهِيمُ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ-

'A group from the clan of Hashim^{as} gathered at Al-Abwa'a, and among them were Ibrahim Bin Muhammad Bin Ali Bin Abdullah Bin Abbas, and Abu Ja'far Al-Mansour, and Salih Bin Ali, and Abdullah Bin Al-Hassan, and his two sons Muhammad and Ibrahim, and Muhammad Bin Abdullah Bin Amro Bin Usman.

فَقَالَ صَالِحُ بْنُ عَلِيٍّ قَدْ عَلِمْتُمْ أَنَّكُمْ الَّذِينَ تَمُدُّ النَّاسَ إِلَيْهِمْ أَعْيُنُهُمْ وَ قَدْ جَمَعَكُمْ اللَّهُ فِي هَذَا الْمَوْضِعِ فَأَعْقِدُوا بَيْعَةَ لِرَجُلٍ مِنْكُمْ تُعْطُونَهُ إِيَّاهَا مِنْ أَنْفُسِكُمْ وَ تَوَاقِفُوا عَلَيَّ ذَلِكَ حَتَّى يَفْتَحَ اللَّهُ وَ هُوَ خَيْرُ الْفَاتِحِينَ- فَحَمِدَ اللَّهُ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ قَدْ عَلِمْتُمْ أَنَّ ابْنِي هَذَا هُوَ الْمَهْدِيُّ فَهَلُمَّ لِلْبَيْعَةِ-

Salih Bin Ali said, 'You have known that you are those the people are extending their necks towards, and Allah^{azwj} had Gathered you all in this place, so tied an allegiance to a man from you, giving it to him from yourselves, adhere upon that until Allah^{azwj} Grants victory, and He^{azwj} is the best of victory Granters'. He praised Abdullah Bin Al-Hassan and praised upon him, then said, 'You have known that this son of mine, he is the Mahdi, so come, let us pledge allegiance to him'.

وَ قَالَ أَبُو جَعْفَرٍ لِأَيِّ شَيْءٍ تَخْدَعُونَ أَنْفُسَكُمْ وَ اللَّهُ لَقَدْ عَلِمْتُمْ مَا النَّاسُ إِلَى أَحَدٍ أَصْوَرَ أَعْنَاقًا وَ لَا أَسْرَعَ إِجَابَةً مِنْهُمْ إِلَى هَذَا الْقَتْلِ يُرِيدُ بِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالُوا قَدْ وَ اللَّهُ صَدَقْتَ إِنَّ هَذَا الَّذِي تَعْلَمُ فَبَايَعُوا مُحَمَّدًا جَمِيعًا وَ مَسَحُوا عَلَى يَدِهِ-

And Abu Ja'far said, 'For which thing are you deceiving yourselves? By Allah^{azwj}! You have known that the people are not inclining their necks, nor from them are they any quicker in answering to this youth' – intending by it, Muhammad Bin Abdullah. They said, 'By Allah^{azwj}! You have spoken the truth! This is that which we know'. So they pledged allegiance to Muhammad, all of them, and they wiped upon his hand.

قَالَ عَيْسَى وَ جَاءَ رَسُولُ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ إِلَى أَبِي أَنْ ابْتِنَا فَإِنَّا مُجْتَمِعُونَ لِأَمْرٍ وَ أُرْسِلَ بِذَلِكَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع-

Isa said, 'And a messenger of Abdullah Bin Hassan came to my father, 'Come to us, for we are gathering for a matter', and he sent a message with that to Ja'far^{asws} Bin Muhammad^{asws}.

وَ قَالَ غَيْرُ عَيْسَى إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ قَالَ لِمَنْ حَضَرَ- لَا تُرِيدُوا جَعْفَرًا فَإِنَّا نَخَافُ أَنْ يُفْسِدَ عَلَيْكُمْ أَمْرَكُمْ-

And other than Isa said, ‘Abdullah Bin Al-Hassan said to the ones present, ‘You don’t want Ja’far^{-asws}, for we fear that he^{-asws} would spoil your affairs upon you all’.

قَالَ عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَأَرْسَلَنِي أَبِي أَنْظُرَ مَا اجْتَمَعُوا لَهُ فَجِئْتُهُمْ وَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ يُصَلِّي عَلَى طِنْفِسَةٍ رَحِلٍ مَثْبُتَةٍ فَلَمَّا رَأَى أَبِي إِسْمَاعِيلَ
أَسْأَلَكُمْ لِأَيِّ شَيْءٍ اجْتَمَعْتُمْ فَقَالَ عَبْدُ اللَّهِ اجْتَمَعْنَا لِتُبَايَعِ الْمَهْدِيِّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ

Isa Bin Abdullah Bin Muhammad said, ‘My father sent me to look at what they had gathered for. So, I came to them and Muhammad Bin Abdullah was praying Salat upon a folded rug of the luggage. I said to them, ‘My father has sent me to you all to ask you, for which thing you have gathered’. Abdullah said, ‘We have gathered to pledge allegiance to the Mahdi Muhammad Bin Abdullah’.

قَالَ وَ جَاءَ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَأَوْسَعَ لَهُ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ إِلَى جَنْبِهِ - فَتَكَلَّمَ بِمِثْلِ كَلَامِهِ - فَقَالَ جَعْفَرٌ ع لَا تَفْعَلُوا فَإِنَّ هَذَا الْأَمْرَ لَمْ يَأْتِ بَعْدُ إِنْ كُنْتُ
تَرَى يَعْني عَبْدُ اللَّهِ أَنَّ ابْنَكَ هَذَا هُوَ الْمَهْدِيُّ فَلَيْسَ بِهِ وَ لَا هَذَا أَوَانَهُ وَ إِنْ كُنْتُ إِذَا تَرِيدُ أَنْ تُخْرِجَهُ عَضْبًا لِلَّهِ وَ لِتَأْمُرَ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ فَإِنَّا
وَ اللَّهُ لَا نَدْعُكَ وَ أَنْتَ شَيْخُنَا وَ تُبَايَعُ ابْنَكَ فِي هَذَا الْأَمْرِ -

He said, ‘And Ja’far^{-asws} Bin Muhammad^{-asws} came, so Abdullah Bin Al-Hassan made space for him^{-asws} to his side. He spoke with the like of his speech. Ja’far^{-asws}: ‘Do not do it, for this command (rising of Al-Qaim^{-asws}) has yet to come. If you, meaning Abdullah, are seeing that this son of yours, he is the Mahdi, so he isn’t with it nor is this it’s time. And if you rather want to bring him out (for rebellion) in anger for (the Sake of) Allah^{-azwj}, and to enjoin with the good and forbid from the evil, then by Allah^{-azwj}, we^{-asws} did not call you (to it), and you are our elder, and that we should be pledging to your son regarding this matter’.

فَعَضِبَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ قَالَ لَقَدْ عَلِمْتُ خِلَافَ مَا تُقُولُ وَ اللَّهُ مَا اطَّلَعَكَ عَلَى عَيْبِهِ وَ لَكِنْ يَحْمِلُكَ عَلَى هَذَا الْحَسَدِ لِأَنِّي -

Abdullah Bin Al-Hassan was angered and said, ‘I have known opposite to what you^{-asws} are saying, and Allah^{-azwj} has not Notified you upon his^{-asws} Occultation (of Al-Mahdi^{-asws}), but it is the envy towards my son which is carrying you^{-asws} upon this!’

فَقَالَ وَ اللَّهُ مَا ذَلِكَ يَحْمِلُنِي وَ لَكِنْ هَذَا وَ إِخْوَتُهُ وَ أَبْنَاؤُهُمْ دُونَكُمْ وَ ضَرَبَ بِيَدِهِ عَلَى ظَهْرِ أَبِي الْعَبَّاسِ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى كَتِفِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ
قَالَ إِنَّهَا وَ اللَّهُ مَا هِيَ إِلَيْكَ وَ لَا إِلَى ابْنِكَ وَ لَكِنَّهَا لَهُمْ وَ إِنَّ ابْنِكَ لَمَقْتُولَانِ

He^{-asws} said: ‘By Allah^{-azwj}! It was not that which carried me^{-asws}, but this one and his brothers and their sons are besides you’ – and he^{-asws} struck his^{-asws} hand upon the back of Abu Al-Abbas, then he^{-asws} struck his^{-asws} hand upon a shoulder of Abdullah Bin Al-Hassan and said: ‘By Allah^{-azwj}! It is not up to you, nor up to your sons, but it is for them, and that your sons would be killed’.

ثُمَّ حَضَّ فَنَوَّكَأَ عَلَى يَدِ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ الرَّهْرِيِّ فَقَالَ أَرَأَيْتَ صَاحِبَ الرِّدَاءِ الْأَصْفَرَ يَعْنِي أَبَا جَعْفَرٍ فَقَالَ لَهُ نَعَمْ

Then he^{-asws} got up and leaned upon a hand of Abdul Aziz Bin Imran Al-Zuhry. He^{-asws} said: ‘What is your view of the one with the yellow cloak?’ – meaning Abu Ja’far. He said to him^{-asws}, ‘Yes’.

قَالَ قَالَ إِنَّا وَ اللَّهُ نَجِدُهُ يَقْتُلُهُ قَالَ لَهُ عَبْدُ الْعَزِيزِ أ يَقْتُلُ مُحَمَّدًا قَالَ نَعَمْ فَمُلْتُ فِي نَفْسِي حَسَدَهُ وَ رَبِّ الْكَعْبَةِ

He (the narrator) said, 'He said: 'By Allah^{-azwj}! We find him, he will kill him!' Abdul Aziz said to him, 'Will he kill Muhammad?' He said, 'Yes'. I said within myself, 'By the Lord^{-azwj} of Kabah! He is envying him'.

ثُمَّ قَالَ وَ اللَّهُ مَا خَرَجْتُ مِنَ الدُّنْيَا حَتَّى رَأَيْتُهُ قَتَلَهُمَا-

Then he said, 'By Allah^{-azwj}! I did not exit from the world until I saw him killing them both'.

قَالَ فَلَمَّا قَالَ جَعْفَرٌ ع ذَلِكَ وَ هَمَّضَ الْقَوْمُ وَ افْتَرَقُوا تَبِعَهُ عَبْدُ الصَّمَدِ وَ أَبُو جَعْفَرٍ فَقَالَا يَا أَبَا عَبْدِ اللَّهِ أَ تَقُولُ هَذَا قَالَ نَعَمْ أَقُولُهُ وَ اللَّهُ وَ أَعْلَمُهُ.

He (the narrator) said, 'When Ja'far^{-asws} said that, and the people got up and dispersed, Abdul Samad and Abu Ja'far followed him^{-asws}. They said, 'O Abu Abdullah^{-asws}! You^{-asws} are saying this?' He^{-asws} said: 'Yes, I^{-asws} am saying it. By Allah^{-azwj}, and I^{-asws} know it'⁴¹⁵.

قَالَ أَبُو الْفَرَجِ وَ حَدَّثَنِي عَلِيُّ بْنُ الْعَبَّاسِ الْمُقَانِعِيُّ قَالَ أَخْبَرَنَا بَكَّارُ بْنُ أَحْمَدَ قَالَ حَدَّثَنَا حَسَنُ بْنُ حُسَيْنٍ عَنْ عُبَيْسَةَ بْنِ نَجَادٍ [بِحَادٍ] الْعَابِدِ قَالَ: كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِذَا رَأَى مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ تَغَرَّعَتْ عَيْنَاهُ ثُمَّ يَقُولُ بِنَفْسِي هُوَ - إِنَّ النَّاسَ لَيَقُولُونَ فِيهِ وَ إِنَّهُ لَمَقْتُولٌ لَيْسَ هُوَ فِي كِتَابِ عَلِيِّ ع مِنْ خُلَفَاءِ هَذِهِ الْأُمَّةِ.

Abu Al Faraj said, 'And it is narrated to me by Ali Bin Al Abbas Al Muqanie. He said, 'We are informed by Bukkar Bin Ahmad who said, 'It is narrated to us by Hassan Bin Husayn, from Anbasa Bin Najad Al Aabid who said,

'It was so that whenever Ja'far^{-asws} Bin Muhammad^{-asws} saw Muhammad Bin Abdullah Bin Al-Hassan, his^{-asws} eyes would be tearful, then he would say: 'By my^{-asws} soul! He is the one people are saying regarding him, and he would be killed. In the book of Ali^{-asws}, he isn't from the caliphs of this community'⁴¹⁶.

54- قب، المناقب لابن شهر آشوب أَبُو مَالِكِ الْأَحْمَسِيِّ قَالَ زَيْدُ بْنُ عَلِيٍّ لِصَاحِبِ الطَّاقِ إِنَّكَ تَزْعُمُ أَنَّ فِي آلِ مُحَمَّدٍ إِمَامًا مُفْتَرَضَ الطَّاعَةِ مَعْرُوفًا بِعَيْنِهِ قَالَ نَعَمْ وَ كَانَ أَبُوكَ أَحَدَهُمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Malik Al Ahmasy,

'Zayd bin Ali^{-asws} (Bin Al-Husayn^{-asws}) said to a companion of Al-Taq, 'You are claiming that among the Progeny^{-asws} of Muhammad^{-saww} there is an Imam^{-asws} of obligatory obedience well know exactly?' He said, 'Yes, and your father^{-asws} was one^{-asws} of them^{-asws}'.

قَالَ وَجَلَّكَ فَمَا كَانَ يَمْنَعُهُ مِنْ أَنْ يَقُولَ لِي قَوْلَ اللَّهِ لَقَدْ كَانَ يُؤْتَى بِالطَّعَامِ الْحَارِّ - فَيُقْعِدُنِي عَلَى فِجْدِهِ وَ يَتَنَاوَلُ الْمُضْغَةَ فَيَبْرِدُهَا ثُمَّ يُقِمُّنِيهَا أَ فَتَرَاهُ أَنَّهُ كَانَ يُشْفِقُ عَلَيَّ مِنْ حَرِّ الطَّعَامِ وَ لَا يُشْفِقُ عَلَيَّ مِنْ حَرِّ النَّارِ

He said, 'Woe be unto you! So what had prevented him^{-asws} to say (that) to me? By Allah^{-azwj}! He^{-asws} used to be brought the hot food, so he^{-asws} would sit me upon his^{-asws} thigh and take the morsel and cool it, then feed it to me. Do you see him^{-asws} that he^{-asws} was compassionate

⁴¹⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 53 a

⁴¹⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 53 b

upon me from the heat of the food, and he^{-asws} was not compassionate upon me from the heat of the Fire (of Hell)?

فَيَقُولُ لِي إِذَا أَنَا مِتُّ فَاسْمَعْ - وَ أَطِيعْ لِأَخِيكَ مُحَمَّدٍ الْبَاقِرِ ابْنِي فَإِنَّهُ الْحُجَّةُ عَلَيْكَ وَ لَا يَدْعُنِي أَمُوتُ مَوْتَةً جَاهِلِيَّةً -

He^{-asws} said: 'When I^{-asws} pass away, then listen and be obedient to your brother^{-asws} Muhammad Al-Baqir^{-asws}, my^{-asws} son^{-asws}, for he^{-asws} is the Divine Authority upon you', and he^{-asws} would not let me die a death of the pre-Islamic period!' (by not telling me that he^{-asws} is the Imam^{-asws}).

فَقَالَ كَرِهَ أَنْ يَقُولَ لَكَ فَتَكْفُرُ فَيَجِبُ مِنَ اللَّهِ عَلَيْكَ الْوَعِيدُ وَ لَا يَكُونُ لَهُ فِيكَ شَفَاعَةٌ فَتَرْكُكَ مُرْجَأاً لِلَّهِ فِيكَ الْمَشِيبَةَ وَ لَهُ فِيكَ الشَّفَاعَةُ

He said, 'He^{-asws} had disliked to be saying to you, for you would have disbelieve, and the Threat from Allah^{-azwj} would have been obligated upon you, and there would not have been intercession for him^{-asws} regarding you. So he^{-asws} left a return to Allah^{-azwj} being the Desire regarding you, and for him^{-asws} would be the intercession regarding you'.

ثُمَّ قَالَ أَنْتُمْ أَفْضَلُ أُمِّ الْأَنْبِيَاءِ قَالَ بَلِ الْأَنْبِيَاءُ قَالَ يَقُولُ يَعْقُوبُ لِيُوسُفَ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا - لِمَ لَمْ يُخْبِرْتَهُمْ حَتَّى كَانُوا لَا يَكِيدُونَهُ وَ لَكِنْ كَتَمَهُمْ وَ كَذَّأ أَبُوكَ كَتَمَكَ لِأَنَّهُ خَافَ مِنْكَ عَلَى مُحَمَّدٍ ع

Then he asked, 'Are you superior of the Prophets^{-as}?' He said, 'But, the Prophets^{-as} are'. He said, 'Yaqoub^{-as} said to Yusuf^{-as}: **Do not narrate your dream to your brothers, so they would plot a plot against you; [12:5].** Why did he^{-as} not inform them until they may not have plotted against him^{-as}? But he (Yusuf^{-as}) concealed from them, and like that was your father^{-asws}. He^{-asws} concealed from you because he^{-asws} had feared from you (plotting) against Muhammad^{-asws}.

إِنَّهُ هُوَ أَخْبَرَكَ بِوَضْعِهِ مِنْ قَلْبِهِ وَ بِمَا حَصَّهُ اللَّهُ بِهِ فَتَكِيدَ لَهُ كَيْدًا كَمَا خَافَ يَعْقُوبُ عَلَى يُوسُفَ مِنْ إِخْوَتِهِ

If he^{-asws} had informed you with his^{-asws} state in his^{-asws} heart and with what Allah^{-azwj} had specialised him with, you (Zayd) would have plotted to him with a plot, just like Yaqoub^{-as} had feared upon Yusuf^{-as} from his^{-as} brothers'.

فَبَلَغَ الصَّادِقَ ع مَقَالَهُ فَقَالَ لَهُ وَ اللَّهُ مَا خَافَ غَيْرَهُ.

His words reached Al-Sadiq^{-asws}. He said to him: 'By Allah^{-azwj}! He (Ali^{-asws} Bin Al-Husayn^{-asws}) had not feared other than him (Zayd)''.⁴¹⁷

وَ سَأَلَ زَيْدِيٌّ الشَّيْخَ الْمُفِيدَ وَ أَرَادَ الْغُتْنَةَ فَقَالَ بَأَيِّ شَيْءٍ اسْتَجَزْتَ إِنْكَارَ إِمَامَةِ زَيْدٍ فَقَالَ إِنَّكَ قَدْ ظَنَنْتَ عَلَيَّ ظَنًّا بَاطِلاً وَ قَوْلِي فِي زَيْدٍ لَا يُخَالِفُنِي فِيهِ أَحَدٌ مِنَ الزَّيْدِيَّةِ

Note: And a Zaydite sheikh had asked Al-Mufeed, and he intended the Fitna (discord). He said, 'By which thing are you overlooking the imamate of Zayd?' He said, 'You have thought false

⁴¹⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 54

thought upon me, and my word regarding Zayd (is such), no one from the Zaydite can oppose me in it'.

فَقَالَ وَ مَا مَذْهَبُكَ فِيهِ قَالَ أَثْبُتُ مِنْ إِمَامَتِهِ مَا تُثْبِتُهُ الرَّيْدِيَّةُ وَ أَنْفِي عَنْهُ مِنْ ذَلِكَ مَا تَنْفِيهِ وَ أَقُولُ كَانَ إِمَامًا فِي الْعِلْمِ وَ الزُّهْدِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ أَنْفِي عَنْهُ الْإِمَامَةَ الْمَوْجِبَةَ لِصَاحِبِهَا الْعِصْمَةَ وَ النَّصُّ وَ الْمُعْجِزُ فَهَذَا مَا لَا يُخَالِفُنِي عَلَيْهِ أَحَدٌ.

He said, 'And what is your doctrine regarding him?' He said, 'I am affirming from his imamate what the Zaydites are affirming, and I am negating from him from that what you are negating, and I am saying he was an imam regarding the knowledge, and the ascetism, and enjoining with the good and forbidding from the evil, and I am negating from him the Imamate existing for its master, the infallibility, and the text, and the miracles. So, this is what no one can oppose me upon'.

55- شي، تفسير العياشي عن موسى بن بكر عن بعض رجاله أن زيدا بن علي دخل على أبي جعفر ع و معه كُتُبٌ من أهل الكوفة يدعونها فيها إلى أنفسهم و يُخبرونه باجتماعهم و يأمرونه بالخروج إليهم

Tafseer Al Ayyashi – From Musa Bin Bakr, from one of his men,

'Zayd son of Ali^{asws} Bin Al-Husayn^{asws} entered to see Abu Ja'far^{asws}, and with him were letter from the people of Al-Kufa calling him in these to themselves and informing him with their unity and instructing him with the coming out to them.

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى - أَحَلَّ خَلَالًا وَ حَرَّمَ حَرَامًا وَ ضَرَبَ أَمْثَالَ وَ سَنَّ سُنَنًا وَ لَمْ يَجْعَلِ الْإِمَامَ الْعَالِمَ بِأَمْرِهِ فِي شُبُهَةِ مَا فَرَضَ اللَّهُ مِنَ الطَّاعَةِ أَنْ يَسْبِقَهُ بِأَمْرٍ قَبْلَ مَحَلِّهِ أَوْ يُجَاهِدَ قَبْلَ خُلُوبِهِ

Abu Ja'far^{asws} said: 'Allah^{azwj} Blessed and Exalted Permitted the Permissible(s) and Prohibited the Prohibitions, and Struck examples, and Made the Sunnah, and did not Make the knowledgeable one with His^{azwj} Commands to be in doubt from what Allah^{azwj} has Obligated, from the obedience, that he should precede Him^{azwj} with a matter before its displacement or strive before its dissolution.

وَ قَدْ قَالَ اللَّهُ فِي الصَّيْدِ - لَا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمْ حُرْمٌ فَتَقْتُلُوا الصَّيْدَ أَكْبَرُ أَمْ قَتْلُ النَّفْسِ الْحَرَامِ

And Allah^{azwj} has Said regarding the hunting: **O you who believe! Do not kill the prey while you are in Ihram; [5:95].** So, is killing the prey is mightier or killing the sacred soul?

وَ جَعَلَ لِكُلِّ مَحَلٍّ قَالَ وَ إِذَا خَلَلْتُمْ فَاصْطَادُوا وَ قَالَ لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ فَجَعَلَ الشُّهُورَ عِدَّةً مَعْلُومَةً وَ جَعَلَ مِنْهَا أَرْبَعَةً حُرْمًا وَ قَالَ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ عَيْرٌ مُعْجِزِي اللَّهِ.

And for every one not in Ihraam, He^{azwj} Said: **and when you are free (from the Ihram), then (you can) hunt, [5:2].** And Said: **Do not violate the rituals of Allah nor the Sacred Month.** So, He^{azwj} Made the months to be of a known number and Made four from these as Sacred. And

He^{-azwj} Said: **So go about in the land for four months and know that you cannot frustrate Allah [9:2]**⁴¹⁸.

56- شي، تفسير العياشي عن داود البرقي قال: سأل أبا عبد الله ع رجلاً و أنا حاضر عن قول الله - فَعَسَى اللَّهُ أَنْ يَأْتِي بِالْفَتْحِ أَوْ آخِرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ فَقَالَ أَدْنِ فِي هَلَاكِ بَنِي أُمَيَّةَ بَعْدَ إِخْرَاقِ زَيْدٍ سَبْعَةَ أَيَّامٍ.

Tafseer Al Ayyashi – From Dawood Al Barqy who said,

‘A man asked Abu Abdullah^{-asws} and I was present, about the Words of Allah^{-azwj}: **But perhaps Allah would either Come with the victory or a Command from Him, so they would become regretful [5:52]**. He^{-asws} said: ‘There was Permission regarding the destruction of the clan of Umayya after the burning of Zayd, by seven days’⁴¹⁹.

57- سر، السرائر من كتاب أبي القاسم بن فولويه قال روى بعض أصحابنا قال: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع إِذَا صَلَّى الْفَجْرَ لَمْ يَتَكَلَّمْ حَتَّى تَطْلُعَ الشَّمْسُ - فَبِجَاءِهِ يَوْمَ وُلِدَ فِيهِ زَيْدٌ فَبَشَّرُوهُ بِهِ بَعْدَ صَلَاةِ الْفَجْرِ

(The book) ‘Al Saraair’, from the book of Abu Al Qasim Bin Qawlawayi who said, ‘It is reported by our companions who said,

‘I was in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}. It was so that whenever he^{-asws} prayed the dawn Salat, he^{-asws} did not speak until the sun emerged. They came to him on the day Zayd was born. They gave him^{-asws} the good news of him after the dawn Salat.

قَالَ فَالْتَقَمْتُ إِلَى أَصْحَابِهِ وَ قَالَ أَيُّ شَيْءٍ تَرَوْنَ أَنْ أُسَمِّيَ هَذَا الْمُؤَلُودَ قَالَ فَقَالَ كُلُّ رَجُلٍ مِنْهُمْ سَمِيَهُ كَذَا سَمِيَهُ كَذَا فَقَالَ يَا غُلَامُ عَلِيٌّ بِالْمُصْحَفِ قَالَ فَبِجَاءِهِ بِالْمُصْحَفِ فَوَضَعَهُ عَلَى حَجْرِهِ - قَالَ ثُمَّ فَتَحَهُ فَنَظَرَ إِلَى أَوَّلِ حَرْفٍ فِي الْوَرَقَةِ وَ إِذَا فِيهِ وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

He (the narrator) said, ‘He^{-asws} turned to his^{-asws} companions and said: ‘What are your views of my^{-asws} naming this new-born?’ Every man from them named him as such and named him as such. He^{-asws} said: ‘O boy! To me^{-asws}, with the Quran!’ They came with the Quran. He^{-asws} placed it upon his^{-asws} lap, then opened it. He^{-asws} looked at the first letter in the page, and there was in it: **and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95]**.

قَالَ ثُمَّ طَبَعَهُ ثُمَّ فَتَحَهُ فَنَظَرَ فَإِذَا فِي أَوَّلِ الْوَرَقَةِ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ لَكُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ عِدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِيَبْعَاكُمْ الَّذِي بَاعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

He (the narrator) said, ‘Then he^{-asws} layered (closed) it. Then opened it and looked. There was (written) in the page: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111]**.

⁴¹⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 55

⁴¹⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 56

ثُمَّ قَالَ هُوَ وَاللَّهِ زَيْدٌ هُوَ وَاللَّهِ زَيْدٌ فَسَمِيَّ زَيْدًا.

Then he^{-asws} said: 'By Allah^{-azwj}! He is 'Zayd'. By Allah^{-azwj}! He is 'Zayd'!' So he^{-asws} named him as 'Zayd'.⁴²⁰

وَعَنْ حَدِيثِ بْنِ الْيَمَانِ قَالَ: نَظَرَ رَسُولُ اللَّهِ ص إِلَى زَيْدِ بْنِ حَارِثَةَ فَقَالَ الْمُتَثَوِّلُ فِي اللَّهِ وَالْمُضَلُّوبُ فِي أُمَّتِي وَالْمَظْلُومُ مِنْ أَهْلِ بَيْتِي سَمِيَّ هَذَا وَ أَشَارَ يَدَيْهِ إِلَى زَيْدِ بْنِ حَارِثَةَ

And from Huzeyfa Bin Al Yamani who said,

'Rasool-Allah^{-saww} looked at Zayd Bin Haria. He said, 'The killed for the Sake of Allah^{-azwj} in my^{-saww} community, and the oppressed from People^{-asws} of my^{-saww} Household, is one named as this' – and he^{-saww} indicated by his^{-saww} hand towards Zayd Bin Harisa.

فَقَالَ اذْنُ مِيَّ يَا زَيْدُ زَادَكَ اسْمُكَ عِنْدِي حُبًّا فَأَنْتَ سَمِيَّ الْحَبِيبِ مِنْ أَهْلِ بَيْتِي.

He^{-saww} come near me^{-saww}, O Zayd! Your name increased love in my^{-saww} presence, for you have been named with the beloved from People^{-asws} of my^{-saww} Household".⁴²¹

58- كشف، كشف الغمة قب، المناقب لابن شهر آشوب بلع الصادق ع قول الحكيم بن العباس الكلبي-

صَلَبْنَا لَكُمْ زَيْدًا عَلَى جَذَعِ نَخْلَةٍ - وَ لَمْ أَرْ مَهْدِيًّا عَلَى الْجَذَعِ يُصَلَّبُ -
وَ قَسَيْتُمْ بَعَثْمَانَ عَلِيًّا سَفَاهَةً - وَ عُثْمَانَ خَيْرٌ مِنْ عَلِيٍّ وَ أَطْيَبُ -

(The book) 'Kashf Al Ghumma', (and) 'Al Manaqib' of Ibn Shehr Ashub –

'It reached Al-Sadiq^{-asws}, words of Al-Hajeem Bin Al-Abbas Al-Kalby (in a poem), 'We crucified Zayd for you all upon the trunk of a palm tree, and I did not see a Mahdi upon the trunk been crucified, and you compared Ali^{-asws} with Usman foolishly, and Usman is better than Ali^{-asws}, and better'.

فَرَفَعَ الصَّادِقُ ع يَدَيْهِ إِلَى السَّمَاءِ وَ هُمَا يَزْعَمَانِ فَقَالَ اللَّهُمَّ إِنْ كَانَ عَبْدُكَ كَاذِبًا فَسَلِّطْ عَلَيْهِ كَلْبَكَ

Al-Sadiq^{-asws} raised his^{-asws} hand towards the sky, and they were shivering. He^{-asws} said: 'O Allah^{-azwj}! Your^{-azwj} servant is a liar, so Cause Your^{-azwj} dog to overcome upon him!'

فَبَعَثَهُ بَنُو أُمَيَّةَ إِلَى الْكُوفَةِ فَبَيَّنَمَا هُوَ يَدُورُ فِي سِكَكِهَا إِذَا افْتَرَسَهُ الْأَسَدُ وَ اتَّصَلَ خَبْرُهُ بِجَعْفَرٍ فَحَرَّ لِلَّهِ سَاجِدًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَنْجَرَنَا مَا وَعَدَنَا.

The clan of Umayya sent him to Al-Kufa. While he was circling in the markets when a lion preyed on him, and his news arrived to Ja'far^{-asws}. He^{-asws} fell in Sajdah to Allah^{-azwj}, the said: 'The Praise is for Allah^{-azwj} Who Fulfilled for us^{-asws} what He^{-azwj} had Promised us^{-asws}!'⁴²²

⁴²⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 57 a

⁴²¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 57 b

⁴²² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 58

59- كشف، كشف الغمة من كتاب الدلائل للحميري، عن جابر قال سمعت أبا جعفر ع يقول لا يخرج علي هشام أحد إلا قتله فقلنا لزيد هذه المقالة فقال إني شهدت هشاماً ورسول الله ص يسب عنده فلم ينكر ذلك ولم يعيره فوالله لو لم يكن إلا أنا وآخر لخرجت عليه.

(The book) 'Kashf Al Ghumma', from the book 'Al Dalaail' of Al Himeyri, from Jabir who said,

'I heard Abu Ja'far^{asws} saying: 'No one came out (rebelled) against Hisham except he killed him. We said to Zayd, 'These are (just) words'. He said, 'I witnessed Hisham while Rasool-Allah^{saww} was being reviled in his presence, but he did not dislike that, and it did not stir his sense of pride. By Allah^{azwj}! Even if there does not happen to be except I and another one, I would go out (rebel) against him!'⁴²³

60- كش، رجال الكشي محمد بن مسعود عن عبد الله بن محمد الطيالسي عن الوشاء عن أبي خدش عن علي بن إسماعيل عن أبي خالد وحدثني محمد بن مسعود عن علي بن محمد عن الأشعري عن ابن الرئان عن الحسن بن راشد عن علي بن إسماعيل عن أبي خالد عن زرارَةَ قال: قال لي زيد بن علي ع و أنا عند أبي عبد الله ع ما تقول يا فتى في رجلٍ من آل محمد استنصرَكَ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Abdullah Bin Muhammad Al Tayalisy, from Al Washa, from Abu Jidah, from Ali Bin Ismail, from Abu Khalid, and it is narrated to me by Muhammad Bin Masoud, from Ali Bin Muhammad, from Al Ashary, from Ibn Al Rayyan, from Al-Hassan Bin Rashid, from Ali Bin Ismail, from Abu Khalid, from Zurara who said,

'Zayd son of Ali (Bin Al-Husayn^{asws}) said to me, and I was in the presence of Abu Abdullah^{asws}, 'What are you saying, O youth, regarding a man from the Progeny^{asws} of Muhammad seeking your help?'

فقلت إن كان مفروض الطاعة نصرته وإن كان غير مفروض الطاعة فلي أن أفعل و لي أن لا أفعل

I said, 'If he were of obligatory obedience, I would help him, and if he were other than of obligatory obedience, it would be up to me if I do so, and up to me if I don't do so'.

فلما خرج قال أبو عبد الله ع أخذته و الله من بين يديه و من خلفه و ما تركت له مخرجاً.

When he went out, Abu Abdullah^{asws} said: 'By Allah^{azwj}! You seized him from his front, and from his behind, and you did not leave any way out for him'⁴²⁴.

61- ج، الإحتجاج قب، المناقب لابن شهرآشوب عن زرارَةَ مثله.

(The book) 'Al-Ihtijaj', (and), 'Al-Manaqib' of Ibn Shehr Ashub, from Zurara – similar to it.⁴²⁵

62- كش، رجال الكشي حمدويه عن البطحبي عن يونس عن إسماعيل بن عبد الخالق قال: قيل لمؤمن الطاق ما الذي جرى بينك و بين زيد بن علي في حضر أبي عبد الله ع قال قال زيد بن علي يا محمد بن علي بلغني أنك تزعم أن في آل محمد إماماً مفترض الطاعة

⁴²³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 59

⁴²⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 60

⁴²⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 61

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al Yaqteeny, from Yunus, from Ismail Bin Abdul Khaliq who said,

'It was said to Momin Al-Taq, 'What is that which transpired between you and Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) in the presence of Abu Abdullah^{-asws}? He said, 'Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) said, 'It has reached me that you are claiming that among the Progeny^{-asws} of Muhammad^{-saww}, there is an Imam^{-asws} of obligatory obedience?'

قَالَ قُلْتُ نَعَمْ وَكَانَ أَبُوكَ عَلِيُّ بْنُ الْحُسَيْنِ أَحَدَهُمْ فَقَالَ وَكَيْفَ وَ قَدْ كَانَ يُؤْتَى بِالْقَمَةِ وَ هِيَ حَارَّةٌ فَيَبْرِدُهَا بِيَدِهِ ثُمَّ يُلْقَمُنِيهَا أَ فَتَرَى أَنَّهُ كَانَ يُشْفِقُ عَلَيَّ مِنْ حَرِّ الْقَمَةِ وَ لَا يُشْفِقُ عَلَيَّ مِنْ حَرِّ النَّارِ

He (the narrator) said, 'I said, 'Yes, and your father Ali^{-asws} Bin Al-Husayn^{-asws}, was one^{-asws} of them^{-asws}'. He said, 'And how can that be so, and he^{-asws} would come with a morsel, and it would be hot, so he^{-asws} would cool it down by his^{-asws} hand, then he^{-asws} would feed me! Do you see that he^{-asws} was being compassionate upon me from the heat of the morsel, and he^{-asws} would not be compassionate to me from the heat of the Fire (of Hell)?'

قَالَ قُلْتُ لَهُ كَرِهَ أَنْ يُخْبِرَكَ فَتَكْفُرَ وَ لَا يَكُونُ لَهُ فِيكَ الشَّفَاعَةُ وَ لَا فِيكَ الْمَشِيئَةُ

He (the narrator) said, 'I said to him, 'If he^{-asws} had informed you, you would have disbelieved and there would have been any intercession for him^{-asws} regarding you, nor the desire regarding you'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَخَذْتُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ فَمَا تَرَكْتَ لَهُ مَخْرَجًا.

Abu Abdullah^{-asws} said: 'You seized him from his front, and from behind him, and did not leave any way out for him'.⁴²⁶

63- كَشَفَ، كَشَفَ الْغَمَةَ قَالَ الصَّادِقُ ع لِأَبِي وَوَلَادِ الْكَاهِلِيِّ رَأَيْتَ عَمِّي زَيْدًا قَالَ نَعَمْ رَأَيْتُهُ مَصْلُوبًا وَ رَأَيْتُ النَّاسَ بَيْنَ شَامِتٍ حَنِقٍ وَ بَيْنَ مَحْزُونٍ مُخْتَرِقٍ فَقَالَ أَمَا الْبَاكِي فَمَعَهُ فِي الْجَنَّةِ وَ أَمَا الشَّامِتُ فَشَرِيكَ فِي دَمِهِ.

(The book) 'Kashf Al Ghumma' –

'Al-Sadiq^{-asws} said to Abu Wallad Al-Kahily, 'Did you see my^{-asws} uncle Zayd?' He said, 'Yes, I saw him crucified, and I saw the people being between gloating (and) furious, and between grieving (and) and angry'. He^{-asws} said: 'As for the crying one, he would be with him in the Paradise, and as for the gloating one, he is a participant in (shedding) his blood''.⁴²⁷

64- كَشَ، رَجَالَ الْكَشِيِّ مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ أَبِي عَبْدِ اللَّهِ الشَّاذَلِيِّ عَنِ الْقَضَلِيِّ عَنْ أَبِيهِ عَنْ أَبِي يَعْقُوبَ الْمُثَرِّي وَ كَانَ مِنْ كِبَارِ الزُّيْدِيَّةِ عَنْ عَمْرٍو بْنِ خَالِدٍ وَ كَانَ مِنْ رُؤَسَاءِ الزُّيْدِيَّةِ عَنْ أَبِي الْجَاوُودِ وَ كَانَ رَأْسَ الزُّيْدِيَّةِ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع جَالِسًا إِذْ أَقْبَلَ زَيْدُ بْنُ عَلِيٍّ فَلَمَّا نَظَرَ إِلَيْهِ أَبُو جَعْفَرٍ ع قَالَ هَذَا سَيِّدُ أَهْلِ بَيْتِي وَ الطَّالِبُ بِأَوْتَارِهِمْ.

⁴²⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 62

⁴²⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 63

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Abu Abdullah Al Shazany, from Al Fazl, from his father, from Abu Yaqoub Al Muqry, and he was from the great ones of the Zaydites, from Amro Bin Khalid, and he was from the chiefs of the Zaydites, from Abu Al Jaroud, and he was from the chiefs of the Zaydites, said,

'I was seated in the presence of Abu Ja'far^{-asws} when Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) came. When Abu Ja'far^{-asws} looked at him, said, 'This is a chief of my^{-asws} family, and the seeker of their affairs'.⁴²⁸

65- كَش، رجال الكشي حَدَّثُونِي عَنْ أَيُّوبَ عَنْ حَنَّانِ بْنِ سَدِيرٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ الْحُسَيْنِ بْنِ الْحُسَيْنِ فَجَاءَ سَعِيدُ بْنُ مَنْصُورٍ وَكَانَ مِنْ رُؤَسَاءِ الرَّيْدِيَّةِ فَقَالَ مَا تَرَى فِي النَّبِيِّ فَإِنَّ زَيْدًا كَانَ يَشْرَبُهُ عِنْدَنَا

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Ayoub, from Hanan Bin Sadeyr who said,

'I was seated in the presence of Al-Hassan Bin Al-Husayn. Saeed Bin Mansour came, and he was from the chiefs of the Zaydites. He said, 'What is your view of Al-Nabeez (intoxicating drink), for Zayd used to drink it in our presence?'

قَالَ مَا أَصَدَّقُ عَلَى زَيْدٍ أَنَّهُ شَرِبَ مُسْكِرًا قَالَ بَلَى قَدْ يَشْرَبُهُ قَالَ فَإِنْ كَانَ فَعَلْ فَإِنَّ زَيْدًا لَيْسَ بِنَبِيِّ وَلَا وَصِيٍّ نَبِيِّ إِنَّمَا هُوَ رَجُلٌ مِنْ آلِ مُحَمَّدٍ يُخْطِئُ وَ يُصِيبُ.

He said, 'And what would ratify upon Zayd that he used to drink intoxicating drink?' He said, 'Yes, he had drunk it!' He said, 'If he had done so, then Zayd isn't a Prophet^{-as} nor a successor^{-asws}. But rather, he is a man from the Progeny^{-asws} of Muhammad^{-saww} who made mistakes (at times) and was correct (at times)'.⁴²⁹

66- كَش، رجال الكشي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ: دَفَعَ إِلَيَّ أَبُو عَبْدِ اللَّهِ عَ دَنَائِيرَ وَ أَمْرِي أَنْ أَقْسِمَهَا فِي عِيَالَتِ مَنْ أُصِيبَ مَعَ عَمِّهِ زَيْدٍ فَفَسَمْتُهَا فَأَصَابَ عِيَالَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ الرَّسَّانِ أَرْبَعَةَ دَنَائِيرَ.

(The book) 'Rijal' of Al Kashy – Ibrahim Bin Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Al Ash'ary, from Ibn Isa, from Ibn Abu Umeyr, from Abdul Rahman Bin Sayaba who said,

'Abu Abdullah^{-asws} handed over (a thousand) Dinars^{-asws} to me and instructed me to distribute these among the dependants of the ones killed with his^{-asws} uncle Zayd. So, I distributed these. The dependant of Abdullah Bin Al-Zubeyr Al-Rassan attained four Dinars'.⁴³⁰

67- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ كَتَبَ إِلَيَّ الشَّاذَانِيُّ حَدَّثَنَا الْفَضْلُ عَنْ عَلِيِّ بْنِ الْحَكِيمِ وَ عَمْرٍو عَنْ أَبِي الصَّبَّاحِ قَالَ: جَاءَنِي سَدِيرٌ فَقَالَ لِي إِنَّ زَيْدًا تَبَرَّأَ مِنْكَ قَالَ فَأَخَذْتُ عَلَيَّ تِيَابِي قَالَ وَ كَانَ أَبُو الصَّبَّاحِ رَجُلًا ضَارِيًا قَالَ فَأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ وَ سَلَّمْتُ عَلَيْهِ فَقُلْتُ لَهُ يَا أَبَا الْحُسَيْنِ بَلَّغْنِي أَنَّكَ قُلْتَ الْأَيْمَةَ أَرْبَعَةَ ثَلَاثَةَ مِضْوًا وَ الرَّابِعُ وَ هُوَ الْفَائِمُ قَالَ زَيْدٌ هَكَذَا قُلْتُ

(The book) 'Rijal' of Al Kashy' – Muhammad Bin Masoud who said, 'Al Shazany wrote to me, 'It is narrated to us by Al Fazl, from Ali Bin Al Hakeem and others, from Abu Al Sabbah who said,

⁴²⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 64

⁴²⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 65

⁴³⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 66

‘Sadeyr came to me. He said to me, ‘Zayd is disavowing from you!’ He (Abu Al-Sabah) said, ‘I grabbed my clothes’. He (Sadeyr) said, ‘And Abu Al-Sabbah was a ferocious man’. He Abu Al-Sabbah) said, ‘I went to him and greeted unto him. I said to him, ‘O Abu Al-Hassan! It has reached me that you said, ‘The imams are four, three have passed away and the fourth, he is Al-Qaim’. Zayd said, ‘That is how I have said’.

قَالَ فَعُلْتُ لِزَيْدٍ هَلْ تَذْكُرُ قَوْلَكَ لِي بِالْمَدِينَةِ فِي حَيَاةِ أَبِي جَعْفَرٍ عَ وَ أَنْتَ تَقُولُ إِنَّ اللَّهَ تَعَالَى فَضَى فِي كِتَابِهِ أَنَّهُ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيِهِ سُلْطَانًا
وَ إِنَّمَا الْأُيُمَةُ وَ لَأَهُ الدَّمُ وَ أَهْلُ الْبَابِ فَهَذَا أَبُو جَعْفَرٍ الْإِمَامُ فَإِنْ حَدَّثَ بِهِ حَدَّثَ فَإِنَّ فِينَا حَلْفًا

He (Abu Al-Sabah) said, ‘I said to Zayd, ‘Do you remember your words to me at Al-Medina during the lifetime of Abu Ja’far^{asws}, and you are saying, ‘Allah^{azwj} the Exalted has Decreed in His^{azwj} Book that **one who is killed unjustly, so We have Made an authority to be for his guardian, [17:33]**? And rather, the Imams^{asws} are guardians of the blood, and People^{asws} of the door. So, this is Abu Ja’far^{asws} the Imam^{asws}. If the event (of death) occurs with him^{asws}, then there is a replacement among us’.

وَ قَالَ وَ كَانَ يَسْمَعُ مِنِّي حُطْبَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ أَنَا أَقُولُ فَلَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ

And (you) said, ‘And he used to listen to me from the sermons of Amir Al-Momineen^{asws} and I am saying, ‘Do not (try to) teach them^{asws}, for they^{asws} are more learned than you are!’

فَقَالَ لِي أَمَا تَذْكُرُ هَذَا الْقَوْلَ فَعُلْتُ فَإِنَّ مِنْكُمْ مَنْ هُوَ كَذَلِكَ

He said to me, ‘Do you not remember this word?’ I said, ‘So there is one from you who is like that’.

ثُمَّ قَالَ ثُمَّ خَرَجْتُ مِنْ عِنْدِهِ فَتَهَيَّأْتُ وَ هَيَّأْتُ رَاحِلَةَ وَ مَضَيْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ وَ دَخَلْتُ عَلَيْهِ وَ فَصَّصْتُ عَلَيْهِ مَا حَرَى بَيْنِي وَ بَيْنَ زَيْدٍ

Then he said, ‘Then I went out from his presence. I prepared and prepared my riding camel, and I went to Abu Abdullah^{asws} and entered to see him^{asws}, and I narrated the story to him^{asws} of what had flowed between me and Zayd’.

فَقَالَ أَرَأَيْتَ لَوْ أَنَّ اللَّهَ تَعَالَى ابْتَلَى زَيْدًا فَخَرَجَ مِنَّا سَيْفَانِ آخِرَانِ بَأَيِّ شَيْءٍ تَعْرِفُ أَيُّ السُّيُوفِ سَيْفُ الْحَقِّ وَ اللَّهُ مَا هُوَ كَمَا قَالَ وَ لَيْسَ خَرَجَ لِيُقْتَلَ

He^{asws} said: ‘What is your view if Allah^{azwj} the Exalted were to Try Zayd, and two other swords emerge from us^{asws}, by which thing (criteria) would you recognise which of the swords is the sword of truth? By Allah^{azwj}! It is not like what he said, and if he were to rebel, he would be killed’.

قَالَ فَرَجَعْتُ فَانْتَهَيْتُ إِلَى الْقَادِسِيَّةِ فَاسْتَقْبَلَنِي الْحَبْرُ بِقَتْلِهِ رَحِمَهُ اللَّهُ.

He (the narrator) said, ‘I returned and ended up to Al-Qadisiya and I received the news of his (Zayd) having been killed. May Allah^{azwj} have Mercy on him’.⁴³¹

⁴³¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 67

68- كَش، رجال الكشي القُتَيْبِيُّ عَنِ الْفَضْلِ عَنِ أَبِيهِ عَنِ عَدَدٍ مِنْ أَصْحَابِنَا عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ رَحِمَ اللَّهُ عَمِّي زَيْدًا مَا قُدِّرَ أَنْ يَسِيرَ بِكِتَابِ اللَّهِ سَاعَةً مِنْ نَهَارٍ

(The book) 'Rijal' of Al Kashy – Al Quteybi, from Al Fazl, from his father, from a number of our companions, from Suleyman Bin Khalid who said,

'Abu Abdullah^{-asws} said to me: 'May Allah^{-azwj} had Mercy on my^{-asws} uncle Zayd! It was not Decreed that he travels with the Book of Allah^{-azwj} (even) an hour from the day'.

ثُمَّ قَالَ يَا سُلَيْمَانَ بْنَ خَالِدٍ مَا كَانَ عَدُوُّكُمْ عِنْدَكُمْ فُلْنَا كُفَّارًا قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - حَتَّى إِذَا أَنْخَسْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِنَّمَا مِنَّا بَعْدُ وَ إِمَّا فِدَاءً فَجَعَلَ

Then he^{-asws} said: 'O Suleyman Bin Khalid! What happened to your enemies in your presence?' We said, 'Kafirs!' He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Says: **until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, [47:4]**'.

الْمَرْءَ بَعْدَ الْإِنْحَانِ أَسْرَتُهُمْ قَوْمًا ثُمَّ خَلَيْتُمْ سَبِيلَهُمْ قَبْلَ الْإِنْحَانِ فَمَنْنْتُمْ قَبْلَ الْإِنْحَانِ وَ إِنَّمَا جَعَلَ اللَّهُ الْمَرْءَ بَعْدَ الْإِنْحَانِ حَتَّى تَخْرُجُوا عَلَيْكُمْ مِنْ وَجْهِ آخَرَ فَفَاتَلَوْكُمْ.

The favour is after capturing. You captured a people, then free their way before captivity. So you have conferred upon them before the captivity. And rather Allah^{-azwj} has Made the conferment to be after the captivity, until they come out against from another direction, so fight them".⁴³²

69- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: كَانَ سُلَيْمَانُ بْنُ خَالِدٍ خَرَجَ مَعَ زَيْدِ بْنِ عَلِيٍّ حِينَ خَرَجَ قَالَ فَقَالَ لَهُ رَجُلٌ وَ نَحْنُ وَ قُوفٌ فِي نَاحِيَةٍ وَ زَيْدٌ وَاقِفٌ فِي نَاحِيَةٍ مَا تَقُولُ فِي زَيْدٍ هُوَ خَيْرٌ أَمْ جَعْفَرٌ قَالَ سُلَيْمَانُ قُلْتُ وَ اللَّهُ لَيَوْمٍ مِنْ جَعْفَرٍ خَيْرٌ مِنْ زَيْدٍ أَيَّامَ الدُّنْيَا

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Hassan, and Usman Bin Hamid, from Muhammad Bin Yazdad, from Muhammad Bin Al-Husayn, from Ibn Fazzal, from Marwan Bin Muslim, from Ammar Al Sabaty who said,

'Suleyman Bin Khalid had gone out with Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) when he rebelled. A man said to him, and we were standing in a corner, and Zayd was standing in a corner, 'What are you saying regarding Zayd. Is he better or Ja'far^{-asws}?' Suleyman said, 'I said, 'By Allah^{-azwj}! A day from Ja'far^{-asws} is better than Zayd, the days of the world'.

قَالَ فَحَرَكَ رَأْسَهُ وَ أَتَى زَيْدًا وَ قَصَّ عَلَيْهِ الْقِصَّةَ قَالَ فَمَضَيْتُ نَحْوَهُ فَأَنْتَهَيْتُ إِلَى زَيْدٍ وَ هُوَ يَقُولُ جَعْفَرٌ إِمَامَنَا فِي الْحَلَالِ وَ الْحَرَامِ.

He said, 'He shook his head and came to Zayd and narrated the story to him. He went towards him and ended up to Zayd, and he was saying, 'Ja'far^{-asws} is our Imam^{-asws} regarding the Permissible(s) and the Prohibitions".⁴³³

⁴³² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 68

⁴³³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 69

70- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ يَذْكُرُ عَنِ الْفَضْلِ عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ يُونُسَ عَنِ ابْنِ رِئَابٍ عَنِ أَبِي خَالِدٍ الْقَمَّاطِ قَالَ: قَالَ لِي رَجُلٌ مِنَ الزَّيْدِيَّةِ أَيَّامَ زَيْدٍ مَا مَنَعَكَ أَنْ تَخْرُجَ مَعَ زَيْدٍ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud said, 'Abu Abdullah wrote to me mentioning about Al Fazl, from Muhammad Bin Jamhour, from Yunus, from Ibn Ra'ib, from Abu Khalid Al Qammat who said,

'A man from the Zaydites said during the days of Zayd, 'What prevents you from going out (rebellious) with Zayd?'

قَالَ قُلْتُ لَهُ إِنْ كَانَ أَحَدٌ فِي الْأَرْضِ مَفْرُوضَ الطَّاعَةِ فَالْخَارِجُ قَبْلَهُ هَالِكٌ وَإِنْ كَانَ لَيْسَ فِي الْأَرْضِ مَفْرُوضُ الطَّاعَةِ فَالْخَارِجُ وَالْجَالِسُ مُوسَّعٌ لهُمَا فَلَمْ يُرِدْ عَلَيَّ شَيْئًا

He (the narrator) said, 'I said to him, 'If there was anyone in the earth being of obligatory obedient, then the one going out before he does, would be destroyed, and if there wasn't in the earth anyone of obligatory obedience, then the one going out and the one sitting back, there is leeway for them both'. He did not respond with anything to me.

قَالَ فَمَضَيْتُ مِنْ فُورِي إِلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ بِمَا قَالَ لِي الزَّيْدِيُّ وَبِمَا قُلْتُ لَهُ وَكَانَ مُتَّكِمًا فَجَلَسَ ثُمَّ قَالَ أَخَذْتَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ ثُمَّ لَمْ يَجْعَلْ لَهُ مَخْرَجًا.

He (the narrator) said, 'I went immediately to Abu Abdullah^{-asws} and informed him^{-asws} with what the Zaydite had said to me, and with what I had said to him, and he^{-asws} was reclining, so he^{-asws} sat up straight, then said: 'You seized him from his front, and from his behind, and from his right, and from his left, and from above him, and from under him, then you did not make any way out to be for him''^{.434}

71- كَش، رجال الكشي ابْنُ قُتَيْبَةَ عَنِ الْفَضْلِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ بَكَّارِ بْنِ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: دَخَلَ أَبُو بَكْرٍ وَ عَلَقَمَةُ عَلَى زَيْدِ بْنِ عَلِيٍّ وَ كَانَ عَلَقَمَةُ أَكْبَرَ مِنْ أَبِي فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَ الْآخَرُ عَنْ يَسَارِهِ وَ كَانَ بَلَّغَهُمَا أَنَّهُ قَالَ لَيْسَ الْإِمَامُ مِنَّا مَنْ أَرَحَى عَلَيْهِ سِتْرَهُ إِنَّمَا الْإِمَامُ مَنْ شَهَرَ سَيْفَهُ

(The book) 'Rijal' Al Kashy – Ibn Quteyba, from Al Fazl, from his father, from Muhammad Bin Jamhour, from Bakr Bin Abu Bakr Al Hazramy who said,

'(My father) Abu Bakr (Al-Hazramy) and Alqama entered to see Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), and Alqama was older than my father. One of them sat on his right and the other on his left, and it had reached them that he (Zayd) had said, 'He isn't an Imam^{-asws} from us, the one who drops down his^{-asws} curtain upon him^{-asws}. But rather, the Imam^{-asws} is the one who unsheathes his^{-asws} sword!'

فَقَالَ لَهُ أَبُو بَكْرٍ وَ كَانَ أَجْرَاهُمَا يَا أَبَا الْحُسَيْنِ أَخْبِرْنِي عَنْ - عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَكَانَ إِمَامًا وَ هُوَ مُنْخِ عَلَيْهِ سِتْرُهُ أَوْ لَمْ يَكُنْ إِمَامًا حَتَّى خَرَجَ وَ شَهَرَ سَيْفَهُ

Abu Bakr said to him, and he was the more audacious of the two, 'O Abu Al-Hassan! Inform me about Ali^{-asws} Bin Abu Talib^{-asws}, wasn't he^{-asws} an Imam^{-asws}, and he^{-asws} had dropped his^{-asws}

⁴³⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 70

curtain upon him^{-asws}, (not fighting), or did he^{-asws} not happen to be an Imam^{-asws} until he^{-asws} went out and unsheathed his^{-asws} sword?’

قَالَ وَكَانَ زَيْدٌ يُبْصِرُ الْكَلَامَ قَالَ فَسَكَتَ فَلَمْ يُجِبْهُ فَرَدَّ عَلَيْهِ الْكَلَامَ ثَلَاثَ مَرَّاتٍ كُلِّ ذَلِكَ لَا يُجِيبُهُ بِشَيْءٍ

He (the narrator) said, ‘And Zayd was of insightful speech. So, he was silent and did not answer him. He repeated the speech to him three times, during all that, he did not answer him with anything.

فَقَالَ لَهُ أَبُو بَكْرٍ إِنْ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامًا فَقَدْ يَجُوزُ أَنْ يَكُونَ بَعْدَهُ إِمَامٌ مُرَّخٌ عَلَيْهِ سِرُّهُ وَإِنْ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمْ يَكُنْ إِمَامًا وَهُوَ مُرَّخٌ عَلَيْهِ سِرُّهُ فَأَنْتَ مَا جَاءَ بِكَ هَاهُنَا

Abu Bakr said to him, ‘If Ali^{-asws} Bin Abu Talib^{-asws} was an Imam^{-asws}, then it is allowed that the Imam^{-asws} to be after him^{-asws}, drops the curtain upon him^{-asws}, and if Ali^{-asws} Bin Abu Talib^{-asws} did not happen to be an Imam^{-asws}, and he^{-asws} had dropped his^{-asws} curtain upon him^{-asws}, then you (Zayd), what has made you come over here (to Al-Kufa)?’

قَالَ فَطَلَّبَ أَبِي عَلْقَمَةَ أَنْ يُكْفَّ عَنْهُ فَكَفَّ عَنْهُ.

He (the narrator) said, ‘My father requested Alqamah to refrain from him, so he refrained from him’.⁴³⁵

72- قب، المناقب لابن شهر آشوب مُرْسَلًا مِثْلَهُ.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, with an unbroken chain – similar to it.⁴³⁶

73- نص، كفاية الأثر مُحَمَّدُ بْنُ جَعْفَرِ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكَرِيَّا عَنْ هِشَامِ بْنِ يُونُسَ عَنِ الْقَاسِمِ بْنِ خَلِيفَةَ عَنْ يَحْيَى بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبِي عَنِ الْأَئِمَّةِ فَقَالَ الْأَئِمَّةُ اثْنَا عَشَرَ أَرْبَعَةٌ مِنَ الْمَاضِيْنَ وَثَمَانِيَّةٌ مِنَ الْبَاقِيْنَ فُلْتُ فَسَمَّيْتُهُمْ يَا أَبَتِ

(The book) ‘Kifayat Al Aser’ – Muhammad Bin Ja’far Al Tameemi, from Muhammad Bin Al Qasim Bin Zakariya, from Hisham Bin Yunus, from Al Qasim Bin Khalifa, from Yahya Bin Zayd who said,

‘I asked my father (Zayd) about the Imams^{-asws}. He said, ‘The Imams^{-asws} are twelve, four from the past and eight from the remaining ones’. I said, ‘Name them, O father!’

قَالَ أَمَّا الْمَاضِيْنَ - فَعَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ

He (Zayd) said, ‘As for the past one, it is Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}.

وَ مِنَ الْبَاقِيْنَ أَحْيَى الْبَاقِيْنَ وَ بَعْدَهُ جَعْفَرُ الصَّادِقُ ابْنُهُ وَ بَعْدَهُ مُوسَى ابْنُهُ وَ بَعْدَهُ عَلِيُّ ابْنُهُ وَ بَعْدَهُ مُحَمَّدٌ ابْنُهُ وَ بَعْدَهُ عَلِيُّ ابْنُهُ وَ بَعْدَهُ الْحَسَنُ ابْنُهُ وَ بَعْدَهُ الْمَهْدِيُّ ابْنُهُ

⁴³⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 71

⁴³⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 72

And from the remaining ones are my brother^{-asws} Al-Baqir^{-asws}, and after him^{-asws} his^{-asws} son^{-asws} Ja'far Al-Sadiq^{-asws}, and after him^{-asws} is his^{-asws} son^{-asws} Musa^{-asws}, and after him^{-asws} his^{-asws} son^{-asws} Ali^{-asws}, and after him^{-asws} his^{-asws} son^{-asws} Muhammad^{-asws}, and after him^{-asws} his^{-asws} son^{-asws} Ali^{-asws}, and after him^{-asws} his^{-asws} son^{-asws} Al-Hassan^{-asws}, and after him^{-asws} is his^{-asws} son^{-asws} Al-Mahdi^{-asws}.

فَقُلْتُ لَهُ يَا أَبَتِ أَلَسْتَ مِنْهُمْ قَالَ لَا وَ لَكِيَّ مِنَ الْعَبْرَةِ قُلْتُ فَمِنْ أَيْنَ عَرَفْتَ أَسَامِيَهُمْ قَالَ عَهْدٌ مَعَهُودٌ عَهْدَهُ إِلَيْنَا رَسُولُ اللَّهِ ص.

I said to him, 'O father! Aren't you from them^{-asws}?' He said, 'No, but from the family'. I said, 'So from where did you know their^{-asws} names?' He said, 'A pacted pact. Rasool-Allah^{-saww} had pacted it to us'.⁴³⁷

– فَإِنْ قَالَ قَائِلٌ فَرِيدٌ بِنُ عَلِيٍّ ع إِذَا سَمِعَ هَذِهِ الْأَحَادِيثَ مِنَ الثِّقَاتِ الْمَعْصُومِينَ وَ آمَنَ بِهَا وَ اعْتَقَدَهَا فَلَمْ يَخْرُجْ بِالسَّيْفِ وَ ادَّعَى الْإِمَامَةَ لِنَفْسِهِ وَ أَظْهَرَ الْحِلَافَ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ هُوَ بِالْمَحَلِّ الشَّرِيفِ الْجَلِيلِ مَعْرُوفٌ بِالْبَيْتِ وَ الصَّلَاحِ مَشْهُورٌ عِنْدَ الْحَاصِرِ وَ الْعَامِّ بِالْعِلْمِ وَ الزُّهْدِ وَ هَذَا مَا لَا يَفْعَلُهُ إِلَّا مُعَانِدٌ جَاحِدٌ وَ حَاشَا زَيْدًا أَنْ يَكُونَ بِهَذَا الْمَحَلِّ

Note: *If a speaker were to say, when Zayd had heard these Ahadeeth from the trusted ones, the Infallibles^{-asws}, and he believed in it, then why did he rebel with the sword and claimed the Imamate for himself, and revealed the opposition to Ja'far^{-asws} Bin Muhammad^{-asws}, and (although) he was with the noble position, the majestic, the well-known with the concealment and the righteousness, famous in the presence of the special ones (Shias) and the general ones (Muslims), as being with the knowledge, and the ascetism? And this what cannot be done except by an obstinate one, a rejector, and Zayd is excluded from being with this position'.*

فَأَقُولُ فِي ذَلِكَ وَ بِاللَّهِ التَّوْفِيقُ إِنَّ زَيْدَ بْنَ عَلِيٍّ ع خَرَجَ عَلَى سَبِيلِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ – لَا عَلَى سَبِيلِ الْمُخَالَفَةِ لِأَنَّ أَخِيهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع

I (Majlisi) am saying regarding that, 'And by Allah^{-azwj} is the inclination! Zayd son of Ali (Bin Al-Husayn^{-asws}) went out upon the way of enjoining with the good and forbidding from the evil, nor upon the way of the opposition to the son^{-asws} of his brother^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}!

وَ إِنَّمَا وَقَعَ الْحِلَافُ مِنْ جِهَةِ النَّاسِ وَ ذَلِكَ أَنَّ زَيْدَ بْنَ عَلِيٍّ ع لَمَّا خَرَجَ وَ لَمْ يَخْرُجْ جَعْفَرُ بْنُ مُحَمَّدٍ ع تَوَهُمَ قَوْمٍ مِنَ الشَّبَعَةِ أَنَّ اقْتِنَاعَ جَعْفَرٍ كَانَ لِلْمُخَالَفَةِ وَ إِنَّمَا كَانَ لِضَرْبٍ مِنَ التَّدْبِيرِ

And rather, the opposition occurred from the direction of the people, and that is because Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), when he rebelled, and Ja'far^{-asws} Bin Muhammad^{-asws} did not rebel, a group from the Shias imagines that the refusal by Ja'far^{-asws} was for the opposition, and rather it happened for a kind of the arrangement.

فَلَمَّا رَأَى الَّذِينَ صَارُوا لِلزَّيْدِيَّةِ سَلْفًا ذَلِكَ قَالُوا لَيْسَ الْإِمَامُ مَنْ جَلَسَ فِي بَيْتِهِ وَ أَعْلَقَ بَابَهُ وَ أَرْحَى سِرَّهُ وَ إِنَّمَا الْإِمَامُ مَنْ خَرَجَ بِسَيْفِهِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ

⁴³⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 73 a

When those who became Zaydites saw that, they said, 'He^{-asws} isn't the Imam^{-asws}, one who sits back in his^{-asws} house and locks his^{-asws} door and drops his^{-asws} curtain! And rather, the Imam^{-asws} is the one who goes out with his^{-asws} sword enjoining with the good and forbidding from the evil'.

فهذان [فَهَذَا] سَبَبٌ وَفُوعُ الْخِلَافِ بَيْنَ الشَّيْعَةِ وَ أَمَّا جَعْفَرٌ وَ زَيْدٌ عَ فَمَا كَانَ بَيْنَهُمَا خِلَافٌ وَ الدَّلِيلُ عَلَى صِحَّةِ قَوْلِنَا قَوْلُ زَيْدِ بْنِ عَلِيٍّ عَ مَنْ أَرَادَ الْجِهَادَ فَلْيَأْتِ وَ مَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ ابْنَ أَخِي جَعْفَرَ

So these are the two causes for the occurrence of the differing between the Shias. And as for Ja'far^{asws} and Zayd, there was no differing between the two, and the evidence upon the correctness of our word is the word of Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), 'One who wants the Jihad, so (come) to me, and the one who wants the knowledge, so (go) to the son^{asws} of my brother^{asws} Ja'far^{asws}'.

وَ لَوْ ادَّعَى الْإِمَامَةَ لِنَفْسِهِ لَمْ يُنْفِ كَمَالَ الْعِلْمِ عَنِ نَفْسِهِ إِذِ الْإِمَامُ أَعْلَمُ مِنَ الرَّعِيَّةِ

And if he had claimed the Imamate for himself, he would not have negated the perfection of the knowledge from himself when the Imam^{asws} is the most knowledgeable one from the citizens.

وَ مِنْ مَشْهُورِ قَوْلِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ رَحِمَ اللَّهُ عَمِّي زَيْدًا لَوْ ظَفِرَ لَوْقِي إِنَّمَا دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَ أَنَا الرِّضَا. وَ تَصْدِيقُ ذَلِكَ.

And from the well-known, are the words of Ja'far^{asws} Bin Muhammad^{asws}: 'May Allah^{azwj} have Mercy on my^{asws} uncle Zayd! If he is victorious, he would have fulfilled. But rather, he called to the pleasure from Progeny^{asws} of Muhammad^{saww}, and I^{asws} am the pleasure'. And it ratifies that'.

مَا حَدَّثَنَا بِهِ عَلِيُّ بْنُ الْحُسَيْنِ عَنْ غَامِرِ بْنِ عَيْسَى بْنِ غَامِرِ السَّيْرَانِيِّ بِمَكَّةَ فِي ذِي الْحِجَّةِ سَنَةِ إِحْدَى وَ ثَمَانِينَ وَ ثَلَاثِينَ قَالَ حَدَّثَنِي أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى بْنِ الْحُسَيْنِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ عَنْ مُحَمَّدِ بْنِ مُطَهَّرٍ عَنْ أَبِيهِ عَنْ عُمَيْرِ بْنِ الْمُتَوَكَّلِ بْنِ هَارُونَ الْبَجَلِيِّ عَنْ أَبِيهِ الْمُتَوَكَّلِ بْنِ هَارُونَ قَالَ:

What Ali Bin Al-Hassan has narrated to us with, from Aamir Bin Isa Bin Aamir Al Sayrafi at Makkah during Zul Hijja in the year three hundred and eighty-one. He said, 'It is narrated to me by Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya Bin Al-Hassan Bin Ja'far Bin Ubeydullah Bin Al-Husayn Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from Muhammad Bin Mutahhar, from his father, from Umeyr Bin Al Mutawakkil Bin Haroun Al Bajaly, from his father Al Mutawakkal Bin Haroun who said,

لَقِيتُ يَحْيَى بْنَ زَيْدٍ بَعْدَ قَتْلِ أَبِيهِ وَ هُوَ مُتَوَجِّهٌ إِلَى خُرَاسَانَ فَمَا رَأَيْتُ مِثْلَهُ رَجُلًا فِي عَقْلِهِ وَ فَضْلِهِ فَسَأَلْتُهُ عَنْ أَبِيهِ فَقَالَ إِنَّهُ قُتِلَ وَ صُلِبَ بِالْكَنَاسَةِ ثُمَّ بَكَى وَ بَكَيتُ حَتَّى عَشِيَ عَلَيْهِ

'I met Yahya Bin Zayd after his father had been killed, and he was heading to Khurasan. I have not seen a man like him regarding his intellect and his merits. I asked him about his father (Zayd). He said, 'He was killed and crucified at Al-Kunasa'. Then he cried and I cried, until there was unconsciousness upon him.

فَلَمَّا سَكَنَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا أَلْدِي أَخْرَجَهُ إِلَى قِتَالِ هَذَا الطَّغْيَانِي وَ قَدْ عَلِمَ مِنْ أَهْلِ الْكُوفَةِ مَا عَلِمَ

When he calmed down, I said to him, 'O son of Rasool-Allah^{-saww}! And what is that which made him go out to fight against this tyrant, and he had known from the people of Al-Kufa what he knew?'

فَقَالَ نَعَمْ لَقَدْ سَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ سَمِعْتُ أَبِي عَ يُحَدِّثُ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ وَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَيَّ فَقَالَ يَا حُسَيْنُ يُخْرَجُ مِنْ صُلْبِكَ رَجُلٌ يُقَالُ لَهُ زَيْدٌ يُقْتَلُ شَهِيداً فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يَنْخَطِي هُوَ وَ أَصْحَابُهُ رِقَابِ النَّاسِ وَ يَدْخُلُ الْجَنَّةَ فَأَحْبَبْتُ أَنْ أَكُونَ كَمَا وَصَفَنِي رَسُولُ اللَّهِ
ص

He said, 'Yes, I had asked him about that. He (Zayd) said, 'I heard my father^{-asws} narrating from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} placed his^{-saww} hand upon my^{-asws} back and said: 'O Husayn^{-asws}! There shall be coming out from your^{-asws} back a man called Zayd. He will be killed a martyr. So, when it will be the Day of Qiyamah, he and his companions would cross over the necks of the people and enter the Paradise!' So, I loved to be like what Rasool-Allah^{-saww} had described me'.

ثُمَّ قَالَ رَحِمَ اللَّهُ أَبِي زَيْدًا كَانَ وَ اللَّهُ أَحَدَ الْمُتَعَبِّدِينَ قَائِمٌ لَيْلُهُ صَائِمٌ نَهَارُهُ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ حَقَّ جِهَادِهِ

Then he said, 'May Allah^{-azwj} have Mercy on my father Zayd! By Allah^{-azwj}! He was one of the worshippers, standing his night (in Salat), fasting his day, fighting in the Way of Allah^{-azwj} Mighty and Majestic as is the right of its Jihad'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَكَذَا يَكُونُ الْإِمَامُ بِهَذِهِ الصِّفَةِ فَقَالَ يَا عَبْدَ اللَّهِ إِنَّ أَبِي لَمْ يَكُنْ بِإِمَامٍ وَ لَكِنَّ مِنْ سَادَاتِ الْكِرَامِ وَ زُهَادِهِمْ وَ كَانَ مِنَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ

I said, 'O son of Rasool-Allah^{-saww}! That is how the Imam^{-asws} happens to be, being with these characteristics!' He said, 'O Abdullah! My father did not happen to be an Imam^{-asws}, but he was from the honourable chiefs, and their ascetic one, and he was from the fighters in the Way of Allah^{-azwj}'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَمَا إِنَّ أَبَاكَ قَدِ ادَّعَى الْإِمَامَةَ وَ خَرَجَ مُجَاهِداً فِي سَبِيلِ اللَّهِ وَ قَدْ جَاءَ عَنْ رَسُولِ اللَّهِ ص فِيْمَنْ ادَّعَى الْإِمَامَةَ كَاذِباً

I said, 'O son of Rasool-Allah^{-saww}! But your father had claimed the Imamate, and he had gone out as a fighter in the Way of Allah^{-azwj}, and it has come from Rasool-Allah^{-saww} regarding the ones who (falsely) claim the Imamate, as being a liar!'

فَقَالَ مَهْ يَا عَبْدَ اللَّهِ إِنَّ أَبِي ع كَانَ أَعْقَلَ مِنْ أَنْ يَدَّعِيَ مَا لَيْسَ لَهُ بِحَقٍّ وَ إِنَّمَا قَالَ أَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ عَنِّي بِذَلِكَ عَمِّي جَعْفراً

He said, 'Shh, O Abdullah! My father was more intelligent than to claim what isn't for him by right, and rather he had said, 'I am calling you to the pleasure from Progeny^{-asws} of Muhammad^{-saww}, meaning by that my uncle^{-asws} Ja'far^{-asws}'.

قُلْتُ فَهُوَ الْيَوْمَ صَاحِبُ الْأَمْرِ قَالَ نَعَمْ هُوَ أَفْقَهُ بَنِي هَاشِمٍ

I said, 'So he^{-asws} is Master^{-asws} of the Command today?' He said, 'Yes, he^{-asws} is the most understanding one from the clan of Hashim^{-as}'.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ إِنِّي أَخْبَرْتُكَ عَنْ أَبِي عَ وَ زُهْدِهِ وَ عِبَادَتِهِ أَنَّهُ كَانَ عَ يُصَلِّي فِي نَهَارِهِ مَا شَاءَ اللَّهُ فَإِذَا جَنَّ اللَّيْلُ عَلَيْهِ نَامَ نَوْمَةً خَفِيفَةً ثُمَّ يَقُومُ فَيُصَلِّي فِي جَوْفِ اللَّيْلِ مَا شَاءَ اللَّهُ ثُمَّ يَقُومُ قَائِمًا عَلَى قَدَمَيْهِ يَدْعُو اللَّهَ تَبَارَكَ وَ تَعَالَى وَ يَتَضَرَّعُ لَهُ وَ يَبْكِي بِدُمُوعِ جَارِيَةٍ حَتَّى يَطْلُعَ الْفَجْرُ -

Then he said, 'O Abdullah! I shall inform you about my father and his ascetism and his worship. He used to pray Salat during his day for as long as Allah^{-azwj} so Desired. When the night shielded upon him, he would sleep a light sleep, then he would arise and pray Salat in the middle of the night for as long as Allah^{-azwj} so Desired. Then he would stand straight upon his feet supplication to Allah^{-azwj} Blessed and Exalted and beseech to Him^{-azwj} and cry with tears flowing until the emergence of dawn.

فَإِذَا طَلَعَ الْفَجْرُ سَجَدَ سَجْدَةً ثُمَّ يَقُومُ يُصَلِّي الْغَدَاةَ إِذَا وَضَحَ الْفَجْرُ فَإِذَا فَرَغَ مِنْ صَلَاتِهِ قَعَدَ فِي التَّغْقِيبِ إِلَى أَنْ يَتَعَالَى النَّهَارُ ثُمَّ يَقُومُ فِي حَاجَتِهِ سَاعَةً فَإِذَا قَرُبَ الزَّوَالُ قَعَدَ فِي مُصَلَّاهُ فَسَبَّحَ اللَّهَ وَ مَجَّدَهُ إِلَى وَقْتِ الصَّلَاةِ

When the dawn emerged, he would perform Sajdah, then arise and pray the morning Salat when the dawn was clear. When he was free from his Salat, he would sit in the follow-up until the day would rise. Then he would arise regarding his needs for some time. Then, when the midday would draw near, he would sit in his prayer mat and glorify Allah^{-azwj} praise Him^{-azwj} up to the time of the Salat.

فَإِذَا حَانَ وَقْتُ الصَّلَاةِ قَامَ فَصَلَّى الْأُولَى وَ جَلَسَ هُنَيْئَةً وَ صَلَّى الْعَصْرَ وَ قَعَدَ فِي تَغْقِيهِ سَاعَةً ثُمَّ سَجَدَ سَجْدَةً فَإِذَا غَابَتِ الشَّمْسُ صَلَّى الْعِشَاءَ وَ الْعَتَمَةَ

When the time of Salat arrived, he would stand and pray the first Salat and sit for a while, and he would pray Al-Asr Salat and sit in his follow-up for a time. Then he would perform Sajdah. When the sun would set, he would pray the Isha and the evening Salat'.

فُلْتُ كَانَ يَصُومُ ذَهْرَهُ قَالَ لَا وَ لَكِنَّهُ كَانَ يَصُومُ فِي السَّنَةِ ثَلَاثَةَ أَشْهُرٍ وَ يَصُومُ فِي الشَّهْرِ ثَلَاثَةَ أَيَّامٍ

I said, 'He was fasting all his days?' He said, 'No, but he would fast three months during the years, and he would fast three days in the month'.

فُلْتُ وَ كَانَ يُفْتِي النَّاسَ فِي مَعَالِمِ دِينِهِمْ قَالَ مَا أَذْكَرُ ذَلِكَ عَنْهُ ثُمَّ أَخْرَجَ إِلَيَّ صَحِيفَةً كَامِلَةً أَدْعِيَةَ عَلِيِّ بْنِ الْحُسَيْنِ ع.

I said, 'And he would issued verdicts (Fatwas) to the people regarding the dealings of their religion?' He said, 'I do not remember that being from him'. Then he brought out 'Saheefa Kamila' (a book), supplications of Ali^{-asws} Bin Al-Husayn^{-asws}' .⁴³⁸

74- نص، كفاية الأثر أبو علي أحمد بن سليمان عن أبي علي بن همام عن الحسن بن محمد بن جمهور العمري عن أبيه عن حماد بن عيسى عن محمد بن مسلم قال: دخلت على زيد بن علي ع فقلت إن قوما يزعمون أنك صاحب هذا الأمر قال لا و لكني من العترة قلت فمن يلي هذا الأمر بعدكم قال سبعة من الخلفاء و المهدي منهم

(The book) 'Kifayat Al Aser' – Abu Ali Ahmad Bin Suleyman, from Abu Ali Bin Hammam, from Al-Hassan Bin Muhammad Bin Jamhour Al Ammy, from his father, from Hammad Bin Isa, from Muhammad Bin Muslim who said,

'I entered to see Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}). I said, 'There are a people who are claiming that you are Master^{-asws} of this Command (Imamate)'. He said, 'No, but I am from the family'. I said, 'So who is in charge of this command after you all?' He said, 'Seven from the caliphs, and Al-Mahdi^{-asws} is from them'.

قَالَ ابْنُ مُسْلِمٍ ثُمَّ دَخَلْتُ عَلَى الْبَاقِرِ مُحَمَّدِ بْنِ عَلِيٍّ عَ فَأَحْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ أَخِي زَيْدٌ صَدَقَ أَخِي زَيْدٌ سَبَلِي هَذَا الْأَمْرَ بَعْدِي سَبْعَةٌ مِنَ الْأَوْصِيَاءِ وَالْمَهْدِيِّ مِنْهُمْ

Ibn Muslim said, 'Then I entered to see Al-Baqir Muhammad^{-asws} Bin Ali^{-asws} and inform him^{-asws} with that. He^{-asws} said: 'My^{-asws} brother Zayd spoke the truth! My^{-asws} brother Zayd spoke the truth! There shall be in charge of this command (Imamate) after me^{-asws}, seven from the successors^{-asws} and Al-Mahdi is from them^{-asws}'.

ثُمَّ بَكَى عَ وَ قَالَ كَأَنِّي بِهِ وَ قَدْ صُلِبَ فِي الْكُنَاسَةِ يَا ابْنَ مُسْلِمٍ حَدَّثَنِي أَبِي عَنْ أَبِيهِ الْحُسَيْنِ قَالَ وَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَيَّ كَتِفِي وَ قَالَ يَا حُسَيْنُ يُخْرِجُ مِنْ صُلْبِكَ رَجُلٌ يُقَالُ لَهُ زَيْدٌ يُقْتَلُ مَظْلُومًا إِذَا كَانَ يَوْمَ الْقِيَامَةِ حُسَيْرًا وَ أَصْحَابُهُ إِلَى الْجَنَّةِ.

Then he^{-asws} cried and said: 'It is as if I^{-asws} am with him, and he has been crucified in Al-Kunasa. O Ibn Muslim! My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws} Al-Husayn^{-asws} who said: 'Rasool-Allah^{-saww} placed his^{-saww} hand upon my^{-asws} shoulder and said: 'O Husayn^{-asws}! A man called Zayd shall emerge from your^{-asws} lineage. He will be killed oppressed. When it will be the Day of Qiyamah, he and his companions would be ushered to the Paradise''⁴³⁹

75- نص، كفاية الأثر الحسيني بن علي عن هارون بن موسى عن أحمد بن علي بن إبراهيم العلوي المعروف بالجواني عن أبيه علي بن إبراهيم عن عبد الله بن محمد المديني عن عمارة بن زيد الأنصاري عن عبد الله بن العلاء قال: قلت لزيد بن علي ع ما تقول في الشبيخين قال ألعنهما

(The book) 'Kifayat Al Aser' – Al-Husayn Bin Ali, from Haroun Bin Musa, from Ahmad in Ali Bin Ibrahim Al Alawy, well known as Al Huwany, from his father Ali Bin Ibrahim, from Abdullah Bin Muhammad Al Madeyni, from Umarah Bin Zayd Al Ansary, from Abdullah Bin Al A'ala who said,

'I said to Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), 'What are you saying regarding the two sheikhs (Abu Bakr and Umar)?' He said, 'I curse them both'.

قُلْتُ فَأَنْتَ صَاحِبُ الْأَمْرِ قَالَ لَا وَ لَكِي مِنْ- الْعَثْرَةِ قُلْتُ فإِلَى مَنْ تَأْمُرُنَا قَالَ عَلَيْكَ بِصَاحِبِ الشَّعْرِ وَ أَشَارَ إِلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع.

I said, 'So are you Master^{-asws} of the Command (Imam^{-asws})?' He said, 'No, but I am from the family'. I said, 'To whom are you instructing us?' He said, 'Upon you is to be with the owner of the (long) hair' – indicating to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}'⁴⁴⁰

⁴³⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 74

⁴⁴⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 75

76- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن أحمد بن رزق عن مهزم بن أبي بردة الأسدي قال: دخلت المدينة حدثان صلب زيد رضي الله عنه

(The book) 'Al Amaali' of the sheikh Al Tusi – Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Mihzam Bin Abu Burdah Al Asady who said,

'I entered Al-Medina, soon after the crucifixion of Zayd, may Allah^{-azwj} be Pleased with him'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ قَسَاعَةَ زَائِي قَالَ يَا مَهْزَمُ مَا فَعَلَ زَيْدٌ

He (the narrator) said, 'I entered to see Abu Abdullah^{-asws}. The moment he^{-asws} saw me, said: 'O Mihzam! What happened to Zayd?''

قَالَ قُلْتُ صُلِبَ قَالَ أَيْنَ

He (the narrator) said, 'I said, 'Crucified!' He^{-asws} said: 'When?'

قَالَ قُلْتُ فِي كُنَاسَةِ بَنِي أَسَدٍ قَالَ أَنْتَ رَأَيْتَهُ مَصْلُوباً فِي كُنَاسَةِ بَنِي أَسَدٍ

He (the narrator) said, 'I said, 'In Kunasah of the clan of Asad'. He^{-asws} said: 'Did you see him crucified in the Kunasah of the clan of Asad?'

قَالَ قُلْتُ نَعَمْ

He (the narrator) said, 'I said, 'Yes'.

قَالَ فَبَكَى حَتَّى بَكَتِ النِّسَاءُ خَلْفَ السُّتُورِ ثُمَّ قَالَ أَمَا وَاللَّهِ لَقَدْ بَقِيَ لَهُمْ عِنْدَهُ طَلِبَةٌ مَا أَخَذُوهَا مِنْهُ بَعْدُ

He (the narrator) said, 'He^{-asws} cried to the extent that the womenfolk behind the curtain cried. Then he^{-asws} said: 'But, by Allah^{-azwj}! There still remains a demand for them from him, they have not taken it yet'.

قَالَ فَجَعَلْتُ أَفْكَرَ وَ أَقُولُ أَيُّ شَيْءٍ طَلِبَتُهُمْ بَعْدَ الْقَتْلِ وَالصَّلْبِ

He (the narrator) said, 'I went on to think and I said, 'Which thing is their demand after the killing and the crucifixion?'

قَالَ فَوَدَّعْتُهُ وَ انصرفت حتى انتهيت إلى الكُنَاسَةِ فَإِذَا أَنَا بِجَمَاعَةٍ فَأَشْرَفْتُ عَلَيْهِمْ فَإِذَا زَيْدٌ قَدْ أَنْزَلُوهُ مِنْ خَشَبِيهِ يُرِيدُونَ أَنْ يُحْرِقُوهُ

He (the narrator) said, 'I bade him^{-asws} farewell and left until I ended up to Al-Kunasa, and there I was with a group. I overlooked upon them and there was Zayd, they were bringing him down from a plant intending to burn him'.

قَالَ قُلْتُ هَذِهِ الطَّلِبَةُ الَّتِي قَالَ لِي.

He (the narrator) said, 'I said, 'This is the demand which he^{-asws} had said to me''^{.441}

77- نص، كفاية الأثر علي بن الحسين بن محمد عن هارون بن موسى عن محمد بن مخزوم مؤلفي بني هاشم قال أبو محمد و حدثنا عمر بن الفضل المصطفي عن محمد بن الحسين الفرغاني عن عبد الله بن محمد البلوي قال أبو محمد و حدثنا عبد الله بن الفضل الطائي عن عبد الله بن محمد البلوي عن إبراهيم بن عبد الله بن العلاء عن محمد بن بكر قال:

(The book) 'Kifayat Al Aser' – Ali Bin Al-Husayn Bin Muhammad, from Haroun Bin Musa, from Muhammad Bin Makhzum, a slave of the clan of Hashim^{-as}. Abu Muhammad said, 'It is narrated to us by Umar Bin Al Fazl Al Mateyri, from Muhammad Bin Al-Hassan Al Farghany, from Abdullah Bin Muhammad Al Balwy. Abu Muhammad said, 'And it is narrated to us by Ubeydullah Bin Al Fazl Al Taie, from Abdullah, from Abdullah in Muhammad Al Balwy, from Ibrahim Bin Abdullah Bin Al A'ala, from Muhammad Bin Bukeyr who said,

دخلت على زيد بن علي ع و عنده صالح بن بشر فسلمت عليه و هو يريد الخروج إلى العراق فقلت له يا ابن رسول الله حدثني بشيء سمعته عن أبيك ع

'I entered to see Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) and in his presence was Salih Bin Bishr. I greeted unto him, and he was intending the going out to Al-Iraq. I said to him, 'O son of Rasool-Allah^{-saww}! Narrate to me with something you have heard from your father^{-asws}'.

فقال نعم حدثني أبي عن أبيه عن جدّه قال قال رسول الله ص من أنعم الله عليه بنعمة فليحمد الله و من استبطأ الرزق فليستغفر الله و من أخزنه أمر فليقل لا حول و لا قوة إلا بالله

He said, 'Yes. My father^{-asws} narrated to me from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom Allah^{-azwj} Favours upon, let him praise Allah^{-azwj}, and the one for whom the sustenance is delayed, let him seek Forgiveness of Allah^{-azwj}, and one whom a matter grieves him, let him say, 'There is neither Might nor Strength except with Allah^{-azwj}'.

فقلت زدي يا ابن رسول الله

I said, 'Increase for me, O son of Rasool-Allah^{-saww}!'

قال نعم حدثني أبي عن أبيه عن جدّه قال قال رسول الله ص أربعة أنا لهم الشفيع يوم القيامة المكرم لذريتي و القاضي لهم حوائجهم و الساعي لهم في أمورهم عند اضطرابهم إليه و المحب لهم بقلبه و لسانه

He said, 'Yes. My father^{-asws} narrated to me, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There are four I^{-asws} shall be interceding for on the Day of Qiyamah – the one honouring to my^{-saww} offspring, and the one fulfilling their needs for them, and the one striving for them regarding their affairs during their desperation (restlessness) to it, and the one being loving to them with his heart and his tongue''.

قال فقلت زدي يا ابن رسول الله من فضل ما أنعم الله عز و جلّ عليكم

⁴⁴¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 76

He (the narrator) said, 'I said, 'Increase for me, O son of Rasool-Allah^{-sawww}, of the merits what Allah^{-azwj} Mighty and Majestic has Favoured upon you all!'

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فِي اللَّهِ حَشِيرَ مَعَنَا وَ أَدْخَلْنَا مَعَنَا الْجَنَّةَ

He said, 'Yes. My father^{-asws} narrated to me, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One who loves us^{-asws}, People^{-asws} of the Household, for the Sake of Allah^{-azwj}, would be Resurrected being with us^{-asws}, and we^{-asws} shall enter him into the Paradise with us^{-asws}'.

يَا ابْنَ بُكَيْرٍ مَنْ تَمَسَّكَ بِنَا فَهُوَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى

O Ibn Bukeyr! One who adheres with us^{-asws}, he would be with us^{-asws} in the lofty levels.

يَا ابْنَ بُكَيْرٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اصْطَفَى مُحَمَّدًا ص وَ اخْتَارَنَا لَهُ ذُرِّيَّةً فَلَوْلَا نَا لَمْ يَخْلُقِ اللَّهُ تَعَالَى الدُّنْيَا وَ الْآخِرَةَ

O Ibn Bukeyr! Allah^{-azwj} Blessed and Exalted Chose Muhammad^{-sawww} and Chose us^{-asws} as being offspring for him^{-sawww}. Had it not been for us^{-asws}, Allah^{-azwj} the Exalted would not have Created the world and the Hereafter!

يَا ابْنَ بُكَيْرٍ بَنَا عَرَفَ اللَّهُ وَ بَنَا عُيِدَ اللَّهُ وَ نَحْنُ السَّبِيلُ إِلَى اللَّهِ وَ مِنَّا الْمُصْطَفَى وَ الْمُرْتَضَى وَ مِنَّا يَكُونُ الْمَهْدِيُّ قَائِمٌ هَذِهِ الْأُمَّةَ

O Ibn Bukeyr! By us^{-asws} Allah^{-azwj} is recognised, and by us^{-asws} Allah^{-azwj} is worshipped, and we^{-asws} are the way to Allah^{-azwj}, and from us^{-asws} is Al-Mustafa^{-sawww}, and Al-Murtaza^{-asws}, and from us^{-asws} will be Al-Mahdi^{-asws}, rising one of this community'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ عَهَدَ إِلَيْكُمْ رَسُولُ اللَّهِ ص مَتَى يَأْتِي قَائِمُكُمْ

I said, 'O son of Rasool-Allah^{-sawww}! Has Rasool-Allah^{-sawww} pacted to you all when your^{-asws} Qaim^{-asws} would be rising?'

قَالَ يَا ابْنَ بُكَيْرٍ إِنَّكَ لَنْ تَلْحَقَهُ وَ إِنَّ هَذَا الْأَمْرَ تَلِيهِ سِتَّةٌ مِنَ الْأَوْصِيَاءِ بَعْدَ هَذَا ثُمَّ يَجْعَلُ اللَّهُ خُرُوجَ قَائِمِنَا فَيَمْلَأُهَا قِسْطًا وَ عَدْلًا كَمَا مَلِئْتَ جُورًا وَ ظُلْمًا

He said, 'O Ibn Bukeyr! You will never come across him^{-asws}, and that this command (Imamate), six from the successors^{-asws} will be in charge of it after this. Then Allah^{-azwj} will Make the advent of our^{-asws} Qaim^{-asws}. He^{-asws} will fill the earth with fairness and justice like what it would have had been filled with tyranny and injustice'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أ لَسْتَ صَاحِبَ هَذَا الْأَمْرِ

I said, 'O son of Rasool-Allah^{-sawww}! Are you Master^{-asws} of this command (Imam^{-asws})?'

فَقَالَ أَنَا مِنَ الْعَبْرَةِ فَعُدْتُ فَعَادَ إِلَيَّ فَقُلْتُ هَذَا الَّذِي تَقُولُ عَنْكَ أَوْ عَنْ رَسُولِ اللَّهِ ص فَقَالَ لَوْ كُنْتُ أَعْلَمُ الْعَيْبَ لَأَسْتَكْبَرْتُ مِنَ الْحَقِيرِ - لَا وَ لَكِنْ عَهْدٌ عَهْدَهُ إِلَيْنَا رَسُولُ اللَّهِ ص

He said, 'I am from the family'. I repeated, so he repeated to me. I said, 'This is which is being said from you or from Rasool-Allah^{-saww}'. He said, '**and had I known the unseen, I would have abundance from the good [7:188]**'. No, but a pact Rasool-Allah^{-saww} had pacted to us'.

لَمْ أَنْشَأْ بِغَوْلٍ-

نَحْنُ الْأَنْوَارُ الَّتِي مِنْ قَبْلِ كَوْنِ الْخَلْقِ كُنَّا
فَبِنَا قَدْ عَرَفَ اللَّهُ وَ بِالْحَقِّ أَقَمْنَا

نَحْنُ سَادَاتُ قُرَيْشٍ وَ قَوَامُ الْحَقِّ فِينَا-
نَحْنُ مِنَّا الْمُصْطَفَى الْمُخْتَارُ وَ الْمَهْدِيُّ مِنَّا
سَوْفَ بِصَلَاةِ سَعِيدٍ مَنْ تَوَلَّى الْيَوْمَ عَنَّا

Then he prosed saying, 'We^{-asws} are chiefs of Quraish and the stewardship of the truth is among us^{-asws}. We^{-asws} are the lights which were Created before the existence of the creatures, we^{-asws} had come into being. From us^{-asws} is Al-Mustafa^{-saww}, the Chosen, and Al-Mahdi^{-asws} is from us^{-asws}. By us^{-asws} Allah^{-azwj} was recognised, and we^{-asws} stand with the truth. Soon he shall arrive at the Blazing Fire, the one who is ruling over us^{-asws} today!'⁴⁴²

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ وَ حَدَّثَنَا بِحَدِّ الْحَدِيثِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْبَزْزُورِيُّ عَنِ الْكَلْبِيِّ عَنِ مُحَمَّدِ بْنِ بَجِيٍّ عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنِ الطَّبَالِيسِيِّ عَنِ ابْنِ عَمِيرَةَ وَ صَالِحِ بْنِ عُقْبَةَ جَمِيعاً عَنْ عَلْقَمَةَ بْنِ مُحَمَّدِ الْخَضْرَوِيِّ عَنْ صَالِحِ قَالَ: كُنْتُ عِنْدَ زَيْدِ بْنِ عَلِيٍّ عَ فَدَخَلَ إِلَيْهِ مُحَمَّدُ بْنُ بُكَيْرٍ وَ ذَكَرَ الْحَدِيثَ.

Ali Bin Al-Husayn said, 'And this Hadeeth has been narrated to us by Muhammad Bin Al-Husayn Al Bazawfary, from Al Kulayni, from Muhammad Bin Yahya, from Salama Bin Al Khattab, from Al Tayalisy, from Ibn Ameyra, and Salih Bin Uqba, altogether from Alqamah Bin Muhammad Al Hazramy, from Salih who said,

'I was in the presence of Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) and Muhammad Bin Bukeyr entered to see him' – and he mentioned the Hadeeth"⁴⁴³.

78- مصبا، المصباحين في أول يوم من صفر سنة إحدى وعشرين و مائة كان مقتل زيد بن علي ع.

(The book) 'Al Misbaheyn' –

'During the first day of Safar in the year one hundred and twenty-one was the killing of Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})"⁴⁴⁴.

79- كا، الكافي محمد بن بَجِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ عَنْ مُوسَى بْنِ بَكْرِ بْنِ دَأْبٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع: أَنَّ زَيْدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ دَخَلَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ وَ مَعَهُ كُتُبٌ مِنْ أَهْلِ الْكُوفَةِ يَدْعُونَهُ فِيهَا إِلَى أَنْفُسِهِمْ وَ يُخْبِرُونَهُ بِاجْتِمَاعِهِمْ وَ يَأْمُرُونَهُ بِالْخُرُوجِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هَذِهِ الْكُتُبُ ابْتِدَاءٌ مِنْهُمْ أَوْ جَوَابٌ مَا كَتَبْتَ بِهِ إِلَيْهِمْ وَ دَعَوْتَهُمْ إِلَيْهِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Al Jaroud, from Musa Bin Bakr Bin Da'ab, from the one who narrated it,

'From Abu Ja'far^{-asws}: 'Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} went to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, and with him were letters from the people of Al-Kufa, inviting him in these to themselves and informing him of their groups, and instructing him with the rebelling (against

⁴⁴² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 77 a

⁴⁴³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 77 b

⁴⁴⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 78

the ruling authorities). Abu Ja'far^{-asws} said to him: 'These letters are an initiative from them or a response to what you had written with to them and inviting them to it?'

فَقَالَ بَلِ ابْتِدَاءَ مِنَ الْقَوْمِ لِمَعْرِفَتِهِمْ بِحَقِّنَا وَ بِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ص وَ لِمَا يَجِدُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ وُجُوبِ مَوَدَّتِنَا وَ فَرْضِ طَاعَتِنَا وَ لِمَا نَحْنُ فِيهِ مِنَ الصِّبْقِ وَ الضَّنَكِ وَ الْبَلَاءِ-

He said, 'But, it is an initiative from the people due to their recognition of our rights and due to their acknowledgment of our relationship from Rasool-Allah^{-saww}, and due to what they are finding in the Book of Allah^{-azwj} Mighty and Majestic from the Obligation of having our cordiality and the necessity of being obedient to us, and due to what we are in from the straightness, and the impediments, and the afflictions'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّ الطَّاعَةَ مَفْرُوضَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةٌ أَمْضَاهَا فِي الْأَوَّلِينَ وَ كَذَلِكَ يُجْرِبُهَا فِي الْآخِرِينَ وَ الطَّاعَةُ لِوَاحِدٍ مِنَّا وَ الْمَوَدَّةُ لِلْجَمِيعِ وَ أَمْرُ اللَّهِ يَجْرِي لِأَوْلِيَائِهِ بِحُكْمٍ مُؤْتَمَرٍ وَ قَضَاءٍ مُفْصُولٍ وَ حَتْمٍ مُفْضِيٍّ وَ قَدَرٍ مُقْدُورٍ وَ أَجَلٍ مُسَمًّى لَوْ قَبِلَ مَعْلُومٌ

Abu Ja'far^{-asws} said to him: 'The obedience is an Imposition from Allah^{-azwj} Mighty and Majestic and a Sunnah established among the former ones, and similar to that it flows among the later ones, and the obedience is to one of us^{-asws} and the cordiality is for the entirety (all of us^{-asws}), and the Command of Allah^{-azwj} Flows for His^{-azwj} friends by the Decisions Made and the decisive Judgment and Ordained Accomplishments, and Determinations Determined, and a specified term for a known time.

فَ لَا يَسْتَحْفَظَنَّكَ الَّذِينَ لَا يُؤْفِقُونَ- إِيَّاهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئاً فَلَا تَعْجَلْ فَإِنَّ اللَّهَ لَا يَعْجَلُ لِعِجَلَةِ الْعِبَادِ وَ لَا تَسْبِقَنَّ اللَّهَ فَتُعْجِزَكَ الْبَلِيَّةُ فَتَضْرِعَكَ

And do not let those who are not convinced hold you in light estimation [30:60] They will never avail anything from Allah about you, [45:19]. So, do not be hasty, for Allah^{-azwj} does not Haste due to the hastiness of the servants, nor precede Allah^{-azwj}, for the afflictions would frustrate you and destroy you'.

قَالَ فَغَضِبَ زَيْدٌ عِنْدَ ذَلِكَ ثُمَّ قَالَ لَيْسَ الْإِمَامُ مِنَّا مَنْ جَلَسَ فِي بَيْتِهِ وَ أَرْجَى سِرْتَهُ وَ تَبَطَّ عَنِ الْجِهَادِ وَ لَكِنَّ الْإِمَامَ مِنَّا مَنْ مَنَعَ حَوَازِنَهُ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ وَ دَفَعَ عَنِ رَعِيَّتِهِ وَ دَبَّ عَنْ حَرَمِهِ

He (the narrator) said, 'Zayd got angered during that, then said, 'The Imam^{-asws} from us doesn't sit in his^{-asws} house and draw his curtains and discourage from the Jihad, but the Imam^{-asws} from is the one who defends his^{-asws} possessions and does Jihad in the Way of Allah^{-azwj} as is rightful for the Jihad and defends his^{-asws} citizens and protects his^{-asws} sanctity'.

قَالَ أَبُو جَعْفَرٍ ع هَلْ تَعْرِفُ يَا أَخِي مِنْ نَفْسِكَ شَيْئاً يَمَّا نَسَبْتَهَا إِلَيْهِ فَتَجِيءَ عَلَيْهِ بِشَاهِدٍ مِنْ كِتَابِ اللَّهِ أَوْ حُجَّةٍ مِنْ رَسُولِ اللَّهِ ص أَوْ تَضْرِبَ بِهِ مَثَلاً

Abu Ja'far^{-asws} said: 'O brother, do you recognise anything from yourself from what you are linking it to, so you can come with a witness upon it from the Book of Allah^{-azwj}, or a proof from Rasool-Allah^{-saww}, or you can strike an example with?'

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ خَلَالاً وَ حَرَّمَ حَرَاماً وَ فَرَضَ فَرَائِضَ وَ صَرَبَ أَمْثَالاً وَ سَنَّ سُنَناً وَ لَمْ يَجْعَلِ الْإِمَامَ الْقَائِمَ بِأَمْرِهِ فِي شُبُهَةِ فِيمَا فَرَضَ لَهُ مِنَ الطَّاعَةِ أَنْ يَسْبِقَهُ بِأَمْرٍ قَبْلَ حُلُولِهِ أَوْ يُجَاهِدَ فِيهِ قَبْلَ حُلُولِهِ

Allah-^{azwj} Mighty and Majestic Permitted the Permissible and Prohibited the Prohibition, and Necessitated the necessities, and Struck examples, and Established the Sunnahs and He-^{azwj} did not Make The rising Imam-^{asws} by His-^{azwj} Command as being doubtful with regards to what is Necessitated for him-^{asws} from the obedience, that he-^{asws} would precede a matter before its (rightful) time or he-^{asws} would struggle with regards to it before its resolution.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ فِي الصَّيْدِ - لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ أَمْ قَتَلْتُمُ الصَّيْدَ كَبْرًا فَكُنْتُمْ مِنَ الْغَافِلِينَ أَمْ قَتَلْتُمُ الصَّيْدَ الْبَرَّاءَ وَكُنْتُمْ لَهُ غَنَائِمًا فَأَقْتُلُوا غَنَائِمَ الْبَرَّاءِ الَّتِي كُفِّرَتْ بَرَاءَتُهَا فَكَيْفَ تَقُولُونَ

And Allah-^{azwj} has Said regarding the hunting: **O you who believe! Do not kill the prey while you are in Ihram; [5:95].** So, is killing the prey is mightier or killing the sacred soul which Allah-^{azwj} has Prohibited?

وَجَعَلَ لِكُلِّ شَيْءٍ مَحَلًّا وَ قَالَ عَزَّ وَجَلَّ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا- وَ قَالَ عَزَّ وَجَلَّ لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ فَجَعَلَ الشُّهُورَ عِدَّةً مَعْلُومَةً فَجَعَلَ فِيهَا أَرْبَعَةً حُجُومًا وَ قَالَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ

And for every one not in Ihraam, He-^{azwj} Said: **and when you are free (from the Ihram), then (you can) hunt, [5:2].** And the Mighty and Majestic Said: **Do not violate the rituals of Allah nor the Sacred Month.** So He-^{azwj} Made the months to be of a known number and Made four from these as Sacred. And He-^{azwj} Said: **So go about in the land for four months and know that you cannot frustrate Allah [9:2].**

ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ فَجَعَلَ لِدَبِكُمْ مَحَلًّا وَ قَالَ وَ لَا تَعْرُومُوا عَهْدَ الْبَيْتِ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ فَجَعَلَ لِكُلِّ شَيْءٍ مَحَلًّا وَ لِكُلِّ أَجَلٍ كِتَابًا-

Then the Blessed and Exalted Said: **So when the Sacred Months have passed, then kill the Polytheists wherever you find them, [9:5].** So He-^{azwj} Made a place to be for that. And Said: **and do not determine the tie of marriage until the writing reaches its (end of) term; [2:235].** Thus He-^{azwj} Made a place for all things, and for all things, a Decree.

فَإِنْ كُنْتُمْ عَلَى بَيْتِهِ مِنْ رَبِّكَ وَ يَقِينٍ مِنْ أَمْرِكَ وَ بَيِّنَاتٍ مِنْ شَأْنِكُمْ فَشَأْنُكَ وَ إِلَّا فَلَا تَرْمِزُ مِنْ أَمْرٍ أَنْتَ مِنْهُ فِي شَكٍّ وَ شُبُهَةٍ وَ لَا تَتَعَاطَى زَوَالَ مُلْكٍ لَمْ يَنْقُضْ أَجَلُهُ وَ لَمْ يَنْقُضْ مَدَاهُ وَ لَمْ يَبْلُغِ الْكِتَابَ أَجَلَهُ فَلَوْ قَدْ بَلَغَ مَدَاهُ وَ انْقَطَعَ أَجَلُهُ وَ بَلَغَ الْكِتَابَ أَجَلَهُ لَأَنْقَطَعَ الْقِصْلُ وَ تَتَابَعَ النُّظَامُ وَ لَأَعْقَبَ اللَّهُ فِي التَّابِعِ وَ الْمَتَّبِعِ الدُّلَّ وَ الصَّعَارَ

Therefore, if you were upon a proof from your Lord-^{azwj} and conviction of your affairs, and a clarification of your occupation, so (do) your occupation, or else do not indulge in a matter while you are in doubt with regards to it and confusion, nor try to decline a kingdom whose consumption has not expired yet and its term has yet to be cut off and its Ordained term has not reached. Had its term reached, and its consumption cut-off, and the Ordained term reached, the gap would be eradicated, and the system would be followed, and Allah-^{azwj} would Punish the followers and the followed one to be humiliated and belittled.

أَعُوذُ بِاللَّهِ مِنْ إِمَامٍ ضَلَّ عَنْ وَفِيهِ فَكَانَ التَّابِعُ فِيهِ أَعْلَمَ مِنَ الْمَتَّبِعِ أَوْ تُرِيدُ يَا أَخِي أَنْ تُحْيِيَ مِلَّةَ قَوْمٍ فَدَكَّرُوا بِآيَاتِ اللَّهِ وَ عَصَوْا رَسُولَهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ بِغَيْرِ هُدًى مِنَ اللَّهِ وَ ادَّعَوْا الْخِلَافَةَ بِلَا بُرْهَانٍ مِنَ اللَّهِ وَ لَا عَهْدٍ مِنْ رَسُولِهِ

I^{-asws} seek Refuge with Allah^{-azwj} from a leader who strays from his time, and the follower in it being more knowledgeable than the followed one. O brother! Are you intending to revive a nation of people who have disbelieved in the Signs of Allah^{-azwj} and disobeyed His^{-azwj} Rasool^{-saww} and followed their own desires without a Guidance from Allah^{-azwj} and claimed the Caliphate without a proof from Allah^{-azwj}, nor any covenant from His^{-azwj} Rasool^{-saww}?

أَعِيدُكَ بِاللَّهِ يَا أُخِي أَنْ تَكُونَ عَدَاً الْمَصْلُوبِ بِالْكَنَاسَةِ ثُمَّ انْقَضَتْ عَيْنَاهُ وَ سَأَلَتْ دُمُوعُهُ ثُمَّ قَالَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ هُنَاكَ سِرْنَا وَ جَحَدْنَا حَقَّنَا وَ أَفْسَأَى سِرْنَا وَ نَسَبْنَا إِلَى غَيْرِ جَدِّنَا وَ قَالَ فِينَا مَا لَمْ نُقُلْهُ فِي أَنْفُسِنَا.

I seek Refuge with Allah^{-azwj}, O bother that you would happen to be crucified tomorrow at Al Kunasa'. Then his^{-asws} eyes filled up and his^{-asws} tears flowed, then he^{-asws} said: 'Allah^{-azwj} is between us^{-asws} and the ones who tore down our^{-asws} veils and fought against us^{-asws} of our^{-asws} rights, and publicised our^{-asws} secrets, and linked us to other than our^{-asws} grandfather^{-saww}, and said regarding us^{-asws} what we^{-asws} did not say regarding ourselves^{-asws}'.⁴⁴⁵

80- كا، الكافي علي بن إبراهيم عن أبيه عن أبي عمير عن رجل ذكره عن سليمان بن خالد قال: قال لي أبو عبد الله ع كيف صنعتم بعمي زيد قلت إنهم كانوا يخرمونه فلما شفت الناس أخذنا حبسبته فدقناه في جوف على شاطئ الفرات فلما أصبحوا جالت الحبل يطلبونه فوجدوه فأخروه فقال أ فلا أوقروه حديداً و ألقئموه في الفرات صلى الله عليه و لعن الله قاتله.

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

'Abu Abdullah^{-asws} said to me: 'What did you do to my^{-asws} uncle Zayd?' I said, 'They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of the Euphrates. When it was the morning, the horsemen came looking for him, so they found him and burnt his body'. He^{-asws} said: 'So why did you not tie iron to him and throw him in the Euphrates? Greetings of Allah^{-azwj} be upon him, and Curse of Allah^{-azwj} be upon his killers'.⁴⁴⁶

81- كا، الكافي عده من أصحابنا عن سهل بن زياد عن الحسن بن علي الوشاء عن ذكره عن أبي عبد الله ع قال: إن الله عز ذكره أذن في هلاك بني أمية بعد إخراجهم زيدا بسبعة أيام.

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Al-Washa, from the one whom he mentioned, who has narrated the following:

Abu Abdullah^{-asws} having said that: 'Allah^{-azwj} Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd'.⁴⁴⁷

82- كا، الكافي علي بن إبراهيم عن أبي هاشم الجعفي قال: سألت الرضا ع عن المصلوب فقال أ ما علمت أن جدي ع صلى على عمي.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Abu Hashim Al Ja'fari who said,

⁴⁴⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 79

⁴⁴⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 80

⁴⁴⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 81

'I asked Al-Reza^{-asws} about the crucified one. He^{-asws} said: 'Do you not know that my^{-asws} grandfather^{-asws} (Al-Sadiq^{-asws}) had sent Salawaat upon his^{-asws} uncle?''⁴⁴⁸

ثم اعلم أن الأخبار اختلفت و تعارضت في أحوال زيد و أضرابه كما عرفت لكن الأخبار الدالة على جلاله زيد و مدحه و عدم كونه مدعياً لغير الحق أكثر

Note: Then know that the Ahadeeth have differed and are contradictory regarding the situations of Zayd are its variety, like what is known. But the Ahadeeth evidencing upon the majesty of Zayd, and his praise, and negation of him having claimed for other than the right, are more.

و قد حكم أكثر الأصحاب بعلو شأنه فالمناسب حسن الظن به و عدم القدح فيه بل عدم التعرض لأمثاله من أولاد المعصومين ع إلا من ثبت من قبل الأئمة ع الحكم بكفرهم و لزوم التبري عنهم.

And a lot of companions had judged with the loftiness of his affair, so it is appropriate to have good thoughts with him, and negate the defamation regarding him, but negate the objections of its like from the children of the Infallibles^{-asws}, except from proof from the Imams^{-asws}, the decision of their Kufr, and necessitate the disavowing from them.

83- فر، تفسیر فرات بن إبراهيم جعفر بن أحمد مَعْنَعْنَا عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ ع قَالَ: أَيُّهَا النَّاسُ إِنَّ اللَّهَ بَعَثَ فِي كُلِّ زَمَانٍ خَيْرَةً وَ مِنْ كُلِّ خَيْرٍ مُنْتَجِباً حَبْوَةً مِنْهُ قَالَ اللَّهُ أَعْلَمَ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad, transmitting,

'From Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said, 'O you people! Allah^{-azwj} has Sent the choicest in every time period, and from every choicest, one Selected as a Gift from Him^{-azwj}. He^{-azwj} Said: **Allah is more Knowing of where to Place His Message. [6:124].**

فَلَمْ يَزَلِ اللَّهُ يَنْتَاسِخُ خَيْرَتَهُ حَتَّى أَخْرَجَ مُحَمَّدًا ص مِنْ أَفْضَلِ ثُرَيَّةٍ وَ أَطْهَرَ عَيْتِهِ أَخْرَجَتْ لِلنَّاسِ فَلَمَّا قَبِضَ مُحَمَّدًا ص افْتَحَرَتْ قُرَيْشٌ عَلَى سَائِرِ الْأَنْبِيَاءِ بِأَنَّ مُحَمَّدًا ص كَانَ قُرَيْشِيًّا وَ دَانَتْ الْعَجَمَ لِلْعَرَبِ بِأَنَّ مُحَمَّدًا ص كَانَ عَرَبِيًّا حَتَّى ظَهَرَتْ الْكَلِمَةُ وَ تَمَّتِ النِّعْمَةُ

Allah^{-azwj} did not cease to Cause His^{-azwj} Choices to succeed one another until Muhammad^{-saww} was Extracted from the superior soil, and cleanest family, Brought forth for the people. When Muhammad^{-saww} was Recalled, Quraish prided over rest of the Prophets^{-as} by (the fact) that Muhammad^{-saww} was from Quraish, and the non-Arabs made it a religion for the Arabs due to that Muhammad^{-saww} was an Arab, until the Word appeared the Favour was completed.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ أَحْسِبُوا إِلَى الْحَقِّ وَ كُونُوا أَعْوَانًا لِمَنْ دَعَاكُمْ إِلَيْهِمْ وَ لَا تَأْخُذُوا سُنَّةَ بَنِي إِسْرَائِيلَ كَذَّبُوا أَنْبِيَاءَهُمْ وَ قَتَلُوا أَهْلَ بَيْتِ نَبِيِّهِمْ

So, fear Allah^{-azwj}, servants of Allah^{-azwj}, and answer to the truth, and be supporters of the one who is calling you all to them, and not take to the ways of the children of Israel. They had belied their Prophets and killed the families of their Prophets^{-as}.

⁴⁴⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 82

ثُمَّ أَنَا أَذَكِّرُكُمْ أَيُّهَا السَّامِعُونَ لِدَعْوَتِهِ الْمُتَّفَهِّمُونَ مَقَالَتَنَا بِاللَّهِ الْعَظِيمِ الَّذِي لَمْ يَذْكَرِ الْمَذْكَرُونَ بِمِثْلِهِ إِذَا ذَكَرْتُمُوهُ وَجَلَّتْ قُلُوبُكُمْ وَاقْشَعَرَّتْ لِدَلِكِ جُلُودُكُمْ

Then I am reminding you all, O listeners to his^{-saww} call, the ones understanding our words with Allah^{-azwj} the Magnificent, the one^{-saww} whom the mentioners had not mentioned the like of him^{-saww}. Whenever they mention him^{-saww}, their hearts palpitate, and their skins have goosebumps for that.

أَلَسْتُمْ تَعْلَمُونَ أَنَّا وُلْدُ نَبِيِّكُمْ الْمَظْلُومُونَ الْمُتَقَهَّرُونَ فَلَا سَهْمَ وَفَيْتَنَا وَلَا ثَرَاتٍ أُعْطِينَا وَمَا زَالَتْ بُيُوتُنَا تُحْدَمُ وَحَرَمُنَا تُنْتَهَكُ وَقَائِلُنَا يُعْرَفُ يُؤَلَّدُ مَوْلِدُنَا فِي الْحَوْفِ وَيَنْشَأُ نَاشِئُنَا بِالْقَهْرِ وَبِمَوْتِ مَيِّتِنَا بِالذَّلِّ

Aren't you knowing that I am a son of your Prophet^{-saww}, from the ones oppressed, the coerced? We^{-asws} have not been fulfilled of any share, nor has our^{-asws} inheritance been Given, nor have our^{-asws} houses ceased to be demolished, and our^{-asws} sanctities being violated! And our^{-asws} believers (Shias) know that our^{-asws} children are born in the fear, and our^{-asws} growing ones grow with the coercion, and our^{-asws} dying ones die with the humiliation.

وَيُحْكُمُ إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ جِهَادَ أَهْلِ الْبُعْيِ وَالْعُدُوانِ مِنْ أُمَّتِكُمْ عَلَى بَعْضِهِمْ وَفَرَضَ نُصْرَةَ أَوْلِيَائِهِ الدَّاعِينَ إِلَى اللَّهِ وَإِلَى كِتَابِهِ قَالَ وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Woe be unto you all! Allah^{-azwj} has Imposed the Jihad upon you against the people of rebellions, and the aggression from your community upon their rebellion, and has Imposed helping His^{-azwj} friends, the ones calling to Allah^{-azwj} and to His^{-azwj} Book! He^{-azwj} Said: **And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40].**

وَيُحْكُمُ إِنَّا قَوْمٌ غَضِبْنَا لِلَّهِ رَبَّنَا وَ تَقَمْنَا الْجُورَ الْمَعْمُولَ بِهِ فِي أَهْلِ مِلَّتِنَا وَ وَضَعْنَا مِنْ تَوَارَثِ الْإِمَامَةِ وَ الْخِلَافَةِ

Woe be to you all! We^{-asws} are a people who get angered for the Sake of Allah^{-azwj}, our^{-asws} Lord^{-azwj}, and we^{-asws} avenge the tyranny being worked with among the people of our nation, and we^{-asws} place the one^{-asws} who inherits the Imamate and the caliphate.

وَ يَحْكُمُ بِالْهَوَاءِ وَ نَقَضَ الْعَهْدَ وَ صَلَّى الصَّلَاةَ لِغَيْرِ وَفَيْتَهَا وَ أَحَدَ الزَّكَاةَ مِنْ غَيْرِ وَجْهَهَا وَ دَفَعَهَا إِلَى غَيْرِ أَهْلِهَا وَ نَسَكَ الْمَنَاسِكَ بِغَيْرِ هَدْيِهَا وَ أَرَأَلَ الْأَقْبِيَاءَ وَ الْأَحْمَاسَ وَ الْعَنَائِمَ وَ مَنَعَهَا الْمُقْرَاءَ وَ الْمَسَاكِينَ وَ ابْنَ السَّبِيلِ وَ عَطَّلَ الْحُدُودَ وَ أَحَدَ بِهَا الْجُرَيْلَ

Woe be to you all due to the personal desires, and breaking the pact, and praying Salat to other than its timings, and taking the Zakat from other that is perspectives, and handing it to other than its rightful ones, and ritualise the rituals without its guidance, and declining the Feys and the Khums, and the war booty, and prevent it from the poor and the destitute, and the traveller, and suspending the legal penalties, and taking plentiful with it.

وَ حَكَمَ بِالرِّشَا وَ الشَّفَاعَاتِ وَ الْمَنَازِلِ وَ قَرَّبَ الْفَاسِقِينَ وَ مَثَّلَ بِالصَّالِحِينَ وَ اسْتَعْمَلَ الْحَيَانَةَ وَ حَوَّنَ أَهْلَ الْأَمَانَةِ وَ سَلَطَ الْمُخْسُوسَ وَ جَهَّزَ الْجَبُوشَ وَ خَلَدَ فِي الْمَحَابِسِ وَ جَلَدَ الْمُؤْبِنَ وَ قَتَلَ الْوَالِدَ وَ أَمَرَ بِالْمُنْكَرِ وَ نَحَى عَنِ الْمَعْرُوفِ بِغَيْرِ مَأْخُودٍ عَنِ كِتَابِ اللَّهِ وَ لَا سُنَّةِ نَبِيِّهِ

And judging by the bribes, and the intercessions, and houses, and drawing near of the mischief-makers, and trampling the righteous ones, and utilising the embezzling, and betraying the people of trust, and cause the Magians to overcome, and arming the armies,

and life-sentences in the prisons, and whipping the cleared ones, and killing the father, and enjoining the evil and forbidding from the good without taking from the Book of Allah^{-azwj} nor a Sunnah of His^{-azwj} Prophet^{-saww}.

ثُمَّ يَزْعُمُ زَاعِمُكُمْ أَنَّ اللَّهَ اسْتَخْلَفَهُ بِحُكْمٍ يُخَالِفِهِ وَيَصُدُّ عَنْ سَبِيلِهِ وَيَنْتَهِكُ حَرَامَهُ وَيَقْتُلُ مَنْ دَعَا إِلَى أَمْرِهِ

Then your leader is claiming that Allah^{-azwj} has Made him the caliph. He judges by opposing Him^{-azwj}, and he hinders from His^{-azwj} Way, and violates His^{-azwj} Sanctities, and kills the one calling to His^{-azwj} Command.

فَمَنْ أَشَرُّ عِنْدَ اللَّهِ مِنْزِلَةً مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا* أَوْ صَدَّ عَنْ سَبِيلِهِ أَوْ بَغَاهُ عَوَجًا وَ مَنْ أَعْظَمُ عِنْدَ اللَّهِ أَجْرًا مِمَّنْ أَطَاعَهُ وَ آذَنَ بِأَمْرِهِ وَ جَاهَدَ فِي سَبِيلِهِ وَ سَارَعَ فِي الْجِهَادِ

So, who is of vilest status in the Presence of Allah^{-azwj} **than the one who fabricates a lie upon Allah or belies His Signs? [6:21]**, or blocks from His^{-azwj} Way, of his rebellion is crookedness? And who is of mightiest Recompense in the Presence of Allah^{-azwj} than the one who obeys Him^{-azwj}, and proclaims with His^{-azwj} Commands, and fights in His^{-azwj} Way, and hastens in the jihad?

وَ مَنْ أَحَقُّ عِنْدَ اللَّهِ مَنْزِلَةً مِمَّنْ يَزْعُمُ أَنَّ يَغَيِّرُ ذَلِكَ يَمُنُّ عَلَيْهِ ثُمَّ يَنْزُكُ ذَلِكَ اسْتِخْفَافًا بِحَقِّهِ وَ تَهَاوُنًا فِي أَمْرِ اللَّهِ وَ إِثَارًا لِلدُّنْيَا- وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ.

And who is of the most despicable status than the one who claims that it was conferred upon him by someone else? Then he neglects that belittling of His^{-azwj} Rights and being complacent regarding the Commands of Allah^{-azwj} and giving preference to the world! **And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, 'I am from the submitters'? [41:33]'**.⁴⁴⁹

84- كا، الكافي العدة عن أحمد بن محمد بن أحمد بن أبي داود عن عبد الله بن أبان قال: دخلنا على أبي عبد الله ع فسألنا أفيكم أحد عنده علم عبي زيد بن علي فقال رجل من القوم أنا عندي علم من علم عبيك كنا عنده ذات ليلة في دار معاوية بن إسحاق الأنصاري إذ قال انطلقوا بنا نصلي في مسجد السهلة

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban who said,

'We entered to see Abu Abdullah^{-asws}. He^{-asws} asked us: 'Is there anyone among you with whom is knowledge about my^{-asws} uncle Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})?' A man from the group said, 'I do. There is knowledge with me of your^{-asws} uncle. We were with him one night in the house of Muawiya Bin Is'haq Al-Ansari when he said, 'Let us go to pray in Masjid Al-Sahla!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ فَعَلَ فَقَالَ لَا جَاءَهُ أَمْرٌ فَشَعَلَهُ عَنِ الدَّهَابِ

⁴⁴⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 83

Abu Abdullah^{-asws} said: 'And he did so?' He said, 'No. A matter came to him, so he was too pre-occupied from going'.

فَقَالَ أَمَا وَاللَّهِ لَوْ عَادَ [أَعَادَ] اللَّهُ بِهِ حَوْلًا لِأَعَادَهُ أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ الَّذِي كَانَ يَحِيطُ فِيهِ وَ مِنْهُ سَارَ إِبْرَاهِيمُ إِلَى الْيَمَنِ بِالْعَمَالِقَةِ وَ مِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ وَ إِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ وَ مِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينَةٌ كُلِّ نَبِيٍّ وَ إِنَّهُ لَمُنَاحُ الرَّكِبِ

He^{-asws} said: 'But, by Allah^{-azwj}! Had he sought Refuge of Allah^{-azwj} with it, He^{-azwj} would have Sheltered him. Don't you know that it is a place of the house of the Prophet^{-as} Idrees^{-as} which he was tailoring in it? And from it, Ibrahim^{-as} had travelled to Al-Yemen with the Amalikites, and from it Dawood^{-as} had travelled to Jalut (Goliath), and there is a green rock in it where is a resemblance of every Prophet^{-as}, and from beneath that rock the clay of every Prophet^{-as} was taken, and it is a resting place of the rider!'

قِيلَ وَ مِنَ الرَّكِبِ قَالَ الْخَضِرُ ع.

It was said, 'And who is the rider?' He^{-asws} said: 'Al-Khizr^{-as!}'⁴⁵⁰

85- كَأ، الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ حُسَيْنِ بْنِ بَكْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: بِالْكُوفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ لَوْ أَنَّ عَمِّي زَيْدًا أَتَاهُ فَصَلَّى فِيهِ وَ اسْتَجَارَ اللَّهُ لَأَجَارَهُ عَشْرِينَ سَنَةً.

(The book) 'Al Kafi' – Muhammad bin Yahya, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al Khazzaz,

'From Abu Abdullah^{-asws} having said: 'There is a Masjid at Al-Kufa called Masjid Al-Sahla. If my^{-asws} uncle Zayd had gone to it and prayed Salat in it, and sought Protection of Allah^{-azwj}, He^{-azwj} would have Protected him for twenty years''⁴⁵¹

86- فر، تفسير فرات بن إبراهيم القاسم بن عبيد عن أحمد بن وشيبك عن سعيد بن جبيرة قال: قلت لمحمد بن خالد كيف زيد بن علي في قلوب أهل العراق

Tafseer Furaat Bin Ibrahim – Al Qasim Bin Ubeyd, from Ahmad Bin Washeek, from Saeed Bin Jubeyr who said,

'I said to Muhammad Bin Khalid, 'How was Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) in the hearts of the people of Al-Iraq?'

فَقَالَ لَا أَحَدٌ عَنْ أَهْلِ الْعِرَاقِ وَ لَكِنْ أُحَدِّثُكَ عَنْ رَجُلٍ يُقَالُ لَهُ النَّازِلِيُّ بِالْمَدِينَةِ قَالَ صَحِبْتُ زَيْدًا مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ وَ كَانَ يُصَلِّي الْفَرِيضَةَ ثُمَّ يُصَلِّي مَا بَيْنَ الصَّلَاةِ إِلَى الصَّلَاةِ وَ يُصَلِّي اللَّيْلَ كُلَّهُ وَ يُكَبِّرُ التَّسْبِيحَ وَ يُرِدُّ وَ جَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُ مِنْهُ تُحِيدُ

He said, 'I will not narrate to you about the people of Al-Iraq, but I shall narrate to you about a man called Al-Nazily at Al-Medina. He said, 'I accompanied Zayd in what is between Makkah and Al-Medina, and he was praying the Prescribed Salat. Then he prayed what is between the Salat to the Salat, and he prayed Salat at night, all of it, and he frequented the glorifications

⁴⁵⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 84

⁴⁵¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 85

and kept repeating: ***And the agony of death comes with the Truth. That is what you were fleeing from [50:19].***

فَصَلَّى بِنَا لَيْلَةً ثُمَّ رَدَّدَ هَذِهِ الْآيَةَ إِلَى قَرِيبٍ مِنْ نِصْفِ اللَّيْلِ فَانْتَبَهْتُ وَهُوَ رَافِعٌ يَدَهُ إِلَى السَّمَاءِ وَ يَقُولُ إِلَهِي عَذَابُ الدُّنْيَا أَيْسَرُ مِنْ عَذَابِ الْآخِرَةِ

He prayed Salat with us at night, then kept repeating this Verse until it was near to midnight. I woke up suddenly and he was raising his hand towards the sky and saying, 'My God^{-azwj}! Punishment of the world is easier than Punishment of the Hereafter!'

ثُمَّ انْتَحَبَ فَمُتُّ إِلَيْهِ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ جَزَعْتَ فِي لَيْلَتِكَ هَذِهِ جَزَعًا مَا كُنْتُ أَعْرِفُهُ

Then I woke up and stood up to him and said, 'O son of Rasool-Allah^{-saww}! You are alarmed in this night of yours with this alarm what I have not known you to be so!'

قَالَ وَحُكَّ يَا نَازِلِي إِيَّيْ رَأَيْتُ اللَّيْلَةَ وَ أَنَا فِي سُجُودِي إِذْ رَفَعْتُ لِي زُمرَةً مِنَ النَّاسِ عَلَيْهِمْ ثِيَابٌ مَا رَأَيْتُهُمُ الْأَبْصَارُ حَتَّى أَحَاطُوا بِي وَ أَنَا سَاجِدٌ فَقَالَ كَبِيرُهُمُ الَّذِي يَسْمَعُونَ مِنْهُ أ هُوَ ذَلِكَ قَالُوا نَعَمْ قَالَ أَبَشِّرْ يَا زَيْدُ فَإِنَّكَ مَقْتُولٌ فِي اللَّهِ وَ مَصْلُوبٌ وَ مَحْرُوقٌ بِالنَّارِ وَ لَا تَمْسُكُ النَّارُ بَعْدَهَا أَبَدًا

He said, 'Woe be to you, O Nazily! I have seen tonight while I was in my Sajdah, then a group of people were raised to me, upon them were such clothes the eyes have not seen, until they surrounded me, and I was in Sajdah. Their eldest said, the one they were listening from, 'Is he that?' They said, 'Yes'. He said, 'Receive good news, O Zayd, for you shall be killed in (the Way of) Allah^{-azwj}, and crucified, and burnt in the fire, and the fire will not withhold after it, ever!'

فَانتَبَهْتُ وَ أَنَا فَرِحٌ وَ اللَّهُ يَا نَازِلِي لَوَدِدْتُ أَنِّي أُحْرِقْتُ بِالنَّارِ ثُمَّ أُحْرِقْتُ بِالنَّارِ وَ أَنَّ اللَّهَ أَصْلَحَ لِهَذِهِ الْأُمَّةِ أَمْرَهَا.

I woke up and I was panicking. By Allah^{-azwj}, O Nazily! I would love to be burnt in the fire, then burnt in the fire, and if Allah^{-azwj} were to Correct for this community, its affairs!"⁴⁵²

87- كَف، المصباح للكفعمي في أول يوم من صفرٍ كان مقتلاً زَيْدٍ ع.

(The book) 'Al Misbah Al Kaf'amy' –

'In the first day of Safar was the killing of Zayd"⁴⁵³.

أَقُولُ رَوَى أَبُو الفَرَجِ الْأَصْفَهَائِيُّ فِي مَقَاتِلِ الطَّالِبِيِّينَ بِإِسْنَادِهِ إِلَى زَيْدِ بْنِ المُنْذِرِ قَالَ: اشْتَرَى المُحْتَارُ بِنُ أَبِي عُبيدٍ جَارِيَةً بِثَلَاثِينَ أَلْفًا فَقَالَ لَهَا أَذْبِرِي فَأَذْبَرَتْ ثُمَّ قَالَ لَهَا أَقْبِلِي فَأَقْبَلَتْ ثُمَّ قَالَ مَا أَرَى أَحَدًا أَحَقَّ بِهَا مِنْ عَلِيِّ بْنِ الحُسَيْنِ ع فَجَعَتْ بِهَا إِلَيْهِ وَ هِيَ أُمُّ زَيْدِ بْنِ عَلِيٍّ ع.

I (Majlisi) am saying, 'It is reported by Abu Al Faraj Al Asfahany in 'Maqatal Al Talibeen', by his chain to Zayd Bin Al Munzir who said,

'Al-Mukhtar Bin Abu Ubeyd^{-ra} purchased a slave girl for thirty thousand. He^{-ra} said to her, 'Turn around!' She turned around. Then he^{-ra} said to her, 'Come forward!' She came forwards. Then

⁴⁵² Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 86

⁴⁵³ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 a

he^{-ra} said, 'I^{-ra} do not see anyone more rightful with her than Ali^{-asws} Bin Al-Husayn^{-asws}!' He^{-ra} sent her to him^{-asws}, and she is mother of Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})".⁴⁵⁴

وَ بِإِسْنَادِهِ عَنْ حَصِيبِ الْوَابِشِيِّ قَالَ: كُنْتُ إِذَا رَأَيْتُ زَيْدَ بْنِ عَلِيٍّ رَأَيْتُ أَسَارِيرَ النُّورِ فِي وَجْهِهِ.

And by his chain from Khaseeb Al Wabishy who said,

'Whenever I saw Zayd son of Ali (Bin Al-Husayn^{-asws}), I saw the lines of Noor in his face".⁴⁵⁵

وَ بِإِسْنَادِهِ عَنْ أَبِي الْجَارُودِ قَالَ: قَدِمْتُ الْمَدِينَةَ فَجَعَلْتُ كُلَّمَا سَأَلْتُ عَنْ زَيْدِ بْنِ عَلِيٍّ قِيلَ لِي ذَلِكَ حَلِيفُ الْقُرْآنِ.

And by his chain from Abu Al Jaroud who said,

'I arrived at Al-Medina, and every time I went on to ask about Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), it was said to me, 'That is an ally of the Quran".⁴⁵⁶

وَ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِلْحُسَيْنِ يَخْرُجُ رَجُلٌ مِنْ صُلْبِكَ يُقَالُ لَهُ زَيْدٌ يَتَخَطَّى هُوَ وَ أَصْحَابُهُ يَوْمَ الْقِيَامَةِ رِقَابَ النَّاسِ غُرًّا مُحَجَّلِينَ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ.

And by his chain, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said to Al-Husayn^{-asws}: 'A man called Zayd would be emerging from your^{-asws} lineage. He and his companions would be crossing over the necks of the people on the Day of Qiyamah, resplendent of faces, entering the Paradise without any Reckoning".⁴⁵⁷

وَ بِإِسْنَادِهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ ص يُفْتَلُ رَجُلٌ مِنْ أَهْلِ بَيْتِي فَيُصَلَّبُ - لَا تَرَى الْجَنَّةَ عَيْنٌ رَأَتْ عَوْرَتَهُ.

And by his chain, from Abdul Malik Bin Abu Suleyman who said,

'Rasool-Allah^{-saww} said: 'A man from the People^{-asws} of my^{-saww} Household would be killed and be crucified. It will not see the Paradise, the eye which sees his bareness".⁴⁵⁸

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَقَفِيِّ قَالَ: مَرَّ زَيْدُ بْنُ عَلِيٍّ بِبَنِي الْحَقَفِيِّ فَرَقَّ لَهُ وَ أَجْلَسَهُ وَ قَالَ أَعِيدُكَ بِاللَّهِ يَا ابْنَ أَخِي أَنْ تَكُونَ زَيْدًا الْمَصْلُوبَ بِالْعِرَاقِ - لَا يَنْظُرُ أَحَدٌ إِلَى عَوْرَتِهِ وَ لَا يَنْظُرُهُ إِلَّا كَانَ فِي أَسْفَلِ دَرْكِ مِنْ جَهَنَّمَ.

And by his chain from Abdullah Bin Muhammad Ibn Al Hanafiyya who said,

'Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} passed by Muhammad Bin Al-Hanafiyya. He felt pity for him^{-asws} and seated him^{-asws} and said, 'I seek Refuge with Allah^{-azwj}, O son^{-asws} of my brother

⁴⁵⁴ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 b

⁴⁵⁵ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 c

⁴⁵⁶ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 d

⁴⁵⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 e

⁴⁵⁸ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 f

asws, from Zayd becoming crucified at Al-Iraq. No one will look at his bareness nor look at him, except he would be in the lowest level of Hell!”⁴⁵⁹

وَ بِإِسْنَادِهِ عَنْ خَالِدِ مَوْلَى آلِ الرَّبِيعِ قَالَ: كُنَّا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ عَ فَدَعَا ابْنًا لَهُ يُقَالُ لَهُ زَيْدٌ فَكَبَا لَوَجْهِهِ وَ جَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَ يَقُولُ أُعِيدُكَ بِاللَّهِ أَنْ تَكُونَ زَيْدًا الْمَصْلُوبَ بِالْكُنَاسَةِ مَنْ نَظَرَ إِلَى عَوْرَتِهِ مُتَعَمِّدًا أَصَلَى اللَّهُ وَجْهَهُ النَّارَ.

And by his chain, from Khalid, a slave of the family of Al Zubeyr, said,

‘We were in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} called a son of his^{-asws} called Zayd. He^{-asws} devoted to his face and went on to wipe the blood from his face (after he had fallen at the threshold of the door), and he^{-asws} said: ‘I^{-asws} seek Refuge with Allah^{-azwj} from Zayd become the one crucified at Al-Kunasa. One who looks at his bareness deliberately, Allah^{-azwj} would Make him arrive to the Fire’^{.460}

وَ بِإِسْنَادِهِ عَنْ يُونُسَ بْنِ جَنَابٍ قَالَ: جِئْتُ مَعَ أَبِي جَعْفَرٍ عَ إِلَى الْكُتَّابِ فَدَعَا زَيْدًا فَاعْتَنَقَهُ وَ أَلْزَقَ بَطْنَهُ بِبَطْنِهِ وَ قَالَ أُعِيدُكَ بِاللَّهِ أَنْ تَكُونَ صَلِيبَ الْكُنَاسَةِ.

And by his chain, from Yunus Bin Janab who said,

‘I came with Abu Ja’far^{-asws} to the library. He^{-asws} called Zayd and hugged him and adhered his (upper) body with his^{-asws} (upper) body and said: ‘I^{-asws} seek Refuge with Allah^{-azwj} from you becoming crucified at Al-Kunasa!’⁴⁶¹

⁴⁵⁹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 g

⁴⁶⁰ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 h

⁴⁶¹ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{asws}, Ch 11 H 87 i

تاريخ الإمام محمد الباقر صلوات الله عليه

HISTORY OF THE IMAM^{-asws} MUHAMMAD AL-BAQIR^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

أبواب تاريخ أبي جعفر محمد بن علي بن الحسين باقر علم النبيين صلوات الله عليه و على آباءه الطاهرين و أولاده المعصومين و مناقبه و فضائله و معجزاته و سائر أحواله

CHAPTERS ON HISTORY OF ABU JA'FAR MUHAMMAD^{-asws} BIN ALI^{-asws} ABIN AL-HUSAYN^{-asws}, EXPOUNDER OF KNOWLEDGE OF THE PROPHETS^{-as}, MAY THE SALAWAAT OF ALLAH BE UPON HIM^{-asws}, AND UPON HIS^{-asws} FOREFATHERS, THE CLEAN, AND HIS^{-asws} INFALLIBLE CHILDREN, AND HIS^{-asws} VIRTUES, AND HIS^{-asws} MERITS, AND HIS^{-asws} MIRACLES, AND REST OF HIS^{-asws} SITUATIONS

باب 1 تاريخ ولادته و وفاته ع

CHAPTER 1 – HISTORY OF HIS^{-asws} ARRIVAL AND HIS^{-asws} EXPIRY

1- عم، إعلام الوری وُلِدَ ع بِالْمَدِينَةِ سَنَةَ سَبْعٍ وَ خَمْسِينَ مِنْ الْهِجْرَةِ يَوْمَ الْجُمُعَةِ عَرَّةَ رَجَبٍ وَ قِيلَ الثَّلَاثَ مِنْ صَفَرٍ وَ قُبِضَ ع سَنَةَ أَرْبَعٍ عَشْرَةَ وَ مِائَةٍ فِي ذِي الْحِجَّةِ وَ قِيلَ فِي شَهْرِ رَبِيعِ الْأَوَّلِ وَ قَدْ نَمَّ عُمُرُهُ سَبْعًا وَ خَمْسِينَ سَنَةً وَ أُمُّهُ أُمُّ عَبْدِ اللَّهِ فَاطِمَةُ بِنْتُ الْحُسَيْنِ

(The book) 'I'lam Al Wara' –

'He^{-asws} was blessed (to his parents^{-asws}) in Al-Medina in the year fifty-seven (57) from the Emigration on the day of Friday beginning of Rajab, and it is said third of Safar. And he^{-asws} passed away in the year one hundred and ten during Zul Hijjah, and it is said during the month of Rabbi Al-Awwal, and his^{-asws} complete age was fifty-seven years, and his^{-asws} mother^{-as} is mother^{-as} Abdullah, (Syeda) Fatima Bin Al-Hassan^{-as}.

فَعَاشَ مَعَ جَدِّهِ الْحُسَيْنِ ع أَرْبَعٍ سِنِينَ وَ مَعَ أَبِيهِ سَبْعًا وَ ثَلَاثِينَ سَنَةً وَ كَانَتْ مُدَّةُ إِمَامَتِهِ ثَمَانِي عَشْرَةَ سَنَةً وَ كَانَ فِي أَيَّامِ إِمَامَتِهِ بَقِيَّةُ مُلْكِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ وَ مُلْكِ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ وَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ وَ هِشَامَ بْنِ عَبْدِ الْمَلِكِ وَ ثُوَيْبِيَّ فِي مُلْكِهِ.

He^{-asws} lived with his^{-asws} grandfather^{-asws} Husayn^{-asws} for four years, and with his^{-asws} father^{-asws} for thirty-nine years, and the period of his^{-asws} Imamate was of eighteen years, and during his⁻

^{asws} Imamate was the remainder of the rule of Al-Waleed Bin Abdul Malik, and rule of Suleyman Bin Abdul Malik, and Umar Bin Abu Abdul Aziz, and Yazeed Bin Abdul Malik, and Hisham Bin Abdul Malik, and he^{-asws} expire during his rule".⁴⁶²

2- مصبا، المصباحين روى جابر الجعفي قال: وُلِدَ الْبَاقِرُ ع يَوْمَ الْجُمُعَةِ عَشْرَةَ رَجَبِ سَنَةِ سَبْعِ وَحَمْسِينَ.

(The book) 'Al Misbaheyn' – It is reported by Jabir Al Jufy who said,

'Al-Baqir^{-asws} was blessed (to his parents^{-asws}) on the day of Friday the beginning of Rajab in the year fifty-seven".⁴⁶³

3- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عُمَرَ بْنِ مُسْلِمٍ صَاحِبِ الْهَرَوِيِّ عَنْ سَدِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَبِي مَرِضٌ مَرَضاً شَدِيداً حَتَّى خَفْنَا عَلَيْهِ فَبَكَى بَعْضُ أَهْلِهِ عِنْدَ رَأْسِهِ فَنَظَرَ إِلَيْهِ فَقَالَ إِنِّي لَسْتُ بِمَيِّتٍ مِنْ وَجَعِي هَذَا إِنَّهُ أَتَانِي اثْنَانِ فَأَخْبَرَانِي أَنِّي لَسْتُ بِمَيِّتٍ مِنْ وَجَعِي هَذَا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Umar Bin Muslim companion of Al Harwy, from Sadeyr who said,

'I heard Abu Abdullah^{-asws} saying, 'My father fell ill with severe illness to the extent that we feared upon him^{-asws}. One of his^{-asws} family members cried by his^{-asws} head. He^{-asws} looked at him and said: 'I^{-asws} am not going to die from this pain of mine^{-asws}. Two (comers) came to me^{-asws} and informed me that I^{-asws} wouldn't be dying from this pain of mine^{-asws}'.

قَالَ فَبَرَأَ وَ مَكَتَ مَا شَاءَ اللَّهُ أَنْ يَمُوتَ فَبَيْنَمَا هُوَ صَاحِحٌ لَيْسَ بِهِ نَأْسٌ قَالَ يَا بُنَيَّ إِنَّ اللَّذَيْنِ أَتَيَانِي مِنْ وَجَعِي ذَلِكَ أَتَيَانِي فَأَخْبَرَانِي أَنِّي مَيِّتٌ يَوْمَ كَذَا وَ كَذَا قَالَ فَمَاتَ فِي ذَلِكَ الْيَوْمِ.

He^{-asws} said: 'He^{-asws} was cured, and he^{-asws} remained for as long as Allah^{-azwj} Desired him^{-asws} to remain. While he^{-asws} was healthy, not having any problems with him^{-asws}, he^{-asws} said: 'My^{-asws} son^{-asws}! Those two who came to me^{-asws} from that pain of mine^{-asws}, came to me^{-asws} to inform me^{-asws} that I^{-asws} would be passing away on such and such day'. He^{-asws} passed away during that day".⁴⁶⁴

4- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كُنْتُ عِنْدَ أَبِي فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ أَبِي مُحَمَّدُ بْنُ عَلِيٍّ فَأَوْصَانِي بِأَشْيَاءَ فِي غُسْلِهِ وَ فِي كَفْنِهِ وَ فِي دُخُولِهِ قَبْرَهُ

(The book) 'Basaair Al Darajaat' - Ahmad, from Al-Hassan Bin Ali Al Washa, from Ahmad Bin Aaiz who said, 'It is narrated to us by Abu Salama,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} was in the presence of my^{-asws} father^{-asws} during the day in which my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} passed away, and he^{-asws} bequeathed to me^{-asws} with things regarding his^{-asws} washing, and regarding his^{-asws} enshrouding, and regarding his^{-asws} being entered into his^{-asws} grave.

⁴⁶² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 1

⁴⁶³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 2

⁴⁶⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 3

قَالَ قُلْتُ يَا أَبَتَاهُ وَ اللَّهُ مَا رَأَيْتُ مُنْذُ اشْتَكَيْتَ أَحْسَنَ هَيْئَةً مِنْكَ الْيَوْمَ وَ مَا رَأَيْتُ عَلَيْكَ أَثَرَ الْمَوْتِ

He^{-asws} said: 'I^{-asws} said: 'O father^{-asws}! By Allah^{-azwj}, I^{-asws} have not seen since you^{-asws} complained a better appearance from you^{-asws} than today, and I^{-asws} do not see the effects of death upon you^{-asws}'.

قَالَ يَا بُنَيَّ أَمَا سَمِعْتَ عَلِيَّ بْنَ الْحُسَيْنِ نَادَانِي مِنْ وَرَاءِ الْجُدُرِ أَنْ يَا مُحَمَّدُ تَعَالَ عَجَلًا.

He^{-asws} said: 'O my^{-asws} son^{-asws}! Have you^{-asws} not heard Ali^{-asws} Bin Al-Husayn^{-asws} calling out to me^{-asws} from behind the wall: 'O Muhammad^{-asws}! Come quickly!''⁴⁶⁵

5- كشف، كشف الغمة من كتاب الدلائل للحميري عنه ع مثله.

(The book) 'Kashf Al-Ghumma', from the book 'Al-Dalaail' of Al-Himeyri – similar to it.⁴⁶⁶

6- ير، بصائر الدرجات إبراهيم بن هاشم عن ابن فضال عن علي بن عتبة عن جدّه عن أبي عبد الله ع أنّه أتى أبا جعفر ليلة فُيُضَ وَ هُوَ يُنَاجِي فَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ تَأَخَّرَ فَتَأَخَّرَ حَتَّى فَرَغَ مِنَ الْمُنَاجَاةِ ثُمَّ أَتَاهُ

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Ibn Fazzal, from Ali Bin Uqba, from his grandfather,

'From Abu Abdullah^{-asws} having gone to Abu Ja'far^{-asws} on the night he^{-asws} passed away, and he^{-asws} was whispering. He^{-asws} gestured by his^{-asws} hand of the delay (waiting). He^{-asws} waited until he^{-asws} was free from his^{-asws} whispering, then came to him^{-asws}.

فَقَالَ أَنْ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ الَّتِي أُقْبَضُ فِيهَا وَ هِيَ اللَّيْلَةُ الَّتِي فُيُضَ فِيهَا رَسُولُ اللَّهِ ص

He^{-asws} said: 'O my^{-asws} son^{-asws}! This is the night in which I^{-asws} would be passing away, and it is the night in which Rasool-Allah^{-saww} had passed away'.

قَالَ وَ حَدَّثَنِي أَنَّ أَبَاهُ عَلِيَّ بْنَ الْحُسَيْنِ أَتَاهُ بِشَرَابٍ فِي اللَّيْلَةِ الَّتِي فُيُضَ فِيهَا وَ قَالَ اشْرَبْ هَذَا فَقَالَ يَا بُنَيَّ إِنَّ هَذِهِ اللَّيْلَةُ الَّتِي وَعِدْتُ أَنَّ أُقْبَضَ فِيهَا فُيُضَ فِيهَا ع.

He^{-asws} said: 'And he^{-asws} narrated to me^{-asws} that his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} had come to him^{-asws} with a drink during the night in which he^{-asws} passed away and had said: 'Drink this!' He^{-asws} said: 'O my^{-asws} son^{-asws}! This is the night I^{-asws} have been promised I^{-asws} would be passing away during it'. And he^{-asws} did pass away during it''⁴⁶⁷.

7- يج، الخرائج و الجرائح روي عن هشام بن سالم قال: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي فُيُضَ فِيهَا أَبُو جَعْفَرٍ قَالَ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ وَعِدْتُهَا وَ قَدْ كَانَ وَضُوؤُهُ قَرِيبًا قَالَ أَرِيغُوهُ أَرِيغُوهُ فَظَنْنَا أَنَّهُ يَقُولُ مِنَ الْحَمَى فَقَالَ يَا بُنَيَّ أَرِفُهُ فَأَرَفْتَاهُ فَإِذَا فِيهِ فَأَرَهُ.

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

⁴⁶⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 4

⁴⁶⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 5

⁴⁶⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 6

‘When it was the night in which Abu Ja’far^{-asws} passed away, he^{-asws} said: ‘O my^{-asws} son^{-asws}! This is the night I^{-asws} have been promised’. And his^{-asws} (water for) wud’u was nearby. He^{-asws} said: ‘Spill it! Spill it!’ We thought he^{-asws} was saying due to fever. He^{-asws} said: ‘O my^{-asws} son^{-asws}, spill it!’ He^{-asws} spilled it, and there was a mouse in it’.⁴⁶⁸

8- كآ، الكافي العدة عن سهل عن إسماعيل بن همام عن الرضا ع قال: قال أبو جعفر ع حين اختضر إذا أنا ميت فاحفروا لي و شقوا لي شقاً فإن قيل لكم إن رسول الله ص لحد له فقد صدقوا.

(The book) ‘Al Kafi’ – The number, from Sahl, from Ismail Bin Hamman,

‘From Al-Reza^{-asws} having said: ‘Abu Ja’far^{-asws} said, when the death presented: ‘When I^{-asws} pass away, then dig (a grave) for me^{-asws} and split for me^{-asws} with a splitting. If it is said you that Rasool-Allah^{-saww} had a sepulchre (grave) for him^{-saww}, so they have spoken the truth’.⁴⁶⁹

9- كآ، الكافي علي عن أبيه عن ابن أبي عمير عن حماد بن عثمان عن أبي عبد الله ع قال: إن أبي ع قال لي ذات يوم في مرضه يا بني أدخل أناساً من قريش من أهل المدينة حتى أشهدهم قال فأدخلت عليه أناساً منهم فقال يا جعفر إذا أنا ميت فعبسني وكفني و ارفع قبري أربع أصابع و رشه بالماء

(The book) ‘Al Kafi’ - Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

From Abu Abdullah^{-asws} having said: ‘My^{-asws} father said to me^{-asws} one day during his^{-asws} illness: ‘O my^{-asws} son^{-asws}! Get the people of Quraish from the inhabitants of Al-Medina to come over so that I^{-asws} can get them to bear witness’. I^{-asws} got the people from them to come over to him^{-asws}, and he^{-asws} said: ‘O Ja’far^{-asws}! When I^{-asws} pass away, wash me^{-asws}, and enshroud me^{-asws}, and raise my^{-asws} grave to four fingers (in height) and sprinkle it with the water’.

فلما خرجوا قلت يا أبت لو أمرتني بهذا صنعته و لم ترد أن أدخل عليك فوما تشهدهم فقال يا بني أرذت أن لا تنازع.

When they went out, I^{-asws} said: ‘O father^{-asws}! If you^{-asws} had instructed me^{-asws} with this, I^{-asws} would have done it, and why did you^{-asws} want the people to come over to you^{-asws}, for them to witness?’ He^{-asws} said: ‘O my^{-asws} son^{-asws}! I^{-asws} wanted that there should be no dispute’.⁴⁷⁰

10- كآ، الكافي علي عن أبيه عن حماد عن حريز عن زرارة أو غيره قال: أوصى أبو جعفر بثمانمائة درهم لمأتمه و كان يرى ذلك من السنة لأن رسول الله ص قال اتخذوا لآل جعفر طعاماً فقد شغلوا.

(The book) ‘Al Kafi’ – Ali, from his father, from Hammad, from Hareyz, from Zurara or someone else who said,

‘Abu Ja’far^{-asws} bequeathed with three hundred Dirhams for mourning him^{-asws}, and he^{-asws} used to view that to be from the Sunnah, because Rasool-Allah^{-saww} said: ‘Take food to the family of Ja’far^{-as}, for they are too pre-occupied (with their grief)’.⁴⁷¹

⁴⁶⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 7

⁴⁶⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 8

⁴⁷⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 9

⁴⁷¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 10

11- كا، الكافي علي عن أبيه عن النضر عن القاسم بن سليمان عن عبد الحميد بن أبي جعفر القراء قال: إن أبا جعفر ع انقلع ضرس من أضراسه فوضعه في كفه ثم قال الحمد لله ثم قال يا جعفر إذا أنت دفنتني فادفنه معي ثم مكث بعد حين ثم انقلع أيضاً آخر فوضعه على كفه ثم قال الحمد لله يا جعفر إذا مت فادفنه معي.

(The book) 'Al Kafi' – Ali, from his father, from Al Nazr, from Al Qasim Bin Suleyman, from Abdul Hameed Bin Abu Ja'far Al Fara'a who said,

'Abu Ja'far^{-asws}, a tooth from his^{-asws} teeth came out. So he^{-asws} placed it in his^{-asws} palm, then said: 'The Praise is for Allah^{-azwj}'. Then he^{-asws} said: 'O Ja'far^{-asws}! When I^{-asws} pass away and you^{-asws} bury me^{-asws}, bury it with me^{-asws}'. Then it remained so for a while. Then another one came off as well. He^{-asws} placed it upon his^{-asws} palm, then said: 'The Praise is for Allah^{-azwj}. O Ja'far^{-asws}! When I^{-asws} pass away, so bury it with me^{-asws}'.⁴⁷²

12- شا، الإرشاد ولد الباقر ع بالمدينة سنة سبع وخمسين من الهجرة و قبض ع بها سنة أربع عشرة و مائة و سنه ع يومئذ سبع و خمسون سنة و هو هاشمي من هاشميين علوي من علويين و قبره بالبقيع من مدينة الرسول ص.

(The book) 'Al Irshad' –

'Al-Baqir^{-asws} was blessed (to his parents^{-asws}) at Al-Medina in the year fifty-seven from the Emigration, and he^{-asws} passed away in the year one hundred and fourteen, and his^{-asws} age on that day was fifty-seven years, and he^{-asws} is a Hashemite from two Hashemites, an Alawite from two Alawites, and his^{-asws} grave is at Al-Baqie in the city of the Rasool^{-saww}'.⁴⁷³

13- قب، المناقب لابن شهر آشوب يقال إن الباقر ع هاشمي من هاشميين و علوي من علويين و فاطمي من فاطميين لأنه أول من اجتمعت له ولادة الحسن و الحسين ع و كانت أمه أم عبد الله بنت الحسن بن علي و كان ع أصدق الناس لهجة و أحسنهم بجة و أبذلهم مهجة.

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

'It is said that Al-Baqir^{-asws} is a Hashemite from two Hashemites, and an Alawite from two Alawites, and a Fatimid from two Fatimids, because he^{-asws} is the first one births of Al-Hassan^{-asws} and Al-Husayn^{-asws} were gathered for him^{-asws}, and his^{-asws} mother^{-as} was Umm Abdullah^{-as} daughter of Al-Hassan Bin Ali^{-asws}, and he^{-asws} was most truthful of the people in tone, and their most excellent of handsomeness, and their most exertive of heart'.⁴⁷⁴

14- دعوات الراوندي، روي عن أبي جعفر ع قال: كانت أُمِّي قَاعِدَةً عِنْدَ جِدَارٍ فَتَصَدَّعَ الْجِدَارُ وَ سَمِعْنَا هَدَّةً شَدِيدَةً فَقَالَتْ يَدِيهَا لَا وَ حَقِّ الْمُصْطَفَى مَا أَذِنَ اللَّهُ لَكَ فِي السُّقُوطِ

(The book) 'Da'waat' of Al Rawandy –

'It is reported from Abu Ja'far^{-asws} having said: 'My^{-asws} mother^{-as} was seated by a wall and the wall cracked, and we heard a severe thud. She^{-as} said (gestured) by her hand, 'No, by the right of Al-Mustafa^{-as}! Allah^{-azwj} has not Permitted for you to fall!'

⁴⁷² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 11

⁴⁷³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 12

⁴⁷⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 13

فَبَقِيَ مُعْلَقًا حَتَّى جَازَتْهُ فَتَصَدَّقَ عَنْهَا أَبِي بِمِائَةِ دِينَارٍ وَ ذَكَرَهَا الصَّادِقُ ع يَوْمًا فَقَالَ كَانَتْ صِدِّيقَةً لَمْ يُدْرِكْ فِي آلِ الْحُسَيْنِ مِثْلَهَا.

It remained hanging until she^{-as} allowed it. My^{-asws} father^{-asws} gave charity on her^{-as} behalf with one hundred Dinars. And one day Al-Sadiq^{-asws} mentioned her. He^{-asws} said: 'She^{-as} was truthful. The like of her^{-as} was not found to be in the Progeny^{-asws} of Al-Hassan^{-asws}'.⁴⁷⁵

15- قب، المناقب لابن شهر آشوب اسمه مُحَمَّدٌ وَ كُنْيَتُهُ أَبُو جَعْفَرٍ لَا عَزْرٌ وَ لَقَبُهُ بَاقِرُ الْعِلْمِ أُمُّ عَبْدِ اللَّهِ بِنْتُ الْحُسَيْنِ ع وَ يُقَالُ أُمُّ عَبْدِ اللَّهِ بِنْتُ الْحُسَيْنِ بْنِ عَلِيٍّ ع

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

'His^{-asws} name is 'Muhammad', and his^{-asws} teknonym is Abu Ja'far^{-asws}, no other, and his^{-asws} title is 'Expounder of the knowledge'. His^{-asws} mother^{-as} is Fatima Umm Abdullah^{-as}, daughter^{-as} of Al-Hassan^{-asws}. And it is said Umm Abdah^{-as} daughter^{-as} of Al-Hassan^{-asws} Bin Ali^{-asws}.

وُلِدَ بِالْمَدِينَةِ يَوْمَ الثَّلَاثَاءِ وَ قِيلَ يَوْمَ الْجُمُعَةِ عُرَّةَ رَجَبٍ وَ قِيلَ الثَّلَاثُ مِنْ صَفَرٍ سَنَةَ سَبْعٍ وَ خَمْسِينَ مِنَ الْهِجْرَةِ وَ قُضِيَ بِهَا فِي ذِي الْحِجَّةِ وَ يُقَالُ فِي شَهْرِ رَبِيعِ الْآخِرِ سَنَةَ أَرْبَعِ عَشْرَةَ وَ مِائَةٍ وَ لَهُ يَوْمِيذٍ سَبْعٌ وَ خَمْسُونَ سَنَةً مِثْلَ عُمرِ أَبِيهِ وَ جَدِّهِ

He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Tuesday, and it is said the day of Friday, beginning of Rajab, and it is said third of Safar, in the year fifty-seven from the Emigration, and he^{-asws} passed away at it during Zul Hijjah, and it is said during the month of Rabbi Al-Akher in the year one hundred and fourteen, and on that day, there were fifty-seven years for him, similar to the age of his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-asws}.

وَ أَقَامَ مَعَ جَدِّهِ الْحُسَيْنِ ثَلَاثَ سِنِينَ أَوْ أَرْبَعَ سِنِينَ وَ مَعَ أَبِيهِ عَلِيٍّ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ عَشْرَةَ أَشْهُرٍ أَوْ تِسْعًا وَ ثَلَاثِينَ سَنَةً وَ بَعْدَ أَبِيهِ تِسْعَ عَشْرَةَ سَنَةً وَ قِيلَ ثَمَانِي عَشْرَةَ وَ ذَلِكَ أَيَّامُ إِمَامَتِهِ

And he^{-asws} stayed with his^{-asws} grandfather^{-asws} AL-HUSAYN for three years or four years, and with his^{-asws} father^{-asws} Ali^{-asws} for thirty-four years and then months, or thirty-nine years, and after his^{-asws} father^{-asws} for nineteen years, and it is said, eighteen years, and those were the days of his^{-asws} Imamate.

وَ كَانَ فِي سِنِي إِمَامَتِهِ مُلْكُ الْوَلِيدِ بْنِ يَزِيدَ وَ سُلَيْمَانَ وَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَ يَزِيدَ بْنَ عَبْدِ الْمَلِكِ وَ هِشَامَ أَحُوهُ وَ الْوَلِيدَ بْنَ يَزِيدَ وَ إِبْرَاهِيمَ أَحُوهُ وَ فِي أَوَّلِ مُلْكِ إِبْرَاهِيمَ قُضِيَ وَ قَالَ أَبُو جَعْفَرٍ ابْنُ بَابُوئِيهِ سَمَّاهُ إِبْرَاهِيمَ بْنَ الْوَلِيدِ بْنِ يَزِيدَ وَ قَبْرُهُ بِبَقِيعِ الْعَرْقَدِ.

And in the years of his^{-asws} Imamate was the rule of Al-Waleed Bin Yazeed, and Suleyman, and Umar Bin Abdul Aziz, and Yazeed Bin Abdul Malik, and his brother Hisham, and Al-Waleed Bin Yazeed, and his brother Ibrahim^{-la}, and it was in the beginning of the rule of Ibrahim^{-la} he^{-asws} passed away. And Abu Ja'far Ibn Babuwayh said, 'Ibn Bin Waleed Bin Yazeed poisoned him^{-asws}, and his^{-asws} grave is at Al-Baqie Al-Ghargad (large tree)'.⁴⁷⁶

⁴⁷⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 14

⁴⁷⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 15

16- **رضه**، روضة الواعظين وُلِدَ ع بِالْمَدِينَةِ يَوْمَ الثَّلَاثَاءِ وَ قِيلَ يَوْمَ الْجُمُعَةِ - لثَلَاثِ لَيَالٍ خَلَوْنَ مِنْ صَفَرٍ سَنَةَ سَبْعٍ وَ خَمْسِينَ مِنَ الْهِجْرَةِ وَ قُبِضَ ع بِهَا فِي ذِي الْحِجَّةِ وَ يُقَالُ فِي شَهْرِ رَبِيعِ الْأَوَّلِ وَ يُقَالُ فِي شَهْرِ رَبِيعِ الْآخِرِ سَنَةَ أَرْبَعِ عَشْرَةَ وَ مِائَةٍ مِنَ الْهِجْرَةِ وَ لَهُ يَوْمِيذٍ سَبْعٍ وَ خَمْسُونَ سَنَةً.

(The book) 'Rowzat Al Waizeen' –

'He^{-asws} was born at Al-Medina on the day of Tuesday, and it is said that day of Friday of the third night vacant from Safar in the year fifty-seven from the Emigration, and he^{-asws} passed away at it during Zul Hijjah, and it is said during the month of Rabbi Al-Awwal, and it is said during month of Rabbi Al-Akher in the year one hundred and fourteen from the Emigration (114 A.H.), and on that day, there were fifty-seven years for him^{-asws}'.⁴⁷⁷

17- **كا، الكافي** وُلِدَ أَبُو جَعْفَرٍ ع سَنَةَ سَبْعٍ وَ خَمْسِينَ وَ قُبِضَ ع سَنَةَ أَرْبَعِ عَشْرَةَ وَ مِائَةٍ وَ لَهُ سَبْعٌ وَ خَمْسُونَ سَنَةً.

(The book) 'Al-Kafi' –

'Abu Ja'far^{-asws} was blessed (to his parents^{-asws}) in the year fifty-seven and he^{-asws} passed away in the year one hundred and fourteen, and for him^{-asws} were fifty-seven years'.⁴⁷⁸

18- **كا، الكافي** سَعُدَ بُنُّ عَبْدِ اللَّهِ وَ الْحَمَيْرِيُّ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانِ بْنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُبِضَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ وَ هُوَ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً فِي عَامِ أَرْبَعَةِ عَشَرَ وَ مِائَةٍ عَاشَ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع تِسْعَ عَشْرَةَ سَنَةً وَ شَهْرَيْنِ.

(The book) 'Al Kafi' – Sa'd Bin Abdullah and Al Himeyri, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from AL-HUSAYN Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} passed away and he^{-asws} was fifty-seven years old, during the year one hundred and twenty-four. He^{-asws} lived after Ali^{-asws} Bin Al-Husayn^{-asws} for nineteen years and two months'.⁴⁷⁹

19- **كف، المصباح للكنعمي** وُلِدَ ع بِالْمَدِينَةِ يَوْمَ الْإِثْنَيْنِ ثَالِثَ صَفَرٍ سَنَةَ تِسْعٍ وَ خَمْسِينَ وَ مَضَى ع يَوْمَ الْإِثْنَيْنِ سَابِعَ ذِي الْحِجَّةِ سَنَةَ سِتِّ عَشْرَةَ وَ مِائَةٍ وَ لَهُ سَبْعٌ وَ خَمْسُونَ سَنَةً سَمَّهُ هِشَامُ بْنُ عَبْدِ الْمَلِكِ.

(The book) 'Al Misbah Al Kaf'amy' –

'He^{-asws} was born at Al-Medina on the day of Monday 3rd Safar in the year fifty-nine, and he^{-asws} passed away on the day of Monday 7th Zul Hijjah in the year one hundred and sixteen, and for him were fifty-seven years. Hisham Bin Abdul Malik had poisoned him^{-asws}'.⁴⁸⁰

أَقُولُ وَ فِي تَارِيخِ الْغَفَارِيِّ، أَنَّهُ ع وُلِدَ يَوْمَ الْجُمُعَةِ عُرَّةَ شَهْرِ رَجَبِ الْمُرَجَّبِ.

I (Majlisi) am saying, 'And in 'Tareekh Al Ghifary' –

⁴⁷⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 16

⁴⁷⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 17

⁴⁷⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 18

⁴⁸⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 19 a

'He^{-asws} was blessed (to his parents^{-asws}) on the day of Friday in the beginning of the month of Rajab, the respected".⁴⁸¹

وَقَالَ صَاحِبُ فَصُولِ الْمُهِمَّةِ، وُلِدَ عَ فِي ثَالِثِ صَفَرٍ سَنَةِ سَبْعٍ وَخَمْسِينَ مِنَ الْهِجْرَةِ وَ مَاتَ سَنَةَ سَبْعَ عَشْرَةَ وَ مِائَةٍ وَ لَهُ مِنَ الْعُمُرِ ثَمَانٌ وَ خَمْسُونَ سَنَةً وَ قِيلَ سِتُونَ سَنَةً وَ يُقَالُ إِنَّهُ مَاتَ بِالسَّمِّ فِي زَمَنِ إِبْرَاهِيمَ بْنِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ.

And the author of 'Fusool Al Muhimma' said,

'He^{-asws} was born in the 3rd Safar in the year fifty-seven from the Emigration, and he^{-asws} passed away in the year one hundred and nineteen, and for him^{-asws} was the age of fifty-eight years, and it is sixty years, and it is said he^{-asws} died by the poisoning during the era of Ibrahim Bin Al-Waleed Bin Abdul Malik^{-la'}.⁴⁸²

وَقَالَ فِي شَوَاهِدِ النَّبِيِّ، وُلِدَ عَ يَوْمَ الْجُمُعَةِ ثَالِثَ صَفَرٍ سَنَةِ سَبْعٍ وَخَمْسِينَ مِنَ الْهِجْرَةِ.

And he said in 'Shawahid Al Nubuwwah' –

'He^{-asws} was blessed (to his parents^{-asws}) on the day of Friday the 3rd Safar in the year fifty-seven from the Emigration".⁴⁸³

وَقَالَ الشَّهِيدُ فَدَسَّ اللَّهُ رُوحَهُ فِي الدُّرُوسِ، وُلِدَ عَ بِالْمَدِينَةِ يَوْمَ الْإِثْنَيْنِ ثَالِثَ صَفَرٍ سَنَةِ سَبْعٍ وَخَمْسِينَ وَ قُبِضَ بِهَا يَوْمَ الْإِثْنَيْنِ سَابِعَ ذِي الْحِجَّةِ سَنَةَ أَرْبَعِ عَشْرَةَ وَ مِائَةٍ وَ رُويَ سَنَةَ سِتِّ عَشْرَةَ أُمُّهُ عَ أُمُّ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

And the martyr said in 'Al Duroos' –

'He^{-asws} was blessed (to his parents^{-asws}) at Al-Medina on the day of Monday the 3rd Safar in the year fifty-seven, and he^{-asws} passed away at it on the day of Monday on the 7th Zul Hijjah in the year one hundred and fourteen, and it is reported, the year (one hundred and) sixteen. His^{-asws} mother^{-as} is Umm Abdullah^{-as} daughter^{-as} of Al-Hassan Bin Ali^{-asws'}.⁴⁸⁴

وَقَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي الزِّيَارَةِ الْكُبْرَى، وَ صَاعِفِ الْعَذَابِ عَلَى مَنْ شَرِكَ فِي دَمِهِ وَ هُوَ إِبْرَاهِيمُ بْنُ الْوَلِيدِ.

And the Seyyid Bin Tawoos said in 'Al Ziyarat Al Kubra' –

'And double the Punishment upon the one who participated in (shedding) his^{-asws} blood, and he is Ibrahim Bin Al-Waleed^{-la'}.⁴⁸⁵

20- كَشَفَ، كَشَفَ الْغَمَةَ قَالَ كَمَالُ الدِّينِ بْنُ طَلْحَةَ أَمَّا وِلَادَتُهُ فَبِالْمَدِينَةِ فِي ثَالِثِ صَفَرٍ سَنَةِ سَبْعٍ وَخَمْسِينَ لِلْهِجْرَةِ- قَبْلَ قَتْلِ جَدِّهِ عَ بِثَلَاثِ سِنِينَ وَ أَمَّا عُمُرُهُ فَإِنَّهُ مَاتَ فِي سَنَةِ سَبْعَ عَشْرَةَ وَ مِائَةٍ وَ قِيلَ غَيْرُ ذَلِكَ وَ قَدْ نَبَّهَتْ عَلَى السَّيِّئِينَ وَ قِيلَ غَيْرُ ذَلِكَ

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

⁴⁸¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 19 b

⁴⁸² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 19 c

⁴⁸³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 19 d

⁴⁸⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 19 e

⁴⁸⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 19 f

'As for his^{-asws} being blessed (to his parents^{-asws}), it was at Al-Medina during the 3rd Safar in the year fifty-seven from the Emigration, before the killing of his^{-asws} grandfather^{-asws} (Al-Husayn^{-asws}) by three years. And as for his^{-asws} age, he^{-asws} passed away in the year one hundred and thirteen, and it is said other than that, and he^{-asws} was over sixty, and it is said other than that.

أَقَامَ مَعَ أَبِيهِ زَيْنِ الْعَابِدِينَ عِ بَضْعًا وَ ثَلَاثِينَ سَنَةً مِنْ عُمُرِهِ وَ قَبْرَهُ بِالْبَيْعِ بِالْقَبْرِ الَّذِي فِيهِ أَبُوهُ وَ عَمُّ أَبِيهِ الْحُسَيْنُ بِالثَّقِيفَةِ الَّتِي فِيهَا الْعَبَّاسُ.

He^{-asws} stayed with his^{-asws} father^{-asws} Zayn Al Abideen^{-asws} for thirty years and part from his age, and his^{-asws} grave is at Al Baqie (cemetery) by the grave in which is his^{-asws} father^{-asws}, and uncle^{-asws} of his^{-asws} father^{-asws}, Al-Hassan^{-asws}, by the dome in which is Al-Abbas (father of the Abbasids)".⁴⁸⁶

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ الْجَنَابِذِيُّ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ أُمُّهَا أُمُّ قُرُوزَةَ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ وَ كَانَ كَثِيرَ الْعِلْمِ.

And Al Hafiz Abdul Aziz Al Janabizy said,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} Bin Hashim^{-asws}, Al-Baqir^{-asws}, and his^{-asws} mother^{-as} is Umm Abdullah^{-as} daughter^{-as} of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and her^{-as} mother^{-as} is Umm Farwah daughter of Muhammad Bin Abu Bakr, and he^{-asws} had a lot of knowledge".⁴⁸⁷

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ يُدَاكِرُ فَاطِمَةَ بِنْتَ الْحُسَيْنِ شَيْئًا مِنْ صَدَقَةِ النَّبِيِّ ص فَقَالَ هَذِهِ تُؤْتَى لِي ثَمَانٍ [ثَمَانِي] وَ خَمْسِينَ سَنَةً وَ مَاتَ فِيهَا.

And from Ja'far^{-asws} Bin Muhammad^{-asws} said: 'I^{-asws} heard Muhammad Bin Ali^{-asws} reminding (Syeda) Fatima^{-saww} daughter^{-as} of Al-Husayn^{-asws} something, from the charities of the Prophet^{-saww}. He^{-asws} said: 'Fifty-eight years would be fulfilled for me^{-asws}'. And he^{-asws} passed away in it".⁴⁸⁸

وَ قَالَ مُحَمَّدُ بْنُ عُمَرَ وَ أَمَّا فِي رِوَايَتِنَا فَإِنَّهُ مَاتَ سَنَةَ سَبْعِ عَشْرَةَ وَ مِائَةٍ وَ هُوَ ابْنُ ثَمَانٍ وَ سَبْعِينَ سَنَةً وَ قَالَ غَيْرُهُ تُؤْتَى سَنَةً ثَمَانِ عَشْرَةَ وَ مِائَةٍ.

And Muhammad Bin Umar said,

'And as for in our reports, he^{-asws} passed away in the year one hundred and seventeen, and he^{-asws} was fifty-eight years old. And others said he^{-asws} passed away in the year one hundred and eighteen".⁴⁸⁹

وَ قَالَ أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ تُوُوِي بِالْمَدِينَةِ سَنَةَ أَرْبَعِ عَشْرَةَ وَ مِائَةٍ.

⁴⁸⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 a

⁴⁸⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 b

⁴⁸⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 c

⁴⁸⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 d

And Abu Nueym al Fazl Bin Zukeyn said,

‘He^{-asws} expired at Al-Medina in the year one hundred and fourteen’.⁴⁹⁰

وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: قُتِلَ عَلِيُّ ع وَهُوَ ابْنُ ثَمَانَ وَ حُسَيْنٌ وَ قُتِلَ الْحُسَيْنُ وَهُوَ ابْنُ ثَمَانَ وَ حُسَيْنٌ وَ مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ وَهُوَ ابْنُ ثَمَانَ وَ حُسَيْنٌ وَ أَنَا الْيَوْمَ ابْنُ ثَمَانَ وَ حُسَيْنٌ.

And from Sufyan Bin Uyayna,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} was killed and he^{-asws} was fifty-eight years old, and Al-Husayn^{-asws} was killed and he^{-asws} was fifty-eight years old, and Ali^{-asws} Bin Al-Husayn^{-asws} passed away and he^{-asws} was fifty-eight years old, and today I^{-asws} am fifty-eight years old’.⁴⁹¹

وَقَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ الْكُشَّابُ وَ بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ: وُلِدَ مُحَمَّدٌ قَبْلَ مُضِيِّ الْحُسَيْنِ بْنِ عَلِيٍّ بِثَلَاثِ سِنِينَ وَ تُوُفِّيَ وَهُوَ ابْنُ سَبْعٍ وَ حَمْسِينَ سَنَةً - سَنَةَ مِائَةٍ وَ أَرْبَعِ عَشْرَةَ مِنَ الْهِجْرَةِ

And Abdullah Bin Ahmad Al Khashab said, ‘And by the chain from Muhammad Bin Sinan who said,

‘Muhammad^{-asws} was blessed (to his parents^{-asws}) before the passing away (killing) of Al-Husayn^{-asws} Bin Ali^{-asws} by three years, and he^{-asws} expired while he^{-asws} was fifty-seven years old in the year one hundred and fourteen from the Emigration.

أَقَامَ مَعَ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ خَمْسًا وَ ثَلَاثِينَ سَنَةً إِلَّا شَهْرَيْنِ وَ أَقَامَ بَعْدَ مُضِيِّ أَبِيهِ تِسْعَ عَشْرَةَ سَنَةً وَ كَانَ عُمُرُهُ سَبْعًا وَ حَمْسِينَ سَنَةً وَ فِي رِوَايَةٍ أُخْرَى قَامَ أَبُو جَعْفَرٍ وَهُوَ ابْنُ ثَمَانَ وَ ثَلَاثِينَ سَنَةً وَ كَانَ مَوْلِدُهُ سَنَةَ سِتِّ وَ حَمْسِينَ.

He^{-asws} stayed with his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} for thirty-five years except two months, and he^{-asws} stayed after the passing away of his^{-asws} father^{-asws} for nineteen years, and his^{-asws} age was fifty-seven years. And in another report, Abu Ja’far^{-asws} stood (as an Imam^{-asws}) and he^{-asws} was thirty-eight years old, and his^{-asws} was blessed (to his parents^{-asws}) in the year fifty-six’.⁴⁹²

21- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْخَلِيجِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: رَأَيْتُ كَأَنِّي عَلَى رَأْسِ جَبَلٍ وَ النَّاسُ يُصْعَدُونَ إِلَيْهِ مِنْ كُلِّ جَانِبٍ حَتَّى إِذَا كَثُرُوا عَلَيْهِ تَطَاوَلَ يِهِمْ فِي السَّمَاءِ وَ جَعَلَ النَّاسُ يَتَسَاقَطُونَ عَنْهُ مِنْ كُلِّ جَانِبٍ حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا عِصَابَةٌ يَسِيرَةٌ فَفَعَلَ ذَلِكَ حَمْسَ مَرَّاتٍ فِي كُلِّ ذَلِكَ يَتَسَاقَطُ عَنْهُ النَّاسُ وَ تَبَقِيَ تِلْكَ الْعِصَابَةُ أَمَا إِنْ قَيْسَ بْنِ عَبْدِ اللَّهِ بْنِ عَجَلَانَ فِي تِلْكَ الْعِصَابَةِ

(The book) ‘Al Kafi’ - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Al-Halby, from Ibn Muskaan, from Zurara, who has narrated the following:

‘From Abu Ja’far^{-asws} having said: ‘I^{-asws} saw (in a dream) as if I^{-asws} am on top of a mountain, and the people are climbing up from all sides to the extent that they were many of them, and it prolonged by them in the sky, and the people started falling off from it from all sides until there did not remain among them anyone except for a small group. They tried five times, and

⁴⁹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 e

⁴⁹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 f

⁴⁹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 20 g

during each of that the people fell off from it and there did not remain except for a (small) group. As for Qays Bin Abdullah Bin Ajlaan, he was in that group’.

فَمَا مَكَثَ بَعْدَ ذَلِكَ إِلَّا نَحْوَ [نَحْوًا] مِنْ خَمْسٍ حَتَّى هَلَكَ.

He (the narrator) said: ‘He^{-asws} did not remain after that except for about five (days) until he^{-asws} passed away’.⁴⁹³

22- كَش، رجال الكشي حَمْدَوِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ النَّضْرِ مِثْلَهُ.

(The book) ‘Rijal’ of Al Kashy’ – Hamdawiya, from Muhammad Bin Isa, from Al Nazar – similar to it.⁴⁹⁴

23- كَأ، الكافي عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُنْمَانَ قَالَ حَدَّثَنِي أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَجُلًا كَانَ عَلَى أَمْيَالٍ مِنَ الْمَدِينَةِ فَرَأَى فِي مَنَامِهِ فَيَقِيلُ لَهُ أَنْطَلِقْ فَصَلِّ عَلَى أَبِي جَعْفَرٍ فَإِنَّ الْمَلَائِكَةَ تُغَسِّلُهُ فِي الْبَيْعِ فَجَاءَ الرَّجُلُ فَوَجَدَ أَبَا جَعْفَرٍ ع قَدْ تُوِّفِّيَ.

(The book) ‘Al Kafi’ - From him, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman who said:

‘Abu Baseer narrated to me by saying, ‘I heard Abu Abdullah^{-asws} saying that: ‘A man who was miles away from Al-Medina, saw in his dream in which it was said to him, ‘Go and Pray over Abu Ja’far^{-asws}, for the Angels have performed his^{-asws} washing in Al-Baqi’e’. So, the man went and found Abu Ja’far^{-asws} to have passed away’.⁴⁹⁵

24- كَأ، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَتَبَ أَبِي ع فِي وَصِيَّتِهِ أَنْ أُكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ أَحَدُهَا رِدَاءٌ لَهُ حَبْرَةٌ كَانَ يُصَلِّي فِيهِ يَوْمَ الْجُمُعَةِ وَ تَوْبٌ آخَرُ وَ قَمِيصٌ فَمَلَأْتُ لِأَبِي ع لَمْ تَكْتُبْ هَذَا

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} wrote in his^{-asws} bequest that I^{-asws} should enshroud him^{-asws} in three clothes – one of them being a cloak of his^{-asws} which he^{-asws} used to pray *Salaat* in on the day of Friday, and another cloth, and a shirt. I^{-asws} said to my^{-asws} father^{-asws}, ‘Why did you^{-asws} write this?’

فَقَالَ أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ وَ إِنْ قَالُوا كَفَّنَهُ فِي أَرْبَعَةٍ أَوْ خَمْسَةٍ فَلَا تَفْعَلْ وَ عَمِيْنِي بِعِمَامَةٍ وَ لَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفَنِ إِنَّمَا يُعَدُّ مَا يُلْفُ بِهِ الْجَسَدُ.

He^{-asws} said: ‘Out of fear that the people might overcome you and if they were to say, ‘Shroud him^{-asws} in four, or five (clothes)’, do not do it, and turban me^{-asws} with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with’.⁴⁹⁶

25- كَأ، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي أَبِي يَا جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي كَذَا وَ كَذَا لِتَوَادِبِ تَنْدُبِي عَشْرَ سِنِينَ بِمِثْلِ أَيَّامٍ مَعِي.

⁴⁹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 21

⁴⁹⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 22

⁴⁹⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 23

⁴⁹⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 24

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Yunus Bin Yaqoub,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} said to me^{-asws}: 'O Ja'far^{-asws}! Hold back (designate) for me^{-asws} from my^{-asws} wealth, such, and such, for the mourners to mourn me^{-asws} for ten years at Mina, in the days of Mina''.⁴⁹⁷

26- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَذْرَكْتَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ نَعَمْ الْحَيْرَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurarah who said,

'I said to Abu Ja'far^{-asws}, 'Did you^{-asws} come across Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}? He^{-asws} said: 'Yes''.⁴⁹⁸

⁴⁹⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 25

⁴⁹⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 26

CHAPTER 2 – HIS^{-asws} NAMES, AND ITS REASONS, AND ENGRAVING ON HIS^{-asws} RINGS, AND HIS^{-asws} APPEARANCE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ع، علل الشرائع الطالقاني عن الجلودي عن المغيرة بن محمد عن رجاء بن سلمة عن عمرو بن شمر قال: سألت جابر الجعفي فقلت له ولم سمي الباقير باقراً قال لأنه بقّر العلم بقراً أي شقّه شقاً و أظهره إظهاراً.

(The book) 'Illal Al Sharaie' – Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja'a Bin Usleyman, from Amro Bin Shimr who said,

'I asked Jabir Al-Jufy, I said to him, 'And why was Al-BAQIR^{-asws} named as 'Baqir' (Expounder)?' He said, 'Because he^{-asws} expounded the knowledge with detailing, i.e. he^{-asws} split it with a splitting and revealed it with a revealing'.⁴⁹⁹

2- مع، معاني الأخبار مُرسلاً مثله

(The book) 'Ma'any Al Akhbaar', with an unbroken chain – similar to it.⁵⁰⁰

أقول سيأتي في خبر جابر أنه قال له ع يا باقر أنت الباقير حقاً أنت الذي تبقر العلم بقراً.

I (Majlisi) am saying, 'I shall be bringing it in a Hadeeth by Jabir – 'He said to him^{-asws}, 'O Baqir^{-asws}! You^{-asws} are the expounder, truly! You^{-asws} are the one who expounds the knowledge in detail'.⁵⁰¹

3- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق أبي عن سعد بن البرقي عن محمد بن علي الكوفي عن الحسن بن أبي الغمبة عن الحسين بن خالد عن الرضا ع قال: كان نقش خاتم الحسين ع إن الله بالغ أمره وكان علي بن الحسين يتختم بخاتم أبيه الحسين وكان محمد بن علي ع يتختم بخاتم الحسين ع الخبر.

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

'From Al-Reza^{-asws} having said: 'An engraving on a ring of Al-Husayn^{-asws} was: "Allah^{-azwj} will Accomplish His^{-azwj} Command", and Ali^{-asws} Bin Al-Husayn^{-asws} used to wear the ring of his^{-asws} father^{-asws} Al-Husayn^{-asws}, and Muhammad Bin Ali^{-asws} was wearing the ring of Al-Husayn^{-asws}' – the Hadeeth'.⁵⁰²

4- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه عن جعفر بن محمد ع قال: كان علي بن الحسين يتختم بخاتم محمد بن علي ع-

⁴⁹⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 1

⁵⁰⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 2 a

⁵⁰¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 2 b

⁵⁰² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 3

وَ بِالنَّبِيِّ الْمُؤْتَمَنِ
وَ بِالْحُسَيْنِ وَ الْحَسَنِ

ظَلَمِي بِاللَّهِ حَسَنٌ -
وَ بِالْوَصِيِّ ذِي الْمَنَنِ -

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By the three chains, from Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Upon the ring of Muhammad^{-asws} Bin Ali^{-asws} was (a poem): "Think good thoughts with Allah^{-azwj} and with the Prophet^{-sawww}, the Trustee, and with the successor^{-asws} with the favours, and with Al-Husayn^{-asws} and Al-Hassan^{-asws}"'.⁵⁰³

5- كشف، كشف الغمة عن التَّغَلُّبِي فِي تَفْسِيرِهِ مِثْلَهُ.

(The book) 'Kashf Al Ghumma', from Al Sa'alby in his Tafseer – Similar to it.⁵⁰⁴

6- شاء، الإرشاد عن جابر بن عبد الله قال قال رسول الله ص يوشك أن تبقي حتى تلقى ولدا لي من الحسين ع يقال له محمد ينثر علم الدين بقرأ فإذا لقيته فأقرئه مني السلام.

(The book) 'Al Irshad' – From Jabir Bin Abdullah who said,

'Rasool-Allah^{-sawww} said: 'There is no doubt that you shall remain until you meet a son^{-asws} of mine^{-sawww} from Al-Husayn^{-asws} called Muhammad^{-asws}. He^{-asws} will expound the knowledge of religion in detail. When you do meet him^{-asws}, then convey him^{-asws} the greeting from me^{-sawww}'.⁵⁰⁵

7- كشف، كشف الغمة اسمه مُحَمَّدٌ وَ كُنْيَتُهُ أَبُو جَعْفَرٍ وَ لَهُ ثَلَاثَةُ أَلْقَابٍ بَايِرُ الْعِلْمِ وَ الشَّاكِرُ وَ الْهَادِي وَ أَشْهَرُهَا الْبَاقِرُ وَ سُمِّيَ بِذَلِكَ لِتَبَقُّرِهِ فِي الْعِلْمِ وَ هُوَ تَوَسَّعَهُ فِيهِ.⁵⁰⁶

(The book) 'Kashf Al Ghumma' –

'His^{-asws} name is 'Muhammad', and his^{-asws} teknonym is Abu Ja'far^{-asws}, and there are three titles for him^{-asws} – 'The expounder of knowledge', and 'The grateful', and 'The guide', the most famous is 'Al-BAQIR' (The expounder), and he^{-asws} is named with that due to his^{-asws} detailing in the knowledge, and he^{-asws} had made expansions in it'.⁵⁰⁷

فِي الْفُصُولِ الْمُهَمَّةِ، كَانَ عَ أَسْمَرَ مُعْتَدِلًا.

In (the book) 'Fusool Al-Muhimma' – He^{-asws} was brown (of colour), mild (mannered)".⁵⁰⁸

8- مكا، مكارم الأخلاق من كتاب اليباس عن أبي عبد الله ع قال: كَانَ نَفْسُ حَاتِمِ أَبِي جَعْفَرٍ ع الْعِرَّةَ لِلَّهِ.

⁵⁰³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 4

⁵⁰⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 5

⁵⁰⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 6

⁵⁰⁶ (3) كشف الغمة ج 2 ص 318.

⁵⁰⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 7 a

⁵⁰⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 7 b

(The book) 'Makarim Al Akhlaq' – From the book 'Al Ibas',

'From Abu Abdullah^{-asws} having said: 'An engraving on a ring of Abu Ja'far^{-asws} was: "The Honour is for Allah^{-azwj}"'.⁵⁰⁹

9- كا، الكافي العدة عن أحمد بن محمد عن ابن محبوب عن ابن سينان عن أبي عبد الله ع قال: كان نقش حاتم أبي العزة لله.

(The book) 'Al Kafi' – From Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'An engraving on a ring of my^{-asws} father^{-asws} was: "The Honour is for Allah^{-azwj}"'.⁵¹⁰

10- كا، الكافي علي عن أبيه عن ابن أبي عمير عن جميل بن دراج عن يونس بن زبير بن زبير عن حفص بن غياث عن أبي عبد الله ع قال كان في حاتم أبي محمد بن علي وكان حبر محمد بن رأيناه يعني العزة لله.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Yunus Bin Zabyan, and Hafs Bin Giyas,

'From Abu Abdullah^{-asws} having said: 'It was (engraved) in a ring of my^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, and he^{-asws} was best of the Mohammedans. I^{-asws} saw it with my^{-asws} eyes: "The Honour is for Allah^{-azwj}"'.⁵¹¹

11- يب، تهذيب الأحكام أحمد بن محمد عن البرقي عن وهب بن وهب عن أبي عبد الله ع قال: كان نقش حاتم أبي العزة لله جميعاً.

(The book) 'Tahzeeb Al Ahkaam' – Ahmad Bin Muhammad, from Al Barqy, from Wahab Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'And engraving on a ring of my^{-asws} father^{-asws} was: "The Honour is all for Allah^{-azwj}"'.⁵¹²

⁵⁰⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 8

⁵¹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 9

⁵¹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 10

⁵¹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 2 H 11

باب 3 مناقبه صلوات الله عليه و فيه أخبار جابر بن عبد الله الأنصاري رضي الله عنه

CHAPTER 3 – HIS^{-asws} VIRTUES, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND IN IT ARE AHADEETH BY JABIR BIN ABDULLAH AL ANSARY, MAY ALLAH^{-azwj} BE PLEASED WITH HIM^{-asws}

1- لي، الأماالي للصدوق ابن الوليد عن الحيمري عن ابن يزيد عن ابن أبي عمير عن أنان بن عثمان عن الصادق جعفر بن محمد ع قال: إن رسول الله ص قال ذات يوم لجابر بن عبد الله الأنصاري يا جابر إنك ستبقي حتى تلقى ولدي محمد بن علي بن الحسين بن علي بن أبي طالب المعروف في التوراة بالباقر فإذا لقيتة فأقرئه مني السلام

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Himeyri, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One day Rasool-Allah^{-saww} said to Jabir Bin Abdullah Al Ansari: 'O Jabir! You shall remain until you meet my^{-saww} son^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, the one well known in the Torah as 'Al-BAQIR'. So when you do meet him^{-asws}, then convey to him^{-asws} the greetings from me^{-saww}'.

فدخل جابر إلى علي بن الحسين ع فوجد محمد بن علي ع عنده غلاماً فقال له يا غلام أقبل فأقبل ثم قال له أذبر فأذبر فقال جابر شئائلك رسول الله ص و رب الكعبة

Jabir entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. He found Muhammad^{-asws} Bin Ali^{-asws} in his^{-asws} presence as a boy. He said to him^{-asws}, 'O boy! Come forward!' He^{-asws} came forward. Then he said, 'Turn around!' He^{-asws} turned around. Jabir said, 'Traits of Rasool-Allah^{-saww}, by the Lord^{-azwj} of Kabah!'

ثم أقبل على علي بن الحسين فقال له من هذا قال هذا ابني و صاحب الأمر بعدي محمد الباقر

Then he faced towards Ali^{-asws} Bin Al-Husayn^{-asws}. He said to him^{-asws}, 'Who is this?' He^{-asws} said: 'This is my^{-asws} son^{-asws} and Master^{-asws} of the command (Imam^{-asws}) after me^{-asws}, Muhammad Al-BAQIR^{-asws}'.

فقام جابر فوقع على قدميه فقبلهما و يقول نفسي لنفسك الفداء يا ابن رسول الله أقبل سلام أبيك إن رسول الله ص يقرأ عليك السلام

Jabir stood up and fell to his^{-asws} feet and he said, 'May my soul be sacrificed for your^{-asws} soul, O son^{-asws} of Rasool-Allah^{-saww}! Accept a greeting of your^{-asws} father^{-saww} Rasool-Allah^{-saww} conveys the greetings to you^{-asws}'.

قال فدمعت عيناي جعفر ع ثم قال يا جابر على أبي رسول الله السلام ما دامت السماوات والأرض و عليك يا جابر بما بلغت السلام.

He (Al-Sadiq^{-asws}) said, 'The eyes of Abu Ja'far^{-asws} were tearful, then he^{-asws} said: 'O Jabir! Upon my^{-asws} father^{-saww} Rasool-Allah^{-saww} be the greetings for as long as there are skies and the earth, and upon you O Jabir, due to your having delivered the greetings''.⁵¹³

2- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمد بن سليمان الباعندي والحسن بن محمد بن بهرام عن سويد بن سعيد عن الفضل بن عبد الله عن أنان بن تغلب عن أبي جعفر ع قال: دخل علي جابر بن عبد الله وأنا في الكتاب فقال أحيى عن بطيك قال فكشفت له فأصق بطنه بطني فقال أمرني رسول الله أن أقرتك السلام.

(The book) 'Al Amaali' of the sheikh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman Al Bagandy, and Al-Hassan Bin Muhammad Bin Bahram, from Suweyd Bin Saeed, from Al Fazl Bin Abdullah, from Aban Bin Taghlib,

'From Abu Ja'far^{-asws} having said: 'Jabir Bin Abdullah^{-asws} entered to see me^{-asws} while I^{-asws} was in the library. He said, 'Uncover from your^{-asws} belly/chest'. I^{-asws} uncovered for him. He adhered his chest with my^{-asws} belly and said, 'Rasool-Allah^{-saww} had instructed me^{-asws} that I convey the greetings to you^{-asws}'.⁵¹⁴

3- ما، الأماالي للشيخ الطوسي ابن حمويه عن محمد بن بكر عن الفضل بن حباب عن مكّي بن مزوك الأهوازي عن علي بن بحر عن حاتم بن إسماعيل عن جعفر بن محمد عن أبيه ع قال: دخلنا على جابر بن عبد الله فلما انتهينا إليه سأل عن القوم حتى انتهى إلي فقلت أنا محمد بن علي بن الحسين

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Hamawiya, from Muhammad Bin Muhammad Bin Bakr, from Al Fazl Bin Hubab, from Makky Bin Marwak Al Ahwazy, from Ali Bin Bahr, from Hatim Bin Ismail,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'We entered to see Jabir Bin Abdullah. When we ended to him, he asked about the group until he ended to me^{-asws}. I^{-asws} said: 'I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}'.

فأهوى يده إلى رأسي فنزع زري الأعلى و زري الأسفل ثم وضع كفه بين يدي و قال مرحباً بك و أهلاً يا ابن أخي سل ما شئت

He gestured by his hand to his head and opened my^{-asws} top button and my^{-asws} bottom button, then he placed his shoulder in the middle of my^{-asws} chest and said: 'Welcome to you^{-asws} and hello, O son^{-asws} of my brother^{-saww} (Rasool-Allah^{-saww})! Ask whatever you^{-asws} so desire to'.

فسأله و هو أعمى فجاء وقت الصلاة فقام في نساجة فالتحف بها فلما وضعها على منكبيه رجع طرفاًها إليه من صغرها و رداؤه إلى جنبه على المشجب فصلى بنا

I^{-asws} asked him, and he was blind. The time of Salat came, so he stood up in his woven cloth and wrapped with it. When he placed it upon his shoulder, he turned its end towards him, from its smallness, and his cloak was to his side upon the clothes hook. He prayed Salat with us (leading).

فقلت أخبرني عن حجة رسول الله ص فقال بيده فعقدته تسعاً الخبر.

⁵¹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 1

⁵¹⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 2

I^{-asws} said: 'Inform me^{-asws} about the Hajj of Rasool-Allah^{-saww}'. He said by his hand (gesture) and tied it as 'nine' – the Hadeeth".⁵¹⁵

بيان و ظاهر قوله ع صلى بنا أنه كان إماما و فيه إشكال و لعله إنما فعل ذلك اتقاء عليه ع.

Explanation: And the apparent of his^{-asws} words is that he (Jabir) was the prayer leader, and there is a problem in it, and perhaps he rather did that as fear upon him^{-asws} along with that.

4- ع، علل الشرائع الطالقاني عن الجلودي عن المغيرة بن محمد عن رجاء بن سلمة عن عمرو بن شمر قال: سألت جابر بن يزيد الجعفي فقلت له و لم سمي الباقر قال لأنه بقر العلم بقر أي شقها و أظهره إظهاراً

(The book) 'Illal Al Sharaie' – Al Talaqany, from Al Jaloudy, formal Mugheira Bin Muhammad, form Raja'a Bin Salama, from Amro Bin Shimr who said,

'I asked Jabir Bin Yazeed Al-Jufy, I said to him, 'And why was Al Baqir^{-asws} named as 'Baqir' (expounder)?' He said, 'Because he^{-asws} expounded the knowledge in detail, i.e., split it with a splitting, and revealed it with a revealing.

و لقد حدثني جابر بن عبد الله الأنصاري أنه سمع رسول الله ص يقول يا جابر إنك ستبقي حتى تلقى ولدي محمد بن علي بن الحسين بن علي بن أبي طالب المعروف في التوراة بباقر فإذا لقيته فأقره مني السلام

And Jabir Bin Abdullah Al-Ansari narrated to me that he had heard Rasool-Allah^{-saww} saying: 'O Jabir! You shall be remaining until you meet my^{-saww} son Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, the one well-known in the Torah as 'Baqir'. When you do meet him^{-asws}, then convey to him^{-asws} the greeting from me^{-saww}'.

فأقربه جابر بن عبد الله الأنصاري في بعض سكك المدينة فقال له يا غلام من أنت قال أنا محمد بن علي بن الحسين بن علي بن أبي طالب قال له جابر يا بني أقبل فأقبل ثم قال له أذير فأذير فقال سمائل رسول الله ص و رب الكعبة

Jabir Bin Abdullah Al-Anasari met him^{-asws} in one of the markets of Al-Medina. He said to him^{-asws}, 'O boy! Who are you?' He^{-asws} said: 'I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. Jabir said to him^{-asws}, 'O my son^{-asws}! Come forward!' He^{-asws} came forwards. Then he said to him^{-asws}, 'Turn around!' He^{-asws} turned around. He said, 'Traits of Rasool-Allah^{-saww}, by the Lord^{-azwj} of Kabah!'

ثم قال يا بني رسول الله ص يُقرئك السلام فقال على رسول الله السلام ما دامت السماوات و الأرض و عليك يا جابر بما بلغت السلام

Then he said, 'O my son^{-asws}! Rasool-Allah^{-saww} conveys the greetings to you^{-asws}!' He^{-asws} said: 'And upon Rasool-Allah^{-saww} be the greetings for as long as there are skies and the earth, and upon you be the greetings, O Jabir, due to you having delivered the greetings'.

فقال له جابر يا باقر يا باقر أنت الباقر حقاً أنت الذي تبقر العلم بقر

⁵¹⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 3 H 3

Jabir said to him^{-asws}, 'O Baqir^{-asws}! O Baqir^{-asws}! O Baqir^{-asws}! You^{-asws} are Al-Baqir^{-asws}, truly. You^{-asws} are the one who shall expound the knowledge in detail!'

ثُمَّ كَانَ جَابِرٌ يَأْتِيهِ فَيَجْلِسُ بَيْنَ يَدَيْهِ فَيُعَلِّمُهُ فَرُبَّمَا غَلِطَ جَابِرٌ فِيمَا يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ص فَيَبْزُدُ عَلَيْهِ وَ يُدَكِّرُهُ فَيَقْبَلُ ذَلِكَ مِنْهُ وَ يَرْجِعُ إِلَى قَوْلِهِ وَ كَانَ يَقُولُ يَا بَاقِرُ يَا بَاقِرُ يَا بَاقِرُ أَشْهَدُ بِاللَّهِ أَنَّكَ قَدْ أُوتِيتَ الْحِكْمَ صَبِيًّا.

Then Jabir used to go to him^{-asws} and sit in front of him^{-asws}. He taught him^{-asws}. Sometimes Jabir was mistaken in what he narrated with from Rasool-Allah^{-saww}, so he^{-asws} would rebut unto him and remind him. He accepted that from him^{-asws} and returned to his^{-asws} word, and he was saying, 'O Baqir^{-asws}! O Baqir^{-asws}! O Baqir^{-asws}! I testify with Allah^{-azwj} that you^{-asws} have been Given the knowledge in childhood"⁵¹⁶.

5- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ آخِرَ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ كَانَ رَجُلًا مُنْقَطِعًا إِلَيْنَا أَهْلَ النَّبِيِّ فَكَانَ يَفْعُدُ فِي مَسْجِدِ الرَّسُولِ مُعْتَجِرًا بِعِمَامَةٍ وَ كَانَ يَقُولُ يَا بَاقِرُ يَا بَاقِرُ

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

'Jabir Bin Abdullah was the last one remaining from the companions of Rasool-Allah^{-saww}, and he was as man cutting off (from others) to us^{-asws}, People^{-asws} of the Household. He would sit in the Masjid of the Rasool-Allah^{-saww} wrapping a turban upon his head with an end upon his face, and he would be saying, 'O Baqir^{-asws}! O Baqir^{-asws}! O Baqir^{-asws}!'

فَكَانَ أَهْلَ الْمَدِينَةِ يَقُولُونَ جَابِرٌ يَهْجُرُ فَكَانَ يَقُولُ لَا وَ اللَّهِ لَا أَهْجُرُ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّكَ سَتُدْرِكُ رَجُلًا مِنِّي اسْمُهُ اسْمِي وَ شِمَائِلُهُ شِمَائِلِي يَبْقُرُ الْعِلْمَ بَقْرًا فَذَلِكَ الَّذِي دَعَانِي إِلَى مَا أَقُولُ

The people of Al-Medina were saying, 'Jabir is delirious!' He would say, 'No, by Allah^{-azwj}, I am not delirious! But I heard Rasool-Allah^{-saww} saying: 'You will be coming across a man^{-asws} from me^{-saww}, his^{-asws} name is my^{-saww} name, and his^{-asws} traits would be my^{-saww} traits. He^{-asws} will expound the knowledge in detail'. So that is which called me to what I am saying'.

قَالَ فَبَيْنَمَا جَابِرٌ ذَاتَ يَوْمٍ يَتَرَدَّدُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ إِذْ مَرَّ مُحَمَّدُ بْنُ عَلِيٍّ ع فَلَمَّا نَظَرَ إِلَيْهِ قَالَ يَا غُلَامُ أَقْبِلْ فَأَقْبَلَ فَقَالَ أَذْبُرُ فَأَذْبَرَ فَقَالَ شِمَائِلُ رَسُولِ اللَّهِ ص وَ الَّذِي نَفْسُ جَابِرٍ بِيَدِهِ مَا اسْمُكَ يَا غُلَامُ

He (the narrator) said, 'One day while Jabir was wandering in one of the streets of Al-Medina, when he passed by Muhammad^{-asws} Bin Ali^{-asws}. When he looked at him^{-asws}, he said, 'O boy! Come forward!' He^{-asws} came. He^{-asws} said, 'Turn around!' He^{-asws} turned around. He said, 'Traits of Rasool-Allah^{-saww}, by the One^{-azwj} in Whose Hand is the soul of Jabir! What is your^{-asws} name, O boy?'

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَبَّلَ رَأْسَهُ ثُمَّ قَالَ يَا بَنِيَّ أَنْتَ وَ أُمِّي أَبُوكَ رَسُولُ اللَّهِ يُقْرِئُكَ السَّلَامَ فَقَالَ وَ عَلَى رَسُولِ اللَّهِ ص السَّلَامُ

He^{-asws} said: 'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. He kissed his^{-asws} head, then said, 'May my father and my mother be (sacrificed) for you^{-asws}!'

⁵¹⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 4

Your^{-asws} father^{-saww} Rasool-Allah^{-saww} conveys the greetings to you^{-asws}. He^{-asws} said: 'And upon Rasool-Allah^{-saww} be the greetings!'

فَرَجَعَ مُحَمَّدٌ إِلَى أَبِيهِ وَهُوَ دَعِيَ فَأَخْبَرَهُ بِالْحَبْرِ فَقَالَ يَا بُنَيَّ قَدْ فَعَلَهَا جَابِرٌ قَالَ نَعَمْ قَالَ يَا بُنَيَّ أَلَيْسَ بَيْتُكَ

Muhammad^{-asws} returned to his^{-asws} father^{-asws}, and he^{-asws} was frightened. He^{-asws} informed him^{-asws} the news. He^{-asws} said: 'O my^{-asws} son^{-asws}! Jabir had done so?' He^{-asws} said: 'Yes'. He^{-asws} said: 'O my^{-asws} son^{-asws}! Stay in your^{-asws} house!'

فَكَانَ جَابِرٌ يَأْتِيهِ طَرَفِي النَّهَارِ فَكَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ وَاعْجَبْنَا لِجَابِرٍ يَأْتِي هَذَا الْعُلَامَ طَرَفِي النَّهَارِ وَهُوَ آخِرُ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص

Jabir used to come to him^{-asws} in the two ends of the days (morning and evening). The people of Al-Medina said, 'Oh how strange of Jabir going to this boy in two ends of the day, and he is last of the remaining ones from the companions of Rasool-Allah^{-saww}!'

فَلَمْ يَلْبَثْ أَنْ مَضَى عَلِيُّ بْنُ الْحُسَيْنِ فَكَانَ مُحَمَّدُ بْنُ عَلِيٍّ يَأْتِيهِ عَلَى الْكِرَامَةِ لِصُحْبَتِهِ لِرَسُولِ اللَّهِ ص

It was not long before Ali^{-asws} Bin Al-Husayn^{-asws} passed away. Muhammad^{-asws} Bin Ali^{-asws} used to go to him based upon the honour of his companionship to Rasool-Allah^{-saww}.

قَالَ فَجَلَسَ الْبَاقِرُ يُحَدِّثُهُمْ عَنِ اللَّهِ فَقَالَ أَهْلُ الْمَدِينَةِ مَا رَأَيْنَا أَحَدًا قَطُّ أَجْرًا مِنْ دَا فَلَئِمَّا رَأَى مَا يَقُولُونَ حَدَّثَهُمْ عَنِ رَسُولِ اللَّهِ ص فَقَالَ أَهْلُ الْمَدِينَةِ مَا رَأَيْنَا قَطُّ أَحَدًا أَكْذَبَ مِنْ هَذَا يُحَدِّثُ عَمَّنْ لَمْ يَرَهُ

He (the narrator) said, 'Al-BAQIR^{-asws} sat narrating to them from Allah^{-azwj}. The people of Al-Medina said, 'We have not seen anyone more audacious than this one!' When he^{-asws} saw what they were saying, he^{-asws} narrated to them from Rasool-Allah^{-saww}. The people of Al-Medina said, 'We have not seen anyone more lying than this one. He^{-asws} is narrating from the one^{-saww} he^{-asws} had not seen (met)!'

فَلَئِمَّا رَأَى مَا يَقُولُونَ حَدَّثَهُمْ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ فَصَدَّقُوهُ وَكَانَ وَاللَّهِ جَابِرٌ يَأْتِيهِ فَيَتَعَلَّمُ مِنْهُ.

When he^{-asws} saw what they were saying, he^{-asws} narrated to them from Jabir Bin Abdullah. So (then) they ratified him^{-asws}, and by Allah^{-azwj}, Jabir used to go to him and learn from him^{-asws}.⁵¹⁷

بيان قال الجزري و لعله ع إنما نجاه عن الخروج بعد ذلك خوفا عليه من أهل المدينة لئلا يؤذوه حسدا.

Explanation: Al Jazry said, 'And perhaps he (Ali^{-asws} Bin Al-Husayn^{-asws}) forbade him Al-BAQIR^{-asws}) from going out (from the house) after that, fearing upon him^{-asws} from the people of Al-Medina, lest they hurt him due to envy'.

6- ختص، الإختصاص ابن الوليد عن الصفار رفته عن حريز عن أبان بن تغلب عنه ع مثله.

⁵¹⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 3 H 5

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar raising it from Hareyz, from Aban Bin Taghlib – From him^{-asws}, similar to it.⁵¹⁸

7- كش، رجال الكشي حَمَدُوهُ وَ إِبرَاهِيمُ ابْنَا نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَرِيْرِ مِثْلَهُ

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, two sons of Nuseyr, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Hareyz – similar to it.⁵¹⁹

8- شا، الإرشاد رَوَى مَيْمُونُ الْقَدَّاحُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ قَالَ لِي مَنْ أَنْتَ وَ ذَلِكَ بَعْدَ مَا كَفَّ بَصْرَهُ فَقُلْتُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ

(The book) 'Al Irshad' – It is reported by Maymoun Al Qadah,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'I^{-asws} entered to see Jabir Bin Abdullah. I^{-asws} greeted unto him. He responded the greeting to me^{-asws}. He said to me^{-asws}, 'Who are you^{-asws}?' And that was after his eyesight had been blinded. I^{-asws} said: 'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَ يَا بَنِيَّ اذْنُ مِثِّي فَدَنَوْتُ مِنْهُ فَقَبَّلَ يَدِي ثُمَّ أَهْوَى إِلَى رِجْلِي يُقْبِلُهَا فَتَنَحَّيْتُ عَنْهُ ثُمَّ قَالَ لِي رَسُولُ اللَّهِ يُفَرِّتُكَ السَّلَامَ فَقُلْتُ وَ عَلَى رَسُولِ اللَّهِ السَّلَامَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَكَيْفَ ذَلِكَ يَا جَابِرُ

He said, 'O my son^{-asws}, come near me!' I^{-asws} went near him. He kissed my^{-asws} hand. Then he devoted to my^{-asws} legs, kissing them. I^{-asws} went aside from him. Then he said to me^{-asws}, 'Rasool-Allah^{-saww} conveys the greetings to you^{-asws}!' I^{-asws} said: 'And upon Rasool-Allah^{-azwj} be the greetings and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! How is that so, O Jabir?'

فَقَالَ كُنْتُ مَعَهُ ذَاتَ يَوْمٍ فَقَالَ لِي يَا جَابِرُ لَعَلَّكَ تَبْقَى حَتَّى تَلْقَى رَجُلًا مِنْ وُلْدِي يُقَالُ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ يَهْبُ اللَّهُ لَهُ النُّورَ وَ الْحِكْمَةَ فَأَقْرِئْهُ مِثِّي السَّلَامَ.

He said, 'I was with him^{-saww} one day. He^{-saww} said to me: 'O Jabir! Perhaps you shall remain until you meet a man from my^{-saww} sons^{-asws}, called Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}! Allah^{-azwj} would be Gifting the Noor and the Wisdom to him^{-asws}, so convey the greetings to him^{-asws} from me^{-saww}'.⁵²⁰

9- كشف، كشف الغمة نَقَلَ عَنْ أَبِي الزُّبَيْرِ مُحَمَّدِ بْنِ مُسْلِمٍ الْمَكِّيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَأَتَاهُ عَلِيُّ بْنُ الْحُسَيْنِ وَ مَعَهُ ابْنُهُ مُحَمَّدٌ وَ هُوَ صَبِيٌّ فَقَالَ عَلِيُّ لِابْنِهِ قَبِّلْ رَأْسَ عَتِكَ فَدَنَا مُحَمَّدٌ مِنْ جَابِرٍ فَقَبَّلَ رَأْسَهُ

(The book) 'Kashf Al Ghumma' – 'It is transmitted from Abu Al Zubeyr Muhammad Bin Muslim Al Makky having said,

'We were in the presence of Jabir Bin Abdullah, and Ali^{-asws} Bin Al-Husayn^{-asws} came to him, and with him^{-asws} was his^{-asws} son^{-asws} Muhammad^{-asws}, and he^{-asws} was a child. Ali^{-asws} said to

⁵¹⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 6

⁵¹⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 7

⁵²⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 8

his-asws son-asws: 'Kiss the head of your-asws uncle!' Muhammad-asws approached Jabir and kissed his head.

فَقَالَ جَابِرٌ مَنْ هَذَا وَكَانَ قَدْ كُفَّتْ بَصَرُهُ فَقَالَ لَهُ عَلِيٌّ ع هَذَا ابْنِي مُحَمَّدٌ فَضَمَّهُ جَابِرٌ إِلَيْهِ وَ قَالَ يَا مُحَمَّدُ مُحَمَّدٌ رَسُولُ اللَّهِ يَقْرَأُ عَلَيْكَ السَّلَامَ

Jabir said, 'Who is this?' And his sight had been blinded. Ali-asws said to him: 'This is my-asws son-asws Muhammad-asws!' Jabir hugged him-asws to him, and said, 'O Muhammad-asws! Muhammad-saww Rasool-Allah-saww conveys the greetings to you-asws'.

فَقَالُوا لِجَابِرٍ كَيْفَ ذَلِكَ يَا بَا عَبْدِ اللَّهِ فَقَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ ص وَ الْحُسَيْنِ فِي حَجْرِهِ وَ هُوَ يَلَاعِبُهُ فَقَالَ يَا جَابِرُ يُؤَلِّدُ لِابْنِي الْحُسَيْنِ ابْنٌ يُقَالُ لَهُ عَلِيٌّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ لِيُتِمَّ سَيِّدَ الْعَابِدِينَ فَيَقُومُ عَلِيٌّ بِنِ الْحُسَيْنِ

They said to Jabir, 'How can that be so, O servant of Allah-azwj?' He said, 'I was with Rasool-Allah-saww and Al-Husayn-asws was in his-saww lap, and he-saww was amusing him-asws. He-saww said: 'O Jabir! A son-asws shall be born for my-saww son-asws Al-Husayn-asws, called Ali-asws. When it will be the Day of Qiyamah, a caller will call out: "Let the chief of the worshipers stand up!' So, Ali-asws Bin Al-Husayn-asws will be standing.

وَ يُؤَلِّدُ لِعَلِيِّ ابْنِ يُقَالُ لَهُ مُحَمَّدٌ يَا جَابِرُ إِنْ رَأَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ اعْلَمْ أَنَّ بَقَاءَكَ بَعْدَ رُؤْيَيْهِ نَبِيْرٌ فَلَمْ يَبْعَثْ بَعْدَ ذَلِكَ إِلَّا قَلِيلاً وَ مَاتَ.

And there shall be blessed for Ali-asws, a son-asws called Muhammad-asws. O Jabir! If you see him-asws, then convey to him-asws the greetings from me-saww and know that your remaining after your seeing him-asws, would be little'. He did not live after that except a little and died".⁵²¹

وَ قَالَ مُحَمَّدٌ بِنِ سَعِيدٍ عَنْ لَيْثٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَمِعْتُ جَابِرَ بِنِ عَبْدِ اللَّهِ يَقُولُ أَنْتَ ابْنُ خَيْرِ الْبَرِيَّةِ وَ جَدُّكَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَ جَدَّتُكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

And Muhammad Bin Saeed said, 'From Lays,

'From Abu Ja'far-asws having said: 'I-asws heard Jabir Bin Abdullah saying, 'You-asws are a son-asws of best of the created beings, and your-asws grandfather-asws is a chief of the youths of the people of Paradise, and your-asws grandmother-asws is chieftess of women of the worlds".⁵²²

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بِنِ عَلِيِّ ع قَالَ: دَخَلَ عَلِيٌّ جَابِرَ بِنِ عَبْدِ اللَّهِ وَ أَنَا فِي الْكُتَّابِ فَقَالَ أَكْشِفْ عَنْ بَطْنِكَ فَكَشَفْتُ لَهُ فَأَلْصَقَ بَطْنَهُ بِبَطْنِي وَ قَالَ أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أُقْرِئَكَ السَّلَامَ.

And from Abu Ja'far Muhammad-asws Bin Ali-asws having said: 'Jabir Bin Abdullah entered to see me-asws and I-asws was in the library. He said, 'Uncover from your-asws belly!' I-asws uncovered for him. He adhered his chest with my-asws chest and said, 'Rasool-Allah-saww had instructed me to convey the greetings to you-asws!'⁵²³

⁵²¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 3 H 9 a

⁵²² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 3 H 9 b

⁵²³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 3 H 9 c

10- ختص، الإختصاص ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ بَشِيرٍ عَنِ هِشَامِ بْنِ سَلِيمٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ لِأَبِي مَنَاقِبَ لَيْسَتْ لِأَخِي مِنْ آبَائِي إِنَّ رَسُولَ اللَّهِ ص قَالَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ إِنَّكَ تُدْرِكُ مُحَمَّدًا ابْنِي فَأَقْرِئْهُ مِنِّي السَّلَامَ

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Bashir, from Hisham Bin Salim who said,

'Abu Abdullah^{-asws} said to me: 'There are virtues for my^{-asws} father^{-asws} which aren't for anyone from my^{-asws} forefathers^{-asws}. Rasool-Allah^{-saww} had said to Jabir Bin Abdullah: 'You shall be coming across my^{-saww} son^{-asws} Muhammad^{-saww}, so convey the greetings from me^{-saww} to him^{-asws}'.

فَأَتَى جَابِرٌ عَلِيَّ بْنَ الْحُسَيْنِ ع فَطَلَبَهُ مِنْهُ فَقَالَ يُرْسِلُ إِلَيْهِ فَنَدْعُوهُ لَكَ مِنَ الْكُتَابِ فَقَالَ أَذْهَبُ إِلَيْهِ

Jabir came to Ali^{-asws} Bin Al-Husayn^{-asws} and sought him (Al-BAQIR^{-asws}) from him^{-asws}. He^{-asws} said: 'We^{-asws} shall send a message him^{-asws} for you, from the library'. He^{-asws} said: 'Go to him^{-asws}'.

فَأَتَاهُ فَأَقْرَأَهُ السَّلَامَ مِنْ رَسُولِ اللَّهِ وَ قَبَّلَ رَأْسَهُ وَ التَّزَمَهُ فَقَالَ وَ عَلَى جَدِّي السَّلَامُ وَ عَلَيْكَ يَا جَابِرُ

I went to him^{-asws} and conveyed to him the greetings from Rasool-Allah^{-saww}, and kissed his^{-asws} head, and hugged him^{-asws}. He^{-asws} said: 'And upon my^{-asws} grandfather^{-saww} be the greetings, and upon you, O Jabir'.

قَالَ فَسَأَلَهُ جَابِرٌ أَنْ يَضْمَنَ لَهُ الشَّفَاعَةَ يَوْمَ الْقِيَامَةِ فَقَالَ لَهُ أَفَعَلْتُ ذَلِكَ يَا جَابِرُ.

He (Abu Abdullah^{-asws}) said: 'Jabir asked him^{-asws} to guarantee the intercession for him on the Day of Qiyamah. He^{-asws} said to him: 'I^{-asws} shall do that, O Jabir!''⁵²⁴

11- كش، رجال الكشي جَعْفَرُ بْنُ مَرْوُوفٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ التُّعْمَانِ عَنْ أَبِيهِ عَنْ عَاصِمِ الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْهُ ع مِثْلَهُ

(The book) 'Rijal' of Al Kashy – Ja'far Bin Marouf, from Al-Hassan Bin Ali Bin Al Numan, from his father, from Aasim Al Hannat, from Muhammad Bin Muslim, from him^{-asws} – similar to it.⁵²⁵

⁵²⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 10

⁵²⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 3 H 11

CHAPTER 4 – THE TEXTS UPON IMAMATE OF MUHAMMAD BIN ALI AL-BAQIR^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND THE BEQUEST TO HIM^{-asws}

1- ير، بصائر الدرجات عمراً بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زُرارة عن عيسى بن عبد الله عن أبيه عن جدّه قال: التفت علي بن الحسين إلى ولده و هو في الموت و هم مجتمعون عنده ثم التفت إلى محمد بن عليّ ابني فقال يا محمد هذا الصندوق فأذهب به إلى بيتك

(The book) 'Basaair Al Darajaat' - Imran Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} turned towards his^{-asws} sons, and he^{-asws} was in the presence of death, and they had gathered in his^{-asws} presence. Then he^{-asws} turned towards Muhammad^{-asws} Bin Ali^{-asws}, his^{-asws} son^{-asws} and said: 'O Muhammad^{-asws}! This box, go with it to your^{-asws} house'.

ثم قال أما إنّه لم يكن فيه دينار و لا درهم و لكنّه كان مملوءاً علماً.

Then he^{-asws} said: 'But, there did not happen to be any Dinars in it nor any Dirhams, but it was filled with knowledge'.⁵²⁶

2- عم، إعلام الوری الكليني عن محمد بن يحيى عن عمراً بن محمد بن الحسين عن محمد بن عبد الله بن عيسى عن أبيه عن جدّه عيسى مثله.

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Yahya, from Imran, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdul Allah Bin Isa, from his father, from his grandfather Isa – similar to it.⁵²⁷

3- ير، بصائر الدرجات محمد بن عبد الجبار عن أبي القاسم الكوفي و محمد بن إسماعيل القمي عن إبراهيم بن أبي البلاد عن عيسى بن عبد الله بن عمر عن جعفر بن محمد ع قال: لما حضر علي بن الحسين ع الموت قبل ذلك أخرج السفط أو الصندوق عنده فقال يا محمد حمل هذا الصندوق قال فحمل بين أربعة رجال

(The book) 'Basaair Al Darajaat' - Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Ismail Bin Muhammad Al Alawy,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'When the expiry presented to Ali^{-asws} Bin Al-Husayn^{-asws}, before that he^{-asws} said: 'Bring out a basket or a box', which was with him^{-asws}. He^{-asws} said: 'O Muhammad^{-asws}! Carry this box'. So I^{-asws} had it carried between four men.

فلما توفّي جاء إخوته يدعون في الصندوق فقالوا أعطنا نصيبنا من الصندوق فقال و الله ما لكم فيه شيء و لو كان لكم فيه شيء ما دفعه إليّ و كان في الصندوق سلاح رسول الله و كتبه.

⁵²⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 1

⁵²⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 2

He^{-asws} said: 'When he^{-asws} passed away, his^{-asws} brothers came claiming the box and they said, 'Give us our share from the box'. He^{-asws} said: 'By Allah^{-azwj}! There is nothing for you all in it, and if there was something for you in it, he^{-asws} would not have handed it over to me^{-asws}'. And in the box were weapons of Rasool-Allah^{-saww} and his^{-saww} books".⁵²⁸

4- عم، إعلام الوری الکلبی عن أحمد بن إدريس عن محمد بن عبد الجبار عن القاسم الكوفي عن محمد بن سهل عن إبراهيم بن أبي البلاد عن إسماعيل بن محمد بن عبد الله بن علي بن الحسين عن أبي جعفر ع مثله

(The book) 'I'lam Al Wara' – Al Kulayni, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Qasim Al Kufy, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad, from Ismail Bin Muhammad Bin Abdullah Bin Ali Bin Al-Husayn, from Abu Ja'far^{-asws} – similar to it.⁵²⁹

5- يج، الخرائج و الجرائح روي عن أبي خالد قال: قلت لعلي بن الحسين من الإمام بعدك قال محمد اني يثتر العلم بقرأ.

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

'I said to Ali^{-asws} Bin Ali Husayn^{-asws}: 'Who is the Imam^{-asws} after you^{-asws}?' He^{-asws} said: 'My^{-asws} son^{-asws} Muhammad^{-asws}. He^{-asws} will expound the knowledge in detail".⁵³⁰

6- عم، إعلام الوری الکلبی عن محمد بن الحسن عن سهل بن محمد بن عيسى عن فضالة عن الحسين بن أبي العلاء عن أبي عبد الله ع قال سمعته يقول إن عمر بن عبد العزيز كتب إلى ابن حزم أن يرسل إليه بصدقة علي و عمر و عثمان و إن ابن حزم بعث إلى زيد بن الحسين و كان أكبرهم فسأله الصدقة

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Al-Hassan, from Sahl, from Muhammad Bin Isa, from Fazalah, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: '(The Umayyid caliph) Umar Bin Abdul Aziz wrote to Ibn Hazim for him to send to him the charities of Ali^{-asws}, and Umar and Usman. And Ibn Hazim sent a message too Zayd Bin Al-Hassan, and he was their elders, and asked him about the charities.

فقال زيد إن الولي كان بعد علي الحسن و بعد الحسين و بعد الحسين علي بن الحسين و بعد علي بن الحسين محمد بن علي

Zayd said, 'The one in charge after Ali^{-asws} was Al-Hassan^{-asws}, and after Al-Hassan^{-asws} (it was) Al-Husayn^{-asws}, and after Al-Husayn^{-asws} (it was) Ali^{-asws} Bin Al-Husayn^{-asws}, and after Ali^{-asws} Bin Al-Husayn^{-asws}, it is Muhammad^{-asws} Bin Ali^{-asws} (now)'.⁵³⁰

فبعث إليه فبعث ابن حزم إلى أبي ع فأرسلني أبي بالكتاب فدفعته إلى ابن حزم فقال له بعضنا يعرف هذا وأد الحسن ع قال نعم كما يعرفون أن هذا ليل و لكن يحملهم الحسد و لو طلبوا الحق بالحق لكان خيراً لهم و لكنهم يطلبون الدنيا.

He sent a message to him^{-asws}. Ibn Hazim sent a message to my^{-asws} father^{-asws}. He^{-asws} sent for me^{-asws} at the library. He^{-asws} handed it to Ibn Hazim. One of us said to him^{-asws}, 'Does he know this son of Al-Hassan^{-asws}?' He^{-asws} said: 'Yes, just like they are knowing this night. But the envy

⁵²⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 3

⁵²⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 4

⁵³⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 5

is carrying them, and had they sought the truth with the truth, it would have been better for them, but they are seeking the world”.⁵³¹

بيان فسأله الصدقة أي دفتر الصدقات.

Explanation: ‘He asked him for the charities’ – i.e. the register of the charities’.

7- نص، كفاية الأثر أحمد بن محمد بن عبّيد الله عن عبد الله الواسطي عن محمد بن أحمد الجُمحي عن هارون بن يحيى عن عثمان بن عثمان بن خالد عن أبيه قال: مرض علي بن الحسين بن علي بن أبي طالب ع في مرضه الذي توفي فيه فجمع أولاده محمداً والحسن وعبد الله وعمر وزيدا والحسين وأوصى إلى ابنه محمد بن علي وكتابه الباقر وجعل أمرهم إليه

(The book) ‘Kifayat Al Aser’ – Ahmad Bin Muhammad Bin Ubeydullah Al Wasity, from Muhammad Bin Ahmad Al Jumhy, from Haroun Bin Yahya, from Usman Bin Usman Bin Khalid, from his father who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} became ill with the illness in which he^{-asws} passed away, so he^{-asws} gathered his^{-asws} children – Muhammad^{-asws}, and Al-Hassan^{-asws}, and Abdullah, and Umar, and Zayd, and Al-Husayn, and bequeathed to his^{-asws} son^{-asws} Muhammad Bin Ali^{-asws}, and teknonymed him^{-asws} as ‘Al-BAQIR’, and made their affairs to him^{-asws}.

وَ كَانَ فِيمَا وَعَظَهُ فِي وَصِيَّتِهِ أَنْ قَالَ يَا بُنَيَّ إِنَّ الْعَقْلَ زَائِدُ الرُّوحِ وَالْعِلْمَ زَائِدُ الْعَقْلِ وَالْعَقْلَ تَرْجُمَانُ الْعِلْمِ وَ اعْلَمْ أَنَّ الْعِلْمَ أَبْقَى وَاللِّسَانَ أَكْثَرَ هَدْرًا

And it was among what he^{-asws} preached to him^{-asws} in his^{-asws} bequest that he^{-asws} said: ‘O my^{-asws} son^{-asws}! The intellect is a model of the soul, and the knowledge is a model of the intellect, and the intellect interprets the knowledge. And know that the knowledge is more lasting, and the tongue is most reckless.

وَ اعْلَمْ يَا بُنَيَّ أَنَّ صَلَاحَ الدُّنْيَا بِحَدَافِيرِهَا فِي كَلِمَتَيْنِ إِصْلَاحَ شَأْنِ الْمَعَاشِ مِنْ مَكِّيَالِ ثُلَاثَةِ فِطْنَةٍ وَ ثُلُثُهُ نَعَافِلٌ لِأَنَّ الْإِنْسَانَ لَا يَتَعَاوَلُ إِلَّا عَنِ شَيْءٍ قَدْ عَرَفَهُ فَفَطَنَ لَهُ

And know, O my^{-asws} son^{-asws}! The goodness of the world with (all) its contents are in two phrases – correcting the affairs of the livelihood (is like) measuring the measure. Two thirds of it is discernment and a third of it is heedlessness, because the human being is not neglectful except about something he has recognised so he is discerning to it.

وَ اعْلَمْ أَنَّ السَّاعَاتِ تَذْهَبُ عُمْرَكَ وَ أَنَّكَ لَا تَنَالُ نِعْمَةً إِلَّا بِفِرَاقِ أُخْرَى فَإِيَّاكَ وَ الْأَمَلَ الطَّوِيلَ فَكَمْ مِنْ مُؤَقَّلٍ أَمَلَا لَا يَبْلُغُهُ وَ جَامِعِ مَالٍ لَا يَأْكُلُهُ وَ مَانِعٍ مَا سَوَّفَ يَبْرُكُهُ وَ لَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَ مِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَزَامًا وَ وَرَثَهُ اخْتَمَلَ إِصْرَهُ وَ بَاءَ بِوِزْرِهِ - ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ.

And know that the times are going away with your^{-asws} lifespan and you^{-asws} cannot attain a bounty except by the loss of another, so beware of the long hopes. How many hopes of the hopeful have not been realised, and amassed wealth he could not consume, and prevent what he would soon be leaving it, and perhaps he had amassed it from false (means) and prevented

⁵³¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 4 H 6

it from a right. He attains it unlawfully and leaves it as inheritance. He carries its sin and has sold it for its burden, that is the manifest loss”.⁵³²

8- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ أَبِي بَشِيرِ الْأَسَدِيِّ عَنْ خَالِهِ أَبِي عِكْرَمَةَ بْنِ عِمْرَانَ الصَّبِيِّ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ الصَّبِيِّ عَنْ أَبِيهِ الْمُفَضَّلِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَيْنِيِّ قَالَ: أَوْصَى عَلِيُّ بْنُ الْحُسَيْنِ ع ابْنَهُ مُحَمَّدَ بْنَ عَلِيٍّ ع فَقَالَ بُيِّئَ لِي جَعَلْتِكَ خَلِيفَتِي مِنْ بَعْدِي - لَا يَدْعِي فِيمَا بَيْنِي وَ بَيْنَكَ أَحَدٌ إِلَّا فَلَدَهُ اللَّهُ يَوْمَ الْقِيَامَةِ طَوْقًا مِنْ نَارٍ فَاحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ اشْكُرْهُ

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Ashaybani, from Abu Bishr Al Asady, from his maternal uncle Abu Ikrimah Bin Imran Al Zaby, from Muhammad Bin Al Mufazzal Al Zavy, from his father Al Mufazzal Bin Muhammad, from Malik Bin Ayn Al Juheyeni who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} bequeathed to his^{-asws} son Muhammad^{-asws} Bin Ali^{-asws}. He^{-asws} said: ‘O my^{-asws} son^{-asws}! I^{-asws} am making you^{-asws} my^{-asws} caliph (replacement) from after me^{-asws}. No one will claim regarding what is between me^{-asws} and you^{-asws}, except Allah^{-azwj} would Collar him with a collar of Fire on the Day of Qiyamah. So praise Allah^{-azwj} and thank Him^{-azwj}.

يَا بُيِّئَ اشْكُرْ لِمَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعَمَ عَلَيَّ مِنْ شَكَرِكَ فَإِنَّهُ لَا تَزُولُ نِعْمَةٌ إِذَا شَكَرْتَ وَ لَا بَقَاءَ لَهَا إِذَا كُفِّرْتَ وَ الشَّاكِرُ بِشُكْرِهِ أَسْعَدُ مِنْهُ بِالنِّعْمَةِ الَّتِي وَجِبَ عَلَيْهِ بِهَا الشُّكْرُ

O my^{-asws} son^{-asws}! Be thankful to the One^{-azwj} Who Conferred upon you^{-asws} and favour upon the one who thanks you^{-asws}, for a bounty cannot decline when it is thanked for, nor would it last when it is denied. And the grateful one who thanks him is more fortunate than him being with the bounty which the thanks had been obligated by it upon him’.

وَ تَلَا عَلِيُّ بْنُ الْحُسَيْنِ ع لِقَوْلِ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَقَوْلِ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ.

And Ali^{-asws} Bin Al-Husayn^{-asws} recited this Verse: **“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7]**.⁵³³

9- نص، كفاية الأثر الحسين بن علي عن محمد بن الحسين البرزقري عن محمد بن علي بن معمر عن عبد الله بن معبد عن محمد بن علي بن طريف عن ابن أبي نجران عن عاصم بن محمد بن معمر عن الرُّهْرِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فِي الْمَرَضِ الَّذِي تُوُفِّيَ فِيهِ إِذْ قُدِّمَ إِلَيْهِ طَبَقٌ فِيهِ حُبْزٌ وَ الْهِنْدَبَاءُ فَقَالَ لِي كُلْهُ فُلْتُ قَدْ أَكَلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِنَّهُ الْهِنْدَبَاءُ فُلْتُ وَ مَا فَضَّلَ الْهِنْدَبَاءُ

(The book) ‘Kifayat Al Aser’ – Al-Husayn Bin Ali, from Muhammad Bin Al-Husayn al Bazufay, from Muhammad Bin Ali Bin Ma’mar, from Abdullah Bin Ma’bad, from Muhammad Bin Ali Bin Tareyf, from Ibn Abu Najran, from Aasim Bin Humeyd, from Ma’mar, from Al Zuhry who said,

‘I entered to see Ali^{-asws} Bin Al-Husayn^{-asws} during the illness in which he^{-asws} passed away, when a tray was forwarded to him^{-asws} wherein was bread and endive. He^{-asws} said to me: ‘Eat it!’ I said, ‘I have already eaten, O son^{-asws} of Rasool-Allah^{-sawww}!’ He^{-asws} said: ‘It is the endive’. I said, ‘And what are merits of the endive?’

قَالَ مَا مِنْ وَرَقَةٍ مِنَ الْهِنْدَبَاءِ إِلَّا وَ عَلَيْهَا قَطْرَةٌ مِنْ مَاءِ الْجَنَّةِ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ

⁵³² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 7

⁵³³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 8

He^{-asws} said: ‘There is none from a leaf of the endive except an upon it is a drop from the water of Paradise wherein is healing from every illness’.

قَالَ ثُمَّ رُفِعَ الطَّعَامُ وَ أُبْنِي بِالذُّهْنِ فَقَالَ اَدَّهِنْ يَا بَا عَبْدِ اللَّهِ فُلْتُ قَدِ اَدَّهَنْتُ قَالَ إِنَّهُ هُوَ الْبَنْفَسَجُ فُلْتُ وَ مَا فَضْلُ الْبَنْفَسَجِ عَلَى سَائِرِ الْأَدْهَانِ قَالَ كَفَضْلِ الْإِسْلَامِ عَلَى سَائِرِ الْأَدْيَانِ

He (the narrator) said, ‘Then the meal was lifted, and they came with the oil. He^{-asws} said: ‘(Apply) oil, O Abu Abdullah!’ I said, ‘I have already applied oil’. He^{-asws} said: ‘It is the violet’. I said, ‘And what are merits of the violet over rest of the oils?’ He^{-asws} said: ‘Like the merit of Al-Islam over rest of the religions’.

ثُمَّ دَخَلَ عَلَيْهِ مُحَمَّدٌ ابْنُهُ فَحَدَّثَهُ طَوِيلًا بِالسِّرِّ فَسَمِعْتُهُ يَقُولُ فِيمَا يَقُولُ عَلَيْكَ بِحُسْنِ الْخُلُقِ

Then his^{-asws} son^{-asws} Muhammad^{-asws} entered to see him^{-asws}. He^{-asws} narrated to him^{-asws} for a long time with the secrets. I heard him^{-asws} saying among what he^{-asws} was saying to him^{-asws}: ‘Upon you^{-asws} is to be with the good manners’.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ كَانَ مِنْ أَمْرِ اللَّهِ مَا لَا بُدَّ لَنَا مِنْهُ وَ وَقَعَ فِي نَفْسِي أَنَّهُ قَدْ نَعَى نَفْسَهُ فَإِلَى مَنْ يُخْتَلَفُ بَعْدَكَ

I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! If it happens from the Command of Allah^{-azwj} what there is no escape from it (death)’ – and it had occurred within me that he^{-asws} had given his^{-asws} own obituary – ‘Then to who are you^{-asws} appointing as successor^{-asws} after you^{-asws}?’

قَالَ يَا بَا عَبْدِ اللَّهِ إِلَيَّ ابْنِي هَذَا وَ أَشَارَ إِلَى مُحَمَّدِ ابْنِهِ أَنَّهُ وَصِيِّي وَ وَاثِرِي وَ عَيْبَةُ عِلْمِي مَعْدِنُ الْعِلْمِ وَ بَاقِرُ الْعِلْمِ

He^{-asws} said: ‘O Abu Abdullah! To this son^{-asws} of mine^{-asws}!’ – and he^{-asws} indicated to his^{-asws} son^{-asws} Muhammad^{-asws} – ‘He^{-asws} is my^{-asws} successor^{-asws}, and inheritor of my^{-asws} knowledge, mine of the knowledge, and expounder of the knowledge’.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا مَعْنَى بَاقِرِ الْعِلْمِ قَالَ سَوْفَ يُخْتَلَفُ إِلَيْهِ حُلَاصُ شِيعَتِي وَ يَبْفُرُ الْعِلْمَ عَلَيْهِمْ بَفْرًا

I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is the meaning of ‘The expounder of knowledge?’’ He^{-asws} said: ‘Soon my^{-asws} sincere Shias would be coming and going to him^{-asws} and he^{-asws} would expound the knowledge to them in detail’.

قَالَ ثُمَّ أَرْسَلَ مُحَمَّدًا ابْنَهُ فِي حَاجَةٍ لَهُ إِلَى السُّوقِ فَلَمَّا جَاءَ مُحَمَّدٌ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلَّا أَوْصَيْتَ إِلَى أَكْبَرِ أَوْلَادِكَ

He (the narrator) said, ‘Then he^{-asws} sent his^{-asws} son^{-asws} Muhammad^{-asws} to the market regarding a need. When Muhammad^{-asws} came, I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Shouldn’t you^{-asws} have bequeathed to the eldest of your^{-asws} children?’

قَالَ يَا أَبَا عَبْدِ اللَّهِ لَيْسَتْ الْإِمَامَةُ بِالصَّغِيرِ وَ الْكَبِيرِ هَكَذَا عَهَدَ إِلَيْنَا رَسُولُ اللَّهِ ص وَ هَكَذَا وَجَدْنَاهُ مَكْتُوبًا فِي اللَّوْحِ وَ الصَّحِيفَةِ

He^{-asws} said: ‘O Abu Abdullah! The Imamate isn’t with the young and the old. This is how Rasool-Allah^{-saww} had pacted to us, and this is how we^{-asws} find it written in the Tablet and the Parchment’.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَكَمْ عَهْدَ إِلَيْكُمْ نُبِيَّكُمْ أَنْ يَكُونَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! So how many successors^{-asws} did your^{-asws} Prophet^{-saww} pact to you that there would be, from after him^{-asws}?'

قَالَ وَجَدْنَا فِي الصَّحِيفَةِ وَاللَّوْحِ اثْنَيْ عَشَرَ أَسْمَاءً مَكْتُوبَةً بِإِمَامَتِهِمْ وَأَسْمَاءَ آبَائِهِمْ وَأُمَّهَاتِهِمْ

He^{-asws} said: 'We^{-asws} finding in the Parchment and the Tablet, twelves names written being with their^{-asws} Imamate, and names of their^{-asws} father^{-asws}, and their^{-asws} mothers^{-as'}.

ثُمَّ قَالَ يَخْرُجُ مِنْ صُلْبِ مُحَمَّدٍ ابْنِي سَبْعَةٌ مِنَ الْأَوْصِيَاءِ فِيهِمُ الْمَهْدِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Then he^{-asws} said: 'There shall be emerging from the lineage of my^{-asws} son^{-asws} Muhammad^{-asws}, seven of the successors^{-asws}. Among them^{-asws} is Al-Mahdi^{-asws}. May the Salawaat of Allah^{-azwj} be upon them^{-asws}'.⁵³⁴

⁵³⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 4 H 9

CHAPTER 5 – HIS^{-asws} MIRACLES, AND MEANING OF HIS^{-asws} MATTERS, AND STRANGENESS OF HIS^{-asws} AFFAIRS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- ما، الأماالي للشيخ الطوسي ابن شبل عن ظفر بن محمد بن إسحاق عن محمد بن سليمان عن أبيه قال: كان رجلاً من أهل الشام يختلِف إلى أبي جعفر ع وكان مركزه بالمدينة يختلِف إلى مجلس أبي جعفر يقول له يا محمد ألا ترى أنني إنما أعتشى مجلسك خياءة مني منك ولا أقول إلاّ أحداً في الأرض أبغض إليّ منكم أهل البيت وأعلم أنّ طاعة الله وطاعة رسوله وطاعة أمير المؤمنين في بعضكم ولكن أراك رجلاً فصيحاً لك أدب وحسن لفظ فإتّماً اختلّافي إليك لحسن أدبك

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman, from his father who said,

'There was a man from the people of Syria who used to come and go to Abu Ja'far^{-asws}, and he was based at Al-Medina. He used to come to a gathering of Abu Ja'far^{-asws} saying to him^{-asws}, 'O Muhammad^{-asws}! Can't you^{-asws} see that I am covering in your^{-asws} gathering out of my embarrassment from you^{-asws}, and I am not saying that there is anyone in the earth more hateful to me than you^{-asws} People^{-asws} of the Household, and I know that obedience of Allah^{-azwj}, and obedience of His^{-azwj} Rasool^{-saww}, and obedience of commander of the faithful is in hating you^{-asws}, but I see you^{-asws} as an eloquent man having etiquette and good words for you^{-asws}. So, rather, coming and going to you^{-asws} is good etiquette'.

وكان أبو جعفر يقول له خيراً و يقول لئن تخفي على الله خافية

And Abu Ja'far^{-asws} was saying good to him and saying: 'A hiding one is not hidden unto Allah^{-azwj}'.

فلم يلبث الشامي إلا قليلاً حتى مرض واشتد وجعه فلما ثقل دعا وليه وقال له إذا أنت مددت عليّ الثوب فأت محمد بن علي ع وسله أن يصلي عليّ وأعلمه أنني أأمرتك بذلك-

It was not long except a little until he got sick, and his pains were severe. When he felt heavy, he called his friend and said to him, 'When you have extended the cloth upon me, then go to Muhammad^{-asws} Bin Ali^{-asws} and ask him^{-asws} to pray Salat upon me and let him^{-asws} know that I am the one who had instructed you with that'.

قال فلما أن كان في نصف الليل طنوا أنه قد برد وسجوه فلما أن أصبح الناس خرج وليه إلى المسجد فلما أن صلى محمد بن علي ع وتوزك وكان إذا صلى عقب في مجلسه قال له يا أبا جعفر إن فلان الشامي قد هلك وهو يسألك أن تصلي عليه

He (the narrator) said, 'When it was during the middle of the night, they thought that he had gone cold. When the people woke up in the morning, his friend went out to the Masjid. When Muhammad^{-asws} Bin Ali^{-asws} had prayed Salat and turned around' – and it was so that whenever he^{-asws} had prayed Salat he^{-asws} would follow-up (with more) in his seat – he said to him^{-asws},

‘O Abu Ja’far^{-asws}! So and so Syrian has died, and he had asked if you^{-asws} could pray Salat upon him’.

فَقَالَ أَبُو جَعْفَرٍ كَلَّا إِنَّ بِلَادَ الشَّامِ بِلَادٌ صَرْدٌ وَ الْحِجَازَ بِلَادٌ حَرٌّ وَ لُبُّهَا شَدِيدٌ فَانْطَلِقْ فَلَا تَعْجَلَنَّ عَلَيَّ صَاحِبِكَ حَتَّى آتِيَكُمُ ثُمَّ قَامَ عَ مِنْ مَجْلِسِهِ فَأَخَذَ عَ وَضُوءاً ثُمَّ عَادَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ مَدَّ يَدَهُ تَلْقَاءَ وَجْهِهِ مَا شَاءَ اللَّهُ ثُمَّ حَرَّ سَاجِداً حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ تَمَحَّضَ عَ فَأَنْتَهَى إِلَى مَنْزِلِ الشَّامِيِّ

Abu Ja’far^{-asws} said: ‘Never! The country of Syrian is a cold country, and Al-Hijaz is a hot country, and its flame is severe. So go, and do not be hasty upon your companion until I^{-asws} come to you all!’ Then he^{-asws} stood up from his^{-asws} seat and took his^{-asws} (water for) wud’u, then returned to pray Salat, two Cycles, then extended his^{-asws} hands to meet his^{-asws} face for as long as Allah^{-azwj} so Desired, then fell in Sajdah until the sun emerged. Then he^{-asws} got up and ended up to the house of the Syrian.

فَدَخَلَ عَلَيْهِ فَدَعَاهُ فَأَجَابَهُ ثُمَّ اجْلَسَهُ وَ أَسْنَدَهُ وَ دَعَا لَهُ بِسُوبِقِ فَسَقَاهُ وَ قَالَ لِأَهْلِيهِ امْلُؤُوا جَوْفَهُ وَ بَرِّدُوا صَدْرَهُ بِالطَّعَامِ الْبَارِدِ ثُمَّ انْصَرَفَ عَ

He^{-asws} entered to see him and called out to him. He answered him^{-asws}, then sat up, and he^{-asws} placed a pillow for him and called for a drink for him and quenched him, and he^{-asws} said to his family, ‘Fill up his inside and cool his chest with the cold food’. Then he^{-asws} left.

فَلَمْ يَلْبَثْ إِلَّا قَلِيلاً حَتَّى عُوِيَ الشَّامِيُّ فَأَتَى أَبَا جَعْفَرٍ عَ فَقَالَ أَخْلِنِي فَأَخْلَاهُ فَقَالَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ بَابُهُ الَّذِي يُؤْتَى مِنْهُ فَمَنْ أَتَى مِنْ غَيْرِكَ خَابَ وَ حَسِرَ وَ ضَلَّ ضَلَالاً بَعِيداً

It was not long, except a little, until the Syrian recovered and came to Abu Ja’far^{-asws}. He said, ‘Isolate with me!’ He^{-asws} was alone with him. He said, ‘I testify that you^{-asws} are a Divine Authority of Allah^{-azwj} over His^{-azwj} creatures, and His^{-azwj} door He^{-azwj} can be accessed from. So, the one who goes to others would be disappointed and incur loss and would stray a far straying!’

قَالَ لَهُ أَبُو جَعْفَرٍ وَ مَا بَدَا لَكَ قَالَ أَشْهَدُ أَنِّي عَهِدْتُ بِرُوحِي وَ عَايِنْتُ بِعَيْنِي فَلَمْ يَتَفَاجَأْنِي إِلَّا وَ مُنَادٍ يُنَادِي أَسْمِعُهُ بِأُذُنِي يُنَادِي وَ مَا أَنَا بِالنَّائِمِ رُدُّوا عَلَيَّ رُوحَهُ فَقَدْ سَأَلْنَا ذَلِكَ مُحَمَّدُ بْنُ عَلِيٍّ

Abu Ja’far^{-asws} said to him: ‘And what changed your mind for you?’ He said, ‘I witnessed that my soul had been committed and I witnessed with my own eyes, but it did not surprise me except, and a caller called, I heard it with my ears calling out, and I was not asleep: ‘Return his soul unto him, for Muhammad^{-asws} Bin Ali^{-asws} has asked for that!’

فَقَالَ لَهُ أَبُو جَعْفَرٍ أَمَا عَلِمْتَ أَنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَ يُبْغِضُ عَمَلَهُ وَ يُبْغِضُ الْعَبْدَ وَ يُحِبُّ عَمَلَهُ

Abu Ja’far^{-asws} said to him: ‘Don’t you know that Allah^{-azwj} Loves a servant but Hates his deeds, and Hates a servant but Loves his deeds?’

قَالَ فَصَارَ بَعْدَ ذَلِكَ مِنْ أَصْحَابِ أَبِي جَعْفَرٍ عَ.

He (the narrator) said, 'After that, he became from the companions of Abu Ja'far^{-asws}'.⁵³⁵

2- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ شَيْبَةَ الْوَكِيلِ بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ مِنْهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Shibl Al Wakeel, by the chain from Muhammad Bin Suleyman – similar to it.⁵³⁶

3- ير، بصائر الدرجات عَلِيُّ بْنُ خَالِدٍ عَنِ ابْنِ يَزِيدَ عَنْ عَبَّاسِ الْوَرَّاقِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ أَنَّهُ حَدَّثَهُ عَنْ سَدِيدِ بْنِ جَعْفَرٍ فَأْتَيْتُهُ فَمَلْتُ إِنَّ لَيْثاً الْمُرَادِيَّ حَدَّثَنِي عَنْكَ بِحَدِيثٍ فَقَالَ وَ مَا هُوَ فَمَلْتُ جَعَلْتُ فِدَاكَ حَدِيثِ الْيَمَانِيِّ

(The book) 'Basaair Al Darajaat' - Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Warraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, he narrated a Hadeeth from Sadeyr,

'I came to him and said, 'Lays Al-Murady narrated to me a Hadeeth from you'. He said, 'And what is it?' I said, 'May I be sacrificed for you! Hadeeth of Al-Yamani'.

قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَمَرَّ بِنَا رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَأَلَهُ أَبُو جَعْفَرٍ عَنِ الْيَمَنِ فَأَقْبَلَ يُحَدِّثُ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ دَارَ كَذَا وَ كَذَا قَالَ نَعَمْ وَ رَأَيْتُهَا قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ صَخْرَةً عِنْدَهَا فِي مَوْضِعِ كَذَا وَ كَذَا قَالَ نَعَمْ وَ رَأَيْتُهَا فَقَالَ الرَّجُلُ مَا رَأَيْتُ رَجُلًا أَعْرَفَ بِالْبِلَادِ مِنْكَ

He said, 'I was in the presence of Abu Ja'far^{-asws} and a man from the people of Al-Yemen passed by us. Abu Ja'far^{-asws} asked him about Al-Yemen, and he went on to narrate it. Abu Ja'far^{-asws} said to him: 'Do you know such and such house?' He said, 'Yes, and I have seen it'. Abu Ja'far^{-asws} said to him: 'Do you know a rock at it in such and such place?' He said, 'Yes, I have seen it'. The man said, 'I have not seen any man more knowing with the country than you^{-asws}'.

فَلَمَّا قَامَ الرَّجُلُ قَالَ لِي أَبُو جَعْفَرٍ عَ يَا أَبَا الْفَضْلِ تِلْكَ الصَّخْرَةُ الَّتِي غَضِبَ مُوسَى فَأَلْقَى الْأَلْوَاحَ فَمَا ذَهَبَ مِنَ التَّوْرَةِ التَّقَمَّتْهُ الصَّخْرَةُ فَلَمَّا بَعَثَ اللَّهُ رَسُولَهُ أَذْنُهُ إِلَيْهِ وَ هِيَ عِنْدَنَا.

When the man stood up, Abu Ja'far^{-asws} said to me: 'O Abu Al-Fazl! That is the rock when Musa^{-as} was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah^{-azwj} Sent His^{-azwj} Rasool^{-saww}, it returned it to him^{-saww}, and it is with us^{-asws}'.⁵³⁷

4- ير، بصائر الدرجات الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ إِنِّي أَظُنُّ أَنَّ لِي عِنْدَكَ مَنْرَلَةٌ قَالَ أَجَلٌ قَالَ قُلْتُ فَإِنَّ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا هِيَ قُلْتُ تُعَلِّمُنِي الْإِسْمَ الْأَعْظَمَ قَالَ وَ نُطِيقُهُ قُلْتُ نَعَمْ قَالَ فَادْخُلِ الْبَيْتَ

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from Dawood Bin Abu Yazeed, from one of our companions, from Umar Bin Hanzala who said,

'I said to Abu Ja'far^{-asws}, 'I think that there is a status for me in your^{-asws} presence'. He^{-asws} said: 'Yes'. I said, 'So, there is a need for me to you^{-asws}'. He^{-asws} said: 'And what is it?' I said, 'Teach

⁵³⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 1

⁵³⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 2

⁵³⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 3

me the Magnificent Name'. He^{-asws} said: 'And can you endure it?' I said, 'Yes'. He^{-asws} said: 'Enter the room!'

قَالَ فَدَخَلَ الْبَيْتَ فَوَضَعَ أَبُو جَعْفَرٍ يَدَهُ عَلَى الْأَرْضِ فَأَظْلَمَ الْبَيْتُ فَأُزْعِدَتْ فُرَائِصُ عُمَرَ فَقَالَ مَا تَقُولُ أَعَلِمَكَ فَقَالَ لَا

He (the narrator) said, 'He entered the room. Abu Ja'far^{-asws} placed his^{-asws} hand upon the ground and the room darkened. The limbs of Umar (the narrator) trembled. He^{-asws} said: 'What are you saying, shall I^{-asws} teach you?' He said, 'No'.

قَالَ فَرَفَعَ يَدَهُ فَرَجَعَ الْبَيْتُ كَمَا كَانَ.

He (the narrator) said, 'He^{-asws} raised his^{-asws} hands and the room returned to be like what it had been'⁵³⁸.

5- قب، المناقب لابن شهر آشوب عن عمر مثله مع الاختصار.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Umar – similar to it with the brevity.⁵³⁹

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ: قَدِمَ بَعْضُ أَصْحَابِ أَبِي جَعْفَرٍ ع فَقَالَ لِي - لَا تَرَى وَاللَّهِ أَبَا جَعْفَرٍ ع أَبَدًا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Abu Baseer who said,

'One of the companions of Abu Ja'far^{-asws} arrived and said to me, 'By Allah^{-azwj}! You will not see Abu Ja'far^{-asws}, ever!'

قَالَ فَلَقِيتُ صَاحِبًا فَأَشْهَدْتُ شُهودًا فِي الْكِتَابِ فِي عَمْرِ إِبَّانِ الْحَجِّ ثُمَّ إِنِّي خَرَجْتُ إِلَى الْمَدِينَةِ فَاسْتَأْذَنْتُ عَلَى أَبِي جَعْفَرٍ ع فَلَمَّا نَظَرُ إِلَيَّ قَالَ يَا أَبَا بَصِيرٍ مَا فَعَلَ الصَّائِغُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ فُلَانًا قَالَ لِي وَاللَّهِ لَا تَرَى أَبَا جَعْفَرٍ أَبَدًا.

He (the narrator) said, 'I wrote out a deed and got witnesses to witness in the letter in other than the season of Hajj. Then I went out to Al-Medina and sought permission to see Abu Ja'far^{-asws}. When he^{-asws} looked at me, he^{-asws} said: 'What happened to the document?' I said, 'May I be sacrificed for you^{-asws}! So and so said to me, 'By Allah^{-azwj}! You will not see Abu Ja'far^{-asws}, ever!'⁵⁴⁰

7- ير، بصائر الدرجات ابْنُ بَرِيدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْمَكِّيِّ قَالَ: اشْتَقْتُ إِلَى أَبِي جَعْفَرٍ ع وَ أَنَا بِمَكَّةَ فَقَدِمْتُ الْمَدِينَةَ وَ مَا قَدِمْتُهَا إِلَّا شَوْقًا إِلَيْهِ فَأَصَابَنِي تِلْكَ اللَّيْلَةُ مَطَرٌ وَ بَرْدٌ شَدِيدٌ فَانْتَهَيْتُ إِلَى بَابِهِ نِصْفَ اللَّيْلِ فَقُلْتُ مَا أَطْرُقُهُ هَذِهِ السَّاعَةَ وَ أَنْتَظِرُ حَتَّى أَصْبِحَ فَإِنِّي لَأَفْكَرُ فِي ذَلِكَ إِذْ سَمِعْتُهُ يَقُولُ يَا جَارِيَةَ افْتَحِي الْبَابَ لِابْنِ عَطَاءٍ فَقَدْ أَصَابَهُ فِي هَذِهِ اللَّيْلَةِ بَرْدٌ وَ أَدَى قَالَ فَجَاءَتْ فَفَتَحَتِ الْبَابَ فَدَخَلْتُ عَلَيْهِ.

⁵³⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 4

⁵³⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 5

⁵⁴⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 6

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al-Hassan Bin Ali Al Washa, from Abdullah Al Kinany, from Musa Bin Bakr, from Abdullah Bin Ata'a Al Makky who said,

'I yearned to see Abu Ja'far^{-asws} and I was in Makkah. I arrived to Al-Medina, not coming except out of longing to see him^{-asws}. On that night I was hit by rain and severe cold. I ended to his^{-asws} door in the middle of the night. I said (to myself), 'I will not awaken him^{-asws} at this time, and I shall wait until morning', and I was thinking regarding that when I heard him^{-asws} saying: 'O maid! Open the door for the son of Ata'a, for he has been afflicted with severe cold in this night!' She came and opened the door, and I entered to see him^{-asws}'⁵⁴¹.

8- كشف، كشف الغمة من دلائل الحُمَيْرِي ومثله.

(The book) 'Kashf Al-Ghumma', from 'Dalaail' of Al-Himeyri – similar to it.⁵⁴²

9- قب، المناقب لابن شهر آشوب عن عبد الله ومثله.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Abdullah – similar to it.⁵⁴³

10- ير، بصائر الدرجات عند الله عن أحمد بن الحسين عن أحمد بن إبراهيم عن علي بن حسن عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: نزل أبو جعفر ع بوادٍ فضربت جباؤه ثم خرج أبو جعفر بشيء حتى انتهى إلى النخلة - فحمد الله عندها بحامد لم أسمع بمثلها ثم قال أيتها النخلة أطعينا بما جعل الله فيك

(The book) 'Basaair Al Darajaat' – Abdullah, from Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} encamped in a valley and struck a tent. Then Abu Ja'far^{-asws} went out with something until he^{-asws} ended up to the palm tree. He^{-asws} praised Allah^{-azwj} at it with such praise, I^{-asws} had not heard the like of it. Then he^{-asws} said: 'O you palm tree! Feed us^{-asws} from what Allah^{-azwj} has Made to be in you!'

قال فتساقط رطب أحمر و أصفر فأكل ع و معه أبو أمية الأنصاري فأكل منه فقال هذه الآية فينا كالأية في مريم إذ هزت إليها يدع النخلة - فتساقط عليها رطباً جنيئاً.

He (Abu Abdullah^{-asws}) said: 'Red and yellow dates fell down. He^{-asws} ate and with him^{-asws} was Umayya Al-Ansari and he ate from it (as well), and he^{-asws} said: 'This is the Sign regarding us^{-asws} like the Sign regarding Maryam^{-as} when she^{-as} shook the trunk of the palm tree towards her^{-asws}, and there fell upon her^{-as}, **ripe dates [19:25]**'⁵⁴⁴.

11- قب، المناقب لابن شهر آشوب عن عبد الرحمن: مثله.

⁵⁴¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 7

⁵⁴² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 8

⁵⁴³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 9

⁵⁴⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 10

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Abdul Rahman – similar to it.⁵⁴⁵

12- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي كَهْمَسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: دَخَلْتُ إِلَى مَكَّةَ فِي اللَّيْلِ فَفَرَعْتُ مِنْ طَوَائِي وَ سَعْيِي وَ بَقِي عَلَيَّ لَيْلٌ فَقُلْتُ أَمْضِي إِلَى أَبِي جَعْفَرٍ - فَأَتَّخَذْتُ عِنْدَهُ بَقِيَّةَ لَيْلِي فَجِئْتُ إِلَى الْبَابِ فَفَرَعْتُهُ فَسَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ إِنَّ كَانَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ فَأَدْخَلَهُ قَالَ مَنْ هَذَا قُلْتُ عَبْدَ اللَّهِ بْنَ عَطَاءٍ قَالَ ادْخُلْ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Ahmad Bin Hilal, or Muhammad Bin Al-Husayn, from Al-Hassan Bin Fazzal, from Ibn Abu Bukeyr, from Abu Kuhmash, from Abdullah Bin Ata'a who said,

'I entered into Makkah and was free from performing the Tawaaf and my Sa'ee, and there still remained a night for me. I said, 'I shall go to see Abu Ja'far^{-asws} and discuss in his^{-asws} presence for the remainder of my night. I went to his^{-asws} door and knocked it, and I heard Abu Ja'far^{-asws} saying: 'If it was Abdullah Bin Ata'a, let him enter!' He^{-asws} said: 'Who is this?' I said, 'Abdullah Bin Ata'a'. He^{-asws} said: 'Enter!'⁵⁴⁶

13- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَّى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع فَقُلْتُ لُهُمَا أَنْتُمَا وَرَثَةُ رَسُولِ اللَّهِ ص قَالَ نَعَمْ قُلْتُ فَرَسُولُ اللَّهِ ص وَارِثُ الْأَنْبِيَاءِ عَلِمَ كُلُّ مَا عَلِمُوا فَقَالَ لِي نَعَمْ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musanna Al Hannat, from Abu Baseer who said,

'I entered to see Abu Abdullah^{-asws} and Abu Ja'far^{-asws}, and I said to them^{-asws}, 'You^{-asws} are both inheritors of Rasool-Allah^{-saww}?' He^{-asws} said: 'Yes'. I said, 'And Rasool-Allah^{-saww} is inheritor of the Prophets^{-as} having inherited all of what they^{-as} knew?' He^{-asws} said to me: 'Yes'.

فَقُلْتُ أَنْتُمْ تَقْدِرُونَ عَلَى أَنْ تُحْيُوا الْمَوْتَى وَ تُبْرِئُوا الْأَكْمَةَ وَ الْأَبْرَصَ فَقَالَ لِي نَعَمْ بِإِذْنِ اللَّهِ

I said, 'Are you^{-asws} able upon reviving the dead and curing the blind and the leper?' He^{-asws} said to me: 'Yes, by the Permission of Allah^{-azwj}'.

ثُمَّ قَالَ اذْءُ مَنِي يَا أَبَا مُحَمَّدٍ فَمَسَحَ يَدَهُ عَلَى عَيْنِي وَ وَجْهِي وَ أَبْصَرْتُ الشَّمْسَ وَ السَّمَاءَ وَ الْأَرْضَ وَ الْبُيُوتَ وَ كُلَّ شَيْءٍ فِي الدَّارِ

Then he^{-asws} said: 'Allow me^{-asws}, O Abu Muhammad!' He^{-asws} wiped his^{-asws} hand upon my eyes and my face, and I saw the sun, and the sky, and the earth, and the houses, and all thing in the house.

قَالَ أَ تُحِبُّ أَنْ تَكُونَ هَكَذَا وَ لَكَ مَا لِلنَّاسِ وَ عَلَيْكَ مَا عَلَيْهِمْ يَوْمَ الْقِيَامَةِ أَوْ تَعُودُ كَمَا كُنْتَ وَ لَكَ الْجَنَّةُ خَالِصًا

He^{-asws} said: 'Would you like it you be like this (seeing), and for you would be what is for the people, and against you would be what is against them on the Day of Qiyamah, or (Would you rather) return to be just as you were (blind), and for you would be the Paradise purely?'

قُلْتُ أَعُودُ كَمَا كُنْتُ قَالَ فَمَسَحَ عَلَى عَيْنِي فَعُدْتُ كَمَا كُنْتُ

⁵⁴⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 11

⁵⁴⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 12

I said, 'I want to return to what I used to be'. He^{-asws} wiped upon my eyes, and I returned to what I used to be.

قَالَ عَلِيٌّ فَحَدَّثْتُ بِهِ ابْنَ أَبِي عُمَيْرٍ فَقَالَ أَشْهَدُ أَنَّ هَذَا حَقٌّ كَمَا أَنَّ النَّهَارَ حَقٌّ.

Ali (a narrator) said, 'Ibn Umeyr narrated to me with it, and he said, 'I testify that this is true just as the day is true''^{.547}

14- عم، إعلام الوری قب، المناقب لابن شهر آشوب یح، الخرائج و الجرائح عن أبي بصیرٍ مثله

(The books) 'I'lam Al Wara', (and), 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij', from Abu Baseer – similar to it.⁵⁴⁸

15- کش، رجال الکشی محمد بن مسعود عن علي بن محمد بن أحمد عن أحمد بن الحسن عن علي بن الحكم مثله.

(The book) 'Rijal' Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad Al Qummy, from Muhammad Bin Ahmad, from Ahmad Bin Al-Hassan, from Ali Bin Al Hakam – similar to it''^{.549}

16- یر، بصائر الدرجات إبراهيم بن هاشم عن علي بن معبد يرفعه قال: دخلت حبابة الوالبيئة على أبي جعفر محمد بن علي ع قال يا حبابة ما الذي أبطأ بك

(The book) 'Basaair Al Darajaat' – Ibrahim Bin hashim, from Ali Bin Ma'bad, raising it, said,

'Hababat Al-Walibiya entered to see Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}. He^{-asws} said: 'O Hababat! What is that which delayed you (in coming)?'

قَالَتْ فُلْتُ بِيَاضٍ عَرَضَ لِي فِي مَفْرَقِ رَأْسِي كَثُرَتْ لَهُ هُمُومِي فَقَالَ يَا حَبَابَةُ أَذْنِيبِي قَالَ فَدَنَوْتُ مِنْهُ فَوَضَعَ يَدَهُ فِي مَفْرَقِ رَأْسِي ثُمَّ قَالَ ائْتُوا لَهَا بِالْمِرْآةِ فَأْتِيَتْ الْمِرْآةَ فَنَظَرَتْ فَإِذَا شَعْرُ مَفْرَقِ رَأْسِي قَدْ اسْوَدَّ فَسِرَزْتُ بِذَلِكَ وَ سُرَّ أَبُو جَعْفَرٍ ع بِسُرُورِي.

She said, 'I said, 'Whiteness has presented to me in different parts of my head. It being a lot has concerned me'. He^{-asws} said: 'O Hababat, allow me^{-asws}'. I went near him^{-asws}, and he^{-asws} placed his^{-asws} hand in the different parts of my head, then said: 'Bring her a mirror!' The mirror was brought. I looked, and there, the hair in different parts of my head had turned black due to that, and Abu Ja'far^{-asws} was happy at my happiness''^{.550}

17- یر، بصائر الدرجات أحمد بن محمد بن محمد بن الحسين عن محمد بن علي بن محمد بن عاصم عن محمد بن مسلم عن أبي جعفر ع قال: كنت عنده يوماً إذ وقع عليه روخ ورسان فهدلها فردد عليهما أبو جعفر ع كلامهما ساعة ثم تمصنا فلما صارنا على الخائط هدل الذكر على الأثني ساعة ثم تمصنا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Ali Bin Muhammad Al Hannat, from Aasim, from Muhammad Bin Muslim

⁵⁴⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 13

⁵⁴⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 14

⁵⁴⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 15

⁵⁵⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 16

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I was in his^{asws} presence one day when a pair of ring doves descended to him^{asws} and they cooed. He^{asws} responded to them in their speech for a while, then they arose. When they came to be upon the wall, the male muttered to the female for a while, then they flew away.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا خَالَ الطَّيْرَ فَقَالَ يَا ابْنَ مُسْلِمٍ كُلُّ شَيْءٍ خَلَقَهُ اللَّهُ مِنْ طَيْرٍ أَوْ بَحِيمَةٍ أَوْ شَيْءٍ فِيهِ رُوحٌ هُوَ أَسْمَعُ لَنَا وَ أَطْوَعُ مِنَ ابْنِ آدَمَ إِنَّ هَذَا الْوَرِشَانَ ظَنَّ بِإِنْفَاءِ طَيْرٍ السُّوءِ فَخَلَقَتْ لَهُ مَا فَعَلَتْ فَلَمْ يَقْبَلْ فَقَالَتْ تَرْضَى بِمُحَمَّدٍ بِنِ عَلِيٍّ فَرَضِيًّا بِي وَ أَحْبَبْتُهُ أَنَّهُ لَنَا ظَالِمٌ فَصَدَّقَهَا.

I said, ‘May I be sacrificed for you^{asws}! What is the situation of the bird?’ He^{asws} said: ‘O Ibn Muslim! Everything, Allah^{azwj} has Created it from clay, or an animal or anything having a soul in it, it is listening to us^{asws} and more obedient than the son of Adam^{as}. This ringdove had evil thoughts about her, and she oathed to him she had not done so. She said, ‘Do you agree with Muhammad^{asws} Bin Ali^{asws} (as judge)?’ They agreed with me^{asws}, and I^{asws} informed him that he had been unjust to her, and he ratified her’’⁵⁵¹

18- قب، المناقب لابن شهر آشوب عن محمد بن مسلم مثله

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Muhammad Bin Muslim – similar to it.⁵⁵²

19- ير، بصائر الدرجات أحمد بن الحسين عن أحمد بن إبراهيم عن علي بن حسن عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: مر أبو جعفر بالمهجرين و معه أبو أمية الأنصاري زميله في محمله قال فبينما هو كذلك إذ نظر إلى ورشان في جانب المحمل معه فرقع أبو أمية يده ليذبه عنه

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘Abu Ja’far^{asws} passed by Al-Hajeen, and with him^{asws} was Abu Umayya Al-Ansari, his co-traveller in his^{asws} carriage. While he^{asws} was like that when he^{asws} looked at a pigeon in the side of the carriage with him^{asws}. Abu Umayya raised his hand to ward it away from him.

فَقَالَ يَا بَا أُمِيَّةَ إِنَّ هَذَا طَائِرٌ جَاءَ يَسْتَجِيرُ بِأَهْلِ الْبَيْتِ وَ إِنِّي دَعَوْتُ اللَّهَ فَانصَرَفَتْ [عَنْهُ] حَيْثُ وَ كَانَتْ تَأْتِيهِ كُلَّ سَنَةٍ فَنَأْكُلُ فِرَاحَهُ.

He^{asws} said: ‘O Abu Umayya! This bird came to seek shelter with People^{asws} of the Household, and I^{asws} supplicated to Allah^{azwj} to Turn away a snake from it, and it used to come every year to eat its chicks’’⁵⁵³

20- ختص، الإختصاص ير، بصائر الدرجات محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن هشام الجواليقي عن محمد بن مسلم قال: كنت مع أبي جعفر ع بين مكة و المدينة و أنا أسير على حمار لي و هو على بعليته إذ أقبل دئب من رأس الجبل حتى انتهى إلى أبي جعفر فحبس ع البعلة و دنا الدئب حتى وضع يده على قروبوس السرج و مد عنقه إلى أذنيه و أذن أبو جعفر أذنه منه ساعة

(The books) ‘Al Ikhtisaas’, (and) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Hisham Al Jawaleeq, from Muhammad Bin Muslim who said,

⁵⁵¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 17

⁵⁵² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 18

⁵⁵³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 19

'I was with Abu Ja'far^{-asws} between Makkah and Al-Medina, and I was travelling upon my donkey, and he^{-asws} was upon his^{-asws} mule, when a wolf came from the top of the mountain until it ended up to Abu Ja'far^{-asws}. He^{-asws} withheld the mule and the wolf approached until it placed its hand upon the horn of the saddle, and extended its neck to his^{-asws} ears, and Abu Ja'far^{-asws} brought his^{-asws} ear near to it for a while.

ثُمَّ قَالَ امْضِ فَقَدْ فَرَجَعَ مُهْرُولًا قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ تَدْرِي مَا قُلْتُ قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

Then he^{-asws} said: 'Go, for I^{-asws} have done it'. It returned sprinting away. I said, 'May I be sacrificed for our^{-asws}! I have seen a wonder!' He^{-asws} said: 'And do you know what it said?' I said, 'Allah^{-azwj} and son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ إِنَّهُ قَالَ لِي يَا ابْنَ رَسُولِ اللَّهِ ص إِنَّ زَوْجَتِي فِي ذَلِكَ الْجَبَلِ وَ قَدْ تَعَسَّرَ عَلَيْهَا وَ لَادَتْهَا فَادَعُ اللَّهَ أَنْ يُخْلِصَهَا وَ لَا يُسَلِّطْ أَحَدًا مِنْ نَسْلِي عَلَيَّ أَحَدٍ مِنْ شَيْعَتِكُمْ قُلْتُ فَقَدْ فَعَلْتُ.

He^{-asws} said: 'It said to me^{-asws}, 'O son^{-asws} of Rasool^{-saww}! My wife is in that mountain and her giving birth has become difficult upon her, so supplicate to Allah^{-azwj} to finish her off (from the pangs), and no one from my lineage should overcome upon anyone from your^{-asws} Shias'. I said, 'I^{-asws} have done so'⁵⁵⁴.

21- كشف، كشف الغمة من دلائل الحميري عن محمد بن مسلم مثله.

(The book) 'Kashf Al-Ghumma', from 'Dalaail' of Al-Himeyri, from Muhammad Bin Muslim – similar to it.⁵⁵⁵

22- قب، المناقب لابن شهر آشوب عن محمد بن مسلم مثله ثم قال وقد روى الحسن بن علي بن أبي حمزة في الدلائل هذا الخبر عن الصادق ع و زاد فيه أنه ع مر و سكن في ضيعته شهراً فلما رجع فإذا هو بالذئب و زوجته و جزو عوزا في وجهه الصادق ع - فأجابهم بمثل عوائبهم بكلام يشبهه

(The book) 'Al Manaqib' of Ibn Shehr Ashub – From Muhammad Bin Muslim – similar to it, then said, 'And it has been reported by Al-Hassan Bin Ali Bin Abu Hamza in 'Al Dalalaat',

'This Hadeeth from Al-Sadiq^{-asws}, and there is an addition in it, 'He^{-asws} went on and settled in his^{-asws} estate for a month. When he returned, there he^{-asws} was with the wolf and its spouse, and a puppy howled in the face of Al-Sadiq^{-asws}. So he^{-asws} replied to them with a speech resembling their howling.

ثُمَّ قَالَ لَنَا ع قَدْ وُلِدَ لَهُ جِرُّو ذَكَرٌ وَ كَانُوا يَدْعُونَ اللَّهَ لِي وَ لَكُمْ بِحُسْنِ الصِّحَابَةِ وَ دَعَوْتُ لَهُمْ بِمِثْلِ مَا دَعَوْتُ لِي - وَ أَمَرْتُهُمْ أَنْ لَا يُؤَدُّوا لِي وَلِيًّا وَ لَا لِأَهْلِي بَيْتِي فَفَعَلُوا وَ ضَمِنُوا لِي ذَلِكَ.

Then he^{-asws} said to us: 'A male puppy has been born for it, and they have been supplicating to Allah^{-azwj} for me^{-asws} and for you all due to the goodly accompaniment and supplicated for you all similar to what they have supplicated for me^{-asws}, and I^{-asws} instructed them that they

⁵⁵⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 20

⁵⁵⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 21

should not hurt any friend of mine^{-asws} nor of my^{-asws} family. They did so (agreed) and guaranteed that to me^{-asws} 556

23- ختص، الإختصاص ير، بصائر الدرجات الحسن بن محمد بن سلمة عن محمد بن المثنى عن أبيه عن عثمان بن زيد عن جابر عن أبي جعفر ع قَالَ: دخلت عليه فشكوت إليه الحاجة قال فقال يا جابر ما عندنا درهم

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – Al-Hassan Bin Muhammad Bin Salamah, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I entered to see him^{-asws} and complained to him^{-asws} of the need'. He^{-asws} said: 'O Jabir! There is not even a Dirham with us^{-asws}'.

فلم ألبث أن دخل عليه الكُميْت فقال له جعلت فداك إن رأيت أن تأذن لي حتى أنشدك قصيدة قال فقال أنشد فأنشدته قصيدة فقال يا غلام أخرج من ذلك البيت بدرة فادفعها إلى الكُميْت

It was not long before Al-Kumeyt entered and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! If you^{-asws} deem proper, allow me until I prose a poem for you^{-asws}'. He^{-asws} said: 'Compose'. I composed a poem. He^{-asws} said: 'O boy! Bring a pearl from that room and hand it over to Al-Kumeyt!'

قال فقال له جعلت فداك إن رأيت أن تأذن لي أنشدك قصيدة أخرى قال أنشد فأنشدته أخرى قال يا غلام أخرج من ذلك البيت بدرة فادفعها إلى الكُميْت قال فأخرج بدرة فادفعها إليه

He (the narrator) said, 'He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! If you^{-asws} deem proper, allow me to compose another poem'. He^{-asws} said: 'Compose!' So, he composed it. He^{-asws} said: 'O boy! Bring a pearl from that room and hand it over to Al-Kumeyt!' He brought out a pearl and handed it over to him.

قال فقال له جعلت فداك إن رأيت أن تأذن لي أنشدك ثالثة قال له أنشد فقال يا غلام أخرج من ذلك البيت بدرة فادفعها إليه قال فأخرج بدرة فادفعها إليه

He (the narrator) said, 'He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! If you^{-asws} deem proper, allow me to compose a third one for you^{-asws}'. He^{-asws} said to him: 'Compose!' (He did). He^{-asws} said: 'O boy! Bring a pearl from that room and hand it over to him!' He brought a pearl and handed it over to him.

فقال الكُميْت جعلت فداك و الله ما أحبكم لغرض الدنيا و ما أردت بذلك إلا صلة رسول الله ص و ما أوجب الله علي من الحق

Al-Kumeyt said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj}! I do not love you (Imams^{-asws}) for the display of the world, and I did not intend that except for maintenance of relationship of Rasool-Allah^{-saww} and what Allah^{-azwj} has Obligated upon me, of the rights'.

قال فدعا له أبو جعفر ع ثم قال يا غلام زدها مكانها قال فوجدت في نفسي و قلت قال ليس عندي درهم و أمر للكُميْت بثلاثين ألف درهم

He (the narrator) said, ‘Abu Ja’far^{-asws} supplicated for him, then said: ‘O boy! Return these to their place!’ So, I found (an objection) within myself and I said, ‘There isn’t even a Dirham with me and he^{-asws} instructed thirty thousand Dirhams for Kumeyt?’

قَالَ فَقَامَ الْكُمَيْتُ وَ حَرَجَ فُلْتُ لَهُ جُعِلْتُ فِدَاكَ فُلْتُ لَيْسَ عِنْدِي دَرَاهِمُ وَ أَمَرْتُ لِلْكُمَيْتِ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ

He (the narrator) said, ‘Al-Kumeyt stood up and went out. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I had said there aren’t any Dirhams for me and you^{-asws} instructed thirty thousand for Al-Kumeyt?’

فَقَالَ لِي يَا جَابِرُ فُمْ وَ ادْخُلِ الْبَيْتَ قَالَ فَعُمْتُ وَ دَخَلْتُ الْبَيْتَ فَلَمْ أَجِدْ مِنْهُ شَيْئاً فَحَرَجْتُ إِلَيْهِ فَقَالَ لِي يَا جَابِرُ مَا سَرَّتْنَا عَنْكُمْ أَكْثَرَ بِمَا أَظْهَرْنَا لَكُمْ

He^{-asws} said to me: ‘O Jabir! Stand and enter the room’. I stood up and entered the room, but could not find anything from it. I came out to him^{-asws}. He^{-asws} said to me: ‘O Jabir! What we^{-asws} conceal from you all is far more than what we^{-asws} manifest to you all’.

فَقَامَ فَأَخَذَ بِيَدِي وَ أَدْخَلَنِي الْبَيْتَ ثُمَّ قَالَ وَ ضَرَبَ بِرِجْلِهِ الْأَرْضَ فَإِذَا شَبِيهَ بَعْضِ الْبَعِيرِ قَدْ حَرَجَتْ مِنْ ذَهَبٍ ثُمَّ قَالَ لِي يَا جَابِرُ انظُرْ إِلَى هَذَا وَ لَا تُخْبِرْ بِهِ أَحَداً إِلَّا مَنْ تَبَيَّنَ بِهِ مِنْ إِخْوَانِكَ إِنَّ اللَّهَ أَقْدَرْنَا عَلَى مَا تُرِيدُ وَ لَوْ شِئْنَا أَنْ نَسُوقَ الْأَرْضَ بِأَرْمَتِهَا لَسَعْنَاهَا.

He^{-asws} stood up and entered me into the room, then said, and struck the ground with his^{-asws} leg, and there was a gold ingot like the neck of a camel which had come out. Then he^{-asws} said to me: ‘O Jabir! Look into this and do not inform anyone with it except the ones from your brethren you trust with. Allah^{-azwj} has Enabled us upon whatever we^{-asws} want, and if we^{-asws} do desire to drive the earth with its reins, we^{-asws} would do so’’⁵⁵⁷

24- قب، المناقب لابن شهر آشوب عن جابر مثله.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, from Jabir – similar to it.⁵⁵⁸

25- ير، بصائر الدرجات أحمد بن محمد بن الحسن بن علي بن فضال عن أبيه عن ابن بكير عن زرارة قال سمعت أبا جعفر ع يقول إن بالمدينة رجلاً قد أتى المكان الذي به ابن آدم قرأه معقولا معه عشرة موكلين به يستقبلون به الشمس حيث ما دارت في الصيف يوقدون حوله النار فإذا كان الشتاء صبوا عليه الماء البارد كلما هلك رجل من العشرة أقام أهل القرية رجلاً فيجعلونه مكانه

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal, from his father, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{-asws} saying: ‘There is a man^{-asws} at Al-Medina who went to the place in which is the son of Adam^{-as} is tied up (to a post). There are ten (men) allocated with him, facing him towards the sun wherever it turns during the summer, igniting the fire around him. Whenever it is the winter, they pour the cold water upon him. Every time one of the ten dies, the people of the town nominate a man and make him to be in his place.

⁵⁵⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 23

⁵⁵⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 24

فَقَالَ يَا عَبْدَ اللَّهِ مَا قِصَّتُكَ وَ لِأَيِّ شَيْءٍ ابْتُلِيتَ بِحَدَا فَقَالَ لَقَدْ سَأَلْتَنِي عَنْ مَسْأَلَةٍ مَا سَأَلَنِي عَنْهَا أَحَدٌ قَبْلَكَ إِنَّكَ لَأَحَقُّ الْأَنْبَاسِ أَوْ أَحْسَنُ النَّاسِ

He (the man^{-asws}) said: ‘O servant of Allah^{-azwj}! What is your story, and for which reason are you being tried with this?’ He said, ‘You^{-asws} have asked me about an issue no one else has asked me before you^{-asws}. Either you^{-asws} are the stupidest of the people or the cleverest of the people’.

قَالَ فُلْتُ لِأَيِّ جَعْفَرٍ عَ أُعِدَّتْ فِي الْأَجْرَةِ قَالَ فَقَالَ وَ يَجْمَعُ اللَّهُ عَلَيْهِ عَذَابَ الدُّنْيَا وَ عَذَابَ الْآخِرَةِ.

He (the narrator) said, ‘I said to Abu Ja’far^{-asws}, ‘Will he be punished in the Hereafter?’ He^{-asws} said: ‘And Allah^{-azwj} will Gather upon him punishment of the world and Punishment of the Hereafter’⁵⁵⁹.

26- ختص، الإختصاص ابنُ عيسى وَ أَحْمَدُ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ مِثْلَهُ

(The book) ‘Al Ikhtisaas’ – Ibn Isa, and Ahmad Bin Al-Hassan Bin Fazzal, from Ibn Bukeyr – similar to it.⁵⁶⁰

27- ختص، الإختصاص الْحَجَّالُ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيدِ بْنِ أَبِي جَعْفَرٍ عَ يَا أَبَا الْقَضَلِ إِنِّي لِأَعْرِفُ رَجُلًا مِنْ أَهْلِ الْمَدِينَةِ- أَخَذَ قَبْلَ مَطْلَعِ الشَّمْسِ وَ قَبْلَ مَغْرِبِهَا إِلَى النَّبِيِّ الَّذِينَ قَالَ اللَّهُ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ لِمَشَاجِرَةٍ كَانَتْ فِيمَا بَيْنَهُمْ

(The book) ‘Al Ikhtisaas’ – Al Hajaal, from Al Luluie, from Ibn Sinan, from Ibn Muskan, from Sadeyr who said,

‘Abu Ja’far^{-asws} said: ‘O Abu Al-Fazl! I^{-asws} know a man from the people of Al-Medina, he takes (goes) before emergence of the sun, and before its setting, to the spot which Allah^{-azwj} Said: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**, for a quarrel which happened regarding what is between them.

فَأَصْلَحَ فِيمَا بَيْنَهُمْ وَ رَجَعَ وَ لَمْ يَفْعَدْ فَمَرَّ بِنُطْفِكُمْ فَشَرِبَ مِنْهُ وَ مَرَّ عَلَى بَابِكَ فَدَقَّ عَلَيْكَ حَلْفَةَ بَابِكَ- ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَ لَمْ يَفْعَدْ.

He reconciled regarding whatever was between them and returned, and he did not sit. He passed by your spring and drank from it and passed by your door and knocked upon you a knocker of the door, then returned to his house and did not sit down’⁵⁶¹.

28- ختص، الإختصاص ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرَّيَّاتِ عَنْ أَبِيهِ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيدِ الصَّيْرِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ إِنِّي لِأَعْرِفُ رَجُلًا مِنْ أَهْلِ الْمَدِينَةِ أَخَذَ قَبْلَ انْطِبَاقِ الْأَرْضِ إِلَى الْفَيْتَةِ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ- وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ لِمَشَاجِرَةٍ كَانَتْ فِيمَا بَيْنَهُمْ وَ أَصْلَحَ بَيْنَهُمْ وَ رَجَعَ وَ لَمْ يَفْعَدْ

(The books) ‘Al Ikhtisaas’, (and) ‘Basaair Al Darajaat’ - Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from his father, from Ibn Muskan, from Sadeyr Al Sarafi who said,

‘I heard Abu Ja’far^{-asws} saying: ‘I^{-asws} know of a man^{-asws} from the people of Al-Medina who took the land to go to the group which Allah^{-azwj} Said in His^{-azwj} Book: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice**

⁵⁵⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 25

⁵⁶⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 26

⁵⁶¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 27

[7:159], for a dispute which had happened between them, and reconciled between them, and returned, and did not sit down.

فَمَرَّ بِنُطْفِكُمْ فَشَرِبَ مِنْهَا يَغْنِي الْفُرَاتَ ثُمَّ مَرَّ عَلَيْكَ يَا أَبَا الْفَضْلِ يَفْرَعُ عَلَيْكَ بَابَكَ وَ مَرَّ بِرَجُلٍ عَلَيْهِ مُسْوِخٌ مُعَقَّلٌ بِهِ عَشْرَةٌ مُوَكَّلُونَ يُسْتَقْبَلُ فِي الصَّبِيِّ عَيْنَ الشَّمْسِ وَ يُوقَدُ حَوْلَهُ النَّبْرَانُ وَ يَدْوَرُونَ بِهِ حِذَاءَ الشَّمْسِ حَيْثُ دَارَتْ

He^{-asws} passed by your spring and drank from it, meaning the Euphrates, then passed by you, O Abu Al-Fazl, knocking upon your door, and he^{-asws} passed by a man having cuts upon him, having been tied up by ten (men). He was being faced to the eye of the sun during the summer and fires were being ignited around him, and they were rotating him to be facing the sun wherever it rotated.

كُلَّمَا مَاتَ مِنْ الْعَشْرَةِ وَاحِدٌ أَضَافَ إِلَيْهِ أَهْلُ الْقَرْيَةِ وَاحِدًا النَّاسُ يَمُوتُونَ وَ الْعَشْرَةُ لَا يَنْقُصُونَ

Every time one of the ten died, one was added to him by the people of the town when one of the (ten) people dies, and the (number) ten does not reduce.

فَمَرَّ بِهِ رَجُلٌ فَقَالَ مَا قِصَّتُكَ قَالَ لَهُ الرَّجُلُ إِنْ كُنْتَ عَالِمًا فَمَا أَعْرَفَكَ بِأَمْرِي

He^{-asws} passed by the man and said: ‘What is your story?’ The man said to him^{-asws}, ‘If you^{-asws} are knowledgeable, then I will not introduce my matter to you^{-asws}’.

وَ يُقَالُ إِنَّهُ ابْنُ آدَمَ الْقَاتِلِ وَ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ كَانَ الرَّجُلُ مُحَمَّدُ بْنُ عَلِيٍّ.

And it is said he is the son^{-la} of Adam^{-as}, the killer’. And Muhammad Bin Muslim (a reporter) said, ‘And the man^{-asws} was Muhammad Bin Ali^{-asws}’.⁵⁶²

29- يج، الخرائج و الجرائح عَنْ سَلْبِيرٍ مِثْلَهُ

(The book) ‘Al Kharaij Wa Al Jaraih’, from Sedeyr – similar to it.⁵⁶³

30- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنِ عَبْدِ الْكَرِيمِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ أَعْرَابِيٌّ حَتَّى قَامَ عَلَى بَابِ الْمَسْجِدِ فَتَوَسَّمَ فَرَأَى أَبَا جَعْفَرٍ فَعَقَلَ نَاقَتَهُ وَ دَخَلَ وَ جَنَى عَلَى رُكْبَتَيْهِ وَ عَلَيْهِ شِمْلَةٌ

(The book) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘A Bedouin came until he stood at the door of the Masjid in anticipation. He saw Abu Ja’far^{-asws}, so he tied his camel and entered, and knelt upon his knees, and upon him was a cloak.

⁵⁶² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 28

⁵⁶³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 29

فَقَالَ أَبُو جَعْفَرٍ ع مِنْ أَيْنَ جِئْتَ يَا أَعْرَابِيُّ قَالَ جِئْتُ مِنْ أَقْصَى الْبُلْدَانِ قَالَ أَبُو جَعْفَرٍ ع الْبُلْدُ أَوْسَعُ مِنْ ذَلِكَ فَمِنْ أَيْنَ جِئْتَ قَالَ جِئْتُ مِنْ أَحْقَافِ عَادٍ

Abu Ja'far^{-asws} said: 'Where have you come from, O Bedouin?' He said, 'I have come from the outskirts of the city'. Abu Ja'far^{-asws} said: 'The city is vaster than that, so where have you come from?' He said, 'I have come from the caves of Aad'.

قَالَ نَعَمْ فَرَأَيْتَ نَمَّةً سِدْرَةً إِذَا مَرَّ التُّجَّارُ بِهَا اسْتَظَلُّوا بِعَيْنِهَا قَالَ وَ مَا عَلِمَكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ هُوَ عِنْدَنَا فِي كِتَابٍ وَ أَيْ شَيْءٍ رَأَيْتَ أَيْضاً

He^{-asws} said: 'Yes. Did you see there a lote tree, when the traders pass by, they take shade at its entrance?' He said, 'And what made you^{-asws} know? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'It is (written) with us^{-asws} in a book. And which thing did you see as well?'

قَالَ رَأَيْتُ وَادِيًا مُظْلِمًا فِيهِ الْهَامُ وَ الْبُؤْمُ لَا يُبْصَرُ فَعَرَهُ قَالَ وَ تَدْرِي مَا ذَلِكَ الْوَادِي قَالَ لَا وَ اللَّهُ مَا أَدْرِي قَالَ ذَلِكَ بَرْهَوْتُ فِيهِ نَسَمَةٌ كُلِّ كَافِرٍ

He said, 'I saw a dark valley wherein were vermins and owl, its bottom could not be seen'. He^{-asws} said: 'And do you know what that valley is?' He said, 'No, by Allah^{-azwj}, I do not know'. He^{-asws} said: 'That is (valley of) Barhoot, in it is every Kafir person'.

ثُمَّ قَالَ أَيْنَ بَلَغْتَ قَالَ فَمَطَّحَ بِالْأَعْرَابِيِّ فَقَالَ بَلَغْتَ قَوْمًا جُلُوسًا فِي مَجَالِسِهِمْ لَيْسَ لَهُمْ طَعَامٌ وَ لَا شَرَابٌ إِلَّا أَلْبَانٌ أَعْنَامِهِمْ فَهِيَ طَعَامُهُمْ وَ شَرَابُهُمْ

Then he^{-asws} said: '(Up to) where did you reach?' The Bedouin was cut-off. He^{-asws} said, 'I reached a people seated in their gathering, there was neither any food for them nor drink except the milk of their sheep, so it was their food and their drink'.

ثُمَّ نَظَرَ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ أَعْنُهُ فَقَالَ لَهُ جُلَسَاؤُهُ جُعِلْنَا فِدَاكَ قَالَ هُوَ قَابِلٌ يُعَدَّبُ بِحَرِّ الشَّمْسِ وَ زَمْهَرِيرِ الْبَرْدِ

Then he^{-asws} looked at the sky and said: 'O Allah^{-azwj} Curse him^{-la}!' His^{-asws} gatherers said, 'May we be sacrificed for you^{-asws}!' He^{-asws} said: 'He^{-la} is Qabeel^{-la} being punished by heat of the sun and bitterness of the cold'.

ثُمَّ جَاءَهُ رَجُلٌ آخَرَ فَقَالَ لَهُ رَأَيْتَ جَعْفَرًا فَقَالَ الْأَعْرَابِيُّ وَ مَنْ جَعْفَرٌ هَذَا الَّذِي يَسْأَلُ عَنْهُ قَالُوا ابْنُهُ قَالَ سُبْحَانَ اللَّهِ وَ مَا أَعْجَبَ هَذَا الرَّجُلَ يُخْبِرُنَا مِنْ خَبَرِ السَّمَاءِ وَ لَا يَدْرِي أَيْنَ ابْنُهُ.

Then another man came to him^{-asws} and said to him^{-asws}, 'I saw Ja'far^{-asws}!' The Bedouin said, 'And who is Ja'far^{-asws}, this which he (Abu Ja'far^{-asws}) asked about?' They said, 'His^{-asws} son^{-asws}'. He said, 'Glory be to Allah^{-azwj}! And how strange of this man informing us about the news of the sky and he^{-asws} do not know where his^{-asws} son^{-asws} is!'⁵⁶⁴

31- يج، الخرائج و المرائج رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ الْمَسْجِدَ مَعَ أَبِي جَعْفَرٍ ع وَ النَّاسُ يَدْخُلُونَ وَ يَخْرُجُونَ فَقَالَ لِي سَلِ النَّاسَ هَلْ يَرَوْنِي فُكُلٌ مِنْ لَقِيئِهِ فُلْتُ لَهُ أَرَأَيْتَ أَبَا جَعْفَرٍ يَقُولُ لَا وَ هُوَ وَاقِفٌ حَتَّى دَخَلَ أَبُو هَارُونَ الْمَكْمُوفُ

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

'I entered the Masjid with Abu Ja'far^{-asws} and the people were entering and exiting. He^{-asws} said to me: 'Ask the people, can they see me^{-asws}?' everyone I met, I said to him, 'Have you seen Abu Ja'far^{-asws}?' He was saying, 'No', and although he^{-asws} was standing (right there), until Abu Haroun the blind came.

قَالَ سَلْ هَذَا فَعُلْتُ هَلْ رَأَيْتَ أَبَا جَعْفَرٍ فَقَالَ أَلَيْسَ هُوَ بِقَائِمٍ قَالَ وَ مَا عَلِمْتُكَ قَالَ وَ كَيْفَ لَا أَعْلَمُ وَ هُوَ نُورٌ سَاطِعٌ

He^{-asws} said: 'Ask this one'. I said, 'Have you seen Abu Ja'far^{-asws}?' He said, 'Isn't he^{-asws} standing (right here)?' He (Abu Baseer) said, 'What made you know?' He said, 'And how can I not know and he^{-asws} is a shining Noor?'

قَالَ وَ سَمِعْتُ يَقُولُ لِرَجُلٍ مِنْ أَهْلِ الْإِفْرِيْقِيَّةِ مَا حَالُ رَاشِدٍ قَالَ خَلَفْتُهُ حَيًّا صَالِحًا يُفْرِتُكَ السَّلَامَ قَالَ رَحِمَهُ اللَّهُ قَالَ مَاتَ قَالَ نَعَمْ قَالَ مَتَى قَالَ بَعْدَ خُرُوجِكَ يَوْمَئِذٍ قَالَ وَ اللَّهُ مَا مَرَضَ وَ لَا كَانَ بِهِ عِلَّةٌ قَالَ وَ إِنَّمَا يَمُوتُ مَنْ مَرَضَ وَ عِلَّةٌ

He (Abu Baseer) said, 'And I heard him^{-asws} saying to a man from the African people: 'What is the state of Rashid?' He said, 'I left him behind alive, healthy. He conveyed the greetings to you^{-asws}'. He^{-asws} said: 'May Allah^{-azwj} have Mercy on him!' He said, 'He has died?' He^{-asws} said: 'Yes'. He said, 'When?' He^{-asws} said: 'Two days after you went out'. He said, 'By Allah^{-azwj}! Neither was he sick nor was there was no signs of illness with him!' He^{-asws} said: 'And rather, the one who dies, dies from a sickness and an illness'.

قُلْتُ مَنْ الرَّجُلُ قَالَ رَجُلٌ لَنَا مُوَالٍ وَ لَنَا مُحِبٌّ

I said, 'Who is the man?' He^{-asws} said: 'A man who is a friend to us^{-asws} and loving to us^{-asws}'.

ثُمَّ قَالَ أَ تَرَوْنَ أَنْ لَيْسَ لَنَا مَعَكُمْ أَغْيُرٌ نَاطِرَةٌ وَ أَسْمَاعٌ سَامِعَةٌ بِمَسْ مَا رَأَيْتُمْ وَ اللَّهُ لَا يَخْفَى عَلَيْنَا شَيْءٌ مِنْ أَعْمَالِكُمْ فَاحْضَرُونَا جَمِيعًا وَ عَوَدُوا أَنْفُسَكُمْ الْحَيَّرَ وَ كُونُوا مِنْ أَهْلِهِ تُعْرَفُوا فِرَائِي بِهَذَا أَمْرٌ وُلْدِي وَ شَيْعَتِي.

Then he^{-asws} said: 'Are you not seeing that there isn't any eye looking at us (nor) an ear hearing? Evil is what you are seeing (around you). By Allah^{-azwj}! There is nothing from your deeds hidden unto us^{-asws}! We^{-asws} are all present with you (with the knowledge), and return yourselves the goodness (good deeds), and be from its people, you shall recognise, for my^{-asws} children and my^{-asws} Shias are with this matter!'⁵⁶⁵

32- يج، الخرائج و الجرائع رُوِيَ عَنِ الْحَلْبِيِّ عَنِ الصَّادِقِ ع قَالَ: دَخَلَ النَّاسُ عَلَى أَبِي ع قَالُوا مَا حَدُّ الْإِمَامِ

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

'From Al-Sadiq^{-asws} having said: 'The people entered to see my^{-asws} father^{-asws}. They said, 'What is a limit of the Imam^{-asws}?''

قَالَ حَدُّهُ عَظِيمٌ إِذَا دَخَلْتُمْ عَلَيْهِ فَوَقُّوهُ وَ عَظِّمُوهُ وَ آمِنُوا بِمَا جَاءَ بِهِ مِنْ شَيْءٍ وَ عَلَيْهِ أَنْ يَهْدِيَكُمْ وَ فِيهِ خَصْلَةٌ إِذَا دَخَلْتُمْ عَلَيْهِ لَمْ يَمُدِّرْ أَحَدٌ أَنْ يَمْلَأَ عَيْنَهُ مِنْهُ إِجْلَالًا وَ هَيِّبَةً لِأَنَّ رَسُولَ اللَّهِ ص كَذَلِكَ كَانَ وَ كَذَلِكَ يَكُونُ الْإِمَامُ

⁵⁶⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 31

He^{-asws} said: 'His^{-asws} limit is mighty. Whenever you enter to see him^{-asws}, then honour him^{-asws} and revere him^{-asws}, and believe in whatever he^{-asws} comes with from anything, and upon him^{-asws} is that he^{-asws} should be guiding you all, and in him^{-asws} is a characteristic, whenever you enter to see him^{-asws}, not one of you should be able upon stopping his eyes from being filled up (with tears) out of honour and prestige, because Rasool-Allah^{-saww} was like that, and like that is what the Imam^{-asws} happens to be'.

قَالَ فَيَعْرِفُ شِيعَتَهُ قَالَ نَعَمْ سَاعَةَ يَرَاهُمْ قَالُوا فَتَنْحُنْ لَكَ شِيعَةً قَالَ نَعَمْ كُلُّكُمْ قَالُوا أَخْبِرْنَا بِعَلَامَةٍ ذَلِكَ قَالَ أَخْبِرْكُمْ بِأَسْمَائِكُمْ وَ أَسْمَاءِ آبَائِكُمْ وَ قَبَائِلِكُمْ قَالُوا أَخْبِرْنَا فَأَخْبَرَهُمْ قَالُوا صَدَقْتَ

He (the narrator) said, 'Does he^{-asws} recognise his^{-asws} Shias?' He^{-asws} said: 'Yes, the moment he^{-asws} sees them'. They said, 'So we are Shias of yours^{-asws}'. He^{-asws} said: 'Yes, all of you!' They said, 'Inform us^{-asws} with a sign of that'. He^{-asws} said: 'I^{-asws} can inform you all with your names and names of your fathers and your tribes'. They said, 'Inform us'. So, he^{-asws} informed them. They said, 'You^{-asws} speak the truth'.

قَالَ وَ أَخْبِرْكُمْ عَمَّا أَرَدْتُمْ أَنْ تَسْأَلُوا عَنْهُ فِي قَوْلِهِ تَعَالَى - كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ نَحْنُ نُعْطِي شِيعَتَنَا مَنْ نَشَاءُ مِنْ عِلْمِنَا

He^{-asws} said: 'And I^{-asws} can inform you all about whatever you intend to ask about, in Words of the Exalted: **like a good tree, its roots are stable, and its branches are in the sky [14:24]**. We^{-asws} tend to give our^{-asws} Shias from our^{-asws} knowledge, to one we so desire to'.

تُمْ قَالَ يُفِيضُكُمْ قَالُوا فِي دُونَ هَذَا نَقَعُ.

Then he^{-asws} said: 'Are you convinced?' They said, 'We are convinced with less than this!'⁵⁶⁶

33- بِيح، الخرائج و الجرائح روى أبو عتيبة قال: كنت عند أبي جعفر ع فدخل رجل فقال أنا من أهل الشام أتولاكم و أبرا من عدوكم و أبي كان يتولى بني أمية و كان له مال كثير و لم يكن له ولد غيري و كان مسكنه بالرملة و كان له جنيته يتحلى فيها بنفسه فلما مات طلبت المال فلم أظفر به و لا أشك أنه دفنه و أحفاه مبي

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Uteyba who said,

'I was in the presence of Abu Ja'far^{-asws}. A man entered and said, 'I am from the people of Syria. I befriend you^{-asws} all and disavow from your^{-asws} enemies, and my father was befriending the clan of Umayya, and there was a lot of wealth for him, and there is no child for him apart from me, and he was dwelling at Ramallah, and there was a garden for him, he used to isolate by himself in it. When he died, I sought the wealth, but I could not win with it (find it), and I have no doubt he has buried it and has hidden it from me'.

قَالَ أَبُو جَعْفَرٍ أَ فَتُحِبُّ أَنْ تَرَاهُ وَ تَسْأَلَهُ أَيْنَ مَوْضِعِ مَالِهِ قَالَ إِي وَ اللَّهُ إِي لَقَوِيْرٌ مُتَحَاجٌّ فَكَتَبَ أَبُو جَعْفَرٍ كِتَابًا وَ حَتَمَهُ بِخَاتَمِهِ ثُمَّ قَالَ انْطَلِقْ بِحَذَا الْكِتَابِ اللَّيْلَةَ إِلَى الْبُقَيْعِ حَتَّى تَتَوَسَّطَهُ ثُمَّ تُنَادِي يَا دَرَجَانَ يَا دَرَجَانَ فَإِنَّهُ يَأْتِيكَ رَجُلٌ مُعْتَمِّمٌ فَادْفَعْ إِلَيْهِ كِتَابِي وَ قُلْ أَنَا رَسُولُ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ فَإِنَّهُ يَأْتِيكَ فَاسْأَلْهُ عَمَّا بَدَا لَكَ فَأَخَذَ الرَّجُلُ الْكِتَابَ وَ انْطَلَقَ

⁵⁶⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 32

Abu Ja'far^{-asws} said: 'Would you like to see him and ask him where the place of the wealth it?' He said, 'Yes, by Allah^{-azwj}! I am poor, needy'. So, Abu Ja'far^{-asws} wrote a letter and sealed it with his^{-asws} seal, then said: 'Go with this letter tonight to the spot until you are in the middle of it, then call our, 'O Darjan! O Darjan!' A veiled man would come to you. Hand over my^{-asws} letter to him and say, 'I am a messenger of Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}', for he will come to you. Ask him about what has changed for you'. The man took the letter and went.

قَالَ أَبُو عُيَيْبَةَ فَلَمَّا كَانَ مِنَ الْعَدَاةِ أَتَيْتُ أَبَا جَعْفَرٍ لِأَنْظُرَ مَا حَالَ الرَّجُلِ فَإِذَا هُوَ عَلَى الْبَابِ يَنْتَظِرُ أَنْ يُؤَدَّنَ لَهُ فَأَدْرَنَ لَهُ فَدَخَلْنَا جَمِيعًا فَقَالَ الرَّجُلُ اللَّهُ يَعْلَمُ عِنْدَ مَنْ يَضَعُ الْعِلْمَ قَدْ انْطَلَقْتُ الْبَارِحَةَ وَفَعَلْتُ مَا أَمَرْتُ فَأَتَانِي الرَّجُلُ فَقَالَ لَا تَبْرَحْ مِنْ مَوْضِعِكَ حَتَّى آتِيكَ بِهِ

Abu Uteyba said, 'When it was the next morning, I went to Abu Ja'far^{-asws} to look at what the situation of the man was, and there he was at the door, awaiting to get permission for him. It was permitted for him, so we entered together. The man said, 'Allah^{-azwj} Knows with whom to place the knowledge. I had gone last night and did what you^{-asws} had instructed, and the man came to me. He said, 'Do not depart from your place until I come to you with him'.

فَأَتَانِي بِرَجُلٍ أَسْوَدَ فَقَالَ هَذَا أَبُوكَ فُلْتُ مَا هُوَ أَبِي قَالَ غَيَّرَهُ اللَّهَبُ وَ دُخَانُ الْجَحِيمِ وَ الْعَذَابُ الْأَلِيمُ فُلْتُ أَنْتَ أَبِي قَالَ نَعَمْ فُلْتُ فَمَا غَيَّرَكَ عَنْ صُورَتِكَ وَ هَيْئَتِكَ

He came to me with a black man and said, 'This is your father'. I said, 'He is not my father'. He said, 'The flames and the smoke of the Blazing Fire, and the painful Punishment have altered him'. I said, 'Are you, my father?' He said, 'Yes'. I said, 'So what altered you from your face and your appearance?'

قَالَ يَا بُنَيَّ كُنْتُ أَتَوَلَّى بَنِي أُمَيَّةَ وَ أَفْضَلُهُمْ عَلَى أَهْلِ بَيْتِ النَّبِيِّ بَعْدَ النَّبِيِّ ص فَعَدَّ بَنِي اللَّهِ بِذَلِكَ وَ كُنْتُ أَنْتَ تَتَوَلَّاهُمْ وَ كُنْتُ أَبْغَضُهُمْ عَلَى ذَلِكَ وَ حَرَمْتُكَ مَالِي فَزَوَّيْتُهُ عَنْكَ وَ أَنَا الْيَوْمَ عَلَى ذَلِكَ مِنَ النََّادِمِينَ

He said, 'O my son! I befriended the clan of Umayya and preferred them over People^{-asws} of the Household of the Prophet^{-saww}, so Allah^{-azwj} Punished me due to that, and I used to befriend them and hated you based upon that and deprived you of my wealth. So, I impeded it from you and today I am from the regretting ones.

فَانْطَلِقْ يَا بُنَيَّ إِلَى جَنَّتِي فَاحْفِرْ تَحْتَ الرَّيْثُونَةِ وَ اخِذِ الْمَالَ مِائَةَ أَلْفٍ دِرْهَمٍ فَادْفَعْ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع خَمْسِينَ أَلْفًا وَ الْبَاقِي لَكَ

So go, O my son, to my garden and dig beneath the olive tree and take the wealth, one hundred thousand Dirhams. Hand over fifty thousand to Muhammad^{-asws} Bin Ali^{-asws} and the rest is for you'.

ثُمَّ قَالَ وَ أَنَا مُنْطَلِقٌ حَتَّى آخِذَ الْمَالَ وَ آتِيكَ بِمَالِكَ

Then he said, 'And I went until I took the wealth and have come to you^{-asws} with your^{-asws} wealth'.

قَالَ أَبُو عْتَبَةَ فَلَمَّا كَانَ مِنْ قَابِلٍ سَأَلْتُ أَبَا جَعْفَرٍ عَ مَا فَعَلَ الرَّجُلُ صَاحِبُ الْمَالِ قَالَ قَدْ أَتَانِي بِخَمْسِينَ أَلْفَ دِرْهَمٍ فَقَضَيْتُ مِنْهَا دَيْنًا كَانَ عَلَيَّ وَ ابْتَعْتُ مِنْهَا أَرْضًا بِنَاحِيَةِ خَيْبَرَ وَ وَصَلْتُ مِنْهَا أَهْلَ الْحَاجَةِ مِنْ أَهْلِ بَيْتِي.

Abu Uteyba (the narrator) said, 'When it was the following year, I asked Abu Ja'far^{-asws}, 'What happened to the man, owner of the wealth?' He^{-asws} said: 'He had come to me with fifty thousand Dirhams, so I^{-asws} paid off debts which were upon me^{-asws}, and I^{-asws} bought a land in an area of Khyber and am helping from it the needy people of my^{-asws} family members'⁵⁶⁷.

34- بيج، الخرائج و الجرائع رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ الْجُعْفَرِيِّ قَالَ: سَأَحَدْتُكُمْ بِمَا سَمِعْتُهُ أُذُنَايَ وَ رَأَيْتُهُ عَيْنَايَ مِنْ أَبِي جَعْفَرٍ عَ أَنَّهُ كَانَ عَلَى الْمَدِينَةِ رَجُلًا مِنْ آلِ مَرْوَانَ وَ أَنَّهُ أُرْسِلَ إِلَيَّ يَوْمًا فَأَتَيْتُهُ وَ مَا عِنْدَهُ أَحَدٌ مِنَ النَّاسِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abdullah Bin Muawiya Al Ja'fary who said,

'I shall narrate to you with what I have heard with my own ears and have seen with my own eyes from Abu Ja'far^{-asws}. Upon Al-Medina, there was a man from the family of Marwan (as governor), and one day he sent for me. I went to him and there was no one from the people with him.

فَقَالَ يَا مُعَاوِيَةَ إِنَّمَا دَعَوْتُكَ لِتَقِي بِي وَ إِنِّي قَدْ عَلِمْتُ أَنَّهُ لَا يُبْلَغُ عَنِّي عَزِيكَ فَأَجَبْتُ [فَأَحْبَبْتُ] أَنْ تَلْقَى عَمِيكَ مُحَمَّدَ بْنَ عَلِيٍّ وَ زَيْدَ بْنَ الْحُسَيْنِ عَ وَ تَقُولَ لَهُمَا يَقُولَ لَكُمَا الْأَمِيرُ لَتَكْفُفَانِ عَمَّا يُبْلَغُنِي عَنْكُمَا أَوْ لَتَنْكَرَانِ

He said, 'O Muawiya! But rather I called you due my trusting you, and I have known that no one can deliver from me apart from you. I would love to meet your uncle Muhammad^{-asws} Bin Ali^{-asws}, and Zayd son of Al-Hassan^{-asws} and say to them, 'The emir is saying to you both, either you refrain from what has reached me about you two or you deny'.

فَخَرَجْتُ مُتَوَجِّهًا إِلَى أَبِي جَعْفَرٍ فَاسْتَقْبَلْتُهُ مُتَوَجِّهًا إِلَى الْمَسْجِدِ فَلَمَّا دَنَوْتُ مِنْهُ تَبَسَّمَ صَاحِبًا فَقَالَ بَعَثَ إِلَيْكَ هَذَا الطَّاعِيَةَ وَ دَعَاكَ وَ قَالَ أَلْقَ عَمِيكَ فَقُلْ لَهُمَا كَذًا

I went out heading to Abu Ja'far^{-asws}. I met him^{-asws} heading to the Masjid. When I was near from him^{-asws}, he^{-asws} smiled chuckling. He^{-asws} said: 'This tyrant sent for you, and called you and said, 'Meet your uncle^{-asws} and tell him such and such'.

فَقَالَ أَخْبَرَنِي أَبُو جَعْفَرٍ بِمَقَالَتِهِ كَأَنَّهُ كَانَ حَاضِرًا ثُمَّ قَالَ يَا ابْنَ عَمِّ قَدْ كُفِينَا أَمْرَهُ بَعْدَ غَدٍ فَإِنَّهُ مَعْرُوفٌ وَ مَنْفِيٌّ إِلَى بِلَادِ مِصْرَ وَ اللَّهُ مَا أَنَا بِسَاحِرٍ وَ لَا كَاهِنٍ وَ لَكِيَّ أُتَيْتُ وَ حَدَّثْتُ

He (Muawiya) said, 'Abu Ja'far^{-asws} informed me with his words as if he^{-asws} had been present. Then he^{-asws} said: 'O son of uncle! We^{-asws} shall be sufficed with his matter after tomorrow, for he would be removed and expelled to a city of Egypt. By Allah^{-azwj}! I^{-asws} am neither a sorcerer nor a soothsayer, but I^{-asws} come to and narrated to (by Angels)'.

قَالَ فَوَ اللَّهُ مَا أَنَى عَلَيْهِ الْيَوْمُ الثَّانِي حَتَّى وَرَدَ عَلَيْهِ عَزْلُهُ وَ نَفِيُّهُ إِلَى مِصْرَ وَ وِلَى الْمَدِينَةَ غَيْرُهُ.

⁵⁶⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 33

He (Muawiya) said, 'By Allah^{-azwj}, the second day had not come to him and there came unto him, his removal and his expulsion to Egypt, and someone else became the governor of Al-Medina'.⁵⁶⁸

35- بيح، الخرائج و الجرائح زوى عن أبي بصير قال: كنت أقرئ امرأة القرآن بالكوفة فمأزحتها بشيء فلما دخلت على أبي جعفر ع عاتبتني و قال من ارتكب الذنب في الحلاء لم يعبأ الله به أي شيء قلت للمرأة فعطيت وجهي حياء و ثبت فقال أبو جعفر ع لا تعد.

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

'I was reading the Quran to a woman at Al-Kufa, I joked with her about something. When I entered to see Abu Ja'far^{-asws}, he^{-asws} faulted me and said: 'One who commits the sin in the privacy, Allah^{-azwj} does not Fault with it. Which thing did you say to the woman?' I covered my face in shame and repented. Abu Ja'far^{-asws} said: 'Do not repeat!'⁵⁶⁹

36- بيح، الخرائج و الجرائح زوى أبو بصير عن أبي جعفر ع قال لرجل من أهل حراسان كيف أبوك قال صالح قال قد مات أبوك بعد ما خرجت حيث سرت إلى جرجان

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Baseer,

'From Abu Ja'far^{-asws} having said to a man from the people of Khurasan: 'How is your father?' He said, 'Healthy'. He^{-asws} said: 'Your father has died after you had gone out, when you came to Jurjan'.

ثم قال كيف أخوك قال تزكته صالحاً قال قد قتله جاز له يقال له صالح يوم كذا في ساعة كذا

Then he^{-asws} said: 'How is your brother?' He said, 'I left him behind being healthy'. He^{-asws} said: 'He has been killed by a neighbour of his called Salih, on such and such day, in such a such time'.

فبكى الرجل و قال إنا لله و إنا إليه راجعون بما أصبت فقال أبو جعفر ع اسكن فقد صاروا إلى الجنة و الجنة خير لهم مما كانوا فيه

The man cried and said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}, due to what I have been afflicted with'. Abu Ja'far^{-asws} said: 'Calm down, for they have gone to the Paradise, and the Paradise is better for them than what they had been in'.

فقال له الرجل إني خلقت إني وجعاً شديداً الوجع و لم تسألني عنه قال قد برأ و قد زوجته عمه ابنته و أنت تقدم عليه و قد ولد له غلام و اسمه علي و هو لنا شيعه و أما ابنك فلنيس لنا شيعه بل هو لنا عدو

The man said to him, 'I have left behind my son being in severe pain and you^{-asws} did not ask me about him?' He^{-asws} said: 'He has been cured, and his uncle has married his daughter to him, and you shall be arriving to him and a boy would have been born for him, and his name would be Ali, and he would be a Shia to us^{-asws}. And as for your son, he isn't a Shias of ours, but he is an enemy to us^{-asws}!'

⁵⁶⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 34

⁵⁶⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 35

فَقَالَ لَهُ الرَّجُلُ فَهَلْ مِنْ حِيلَةٍ قَالَ إِنَّهُ عَدُوٌّ وَ هُوَ وَوَيْدٌ

The man said to him^{-asws}, 'Is there any means (way out)?' He^{-asws} said, 'He is an enemy to us^{-asws}, and he is fuel (of Fire of Hell)'.

فُلْتُ مَنْ هَذَا قَالَ رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ وَ هُوَ لَنَا شَيْعَةٌ وَ هُوَ مُؤْمِنٌ.

I said, 'Who is this?' He^{-asws} said: 'A man from the people of Khurasan, and he is a Shias of ours^{-asws}, and he is a Momin'⁵⁷⁰.

37- قب، المناقب لابن شهر آشوب عن مضمعل الأسدي عن أبي بصير مثله

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Mushmail Al Asady, from Abu Baseer – similar to it.⁵⁷¹

38- يج، الخرائج و الجرائح روى جابر الجعفي قال: خرجت مع أبي جعفر ع إلى الحج و أنا زميله إذ أقبل ورشاً فوق علي عصادي محمله فترتم فذهبت لأخذه فصاح بي مه يا جابر فإنه استجار بنا أهل البيت فقلت و ما الذي شكك إليك

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Jabir Al Jufy who said,

'I went out with Abu Ja'far^{-asws} to the Hajj, and I was his co-traveller, when a dove came and landed upon the frame of his^{-asws} carriage. It cooed, so I went to grab it, but he^{-asws} shouted at me: 'No, O Jabir, for it is seeking protection with us^{-asws}, People^{-asws} of the Household'. I said, 'And what is that which it is complaining to you^{-asws}?'

فَقَالَ شَكَا إِلَيَّ أَنَّهُ يُفْرِحُ فِي هَذَا الْجَبَلِ مُنْذُ ثَلَاثِ سِنِينَ وَ أَنَّ حَيَّةً تَأْتِيهِ فْتَأْكُلُ فِرَاحَهُ فَسَأَلَنِي أَنْ أَدْعُو اللَّهَ عَلَيْهَا لِيَقْتُلَهَا فَفَعَلْتُ وَ قَدْ قَتَلَهَا اللَّهُ

He said, 'It complained to me^{-asws} it has been nesting its chick in this mountain for three years and a snake came to it and ate its chicks. It asked me^{-asws} if I^{-asws} could supplicate to Allah^{-azwj} against it for Him^{-azwj} to Kill it'. I^{-asws} have done so, and Allah^{-azwj} has Killed it'.

ثُمَّ سَرْنَا حَتَّى إِذَا كَانَ وَجْهُ السَّحَرِ قَالَ لِي انزِلْ يَا جَابِرُ فَنَزَلْتُ فَأَخَذْتُ بِحِطَامِ الْجَمَلِ وَ نَزَلْتُ فَتَنَحَّيْتُ عَنِ الطَّرِيقِ ثُمَّ عَمَدَ إِلَى رَوْضَةٍ مِنَ الْأَرْضِ دَاتِ رَمَلٍ فَأَقْبَلَ فَكَشَفَ الرَّمْلَ بِيَمِينِهِ وَ بَسْرَةً وَ هُوَ يَقُولُ اللَّهُمَّ اسْقِنَا وَ طَهِّرْنَا

The we travelled until when it was pre-dawn, he^{-asws} said to me: 'Descend, O Jabir'. I descended and grabbed a rein of the camel, and he^{-asws} descended. He^{-asws} went aside from the road, then deliberated to a garden (growth area) from the ground with sand. He^{-asws} went on to remove the sand to the right and left, and he^{-asws} was saying: 'O Allah^{-azwj}! Quench us and Cleanse us!'

إِذْ بَدَأَ حَجْرٌ أبيضُ بَيْنَ الرَّمْلِ فَأَقْتَلَعَهُ فَنَبَعَ لَهُ عَيْنٌ مَاءٍ أبيضَ صَافٍ فَتَوَضَّأَ وَ شَرِبْنَا مِنْهُ ثُمَّ ارْتَحَلْنَا فَأَصْبَحْنَا دُونَ قَرْيَةٍ وَ نَحَلَّ فَعَمَدَ أَبُو جَعْفَرٍ إِلَى نَحْلَةٍ يَابِسَةٍ فِيهَا فِدَانٌ مِنْهَا وَ قَالَ أَيُّهَا النَّحْلَةُ أَطْعِمِينَا بِمَا خَلَقَ اللَّهُ فِيكَ

⁵⁷⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 36

⁵⁷¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 37

Then a white rock appeared between the sand. He^{-asws} uprooted it and a spring of clean white water burst forth for him^{-asws}. We performed wud'u and drank from it. Then we departed and, in the morning, we were beside a town and palm trees. Abu Ja'far^{-asws} deliberated to a dry palm tree therein. He^{-asws} went near it and said: 'O you palm tree! Feed us from what Allah^{-azwj} has Created in you!'

فَلَقَدْ رَأَيْتِ النَّخْلَةَ تَنْحِي حَتَّى جَعَلْنَا نَتَنَاوَلُ مِنْ ثَمَرِهَا وَ نَأْكُلُ وَ إِذَا أَعْرَابِيٌّ يَقُولُ مَا رَأَيْتِ سَاحِرًا كَالْيَوْمِ

I saw the palm tree stoop lower until we went on to take from its fruits, and we ate, and there was a Bedouin saying, 'I have not seen sorcery like I have today!'

فَقَالَ أَبُو جَعْفَرٍ يَا أَعْرَابِيٌّ لَا تُكْذِبَنَّ عَلَيْنَا أَهْلَ الْبَيْتِ فَإِنَّهُ لَيْسَ مِنَّا سَاحِرٌ وَ لَا كَاهِنٌ وَ لَكِنَّ عَلِمْنَا أَسْمَاءَ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى فَتَسْأَلُ بِهَا فَتُعْطَى وَ نَدْعُو فَتُجَابُ.

Abu Ja'far^{-asws} said: 'O Bedouin! Do not belie upon us^{-asws}, People^{-asws} of the Household. There is neither any sorcerer from us^{-asws} nor any soothsayer, but we^{-asws} have been Taught Names from the Names of Allah^{-azwj} the Exalted, so we^{-asws} ask by it, and we^{-asws} are Given, and we^{-asws} supplicate and are Answered'⁵⁷².

39- بيج، الخرائج و الجرائح رُوِيَ عَنْ عَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ قَالَ: قُلْتُ لِلْبَاقِرِ مَا حَقُّ الْمُؤْمِنِ عَلَى اللَّهِ فَصَرَفَ وَجْهَهُ فَسَأَلْتُهُ عَنْهُ ثَلَاثًا فَقَالَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى اللَّهِ أَنْ لَوْ قَالَ لِيَنَّكَ النَّخْلَةَ أَقْبَلِي لِأَقْبَلْتُ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Abbad Bin Kaseer Al Basry who said,

'I said to Al-Baqir^{-asws}, 'What is a right of the Momin upon Allah^{-azwj}?' He^{-asws} turned away his^{-asws} face. So, I asked him^{-asws} about it three times. He^{-asws} said: 'From the rights of the Momin upon Allah^{-azwj} is that, if he were to say to that palm tree, 'Come forward!' It would come'.

قَالَ عَبَّادٌ فَتَنْظَرْتُ وَ اللَّهُ إِلَى النَّخْلَةِ الَّتِي كَانَتْ هُنَاكَ قَدْ تَحَرَّكَ مُقْبِلَةً فَأَشَارَ إِلَيْهَا فَرَسِيَ فَلَمْ أَغْنِكِ.

Abbad said, 'By Allah^{-azwj}! I looked at the palm tree, which was over there, and it was moving coming over. He^{-asws} indicated to it: 'Stay there! I did not mean you!'⁵⁷³

40- بيج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: صِرْتُ يَوْمًا إِلَى بَابِ أَبِي جَعْفَرٍ فَفَرَعْتُ الْبَابَ فَحَرَجْتُ إِلَيْهِ وَصَيْفَةٌ نَاهِدٌ فَصَرَنْتُ بِيَدِي عَلَى رَأْسِ تَدْيِهَا فَعُلْتُ لَهَا قَوْلِي لِمَوْلَاكَ إِنِّي بِالْبَابِ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Al Sabbah Al Kinany who said,

'One day I came to the door of Abu Ja'far^{-asws}. I knocked the door, and a busty maid came out to me. I struck my hand upon the top of her chest. I said to her, 'Tell your Master^{-asws} I am at the door'.

⁵⁷² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 38

⁵⁷³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 41

فَصَاحَ مِنْ آخِرِ الدَّارِ ادْخُلْ لَا أُمَّ لَكَ فَدَخَلْتُ وَ قُلْتُ وَ اللَّهُ مَا أَرَدْتُ رَبِيَّةً وَ لَا فَصَدْتُ إِلَّا زِيَادَةً فِي يَقِينِي

He^{-asws} shouted from the end of the house: ‘May there be no mother for you!’ I entered and said, ‘By Allah^{-azwj}! I neither intended suspicion nor did I aim for except an increase in my conviction’.

فَقَالَ صَدَقْتَ لَئِنْ ظَنَنْتُمْ أَنَّ هَذِهِ الجُدْرَانَ تَحْجُبُ أَبْصَارَنَا كَمَا تَحْجُبُ أَبْصَارَكُمْ إِذَا لَا فَرْقَ بَيْنَنَا وَ بَيْنَكُمْ فَإِنَّكَ أَنْ تُعَاوَدَ لِمِثْلِهَا.

He^{-asws} said: ‘You speak the truth. If you think that these walls will veil our^{-asws} sights just like there are veiling your sights, then there is no difference between us^{-asws} and you all! So, beware of repeating to the like of it!’⁵⁷⁴

41- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ مَعَ الْبَاقِرِ ع فِي مَسْجِدِ رَسُولِ اللَّهِ ص قَاعِدًا جِدْتَانِ مَا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذْ دَخَلَ الدَّوَانِيْقِيُّ وَ دَاوُدُ بْنُ سُلَيْمَانَ قَبْلَ أَنْ أَفْضِي الْمَلِكُ إِلَى وُلْدِ الْعَبَّاسِ وَ مَا فَعَدَ إِلَى الْبَاقِرِ إِلَّا دَاوُدُ فَقَالَ الْبَاقِرُ ع مَا مَنَعَ الدَّوَانِيْقِيَّ أَنْ يَأْتِي قَالَ فِيهِ جَفَاءٌ

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

‘I was seated with Al-Baqir^{-asws} in the Masjid of Rasool-Allah^{-saww}, soon after Ali^{-asws} Bin Al-Husayn^{-asws} had passed away, when Al-Dawaniqy and Dawood Bin Suleyman entered, before the kingdom had gone to the sons of Al-Abbas (Abbasids), and no one sat to Al-Baqir^{-asws} except Dawood. He^{-asws} said: ‘What prevents Al-Dawaniqy in coming to me^{-asws}?’ He said, ‘There is harshness in him’.

قَالَ الْبَاقِرُ ع لَا تَدْهَبُ الْأَيَّامُ حَتَّى تَلِيَّ أَمْرَ هَذَا الخُلُقِيِّ وَ يَطَأُ أَعْنَاقَ الرِّجَالِ وَ يَمْلِكُ شَرْقَهَا وَ غَرْبَهَا وَ يَطُولُ عُمُرُهُ فِيهَا حَتَّى يَجْمَعَ مِنْ كُنُوزِ الْأَمْوَالِ مَا لَمْ يَجْتَمِعْ لِأَحَدٍ قَبْلَهُ

Al-Baqir^{-asws} said: ‘The days will not go by until he is in charge of the affairs of these people, and he treads the necks of men, and he rules its east and its west, and his lifespan would be prolonged during it until he amasses from the treasures of wealth what no one before him had amassed’.

فَقَامَ دَاوُدُ وَ أَحْبَرَ الدَّوَانِيْقِيَّ بِذَلِكَ فَأَقْبَلَ إِلَيْهِ الدَّوَانِيْقِيُّ وَ قَالَ مَا مَنَعَنِي مِنَ الْجُلُوسِ إِلَيْكَ إِلَّا إِجْلَالُكَ فَمَا الَّذِي حَبَّرَنِي بِهِ دَاوُدُ

Dawood stood up and informed Al-Dawaniqy with that. Al-Dawaniqy came over to him^{-asws} and said, ‘Nothing prevented me from sitting to you^{-asws} except your^{-asws} majesty. So what is this which Dawood has informed me with?’

فَقَالَ هُوَ كَائِنٌ قَالَ وَ مَلِكُنَا قَبْلَ مُلْكِكُمْ قَالَ نَعَمْ قَالَ يَمْلِكُ بَعْدِي أَحَدٌ مِنْ وُلْدِي قَالَ نَعَمْ

He^{-asws} said: ‘It will be happening’. He said, ‘And our kingdom would be before your^{-asws} kingdom?’ He^{-asws} said: ‘Yes’. He said, ‘Will anyone from my sons be ruling after me?’ He^{-asws} said: ‘Yes’.

⁵⁷⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 40

قَالَ فَمَدَّةُ بَنِي أُمَيَّةٍ أَكْثَرُ أَمْ مَدَّتُنَا قَالَ مَدَّتْكُمْ أَطْوَلُ وَ لَيَتَلَفَعَنَّ هَذَا الْمُلْكُ صِيبَانِكُمْ وَ يَلْعَبُونَ بِهِ كَمَا يَلْعَبُونَ بِالْكُرَةِ هَذَا مَا عَاهَدَهُ إِلَيَّ أَبِي

He said, 'Is the term of the clan of Umayya more (longer) or our term?' He^{-asws} said: 'Your (Abbasid) term would be longer, and this kingdom would be captured by your children, and they will be playing with it just like they tend to play with the ball. This is what my^{-asws} father^{-asws} has pacted to me^{-asws}'.

فَلَمَّا مَلَكَ الدَّوَانِيقِيُّ تَعَجَّبَ مِنْ قَوْلِ الْبَاقِرِ ع.

When Al-Dawaniqi ruled, he was astounded from the words of Al-Baqir^{-asws}'⁵⁷⁵

42- بيح، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ يَوْمًا لِلْبَاقِرِ أَنْتُمْ دُرَيْتُهُ رَسُولِ اللَّهِ قَالَ نَعَمْ قُلْتُ وَ رَسُولُ اللَّهِ وَارِثُ الْأَنْبِيَاءِ كُلِّهِمْ قَالَ نَعَمْ وَرِثَ جَمِيعَ عُلُومِهِمْ

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

'One day I said to Al-Baqir, 'Are you^{-asws} offspring of Rasool-Allah^{-saww}?' He^{-asws} said: 'Yes'. I said, 'And Rasool-Allah^{-saww} is inheritor of the Prophets^{-as}, all of them?' He^{-asws} said: 'Yes, he^{-saww} inherited entirety of their^{-as} knowledges'.

قُلْتُ وَ أَنْتُمْ وَرِثْتُمْ جَمِيعَ عِلْمِ رَسُولِ اللَّهِ ص قَالَ نَعَمْ قُلْتُ وَ أَنْتُمْ تَقْدِرُونَ أَنْ تُحْيُوا الْمَوْتَى وَ تُبْرِئُوا الْأَكْمَةَ وَ الْأَبْرَصَ وَ تُخْبِرُوا النَّاسَ بِمَا يَأْكُلُونَ وَ مَا يَدَّخِرُونَ فِي بُيُوتِهِمْ قَالَ نَعَمْ بِإِذْنِ اللَّهِ

I said, 'And you^{-asws} (Imams^{-asws}) inherited entirety of the knowledge of Rasool-Allah^{-saww}?' He^{-asws} said: 'Yes'. I said, 'And you^{-asws} (Imams^{-asws}) are able upon reviving the death, and curing the blind and the leper, and informing the people with what they had eaten and what they were hoarding in the houses?' He^{-asws} said: 'Yes, by the Permission of Allah^{-azwj}'.

ثُمَّ قَالَ اذْنُ مِيَّ يَا أَبَا بَصِيرٍ فَدَنَوْتُ مِنْهُ فَمَسَحَ يَدَهُ عَلَيَّ وَجْهِي فَأَبْصَرْتُ السَّهْلَ وَ الْجَبَلَ وَ السَّمَاءَ وَ الْأَرْضَ ثُمَّ مَسَحَ يَدَهُ عَلَيَّ وَجْهِي فَعُدْتُ كَمَا كُنْتُ لَا أَبْصِرُ شَيْئاً

Then he^{-asws} said: 'Come near me^{-asws}, O Abu Baseer!' I went closer to him^{-asws}. He^{-asws} wiped his^{-asws} hand upon my face. I saw the coast, and the mountain, and the sky and the earth. Then he^{-asws} wiped his^{-asws} hand upon my face, and I returned to be like what I have been, not seeing anything (blind).

قَالَ ثُمَّ قَالَ لِي الْبَاقِرُ ع إِنَّ أَحْبَبْتَ أَنْ تَكُونَ هَكَذَا كَمَا أَبْصَرْتَ وَ حَسَابُكَ عَلَى اللَّهِ وَ إِنْ أَحْبَبْتَ أَنْ تَكُونَ كَمَا كُنْتُ وَ تَوَائِكَ الْجَنَّةُ فَقُلْتُ كَمَا كُنْتُ وَ الْجَنَّةُ أَحَبُّ إِلَيَّ.

He (Abu Baseer) said, 'Then Al-Baqir^{-asws} said to me: 'If you like to be like that, like what you saw (seeing one) and your Reckoning would be upon Allah^{-azwj}, and if you like, you can be like

⁵⁷⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 41

what you were (blind) and your Reward would be the Paradise'. I said, 'Like what I was, and the Paradise is more beloved to me'.⁵⁷⁶

43- *بيج، الخراج و الجرائح روى عن جابر قال: كُنَّا عِنْدَ الْبَاقِرِ نَحْوًا مِنْ خَمْسِينَ رَجُلًا إِذْ دَخَلَ عَلَيْهِ كَثِيرُ النَّوَاءِ وَ كَانَ مِنَ الْمُغَيْرِيَّةِ فَسَلَّمَ وَ جَلَسَ ثُمَّ قَالَ إِنَّ الْمُغَيْرَةَ بِنَ عِمْرَانَ عِنْدَنَا بِالْكُوفَةِ يَزْعُمُ أَنَّ مَعَكَ مَلَكًا يُعَرِّفُكَ الْكَافِرَ مِنَ الْمُؤْمِنِ وَ شِيعَتَكَ مِنْ أَعْدَائِكَ*

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

'We were approximately fifty men in the presence of Al-Baqir^{asws} when Kaseer Al-Nawa'a entered, and he was from Al-Mugheiriya. He greeted and sat down. Then he said, 'Al-Mugheira Bin Imran is with us at Al-Kufa. He claims that there is an Angel with you^{asws} making you^{asws} recognise the Kafir from the Momin, and your^{asws} Shias from your^{asws} enemies!'

قَالَ مَا حِرْفَتُكَ قَالَ أبيعُ الحِنْطَةَ قَالَ كَذَبْتَ قَالَ وَ زَيْمًا أبيعُ الشعيرَ قَالَ لَيْسَ كَمَا قُلْتَ بَلْ تبيعُ النوى قَالَ مَنْ أَحْبَبَكَ بِحَدَا قَالَ الْمَلِكُ الَّذِي يُعَرِّفُنِي شِيعَتِي مِنْ عَدُوِّي لَسْتُ تَمُوتُ إِلَّا تَائِهًا

He^{asws} said: 'And what is your craft?' He said, 'I sell wheat'. He^{asws} said: 'You are lying'. He said, 'And sometimes I sell the barley'. He^{asws} said: 'It isn't like what you are saying. But you are selling the seeds'. He said, 'Who informed you^{asws} with this?' He^{asws} said: 'The angel who makes me^{asws} recognise my^{asws} Shias from my^{asws} enemies. You will not be dying except as lost (wandering around)'.

قَالَ جَابِرُ الْجَعْفِيُّ فَلَمَّا انْصَرَفْنَا إِلَى الْكُوفَةِ ذَهَبْتُ فِي جَمَاعَةٍ نَسْأَلُ فَدُلُّنَا عَلَى عَجُوزٍ فَقَالَتْ مَاتَ تَائِهًا مِنْذُ ثَلَاثَةِ أَيَّامٍ.

Jabir Al-Jufy said, 'When we left to go to Al-Kufa, I went among a group. We asked around and we were pointed to an old woman. She said, 'He died lost (wandering) for three days'.⁵⁷⁷

بيان المغيرة أصحاب المغيرة بن سعيد العجلي الذي ادعى أن الإمامة بعد محمد بن علي بن الحسين ع لمحمد بن عبد الله بن الحسن و زعم أنه حي لم يموت. و الظاهر أن المراد بالتائه الذاهب العقل و يحتمل أن يكون المراد به التحير في الدين.

Explanation: *Al-Mugheira, companions of Al Mugheira Bin Saeed Al Ajaly is the one who claimed that the Imamate after Muhammad Bin Ali Bin Al-Husayn^{asws} is for Muhammad Bin Abdullah Bin Al-Hassan, and he claimed that he is alive and did not die. And the apparent of intent by 'lost' is loss of intellect and it likely that the intent would be 'confused in the religion'.*

44- *بيج، الخراج و الجرائح روى أبو بصير قال: كُنْتُ مَعَ الْبَاقِرِ ع فِي الْمَسْجِدِ إِذْ دَخَلَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَيْهِ ثَوْبَانِ مُصْرَّانِ مُتَكِيًا عَلَى مَوْئِلٍ لَهُ فَقَالَ ع لَيْلَيْنِ هَذَا الْغُلَامُ فَيُظْهِرُ الْعَدْلَ وَ يَعْيشُ أَرْبَعِ سِنِينَ ثُمَّ يَمُوتُ فَيُنْبِئُكَ عَلَيْهِ أَهْلُ الْأَرْضِ وَ يَلْعَنُهُ أَهْلُ السَّمَاءِ*

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

'I was with Al-Baqir^{asws} in the Masjid when Umar Bin Abdul Aziz entered. Upon him were two light dyed clothes. He was leaning upon a slave of his. He^{asws} said: 'This boy will rule. He will

⁵⁷⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 42

⁵⁷⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 43

reveal the justice and shall live for four years. Then he will die, so the people of the earth will cry upon him and the people of the sky would curse him’.

قَالَ يَجْلِسُ فِي مَجْلِسٍ لَا حَقَّ لَهُ فِيهِ ثُمَّ مَلَكَ وَ أَظْهَرَ الْعَدْلَ جَهْدَهُ.

He (the narrator) said, ‘He sat in a seat there was no right for him in it. Then he ruled and his efforts revealed the justice’.⁵⁷⁸

45- كَش، رجال الكشي حمدويه عن أيوب بن نوح عن صفوان بن يحيى عن عاصم بن حميد عن سلام بن سعيد الجمحي عن أسلم مولى محمد ابن الحنفية قال: كنت مع أبي جعفر ع مسنداً طهري إلى زمر فمر علينا محمد بن عبد الله بن الحسن وهو يطوف بالبيت فقال أبو جعفر يا أسلم أتعرف هذا الشاب قلت نعم هذا محمد بن عبد الله بن الحسن قال أما إنه سيظهر و يقتل في حال مضيعة

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Ayoub Bin Nuh, from Safwan BinYahya, from Aasim Bin Humeid, from Sallam Bin Saeed al Jumahy, from Aslam, a slave of Muhammad Bin Al Hanafiya, who said,

‘I was with Abu Ja’far^{-asws} leaning my back to Zamzam. Muhammad Bin Abdullah Bin Al-Hassan passed by us, and he was performing Tawaaf of the House (Kabah). Abu Ja’far^{-asws} said: ‘O Aslam! Do you know this youth?’ I said, ‘Yes, this is Muhammad Bin Abdullah Bin Al-Hassan’. He^{-asws} said: ‘But he shall be prevailing and be killed in a lost state’.

ثُمَّ قَالَ يَا أَسْلَمُ لَا تُحَدِّثْ بِحَذَا الْحَدِيثِ أَحَدًا فَإِنَّهُ عِنْدَكَ أَمَانَةٌ

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

قَالَ فَحَدَّثْتُ بِهِ مَعْرُوفَ بْنِ خَرْبُودَ وَ أَخَذْتُ عَلَيْهِ مِثْلَ مَا أَخَذَ عَلَيَّ

He said, ‘I narrated with it to Maroud Bin Kharbouz and took upon him (pact) what had been taken upon me.

قَالَ وَ كُنَّا عِنْدَ أَبِي جَعْفَرٍ ع غُدْوَةً وَ عَشِيَّةً أَرْبَعَةً مِنْ أَهْلِ مَكَّةَ فَسَأَلَهُ مَعْرُوفٌ فَقَالَ أَحْبَبْتَنِي فَقَالَ أَجِبْ أَنْ أَسْمَعَهُ مِنْكَ

He said, ‘And we were in the presence of Abu Ja’far^{-asws} morning and evening, four of us from the people of Makkah. Marouf asked him^{-asws}. He said, ‘Inform me about this Hadeeth which has been narrated to us, for I would love to hear it from you^{-asws}’.

قَالَ فَالْتَقَيْتُ إِلَى أَسْلَمَ فَقَالَ لَهُ يَا أَسْلَمُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخَذْتُ عَلَيْهِ مِثْلَ الَّذِي أَخَذْتُهُ عَلَيَّ

He said, ‘He^{-asws} turned to Aslam and said to him, ‘O Aslam!’ He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I had taken upon him the like which you^{-asws} had taken upon me!’

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع لَوْ كَانَ النَّاسُ كُلُّهُمْ لَنَا شِيعَةٌ لَكَانَ ثَلَاثَةٌ أَرْبَاعِهِمْ لَنَا شُكَاكَا وَ الرَّبِيعُ الْآخِرُ أَحْمَقُ.

⁵⁷⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 44

He said, 'Abu Ja'far^{asws} said: 'If the people, all of them were Shias of ours^{asws}, three quarters of them would be sceptical to us^{asws} and the last quarter would have been foolish".⁵⁷⁹

46- يج، الخرائج و الجرائح رُوي عن مُحَمَّدِ بْنِ أَبِي حَازِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ فَمَرَّ بِنَا زَيْدٌ بُنُ عَلِيٍّ فَقَالَ أَبُو جَعْفَرٍ أَمَا وَاللَّهِ لَيُخْرَجَنَّ بِالْكَوْفَةِ وَ لَيُقْتَلَنَّ وَ لَيَطَافَنَّ بِرَأْسِهِ ثُمَّ يُؤْتَى بِهِ فَيُنْصَبُ عَلَى قَصَبَةٍ فِي هَذَا الْمَوْضِعِ وَ أَشَارَ إِلَى الْمَوْضِعِ الَّذِي صُلِبَ فِيهِ

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

'I was in the presence of Abu Ja'far^{asws}, and Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) passed by us. Abu Ja'far^{asws} said: 'By Allah^{azwj}! He will be rebelling at Al-Kufa and be killed, and they will go around with his head, then they would come with him and set upon a plank in this place' – and he^{asws} indicated to the place which he would be crucified in.

قَالَ سَمِعَ أُذُنَايَ بِهِ ثُمَّ رَأَتْ عَيْنِي بَعْدَ ذَلِكَ فَبَلَّغْنَا خُرُوجَهُ وَ قَتَلَهُ ثُمَّ مَكَّنَّا مَا شَاءَ اللَّهُ فَرَأَيْنَا يُطَافُ بِرَأْسِهِ فُنْصَبَ فِي ذَلِكَ الْمَوْضِعِ عَلَى قَصَبَةٍ فَتَعَجَّبْنَا.

He said, 'My ears heard of him, then my eyes saw after that. His rebellion and his killing reached us. Then we remained for as long as Allah^{azwj} so Desired and we saw them going around with his head, and it was installed in that place upon a plant. We were astonished".⁵⁸⁰

وَ فِي رِوَايَةٍ أَنَّ الْبَاقِرَ ع قَالَ سَيُخْرَجُ زَيْدٌ أَخِي بَعْدَ مَوْتِي وَ يَدْعُو النَّاسَ إِلَى نَفْسِهِ وَ يَخْلَعُ جَعْفَرًا ابْنِي وَ لَا يَلْبَثُ إِلَّا ثَلَاثًا حَتَّى يُقْتَلَ وَ يُصَلَّبَ ثُمَّ يُحْرَقَ بِالنَّارِ وَ يُدْرَى فِي الرِّيحِ وَ يُمْتَلَأُ بِهِ مِثْلُ مَا مِثَّلَ بِهِ أَحَدٌ قَبْلَهُ.

And in a report –

'Al-Baqir^{asws} said: 'My^{asws} brother Zayd shall go out (in rebellion) after my^{asws} passing away, and he will call the people to himself and leave my^{asws} son^{asws} Ja'far^{asws}, and he will not last except three (days) until he will be killed and be crucified. Then he will be burnt by the fire and (his ashes) scattered in the wind, and an example would be set with him with torture, such torture had not been done with anyone before him".⁵⁸¹

47- يج، الخرائج و الجرائح رُوي أَنَّهُ ع جَعَلَ يُحَدِّثُ أَصْحَابَهُ بِأَحَادِيثِ شِدَادٍ وَ قَدْ دَخَلَ عَلَيْهِ رَجُلٌ يُقَالُ لَهُ النَّضْرُ بُنُ قِرْوَاشٍ فَأَعْتَمَّ أَصْحَابُهُ لِمَكَانِ الرَّجُلِ مِمَّا يَسْتَمِيعُ حَتَّى تَهَضَّ فَقَالُوا قَدْ سَمِعَ مَا سَمِعَ وَ هُوَ حَبِيبٌ

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

'He^{asws} went on to narrated to his^{asws} companions with severe Ahadeeth, and a man called Al-Nazr Bin Qirwash had entered to see him^{asws}. His companions were gloomy at the position of the man from what he had listened, until he got up. They said, 'You^{asws} made him listen to what he heard, and he is a wicked one!'

قَالَ لَوْ سَأَلْتُمُوهُ عَمَّا تَكَلَّمْتُ بِهِ الْيَوْمَ مَا حَفِظَ مِنْهُ شَيْئًا

⁵⁷⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 45

⁵⁸⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 46 a

⁵⁸¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 46 b

He^{-asws} said: ‘if you were to ask him about what I^{-asws} have spoken with today, he would not have memorised anything from it’.

قَالَ بَعْضُهُمْ فَلَقِيْتُهُ بَعْدَ ذَلِكَ فَقُلْتُ الْأَحَادِيثَ الَّتِي سَمِعْتَهَا مِنْ أَبِي جَعْفَرٍ أَحَبُّ أَنْ أَسْمَعَهَا فَقَالَ لَا وَاللَّهِ مَا فَهَمْتُ مِنْهَا قَلِيلاً وَ لَا كَثِيراً.

One of them said, ‘I met him afterwards. I said, ‘The Ahadeeth which you heard from Abu Ja’far^{-asws}, I would love to hear it’. He said, ‘No, by Allah^{-azwj}! I did not understand from it, neither little nor more’.⁵⁸²

48- قب، المناقب لابن شهر آشوب بيح، الخرائج و الجرائح روى أبو حمزة عن أبي جعفر ع قال: إني لفي عُمرة اعتمرتها فأنا في الحجر جالس إذ نظرت إلى جبان قد أقبل من ناحية المشرق حتى دنا من الحجر الأسود فأقبلت ببصري نحوه فوقف طويلاً ثم طاف بالبيت أسبوعاً ثم بدأ بالمقام فقام على ذنبه فصلى ركعتين و ذلك عند زوال الشمس

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘I^{-asws} was in an Umrah I^{-asws} was performing, and I^{-asws} was seated by the (Black) Stone, when I^{-asws} looked at a black-eyed serpent (Jinn) coming from an area of the east until it came close to the Black Stone. I^{-asws} faced my sight towards it. It paused for a long time, then performed Tawaaf of the House (Kabah), seven (circuits). Then it began with the standing place (of Ibrahim^{-as}). It stood upon his tail and prayed two Cycles Salat, and that was during decline of the sun (midday).

فَبَصُرَ بِهِ عَطَاءٌ وَ أَنَاسٌ مَعَهُ فَأَتَوْنِي فَقَالُوا يَا أَبَا جَعْفَرٍ مَا رَأَيْتَ هَذَا الْجَانَّ فَقُلْتُ قَدْ رَأَيْتُهُ وَ مَا صَنَعَ

Ata’a sighted him, and there were some people with him. They came to me^{-asws} and said, ‘O Abu Ja’far^{-asws}! Did you^{-asws} not see this black-eyed serpent (Jinn)?’ I^{-asws} said: ‘I^{-asws} did see it and what it did’.

تُمْ قُلْتُ لَهُمْ انْظُرُوا إِلَيْهِ وَ قُولُوا لَهُ يَقُولُ لَكَ مُحَمَّدُ بْنُ عَلِيٍّ إِنَّ الْبَيْتَ يَحْضُرُهُ عَبْدٌ وَ سُودَانٌ فَهَذِهِ سَاعَةٌ خَلَوْتِهِ مِنْهُمْ وَ قَدْ فَضَيْتَ نُسُكَكَ وَ نَحْنُ نَتَخَوَّفُ عَلَيْكَ مِنْهُمْ فَلَوْ خَفَّفْتَ وَ انْطَلَقْتَ قَبْلَ أَنْ يَأْتُوا

Then I^{-asws} said to them: ‘Go to it and say to it, ‘Muhammad^{-asws} Bin Ali^{-asws} is saying to you: ‘The House (Kabah), the slaves and the blacks are present, so this is the time it is vacated from them, and you have already fulfilled your ritual, and we are fearing upon you from them. If you could lighten and go away before they come’.

قَالَ فَكُوزٌ كَوْمَةٌ مِنْ بَطْحَاءِ الْمَسْجِدِ ثُمَّ وَضَعَ ذَنْبَهُ عَلَيْهَا ثُمَّ مَلَ فِي الْهَوَاءِ.

He (the narrator) said, ‘So it piled up in a pile from the ground of the Masjid, then placed its tail upon it, then gave out a flame in the air’.⁵⁸³

⁵⁸² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 47

⁵⁸³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 48

49- يج، الخرائج و الجرائح رُوي عن سديرٍ أَنَّ كَثِيرَ النَّوَاءِ دَخَلَ عَلَى أَبِي جَعْفَرٍ ع وَ قَالَ زَعَمَ الْمُغَيَّرَةُ بُنُ سَعِيدٍ أَنَّ مَعَكَ مَلَكًا يُعَرِّفُكَ الْمُؤْمِنَ مِنَ الْكَافِرِ فِي كَلَامٍ طَوِيلٍ

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

'Kaseer Al-Nawa entered to see Abu Ja'far^{-asws} and said, 'Al-Mugheira Bin Saeed clams that there in an Angel with you^{-asws} who makes you^{-asws} recognise the Momin from the Kafir' – in a lengthy speech.

فَلَمَّا خَرَجَ قَالَ ع مَا هُوَ إِلَّا حَبِيبُ الْوِلَادَةِ وَ سَمِعَ هَذَا الْكَلَامَ جَمَاعَةٌ مِنَ الْكُوفَةِ قَالُوا ذَهَبْنَا حَتَّى نَسْأَلَ عَنْ كَثِيرٍ فَلَهُ خَبْرٌ سَوَاءٌ فَمَضَيْنَا إِلَى الْحَيِّ الَّذِي هُوَ فِيهِمْ فَدَلَّلَنَا إِلَى عَجُوزَةٍ صَالِحَةٍ فَمَلْنَا لَهَا نَسْأَلُكَ عَنْ أَبِي إِسْمَاعِيلَ قَالَتْ كَثِيرٌ فَمَلْنَا نَعَمْ

When he went out, he^{-asws} said: 'He is not, except of wicked birth', and a group from Al-Kufa heard this talk. They said, 'We went until we asked about Kaseer. For him, there was evil news. We continued to the tribe which is was among them. We were pointed to a righteous old woman. We said to her, 'We ask you about Abu Ismail'. She said, 'Kaseer?' We said, 'Yes'.

قَالَتْ تُرِيدُونَ أَنْ تُزَوِّجُوهُ فَمَلْنَا نَعَمْ قَالَتْ لَا تَفْعَلُوا فَإِنَّ أُمَّهُ قَدْ وَضَعَتْهُ فِي ذَلِكَ الْبَيْتِ رَابِعَ أَرْبَعَةٍ مِنَ الرِّثَا وَ أَشَارَتْ إِلَى بَيْتٍ مِنْ بُيُوتِ الدَّارِ.

She said, 'Are you intending to get him married?' We said, 'Yes'. She said, 'Don't do it, for his mother had placed (give birth to) him in that house as fourth of four from the adultery', and she indicated to a room from the rooms of the house"⁵⁸⁴.

50- يج، الخرائج و الجرائح رُوي أَنَّ جَمَاعَةً اسْتَأْذَنُوا عَلَى أَبِي جَعْفَرٍ ع قَالُوا فَلَمَّا صِرْنَا فِي الدَّهْلِيَةِ إِذَا قِرَاءَةٌ سُرِّيَانِيَّةٌ بِصَوْتٍ حَسَنٍ يَفْرَأُ وَ يَبْكِي حَتَّى أَبْكِي بَعْضُنَا وَ مَا نَعْنَهُمْ مَا يَقُولُ فَطَلْنَا أَنْ عِنْدَهُ بَعْضَ أَهْلِ الْكِتَابِ اسْتَفْرَأَهُ

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

'A group sought permission to see Abu Ja'far^{-asws}. They said, 'When we were in the corridor when he^{-asws} recited in Assyrian with excellent recitation and he^{-asws} cried until some of us cried, and we could not understand what he^{-asws} was saying. We thought that there was one of the people of the Book with him^{-asws} he^{-asws} is reciting to.

فَلَمَّا انْقَطَعَ الصَّوْتُ دَخَلْنَا عَلَيْهِ فَلَمْ نَرَ عِنْدَهُ أَحَدًا فَلَمَّا لَقَدْ سَمِعْنَا قِرَاءَةَ سُرِّيَانِيَّةٍ بِصَوْتٍ حَزِينٍ قَالَ ذَكَرْتُ مُنَاجَاةَ إِلِيَا النَّبِيِّ فَأَبْكَنِي.

When the voice terminated, we entered to see him^{-asws}, but did not see anyone being with him^{-asws}. We said, 'We were hearing an Assyrian recitation in a grief-stricken voice!' He^{-asws} said: 'I^{-asws} recalled a whispering of the Prophet^{-as} Eliya^{-as}, so it made me^{-asws} cry"⁵⁸⁵.

51- قب، المناقب لابن شهر آشوب يج، الخرائج و الجرائح رُوي أَبُو بصيرٍ عَنِ الصَّادِقِ ع قَالَ: كَانَ أَبِي فِي مَجْلِسٍ لَهُ ذَاتَ يَوْمٍ إِذْ أَطْرَقَ رَأْسُهُ إِلَى الْأَرْضِ فَمَكَثَ فِيهَا مَكْنًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ يَا قَوْمِ كَيْفَ أَنْتُمْ إِنْ جَاءَكُمْ رَجُلٌ يَدْخُلُ عَلَيْكُمْ مَدِينَتَكُمْ هَذِهِ فِي أَرْبَعَةِ آلَافٍ حَتَّى يَسْتَفْرِضَكُمْ بِالسَّيْفِ ثَلَاثَةَ أَيَّامٍ فَيَمُوتُ مُقَاتِلَتِكُمْ وَ تَلْفُونَ مِنْهُ بَلَاءٌ- لَا تَقْدِرُونَ أَنْ تَدْفَعُوهَا وَ ذَلِكَ مِنْ قَابِلٍ فَخُذُوا حِذْرَكُمْ وَ اعْلَمُوا أَنَّ الَّذِي قُلْتُ هُوَ كَائِنٌ لَا بُدَّ مِنْهُ

⁵⁸⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 49

⁵⁸⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 50

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraij' – It is reported by Abu Baseer,

'From Al-Sadiq^{-asws} having said: 'My^{-asws} father^{-asws} was in a gathering of his^{-asws} one day when he^{-asws} lowered his^{-asws} head towards the ground. He^{-asws} remained in it for a while, then raised his^{-asws} head and said: 'O people! How will you be if a man enters this city upon you all among four thousand until he presents to you with the sword for three days. He will kill your fighters and you will be facing the afflictions from him, not being able upon repelling it, and that would be next years, so take your precautions and know that which I^{-asws} am saying, it will happen, there is no escape from it'.

فَلَمْ يَلْتَفِتْ أَهْلُ الْمَدِينَةِ إِلَى كَلَامِهِ وَ قَالُوا لَا يَكُونُ هَذَا أَبَدًا وَ لَمْ يَأْخُذُوا حِدْرَهُمْ إِلَّا نَفَرَ يَسِيرًا وَ بَنُو هَاشِمٍ فَخَرَجُوا مِنَ الْمَدِينَةِ خَاصَّةً وَ ذَلِكَ أَنَّهُمْ عَلِمُوا أَنَّ كَلَامَهُ هُوَ الْحَقُّ

The people of Al-Medina did not turn (pay heed) to his^{-asws} speech, and they said, 'This cannot happen to be, ever!' And they did not take their precautions except for a small number and the clan of Hashim^{-as}. They went out from Al-Medina in particular, and that was because they knew that his^{-asws} speech, it is the truth.

فَلَمَّا كَانَ مِنْ قَابِلِ تَحْمَلِ أَبِي جَعْفَرٍ بَعِيَالِهِ وَ بَنُو هَاشِمٍ وَ جَاءَ نَافِعُ بْنُ الْأَزْرَقِ حَتَّى كَبَسَ الْمَدِينَةَ فَفَقَتَلَ مُقَاتِلَهُمْ وَ فَضَحَ نِسَاءَهُمْ فَقَالَ أَهْلُ الْمَدِينَةِ لَا نَرُدُّ عَلَى أَبِي جَعْفَرٍ شَيْئًا نَسْمَعُهُ مِنْهُ أَبَدًا بَعْدَ مَا سَمِعْنَا وَ رَأَيْنَا فَإِنَّهُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَ يَنْطِقُونَ بِالْحَقِّ.

When it was from the following year, Abu Ja'far^{-asws} carried his^{-asws} dependants and the clan of Hashim^{-as} (to leave Al-Medina), and Nafie Bin Al-Azraq came until he suddenly attacked Al-Medina. He killed their fighters and dishonoured their womenfolk. The people of Al-Medina said, 'We will not rebut unto Abu Ja'far^{-asws} anything we hear from him^{-asws} and see, ever, for they^{-asws} are People^{-asws} of the Household of the Prophet-hood, and they^{-asws} talk with the truth''⁵⁸⁶

52- يج، الخرائج و الجرائح روى أبو بصير عن أبي جعفر ع قال: إني لأعرف من لو قام بشاطئ البحر يعرف دواب البحر و أمهاتها و عماتها و خالاتها.

(The book) 'Al Kharaij Wa Al Jaraij' – It is reported by Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'I^{-asws} know someone, if he were to stand at the coast of the sea, he would recognise the creatures of the sea, and their mothers, and their paternal aunts and their maternal aunts''⁵⁸⁷

53- يج، الخرائج و الجرائح روى عن الأسود بن سعيد قال: كنت عند أبي جعفر ع فقال ابتداء من غير أن أسأله نحن حجة الله و نحن وجه الله و نحن عن الله في خلقه و نحن ولاة أمر الله في عبادته

(The book) 'Al Kharaij Wa Al Jaraij' – it is reported from Al Aswad Bin Saeed who said,

'I was in the presence of Abu Ja'far^{-asws}. He^{-asws} said initiating from without having been asked: 'We^{-asws} are Divine Authorities of Allah^{-azwj}, and we^{-asws} are the Face of Allah^{-azwj}, and we^{-asws}

⁵⁸⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 51

⁵⁸⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 52

are the eye of Allah^{-azwj} among His^{-azwj} creatures, and we^{-asws} are Master of the Command of Allah^{-azwj} among His^{-azwj} servants!’

ثُمَّ قَالَ إِنَّ بَيْنَنَا وَ بَيْنَ كُلِّ أَرْضٍ تُرّاً مِثْلَ تُرِّ الْبِنَاءِ فَإِذَا أَمَرْنَا فِي الْأَرْضِ بِأَمْرٍ أَخَذْنَا ذَلِكَ التُّرّاً فَأَقْبَلَتْ إِلَيْنَا الْأَرْضُ بِكُلِّبَيْتِهَا وَ أَسْوَاقِهَا وَ كُورِهَا حَتَّى نُنْفِذَ فِيهَا [فِيهَا] مِنْ أَمْرِ اللَّهِ مَا أَمَرَ إِنَّ الرِّيحَ كَمَا كَانَتْ مُسَخَّرَةً لِسُلَيْمَانَ فَقَدْ سَخَّرَهَا اللَّهُ لِمُحَمَّدٍ وَ آلِهِ.

Then he^{-asws} said: ‘Between us^{-asws} and every land there is a string, a string of the construction (Masons’ string). Whenever we^{-asws} are Commanded in the earth with a Command, we take that string (pulling it), and the earth comes to us^{-asws} with all of it, and its markets, and its towns, until we^{-asws} implement in it from the Commands of Allah^{-azwj} what we^{-asws} had been Commanded with. Just like the wind had been Made to be subservient to Suleyman^{-as}, so Allah^{-azwj} has Subdued it for Muhammad^{-saww} and his^{-saww} Progeny^{-asws}’. 588

54- بج، الخراج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَيْنَ ظَنَنْتُمْ أَنَا لَا نَرَاكُمْ وَ لَا نَسْمَعُ كَلَامَكُمْ لَيْسَ مَا ظَنَنْتُمْ لَوْ كَانَ كَمَا تَظُنُّونَ أَنَا لَا نَعْلَمُ مَا أَنْتُمْ فِيهِ وَ عَلَيْهِ مَا كَانَ لَنَا عَلَى النَّاسِ فَضْلاً

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported from Muhammad Bin Muslim who said,

‘Abu Ja’far^{-asws} said: ‘If you all are thinking that we^{-asws} are neither seeing you nor listening to your talks, then evil is what you are thinking. Had it been like what you are thinking, we^{-asws} would not know what you are indulging in and are upon. There would not be any merit for us^{-asws} over the people’.

قُلْتُ أَرِنِي بَعْضَ مَا أَسْتَدِيلُ بِهِ قَالَ وَقَعَ بَيْنَكَ وَ بَيْنَ زَمِيلِكَ بِالرَّبْذَةِ حَتَّى عَرَفْتُ بِنَا وَ حُجَّتَنَا وَ مَعْرِفَتَنَا قُلْتُ إِي وَ اللَّهُ لَفَدَّكَ كَانَ ذَلِكَ

I said, ‘Show me part of what I can evidence with it’. He^{-asws} said: ‘There had occurred between you and your colleague at Al-Rabza until he faulted you for being with us^{-asws} and with loving us^{-asws} and having recognised us^{-asws}’. I said, ‘Yes, by Allah^{-azwj}! That has happened’.

قَالَ فَتَرَانِي قُلْتُ بِاطَّلَاعِ اللَّهِ مَا أَنَا بِسَاحِرٍ وَ لَا كَاهِنٍ وَ لَا بِمَجْنُونٍ لَكِنَّهَا مِنْ عِلْمِ النَّبُوَّةِ وَ تُحَدِّثُ بِمَا يَكُونُ

He^{-asws} said: ‘So do you see that I^{-asws} have said it by Notification of Allah^{-azwj}. I^{-asws} am neither a sorcerer, nor a soothsayer, nor insane, but it is from the knowledge of Prophet-hood, and we^{-asws} tend to narrated with what will be happening (in the future)’.

قُلْتُ مَنْ الَّذِي يُحَدِّثُكُمْ بِمَا نَحْنُ عَلَيْهِ قَالَ أَخِينَا قَالَ يُنَكِّثُ فِي قُلُوبِنَا وَ يُوقِرُ فِي آدَانِنَا وَ مَعَ ذَلِكَ فَإِنَّ لَنَا خَدَمًا مِنَ الْحَرِّ مُؤْمِنِينَ وَ هُمْ لَنَا شِيعَةٌ وَ هُمْ لَنَا أَطْوَعُ مِنْكُمْ

I said, ‘Who is the one who narrates to you^{-asws} with what we are upon?’ He^{-asws} said: ‘Sometimes it is instilled in our^{-asws} hearts and reverberated in our^{-asws} ears, and along with that, there are servants for us^{-asws} from the jinn, believer, and they are Shias of ours^{-asws}, and they are more obedient to us^{-asws} than you all are!’

فُلْتُ مَعَ كُلِّ رَجُلٍ وَاحِدٍ مِنْهُمْ قَالَ نَعَمْ يُخْبِرُنَا بِجَمِيعِ مَا أَنْتُمْ فِيهِ وَ عَلَيْهِ.

I said, 'With every man there is one of them?' He^{-asws} said: 'Yes. He informs us with entirety of what you are indulging in and are upon'.⁵⁸⁹

55- بيج، الخرائج و الجرائح رَوَى الْحَسَنُ بْنُ مُسْلِمٍ عَنْ أَبِيهِ قَالَ: دَعَانِي الْبَاقِرُ عَ إِلَى طَعَامٍ فَجَلَسْتُ إِذْ أَقْبَلَ وَرِشَانٌ مَثْوُوفُ الرَّأْسِ حَتَّى سَقَطَ بَيْنَ يَدَيْهِ وَ مَعَهُ وَرِشَانٌ آخَرٌ فَهَدَلَ فَرَدَّ الْبَاقِرُ عَ بِمِثْلِ هَدِيلِهِ فَطَارَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Al-Hassan Bin Muslim, from his father who said,

'Al-Baqir^{-asws} invited to a meal. I was seated when a dove of deplumed head came until it landed in front of him^{-asws}, and with it was another dove. It cooed, so Al-Baqir^{-asws} responded with the like of its cooing. It flew away.

فَقُلْنَا لِلْبَاقِرِ عَ مَا قَالَا وَ مَا قُلْتَ قَالَ عَ إِنَّهُ أَهَمُّ زَوْجَتَهُ بَعِيرَهُ فَتَفَرَّ رَأْسَهَا وَ أَرَادَ أَنْ يُلَاعِنَهَا عِنْدِي فَقَالَ لَهَا بِنْتِي وَ بَيْنَكَ مِنْ يَحْكُمُ بِحُكْمِ دَاوُدَ وَ آلِ دَاوُدَ وَ يَعْرِفُ مَنْطِقَ الطَّيْرِ وَ لَا يَحْتَاجُ إِلَى شُهُودٍ فَأَخْبَرْتُهُ أَنَّ الَّذِي ظَنَّ بِهَا لَمْ يَكُنْ كَمَا ظَنَّ فَانْصَرَفَا عَلَيَّ صُلِحَ.

We said to Al-Baqir^{-asws}, 'What did they say?' He^{-asws} said: 'It accused its husband of being with someone else. It clicked its head and want it to be cursed in my^{-asws} presence. He (the husband) said, 'Between me and you is one^{-asws} who shall judge with the judgment of Dawood^{-as} and Progeny of Dawood^{-as}, and he^{-as} knew the speech of birds and was not needy to witnesses. So, I informed him of what she had been thinking with, has not taken place. So they both left upon a reconciliation'.⁵⁹⁰

56- بيج، الخرائج و الجرائح رَوَى عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ الصَّادِقَ عَ يَقُولُ إِنَّ أَبِي مَرِضَ مَرَضاً شَدِيداً حَتَّى خِفْنَا عَلَيْهِ فَبَكَى عِنْدَ رَأْسِهِ بَعْضُ أَصْحَابِهِ فَظَنَرَ إِلَيْهِ وَ قَالَ إِنِّي لَسْتُ بِمَيِّتٍ فِي وَجْعِي هَذَا

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

'I heard Al-Sadiq^{-asws} saying: 'My^{-asws} father^{-asws} fell ill with severe illness until we^{-asws} feared upon him^{-asws}. One of his^{-asws} companions cried by his^{-asws} head. He^{-asws} looked at him and said: 'I^{-asws} am not going to die in this pain of mine^{-asws}'.

قَالَ فَبَرَأً وَ مَكَتَ مَا شَاءَ اللَّهُ مِنَ الْبَيْنَيْنِ فَبَيْنَمَا هُوَ صَاحِبٌ لَيْسَ بِهِ نَأْسٌ فَقَالَ يَا بُنَيَّ إِنِّي مَيِّتٌ يَوْمَ كَذَا فَمَاتَ فِي ذَلِكَ الْيَوْمِ.

He (Al-Sadiq^{-asws}) said: 'He^{-asws} was cured and remained for as long as Allah^{-azwj} so Desired to, from the years. While he^{-asws} was healthy, there not being any (health) problems with him^{-asws}, he^{-asws} said: 'O my^{-asws} son^{-asws}! I^{-asws} shall be passing away on such and such day'. He^{-asws} passed away during that (specified) day'.⁵⁹¹

⁵⁸⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 54

⁵⁹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 55

⁵⁹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 56

57- يج، الخرائج و الجرائح زوي عن محمد بن مسلم قال: دخلت مع أبي جعفر ع مسجد الرسول ص فإذا طاووس اليماني يقول من كان نصف الناس فسمعته أبو جعفر ع فقال إنما هو ربع الناس - آدم و حواء و هابيل و قابيل قال صدقت يا ابن رسول الله

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

'I entered Masjid of the Rasool^{-saww} with Abu Ja'far^{-asws}, and there was Tawoos Al-Yamani saying, 'Who was half the people?' Abu Ja'far^{-asws} heard him. He^{-asws} said: 'But rather, it was quarter of the people – Adam^{-as}, and Hawwa^{-as}, and Habeel^{-as} and Qabeel^{-la}'. He said, 'You^{-asws} speak the truth, O Rasool-Allah^{-saww}!'

قال محمد بن مسلم فقلت في نفسي هذه و الله مسألة فعذوت إلى منزل أبي جعفر و قد لیس ثيابه و أخرج له فلما رأي ناداني قبل أن أسأله

Muhammad Bin Muslim said, 'I said within myself, 'By Allah^{-azwj}, this is an issue!' In the morning I went to the house of Abu Ja'far^{-asws}, and he^{-asws} had already worn his^{-asws} (outgoing) clothes and (an animal) had been saddled for him^{-asws}. When he^{-asws} saw me, he called out to me before I could ask him^{-asws}.

فقال بالهند و وراء الهند بمسافة بعيدة رجل عليه مشوح يده مغلولة إلى عنقه موكلاً به عشرة رهط يعذب إلى أن تقوم الساعة فلت و من ذلك قال قابيل.

He^{-asws} said: 'In India, and behind India at a far distance, there is a man having a thick furry coat upon him. His hands are tied to his neck. A group of ten is allocated with him, punishing him up to the establishment of the Hour!' I said, 'And who is that?' He^{-asws} said: 'Qabeel^{-la}'.⁵⁹²

58- شي، تفسير العياشي عن الفضيل بن يسار قال: قلت لأبي جعفر ع جعلت فداك إنا نتحدث أن لآل جعفر راية و لآل فلان راية فهل في ذلك شيء؟

Tafseer Al Ayyashi – From Al Fuzeyl Bin Yasaar who said,

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! We are narrating that there would be a flag for the progeny of Ja'far^{-asws}, and for the progeny of so and so there would be a flag. So, is there anything regarding that?'

فقال أما لآل جعفر فلا و أما راية بني فلان فإن لهم ملكاً مبطلاً يُقربون فيه البعيد و يُبعدون فيه القريب و سلطاتهم عُسر ليس فيه يسر - لا يعرفون في سلطاتهم من أعلام الخير شيئاً

He^{-asws} said: 'As for the progeny of Ja'far^{-asws}, so no, and as for the flag of the clan of so and so, there will be a kingdom for them, delayed. They will be drawing the remote ones closer during it and distancing the near ones, and their authority would be difficult, there wouldn't be any ease in it. Nothing from the signs of good would be known in their authority.

يُصيبهم فيه فرعات ثم فرعات كل ذلك يتجلى عنهم حتى إذا آمنوا مكر الله و آمنوا عذابه و ظنوا أنهم قد استقروا صبح فيهم صيحة لم يكن لهم فيها مناد يسمعهم و لا يجمعهم

⁵⁹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 57

Then there would be afflicting them shock, then shock. Then all that would be cleared from them until when they feel secure from the Plan of Allah^{-azwj} and feel safe from His^{-azwj} Punishment, and they think that they have settled, a scream would be screamed among them, there will not happen to be any caller being for them during it they could be listening to nor to unite them.

وَذَلِكَ قَوْلُ اللَّهِ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا إِلَىٰ قَوْلِهِ لِقَوْمٍ يُتَفَكَّرُونَ أَلَا إِنَّهُ لَيْسَ أَحَدٌ مِنَ الظَّالِمَةِ إِلَّا وَهُمُ بُعِيًا إِلَّا آلَ فُلَانٍ فَإِنَّهُمْ لَا بُعِيًا لَهُمْ

And that is the Word of Allah^{-azwj}: ***‘until when earth takes its garnish – up to His^{-azwj} Words: for a people who are pondering [10:24].*** Indeed! There isn’t anyone from the oppressors except and for them is (some) compassion, except progeny of so and so, for they, there is no compassion for them’.

قَالَ جَعِلْتُ فِدَاكَ أَلَيْسَ هُمْ بُعِيًا قَالَ بَلَىٰ وَ لَكِنَّهُمْ يُصِيبُونَ مِنَّا دَمًا فَيُظْلَمُهُمْ نَحْنُ وَ شِيعَتَنَا فَلَا بُعِيًا لَهُمْ.

He said, ‘May I be sacrificed for you^{-asws}! Isn’t there any compassion for them?’ He^{-asws} said: ‘Yes (there would be), but they are taking blood from us^{-asws} and from our^{-asws} Shias, so there is no compassion (left) for them’.⁵⁹³

59- قب، المناقب لابن شهر آشوب قيل لأبي جعفر ع محمد بن مسلم وجع فأرسل إليه بشراب مع العلام فقال العلام أمرني أن لا أرجع حتى تشربه فإذا شربت فأنته ففكر محمد فيما قال وهو لا يقدر على النهوض فلما شرب واستقر الشراب في جوفه صار كأنما أنشط من عقالي

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

‘It was said to Abu Ja’far^{-asws}, ‘Muhammad Bin Muslim is in pain!’ So, he^{-asws} sent a drink with the slave. The slave said, ‘He^{-asws} ordered me that I should not return until you drink it. So, when you have drunk it, then I should go to him^{-asws}’. Muhammad pondered regarding what he said, and he was not able upon getting up. When he had drunk and the drink had settled in his inside, he became as if he had been activated from the mind.

فَأَتَىٰ بَابَهُ فَاسْتَوْدِنَ عَلَيْهِ فَصَوَّتْ لَهُ صَخَّ الْجِسْمُ فَادْخُلْ فَادْخُلْ وَ سَلَّمَ عَلَيْهِ وَ هُوَ بَاكِ وَ قَبَّلَ يَدَهُ وَ رَأْسَهُ فَقَالَ ع مَا يُبْكِيكَ يَا مُحَمَّدُ قَالَ عَلَىٰ اعْتِرَابِي وَ بُعْدِ الشُّعْمَةِ وَ قَلَّةِ الْمُقْدَرَةِ عَلَىٰ الْمَقَامِ عِنْدَكَ وَ النَّظَرِ إِلَيْكَ

He came to his^{-asws} door and sought permission to see him^{-asws}. The health of the body had been corrected for him to be entering. He entered and greeted unto him^{-asws} and he was crying, and he kissed his^{-asws} hand and his^{-asws} head. He^{-asws} said: ‘What makes you cry, O Muhammad?’ He said, ‘My alienation, and remoteness of the dwelling, and little capacity upon the staying with you^{-asws} and the looking at you^{-asws}!’

فَقَالَ أَمَا قَلَّةُ الْمُقْدَرَةِ فَكَذَلِكَ جَعَلَ اللَّهُ أَوْلِيَاءَنَا وَ أَهْلَ مَوَدَّتِنَا وَ جَعَلَ الْبَلَاءَ إِلَيْهِمْ سَرِيعاً وَ أَمَا مَا ذَكَرْتَ مِنَ الْإِعْتِرَابِ فَلَيْتَ بَابِي عَبْدَ اللَّهِ أُسْوَةٌ بَارِضٍ نَاوٍ عَنَّا بِالْفِرَاتِ صَلَّى اللَّهُ عَلَيْهِ

He^{-asws} said: ‘As for the little capacity, so Allah^{-azwj} has Made our^{-asws} friends and people of our^{-asws} cordiality to be like that and Made the afflictions to be quick to them; and as for what you

⁵⁹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 58

mentioned of the alienation, so there is a model for you with Abu Abdullah (Al-Husayn^{-asws}) in a land far from us at the Euphrates, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

وَأَمَّا مَا ذَكَرْتَ مِنْ بُعْدِ الشُّقَّةِ فَإِنَّ الْمُؤْمِنَ فِي هَذِهِ الدَّارِ غَرِيبٌ وَ فِي هَذَا الْحُلُقِ مَنْكُوسٌ حَتَّى يُخْرَجَ مِنْ هَذِهِ الدَّارِ إِلَى رَحْمَةِ اللَّهِ وَ أَمَّا مَا ذَكَرْتَ مِنْ حُبِّكَ قُرْبِنَا وَ النَّظَرَ إِلَيْنَا وَ أَنَّكَ لَا تَقْدِرُ عَلَى ذَلِكَ فَلَا مَا فِي قَلْبِكَ وَ جَزَاؤُكَ عَلَيْهِ.

As for what you have mentioned of remoteness of the dwelling, the Momin is a stranger in this house, and upside down among these people until he exits from this house to the Mercy of Allah^{-azwj}; and as for what you mentioned of your loving to be near us^{-asws} and looking at us^{-asws}, and you not being able upon that, for you is what is in your heart and your Recompense would be based upon that”.⁵⁹⁴

دَلَالَاتُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُبَسَّرِ بِنَاعِ الرُّطْبِيِّ قَالَ: أَقَمْتُ عَلَى بَابِ أَبِي جَعْفَرٍ ع فَطَرَفْتُهُ فَخَرَجَتْ إِلَيَّ جَارِيَةٌ كُھَمَاسِيَّةٌ فَوَضَعْتُ يَدِي عَلَى يَدَيْهَا وَ قُلْتُ لَهَا قُولِي لِمَوْلَاكَ هَذَا مُبَسَّرٌ بِالْبَابِ

(The book) ‘Dalalaat’ – Al-Hassan Bin Ali Bin Abu Hamza, from one of his companions, from Muyassir Baya’a Al Zuty who said,

‘I paused at the door of Abu Ja’far^{-asws} and knocked it. A ‘Khumasiya’ slave girl came out to me. I place my hand upon her hand and said to her, ‘Tell your Master^{-asws}, this is Muyassir at the door’. He^{-asws} called out to me from the far end of the house: ‘Enter! May there be no father for you!’

فَنَادَانِي ع مِنْ أَقْصَى الدَّارِ ادْخُلْ لَا أَبَا لَكَ ثُمَّ قَالَ لِي أَمَا وَ اللَّهُ يَا مُبَسَّرُ أَوْ كَانَتْ هَذِهِ الْجُدُرُ تَحْتَجُّبُ أَبْصَارَنَا كَمَا تَحْتَجُّبُ عَنْكُمْ أَبْصَارُكُمْ لَكُنَّا وَ أَنْتُمْ سَوَاءٌ

Then he^{-asws} said to me: ‘But, by Allah^{-azwj}, O Muyassir! If the walls had been veiling our^{-asws} vision like what they are veiling your visions from you, we^{-asws} and you would be the same!’

فَقُلْتُ جَعَلْتُ فِدَاكَ وَ اللَّهُ مَا أَرَدْتُ إِلَّا لِأَزْدَادِ بِدَلِّكَ إِيْمَانًا.

I said, ‘May I be sacrificed for you^{-asws}! By Allah^{-azwj}! I did not intend except to increase Eman with that’”.⁵⁹⁵

الْحُسَيْنُ بْنُ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ أُفَرِّقُ امْرَأَةَ الْفُرَّانِ وَ أَعَلَّمْتُهَا إِيَّاهُ قَالَ فَمَارَحْتُهَا بِشَيْءٍ فَلَمَّا قَدِمْتُ عَلَى أَبِي جَعْفَرٍ ع قَالَ لِي يَا أَبَا بَصِيرٍ أَيُّ شَيْءٍ قُلْتَ لِلْمَرْأَةِ فَقُلْتُ بِيَدِي هَكَذَا يَعْنِي غَطَّيْتُ وَجْهِي فَقَالَ لَا تَعُودَنَّ إِلَيْهَا

Al-Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘I used to recite the Quran to a woman and teach it to her. I joked to her with something. When I arrived to Abu Ja’far^{-asws}, he^{-asws} said to me: ‘O Abu Baseer! Which thing did you say to the woman?’ I said (gestured) by my hands, like this, meaning I covered my face (in shame). He^{-asws} said: ‘Do not be repeating it!’

⁵⁹⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 59 a

⁵⁹⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 59 b

وَ فِي رَوَايَةٍ حُفْصِ الْبُخَيْرِيِّ أَنَّهُ ع قَالَ لِأَبِي بَصِيرٍ أَلْبِغْهَا السَّلَامَ فَقُلْ أَبُو جَعْفَرٍ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ زَوْجِي نَفْسِكَ مِنْ أَبِي بَصِيرٍ

And in a report of Hafs Al-Bakhtary – ‘He^{-asws} said to Abu Baseer: ‘Deliver the greetings to her and say, ‘Abu Ja’far^{-asws} conveys the greetings and says: ‘Marry yourself to Abu Baseer’.

قَالَ فَأَتَيْتُهَا فَأَخْبَرْتُهَا فَقَالَتْ اللَّهُ لَعْدُ قَالَ لَكَ أَبُو جَعْفَرٍ ع هَذَا فَحَلَقْتُهَا فَزَوَّجْتُ نَفْسَهَا مِنِّي.

He (Abu Baseer) said, ‘I went to her and informed her. She said, ‘By Allah^{-azwj}! Has Abu Ja’far^{-asws} said this to you?’ I swore to her, and she married herself to me’.⁵⁹⁶

أَبُو حَزْرَةَ الثَّمَالِيِّ فِي خَيْرٍ لَمَّا كَانَتِ السَّنَةُ الَّتِي حَجَّ فِيهَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ وَ لَقِيَهُ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَقْبَلَ النَّاسُ يَتَنَالُونَ عَلَيْهِ فَقَالَ عِكْرِمَةُ مِنْ هَذَا عَلَيْهِ سِيمَاءُ زَهْرَةَ الْعِلْمِ لِأَجْرَتِنَهُ

Abu Hamza Al Sumali in a Hadeeth,

‘When it was the year in which Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} performed Hajj and Hisham Bin Abdul Malik met him^{-asws}, the people came thronging to him^{-asws}. Ikrimah said, ‘Who is this upon whom are markings of blossoming knowledge? I shall test him^{-asws}’.

فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ ارْتَعَدَتْ فَرَائِصُهُ وَ أَسْقَطَ فِي يَدِ أَبِي جَعْفَرٍ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ جَلَسْتُ مَجَالِسَ كَثِيرَةٍ بَيْنَ يَدَيْ ابْنِ عَبَّاسٍ وَ غَيْرِهِ فَمَا أَدْرَكَنِي مِمَّا أَدْرَكَنِي أَنفَاءً

When he stood in front of him^{-asws}, his limbs trembled, and he fell in the hand of Abu Ja’far^{-asws} and said: ‘O son^{-asws} of Rasool-Allah^{-saww}! I have sat in a lot of gathering, in front of Ibn Abbas and others, but it did not affect me what has affected me now!’

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع وَبِئْسَ يَا غَيْبِدَ أَهْلِ الشَّامِ إِنَّكَ بَيْنَ يَدَيْ بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ.

Abu Ja’far^{-asws} said to him: ‘Woe be to you, O slave of the people of Syria! You are in front of **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these;** [24:36]’.⁵⁹⁷

60- قب، المناقب لابن شهر آشوب حَبَابَةُ الْوَالِيبِيَّةِ قَالَتْ رَأَيْتُ رَجُلًا بِمَكَّةَ أَصِيلاً فِي الْمُلْتَمِزِ أَوْ بَيْنَ الْبَابِ وَ الْحَجَرِ عَلَى صَعْدَةٍ مِنَ الْأَرْضِ وَ قَدْ حَزَمَ وَ سَطَّهُ عَلَى الْمِئْزَرِ بِعِمَامَةٍ حَزْرٍ وَ الْعِزَالَةَ مُحَالٍ عَلَى فُلُلِ الْجِبَالِ كَالْعَمَائِمِ عَلَى قِمَمِ الرِّجَالِ وَ قَدْ صَاعَدَ كَفَّهُ وَ طَرَفُهُ نَحْوَ السَّمَاءِ وَ يَدْعُو

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

‘Hababat Al-Walibiyah said, ‘I saw a man at Makkah in the afternoon in Al-Multazim or between the door and the Black Stone, upon an elevation from the ground, and he had bound an apron on his waist with a woollen turban, and the sun was shining in the mountain ridges like the turbans upon the heads of the men, and he had ascended his palms and his eyes towards the sky and supplicating.

⁵⁹⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 59 c

⁵⁹⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 59 d

فَلَمَّا انْتَالَ النَّاسُ عَلَيْهِ يَسْتَفْتُونَهُ عَنِ الْمُعْضَلَاتِ وَ يَسْتَفْتِيحُونَ أَبْوَابَ الْمَشْكَلَاتِ فَلَمْ يَزِمْ حَتَّى أَفْتَاهُمْ فِي أَلْفِ مَسْأَلَةٍ ثُمَّ تَمَضَّى رِجْلَهُ وَ مُنَادٍ يُنَادِي بِصَوْتٍ صَهْلٍ أَلَا إِنَّ هَذَا النُّورُ الْأَبْلَجُ الْمُسْرَجُ وَ النَّسِيمُ الْأَرْجُ وَ الْحَقُّ الْمُرْجُ

When the people thronged to him to seek the verdicts about the dilemmas and they were opening the doors of problems, he^{-asws} did not depart until he had issued verdicts to them regarding a thousand issues. Then he got up intending his riding animal, and caller called out in a clear voice: 'Indeed! This is the brilliant far-reaching luminous light, and the fragrant breeze, and the clear truth!'

وَ آخَرُونَ يَقُولُونَ مَنْ هَذَا فَقِيلَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلِمَ الْعِلْمَ وَ النَّاطِقُ عَنِ الْفَهْمِ - مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And the others were saying, 'Who is this?' It was said, 'Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, the flag of knowledge, and the talker from the understanding, Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}!'

وَ فِي رِوَايَةٍ أَبِي بَصِيرٍ أَلَا إِنَّ هَذَا بَاقِرُ عِلْمِ الرُّسُلِ وَ هَذَا مُبَيِّنُ السُّبُلِ هَذَا خَيْرٌ مِنْ رَسَخٍ فِي أَصْلَابِ أَصْحَابِ السَّفِينَةِ هَذَا ابْنُ فَاطِمَةَ الْعَرَاءِ الْعَدْرَاءِ الرَّهْرَاءِ هَذَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ هَذَا نَامُوسُ الدَّهْرِ هَذَا ابْنُ مُحَمَّدٍ وَ حُدَيْجَةَ وَ عَلِيٍّ وَ فَاطِمَةَ هَذَا مَنَارُ الدِّينِ الْقَائِمَةِ.

And in a report of Abu Baseer, 'Indeed! This is an expounder of the knowledge of the Rasool^{-saww}, and this is clarifier of the ways! This is best of the ones of the companions of the ship! This is the son^{-asws} of (Syeda) Fatima^{-asws}, the honourable, the virgin, the blossom! This is a remainder of Allah^{-azwj} in His^{-azwj} earth! This is the law of times! This is a son^{-asws} of Muhammad^{-saww}, and (Syeda) Khadeeja^{-asws}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}! This is a minaret of the standing religion"⁵⁹⁸.

61- قب، المناقب لابن شهر آشوب في حديث جابر بن يزيد الجعفي أنه لما شككت الشيعة إلى زين العابدين ع مما يلقونه من بني أمية دعا الباقر ع و أمره أن يأخذ الخيط الذي نزل به جبرئيل إلى النبي ص و يحركه تحريكاً

(The book) 'Al Manaqib' of Ibn Shehr Ashub in a Hadeeth of Jabir Bin Yazeed Al Jufy,

'When the Shias complained to Zayn Al-Abideen^{-asws} of what they were facing from the clan of Umayya, he^{-asws} called Al-Baqir^{-asws} and instructed him^{-asws} to take the thread which Jibraeel^{-as} had descended with to the Prophet^{-saww} and move it with a movement'.

قَالَ فَمَضَى إِلَى الْمَسْجِدِ فَصَلَّى فِيهِ رَكَعَيْنِ ثُمَّ وَضَعَ خَدَّهُ عَلَى التُّرَابِ وَ تَكَلَّمَ بِكَلِمَاتٍ ثُمَّ رَفَعَ رَأْسَهُ فَأَخْرَجَ مِنْ كُمِهِ خَيْطًا رَقِيقًا يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ وَ أَعْطَانِي طَرْفًا مِنْهُ

He (the narrator) said, 'He^{-asws} went to the Masjid and prayed two Cycles Salat in it, then placed his^{-asws} cheek upon the soil and spoke with phrases, then raised his^{-asws} head and extracted a thin string from his^{-asws} sleeve, the aroma of musk was effusing from it, and he^{-asws} gave me and end of it.

فَمَشَيْتُ رُوَيْدًا فَقَالَ قِفْ يَا جَابِرُ فَحَرَكَ الخَيْطَ تحريكاً لَبِئاً خَفِيفاً ثُمَّ قَالَ اخْرُجْ فَانظُرْ مَا حَالَ النَّاسِ

⁵⁹⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 60

I walked slowly. He^{-asws} said: ‘Stop, O Jabir!’ He^{-asws} moved the string with a soft, slight movement, then said: ‘Look at what is the state of the people!’”

قَالَ فَخَرَجْتُ مِنَ الْمَسْجِدِ إِذَا صِيَاحٌ وَ صُرَاخٌ وَ وُلُوءَةٌ مِنْ كُلِّ نَاحِيَةٍ وَ إِذَا زَلْزَلَةٌ شَدِيدَةٌ وَ هَدَّةٌ وَ رَجْفَةٌ قَدْ أَحْرَبَتْ عَائِمَةَ دُورَ الْمَدِينَةِ وَ هَلَكَ تَحْتَهَا أَكْثَرُ مِنْ ثَلَاثِينَ أَلْفَ إِنْسَانٍ

He (the narrator) said, ‘I went out from the Masjid, and there was shouting, and screaming, and shrieking from every corner, and there was a severe earthquake, and thunder, and tremors. Generality of the houses of Al-Medina were ruined and more than thirty thousand people were destroyed under these.

ثُمَّ صَعِدَ الْبَاقِرُ عَ الْمَنَارَةَ فَتَادَى بِأَعْلَى صَوْتِهِ أَلَا أُبَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ قَالَ فَظَنَّ النَّاسُ أَنَّهُ صَوْتٌ مِنَ السَّمَاءِ فَخَرُّوا لِوُجُوهِهِمْ وَ طَارَتْ أَفْيِدَتُهُمْ وَ هُمْ يُقُولُونَ فِي سُجُودِهِمُ الْأَمَانَ الْأَمَانَ وَ إِنَّهُمْ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ وَ لَا يَرَوْنَ الشَّخْصَ

Then Al-Baqir^{-asws} ascended the minaret and called out at the top of his^{-asws} voice: **O you straying ones, the beliers! [56:51]**. The people thought that it was a voice from the sky. They fell down to their faces and their hearts flew, and they were saying in their prostrations: ‘The safety! The safety!’ And they were **hearing the Scream with the Truth, [50:42]**, and they were not seeing the person.

ثُمَّ قَرَأَ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ أَنَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Then he^{-asws} recited: **and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26]**’.

قَالَ فَلَمَّا نَزَلَ مِنْهَا وَ خَرَجْنَا مِنَ الْمَسْجِدِ سَأَلْتُهُ عَنِ الْحَيْطِ قَالَ هَذَا مِنَ الْبَقِيَّةِ قُلْتُ وَ مَا الْبَقِيَّةُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ يَا جَابِرُ- بَقِيَّةٌ يَمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ وَ يَضَعُهُ جَبْرَائِيلُ لَدَيْنَا.

He (the narrator) said, ‘When he^{-asws} descended from it and we went out from the Masjid, I asked him^{-asws} about the string. He^{-asws} said: ‘This is from the remnants’. I said, ‘And what remnants, O son^{-asws} of Rasool-Allah^{-sawww}?’ He^{-asws} said: ‘O Jabir! **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]**, and Jibraeel^{-as} placed it with us^{-asws}’⁵⁹⁹.

الْمُفَضَّلُ بْنُ عَمْرِ بْنِ مَكَّةَ وَ الْمَدِينَةَ إِذَا انْتَهَى إِلَى جَمَاعَةٍ عَلَى الطَّرِيقِ وَ إِذَا رَجُلٌ مِنَ الْحُجَّاجِ نَفَقَ جِمَارُهُ وَ قَدْ بَدَدَ مَتَاعَهُ وَ هُوَ يَبْكِي فَلَمَّا رَأَى أَبَا جَعْفَرٍ أَقْبَلَ إِلَيْهِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ نَفَقَ جِمَارِي وَ بَقِيْتُ مُنْقَطِعاً فَادْعُ اللَّهَ تَعَالَى أَنْ يُجِيبَ لِي جِمَارِي قَالَ فَدَعَا أَبُو جَعْفَرٍ عَ فَأَحْيَا اللَّهُ لَهُ جِمَارَهُ.

Al Mufazzal Bin Umar,

‘While Abu Ja’far^{-asws} was between Makkah and Al-Medina, when he^{-asws} ended to a group on the road, and there was a man from the pilgrims whose donkey died, and his belongings were scattered, and he was crying. When he saw Abu Ja’far^{-asws}, came to him^{-asws} and said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-sawww}! My donkey has died, and I have remained cut off. So,

⁵⁹⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 61 a

supplicate to Allah^{-azwj} the Exalted to Revive my donkey for me'. Abu Ja'far^{-asws} supplicated, and Allah^{-azwj} Revived his donkey for him".⁶⁰⁰

62- قب، المناقب لابن شهر آشوب قَالَ أَبُو بَصِيرٍ لِلْبَاقِرِ ع مَا أَكْثَرَ الْحَجَّيجِ وَ أَغْطَمَ الصَّحَّيجِ فَقَالَ بَلْ مَا أَكْثَرَ الصَّحَّيجِ وَ أَقَلَّ الْحَجَّيجِ أَ حُبُّ أَنْ تَعْلَمَ صِدْقِي مَا أَقُولُهُ وَ تَرَاهُ عَيْنَانَا فَمَسَحَ يَدَهُ عَلَى عَيْنَيْهِ وَ دَعَا بِدَعَوَاتٍ فَعَادَ بَصِيرًا فَقَالَ انظُرْ يَا أَبَا بَصِيرٍ إِلَى الْحَجَّيجِ

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

'Abu Baseer said to Al-Baqir^{-asws}: 'How plentiful are the pilgrims, and how loud is the noise!' He^{-asws} said: 'But, how loud is the noise and few are the pilgrims! Would you like to know the truthfulness of what I^{-asws} am saying see it with your eyes?' He^{-asws} wiped his^{-asws} hand upon his eyes and supplicated with supplications, and his sight returned. He^{-asws} said: 'Look, O Abu Baseer, at the pilgrims!'

قَالَ فَتَنْظَرْتُ فَإِذَا أَكْثَرَ النَّاسِ قِرْدَةً وَ حَنَازِيرُ وَ الْمُؤْمِنُ بَيْنَهُمْ مِثْلُ الْكَوْكَبِ اللَّامِعِ فِي الظُّلْمَاءِ

He said, 'I looked, and most of the people were monkeys, and pigs, and the believer between them was like the shining star in the darkness'.

فَقَالَ أَبُو بَصِيرٍ صَدَقْتَ يَا مَوْلَايَ مَا أَقَلَّ الْحَجَّيجِ وَ أَكْثَرَ الصَّحَّيجِ ثُمَّ دَعَا بِدَعَوَاتٍ فَعَادَ صَرِيرًا

Abu Baseer said, 'You^{-asws} speak the truth, O my Master^{-asws}! How few are the pilgrims and how much is the noise!' Then he^{-asws} supplicated with supplications, and he returned to be blind.

فَقَالَ أَبُو بَصِيرٍ فِي ذَلِكَ فَقَالَ ع مَا يَجْلُنَا عَلَيْكَ يَا أَبَا بَصِيرٍ وَ إِنْ كَانَ اللَّهُ تَعَالَى مَا ظَلَمَكَ وَ إِنَّمَا حَارَ لَكَ وَ حَسْبِنَا فِتْنَةُ النَّاسِ بِنَا وَ أَنْ يَجْهَلُوا فَضْلَ اللَّهِ عَلَيْنَا وَ يَجْعَلُونَا أَرْبَابًا مِنْ دُونِ اللَّهِ* وَ نَحْنُ لَهُ عَبِيدٌ- لَا نَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَ لَا نَسْأَلُ مِنْ طَاعَتِهِ وَ نَحْنُ لَهُ مُسْلِمُونَ.

Abu Baseer said during that, 'He^{-asws} said: 'We^{-asws} are not being miserly upon you, O Abu Baseer, and that Allah^{-azwj} the Exalted has not been Unjust to you (by making you blind), and rather it is a choice for you, and we^{-asws} are fearing Fitna of the people with us^{-asws}, and they will be ignoring the Grace of Allah^{-azwj} upon us^{-asws}, and they would be making us^{-asws} to be lords from besides Allah^{-azwj}, and we^{-asws} are slave of His^{-azwj}. We^{-asws} are not being arrogant in worshipping Him^{-azwj} nor are we^{-asws} resentful from obeying Him^{-azwj}, and we^{-asws} are submitters to Him^{-azwj}'.⁶⁰¹

أَبُو عُرْوَةَ دَخَلَتْ مَعَ أَبِي بَصِيرٍ إِلَى مَنْزِلِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي أ تَرَى فِي النَّبْتِ كُوفَةً قَرِينَةً قُلْتُ نَعَمْ وَ مَا عَلِمْتُ بِهَا قَالَ أَرَأَيْتَ يَا جَعْفَرُ.

Abu Urwah –

⁶⁰⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 61 b

⁶⁰¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 62 a

'I, along with Abu Baseer (blind man), entered into the house of Abu Ja'far^{-asws} and Abu Abdullah^{-asws}. He said to me: 'Do you see a small aperture nearby?' I said, 'Yes, and what made you know with it?' He said, 'Abu Ja'far^{-asws} had showed it to me'.⁶⁰²

جَلِيَّةُ الْأَوْلِيَاءِ، بِالْإِسْنَادِ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ عَ وَ سَمِعَ عَصَافِيرَ يَصْحَنُ قَالَ تَدْرِي يَا أَبَا حَمَزَةَ مَا يُقْلَنُ فُلْتُ لَا قَالَ يُسَبِّحُنَ رَبِّي عَزَّ وَ جَلَّ وَ يَسْأَلُنَ قُوتَ يَوْمِهِنَّ.

(The book) 'Hilyat Al Awliya' – By the chain,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} said, and he^{-asws} had heard sparrows shouting. He^{-asws} said: 'O Abu Hamza! Do you know what they are saying?' I said, 'No'. He^{-asws} said: 'They are glorifying my^{-asws} Lord^{-azwj} Mighty and Majestic, and asking for the subsistence of their day'.⁶⁰³

جَابِرُ بْنُ يَزِيدَ الْمُجَنَّفِيُّ قَالَ: مَرَرْتُ بِمَجْلِسِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَقَالَ بَمَاذَا فَضَّلَنِي مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَتَيْتُ إِلَى أَبِي جَعْفَرٍ عَ فَلَمَّا بَصُرَ بِي ضَحِكَ إِلَيَّ ثُمَّ قَالَ يَا جَابِرُ أَقْعُدْ فَإِنَّ أَوَّلَ دَاخِلٍ يَدْخُلُ عَلَيْكَ فِي هَذَا الْبَابِ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ

Jabir Bin Yazeed Al Jufy who said,

'I passed by a gathering of Abdullah Bin Al-Hassan (Al-Basry). He said, 'By what does Muhammad^{-asws} Bin Ali^{-asws} have merit over me?' Then I came to Abu Ja'far^{-asws}. When he^{-asws} sighted me, he^{-asws} smiled at me, then said: 'O Jabir! Be seated, for the first one to enter towards you in this door would be Abdullah Bin Al-Hassan'.

فَجَعَلْتُ أَرْمُقِي بِبَصَرِي نَحْوَ الْبَابِ وَ أَنَا مُصَدِّقٌ لِمَا قَالَ سَيِّدِي إِذْ أَقْبَلَ يَسْحَبُ أَذْيَالَهُ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ أَنْتَ الَّذِي تَقُولُ بَمَاذَا فَضَّلَنِي مُحَمَّدُ بْنُ عَلِيٍّ إِنَّ مُحَمَّدًا وَ عَلِيًّا وَ لَدَاهُ وَ قَدْ وَ لَدَانِي

I went on to shoot my glances towards the door, and I was a ratifier of what my Master^{-asws} had said, when he came, dragging his clothes. He^{-asws} said to him: 'O Abdullah! You are the one who is saying, 'With what does Muhammad^{-asws} Bin Ali^{-asws} have merit over me?' Muhammad^{-saww} and Ali^{-asws} are his^{-asws} parents and they^{-asws} have begotten me^{-asws}'.

ثُمَّ قَالَ يَا جَابِرُ احْفَرْ حَفِيرَةً وَ اْمَلَأْهَا حَطَبًا جَزَلًا وَ أَضْرِمْهَا نَارًا

Then he^{-asws} said: 'O Jabir! Dig a hole and fill it with plenty firewood and ignite fire!'

قَالَ جَابِرٌ فَعَمَلْتُ فَلَمَّا أَنْ رَأَى النَّارَ قَدْ صَارَتْ جَمْرًا أَقْبَلَ عَلَيَّ بِوَجْهِهِ فَقَالَ إِنَّ كُنْتُ حَيْثُ تَرَى فَادْخُلْهَا لَنْ تَضُرَّكَ فَطُغِعَ بِالرَّجْلِ فَتَبَسَّمَ فِي وَجْهِهِ ثُمَّ قَالَ يَا جَابِرُ قُبِهِتَ الَّذِي كَفَرًا.

Jabir said, 'I did so. When he^{-asws} saw the fire to have become embers, faced towards it with his^{-asws} face and said: 'You can enter it wherever you see fit, it will never harm you!' The man

⁶⁰² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 62 b

⁶⁰³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 62 c

(Hassan Al-Basry) was cut off (silenced). He^{-asws} smiled in my face, then said: 'O Jabir! **Thus, he who committed Kufr was confounded; [2:258]**'.⁶⁰⁴

63- قب، المناقب لابن شهر آشوب الثعلبي في نزهة القلوب روي عن الباقر ع أنه قال: أشخصني هشام بن عبد الملك فدخلت عليه و بنو أمية حوله فقال لي اذن يا ترابي فقلت من الرب خليفنا و إليه نصير

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Sa'alby in 'Nahzat Al Quloob' –

'It is reported from Al-Baqir^{-asws} having said: 'Hisham Bin Abdul Malik sent for me, so I entered to see him, and the clan of Umayya were around him. He said to me, 'Come closer, O Turaby!' (Soiled one – follower of Ali^{-asws}). I said, 'We are (all) Created from the soil and to Him^{-azwj} is our destination'.

فلم يزل يدينني حتى اجلسني معه ثم قال أنت ابو جعفر الذي تقتل بني أمية فقلت لا قال فمن ذاك فقلت ابن عمنا- أبو العباس بن محمد بن علي بن عبد الله بن العباس

He did not cease to draw me closer until he seated me with him, then said, 'Are you Abu Ja'far, the one who will kill the clan of Umayya?' I said, 'No'. He said, 'So, who is that?' I said, 'Son of our uncle, Abu Al-Abbas Bin Muhammad Bin Ali Bin Abdullah Bin Al-Abbas'.

فنظر إلي و قال و الله ما جرئت عليك كذباً ثم قال و متى ذاك فقلت عن سنين و الله ما هي ببعيدة الخبر.

He looked at me and said, 'I have not experienced you being with a lie'. Then he said, 'And when will that be?' I said, 'Within years. By Allah^{-azwj}! It is not far' – the Hadeeth"⁶⁰⁵

جابر الجعفي مرفوعاً لا يزال سلطان بني أمية حتى يسقط حائط مسجدنا هذا يعني مسجد الجعفي فكان كما أخبر.

Jabir Al Jufy, raising it,

'(Al-Baqir^{-asws} said): 'The authority of the clan of Umayya will not decline until a wall of this Masjid of ours falls down' – meaning Masjid Al-Jufy. It happened just as he^{-asws} had informed"⁶⁰⁶

قال الكميبي الأسدي دخلت إليه و عنده رجل من بني مخزوم فأنشدته شعري فيهم فكلما أنشدته قصيدة قال يا علام بذر فما خرجت من البيت حتى أخرج خمسين ألف درهم فقلت و الله إني ما قلت فيكم لعرض الدنيا و أبيت

Al Kumeet Al Asady said,

'I entered to see him (Al-Baqir^{-asws}) and in his^{-asws} presence was a man from the clan of Makhzum. I prosed my poem to him^{-asws} among them. Every time I prosed a poem, he^{-asws} said: 'O boy! Get a large sum'. I did not go out from the room until he had brought out fifty

⁶⁰⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 62 d

⁶⁰⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 a

⁶⁰⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 b

thousand Dirhams'. I said, 'By Allah^{-azwj}! I did not say regarding you^{-asws} all for the transient things of the world!' And I refused (to take it).

فَقَالَ يَا غُلَامُ أَعِدْ هَذَا الْمَالَ فِي مَكَانِهِ فَلَمَّا حَمَلَ قَالَ لَهُ الْمَخْزُومِيُّ سَأَلْتُكَ بِاللَّهِ عَشْرَةَ آلَافِ دِرْهَمٍ فَمَلَّتْ لَيْسَتْ عِنْدِي وَ أُعْطَيْتِ الْكُمَيْتِ خَمْسِينَ آلْفَ دِرْهَمٍ وَ إِنِّي لِأَعْلَمُ أَنَّكَ الصَّادِقُ الْبَارُ

He^{-asws} said: 'O boy! Return this wealth to be in its place'. When he carried it, the Makhzomy said to him, 'By Allah^{-azwj}! I had asked you for ten thousand Dirhams (help), but you^{-asws} said: 'There isn't with me^{-asws}', and you are giving Al-Kumeyt fifty thousand Dirhams, and I know that you^{-asws} are the truthful, the expounder (of knowledge)!'

قَالَ لَهُ فَمُمْ وَ ادْخُلْ فَخُذْ فَدَخَلَ الْمَخْزُومِيُّ فَلَمْ يَجِدْ شَيْئاً.

He^{-asws} said: 'Stand, and enter, and take!' The Makhuzmy entered, but he could not find anything".⁶⁰⁷

مُعْتَبٌ قَالَ: تَوَجَّهْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع إِلَى ضَيْعَتِهِ فَلَمَّا دَخَلَهَا صَلَّى رُكْعَتَيْنِ ثُمَّ قَالَ إِنِّي صَلَّيْتُ مَعَ أَبِي الْفَجْرِ ذَاتَ يَوْمٍ فَجَلَسَ أَبِي يُسَبِّحُ اللَّهَ فَبَيْنَمَا هُوَ يُسَبِّحُ إِذْ أَقْبَلَ شَيْخٌ طَوَّالٌ أَبْيَضُ الرَّأْسِ وَ اللَّحْيَةِ فَسَلَّمَ عَلَيَّ أَبِي وَ إِذَا شَابٌ مُقْبِلٌ فِي آثَرِهِ

Muattib said,

'I headed with Abu Abdullah^{-asws} to his^{-asws} estate. When we entered it, he^{-asws} prayed two Cycles Salat, then said: 'I^{-asws} had prayed the dawn Salat with my^{-asws} father^{-asws} one day. My^{-asws} father^{-asws} sat glorifying Allah^{-azwj}. While he^{-asws} was glorifying, when a tall old man, white head and the beard came. He greeted unto my^{-asws} father^{-asws}, and there was a youth coming in his tracks.

فَجَاءَ إِلَى الشَّيْخِ وَ سَلَّمَ عَلَيَّ أَبِي وَ أَخَذَ بِيَدِ الشَّيْخِ وَ قَالَ فَمُ فَإِنَّكَ لَمْ تُؤْمَرْ بِهَذَا فَلَمَّا دَهَبَا مِنْ عِنْدِ أَبِي قُلْتُ يَا أَبِي مَنْ هَذَا الشَّيْخِ وَ هَذَا الشَّابُّ فَقَالَ هَذَا وَ اللَّهُ مَلِكُ الْمَوْتِ وَ هَذَا جَبْرِئِيلُ ع.

He came to the old man and greeted to my^{-asws} father^{-asws} and held a hand of the old man and said, 'Stand, for you were not Commanded with this!' When they had gone, from the presence of my^{-asws} father^{-asws}, I^{-asws} said: 'O my^{-asws} father^{-asws}! Who is this old man and this youth?' He^{-asws} said: 'By Allah^{-azwj}! This is the Angel of death, and this is Jibraeel^{-as}'.⁶⁰⁸

جَابِرُ بْنُ زَيْدِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا لَتَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ بِحَقِيقَةِ النِّفَاقِ.

Jabir Bin Yazeed Al Jufy,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} recognise the man when we see him by the reality of Eman and by reality of the hypocrisy".⁶⁰⁹

⁶⁰⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 c

⁶⁰⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 d

⁶⁰⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 e

قَالَ: جَزَى عِنْدَ أَبِي عَبْدِ اللَّهِ ع دَكْرُ عُمَرَ بْنِ سَجْنَةَ [شَجْرَةَ] الْكِنْدِيِّ فَرَكَّوهُ فَقَالَ ع مَا أَرَى لَكُمْ عِلْمًا بِالنَّاسِ إِلَيَّ لِأَكْتَفِي مِنَ الرَّجُلِ بِلِحْظَةٍ إِنَّ دَا مِنْ أَحَبِّ النَّاسِ

He said,

‘There flowed in the presence of Abu Abdullah^{-asws}, mention of Umar Bin Sajnah (Shajra) Al-Kindy, and they ascribed purity to him. He^{-asws} said: ‘I^{-asws} do not see you having knowledge of the people. I^{-asws} tend to be suffice from the man by a glance. That one is wickedest of the people’.

قَالَ وَكَانَ عُمَرُ بَعْدَ مَا يَدْعُ مُحَرَّمًا لِلَّهِ لَا يَرْكَبُهُ.

He (the narrator) said, ‘And it was so afterwards, Umar did not leave any Prohibition of Allah^{-azwj} that he did not indulge in’^{.610}

عُمَرُ بْنُ حَنْظَلَةَ سَأَلَتْ أَبَا جَعْفَرٍ ع أَنْ يُعَلِّمَنِي الْإِسْمَ الْأَعْظَمَ فَقَالَ ادْخُلِ الْبَيْتَ فَوَضَعَ أَبُو جَعْفَرٍ ع يَدَهُ عَلَى الْأَرْضِ فَأَظْلَمَ الْبَيْتُ وَارْتَعَدَتْ فَرَائِصِي فَقَالَ مَا تَقُولُ أُعَلِّمُكَ قُلْتُ لَا فَرَفَعَ يَدَهُ فَرَجَعَ الْبَيْتُ كَمَا كَانَ.

Umar Bin Hanzalah –

‘I asked Abu Ja’far^{-asws}, ‘Teach me the Magnificent Name (of Allah^{-azwj})’. He^{-asws} said: ‘Enter the room’. Abu Ja’far^{-asws} placed his^{-asws} hand upon the ground, and the room darkened, and my limbs trembled. He^{-asws} said: ‘What are you saying? Shall I^{-asws} teach you?’ I said, ‘No’. He^{-asws} raised his^{-asws} hand, and the room returned to like what it had been’^{.611}

وَ يُرْوَى أَنَّ زَيْدَ بْنَ عَلِيٍّ لَمَّا عَزَمَ عَلَى الْبَيْعَةِ قَالَ لَهُ أَبُو جَعْفَرٍ ع يَا زَيْدُ إِنَّ مَثَلَ الْقَائِمِ مِنْ أَهْلِ هَذَا الْبَيْتِ قَبْلَ قِيَامِ مَهْدِيِّهِمْ مَثَلُ فَرْخٍ مَهْضٍ مِنْ عَشِيهِ مِنْ غَيْرِ أَنْ يَسْتَوِيَ جَنَاحَاهُ فَإِذَا فَعَلَ ذَلِكَ سَقَطَ فَأَخَذَهُ الصَّبِيَّانُ يَتَلَاعَبُونَ بِهِ فَاتَّقِ اللَّهَ فِي نَفْسِكَ أَنْ تَكُونَ الْمَصْلُوبَ عَدَاً بِالْكَنَاسَةِ فَكَانَ كَمَا قَالَ.

And it is reported,

‘Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), when he determined upon (taking) the allegiance (of the people), Abu Ja’far^{-asws} said to him: ‘O Zayd! An example of the rising one from the People^{-asws} of this Household, before the rising of their^{-asws} Mahdi^{-asws}, is an example of a chick getting up from its nest from before its wings have been completed. When it does that, it falls down, so the children grab it and play with it. Fear Allah^{-azwj} regarding yourself from becoming the one crucified tomorrow at Al-Kunasa!’ It happened like what he^{-asws} had said’^{.612}

عَبْدُ اللَّهِ بْنُ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي خَبَرٍ أَنَّ أَبِي ع كَانَ قَاعِدًا فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا هُوَ يَوَزِّعُ يُؤَلِّمُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يُقُولُ هَذَا الْوَزَّعُ

Abdullah Bin Talha,

⁶¹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 f

⁶¹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 g

⁶¹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 h

'From Abu Abdullah^{-asws} in a Hadeeth: 'My^{-asws} father^{-asws} was seated by the (Black) Stone, and there was a man discussing with him^{-asws}. There was a lizard ululating by its tongue. My^{-asws} father^{-asws} said to the man: 'Do you know what this lizard is saying?'

فَقَالَ الرَّجُلُ لَا عِلْمَ لِي بِمَا يَقُولُ قَالَ فَإِنَّهُ يَقُولُ وَاللَّهِ لَئِنْ دَكَّرْتَ الثَّالِثَ لَأَسُبَّنَّ عَلِيًّا حَتَّى تَقُومَ مِنْ هَاهُنَا.

The man said, 'There is no knowledge with me of what it is saying'. He^{-asws} said: 'By Allah^{-azwj} it is saying, 'If you were to mention the third (Usman), I shall revile Ali^{-asws} until you arise from over here!''⁶¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ بِإِسْنَادِهِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: لَمَّا حُمِلَ أَبُو جَعْفَرٍ إِلَى الشَّامِ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ صَارَ يَبَايَهُ قَالَ هِشَامٌ لِأَصْحَابِهِ إِذَا سَكَتُ مِنْ تَوْبِيخِ مُحَمَّدِ بْنِ عَلِيٍّ فَلْتَوَجَّهُوا ثُمَّ أَمَرَ أَنْ يُؤَدَّنَ لَهُ

Al-Husayn Bin Muhammad, by his chain from Abu Bakr Al Hazramy who said,

'When Abu Ja'far^{-asws} was carried (taken) to Syria to Hisham Bin Abdul Malik and came to his door, Hisham said to his companions, 'When I become silent from rebuking Muhammad^{-asws} Bin Ali^{-asws}, then you rebuke him^{-asws}'. Then he ordered that they should permit him^{-asws} (to enter).

فَلَمَّا دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ قَالَ بِيَدِهِ السَّلَامَ عَلَيْكَ فَعَمَّهُمْ بِالسَّلَامِ جَمِيعاً ثُمَّ جَلَسَ فَازْدَادَ هِشَامٌ عَلَيْهِ حَتَقاً بِرُكُوبِهِ السَّلَامَ بِالْخِلَافَةِ وَ جُلُوسِهِ بِعَيْرِ إِذْنٍ

When Abu Ja'far^{-asws} entered to see him, he said by his hand (gesture), 'The greetings be upon you^{-asws}'. They all generalised with the greetings, then he^{-asws} sat down. Hisham increased exasperation upon him^{-asws} due to him^{-asws} having neglected the greetings (to him) with the caliphate, and his^{-asws} being seated without permission.

فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ لَا يَزَالُ الرَّجُلُ مِنْكُمْ قَدْ شَقَّ عَصَا الْمُسْلِمِينَ وَ دَعَا إِلَى نَفْسِهِ وَ زَعَمَ أَنَّهُ الْإِمَامُ سَفَهًا وَ قَلَّةَ عِلْمٍ وَ جَعَلَ يُؤَيِّدُهُ فَلَمَّا سَكَتَ أَقْبَلَ الْقَوْمُ عَلَيْهِ عَلَيْهِ رَجُلٌ بَعْدَ رَجُلٍ يُؤَيِّدُهُ

He said, 'O Muhammad^{-asws} Bin Ali^{-asws}! The man from you^{-asws} all has not ceased to split the stick (unity) of the Muslims and calling to himself and claiming that he^{-asws} is the Imam^{-asws}, foolishly and with little knowledge!' And he went on rebuking him^{-asws}. When he was silent, the people came to him^{-asws}, man after man, rebuking him^{-asws}.

فَلَمَّا سَكَتَ الْقَوْمُ هَمَّصَ قَائِمًا ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيْنَ تَذْهَبُونَ وَ أَيْنَ يَرَادُ بِكُمْ بِنَا هَدَى اللَّهُ أَوْلَكُمْ وَ بِنَا يَجْتَمِعُ آخِرُكُمْ فَإِنْ يَكُنْ لَكُمْ مُلْكٌ مُعَجَّلٌ فَإِنَّ لَنَا مُلْكًا مُؤَجَّلًا وَ لَيْسَ بَعْدَ مُلْكِنَا مُلْكٌ لِأَنَّ أَهْلَ الْعَاقِبَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

When the people were silent, he^{-asws} got up standing, then said: 'O you people! Where are you going? And where are your intention taking you? Allah^{-azwj} Guided your first one by us^{-asws}, and by us^{-asws} He^{-azwj} shall End your last ones. So, if the kingdom happens to be for you all currently, then for us^{-asws} is the future kingdom, and there isn't any kingdom after our^{-asws}

⁶¹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 63 i

kingdom, because we^{-asws} people of the end-result. Allah^{-azwj} Mighty and Majestic is Saying: ***surely the end result is for the pious” [11:49]***.

فَأَمَرَ بِهِ إِلَى الْحَبْسِ فَلَمَّا صَارَ فِي الْحَبْسِ تَكَلَّمَ فَلَمْ يَبْقَ فِي الْحَبْسِ رَجُلٌ إِلَّا تَرَشَّفَهُ وَ حَنَّ عَلَيْهِ فَجَاءَ صَاحِبُ الْحَبْسِ إِلَى هِشَامٍ وَ أَحْبَرَهُ بِحَبْرِهِ فَأَمَرَ بِهِ فَحَمِلَ عَلَى الْبَرِيدِ هُوَ وَ أَصْحَابُهُ لِيُرْتَدُوا إِلَى الْمَدِينَةِ وَ أَمَرَ أَنْ لَا تَخْرُجَ لَهُمُ الْأَسْوَاقُ وَ حَالَ بَيْنَهُمْ وَ بَيْنَ الطَّعَامِ وَ الشَّرَابِ

He ordered with him^{-asws} to the prison. When he^{-asws} came to be in the prison, he^{-asws} spoke. There did not remain any man in the prison except he absorbed it and was sympathetic upon him^{-asws}. The warden of the prison came to Hisham and informed him with his^{-asws} news. He ordered with him, so he^{-asws} was carried upon the transport camel, him^{-asws} and his^{-asws} companions, to be returned to Al-Medina, and he ordered that the markets (stalls) should not be brought out for them and there should be a barrier between them and the food and drink.

فَسَارُوا ثَلَاثًا لَا يَجِدُونَ طَعَامًا وَ لَا شَرَابًا حَتَّى انْتَهَوْا إِلَى مَدِينَةٍ فَأَغْلَقَ بَابَ الْمَدِينَةِ دُوهُمْ فَشَكَأَ أَصْحَابُهُ الْعَطَشَ وَ الْجُوعَ

They travelled for three (days) not finding any food nor drink, until they ended up to Madayn. The gate of the city was closed from them. His^{-asws} companions complained of the thirst and the hunger.

قَالَ فَصَعِدَ جَبَلًا وَ أَشْرَفَ عَلَيْهِمْ فَقَالَ بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالِمِ أَهْلُهَا أَنَا بَقِيَّةُ اللَّهِ يَقُولُ اللَّهُ بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ مَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

He (the narrator) said, ‘He^{-asws} ascended a hill and overlooked upon them and said at the top of his^{-asws} voice: ‘O people of the city whose people are the unjust! I^{-asws} am remainder of Allah^{-azwj}! Allah^{-azwj} is Saying: ***The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]***.

قَالَ وَ كَانَ فِيهِمْ شَيْخٌ كَبِيرٌ فَأَتَاهُمْ فَقَالَ يَا قَوْمَ هَذِهِ وَ اللَّهُ دَعْوَةُ شُعَيْبٍ ع وَ اللَّهُ لَئِنْ لَمْ تَخْرُجُوا إِلَى هَذَا الرَّجُلِ بِالْأَسْوَاقِ لَتُؤْخَذَنَّ مِنْ فَوْقِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ فَصَدَّقُونِي هَذِهِ الْمَرَّةَ وَ أَطِيعُونِي وَ كَذَّبُونِي فِيمَا تَسْتَأْنِفُونَ فَإِنِّي نَاصِحٌ لَكُمْ

He said, ‘And among them was an old man. He came to them and said, ‘O people! By Allah^{-azwj} This is a call of Shueyb^{-as}. By Allah^{-azwj}! If you do not go out to this man with the market stalls, you will be seized from your above and from under your legs. So, ratify me this time, and obey me, and belie me regarding what you are resuming, for I am an adviser to you all!’

قَالَ فَبَادَرُوا وَ أَخْرَجُوا إِلَى أَبِي جَعْفَرٍ وَ أَصْحَابِهِ الْأَسْوَاقَ.

He (the narrator) said, ‘They rushed and brought out the market stalls to Abu Ja’far^{-asws} and his^{-asws} companions’⁶¹⁴.

64-64، الكافي الحسين بن محمد عن المعلى عن ابن أسباط عن صالح بن حمزة عن أبيه عن الحضرمي مثله

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Asbaat, from Salih Bin Hamza, from his father, from Al Hazramy – similar to it.⁶¹⁵

65- قب، المناقب لابن شهرآشوب عاصم الحنّاط عن محمد بن مسلم عن أبي جعفر ع قال: سمعته وهو يقول لرجل من أهل إفريقية ما حال راشد قال خلفته حياً صالحاً يُقرئك السلام

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Aasim Al Hannat, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} and he^{asws} was saying to a man from the people of Africa: 'What is the state of Rashid?' He said, 'I left him behind being healthy. He conveyed the greetings'.

قال رحمه الله فقلت لجلعت فذاك و مات قال نعم رحمه الله فقلت و متى مات قال بعد خروجك بيومين.

He^{asws} said: 'May Allah^{azwj} have Mercy on him!' I said, 'May I be sacrificed for you^{asws}! And has he died?' He^{asws} said: 'Yes, may Allah^{azwj} have Mercy on him'. I said, 'And when did he die?' He^{asws} said: 'Two days after you went out'⁶¹⁶.

و في حديث الحلبي أنه دخل أناس على أبي جعفر ع و سألوها علامة فأخبرهم باسمائهم و أخبرهم عنّا أرادوا يسألون عنه و قال أردتم أن تسألوا عن هذه الآية من كتاب الله - كشجرة طيبة أصلها ثابت و فرعها في السماء تُؤتي أكلها كل حين بإذن ربّها

And in a Hadeeth of Al Halby –

'Some people entered to see Abu Ja'far^{asws} and they asked him^{asws} a sign. He^{asws} informed them of their names and informed them of whatever they asked him^{asws} about, and he^{asws} said: 'You are intending to ask about this Verse from the Book of Allah^{azwj}: **like a good tree, its roots are stable, and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]**'.

قالوا صدقت هذه الآية أردنا أن نسألك قال نحن الشجرة التي قال الله تعالى - أصلها ثابت و فرعها في السماء و نحن نعطى شيعتنا ما نشاء من أمر علمنا.

They said, 'You^{asws} speak the truth. This is the Verse we wanted to ask you^{asws} of'. He^{asws} said: 'We^{asws} are the tree which Allah^{azwj} the Exalted Said: **its roots are stable, and its branches are in the sky [14:24]**, and we^{asws} give our^{asws} Shias whatever we^{asws} so desired to from the matters of our^{asws} knowledge'⁶¹⁷.

علي بن أبي حمزة و أبو بصير قالوا لانا موعده على أبي جعفر ع فدخلنا عليه أنا و أبو ليلى فقال يا سكينه هلبي المصباح فأتت بالمصباح ثم قال هلبي بالسقط الذي في موضع كذا و كذا قال فأتته بسقط هندي أو سندي فقص حاتم ثم أخرج منه صحيفة صفراء

Ali Bin Abu Hamza and Abu Baseer both said,

⁶¹⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 64

⁶¹⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 65 a

⁶¹⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 65 b

‘There was an appointment for us with Abu Ja’far^{-asws}, so we entered to see him^{-asws}, I, and Abu Layli. He^{-asws} said: ‘O Sukayna! Bring me^{-asws} a lantern?’ She came with the lantern. Then he^{-asws} said: ‘Bring me^{-asws} the bow which in such and such place!’ I came to him^{-asws} with a *Hindy* or *Sindy* box. He^{-asws} opened its seal, then extracted a yellow parchment from it.

فَقَالَ عَلِيٌّ فَأَخَذَ يَدْرُجُهَا مِنْ أَعْلَاهَا وَ يَنْشُرُهَا مِنْ أَسْفَلِهَا حَتَّى إِذَا بَلَغَ ثُلُثَهَا أَوْ رُبُعَهَا نَظَرَ إِلَيَّ فَارْتَعَدَتْ فُرَائِصِي حَتَّى خِفْتُ عَلَى نَفْسِي فَلَمَّا نَظَرَ إِلَيَّ فِي تِلْكَ الْحَالِ وَضَعَ يَدَهُ عَلَى صَدْرِي فَقَالَ أَبْرَأْتُ أَنْتَ فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ قَالَ لَيْسَ عَلَيْكَ بَأْسٌ

Ali said, ‘He^{-asws} went on to roll open from its top and spreading it out from its bottom, until when he^{-asws} reached to its third or a quarter, he looked at me, so my limbs trembled until I feared upon myself. When he^{-asws} looked at me being in that state, he^{-asws} placed his^{-asws} hand upon my chest. He^{-asws} said: ‘Are you well?’ I said, ‘Yes, may I be sacrificed for you^{-asws}!’ He^{-asws} said: ‘There isn’t any problem upon you’.

ثُمَّ قَالَ اذْنُهُ فَدَنَوْتُ فَقَالَ لِي مَا تَرَى فُلْتُ اسْمِي وَ اسْمَ أَبِي وَ أَسْمَاءَ أَوْلَادِي لِأَعْرِفُهُمْ فَقَالَ يَا عَلِيُّ لَوْ لَا أَنَّ لَكَ عِنْدِي مَا لَيْسَ لِعَبْرِكَ مَا اِطَّلَعْتُكَ عَلَى هَذَا أَمَا إِيَّاهُمْ سَيَزِدَادُونَ عَلَى عَدَدِ مَا هَاهُنَا

Then he^{-asws} said: ‘Come near!’ I went closer. He^{-asws} said to me: ‘What do you see?’ I said, ‘My name and name of my father, and names of children being for me whom I do not know’. He^{-asws} said: ‘O Ali^{-asws}! Had it not been that for you there is (status) with me^{-asws} what isn’t for others, I^{-asws} would not have notified you upon this. But they will be increasing upon the number of what is over here’.

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَمَكَتْكَ وَاللَّهِ بَعْدَ ذَلِكَ عِشْرِينَ سَنَةً ثُمَّ وُلِدَ لِي الْأَوْلَادُ بِعَدَدِ مَا رَأَيْتُ بِعَيْنِي فِي تِلْكَ الصَّحِيفَةِ الْحَبْرَةِ.

Ali Bin Abu Hamza said, ‘By Allah^{-azwj}! I remained after that for twenty years, then children were born for me of the number what I had seen with my own eyes in that Parchment’ – the Hadeeth⁶¹⁸.

أَبُو عُيَيْنَةَ وَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ مَوْجِدًا أَتَى الْبَاقِرَ عَ وَ شَكَا عَنْ أَبِيهِ وَ نَصْبِهِ وَ فِسْقِهِ وَ أَنَّهُ أَحْفَى مَالَهُ عِنْدَ مَوْتِهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ أَ فَتُحِبُّ أَنْ تَرَاهُ وَ تَسْأَلَهُ عَنْ مَالِهِ فَقَالَ الرَّجُلُ نَعَمْ وَ إِنِّي لَمُحْتَاجٌ فَقَبِيرٌ

Abu Uyayna and,

‘Abu Abdullah^{-asws}: ‘Muwahhid came to Al-Baqir^{-asws} and complained about his father, and his hostility, and his mischief, and that he had hidden his wealth from him at his death. Abu Ja’far^{-asws} said to him: ‘Would you like to see him and ask him about his wealth?’ The man said, ‘Yes, and I am needy, poor’.

فَكَتَبَ إِلَيْهِ أَبُو جَعْفَرٍ كِتَابًا يَبْدُو فِي رِقِّي أبيضَ وَ حَتَمَهُ بِخَاتَمِهِ ثُمَّ قَالَ اذْهَبْ بِهَذَا الْكِتَابِ اللَّيْلَةَ إِلَى الْبَيْعِ حَتَّى تَتَوَسَّطَهُ ثُمَّ تُنَادِي يَا دِرْجَانَ

⁶¹⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 65 c

Abu Ja'far^{-asws} wrote to him (father) a letter with his^{-asws} own hand in a white paper and sealed it with his^{-asws} seal, then said: 'Go with this letter tonight to the spot until you are in the middle of it, then call out, 'O Darjan!'

فَفَعَلَ ذَلِكَ فَجَاءَهُ شَخْصٌ فَدَفَعَ إِلَيْهِ الْكِتَابَ فَلَمَّا قَرَأَهُ قَالَ أُمِّحِبُّ أَنْ تَرَى أَبَاكَ فَلَا تَبْرَحْ حَتَّى آتِيكَ بِهِ فَإِنَّهُ بِضَحْنَانَ فَاذْطَلِقْ فَلَمْ يَلْبَثْ إِلَّا قَلِيلًا حَتَّى أَتَانِي رَجُلٌ أَسْوَدٌ فِي عُنُقِهِ خَيْلٌ أَسْوَدٌ مُذْلِعٌ لِسَانَهُ بَلْهَتْ وَ عَلَيْهِ سِرْبَالٌ أَسْوَدٌ

He did that. A person came to him, so he handed the letter to him. When he read it, he said, 'Would you like to see your father? Do not depart until I come to you with him, for he is at (mount) Zajnan (a valley of Hell)'. He went away. It was not long except a little until he came to me with a black man having a rope in his neck. His tongue was dangling, panting, and upon him was a black trouser.

فَقَالَ لِي هَذَا أَبُوكَ وَ لَكِنْ عَيْرُهُ اللَّهَبُ وَ دُحَانُ الْجَحِيمِ وَ جُرْحُ الْحَمِيمِ فَسَأَلْتُهُ عَنْ حَالِهِ قَالَ إِنِّي كُنْتُ أَتَوَالِي نَبِيَّ أُمِّيَّةً وَ كُنْتُ أَنْتَ تَتَوَالِي أَهْلَ الْبَيْتِ وَ كُنْتُ أُبْغِضُكَ عَلَى ذَلِكَ وَ أَحْرَمْتُكَ مَالِي وَ دَفَنْتُهُ عَنْكَ فَأَنَا الْيَوْمَ عَلَى ذَلِكَ مِنَ النَّادِمِينَ فَاذْطَلِقْ إِلَيَّ جَنَّتِي فَاحْتَفِرْ تَحْتَ الرَّيْثُونَةِ فَخُذِ الْمَالَ وَ هُوَ مِائَةٌ وَ خَمْسُونَ أَلْفًا وَ اذْفَعْ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ خَمْسِينَ أَلْفًا وَ لَكَ الْبَاقِي

He said to me, 'This is your father, but the flames and smoke of the Blazing fire, and gulps of boiling water have altered him'. I asked him about his state. He said, 'I used to befriend the clan of Umayya and you were befriending People^{-asws} of the Household, and I used to hate you based upon that, and I deprived you of my wealth and buried it (hiding it) from you. So today I am from the ones regretting upon that. Go to my garden and dig beneath the olive tree and take the wealth, and it is one hundred and fifty thousand, and hand over fifty thousand to Muhammad Bin Ali^{-asws}, and the rest is for you'.

قَالَ فَفَعَلَ الرَّجُلُ كَذَلِكَ فَفَضَى أَبُو جَعْفَرٍ ع بِهَا دَيْنًا وَ ابْتَاعَ بِهَا أَرْضًا ثُمَّ قَالَ أَمَا إِنَّهُ سَيَنْفَعُ الْمَيِّتَ النَّدَمَ عَلَى مَا قَرِطَ مِنْ حُسْنًا وَ ضَيَّعَ مِنْ حَقِّنَا بِمَا أَذْخَلَ عَلَيْنَا مِنَ الرَّفْقِ وَ السُّرُورِ.

He said, 'The man did like that, so Abu Ja'far^{-asws} paid off debts by it and bought a land. Then he^{-asws} said: 'But, it would benefit the deceased, the regret upon what he lost from our^{-asws} love and what he had wasted from our rights, due to what he has (now) entered upon us^{-asws} the kindness and the happiness''⁶¹⁹.

جَابِرُ بْنُ يَزِيدَ سَأَلَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى - وَ كَذَلِكَ نُورِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ فَدَفَعَ أَبُو جَعْفَرٍ يَدَيْهِ وَ قَالَ ارْزُقْ رَأْسَكَ

Jabir Bin Yazeed –

'I asked Abu Ja'far^{-asws} about Words of the Exalted: **And like that We Showed Ibrahim the Kingdoms of the skies [6:75]**. Abu Ja'far^{-asws} pushed with his^{-asws} hand and said: 'Raise your head!'

فَرَفَعْتُ فَوَجَدْتُ السَّقْفَ مُتَفَرِّقًا وَ رَمَقَ نَاطِرِي فِي ثُلْمَةٍ حَتَّى رَأَيْتُ نُورًا حَارَّ عَنْهُ بَصْرِي فَقَالَ هَكَذَا رَأَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ انْظُرْ إِلَى الْأَرْضِ ثُمَّ ارْزُقْ رَأْسَكَ فَلَمَّا رَفَعْتُهُ رَأَيْتُ السَّقْفَ كَمَا كَانَ

⁶¹⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 65 d

I raised and found the roof to have separated and my gaze stared into a notch until I saw a light by sight was confused from it. He^{-asws} said: 'Like that, Ibrahim^{-as} was Shown kingdoms of the skies. And look at the ground and raise your head!' When I raised it, the roof was like what it had been.

ثُمَّ أَخَذَ بِيَدِي وَ أَخْرَجَنِي مِنَ الدَّارِ وَ أَلْبَسَنِي ثَوْبًا وَ قَالَ عَمَّضْ عَيْنَيْكَ سَاعَةً ثُمَّ قَالَ أَنْتَ فِي الظُّلُمَاتِ الَّتِي رَأَاهَا دُو الْقُرَيْنِ فَفَتَحْتُ عَيْنِي فَلَمْ أَرَ شَيْئًا ثُمَّ تَخَطَّى حُطًا وَ قَالَ أَنْتَ عَلَى رَأْسِ عَيْنِ الْحَيَاةِ لِلْخَضِرِ

Then he^{-asws} held my hand and took me out from the house and made me wear a cloth and said: 'Shut your eyes for a moment!' Then he^{-asws} said to me: 'You are now in the darkness with Zulqarnayn^{-as} had seen'. I opened my eyes, and I could not see anything. Then he^{-asws} took a step and said: 'You are (now) at the top of the spring of life of Al-Khizr^{-as}!'

ثُمَّ خَرَجْنَا مِنْ ذَلِكَ الْعَالَمِ حَتَّى تَجَاوَزْنَا خَمْسَةً فَقَالَ هَذِهِ مَلَكُوتُ الْأَرْضِ ثُمَّ قَالَ عَمَّضْ عَيْنَيْكَ وَ أَخَذَ بِيَدِي فَإِذَا نَحْنُ فِي الدَّارِ الَّتِي كُنَّا فِيهَا وَ خَلَعَ عَنِّي مَا كَانَ أَلْبَسَنِيهِ

Then we exited from that world until we surpassed five. He^{-asws} said: 'These are the kingdoms of the earth'. Then he^{-asws} said: 'Shut your eyes and hold my^{-asws} hand!' Then we were in the house which we had been in, and he^{-asws} took off from me what he^{-asws} had made me wear.

فَقُلْتُ جَعَلْتُ فِدَاكَ كَمْ ذَهَبَ مِنَ الْيَوْمِ فَقَالَ ثَلَاثَ سَاعَاتٍ.

I said, 'May I be sacrificed for you^{-asws}!' How much of the day has gone by?' He^{-asws} said: 'Three hours''⁶²⁰.

66- عم، إعلام الوری شُعَيْبُ الْعُقَيْرِيُّ عَنْ أَبِي عُرْوَةَ قَالَ: دَخَلْتُ مَعَ أَبِي بَصِيرٍ إِلَى مَنْزِلِ أَبِي جَعْفَرٍ عَ أَوْ أَبِي عَبْدِ اللَّهِ عَ قَالَ فَقَالَ لِي أَتَرَى فِي الْبَيْتِ كُوَّةً قَرِيبًا مِنَ السَّقْفِ قَالَ قُلْتُ نَعَمْ وَ مَا عَلِمْتُكُ بِهَا قَالَ أَرَانِيهَا أَبُو جَعْفَرٍ عَ.

(The book) 'I'lam Al Wara' – Shueyb Al Aqarquqy, from Abu Urwah who said,

'I, with my (blind) father, entered into the house of Abu Ja'far^{-asws} or Abu Abdullah^{-asws}. He^{-asws} said to me: 'Do you see an aperture in the house nearby from the roof?' I said, 'Yes, and what made you know of it?' He said, 'Abu Ja'far^{-asws} had shown it (to me)''⁶²¹.

67- قب، المناقب لابن شهر آشوب عم، إعلام الوری حمَّادُ بْنُ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ أَبِي قَالَ ذَاتَ يَوْمٍ إِنَّمَا بَقِيَ مِنْ أَجَلِي خَمْسُ سِنِينَ فَحَسَبْتُ فَمَا زَادَ وَ لَا نَقَصَ.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'I'lam Al Wara' – Hammad Bin Usman, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{-asws} saying: 'My^{-asws} father^{-asws} said one day: 'But rather five years remain from my^{-asws} term'. I^{-asws} calculated, it was neither more nor less''⁶²².

⁶²⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 65 e

⁶²¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 66

⁶²² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 67

68- كَشَفَ، كَشَفَ الغَمَةَ مِنْ كِتَابِ دَلَائِلِ الْحَمِيرِيِّ عَنْ يَزِيدَ بْنِ حَازِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَمَرَرْنَا بِدَارِ هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ هِيَ تُبْنَى فَقَالَ
أَمَّا وَاللَّهِ لَتُهْدَمَنَّ أَمَا وَاللَّهِ لَيُنْقَلَنَّ تَرَابُهَا مِنْ مَهْدِهَا أَمَا وَاللَّهِ لَتَبْدُونَ أَحْجَارَ الزَّيْتِ وَ إِنَّهُ لَمَوْضِعُ النَّفْسِ الرَّكِيَّةِ

(The book) 'Kashf Al Ghumma' – From the book 'Dalaail' of Al Himeyri, from Yazeed Bin HAZim who said,

'I was in the presence of Abu Ja'far^{-asws}. We passed by a house of Hisham Bin Abdul Malik and it was a (big) building. He^{-asws} said: 'But, by Allah^{-azwj!} It will be demolished! But by Allah^{-azwj!} Its soil would be transferred from its demolition. But, by Allah^{-azwj!} Oil stones would be seen, and it is a place of the pure soul!'

فَتَعَجَّبْتُ وَ قُلْتُ دَارُ هِشَامٍ مَنْ يَهْدِمُهَا فَسَمِعْتُ أُدْنِي هَذَا مِنْ أَبِي جَعْفَرٍ ع

I was surprised, and said, 'The house of Hisham! Who would demolish it?' My ears had heard this from Abu Ja'far^{-asws}'.

قَالَ فَرَأَيْتُهَا بَعْدَ مَا مَاتَ هِشَامٌ وَ قَدْ كَتَبَ الْوَلِيدُ فِي أَنْ يُسْتَهْتَمَ وَ يُنْقَلَنَّ تَرَابُهَا فَنُقِلَ حَتَّى بَدَتْ الْأَحْجَارُ وَ رَأَيْتُهَا.

He (the narrator) said, 'I saw it after Hisham died, and Al-Waleed had written regarding the demolition and for its soil to be transferred. So, it was transferred away until its rocks appeared, and I saw them''⁶²³

بيان أحجار الزيت موضع بالمدينة و بما قتل محمد بن عبد الله بن الحسن الملقب بالنفس الزكية.

Explanation: *The oil stones 'Ahjar Al Zayt' is a place at Al-Medina, and at it was killed Muhammad Bin Abdulah Bin Al-Hassan, the one titles at 'The pure soul' (Nafs Al Zakiya)'.*

69- كَشَفَ، كَشَفَ الغَمَةَ مِنْ دَلَائِلِ الْحَمِيرِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ كَانَ فِيمَا أَوْصَى أَبِي إِلَيَّ إِذَا أَنَا مِتُّ فَلَا يَلِي عُسْلِي أَحَدٌ غَيْرَكَ فَإِنَّ
الْإِمَامَ لَا يُعَسِّلُهُ إِلَّا إِمَامٌ

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Abu Baseer who said,

'Abu Ja'far^{-asws} said: 'It was among what my^{-asws} father^{-asws} had bequeathed to me^{-asws}: 'When I^{-asws} pass away, then no one should be in charge of my^{-asws} washing apart from you^{-asws}, for the Imam^{-asws} cannot be washed except by an Imam^{-asws}.

وَ اعْلَمَنَّ أَنَّ عَبْدَ اللَّهِ أَخَاكَ سَيَدْعُو إِلَى نَفْسِهِ فَدَعُهُ فَإِنَّ عُمُرَهُ قَصِيرٌ

And know that Abdullah, your^{-asws} brother, would be calling to himself, so leave him, for his lifespan is short'.

فَلَمَّا فَضَى أَبِي عَسَلْتُهُ كَمَا أَمَرَنِي وَ ادَّعَى عَبْدُ اللَّهِ الْإِمَامَةَ مَكَانَهُ فَكَانَ كَمَا قَالَ أَبِي وَ مَا لَيْتَ عَبْدُ اللَّهِ إِلَّا يَسِيرًا حَتَّى مَاتَ وَ كَانَتْ هَذِهِ مِنْ دَلَائِلِهِ
يُبَيِّنُونَا بِالسِّيءِ قَبْلَ أَنْ يَكُونَ فَيَكُونُ وَ بِهِ يُعْرَفُ الْإِمَامُ.

⁶²³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 68

When my^{-asws} father^{-asws} expired, I^{-asws} washed him^{-asws} like what he^{-asws} had instructed me^{-asws}, and Abdullah claimed the Imamate in his^{-asws} place. It happened like what my^{-asws} father^{-asws} had said, and Abdullah did not live except a little until he died, and this happened to be from his^{-asws} evidence, giving us^{-asws} the news of something before it had happened, so it would happen, and by it, the (true) Imam^{-asws} is recognised".⁶²⁴

وَعَنْ فَيْضِ بْنِ مَطَرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ فِي الْمَحْمِلِ قَالَ فَابْتَدَأَنِي فَقَالَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي عَلَيَّ رَاحِلَتِهِ حَيْثُ تَوَجَّهْتُ بِهِ.

And from Fayz Bin Matar who said,

'I entered to see Abu Ja'far^{-asws} and I wanted to ask him^{-asws} about the night Salat (prayed) in the carriage. He^{-asws} initiated me. He^{-asws} said: 'Rasool-Allah^{-sawww} used to pray upon his^{-sawww} riding animal wherever he^{-sawww} headed with it'.⁶²⁵

-70- بيح، الجرائح و الجرائح سَعْدُ الْإِسْكَافِ مِثْلَهُ.

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad Al-Askaf – similar to it.⁶²⁶

71- كشف، كشف الغمة من دلائل الحميري عن سعد الإسكاف قال: طلبت الإذن على أبي جعفر ع فقيل لي - لا تعجل إن عنده قوماً من إخوانكم فما لبثت أن خرج عليّ اثنا عشر رجلاً يشبهون الرطّ و عليهم أقيّة ضيّقات و بثوث و خفاف فسلموا و مروا

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Sa'ad Al Askaf who said,

'I sought the permission to see Abu Ja'far^{-asws}. It was said to me, 'Do not be hasty as there is a group of your brethren with him^{-asws}'. It was not long before twelve men came out towards me resembling 'Al-Zutt' (a generation from India), and upon them were woollen palliums, and shoes. They greeted and passed by.

فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ فَقُلْتُ لَهُ مَا أَعْرِفُ هَؤُلَاءِ الَّذِينَ خَرَجُوا مِنْ عِنْدِكَ مَنْ هُمْ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ إِخْوَانِكُمُ الْجِنِّ

I entered to see Abu Ja'far^{-asws}. I said to him^{-asws}, 'I did not recognise the ones who came out from your^{-asws} presence! Who are they?' He^{-asws} said: 'They are a people from your brothers, the Jinn'.

قَالَ قُلْتُ وَ يَظْهَرُونَ لَكُمْ فَقَالَ نَعَمْ يَعُدُونَ عَلَيْنَا فِي حَالِهِمْ وَ حَرَامِهِمْ كَمَا تَعُدُونَ.

He (the narrator) said, 'I said, 'And they appear to you^{-asws} (Imams^{-asws})?' He^{-asws} said: 'Yes. They come to us regarding their Permissible(s) and their Prohibitions, like what you tend to come'.⁶²⁷

⁶²⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 69 a

⁶²⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 69 b

⁶²⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 70

⁶²⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 71

72- بيح، الجرائح و الجرائح عَنْ سَعْدِ الْإِسْكَافِ مِثْلَهُ

(The book) 'Al Kharaij Wa Al Jaraih', from Sa'ad Al Askaaf – similar to it.⁶²⁸

73- كشف، كشف الغمة مِنْ دَلَائِلِ الْحِمَيْرِيِّ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي جَعْفَرٍ عَ فَنظَرْتُ إِلَيْهِ وَ جَعَلْتُ أَفْكِرُ فِي نَفْسِي وَ أَقُولُ لَقَدْ عَظَمَكَ اللَّهُ وَ كَرَّمَكَ وَ جَعَلَكَ حُجَّةً عَلَى خَلْقِهِ فَانْتَمَتَ إِلَيَّ وَ قَالَ يَا مَالِكُ الْأَمْرُ أَعْظَمُ مِمَّا تَذْهَبُ إِلَيْهِ.

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Malik Al Juhnny who said,

'I was seated in the presence of Abu Ja'far^{-asws}. I looked at him^{-asws} and went on to think within myself, and I said, 'Allah^{-azwj} has Magnified you^{-asws}, and Honoured you^{-asws}, and Made you^{-asws} a Divine Authority upon His^{-azwj} creatures'. He^{-asws} turned to me and said: 'O Malik! The matter is mightier than what you are going towards''.⁶²⁹

وَ عَنْ أَبِي الْهَدَيْلِيِّ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ يَا أَبَا الْهَدَيْلِيِّ إِنَّهُ لَا تَخْفَى عَلَيْنَا لَيْلَةُ الْقَدْرِ إِنَّ الْمَلَائِكَةَ يُطِئُونَ بِنَا فِيهَا.

And from Abu Al Huzeyl who said,

'Abu Ja'far^{-asws} said to me: 'O Abu Al Huzeyl! The Night of Pre-determination (Laylat Al-Qadr) is not hidden unto us^{-asws}. The Angels circle around us^{-asws} during it''.⁶³⁰

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي دَارِ أَبِي جَعْفَرٍ عَ فَاحِشَةٌ فَسَمِعَهَا وَ هِيَ تَصِيحُ فَقَالَ تَذُرُونَ مَا تَقُولُ هَذِهِ الْفَاحِشَةُ قَالُوا لَا قَالَ تَقُولُ فَقَدْتُمْ فَقَدْتُمْ نَفَقَدَهَا قَبْلَ أَنْ تَفْقِدَنَا ثُمَّ أَمَرَ بِدَبْحِهَا.

And from Abu Abdullah^{-asws} having said: 'There was a pigeon in the house of Abu Ja'far^{-asws}. He^{-asws} heard it and it was cooing. He^{-asws} said: 'Do you know what this pigeon is saying?' They said, 'No'. He^{-asws} said: 'It is saying, 'I will kill you all! I will kill you all, before you are killed!' Then he^{-asws} ordered with slaughtering it''.⁶³¹

وَ نَقَلْتُ مِنْ كِتَابِ جَمَعَهُ الْوَزِيرُ السَّعِيدُ مُؤَيَّدُ الدِّينِ أَبُو طَالِبٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْعَلَمِيِّ رَحِمَهُ اللَّهُ تَعَالَى قَالَ ذَكَرَ الْأَجَلُ أَبُو الْفَتْحِ يَحْيَى بْنُ مُحَمَّدِ بْنِ حَيَّاءِ الْكَاتِبِ قَالَ حَدَّثَ بَعْضُهُمْ قَالَ: كُنْتُ بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَإِذَا أَنَا بِشَبْحٍ يَلُوحُ مِنَ الرِّبَّةِ يَظْهَرُ تَارَةً وَ يَغِيبُ أُخْرَى حَتَّى قَرُبَ مِنِّي فَتَأَمَّلْتُهُ فَإِذَا هُوَ غُلَامٌ سُبَاعِيٌّ أَوْ ثُمَانِيٌّ فَسَلَّمْتُ عَلَيْهِ وَ فَرَدَّدْتُ عَلَيْهِ وَ قُلْتُ مِنْ أَيْنَ قَالَ مِنَ اللَّهِ فَقُلْتُ وَ إِلَى أَيْنَ فَقَالَ إِلَى اللَّهِ

And I copied from a book compiled by the minister Al Saeed Muwayyid Al Deen Abu Talib Muhammad Bin Ahmd Bin Muhammad Al Alqamy. He said, 'It is mentioned by Abu Al Fattah Yahya Bin Muhammad Bin Haya'a the scribe who said, 'One of the narrated saying,

'I was between Makkah and Al-Medina. There, I was with a sheikh waving from the wilderness, appearing at times, and disappearing at times, until he was near from me. I contemplated him, and there he was a boy of seven (years old) or eight. He greeted unto me. I responded to him and said, 'From where?' He said, 'From Allah^{-azwj}'.

⁶²⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 72

⁶²⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 73 a

⁶³⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 73 b

⁶³¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 73 c

قَالَ فُلْتُ فَعَلَامَ فَقَالَ عَلَى اللَّهِ فُلْتُ فَمَا زَاذَكَ قَالَ التَّقْوَى فُلْتُ مِمَّنْ أَنْتَ قَالَ أَنَا رَجُلٌ عَرَبِيٌّ فُلْتُ أَيْنَ لِي قَالَ أَنَا رَجُلٌ قُرَشِيٌّ فُلْتُ أَيْنَ لِي فَقَالَ أَنَا رَجُلٌ هَاشِمِيٌّ فُلْتُ أَيْنَ لِي فَقَالَ أَنَا رَجُلٌ عَلَوِيٌّ

He (the narrator) said, 'I said, 'Upon what?' He said, 'Upon Allah^{-azwj}'. I said, 'What is your provision?' He said, 'The piety'. I said, 'Who are you from?' He said, 'I am an Arab man'. I said, 'A son of mine'. He said, 'I am a man of Quraish'. I said, 'A son of mine'. He said, 'I am a Hashemite man'. I said, 'A son of mine'. He said, 'I am an Alawite man'.

عُمُّ أَنْشَدَ-

فَنَحْنُ عَلَى الْخَوْضِ دُوَادُهُ-
فَمَا قَارَ مَنْ قَارَ إِلَّا بِنَا-
فَمَنْ سَرَّنَا نَالَ مِنَّا السُّرُورَ-
وَمَنْ كَانَ غَاصِبَنَا حَقَّنَا-
نُدُودٌ وَ يَسْعَدُ وِزَادُهُ
وَمَا خَابَ مَنْ حُبَّنَا زَادُهُ
وَمَنْ سَاءَنَا سَاءَ مِيْلَادُهُ
فَيَوْمَ الْقِيَامَةِ مِعَادُهُ-

Then he prosed, 'At the Fountain we would be its defenders. We shall impede and make its arriving ones happy. The one who succeeds will not succeed except by us, and the one who loves us will not be disappointed with his provision. The one who cheers us would achieve the happiness from us, and the one who saddens us, his birth would be worsened, and the one who is a usurper of our rights, the Day of Qiyamah is his appointment'.

عُمُّ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ثُمَّ التَّفْتُ فَلَمْ أَرُهُ فَلَا أَعْلَمُ هَلْ صَعِدَ إِلَى السَّمَاءِ أَمْ نَزَلَ فِي الْأَرْضِ.

Then he said: 'I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. Then I turned but could not see him. I don't know whether he^{-asws} ascended to the sky or descended into the earth"⁶³².

74- كَش، رجال الكشي طاهر بن عيسى عن جعفر بن محمد عن الشجاع بن محمد بن الحسين عن صفوان بن يحيى عن حمزة بن الطيار عن أبيه محمد قال: جئت إلى باب أبي جعفر ع استأذنه عليه فلم يأذن لي فأذنت لغيري فرجعت إلى منزلي وأنا معتموم فطرحت نفسي على سرير في الدار وذهب عني النوم

(The book) 'Rija' of Al Kashy – Tahir Bin Isa, from Ja'far Bin Muhammad, from Al Shujaie, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Hamza Bin Al Tayyar, from his father Muhammad who said,

'I came to the door of Abu Ja'far^{-asws}. I sought permission to see him, but he^{-asws} did not permit for me, and he^{-asws} permitted for others. I returned to my house and I was gloomy. I dropped myself upon the bed in the house and the sleep went away with me.

فَجَعَلْتُ أَفَكِّرُ وَأَقُولُ أَلَيْسَ الْمُرْجِيَّةُ تَقُولُ كَذَا وَ الْقَدْرِيَّةُ تَقُولُ كَذَا وَ الْحُرُورِيَّةُ تَقُولُ كَذَا وَ الزَّيْدِيَّةُ تَقُولُ كَذَا فَتَقِنْدُ عَلَيْهِمْ قَوْلُهُمْ فَأَنَا أَفَكِّرُ فِي هَذَا حَتَّى تَأْدَى الْمُنَادِي فَإِذَا الْبَابُ يُدْقُ فُلْتُ مَنْ هَذَا

I kept on thinking and saying, 'Aren't the Murjiya saying such and such, and the Qadiriya are saying such and such, and the Harouriya are saying such and such, and the Zaydiya are saying such

⁶³² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 73 d

and such, and we are refuting their words upon them?’ I was thinking regarding this until the caller called out, and the door was being knocked upon. I said, ‘Who is this?’

فَقَالَ رَسُولُ لِأَبِي جَعْفَرٍ ع يَقُولُ لَكَ أَبُو جَعْفَرٍ ع أَجِبْ فَأَخَذْتُ ثِيَابِي عَلَيَّ وَ مَضَيْتُ مَعَهُ فَدَخَلْتُ عَلَيْهِ فَلَمَّا رَأَى قَالَ يَا مُحَمَّدُ لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَدْرِيَّةِ وَ لَا إِلَى الْحُرُورِيَّةِ وَ لَا إِلَى الرَّيْدِيَّةِ وَ لَكِنِ إِلَيْنَا إِنَّمَا حَجَبْتُكَ لِكَذَا وَ كَذَا فَقَبِلْتُ وَ قُلْتُ بِهِ.

He said, ‘Messenger of Abu Ja’far^{-asws}. Abu Ja’far^{-asws} says to you: ‘Answer!’ I grabbed my clothes upon me and went with him. I entered to see him^{-asws}. When he^{-asws} saw me, he^{-asws} said: ‘O Muhammad! Neither to the Murjiya, nor to the Qadiriya, nor to the Harouriya, nor to the Zaydiya, but to us^{-asws}. But rather, your argument for that is like such and such’. I accepted and said (believed) with it’⁶³³.

75 كشف، كشف الغمة من دلائل الحميري عن حمزة بن محمد الطيار قال: أتيتُ باب أبي جعفر ع وَ دَكَرْتُ مِثْلَهُ وَ فِيهِ يَا ابْنَ مُحَمَّدٍ لَا إِلَى الْمُرْجِيَّةِ.

(The book) ‘Kashf Al Ghumma’, from ‘Dalaail’ Al Himeyri, from Hamza Bin Muhammad Al Tayyar who said,

‘I came to the door of Abu Ja’far’ – and mentioned similar to it, and in it: ‘O Ibn Muhammad! Not to the Murjiya!’⁶³⁴

76- كَش، رجال الكشي حَدَّثَنِي قَالَ سَأَلْتُ أَبَا الْحَسَنِ أَيُّوبَ بْنَ نُوحٍ عَنْ سُلَيْمَانَ بْنِ خَالِدِ النَّخَعِيِّ أَيْقَهُ هُوَ فَقَالَ كَمَا يَكُونُ الْيَقَّةُ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي عَنْ إِسْمَاعِيلِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ قَالَ: رَكِبَ أَبُو جَعْفَرٍ ع يَوْمًا إِلَى حَائِطٍ لَهُ مِنْ حَيْطَانِ الْمَدِينَةِ فَرَكِبْتُ مَعَهُ إِلَى ذَلِكَ الْحَائِطِ وَ مَعَنَا سُلَيْمَانُ بْنُ خَالِدٍ فَقَالَ لَهُ سُلَيْمَانُ بْنُ خَالِدٍ جُعِلْتُ فِدَاكَ يَعْلَمُ الْإِمَامُ مَا فِي يَوْمِهِ

(The book) ‘Rijal’ of Al Kashy – Al Hamdawiya said, ‘I asked Abu Al-Hassan Ayoub Bin Nuh, from Suleyman Bin Khalid Al Nakhaie, ‘Is he trustworthy?’ He said, ‘Like what the trusted one tends to be’. He said, ‘It is narrated to me by Abdullah Bin Muhammad who said, ‘It is narrated to me by my father, from Ismail Bin Abu Hamza, from his father who said,

‘One day Abu Ja’far^{-asws} Abu Ja’far^{-asws} to a garden of his^{-asws} from the gardens of Al-Medina. I rode with him^{-asws} to that garden, and with us was Suleyman Bin Khalid. Suleyman Bin Khalid said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Does the Imam^{-asws} know what is (to happen) during his^{-asws} day?’

فَقَالَ يَا سُلَيْمَانُ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالنَّبُوءَةِ وَ اصْطَفَاهُ بِالرِّسَالَةِ إِنَّهُ لَيَعْلَمُ مَا فِي يَوْمِهِ وَ فِي شَهْرِهِ وَ فِي سَنَتِهِ

He^{-asws} said: ‘O Suleyman! By the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood and Chose him^{-saww} with the Message! He^{-asws} knows what is (to happen) during his^{-asws} day, during his^{-asws} month, and during his^{-asws} year’.

ثُمَّ قَالَ يَا سُلَيْمَانُ أَمَا عَلِمْتَ أَنَّ رُوحًا يَنْزِلُ عَلَيْهِ فِي لَيْلَةِ الْقَدْرِ فَيُعْلِمُ مَا فِي تِلْكَ السَّنَةِ إِلَى مَا فِي مِثْلِهَا مِنْ قَابِلٍ وَ عِلْمٌ مَا يَخْدُثُ فِي اللَّيْلِ وَ النَّهَارِ وَ السَّاعَةِ تَرَى مَا يَطْمَعُونَ إِلَيْهِ قَلْبَكَ

Then he^{-asws} said: ‘O Suleyman! Don’t you know that a spirit descends unto him^{-asws} during the Night of Pre-determination (Laylat Al-Qadr)? So he^{-asws} knows what is (to be) during that year

⁶³³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 74

⁶³⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 75

up to its like from the coming year, and he^{-asws} knows what occurs during the night and the day and the hour! Do you see what your heart is reassured to?’

قَالَ فَوَ اللَّهِ مَا سِرْنَا إِلَّا مَيْلًا وَ نَحْوَ ذَلِكَ حَتَّى قَالَ السَّاعَةَ يَسْتَقْبِلُكَ رَجُلَانِ قَدْ سَرَقَا سَرِقَةً قَدْ أَضْمَرَا عَلَيْهَا

He (the narrator) said, ‘By Allah^{-azwj}! We had not travelled except a mile and approximate to that until he^{-asws} said: ‘At this time two men shall face you having committed a robbery which they had set upon’.

فَوَ اللَّهِ مَا سِرْنَا إِلَّا مَيْلًا حَتَّى اسْتَقْبَلَنَا الرَّجُلَانِ فَقَالَ أَبُو جَعْفَرٍ ع لِعِلْمَانِهِ عَلَيْكُمْ بِالسَّارِقَيْنِ فَأُخِذَا حَتَّى أَتَى بِمَا فَقَالَ سَرَقْتُمَا فَخَلَفَا لَهُ بِاللَّهِ أَهْمًا مَا سَرَقَا

By Allah^{-azwj}! We had not travelled except a mile until two men faced us. Abu Ja’far^{-asws} said to his^{-asws} servants: ‘Upon you is to deal with the two thieves’. They were seized until they came with them. He^{-asws} said: ‘You have committed theft?’ They swore to him^{-asws} by Allah^{-azwj} they had not stolen (anything).

فَقَالَ وَ اللَّهِ لَئِنِ أَنْتُمَا لَمْ تُخْرِجَا مَا سَرَقْتُمَا لَأَبْعَثَنَّ إِلَى الْمَوْضِعِ الَّذِي وَضَعْتُمَا فِيهِ سَرِقَتِكُمَا وَ لَأَبْعَثَنَّ إِلَى صَاحِبِكُمَا الَّذِي سَرَقْتُمَاهُ حَتَّى يَأْخُذَكُمَا وَ يَرْفَعَكُمَا إِلَى وَالِي الْمَدِينَةِ فَرَأَيْكُمَا فَأَبَيَا أَنْ يَبْرُدَا الَّذِي سَرَقَاهُ

He^{-asws} said: ‘By Allah^{-azwj}! If you two do not bring out what you have stolen, I^{-asws} shall sent (someone) to the place in which you have placed your stolen goods, and I^{-asws} shall send to its owners which you have stolen from, until he seizes you both and raise you to the governor of Al-Medina. So, what is your view?’ They refused to return that which they had stolen.

فَأَمَرَ أَبُو جَعْفَرٍ ع غِلْمَانَهُ أَنْ يَسْتَوْتِفُوا مِنْهُمَا قَالَ فَانْطَلِقْ أَنْتَ يَا سُلَيْمَانُ إِلَى ذَلِكَ الْجَبَلِ وَ أَشَارَ بِيَدِهِ إِلَى نَاحِيَةِ مِنَ الطَّرِيقِ فَاصْعَدْ أَنْتَ وَ هَؤُلَاءِ الْعِلْمَانُ فَإِنَّ فِي ثُلَّةِ الْجَبَلِ كَهْفًا فَادْخُلْ أَنْتَ فِيهِ بِنَفْسِكَ تَسْتَخْرِجْ مَا فِيهِ وَ تَدْفَعُهُ إِلَى مَوْلَى هَذَا فَإِنَّ فِيهِ سَرِقَةً لِرَجُلٍ آخَرَ وَ لَمْ يَأْتِ وَ سَوْفَ يَأْتِي

Abu Ja’far^{-asws} ordered his^{-asws} servants to tie them up. He^{-asws} said: ‘You go, O Suleyman, to that mountain’ – and he^{-asws} indicated by his^{-asws} hand to a corner of the road – ‘And ascend, you and these servants, for in the top of the mountain there is a cave. You entered into it by yourself and bring out whatever is in it, and hand it over to this slave, for in it would be the stolen goods of another man, and he has not come yet, and he will soon be coming’.

فَانْطَلَقْتُ وَ فِي قَلْبِي أَمْرٌ عَظِيمٌ مِمَّا سَمِعْتُ حَتَّى انْتَهَيْتُ إِلَى الْجَبَلِ فَصَعِدْتُ إِلَى الْكَهْفِ الَّذِي وَصَفَهُ لِي فَاسْتَخْرِجْتُ مِنْهُ عَيْبَتَيْنِ وَفَرَّ رَجُلَيْنِ حَتَّى أَتَيْتُ بِمَا أَبُو جَعْفَرٍ ع فَقَالَ يَا سُلَيْمَانُ إِنْ بَقِيَتْ لِي عَدْرٌ رَأَيْتَ الْعَجَبَ بِالْمَدِينَةِ مِمَّا يُظَلَّمُ كَثِيرٌ مِنَ النَّاسِ -

I went, and in my heart was a mighty matter from what I had heard, until I ended up to the mountain. I ascended to the cave which he^{-asws} had described to me. I extracted two bags from it, a load of two men, until I came with these two Abu Ja’far^{-asws}. He^{-asws} said: ‘O Suleyman! If you were to remain until the morning, you shall see the wonder at Al-Medina, from what a lot of people are in the dark’.

فَرَجَعْنَا إِلَى الْمَدِينَةِ فَلَمَّا أَصْبَحْنَا أَخَذَ أَبُو جَعْفَرٍ ع بِأَيْدِينَا فَادْخَلَنَا مَعَهُ عَلَى وَالِي الْمَدِينَةِ وَ قَدْ دَخَلَ الْمَسْرُوقُ مِنْهُ بِرَجَالٍ بِرَاءٍ فَقَالَ هَؤُلَاءِ سَرَقُوها وَ إِذَا الْوَالِي يَنْفَرَسُهُمْ فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ هَؤُلَاءِ بِرَاءٌ وَ لَيْسَ هُمْ سَرَّاقَةٌ وَ سَرَّاقَةٌ عِنْدِي

We returned to Al-Medina. When it was morning, Abu Ja'far^{-asws} held our hands and entered us along with him^{-asws} to see the governor of Al-Medina, and the robbed one had already entered with innocent men. He said, 'They have stolen it', and the governor was investigating them. Abu Ja'far^{-asws} said: 'They are innocent, and they didn't steal it, and its robbers are with me^{-asws}'.

ثُمَّ قَالَ لِرَجُلٍ مَا ذَهَبَ لَكَ قَالَ عَيْبَةٌ فِيهَا كَذَا وَكَذَا فَادَّعَى مَا لَيْسَ لَهُ وَ مَا لَمْ يَذْهَبْ مِنْهُ فَقَالَ أَبُو جَعْفَرٍ ع لِمَ تَكْذِبُ فَقَالَ أَنْتَ أَعْلَمُ بِمَا ذَهَبَ مِنِّي

Then he (governor) said to a man, 'What has gone of yours?' He said, 'A bag in which was such and such', and he claimed what wasn't for him and what had not gone from him. Abu Ja'far^{-asws} said: 'Why did you lie?' He said, 'You^{-asws} are more knowing with what has gone from me'.

فَهَمَّ الْوَالِي أَنْ يَنْطِشَ بِهِ حَتَّى كَفَّهُ أَبُو جَعْفَرٍ ع ثُمَّ قَالَ لِلْعَلَامِ اثْنِي بَعِيْبَةٌ كَذَا وَ كَذَا فَأَتَى بِهَا ثُمَّ قَالَ لِلْوَالِي إِنْ ادَّعَى فَوْقَ هَذَا فَهُوَ كَاذِبٌ مُبْطَلٌ فِي جَمِيعِ مَا ادَّعَى وَ عِنْدِي عَيْبَةٌ أُخْرَى لِرَجُلٍ آخَرَ وَ هُوَ يَأْتِيكَ إِلَى أَيْامٍ وَ هُوَ رَجُلٌ مِنْ أَهْلِ بَرْبَرٍ فَإِذَا أَتَاكَ فَأَرْشِدْهُ إِلَيَّ فَإِنَّ عَيْبَتَهُ عِنْدِي وَ أَمَّا هَذَانِ السَّارِقَانِ فَلَسْتُ بِبَارِحٍ مِنْ هَاهُنَا حَتَّى تَقْطَعَهُمَا

The governor thought of killing him due to it, until Abu Ja'far^{-asws} restrained him. Then he^{-asws} said to the slave: 'Bring me such and such bag'. He came with it. Then he^{-asws} said to the governor: 'If he claims above this, so he is a liar, false in the entirety of what he is claiming. And with me^{-asws} there is another bag of another man, and he will come to you in a few days, and he is a man from the people of Berber. When he does come to you, then guide him to me^{-asws}, for his bag is with me^{-asws}. And as for these two thieves, I^{-asws} do not depart from here until you cut them both (their hands)'.

فَأَتَى بِالسَّارِقَيْنِ فَكَانَا يَرِيَانِ أَنَّهُ لَا يَقْطَعُهُمَا بِمَقُولِ أَبِي جَعْفَرٍ ع فَقَالَ أَحَدُهُمَا لِمَ تَقْطَعُنَا وَ لِمَ تُقَرِّ عَلَى أَنْفُسِنَا بِشَيْءٍ قَالَ وَيَلِكُ مَا شَهِدَ عَلَيْكُمَا مِنْ لَوْ شَهِدَ عَلَى أَهْلِ الْمَدِينَةِ لِأَجْرْتِ شَهَادَتِهِ

They came with the two thieves. They were both viewing that he will not cut them (their hands) due to the word of Abu Ja'far^{-asws}. One of them said, 'Why are you cutting us, and we have not acknowledged upon ourselves with anything?' He said, 'Woe be unto you both! He^{-asws} has testified upon you, one who if he^{-asws} were to testify upon (all) the people of Al-Medina, I would allow his^{-asws} testimony'.

فَلَمَّا قَطَعَهُمَا قَالَ أَحَدُهُمَا وَ اللَّهُ يَا أَبَا جَعْفَرٍ لَقَدْ قَطَعْتَنِي بِحَقِّي وَ مَا سَرَّنِي أَنَّ اللَّهَ جَلَّ وَ عَلَا أَجْرِي تَوْتِي عَلَى يَدِ غَيْرِكَ وَ أَنَّ لِي مَا خَازَنَهُ الْمَدِينَةُ وَ إِنِّي لِأَعْلَمُ أَنَّكَ لَا تَعْلَمُ الْغَيْبَ وَ لَكِنَّكُمْ أَهْلُ بَيْتِ النَّبِيِّ وَ عَلَيْكُمْ نَزَلَتِ الْمَلَائِكَةُ وَ أَنْتُمْ مَعْدِنُ الرَّحْمَةِ

When he had cut them, one of them said, 'By Allah^{-azwj}, O Abu Ja'far^{-asws}! You^{-asws} have had me cut by right, and it would not have made me happy if Allah^{-azwj}, Majestic and Exalted, had Caused my repentance to flow upon a hand other than yours^{-asws} and even if there was for me, whatever Al-Medina possessed, and I know that you^{-asws} do not know the hidden matters, but you^{-asws} are People^{-asws} of the Household of Prophet-hood, and the Angels descend unto you^{-asws}, and you^{-asws} are Mines of Mercy'.

فَرَّقَ لَهُ أَبُو جَعْفَرٍ ع وَ قَالَ لَهُ أَنْتَ عَلَى خَيْرٍ ثُمَّ التَفَّتْ إِلَى الْوَالِي وَ جَمَاعَةِ النَّاسِ فَقَالَ وَ اللَّهُ لَقَدْ سَبَقْتُهُ يَدُهُ إِلَى الْجَنَّةِ بَعْشَرِينَ سَنَةً

Abu Ja'far^{-asws} felt pity for him and said to him: 'You are upon good'. Then he^{-asws} turned to the governor, and the people gathered. He^{-asws} said: 'By Allah^{-azwj}! His hand has preceded him to the Paradise by twenty years'.

فَقَالَ سُلَيْمَانُ بْنُ خَالِدٍ لِأَبِي حَمْزَةَ يَا أَبَا حَمْزَةَ رَأَيْتَ دَلَالَهٗ أَعْجَبَ مِنْ هَذَا فَقَالَ أَبُو حَمْزَةَ الْعَجِيبُ فِي الْعَيْبَةِ الْآخَرَىٰ فَوَ اللَّهُ مَا لَبِثْنَا إِلَّا هُنَيْئَةً حَتَّىٰ جَاءَ الْبَرْبَرِيُّ إِلَى الْوَالِيِّ وَ أَحْبَرَهُ بِقِصَّتِهَا فَأَرْشَدَهُ الْوَالِيُّ إِلَى أَبِي جَعْفَرٍ ع فَأَتَاهُ

Suleyman Bin Khalid said to Abu Hamza, 'O Abu Hamza! I have seen evidence more wonderous than this'. Abu Hamza said, 'The wonder is in the second bag. By Allah^{-azwj}! We did not wait until a while until the Berber came to the governor and informed him with its story. He guided him to Abu Ja'far^{-asws}. He went to him^{-asws}.

فَقَالَ لَهُ أَبُو جَعْفَرٍ أَلَا أُخْبِرُكَ بِمَا فِي عَيْبَتِكَ قَبْلَ أَنْ تُخْبِرَنِي فَقَالَ الْبَرْبَرِيُّ إِنَّ أَنْتَ أَخْبَرْتَنِي بِمَا فِيهَا عَلِمْتُ أَنَّكَ إِمَامٌ فَرَضَ اللَّهُ طَاعَتَكَ

Abu Ja'far^{-asws} said to him: 'Shall I inform you with what is your bag before you inform me?' The Berber said, 'If you^{-asws} were to inform me with what is in it, I would know that you are an Imam^{-asws}, Allah^{-azwj} had Imposed obedience to you^{-asws}!'

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَلْفٌ دِينَارٌ لَكَ وَ أَلْفٌ دِينَارٌ لِعَبْرِكَ وَ مِنَ الثِّيَابِ كَذَا وَ كَذَا قَالَ فَمَا اسْمُ الرَّجُلِ الَّذِي لَهُ أَلْفٌ دِينَارٍ قَالَ مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ وَ هُوَ عَلَى الْبَابِ يَنْتَظِرُكَ تَرَانِي أُخْبِرُكَ إِلَّا بِالْحَقِّ

Abu Ja'far^{-asws} said to him: 'A thousand Dinars for you and a thousand Dinars for someone else, and from the clothes are such and such'. He said, 'So what is the name of the man for whom are the thousand Dinars?' He^{-asws} said: 'Muhammad Bin Abdul Rahman, and he is at the door awaiting you. Do you see that I^{-asws} am informing you only with the truth?'

فَقَالَ الْبَرْبَرِيُّ آمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ بِمُحَمَّدٍ عَلَيْهِ السَّلَامُ وَ أَشْهَدُ أَنَّكُمْ أَهْلُ بَيْتِ الرَّحْمَةِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْكُمْ الرَّجْسَ وَ طَهَّرَكُمْ تَطْهِيراً

The Berber said, 'I believe in Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and in Muhammad^{-saww}, upon him^{-saww} be the greetings, and I testify that you^{-asws} are People^{-asws} of the Household of Mercy, those Allah^{-azwj} has Kept away the uncleanness from you^{-asws} and Purified you^{-asws} with a Purification'.

فَقَالَ أَبُو جَعْفَرٍ ع رَحِمَكَ اللَّهُ فَحَرَ بِشَاكُرٍ

Abu Ja'far^{-asws} said: 'May Allah^{-azwj} have mercy on you!' He fell down thanking (in Sajdah).

فَقَالَ سُلَيْمَانُ بْنُ خَالِدٍ حَجَجْتُ بَعْدَ ذَلِكَ عَشْرَ سِنِينَ وَ كُنْتُ أَرَى الْأَقْطَعَ مِنْ أَصْحَابِ أَبِي جَعْفَرٍ ع.

Suleyman Bin Khalid said, 'I performed Hajj after that for ten years, and I used to see the cut one being from the companions of Abu Ja'far^{-asws}'⁶³⁵.

77- قب، المناقب لابن شهرآشوب عن أبي حمزة مثله

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Abu Hamza – similar to it.⁶³⁶

78- يج، الخرائج و الجرائح عَنْ عَاصِمٍ عَنْ أَبِي حَمَزَةَ مِثْلَهُ وَ فِيهِ بَعْدَ قَوْلِهِ بِعِشْرِينَ سَنَةً فَعَاشَ الرَّجُلُ عِشْرِينَ سَنَةً وَ فِي آخِرِ الْحَبْرِ قَالَ هُوَ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَ هُوَ صَالِحٌ كَثِيرُ الصَّدَقَةِ كَثِيرُ الصَّلَاةِ وَ هُوَ الْأَنْ عَلَى الْبَابِ يَنْتَظِرُكَ.

(The book) 'Al Kharaij Wa Al Jaraih' – from Aasim, from Abu Hamza –

'Similar to it, and in it, after his words, 'By ten years', 'The man lived for twenty years'. And in another Hadeeth, he^{-asws} said, 'He is Muhammad Bin Abdul Rahman, and he is righteous, with a lot of charitable donations, abundant Salat, and he is not at the door, awaiting you'.⁶³⁷

79- مَشَارِقُ الْأَنْوَارِ لِلْبُرْسِيِّ، قَالَ قَالَ أَبُو بَصِيرٍ قَالَ لِي مَوْلَايَ أَبُو جَعْفَرٍ ع إِذَا رَجَعْتَ إِلَى الْكُوفَةِ يُوَلَّدُ لَكَ وَلَدٌ وَ تُسَمِّيهِ عِيسَى وَ يُوَلَّدُ لَكَ وَلَدٌ وَ تُسَمِّيهِ مُحَمَّدًا وَ هُمَا مِنْ شِيعَتِنَا وَ اسْمُهُمَا فِي صَحِيفَتِنَا وَ مَا يُوَلَّدُونَ إِلَى يَوْمِ الْقِيَامَةِ

(The book) 'Mashariq Al Anwar' of Al Bursy, said, 'Abu Baseer said,

'My Master^{-asws} Abu Ja'far^{-asws} said: 'When you return to Al-Kufa, a son shall be born for you, and you should name him 'Isa', and (another) son shall be born for you and you should name him as 'Muhammad', and they would both be from our^{-asws} Shias and their names are already in our^{-asws} book, and whatever they would be begetting up to the Day of Qiyamah'.

قَالَ فُلْتُ وَ شِيعَتُكُمْ مَعَكُمْ قَالَ نَعَمْ إِذَا خَافُوا اللَّهَ وَ اتَّقَوْهُ.

He (the narrator) said, 'I said, 'And your^{-asws} Shias would be with you^{-asws} all?' He^{-asws} said: 'Yes when they fear Allah^{-azwj} are pious'.⁶³⁸

قَالَ وَ رُوي أَنَّهُ ع دَخَلَ الْمَسْجِدَ يَوْمًا فَرَأَى شَابًا يَضْحَكُ فِي الْمَسْجِدِ فَقَالَ لَهُ تَضْحَكُ فِي الْمَسْجِدِ وَ أَنْتَ بَعْدَ ثَلَاثَةِ مِنْ أَهْلِ الْقُبُورِ فَمَاتَ الرَّجُلُ فِي أَوَّلِ الْيَوْمِ الثَّلَاثِ وَ دُفِنَ فِي آخِرِهِ.

He said, 'And it is reported,

'He^{-asws} entered the Masjid one day and say a youth laughing in the Masjid. He^{-asws} said to him: 'You are laughing in the Masjid and you, after three (days) would be from the inhabitants of the graves'. The man died at the beginning of the third day and was buried at the end of it'.⁶³⁹

80- عُيُونُ الْمُعْجَزَاتِ، الْمُنْسُوبُ إِلَى الْمُرْتَضَى رَحِمَهُ اللَّهُ مَرْفُوعًا عَنْ جَابِرٍ قَالَ: لَمَّا أَقْضَتِ الْخِلَافَةَ إِلَى بَنِي أُمَيَّةَ سَفَكُوا فِي أَيَّامِهِمُ الدَّمَ الْحَرَامَ وَ لَعَنُوا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى مَنَابِرِهِمْ أَلْفَ شَهْرٍ وَ اغْتَالُوا شِيعَتَهُ فِي الْبُلْدَانِ وَ قَتَلُوهُمْ وَ اسْتَأْصَلُوا شَأْقَتَهُمْ وَ مَالَئُهُمْ عَلَى ذَلِكَ عُلَمَاءُ السَّوِّ رَغْبَةً فِي حُطَامِ الدُّنْيَا وَ صَارَتْ مُحْتَتُهُمْ عَلَى الشَّبَعَةِ لَعَنَ أَمِيرَ الْمُؤْمِنِينَ ع فَمَنْ لَمْ يَلْعَنَهُ قَتَلُوهُ فَلَمَّا

(The book) 'Uyoon Al Mojizaat', attributed to Al Murtaza, raising it from Jabir who said,

⁶³⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 77

⁶³⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 78

⁶³⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 79 a

⁶³⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 79 b

'When the caliphate came to the clan of Umayya, they shed forbidden blood during their days, and they cursed Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} upon their pulpits for a thousand months, and they assassinated his^{-asws} Shias in the cities, and they killed them, and eradicated their strength, and the evil scholars (priests) aided them upon that being desirous regarding the debris of the world, and their afflictions came upon the Shias, the cursing of Amir Al-Momineen^{-asws}. So, the one who did not curse him^{-asws}, they killed him.

فَمَا ذَلِكَ فِي الشَّيْعَةِ وَكَثُرَ وَ طَالَ اشْتَكَّتِ الشَّيْعَةُ إِلَى زَيْنِ الْعَابِدِينَ ع وَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ أَجَلُونَا عَنِ الْبُلْدَانِ وَ أَفَنُونَا بِالْقَتْلِ الدَّرِيعِ وَ قَدْ أَغْلَنُوا لَعْنَ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْبُلْدَانِ وَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ عَلَى مَنْبَرِهِ وَ لَا يُنْكِرُ عَلَيْهِمْ مُنْكَرٌ وَ لَا يُغَيِّرُ عَلَيْهِمْ مُغَيِّرٌ فَإِنْ أَنْكَرَ وَاحِدٌ مِنَّا عَلَى لَعْنِهِ قَالُوا هَذَا تُرَابِي وَ بُغِيَ ذَلِكَ إِلَى سُلْطَانِهِمْ وَ كُتِبَ إِلَيْهِ أَنَّ هَذَا ذَكَرَ أَبَا تُرَابٍ بِحَيْثُ حَتَّى ضُرِبَ وَ حَبَسَ ثُمَّ قُتِلَ

That was widespread among the Shias and a lot. The Shias complained to Zayn Al-Abideen^{-asws} and said, 'O son^{-asws} of Rasool-Allah^{-saww}! They are expelling us from the cities and are annihilating us with the frequent killings, and they have announced the cursing of Amir Al-Momineen^{-asws} in the cities, and in the Masjid of Rasool-Allah^{-saww}, and upon his^{-saww} pulpit, and no denier is denying upon them, nor any change-maker is changing (the situation) upon them. So, if one of us refuses to curse him^{-asws}, they said, 'This is a 'Turaby', (follower of Ali^{-asws}), and that is raised to their ruling authority, and written to him, 'This one mentioned Abu Turab (Ali^{-asws}) with goodness', until he is struck and imprisoned, then killed'.

فَلَمَّا سَمِعَ ذَلِكَ ع نَظَرَ إِلَى السَّمَاءِ وَ قَالَ سُبْحَانَكَ مَا أَعْظَمَ شَأْنُكَ إِنَّكَ أَهْمَلْتَ عِبَادَكَ حَتَّى ظَنُّوا أَنَّكَ أَهْمَلْتَهُمْ وَ هَذَا كَلْمُ بَعِينِكَ إِذْ لَا يُعْلَبُ قَضَاؤُكَ وَ لَا يُرَدُّ تَدْبِيرُ حُكْمِ أَمْرِكَ فَهُوَ كَيْفَ شِئْتَ وَ أَيْ شِئْتَ لِمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا-

When he^{-asws} heard that, he^{-asws} looked towards the sky and said: 'Glory be to You^{-azwj}! How Magnificent is Your^{-azwj} Affair! You^{-azwj} are Resping Your^{-azwj} servants until they think that You^{-azwj} are Tolerating them, and all this is in Your^{-azwj} eyes, when neither can Your^{-azwj} Decree be overcome nor can the inevitability of Your^{-azwj} Command be repelled. So it is however You^{-azwj} so Desire due to what You^{-azwj} are more Knowing with it than we are!'

ثُمَّ دَعَا بِإِبْنِهِ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع فَقَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ قَالَ إِذَا كَانَ غَدًا فَاعْبُدْ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص وَ اخْذِ الْخَيْطَ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص فَحَرِّكْهُ تَحْرِيكًا لَيِّنًا وَ لَا تُحَرِّكْهُ تَحْرِيكًا شَدِيدًا فَيَهْلِكُوا جَمِيعًا

Then he^{-asws} called for his^{-asws} son Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}. He^{-asws} said: 'O Muhammad^{-asws}!' He^{-asws} said: 'Here I^{-asws} am!' He^{-asws} said: 'When it is tomorrow morning, then go early to the Masjid of Rasool-Allah^{-saww} and take the string which Jibraeel^{-as} had descended with unto Rasool-Allah^{-saww}. Move it with a slight movement, and do not move it with a severe movement, for they will all be destroyed'.

قَالَ جَابِرٌ رَضَوَانُ اللَّهِ عَلَيْهِ فَبَقِيَتْ مُتَعَجِّبًا مِنْ قَوْلِهِ لَا أَدْرِي مَا أَقُولُ فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُهُ وَ كَانَ قَدْ طَالَ عَلَيَّ لَيْلِي حِرْصًا لِأَنْظُرَ مَا يَكُونُ مِنْ أَمْرِ الْخَيْطِ

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, 'I remained surprised from his^{-asws} words, not knowing what I should be saying. When it was the next morning, I came to him^{-asws},

and my night had been prolonged upon me, to look at what would be happening from the matter of the string.

فَبَيْنَمَا أَنَا بِالْبَابِ إِذْ خَرَجَ عَ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ وَقَالَ مَا غَدَا بِكَ يَا جَابِرُ وَ لَمْ تَكُنْ تَأْتِينَا فِي هَذَا الْوَقْتِ فَعُلْتُ لَهُ لِقَوْلِ الْإِمَامِ ع بِالْأَمْسِ حُذِ الْحَيْطُ الَّذِي أَتَى بِهِ جِبْرَائِيلُ ع وَ صِرَ إِلَى مَسْجِدِ جَدِّكَ ص وَ حَرَّكَهُ تَحْرِيكًا لَيِّنًا وَ لَا تَحْرَّكَهُ تَحْرِيكًا شَدِيدًا فَتُهْلِكُ النَّاسَ جَمِيعًا

While I was at the door when he^{-asws} came out. I greeted unto him^{-asws}. He^{-asws} responded the greetings and said: ‘What made you come early, O Jabir? You have not been coming to us^{-asws} at this time?’ I said to him^{-asws}, ‘Due to the word of the Imam^{-asws} yesterday: ‘Take the string which Jibraeel^{-as} had come with and go to the Masjid of your^{-asws} grandfather^{-saww} and move it with a slight movement and do not move it with a severe movement, for all the people would be destroyed’’.

قَالَ الْبَاقِرُ ع لَوْ لَا الْوَقْتُ الْمَعْلُومُ وَ الْأَجَلُ الْمَحْتَمُومُ وَ الْقَدَرُ الْمَقْدُورُ لَحَسَبْتُ بِهَذَا الْخَلْقِ الْمُنْكَوسِ فِي طَرْفَةِ عَيْنٍ بَلْ فِي لِحْظَةٍ وَ لَكِنَّا عِبَادٌ مُكْرَمُونَ- لَا نَسْبِيهِ بِالْقَوْلِ وَ بِأَمْرِ نَعْمَلُ يَا جَابِرُ

Al-Baqir^{-asws} said: ‘Had it not been for the known timing and the inevitable term, and the Pre-determined Determination, there would have been a submergence with these people to be turned upside down in the blink of an eye, but is a moment, but there are honourable servants who do not precede Him^{-azwj} with the word, and they^{-asws} are working by His^{-azwj} Command, O Jabir!’

قَالَ فَعُلْتُ يَا سَيِّدِي وَ مَوْلَايَ وَ لَمْ تَفْعَلْ بِهِمْ هَذَا فَقَالَ لِي أ مَا حَضَرْتَ بِالْأَمْسِ وَ الشَّبِيْعَةُ تَشْكُو إِلَى أَبِي مَا يَلْقَوْنَ مِنْ هَؤُلَاءِ فَعُلْتُ يَا سَيِّدِي وَ مَوْلَايَ نَعَمْ

He (the narrator) said, ‘I said, ‘O my chief and my Master^{-asws}! And why will you^{-asws} do this with them?’ He^{-asws} said to me: ‘Were you not present yesterday and the Shias were complaining to my^{-asws} father^{-asws} of what they are facing from them?’ I said, ‘O my chief and my Master^{-asws}, yes!’

فَقَالَ إِنَّهُ أَمَرَنِي أَنْ أُرْعِيَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ وَ كُنْتُ أُحِبُّ أَنْ تَهْلِكَ طَائِفَةٌ مِنْهُمْ وَ يُطَهَّرَ اللَّهُ الْبِلَادَ وَ الْعِبَادَ مِنْهُمْ-

He^{-asws} said: ‘He^{-asws} has instructed me^{-asws} that I^{-asws} frighten them, so they may desist, and I^{-asws} would love to destroy a group from them and Allah^{-azwj} to Cleanse the city and the servants from them’.

قَالَ جَابِرٌ رَضَوَانُ اللَّهِ عَلَيْهِ فَعُلْتُ سَيِّدِي وَ مَوْلَايَ كَيْفَ تُرْعِيَهُمْ وَ هُمْ أَكْثَرُ مِنْ أَنْ يُحْصَوْا فَقَالَ الْبَاقِرُ ع امضِ بِنَا إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص لِأُرِيكَ قُدْرَةً مِنْ قُدْرَةِ اللَّهِ تَعَالَى الَّتِي حَصَّنَا بِهَا وَ مَا مَنَّ بِهِ عَلَيْنَا مِنْ دُونِ النَّاسِ

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, ‘I said, ‘My chief and my Master^{-asws}! How will you^{-asws} frighten them and they are more than can be counted?’ Al-Baqir^{-asws} said: ‘Come with us^{-asws} to the Masjid of Rasool-Allah^{-saww} for me^{-asws} to show you a Power from the Powers of Allah^{-azwj} the Exalted which He^{-azwj} had Specialised us^{-asws} with, and what He^{-azwj} has Conferred with upon us^{-asws}, from besides the people’.

فَقَالَ جَابِرٌ رَضُوا اللَّهُ عَلَيْهِ فَمَضَيْتُ مَعَهُ إِلَى الْمَسْجِدِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ وَضَعَ خَدَّهُ عَلَى التُّرَابِ وَ تَكَلَّمَ بِكَلَامٍ ثُمَّ رَفَعَ رَأْسَهُ وَ أَخْرَجَ مِنْ كُمِهِ خَيْطًا دَقِيقًا فَأَخَذَ مِنْهُ زَائِحَةً الْمِسْكِ فَكَانَ فِي الْمَنْظَرِ أَدَقَّ مِنْ سَمِّ الْحَيَّاطِ

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, 'I went with him^{-asws} to the Masjid. He^{-asws} prayed two Cycles of Salat, then placed his^{-asws} cheek upon the soil and spoke with a speech, then raised his^{-asws} head and brought out a thin string from his^{-asws} sleeve, the aroma of musk was effusing from it. In the view, it was thinner than the hole of the tailor's needle.

ثُمَّ قَالَ لِي خُذْ يَا جَابِرُ إِلَيْكَ طَرْفَ الْخَيْطِ وَ امضِ رُوَيْدًا وَ إِنَّاكَ أَنْ تُحَرِّكَهُ

Then he^{-asws} said to me: 'O Jabir! Take to yourself an end of the string and walk slowly and beware of moving it!'

قَالَ فَأَخَذْتُ طَرْفَ الْخَيْطِ وَ مَشَيْتُ رُوَيْدًا فَقَالَ عَفِيفُ يَا جَابِرُ فَوَقَفْتُ ثُمَّ حَرَكْتُ الْخَيْطَ تَحْرِيكًا خَفِيفًا مَا ظَنَنْتُ أَنَّهُ حَرَكُهُ مِنْ لِيْبِهِ ثُمَّ قَالَ عِ نَأْوَلِي طَرْفَ الْخَيْطِ فَنَأْوَلْتُهُ وَ قُلْتُ مَا فَعَلْتَ بِهِ يَا سَيِّدِي قَالَ وَنَجَّكَ الْخُرُوجَ فَانظُرْ مَا حَالُ النَّاسِ

He (Jabir) said, 'I grabbed an end of the string and walked slowly. He^{-asws} said: 'Stop, O Jabir!' I stopped. Then he^{-asws} move the string with a slight movement. I do not think that there would have been any movement slighter than it. Then he^{-asws} said: 'Give me^{-asws} the end of the string'. I gave it to him^{-asws} and I said, 'What will you^{-asws} do with it, O my chief?' He^{-asws} said: 'Woe be to you! Go out and see what the state of the people is?'

قَالَ جَابِرُ رَضُوا اللَّهُ عَلَيْهِ فَخَرَجْتُ مِنَ الْمَسْجِدِ وَ إِذَا النَّاسُ فِي صِيحَابٍ وَاحِدٍ وَ الصَّائِحَةُ مِنْ كُلِّ جَانِبٍ فَإِذَا بِالْمَدِينَةِ قَدْ زُلْزِلَتْ زَلْزَلَةً شَدِيدَةً وَ أَخَذَتْهُمْ الرَّجْفَةُ وَ الْهَدْمَةُ وَ قَدْ حَرَبَتْ أَكْثَرَ دُورِ الْمَدِينَةِ وَ هَلَكَ مِنْهَا أَكْثَرُ مِنْ ثَلَاثِينَ أَلْفًا رِجَالًا وَ نِسَاءً دُونَ الْوِلْدَانِ وَ إِذِ النَّاسُ فِي صِيحَابٍ وَ بُكَاءٍ وَ عَوِيلٍ وَ هُمْ يَقُولُونَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ خَرِبَتْ دَارُ فُلَانٍ وَ خَرِبَ أَهْلُهَا

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, 'I went out from the Masjid, and there, the people were in one shout, and the shouting was from every side. There had been an earthquake at Al-Medina with a severe earthquake, and the tremors had seized them, and the demolishment, and a lot of house of Al-Medina had been ruined, and more than thirty thousand men and women from it had died, besides the children, and there, the people were in shouting, and crying, and wailing, and they were saying, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}, the house of so and so has been ruined, and its inhabitants are ruined!'

وَ رَأَيْتُ النَّاسَ فَرِعِينَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص وَ هُمْ يَقُولُونَ كَانَتْ هَدْمَةٌ عَظِيمَةٌ وَ بَعْضُهُمْ يَقُولُ قَدْ كَانَتْ زَلْزَلَةٌ وَ بَعْضُهُمْ يَقُولُ كَيْفَ لَا نُخْسَفُ وَ قَدْ تَرَكْنَا الْأَمْرَ بِالْمَعْرُوفِ وَ التَّهْيِ عَنِ الْمُنْكَرِ وَ ظَهَرَ فِينَا الْفُسُوقُ وَ الْفُجُورُ وَ ظَلَمَ آلَ رَسُولِ اللَّهِ ص وَ اللَّهُ لَيَرْزِلُنَا بِنَا أَشَدَّ مِنْ هَذَا وَ أَعْظَمَ أَوْ نُصْلِحُ مِنْ أَنْفُسِنَا مَا أَفْسَدْنَا

And I saw the people panicking to the Masjid of Rasool-Allah^{-azwj}, and they were saying, 'It was a mighty demolition!' And some of them were saying, 'The earthquake has happened!' And some of them were saying, 'How come we did not submerge, and we have neglected enjoining with the good and forbidding from the evil, and there has appeared among us, the mischief and the immoralities and the injustices to the family of Rasool-Allah^{-saww}. By Allah^{-azwj}! There will be a severer earthquake than this with us and mightier, unless we correct ourselves what we have corrupted!'

قَالَ جَابِرٌ رَهَ فَبَقِيْتُ مُتَحَيِّرًا أَنْظُرُ إِلَى النَّاسِ حَيَارَى يَبْكُونَ فَأَبْكَانِي بِنُكَأُهِمْ وَ هُمْ لَا يَدْرُونَ مِنْ أَيْنَ أَتَوْا فَانصَرَفْتُ إِلَى الْبَاقِرِ عَ وَ قَدْ حَفَّ بِهِ النَّاسُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَ وَ هُمْ يَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ أَمَا تَرَى إِلَى مَا نَزَلَ بِنَا فَادْعُ اللَّهَ لَنَا فَقَالَ هُمْ افْرَعُوا إِلَى الصَّلَاةِ وَ الدُّعَاءِ وَ الصَّدَقَةِ

Jabir^{ra} said, 'I remained confused looking at the people wandering around, crying. Their crying made me cry, and they were not knowing from there they had been come from. I left to go to Al-Baqir^{asws}, and the people had thronged with him^{asws} in the Masjid of Rasool-Allah^{saww}, and they were saying, 'O son^{asws} of Rasool-Allah^{saww}! Can't you^{asws} see what has befallen with us? Supplicate to Allah^{azwj} for us!' He^{asws} said to them: 'Panic to the Salat and the supplications and giving the charity!'

ثُمَّ أَخَذَ عَ بِيَدِي وَ سَارَ بِي فَقَالَ لِي مَا حَالُ النَّاسِ فَعُلْتُ لَا تَسْأَلُ يَا ابْنَ رَسُولِ اللَّهِ حَرَبَتِ الدُّورُ وَ الْمَسَاكِينُ وَ هَلَكَ النَّاسُ وَ رَأَيْتُهُمْ بِحَالٍ رَجَحْتُهُمْ فَقَالَ عَ لَا رَجَحْتُهُمْ اللَّهُ أَمَا إِنَّهُ قَدْ أَبْقَيْتَ عَلَيْنَا بَقِيَّةً وَ لَوْ لَا ذَلِكَ لَمْ تُرَحِمْنَا أَغْدَاؤُنَا وَ أَغْدَاءَ أَوْلِيَانِنَا

Then he^{asws} held my hand and went with me. He^{asws} said to me: 'What is the state of the people?' I said, 'Don't ask, O son^{asws} of Rasool-Allah^{saww}! The houses and the dwellings are ruined, and the people are destroyed, and I saw them being in a state I felt pity for them'. He^{asws} said: 'May Allah^{azwj} have no Mercy on them! But there remains remnants upon you, and had it not been that our^{asws} enemies and enemies of our^{asws} friend would not be Mercied'.

ثُمَّ قَالَ سُخْفًا سُخْفًا وَ بُغْدًا لِلْقَوْمِ الظَّالِمِينَ وَ اللَّهُ لَوْ لَا خِيفَهُ مَخَافَةَ وَالِدِي لَرُدَّتْ فِي التَّحْرِيكِ وَ أَهْلَكْتُهُمْ أَجْمَعِينَ وَ جَعَلْتُ أَعْلَاهَا أَسْفَلَهَا فَكَانَ لَا يَبْقَى فِيهَا دَارٌ وَ لَا جِدَارٌ فَمَا أَنْزَلُونَا وَ أَوْلِيَانِنَا مِنْ أَغْدَائِنَا هَذِهِ الْمَنْزِلَةَ غَيْرَهُمْ وَ لِكِنِّي أَمَرَنِي مُؤَلَايَ أَنْ أُحْرِكَ تَحْرِيكًا سَاكِنًا

Then he^{asws} said: 'Remoteness! Remoteness and distancing be for the unjust people! By Allah^{azwj}! Had I^{asws} not fear opposing my^{asws} father^{asws}, I^{asws} would have increased in the movement (of the string) and would have destroyed them all and made their top ones to be their bottom ones! There would neither have remained any house in it, nor a wall. No one accords us^{asws} and our^{asws} friends, this status from our^{asws} enemies, other than them. But my^{asws} Master^{asws} had instructed me^{asws} to move it with a slight movement'.

ثُمَّ صَعِدَ عَ الْمَنَارَةَ وَ أَنَا أَرَاهُ وَ النَّاسُ لَا يَرَوْنَهُ فَمَدَّ يَدَهُ وَ أَدَارَهَا حَوْلَ الْمَنَارَةِ فَرُزِلَتِ الْمَدِينَةُ زَلْزَلَةً خَفِيفَةً وَ هَدَمَتْ دُورٌ

Then he^{asws} ascended the minaret, and I was seeing him^{asws} and the people were not seeing him^{asws}. He^{asws} extended his^{asws} hand and rotated it around the minaret, and the city shook with a light earthquake and some houses were demolished.

ثُمَّ تَلَا الْبَاقِرُ صَلَوَاتِ اللَّهِ عَلَيْهِ - ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ - وَ هَلْ مُجَازِي إِلَّا الْكُفُورَ وَ تَلَا أَيْضًا فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَ تَلَا فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ أَنَاهُمْ الْعَذَابَ مِنْ حَيْثُ لَا يَشْعُرُونَ

Then Al-Baqir^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} recited: ***That was Our Recompense due to their rebellion, [6:146] and do We Retaliate except for the Kufr? [34:17].*** And he^{asws} recited as well: ***So when Our Command came, We Made its upper part to be its lower part [11:82].*** And recited: ***and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].***

قَالَ جَابِرٌ فَخَرَجَتِ الْعَوَاتِقُ مِنْ حُدُورِهِنَّ فِي الرَّزَلَةِ الثَّانِيَةِ يَبْكِينَ وَ يَتَضَرَّعْنَ مُنْكَشِفَاتٍ - لَا يَلْتَفِتُ إِلَيْهِنَّ أَحَدٌ فَلَمَّا نَظَرَ الْبَاقِرُ عَ إِلَى تَحْرِيرِ الْعَوَاتِقِ رَقَّ لَهُنَّ فَوَضَعَ الْخَيْطَ فِي كُمِّهِ وَ سَكَتَتِ الرَّزَلَةُ ثُمَّ نَزَلَ عَنِ الْمَنَارَةِ وَ النَّاسُ لَا يَرُونَهُ وَ أَحَدٌ بِيَدِي حَتَّى خَرَجْنَا مِنَ الْمَسْجِدِ

Jabir said, 'The young girls came out from their houses during the second earthquake, crying and praying, uncovered of hair – no one was turning to them. When Al-Baqir^{-asws} looked at the confusion of the young girls, he^{-asws} felt pity for them. He^{-asws} placed the string back in his^{-asws} sleeve, and the tremors calmed. Then he^{-asws} descended from the minaret, and the people were not seeing him, and he^{-asws} held my hand until we went out from the Masjid.

فَمَرَرْنَا بِحَدَّادٍ اجْتَمَعَ النَّاسُ بِبَابِ حَانُوتِهِ وَ الْحَدَّادُ يَقُولُ أَمَا سَمِعْتُمُ الْهُمَمَةَ فِي الْهَدْمِ فَقَالَ بَعْضُهُمْ بَلْ كَانَتْ هُمَمَةً كَثِيرَةً وَ قَالَ قَوْمٌ آخَرُونَ بَلْ وَ اللَّهُ كَثِيرٌ إِلَّا أَنَّا لَمْ نَقِفْ عَلَى الْكَلَامِ

We passed by a blacksmith. The people had gathered at the door of his store, and the blacksmith was saying, 'Did you not hear the humming sound during the demolishing?' One of them said, 'But, there was a lot of noise'. And another group said, 'But, by Allah^{-azwj}! It was a lot, except I could not pause upon the speech'.

قَالَ جَابِرٌ رَضَوَانُ اللَّهِ عَلَيْهِ فَتَنَظَرَ إِلَيَّ الْبَاقِرُ وَ تَبَسَّمَ ثُمَّ قَالَ يَا جَابِرُ هَذَا لِمَا طَعَوَا وَ بَعُثُوا فَعُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْخَيْطُ الَّذِي فِيهِ الْعَجَبُ فَقَالَ بَيِّنَةٌ بِمَا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ وَ نَزَلَ بِهِ جِبْرَائِيلُ ع

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, 'Al-Baqir^{-asws} looked at me and smiled, then said, 'O Jabir! This is due to their being tyrannous and immoral'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this string in which is the wonder?' He^{-asws} said: '**and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]**, and Jibraeel^{-as} had descended with it.

وَيُحَاكُ يَا جَابِرُ إِنَّا مِنَ اللَّهِ تَعَالَى بِمَكَانٍ وَ مَنْزِلَةٍ رَفِيعَةٍ فَلَوْ لَا نُحْنُ لَمْ يَخْلُقِ اللَّهُ تَعَالَى سَمَاءً وَ لَا أَرْضاً وَ لَا جَنَّةً وَ لَا نَاراً وَ لَا شَمْساً وَ لَا قَمَراً وَ لَا جِنَّاً وَ لَا إِنْساً

Woe be to you, O Jabir! We^{-asws} are at a position from Allah^{-azwj} the Exalted and a lofty status. Had it not been for us^{-asws} Allah^{-azwj} would have neither Created a sky, nor an earth, nor Paradise, nor Fire, nor a sun, nor a moon, nor a Jinn, nor a human being.

وَيُحَاكُ يَا جَابِرُ لَا يُقَاسُ بِنَا أَحَدٌ يَا جَابِرُ بِنَا وَ اللَّهُ أَنْقَذَكُمْ اللَّهُ وَ بِنَا نَعَشَكُمْ وَ بِنَا هَدَاكُمْ وَ نُحْنُ وَ اللَّهُ دَلَّلْنَا لَكُمْ عَلَى رَبِّكُمْ فَفِيئُوا عِنْدَ أَمْرِنَا وَ نَهْيِنَا وَ لَا تُرَدُّوا عَلَيْنَا مَا أَوْرَدْنَا عَلَيْكُمْ فَإِنَّا بِنِعْمِ اللَّهِ أَجَلٌ وَ أَعْظَمُ مِنْ أَنْ يُرَدَّ عَلَيْنَا وَ جَمِيعٌ مَا يَرِدُ عَلَيْكُمْ مِنَّا

Woe be to you, O Jabir! No one can be compared with us^{-asws}. O Jabir! By Allah^{-azwj}. Allah^{-azwj} is Saving you by us^{-asws}, and by us are your livelihoods, and by us He^{-azwj} has Guided you, and by Allah^{-azwj} we^{-asws} are pointing you all to your Lord^{-azwj}. Therefore, stop at our^{-asws} orders and our^{-asws} Prohibitions, and do not rebut upon us^{-asws} whatever we^{-asws} refer to you all, for we^{-asws}, by the Favour of Allah^{-azwj}, are more majestic, and mightier than it should be rebutted upon us, and entirety of what arrives to you from us^{-asws}.

فَمَا فِيهِمْ شُمُوهُ فَاحْمَدُوا اللَّهَ عَلَيْهِ وَ مَا جَهِلْتُمُوهُ فَرُدُّوهُ إِلَيْنَا وَ قُولُوا أَيْمَنَّا أَعْلَمُ بِمَا قَالُوا

So, whatever you understand, then praise Allah^{-azwj} upon it, and whatever you are ignorant of, refer it back to us^{-asws} and say, 'Our Imams^{-asws} are more knowing with what they have said'.

قَالَ جَابِرٌ رَضَوَانُ اللَّهُ عَلَيْهِ ثُمَّ اسْتَقْبَلَهُ أَمِيرُ الْمَدِينَةِ الْمُقِيمُ بِهَا مِنْ قِبَلِ بَنِي أُمَيَّةٍ قَدْ نُكِبَ وَ نُكِبَ حَوْلَيْهِ حُرْمَتُهُ وَ هُوَ يُنَادِي مَعَاشِرَ النَّاسِ احْضَرُوا ابْنَ رَسُولِ اللَّهِ ص - عَلِيَّ بْنَ الْحُسَيْنِ ع وَ تَقَرَّبُوا بِهِ إِلَى اللَّهِ تَعَالَى وَ تَضَرَّعُوا إِلَيْهِ وَ أَطْهَرُوا التَّوْبَةَ وَ الْإِنَابَةَ لَعَلَّ اللَّهَ يَصْرِفُ عَنْكُمْ الْعَذَابَ

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, 'Then the governor of Al-Medina met him^{-asws}, the one staying at it from the direction of the clan of Umayya. It's surroundings had been destroyed and destroyed, and he was calling out, 'Community of people! Present yourselves to the son^{-asws} of Rasool-Allah^{-saww}, Ali^{-asws} Bin Al-Husayn^{-asws}, and draw closer to Allah^{-azwj} the Exalted by him^{-asws}, and beseech to him^{-asws}, and manifest the repentance and the penitence, perhaps Allah^{-azwj} will Turn the Punishment away from you all!'

قَالَ جَابِرٌ رَفَعَ اللَّهُ دَرَجَتَهُ فَلَمَّا بَصُرَ الْأَمِيرُ بِالْبَاقِرِ مُحَمَّدِ بْنِ عَلِيٍّ ع سَارَعَ نَحْوَهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَمَا تَرَى مَا نَزَلَ بِأُمَّةٍ مُحَمَّدٍ ص وَ قَدْ هَلَكُوا وَ فُتُوا

Jabir said, 'May Allah^{-azwj} Raise his rank'. When the emir sighted Al-Baqir Muhammad^{-asws} Bin Ali^{-asws}, he hastened towards him. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Can't you^{-asws} see what has befallen with the community of Muhammad^{-saww}, and they have been destroyed and annihilated?'

ثُمَّ قَالَ لَهُ أَيْنَ أَبِيكَ حَتَّى نَسْأَلَهُ أَنْ يَخْرُجَ مَعَنَا إِلَى الْمَسْجِدِ فَتَقَرَّبَ بِهِ إِلَى اللَّهِ تَعَالَى فَيَرْفَعُ عَنْ أُمَّةٍ مُحَمَّدٍ ص الْبَلَاءَ

Then he said to him^{-asws}, 'Where is your father^{-asws}, until we ask him^{-asws} to come out with us to the Masjid? We want to draw closer to Allah^{-azwj} the Exalted by him^{-asws}, so that the calamity can be raised from the community of Muhammad^{-saww}!'

فَقَالَ الْبَاقِرُ ع يَفْعَلُ إِنْ شَاءَ اللَّهُ تَعَالَى وَ لَكِنْ أَصْلِحُوا مِنْ أَنْفُسِكُمْ وَ عَلَيْكُمْ بِالتَّوْبَةِ وَ التُّزُوعِ عَمَّا أَنْتُمْ عَلَيْهِ فَإِنَّهُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Al-Baqir^{-asws} said: 'He^{-asws} will do so, if Allah^{-azwj} the Exalted so Desires, but correct yourselves, and upon you with to be with the repentance and the removal from what you are upon, for surely, **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99].**

قَالَ جَابِرٌ رَضَوَانُ اللَّهُ عَلَيْهِ فَأَتَيْنَا زَيْنَ الْعَابِدِينَ ع بِأَجْمَعِنَا وَ هُوَ يُصَلِّي فَانْتَبَرْنَا حَتَّى انْقَلَبَ وَ أَقْبَلَ عَلَيْنَا ثُمَّ قَالَ لِابْنِهِ سِرًّا يَا مُحَمَّدُ كَيْدَتْ أَنْ تُهْلِكَ النَّاسَ جَمِيعاً

Jabir, may the Pleasure of Allah^{-azwj} be upon him, said, 'We came to Zayn Al-Abideen^{-asws}, all of us, and he^{-asws} was praying Salat. We waited until he^{-asws} was free and faced towards us. Then he^{-asws} said to his^{-asws} son^{-asws} in secret: 'O Muhammad^{-saww}! You^{-asws} almost destroyed the people in their entirety'.

قَالَ جَابِرٌ قُلْتُ وَ اللَّهُ يَا سَيِّدِي مَا شَعَرْتُ بِتَحْرِيكِهِ حِينَ حَرَكَهُ فَقَالَ ع يَا جَابِرُ لَوْ شَعَرْتُ بِتَحْرِيكِهِ مَا بَقِيَ عَلَيْهَا نَافِعٌ نَارٍ فَمَا خَبَرَ النَّاسَ

Jabir said, 'I said, 'By Allah^{-azwj}, O my chief! I was not even aware of its movement when he^{-asws} moved it (it was so slight)'. He^{-asws} said: 'O Jabir! Had you been aware of its movement, there

would not have remained upon it any inflater of the fire (to cook). So, what is the news of the people?'

فَأَخْبَرَنَا فَقَالَ ذَلِكَ مِمَّا اسْتَحَلُّوا مِنَّا حَرَامَ اللَّهِ وَ انْتَهَكُوا مِن حُرْمَتِنَا

I informed him^{-asws}. He^{-asws} said: 'That is due to what they had legalised from us^{-asws} the Prohibitions of Allah^{-azwj}, and they had violated from our^{-asws} sanctities'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ سُلْطَانَهُمْ بِالْبَابِ قَدْ سَأَلَنَا أَنْ نَسْأَلَكَ أَنْ تَحْضُرَ الْمَسْجِدَ حَتَّى يَجْتَمِعَ النَّاسُ إِلَيْكَ يَدْعُونَ وَ يَتَضَرَّعُونَ إِلَيْهِ وَ يَسْأَلُونَهُ الْإِقَالَةَ

I said, 'O son^{-asws} of Rasool-Allah^{-sawww}! Their sultan is at the door. He has asked us to ask you^{-asws} to present at the Masjid until the people are gathered to you^{-asws}. They would be supplicating and beseeching to Him^{-azwj} and asking Him^{-asws} of being saved'.

فَتَبَسَّمَ ع ثُمَّ تَلَا أَوْ لَمْ تَكُ تَأْتِيكُمْ رَسُولُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَ مَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

He^{-asws} smiled, then recited: '**Or, did not the Rasools come to you with the clear proofs?**' They would say, 'Yes'. They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50].

قُلْتُ يَا سَيِّدِي وَ مَوْلَايَ الْعَجَبُ أَنَّهُمْ لَا يَدْرُونَ مِنْ أَيْنَ أَتُوا

I said, 'O my chief and my Master^{-asws}! How strange, they are not knowing from where they had been come to?'

فَقَالَ ع أَجَلٌ ثُمَّ تَلَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَ مَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ- هِيَ وَ اللَّهُ يَا جَابِرُ آيَاتُنَا وَ هَدِيهِ وَ اللَّهُ إِخْدَاهَا وَ هِيَ بِمَاءٍ وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ- بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ

He^{-asws} said: 'Yes'. Then he^{-asws} recited: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51].** 'By Allah^{-azwj}, O Jabir! These are our^{-asws} signs, and by Allah^{-azwj} these are our threats, and this is from what Allah^{-azwj} has Described in His^{-azwj} book: **But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18]**'.

ثُمَّ قَالَ ع يَا جَابِرُ مَا ظَنُّكَ بِعَدُوِّكُمْ أَمَانُوا سُنَّتَنَا وَ ضَيَّعُوا عَهْدَنَا وَ وَالُوا أَعْدَاءَنَا وَ انْتَهَكُوا حُرْمَتَنَا وَ ظَلَمُونَا حَقًّا وَ غَضَبُونَا إِرْتِنًا وَ أَعَانُوا الظَّالِمِينَ عَلَيْنَا وَ أَخِيذُوا سُنَّتَهُمْ وَ سَارُوا سِيرَةَ الْفَاسِقِينَ الْكَافِرِينَ فِي فَسَادِ الدِّينِ وَ إِطْفَاءِ نُورِ الْحَقِّ

Then he^{-asws} said: 'O Jabir! What are your thoughts with a people who have killed off our^{-asws} Sunnah and have wasted our^{-asws} pacts, and they have befriended our^{-asws} enemies, and they have violated our sanctities, and have oppressed us^{-asws} of our^{-asws} rights, and have usurped our^{-asws} inheritance, and have aided the oppressors against us^{-asws}, and have revived their ways, and are conducting with the conducts of the mischief-makers, the Kafirs in corrupting the religion, and extinguishing the light of truth?'

قَالَ جَابِرٌ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِمَعْرِفَتِكُمْ وَ عَرَفَنِي فَضَلَّكُمْ وَ أَلْهَمَنِي طَاعَتَكُمْ وَ وَفَّقَنِي لِمَوْلَاةِ أَوْلِيَائِكُمْ وَ مُعَادَاةِ أَعْدَائِكُمْ

Jabir said, 'I said, 'The Praise is for Allah^{-azwj} Who Conferred upon me your^{-asws} recognition and Caused me to recognise your^{-asws} merits and Inspired me to obey you^{-asws} all and Harmonised me to the friendship of your^{-asws} friends, and enmity of your^{-asws} enemies'.

فَقَالَ ص يَا جَابِرُ أَ تَدْرِي مَا الْمَعْرِفَةُ فَسَكَتَ جَابِرٌ فَأُورِدَ عَلَيْهِ الْحَبْرَ بِطُولِهِ.

He^{-asws} said: 'O Jabir! Do you know what is the recognition?' Jabir was silent. The Hadeeth was referred to him with its (full) length"⁶⁴⁰.

81- ختص، الإختصاص ابْنُ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ أَسِيرُ مَعَ أَبِي فِي طَرِيقِ مَكَّةَ وَ نَحْنُ عَلَى نَاقَتَيْنِ فَلَمَّا صِرْنَا بِوَادِي ضَجْنَانَ خَرَجَ عَلَيْنَا رَجُلٌ فِي عُنُقِهِ سِلْسِلَةٌ يَسْحُبُهَا

(The book) 'Al Ikhtisaas' – Ibn Isa, from Ali Bin Al Hakam, from Malik Bin Atiya,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} was travelling with my^{-asws} father^{-asws} in a street of Makkah and we^{-asws} were upon two camels. When we^{-asws} came to the valley of Zajnan, a man came out to us^{-asws} having a chain in his neck, being dragged by it.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ اسْقِي سَقَاكَ اللَّهُ فَمَبَعَهُ رَجُلٌ آخَرَ فَاجْتَذَبَ السِّلْسِلَةَ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ لَا تَسْقِهِ لَا سَقَاهُ اللَّهُ فَالْتَمَتَ إِلَيَّ أَبِي فَقَالَ يَا جَعْفَرُ عَرَفْتَ هَذَا هَذَا مُعَاوِيَةَ.

He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Quench me, may Allah^{-azwj} Quench you^{-asws}!' Another man pursued him and pulled the chain, and said, 'O son^{-asws} of Rasool-Allah^{-saww}! Do not quench him! Do not quench him!' My^{-asws} father^{-asws} turned to me^{-asws} and said: 'O Ja'far^{-asws}! Do you know this one? This is Muawiya!"⁶⁴¹

82- ختص، الإختصاص ير، بصائر الدرجات عَنْهُ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ فَكُنْتُ مُطْرِقًا إِلَى الْأَرْضِ فَرَفَعَ يَدَهُ إِلَى فَوْقِ قُمْ قَال لِي ارْفَع رَأْسَكَ فَرَفَعْتُ رَأْسِي فَنَظَرْتُ إِلَى السَّمَافِ قَدْ انْفَجَرَ حَتَّى خَلَصَ بَصْرِي إِلَى نُورٍ سَاطِعٍ حَارَ بَصْرِي دُونَهُ

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – From him, from Al Musanna, from his father, from Usman Bin Zayd, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].** I had lowered my head towards the ground, so he^{-asws} raised his^{-asws} hand to above, then said to me: 'Raise your head!' I raised my head and looked at the roof which had cleft asunder until my sight ended to a shining light, my sight was dazzled below it.

قَالَ قُمْ قَالَ لِي رَأَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ هَكَذَا

⁶⁴⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 80

⁶⁴¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 81

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

ثُمَّ قَالَ لِي أَطْرِقْ فَأَطَرْتُ ثُمَّ قَالَ لِي ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا السَّمَاءُ عَلَى خَالِي

Then he^{-asws} said to me: 'Lower your head!' Then he^{-asws} said to me: 'Raise your head!' I raised my head and there, the ceiling was upon its state.

قَالَ ثُمَّ أَخَذَ بِيَدِي وَ قَامَ وَ أَخْرَجَنِي مِنَ النَّيْتِ الَّذِي كُنْتُ فِيهِ وَ أَدْحَلَنِي بَيْتًا آخَرَ فَخَلَعَ ثِيَابَهُ الَّتِي كَانَتْ عَلَيْهِ وَ لَبَسَ ثِيَابًا غَيْرَهَا ثُمَّ قَالَ لِي عُضِّ بَصْرَكَ فَعَضَّضْتُ بَصْرِي وَ قَالَ لِي لَا تَفْتَحْ عَيْنَكَ فَلَبِثْتُ سَاعَةً ثُمَّ قَالَ لِي أَ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا جَعَلْتُ فِدَاكَ

He (the narrator) said, 'Then he^{-asws} held my hand and stood and took me out from the room which I was in and entered me into another room. He^{-asws} took off his robe which was upon him^{-asws} and put on another robe, then said to me: 'Close your eyes'. I closed my eyes, and he^{-asws} said to me: 'Do not open your eyes'. I waited for a while, then he^{-asws} said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you^{-asws}!'

فَقَالَ لِي أَنْتَ فِي الظُّلْمَةِ الَّتِي سَلَكَهَا دُو الْقَرْنَيْنِ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَ تَأْذُنُ لِي أَنْ أَفْتَحَ عَيْنِي فَقَالَ لِي افْتَحْ فَإِنَّكَ لَا تَرَى شَيْئًا فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا فِي ظُلْمَةٍ لَا أَبْصِرُ فِيهَا مَوْضِعَ قَدَمَيَّ

He^{-asws} said to me: 'You are in the darkness in which Zulqarnayn travelled'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Do you^{-asws} allow me to opening my eyes?' He^{-asws} said to me: 'Open, for you will not see anything'. I opened my eyes and there I was in darkness, not seeing in it the place of my feet'.

ثُمَّ صَارَ قَلِيلًا وَ وَقَفَ فَقَالَ لِي هَلْ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا قَالَ أَنْتَ وَاقِفٌ عَلَى عَيْنِ الْحَيَاةِ الَّتِي شَرِبَ عَنْهَا الْخُضْرُ ع

Then he^{-asws} travelled a little and stopped. He^{-asws} said to me: 'Do you know where you are?' I said, 'No'. I said, 'No'. He^{-asws} said: 'You are paused at the spring of life which Al-Khizr had drunk from'.

وَ خَرَجْنَا مِنْ ذَلِكَ الْعَالَمِ إِلَى عَالَمٍ آخَرَ فَسَلَكْنَا فِيهِ فَرَأَيْنَا كَهَيْئَةَ عَالَمِنَا فِي بَنَائِهِ وَ مَسَاكِينِهِ وَ أَهْلِهِ ثُمَّ خَرَجْنَا إِلَى عَالَمٍ ثَالِثٍ كَهَيْئَةِ الْأَوَّلِ وَ الثَّانِي حَتَّى وَرَدْنَا خَمْسَةَ عَوَالِمَ

And we came out from that world to another world, and we travelled in it and we saw as if it is our world in its constructions and its dwelling and its people. Then we went out to a third world, as if it were like the first and the second, until we had passed into five worlds.

قَالَ ثُمَّ قَالَ هَذِهِ مَلَكُوتُ الْأَرْضِ وَ لَمْ يَرَهَا إِبْرَاهِيمُ وَ إِيمًا رَأَى مَلَكُوتَ السَّمَاوَاتِ وَ هِيَ اثْنَا عَشَرَ عَالَمًا كُلُّ عَالَمٍ كَهَيْئَةِ مَا رَأَيْتَ كُلَّمَا مَضَى مِنَّا إِمَامٌ سَكَنَ أَحَدٌ هَذِهِ الْعَوَالِمَ حَتَّى يَكُونَ آخِرُهُمُ الْقَائِمُ فِي عَالَمِنَا الَّذِي نَحْنُ سَاكِنُوهُ

He (the narrator) said, 'Then he^{-asws} said: 'These are the kingdoms of the earth, and Ibrahim^{-as} did not see these, and rather he^{-as} saw the kingdoms of the skies, and these are twelve worlds. Each world is like what you saw. Every time an Imam^{-asws} from us^{-asws} passes away, he^{-asws}

settles into one of these worlds until the last of them^{-asws} happens to be Al-Qaim^{-asws} in our world which we are its dwellers’.

قَالَ ثُمَّ قَالَ غَضُّ بَصْرِكَ فَعَصَصْتُ بَصْرِي ثُمَّ أَخَذَ بِيَدِي فَإِذَا نَحْنُ بِالْبَيْتِ الَّذِي خَرَجْنَا مِنْهُ فَنَزَعْنَا تِلْكَ الثِّيَابَ وَ لَبَسَ الثِّيَابَ الَّتِي كَانَتْ عَلَيْهِ وَ غَدْنَا إِلَى مَجْلِسِنَا

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

فَقُلْتُ جُعِلْتُ فِدَاكَ كَمْ مَضَى مِنَ النَّهَارِ قَالَ عِ ثَلَاثَ سَاعَاتٍ.

I said, ‘May I be sacrificed for you^{-asws}! How much of the day has passed?’ He^{-asws} said: ‘Three hours’.⁶⁴²

83- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَلِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ: كَانَ أَبُو جَعْفَرٍ ع فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ وَ قَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظَهِّرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدِكَ

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin hadeed, from Jameel Bin Darraaj, from Zurara who said:

Abu Ja’far^{-asws} was in the Sacred Masjid. There was a mention of the Clan of Umayya and their government. Some of his^{-asws} companions said to him^{-asws}, ‘We hope that you^{-asws} will become their master and that Allah^{-azwj} will Display this Command upon your^{-asws} hands’.

فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَ لَا يَسْرُئِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الزِّنَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مِنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ سِنِينَ وَ لَا أَيَّاماً أَقْصَرَ مِنْ سِنِيهِمْ وَ أَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلَكَ الَّذِي فِي يَدِهِ الْفَلَكَ فَيَطْوِيهِ طَيًّا.

He^{-asws} said: ‘I^{-asws} am not their master, nor am I^{-asws} happy to be their master, for their companions are the sons of adultery. Allah^{-azwj} never Created, since the creation of the skies and the earth, years nor days shorter than their years and their days. Allah^{-azwj} Ordered the Angels in whose hands is the orbit, to rotate it like a scroll’.⁶⁴³

84- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ بْنِ بَجَادٍ الْعَابِدِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنَّا عِنْدَهُ وَ ذَكَرُوا سُلْطَانَ بَنِي أُمَيَّةَ فَقَالَ أَبُو جَعْفَرٍ ع لَا يُخْرِجُ عَلِيَّ هِشَامَ أَحَدٌ إِلَّا قَتَلَهُ قَالَ وَ ذَكَرَ مَلَكُهُ عِشْرِينَ سَنَةً

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hisham, from Anbasat Bin Bajaad Al-Abid, from Jabir, who has said:

⁶⁴² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 82

⁶⁴³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 83

‘We were in the presence Abu Ja’far^{-asws}, and the authority of the clan of Umayya was mentioned, so Abu Ja’far^{-asws} said: ‘No one comes out (rebels) against Hisham except that he gets killed’. ‘And he^{-asws} also mentioned that his government would last for twenty years’.

قَالَ فَجَرَعْنَا فَقَالَ مَا لَكُمْ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُهْلِكَ سُلْطَانَ قَوْمٍ أَمَرَ الْمَلِكَ فَاسْرِعَ بِالسَّيْرِ الْفُلْكَ فَقَدَّرَ عَلَيَّ مَا يُرِيدُ

He (the narrator) said, ‘We were alarmed. He^{-asws} said: ‘What is the matter with you? Whenever Allah^{-azwj} Mighty and Majestic Intends to Destroy the authority of a people, He^{-azwj} Commands the Angel to quicken the pace of the orbit in accordance with what He^{-azwj} Intends to’.

قَالَ فَمُنَّا لَزَيْدٍ هَذِهِ الْمَقَالَةَ فَقَالَ لِي شَهِدْتُ هِشَامًا وَ رَسُولَ اللَّهِ يُسَبُّ عِنْدَهُ فَلَمْ يُنْكِرْ ذَلِكَ وَ لَمْ يُعَيِّرْهُ فَوَ اللَّهُ لَوْ لَمْ يَكُنْ إِلَّا أَنَا وَ ابْنِي لَخَرَجْتُ عَلَيْهِ.

He (the narrator) said, ‘We said to Zayd, ‘This is the discussion we had’. He said, ‘I witnessed Hisham, and the Rasool Allah^{-saww} was insulted in his presence, so he neither denied that, nor did he change it. By Allah^{-azwj}! Even if there is no one except for myself and my son, I would come out (in rebellion) against him’’.⁶⁴⁴

85- كافي، الكافي علي بن محمد عن صالح بن أبي حماد عن محمد بن أورمة عن أحمد بن التضر عن الثعمان بن بشير قال: كنت مزاملاً لجابر بن يزيد الجعفي فلما أن كنا بالمدينة دخل علي أبي جعفر ع فودعه و خرج من عنده و هو مسرور حتى وردنا الأخرجة أول منزل تغدل من قبة إلى المدينة- يوم الجمعة فصلينا الزوال فلما حص بنا البعير إذا أنا برجل طويل آدم معه كتاب فناوله فقبله و وضعه على عيني و إذا هو من محمد بن علي إلى جابر بن يزيد و عليه طين أسود رطب

(The book) ‘Al Kafi’ - Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Awrama, from Ahmad Bin Al Nazar, from Al Noman Bin Bashir who said,

‘I was a travel companion of Jabir Bin Yazeed Al-Ju’fy. So when we were in Al-Medina, we went over to Abu Ja’far^{-asws}. Then we bade him^{-asws} farewell and went out from him^{-asws}, and he was cheerful until we came to Al-Akhirjat, it being the first stop we encamped at, from Fayd to Al-Medina, on the day of Friday. We prayed the midday Salat. When the camel rose with us, I found that I was with a tall brown man, with him was a letter. He gave it to Jabir and Jabir took it, and kissed it and place it upon his eyes, and it was from Muhammad^{-asws} Bin Ali^{-asws} to Jabir Bin Yazeed, and its black ink was still wet.

فَقَالَ لَهُ مَتَى عَهْدُكَ بِسَيْدِي فَقَالَ السَّاعَةَ فَقَالَ لَهُ قَبْلَ الصَّلَاةِ أَوْ بَعْدَ الصَّلَاةِ فَقَالَ بَعْدَ الصَّلَاةِ- قَالَ فَقَالَ الْخَاتَمُ وَ أَقْبَلَ يَفْرُوهُ وَ يَفْرُضُ وَجْهَهُ حَتَّى أَتَى عَلَى آخِرِهِ ثُمَّ أَمْسَكَ الْكِتَابَ فَمَا رَأَيْتُهُ صَاحِكًا وَ لَا مَسْرُورًا حَتَّى وَاقَى الْكُوفَةَ فَلَمَّا وَاقَيْنَا الْكُوفَةَ لَيْلًا بَثُّ لَيْلَتِي فَلَمَّا أَصْبَحْتُ أَتَيْتُهُ إِعْظَامًا لَهُ فَوَجَدْتُهُ قَدْ حَرَجَ عَلَيَّ وَ فِي عُنُقِهِ كِعَابٌ قَدْ عَلَّقَهَا وَ قَدْ رَكِبَ قَصَبَةً وَ هُوَ يَهْوُلُ-

أَجِدُ مَنْصُورَ

أَمِيرًا غَيْرَ مَأْمُورٍ

بَنِ جُمُهورِ

وَ أَبْيَانًا مِنْ نَحْوِ هَذَا

He said to him, 'When did my Master^{asws} pact with you?' He said, 'Just now'. He said to him, 'Before the Salat or after the Salat?' He said, 'After the Salat'. He broke the seal and started reading it and his face strained until he came to the end of it. Then he withheld the letter, and I did not see him laugh nor cheerful until we came to Al-Kufa. When we arrived at Al-Kufa, it was night. I slept my night, and when it was the morning, I went over to him, determined for it, but I found him to have come out to me, and in his neck were ankle bones handing upon it, and he was riding upon reeds and he was saying, 'I find Mansour Bin Jamhour as an emir without followers', and couplets approximate to these.

فَنظَرْتُ فِي وَجْهِهِ وَنَظَرْتُ فِي وَجْهِهِ فَلَمْ يَقُلْ لِي شَيْئاً وَ لَمْ أَقُلْ لَهُ وَ أَقْبَلْتُ أَبْكَى لِمَا رَأَيْتُهُ وَ اجْتَمَعَ عَلَيَّ وَ عَلَيْهِ الصَّبِيَّانُ وَ النَّاسُ وَ جَاءَ حَتَّى دَخَلَ الرَّحْبَةَ وَ أَقْبَلَ يَدُورُ مَعَ الصَّبِيَّانِ وَ النَّاسُ يَقُولُونَ جَنَّ جَابِرُ بْنُ يَزِيدَ

I looked at his face and kept on looking at his face, but he did not say anything to me, and I did not speak to him, and I turned around crying due to what I saw him in, and the children and people gathered around me and around him. And he went until he entered Al-Rahba, and he went on in circles along with the children, and the people were saying, 'Jabir Bin Yazeed has gone mad'.

فَوَ اللَّهُ مَا مَضَتْ الْأَيَّامُ حَتَّى وَرَدَ كِتَابُ هِشَامٍ [بْنِ] عَبْدِ الْمَلِكِ إِلَى وَالِيهِ أَنْ انظُرْ رَجُلًا يُقَالُ لَهُ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ فَاصْرَبْ عُنُقَهُ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ فَالْتَقَيْتُ إِلَى جُلَسَائِهِ فَقَالَ لَهُمْ مَنْ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ قَالُوا أَصْلَحَكَ اللَّهُ كَانَ رَجُلًا لَهُ عِلْمٌ وَ فَضْلٌ وَ حَدِيثٌ وَ حَجٌّ فَجَنَّ وَ هُوَ ذَا فِي الرَّحْبَةِ مَعَ الصَّبِيَّانِ عَلَى الْقَصَبِ يَلْعَبُ مَعَهُمْ

By Allah^{azwj}, not many days had passed by until there came a letter of Hisham Bin Abdul Malik (the Caliph) to his governor, 'Look for a man call Jabir Bin Yazeed Al-Ju'fy, and strike off his neck, and send his neck to me'. He (the governor) turned around to his gatherers and said to them, 'Who is Jabir Bin Yazeed Al-Ju'fy?' They said, 'May Allah^{azwj} Keep you well! He used to be a man who had knowledge for him and merits, and Ahadeeth, and (performance of) Hajj. But he went mad, and he is that one in Al-Rahba along with the children, upon the reeds, playing with them'.

قَالَ فَأَشْرَفَ عَلَيْهِ فَإِذَا هُوَ مَعَ الصَّبِيَّانِ يَلْعَبُ عَلَى الْقَصَبِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ قَتْلِهِ

He (the narrator) said, 'He (the governor) looked at him, and there he was, playing along with the children upon the reeds. He said, 'The Praise is for Allah^{azwj} Who Excused me from killing him'.

قَالَ وَ لَمْ تَمُضِ الْأَيَّامُ حَتَّى دَخَلَ مَنْصُورُ بْنُ جُمُهورِ الكُوفَةَ وَ صَنَعَ مَا كَانَ يَقُولُ جَابِرًا.

He (the narrator) said, 'And not many days had passed by until Mansour Bin Jamhour (the governor) entered Al-Kufa and did what Jabir was saying"⁶⁴⁵.

86- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ: أَوْصَانِي أَبُو جَعْفَرٍ ع بِحَوَائِجِ لَهُ بِالْمَدِينَةِ قَالَ فَبَيْنَا أَنَا فِي فَحِّ الرُّوحَاءِ عَلَى رَاجِلَتِي إِذَا إِنْسَانٌ يَلُوي بِنُؤْبِهِ قَالَ فَمِلْتُ إِلَيْهِ وَ طَنَنْتُ أَنَّهُ عَطَشَانٌ فَنَاوَلْتُهُ الْإِدَاوَةَ قَالَ فَقَالَ لَا حَاجَةَ لِي بِهَا

⁶⁴⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 85

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi who said,

'Abu Ja'far^{-asws} sent me regarding some needs of his^{-asws} at Al-Medina. While I was in a mountain pass of Al-Rawha upon my riding animal when a gestured towards me with his cloth. I inclined towards him and thought he might be thirsty, and I gave him the cure (water). He said, 'There is no need for me with it'.

ثُمَّ نَاوَلَنِي كِتَابًا طَيْبُهُ رَطْبٌ قَالَ فَلَمَّا نَظَرْتُ إِلَى حُجْمِهِ إِذَا هُوَ حَاتِمٌ أَبِي جَعْفَرٍ ع فَعُلْتُ لَهُ مَتَى عَهْدُكَ بِصَاحِبِ الْكِتَابِ قَالَ السَّاعَةَ قَالَ فَإِذَا فِيهِ أَشْيَاءُ يَأْتُرُنِي بِهَا

Then he gave me a letter, its texture was wet (ink). When I looked at its seal, it was a seal of Abu Ja'far^{-asws}. I said to him, 'When did the owner of the letter pact to you?' He said, 'Just now'. There were things in it instructing me with it'.

قَالَ ثُمَّ التَّمْتُ فَإِذَا لَيْسَ عِنْدِي أَحَدٌ قَالَ فَقَدِمَ أَبُو جَعْفَرٍ فَلَقِيْتُهُ فَعُلْتُ لَهُ جَعَلْتُ فِذَاكَ رَجُلًا أَتَانِي بِكِتَابِكَ وَ طَيْبُهُ رَطْبٌ قَالَ إِذَا عَجَلْنَا بِنَا أَمْرًا أَرْسَلْتُ بَعْضَهُمْ بِعَنِي الْجِنِّ

Then he (the narrator said), 'I turned around and there wasn't anyone with me. So, I proceeded to Abu Ja'far^{-asws} and met him. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! A man came to me with your^{-asws} letter, and its texture was wet' (ink). When there is haste for us^{-asws} with a matter, I^{-asws} send one of them' - meaning the Jinn'.

وَ زَادَ فِيهِ مُحَمَّدُ بْنُ الْحُسَيْنِ بِهَذَا الْإِسْنَادِ يَا سَدَيْرُ إِنَّ لَنَا خَدَمًا مِنَ الْجِنِّ فَإِذَا أَرَدْنَا السَّرْعَةَ بَعَثْنَاهُمْ.

And there is an increase in it by Muhammad Bin Al-Husayn, by this chain: 'O Sadeyr! For us^{-asws} there are servants from the Jinn. Whenever we^{-asws} want quickness, we^{-asws} send them''⁶⁴⁶

87- عُيُونُ الْمُعْجَزَاتِ، رُوِيَ أَنَّ حَبَابَةَ الْوَالِيَّةِ رَحِمَهَا اللَّهُ تَبَيَّنَتْ إِلَى إِمَامَةِ أَبِي جَعْفَرٍ ع فَدَخَلَتْ عَلَيْهِ فَقَالَ مَا الَّذِي أَبْطَأَ بِكَ يَا حَبَابَةُ قَالَتْ كَثُرَ سَيِّئِي وَ ابْيَضَّ رَأْسِي وَ كَثُرَتْ هُمُومِي

(The book) 'Uyoon Al Mojizaat' –

'It is reported that Hababat Al-Walibiya, may Allah^{-azwj} have Mercy on her, remained alive up to the Imamate of Abu Ja'far^{-asws}. She entered to see him^{-asws}. He^{-asws} said: 'What is that which delayed you^{-asws}, O Hababat?' She said, 'My age is a lot, and my head (hair) has whitened, and my worries are many'.

فَقَالَ ع اذْنِي مِنِّي فَدَنْتُ مِنْهُ فَوَضَعَ يَدَهُ عَ عَلَى مَفْرَقِ رَأْسِهَا وَ دَعَا لَهَا بِكَلَامٍ لَمْ نَفْهَمْهُ فَاسْوَدَّ شَعْرَ رَأْسِهَا وَ عَادَ خَالِكًا وَ صَارَتْ شَابَةً فَسَرَتْ بِذَلِكَ وَ سَرَّ أَبُو جَعْفَرٍ ع لِسُرُورِهَا

He^{-asws} said: 'Come closer to me^{-asws}', She went near him^{-asws}. He^{-asws} place his^{-asws} hand upon the top of her^{-asws} head and supplicated for her with a speech, we could not understand it.

⁶⁴⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 86

The hair of her head turned black and returned to be intensely black, and she became a youth. She was cheered by that and Abu Ja'far^{-asws} was happy at her happiness.

فَقَالَتْ بِالَّذِي أَخَذَ مِيثَاقَكَ عَلَى النَّبِيِّينَ أَيُّ شَيْءٍ كُنْتُمْ فِي الْأُظْلَمَةِ

She said, 'By the One^{-azwj} Who Took your^{-asws} covenant upon the Prophets^{-as}! Which thing were you (Imams^{-asws}) in the (realm of the) shadows?'

فَقَالَ يَا حَبَابَةُ نُورًا قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ عِ نُسُخِ اللَّهِ سُبْحَانَهُ فَسَبَّحَتْ الْمَلَائِكَةُ بِتَسْبِيحِنَا وَ لَمْ تَكُنْ قَبْلَ ذَلِكَ فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ عِ أَجْرَى ذَلِكَ النُّورِ فِيهِ.

He^{-asws} said: 'O Hababat! (We^{-asws} were) Noor before Allah^{-azwj} Created Adam^{-as}. We^{-asws} were glorifying Allah^{-azwj} the Glorious, so the Angels glorified with our^{-asws} glorifications, and that did not happen to be before that. When Allah^{-azwj} the Exalted Created Adam^{-as}, He^{-azwj} Caused that Noor to flow in him^{-asws}.⁶⁴⁷

88- خص، منتخب البصائر عن أبي سليمان بن داود بإسناده عن سهل بن زياد عن عثمان بن عيسى عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي بصير قال: قلت لأبي جعفر ع أنا مؤلاك و من شيعتك ضعيف ضريير فاضمن لي الجنة قال أ و لا أعطيك علامة الأئمة قلت و ما عليك أن تجمعها لي قال و أحب ذلك قلت و كيف لا أحب

(The book) 'Muntakhab Al Basaair' – From Abu Suleyman Bin Dawood, by his chain from Sahl Bin Ziyad, from Usman Bin Isa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I said to Abu Ja'far^{-asws}, 'I am your^{-asws} slave, and from your^{-asws} weak Shias, blind, so guarantee the Paradise for me'. He^{-asws} said: 'And have I^{-asws} not given you a sign of the Imams^{-asws}?' I said, 'And what would be upon you^{-asws}, if you^{-asws} were to gather these for me?' He^{-asws} said, 'And would you like that?' I said, 'And how can I not like it?'

فَمَا زَادَ أَنْ مَسَحَ عَلَى بَصَرِي فَأَبْصَرْتُ جَمِيعَ الْأَئِمَّةِ عِنْدَهُ فِي السَّقِيْفَةِ الَّتِي كَانَ فِيهَا جَالِسًا قَالَ يَا أَبَا مُحَمَّدٍ مَدَّ بَصْرَكَ فَانظُرْ مَاذَا تَرَى بِعَيْنِكَ

He^{-asws} did not increase upon wiping upon my eyes and I saw entirety of the Imams^{-asws} in his^{-asws} presence in the ship in which he^{-asws} was seated. He^{-asws} said: 'O Abu Muhammad! Extend your sight and look at what you can see with your eyes'.

قَالَ فَوَ اللَّهُ مَا أَبْصَرْتُ إِلَّا كَلْبًا أَوْ خَنْزِيرًا أَوْ قِرْدًا قُلْتُ مَا هَذَا الْخَلْقُ الْمَمْسُوحُ قَالَ هَذَا الَّذِي تَرَى هُوَ السَّوَادُ الْأَعْظَمُ وَ لَوْ كُنَيْفَ لِلنَّاسِ مَا نَظَرَ الشَّيْعَةُ إِلَى مَنْ خَالَفَهُمْ إِلَّا فِي هَذِهِ الصُّورَةِ

He said, 'By Allah^{-azwj}! I did not see except dogs or pigs or monkeys. I said, 'What are these creatures. The morphed ones?' He^{-asws} said: 'This which you are seeing, is the great multitude, and if it had been uncovered for the people, the Shias would not look at the ones opposing them except them being in this image'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ أَحْبَبْتَ تَرَكْتُكَ عَلَى خَالِكَ هَذَا وَ إِنْ أَحْبَبْتَ ضَمِنْتُ لَكَ عَلَى اللَّهِ الْجَنَّةَ وَ رَدَدْتُكَ إِلَى خَالِكَ الْأَوَّلِ

⁶⁴⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 87

Then he^{-asws} said: 'O Abu Muhammad! If you like, I can leave you to be upon this state of yours (being able to see), and if you like, I^{-asws} can guarantee the Paradise for you, based upon Allah^{-azwj}, and return you to your former state'.

فُلْتُ لَا حَاجَةَ لِي فِي النَّظَرِ إِلَى هَذَا الْخَلْقِ الْمُنْكَوسِ رُؤْيِي رُؤْيِي إِلَى حَالِي فَمَا لِلْحَجْتِ عَوْضٌ فَمَسَحَ يَدَهُ عَلَى عَيْنِي فَرَجَعْتُ كَمَا كُنْتُ.

I said, 'There is no need for me in looking at these people, the inside-out. Return me! Return me to my (former) state, for there is nothing instead of the Paradise!' He^{-asws} wiped his^{-asws} hand upon my eyes and I returned to be like what I had been".⁶⁴⁸

89- ق، الكتاب العتيق الغرويّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمَرْزُوقِيُّ عَنْ عُمَارَةَ بْنِ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنِ الصَّادِقِ ع قَالَ: كُنْتُ مَعَ أَبِي وَبَيْنَنَا قَوْمٌ مِنَ الْأَنْصَارِ إِذْ أَنَاءَهُ آتٍ فَقَالَ لَهُ الْحَقُّ فَقَدْ احْتَرَقَتْ دَارُكَ فَقَالَ يَا بُنَيَّ مَا احْتَرَقَتْ فَذَهَبَ

(The book) 'Al Kitab Al Ateeq' of Al Garwy Abdullah Bin Muhammad Al Marouzy, from Umarah Bin Zayd, from Abdullah Bin Al A'ala,

'From Al-Sadiq^{-asws} having said: 'I^{-asws} was with my^{-asws} father^{-asws}, and between us there was a group of the Helpers, when a comer came. He said to him^{-asws}, 'Go, for your^{-asws} house has burned down!' He^{-asws} said: 'O my^{-asws} son^{-asws}! It has not burned down'. He went away.

ثُمَّ لَمْ يَلْبَثْ أَنْ عَادَ فَقَالَ وَاللَّهِ احْتَرَقَتْ دَارُكَ فَقَالَ يَا بُنَيَّ وَاللَّهِ مَا احْتَرَقَتْ فَذَهَبَ

Then it was not long before he returned and said, 'By Allah^{-azwj}! You^{-asws} house has burned down'. He^{-asws} said: 'O my^{-asws} son! By Allah^{-azwj}, it has not burned down'. He went away.

ثُمَّ لَمْ يَلْبَثْ أَنْ عَادَ وَمَعَهُ جَمَاعَةٌ مِنْ أَهْلِئِنَا وَمَوَالِينَا يَبْكُونَ وَ يَقُولُونَ قَدْ احْتَرَقَتْ دَارُكَ

Then it was not long before he returned, and with him was a group of our^{-asws} family members, and our^{-asws} friends crying and saying, 'Your^{-asws} house has burned down!'

فَقَالَ كَلًّا وَاللَّهِ مَا احْتَرَقَتْ وَلَا كَذِبْتُ وَلَا كَذِبْتُ وَأَنَا أَوْثَقُ بِمَا فِي يَدِي مِنْكُمْ وَمِمَّا أَبْصَرْتُ أَعْيُنُكُمْ

He^{-asws} said: 'Never! By Allah^{-azwj}, it has not burned down, nor am I^{-asws} lying nor have I^{-asws} been lied to, and I^{-asws} am more reliable with what is in my^{-asws} hands than you all are and more than what your eyes have seen!'

وَقَامَ أَبِي وَفُتِّ مَعَهُ حَتَّى انْتَهَوْا إِلَى مَنَارِئِنَا وَ النَّارُ مُشْتَعِلَةٌ عَنْ أَيْمَانِ مَنَارِئِنَا وَ عَنْ شِمَائِلِئِنَا وَ مِنْ كُلِّ جَانِبٍ مِنْهَا ثُمَّ عَدَلَ إِلَى الْمَسْجِدِ فَخَرَّ سَاجِدًا وَ قَالَ فِي سُجُودِهِ وَ عَزَّتِكَ وَ جَلَالِكَ- لَا رَفَعْتُ رَأْسِي مِنْ سُجُودِي أَوْ نُطِفَفْتُهَا

And my^{-asws} father^{-asws} stood up, and I^{-asws} stood up with him^{-asws}, until they ended to our^{-asws} house, and the fire was blazing on the right of our^{-asws} and on its left, and from every side from it (except in it). Then he^{-asws} turned to go to the Masjid. He^{-asws} fell in Sajdah and said in his^{-asws}

⁶⁴⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 88

Sajdah: 'By Your^{-azwj} Mighty and Your^{-azwj} Majesty! I^{-asws} will not raise my^{-asws} head from my^{-asws} Sajdah until You^{-azwj} Extinguish it!'

قَالَ فَوَ اللَّهِ مَا رَفَعَ رَأْسَهُ حَتَّى طَفِئَتْ وَ اخْتَرَقَ مَا حَوْلَهَا وَ سَلِمَتْ مَنَازِلُنَا ثُمَّ ذَكَرَ عَ أَنَّ ذَلِكَ لِدُعَاءٍ كَانَ قَرَأَهُ عَ.

He (Abu Abdullah^{-asws}) said: 'By Allah^{-azwj}! He^{-asws} did not raise his^{-asws} head until it was extinguished, and it had incinerated whatever was around it, and our^{-asws} house was safe'. Then he^{-asws} mentioned: 'That is for a supplication he^{-asws} had recited''⁶⁴⁹.

⁶⁴⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 89

باب 6 مكارم أخلاقه و سيره و سننه و علمه و فضله و إقرار المخالف و المؤلف بجلالته صلوات الله عليه

CHAPTER 6 - HIS^{-asws} HONOURABLE MANNERS, AND HIS^{-asws} CONDUCT, AND HIS^{-asws} WAYS, AND HIS^{-asws} KNOWLEDGE, AND HIS^{-asws} MERITS, AND ACKNOWLEDGEMENT BY THE OPPONENTS AND THE SUPPORTERS OF HIS^{-asws} MAJESTY, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- سن، المحاسن مُحَسِّنُ بْنُ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَا جَعْفَرٍ ع مَاتَ وَ تَرَكَ سِتِّينَ مَمْلُوكًا فَأَعْتَقَ ثُلُثَهُمْ عِنْدَ مَوْتِهِ.

(The book) 'Al Mahasin' – Muhasin Bin Ahmad, from Aban Bin usman, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws}: 'Abu Ja'far^{-asws} passed away and left behind sixty slaves. He^{-asws} liberated a third of them (20) at the time of his^{-asws} passing away".⁶⁵⁰

2- شا، الإرشاد أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَالِحِ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءِ الْمَكِّيِّ قَالَ: مَا رَأَيْتُ الْعُلَمَاءَ عِنْدَ أَحَدٍ قَطُّ أَصْغَرَ مِنْهُمْ عِنْدَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ لَقَدْ رَأَيْتُ الْحَكَمَ بْنَ عُثَيْبَةَ مَعَ جَلَالَتِهِ فِي الْقَوْمِ بَيْنَ يَدَيْهِ كَأَنَّهُ صَبِيٌّ بَيْنَ يَدَيْ مُعَلِّمِهِ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Muhammad Bin Al Qasim, from Abdul Rahman Bin Salih Al Azdy, from Abdullah Bin Ata'a Al Makky who said,

'I have not seen the scholars (appearing) smallest in the presence of anyone at all, than they were in the presence of Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}. And I had seen Al-Hakam Bin Uteyba, along with his majesty among the people, (but) in front of him^{-asws} he was (like) a child in front of his^{-asws} teachings.

وَ كَانَ جَابِرُ بْنُ يَرِيدَ الْجَعْفِيُّ إِذَا رَوَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ شَيْئًا قَالَ حَدَّثَنِي وَصِيُّ الْأَوْصِيَاءِ وَ وَارِثُ عِلْمِ الْأَنْبِيَاءِ - مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع.

And Jabir Bin Yazeed Al-Jufy, whenever he reported anything from Muhammad^{-asws} Bin Ali^{-asws}, said, 'It is narrated to me by the successor^{-asws} of the successors^{-asws} and inheritor of the knowledge of the Prophets^{-as}, Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}'.⁶⁵¹

3 - قب، المناقب لابن شهر آشوب جليته الأولياء، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءِ مِثْلَهُ إِلَى قَوْلِهِ وَ كَانَ جَابِرٌ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Hilyat Al Awliya' – From Abdullah Bin Ata'a,

'Similar to it up to his words, 'And Jabir"⁶⁵².

⁶⁵⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 1

⁶⁵¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 2

⁶⁵² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 3

4- شاء، الإرشاد مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنِ قَيْسِ بْنِ الرَّبِيعِ قَالَ: سَأَلْتُ أَبَا إِسْحَاقَ عَنِ الْمَسْحِ فَقَالَ أَدْرَكْتُ النَّاسَ يَمْسَحُونَ حَتَّى لَقَيْتُ رَجُلًا مِنْ بَنِي هَاشِمٍ لَمْ أَرِ مِثْلَهُ قَطُّ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَسَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ

(The book) 'Al Irshad' – Mukhawwal Bin Ibrahim, from Qays Bin Al Rabie who said,

'I asked Abu Is'haq about performance of 'Al-Mas'ha' (in the wud'u). He said, 'I came across people performing 'Al-Mas'ha until I met a man from the clan of Hashim^{as}, I have not seen the like of him^{asws} at all – Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}. I asked him^{asws} about performing 'Al-Mas'ha' upon the socks.

فَنَهَانِي عَنْهُ وَ قَالَ لَمْ يَكُنْ أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ عَ يَمْسَحُ عَلَيْهَا وَ كَانَ يَقُولُ سَبَقَ الْكِتَابُ الْمَسْحَ عَلَى الْخُفَّيْنِ

He^{asws} forbade me from it and said: 'Amir Al-Momineen Ali^{asws} did not happen to do 'Al-Mas'ha' upon these, and he^{asws} was saying: 'The Book (Quran) precedes the 'Al-Mas'ha' upon the two socks''.

قَالَ أَبُو إِسْحَاقَ فَمَا مَسَحْتُ مُدَّ هَاتِي عَنْهُ

Abu Is'haq said, 'I did not perform 'Al-Mas'ha' (upon the socks) since he^{asws} forbade me from it'.

قَالَ قَيْسُ بْنُ الرَّبِيعِ وَ مَا مَسَحْتُ أَنَا مُدَّ سَمِعْتُ أَبَا إِسْحَاقَ.

Qays Bin Al Rabie said, 'And I did not perform 'Al-Mas'ha' (upon the socks) since I heard Abu Is'haq''.⁶⁵³

5- شاء، الإرشاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ مُحَمَّدَ بْنَ الْمُنْكَدِرِ كَانَ يَقُولُ مَا كُنْتُ أَرَى أَنَّ مِثْلَ عَلِيٍّ بْنِ الْحُسَيْنِ يَدْعُ خَلْفًا لِقِصْلِ عَلِيٍّ بْنِ الْحُسَيْنِ حَتَّى رَأَيْتُ ابْنَهُ مُحَمَّدَ بْنَ عَلِيٍّ فَأَرَدْتُ أَنْ أُعْطِيَهُ فَوَعَّظَنِي

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{asws} having said: 'Muhammad Bin Al Munkadir was saying, 'I had not seen the like of Ali^{asws} Bin Al-Husayn^{asws} leave behind a replacement of the merits of Ali^{asws} Bin Al-Husayn^{asws} until I saw his^{asws} son Muhammad^{asws} Bin Ali^{asws}. I wanted to preach to him^{asws}, but he^{asws} preached to me'.

فَقَالَ لَهُ أَصْحَابُهُ يَا عَلِيُّ وَعَظَمَكَ قَالَ خَرَجْتُ إِلَى بَعْضِ نَوَاحِي الْمَدِينَةِ فِي سَاعَةِ حَارَّةٍ فَلَقَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ وَ كَانَ رَجُلًا بَدِينًا وَ هُوَ مُتَّكِئٌ عَلَى غُلَامَيْنِ لَهُ أَسْوَدَيْنِ أَوْ مَوْلَيْنِ فَقُلْتُ فِي نَفْسِي شَيْخٌ مِنْ شُيُوخِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا أَشْهَدُ لَأَعْظَمَهُ

His companions said to him, 'By which thing did he^{asws} preach to you?' He said, 'I went out to one of the areas of Al-Medina during a time of heat. I met Muhammad^{asws} Bin Ali^{asws}, and he^{asws} was a bulky man, and he^{asws} was leaning upon two black slaves of his^{asws} or two friends.

⁶⁵³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 6 H 4

I said within myself, 'A sheikh from the sheikhs of Quraish, in this time, upon this state, in seeking the world! I testify, I shall advise him!'

فَدَنَوْتُ مِنْهُ فَسَأَلْتُهُ عَلَيْهِ فَسَلَّمَ عَلَيَّ بِبُهِرٍ وَ قَدْ تَصَبَّبَ عَرَقاً فَقُلْتُ أَصْلَحَكَ اللَّهُ شَيْخٌ مِنْ أَشْيَاخِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا
لَوْ جَاءَكَ الْمَوْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ

I went near him^{-asws} and greeted unto him^{-asws}. He^{-asws} greeted to me being short of breath with tiredness, and he^{-asws} was dripping in sweat. I said, 'May Allah^{-azwj} Keep you^{-asws}! A sheikh from the sheikhs of Quraish, in this time, upon this state, in seeking the world! Supposing the death were to come to you^{-asws} while you^{-asws} are upon this state?'

قَالَ فَحَلَى عَنِ الْعُلَامِينَ مِنْ يَدِهِ ثُمَّ تَسَانَدَ وَ قَالَ لَوْ جَاءَنِي وَ اللَّهُ الْمَوْتُ وَ أَنَا فِي هَذِهِ الْحَالِ جَاءَنِي وَ أَنَا فِي طَاعَةٍ مِنْ طَاعَاتِ اللَّهِ تَعَالَى أَكُفُّ بِهَا
نَفْسِي عَنْكَ وَ عَنِ النَّاسِ وَ إِنَّمَا كُنْتُ أَخَافُ الْمَوْتَ لَوْ جَاءَنِي وَ أَنَا عَلَى مَعْصِيَةِ مَنْ مَعْصِيَ اللَّهِ

He (the narrator) said, 'He^{-asws} let go of the two slaves from his^{-asws} hand, then leaned (forward) and said: 'By Allah^{-azwj}! If the death were to come to me^{-asws} while I was upon this state, and I^{-asws} am in (an act of) obedience from the (acts of) obedience to Allah^{-azwj} the Exalted, I^{-asws} would suffice with it myself from you and from the people, and rather, I^{-asws} am fearing if the death were to come to me^{-asws} while I^{-asws} was in an act of disobedience from the acts of disobedience of Allah^{-azwj}'.

فَقُلْتُ يَرْحَمَكَ اللَّهُ أَرَدْتُ أَنْ أَعْظَمَكَ فَوَعظتني.

I said, 'May Allah^{-azwj} have Mercy upon you^{-asws}! I wanted to advise you^{-asws}, but you^{-asws} have advised me instead"⁶⁵⁴.

6- شا، الإرشاد أبو محمد الحسن بن محمد بن جده عن أبي نصر عن محمد بن الحسين عن أسود بن عامر عن جبان بن علي عن الحسن بن كثير قال:
شكوت إلى أبي جعفر محمد بن علي ع الحاجة و جفاء الإخوان فقال بئس الأخ أخ يزعاك غيباً و يقطعك فقيراً

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Abu Nasr, from Muhammad Bin Al-Husayn, from Aswad Bin Aamir, from Hibban Bin Ali, from Al-Hassan Bin Kaseer who said,

'I complained to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} of the need and disloyalty (injustice) by the brothers. He^{-asws} said: 'Evil is the brother who takes care of you when you are rich, then cuts you off (relations) when poor'.

ثم أمر غلامه فأخرج كيساً فيه سبعمائة درهم فقال استنفق هذه فإذا نفذت فأعلمني.

Then he^{-asws} ordered his^{-asws} slave, and he brought out a bag wherein were seven hundred Dirhams. He^{-asws} said: 'Spend these. When you run out, let me^{-asws} know"⁶⁵⁵.

⁶⁵⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 5

⁶⁵⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 6

7- شاء، الإرشاد رَوَى مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ دِينَارٍ وَ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ أَهْمًا قَالَا مَا لَقِينَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَ إِلَّا وَ حَمَلِ إِلَيْنَا التَّفَقَّةَ وَ الصِّلَةَ وَ الْكِسْوَةَ وَ يَقُولُ هَذَا مُعَدَّةً لَكُمْ قَبْلَ أَنْ تَلْقَوْنِي.

(The book) 'Al Irshad' – It is reported by Muhammad Bin Al-Husayn, from Ubeydullah Bin Al Zubeyr, from Amro Bin Dinar, and Ubeydullah Bin Ubeyd Bin Umeyr, they both said,

'We have not meet Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} except and he^{-asws} carried the expenditure money to us, and the (financial) help, and the clothing, and he^{-asws} would say: 'This has been prepared for you before you came to meet me^{-asws}'.⁶⁵⁶

8- قب، المناقب لابن شهرآشوب عن عمرو و عبد الله مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Amro and Abdullah – similar to it.⁶⁵⁷

9- شاء، الإرشاد رَوَى أَبُو نُعَيْمٍ التَّحَعِيُّ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُلَيْمَانَ بْنِ قَرِيمٍ قَالَ: كَانَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَ يُجِيزُنَا بِالْحَمْسِمَاءَةِ إِلَى الْأَلْفِ دِرْهَمٍ وَ كَانَ لَا يَمَلُّ مِنْ صِلَةِ إِخْوَانِهِ وَ قَاصِدِيهِ وَ مُؤْتَمِلِيهِ وَ رَاجِيهِ.

(The book) 'Al Irshad' – It is reported by Abu Nueym Al Nakhair, from Muawiya Bin Hisham, from Suleyman Bin Qarmin who said,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} used to reward us with five hundred to six hundred to a thousand Dirhams, and he^{-asws} would not get fed up with financially helping his^{-asws} brothers, and those aiming to him^{-asws}, and ones hoping to him^{-asws}, and ones anticipating from him^{-asws}'.⁶⁵⁸

10- قب، المناقب لابن شهرآشوب عن سليمان إلى قوله إلى الألف درهم.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Suleyman – Up to his words, 'To a thousand Dirhams''.⁶⁵⁹

11- شاء، الإرشاد وَ رَوَى عَنْهُ عَ أَنَّهُ سُئِلَ عَنِ الْحَدِيثِ تُرْسَلُهُ وَ لَا تُسْنَدُهُ فَقَالَ إِذَا حَدَّثْتُ الْحَدِيثَ فَلَمْ أُسْنِدْهُ فَسَنَدِي فِيهِ أَبِي عَنِ جَدِّي عَنِ أَبِيهِ عَنِ جَدِّهِ رَسُولِ اللَّهِ صَ عَنِ جَبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Irshad' –

And it is reported from him^{-asws} having been asked about the Hadeeth which he^{-asws} reports and does not attribute. He^{-asws} said: 'Whenever I^{-asws} narrate the Hadeeth and do not attribute it, then my^{-asws} attribution in it is my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic''.⁶⁶⁰

⁶⁵⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 7

⁶⁵⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 8

⁶⁵⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 9

⁶⁵⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 10

⁶⁶⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 11 a

وَكَانَ ع يَقُولُ بَلِيَّةُ النَّاسِ عَلَيْنَا عَظِيمَةٌ إِنْ دَعَوْنَاهُمْ لَمْ يَسْتَجِيبُوا لَنَا وَ إِنْ تَرَكْنَاهُمْ لَمْ يَهْتَدُوا بِغَيْرِنَا.

And he^{-asws} was saying: 'The Trial of the people upon us^{-asws} is mighty. If we^{-asws} call them, they are not answering us^{-asws}, and if we^{-asws} leave them, they are not being guided by others'.⁶⁶¹

وَكَانَ ع يَقُولُ مَا يَنْقُمُ النَّاسُ مِنَّا نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ وَ شَجَرَةُ النَّبُوَّةِ وَ مَعْدِنُ الْحِكْمَةِ وَ مَوْضِعُ الْمَلَائِكَةِ وَ مَهْبِطُ الْوَحْيِ.

And he^{-asws} said: 'What is the revenge of the people from us^{-asws}? We^{-asws} are People^{-asws} of the Household of Mercy, and the tree of Prophet-hood, and the Mine of wisdom, and the place of the Angels, and descent of the Revelation'.⁶⁶²

بيان ما ينقم الناس منا أي ما يكرهون و يعيبون منا.

Explanation: 'What is the revenge of the people from us^{-asws}' – I.e. what are they disliking and faulting from us^{-asws}.

12- قب، المناقب لابن شهر آشوب مُسْنَدُ أَبِي حَنِيْفَةَ قَالَ الرَّاوي مَا سَأَلْتُ جَابِرَ الْجُعْفِيَّ قَطُّ مَسْأَلَةً إِلَّا أَتَانِي فِيهَا بِحَدِيثٍ وَ كَانَ جَابِرُ الْجُعْفِيَّ إِذَا رَوَى عَنْهُ ع قَالَ حَدَّثَنِي وَصِيُّ الْأَوْصِيَاءِ وَ وَارِثُ عِلْمِ الْأَنْبِيَاءِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Musnad' of Abu Haneefa – The reported said,

'I did not ask Jabir Al-Jufy any question at all except he came to me with a Hadeeth regarding, and Jabir Al-Jufy, whenever he reported from him^{-asws}, said, 'It is narrated to me by the successor^{-asws} of the successors^{-asws}, and inheritor of the knowledge of Prophets^{-asws}'.⁶⁶³

أَبُو نُعَيْمٍ فِي الْحِلْيَةِ، أَنَّهُ ع الْحَاضِرُ الدَّاكِرُ الْحَاشِعُ الصَّابِرُ- أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ

Abu Nueym in 'Al Hilya' –

'He^{-asws} Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws} is the present (every-ready with the answer), the Zakir (oft-mentioner of Allah^{-azwj}), the humble, the patient'.

وَ قَالُوا الْكَرِيمُ بْنُ الْكَرِيمِ بْنِ الْكَرِيمِ- يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ وَ كَذَلِكَ السَّيِّدُ بْنُ السَّيِّدِ بْنِ السَّيِّدِ- مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع

And the said, 'The benevolent son of the benevolent is Yusuf Bin Is'haq Bin Ibrahim^{-as}, and like that is the chief son of the chief son of the chief son of the chief, Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}'.

وَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنْ مَسْأَلَةٍ فَلَمْ يَدْرِ بِمَا يُجِيبُهُ فَقَالَ أَذْهَبَ إِلَى ذَلِكَ الْعُلَامِ فَسَلَّهُ وَ أَعْلَفَنِي بِمَا يُجِيبُكَ وَ أَشَارَ بِهِ إِلَيَّ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ فَأَتَاهُ فَسَأَلَهُ فَأَجَابَهُ فَرَجَعَ إِلَيَّ ابْنُ عُمَرَ فَأَخْبَرَهُ فَقَالَ ابْنُ عُمَرَ إِنَّهُمْ أَهْلُ بَيْتِ مُفَهَّمُونَ.

⁶⁶¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 11 b

⁶⁶² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 11 c

⁶⁶³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 12 a

And a man asked Ibn Umar about an issue, but he did not know what he should answer, so he said, 'Go to that boy and ask him^{-asws} and let me know what he^{-asws} has answered you with' – and he indicated to Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}. So he came to him^{-asws} and asked him^{-asws}, and he^{-asws} answered him. He returned to Ibn Umar and informed him. Ibn Umar said, 'They^{-asws} are People^{-asws} of the Household, understanding ones'⁶⁶⁴.

المُحَاطِظُ فِي كِتَابِ الْبَيَانِ وَ التَّيْبِينِ، قَالَ: قَدْ جَمَعَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع صَلَاحَ حَالِ الدُّنْيَا بِحَدَافِيرِهَا فِي كَلِمَتَيْنِ فَقَالَ صَلَاحُ جَمِيعِ الْمَعَايِشِ وَ التَّعَاشُرِ مِلَّةً مَكِّيَالٍ ثُلُثَانِ فِطْنَةً وَ ثُلُثٌ تَعَاوُلٌ.

Al Jahiz in 'Kitab Al Bayan Wa Al Tibyan', said,

'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} had gathered the betterment of the state of the world and its contents in two words. He^{-asws} said: 'Betterment of entirety of the livelihood and social life is a measure of two-third discernment and a third, letting go'⁶⁶⁵.

وَ قَالَ لَهُ نَصْرَانِيٌّ أَنْتَ بَقْرٌ قَالَ لَا أَنَا بَاقِرٌ قَالَ أَنْتَ ابْنُ الطَّبَاحَةِ قَالَ ذَلِكَ جَزَفْتَهَا قَالَ أَنْتَ ابْنُ السُّودَاءِ الرِّجِيَّةِ الْبَدِيَّةِ قَالَ إِنْ كُنْتَ صَدَقْتَ عَفَرَ اللَّهُ لَهَا وَ إِنْ كُنْتَ كَذَبْتَ عَفَرَ اللَّهُ لَكَ قَالَ فَأَسْلَمَ النَّصْرَانِيٌّ.

And a Christian said to him^{-asws}, 'You^{-asws} are 'Baqir' (cow)'. He^{-asws} said: 'No, I^{-asws} am 'Baqir' (expounder of knowledge)'. He said, 'You^{-asws} are the son^{-asws} of a cook'. He^{-asws} said: 'That is her (mother's) craft'. He said, 'You^{-asws} are the son^{-asws} of the black woman of Zanj, the vulgar'. He^{-asws} said: 'If you are truthful, then may Allah^{-azwj} Forgive her^{-as}, and if you are a liar, then may Allah^{-azwj} Forgive you'. The Christian became a Muslim'⁶⁶⁶.

13- مكا، مكارم الأخلاق عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَرَأَيْتُهُ وَ فِي مَنْزِلِهِ نُصْدٌ وَ بَسَائِطٌ وَ أَمَاطٌ وَ مَرَافِقٌ فَقُلْتُ مَا هَذَا فَقَالَ مَتَاعُ الْمَرْأَةِ.

(The book) 'Makarim Al Akhlaq' – from Abdullah Bin Ata'a who said,

'I entered to see Abu Ja'far^{-asws}, and I saw him^{-asws} and in his^{-asws} house was a bench, and rugs, and pillows and 'Marafiq'. I said, 'What is this?' He^{-asws} said: 'Ladies things'⁶⁶⁷.

14- كشف، كشف الغمة عَنْ أَفْلَحِ مَوْلَى أَبِي جَعْفَرٍ ع قَالَ: خَرَجْتُ مَعَ مُحَمَّدِ بْنِ عَلِيٍّ حَاجِبًا فَلَمَّا دَخَلَ الْمَسْجِدَ نَظَرَ إِلَى الْبَيْتِ فَبَكَى حَتَّى غَلَا صَوْتُهُ فَقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي إِنَّ النَّاسَ يَنْظُرُونَ إِلَيْكَ فَلَوْ رَفَعْتَ بِصَوْتِكَ قَلِيلًا

(The book) 'Kashf Al Ghumma' –

'From Aflah, a slave of Abu Ja'far^{-asws} who said, 'I went out with Muhammad^{-asws} Bin Ali^{-asws} as a pilgrim. When he^{-asws} entered the Masjid, he^{-asws} looked at the room and cried until his^{-asws} voice was loud. I said, 'May my father and my mother be sacrificed for you^{-asws}! The people are looking at you^{-asws}! If you^{-asws} could only raise your^{-asws} voice a little'.

⁶⁶⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 12 b

⁶⁶⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 12 c

⁶⁶⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 12 d

⁶⁶⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 13

فَقَالَ لِي وَيُحْك يَا أَفْلَحُ وَ لَمْ لَا أَبْكِي لَعَلَّ اللَّهَ تَعَالَى أَنْ يَنْظُرَ إِلَيَّ مِنْهُ بِرَحْمَةٍ فَأَفُوزَ بِهَا عِنْدَهُ عَدَاً

He^{-asws} said to me: 'Woe be to you, O Aflah! And why should I^{-asws} not cry? Perhaps Allah^{-azwj} the Exalted is looking at me^{-asws} with Mercy from Him^{-azwj}, so I^{-asws} shall be successful with it in His^{-azwj} Presence tomorrow'.

قَالَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ جَاءَ حَتَّى رَكَعَ عِنْدَ الْمَقَامِ فَرَفَعَ رَأْسَهُ مِنْ سُجُودِهِ فَإِذَا مَوْضِعُ سُجُودِهِ مُبْتَلًى مِنْ كَثْرَةِ دُمُوعِ عَيْنَيْهِ وَ كَانَ إِذَا ضَحِكَ قَالَ اللَّهُمَّ لَا تَمْتَنِي.

He (the narrator) said, 'Then he^{-asws} performed Tawaaf of the House (Kabah), then came until he^{-asws} performed ruk'u at the standing place (of Ibrahim^{-as}). He^{-asws} raised his^{-asws} head from his^{-asws} Sajdah, his^{-asws} eyes moist from the abundance of his^{-asws} tears. And it was so that whenever he^{-asws} laughed, he^{-asws} said: 'O Allah^{-azwj}! Do not Detest me^{-asws}''.⁶⁶⁸

وَ رَوَى عَنْهُ وَلَدُهُ جَعْفَرٌ ع قَالَ: كَانَ أَبِي يَقُولُ فِي جَوْفِ اللَّيْلِ فِي تَضَرُّعِهِ- أَمَرْتَنِي فَلَمْ أَتَمْتِرْ وَ تَحَيَّنْتِي فَلَمْ أَنْزِجِرْ فَهِيَ أَنَا ذَا عَبْدُكَ بَيْنَ يَدَيْكَ وَ لَا أَعْتَدِرُ.

And it is reported from his son,

'Ja'far^{-asws} said: 'My^{-asws} father^{-asws} had said in the middle of the night during his^{-asws} beseeching: 'You^{-azwj} Commanded me^{-asws} but I^{-asws} did not take the advice, and You^{-azwj} Prohibited me^{-asws}, but I^{-asws} was not rebuked. So here I^{-asws} am, Your^{-azwj} servant in front of You^{-azwj}, and there is no excuse'''.⁶⁶⁹

15- كَشَفَ، كَشَفَ الْعَمَةَ قَالَ جَعْفَرٌ فَقَدْ أَبِي بَعْلَةً لَهُ فَقَالَ لَعْنُ رَدَّهَا اللَّهُ تَعَالَى لِأَحْمَدَنَّهُ بِمَحَامِدٍ يَرْضَاهَا

(The book) 'Kashf Al Ghumma' –

'Ja'far^{-asws} said: 'My^{-asws} father^{-asws} lost a mule of his^{-asws}. He^{-asws} said: 'If Allah^{-azwj} the Exalted were to Return it, I^{-asws} shall praise Him^{-azwj} with praises He^{-azwj} would be Pleased with'.

فَمَا لَبِثَ أَنْ أَتَى بِهَا بِسَرْجِهَا وَ لِحَامِهَا فَلَمَّا اسْتَوَى عَلَيْهَا وَ ضَمَّ إِلَيْهِ تِيَابَهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ الْحَمْدُ لِلَّهِ فَلَمْ يَزِدْ

It was not long before he^{-asws} was brought it with its saddle and its reins. When he^{-asws} sat evenly upon it and pressed his^{-asws} clothes to him^{-asws}, he^{-asws} raised his^{-asws} head towards the sky and said: 'The Praise is for Allah^{-azwj}! He^{-asws} did not increase (upon that).

ثُمَّ قَالَ مَا تَزَكَّتْ وَ لَا بَقِيَتْ شَيْئاً جَعَلْتُ كُلَّ أَنْوَاعِ الْمَحَامِدِ لِلَّهِ عَزَّ وَ جَلَّ فَمَا مِنْ حَمْدٍ إِلَّا هُوَ دَاخِلٌ فِيهَا قُلْتُ.

Then he^{-asws} said: 'I^{-asws} have neither left nor does there remain anything. I^{-asws} have made all types of the Praises of Allah^{-azwj} Mighty and Majestic, for there is no Praise except and it is included in what I^{-asws} have said'''.⁶⁷⁰

⁶⁶⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 14 a

⁶⁶⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 14 b

⁶⁷⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 14 c

وَقَالَتْ سَلْمَى مُؤَلَّاهُ أَبِي جَعْفَرٍ كَانَ يَدْخُلُ عَلَيْهِ إِخْوَانُهُ فَلَا يُخْرَجُونَ مِنْ عِنْدِهِ حَتَّى يُطْعِمَهُمُ الطَّعَامَ الطَّيِّبَ وَ يَكْسُوَهُمُ الثِّيَابَ الْحَسَنَةَ وَ يَهَبُ لَهُمُ الدَّرَاهِمَ

And Salmy, a slave of Abu Ja'far^{-asws} said, 'His^{-asws} brothers had entered to see him^{-asws}, and they would not come out from his^{-asws} presence until he^{-asws} would feed them the good food and give them the good clothes, and gift the Dirhams to them.

فَأَقُولُ لَهُ فِي ذَلِكَ لِيُقَلِّ مِنْهُ فَيَقُولُ يَا سَلْمَى مَا حَسَنَةُ الدُّنْيَا إِلَّا صِلَةُ الْإِخْوَانِ وَ الْمَعَارِفِ وَ كَانَ يُجِيزُ بِالْخَمْسِمِائَةِ وَ السِّتْمِائَةِ إِلَى الْأَلْفِ وَ كَانَ لَا يَمَلُّ مِنْ مُجَالَسَتِهِ إِخْوَانَهُ وَ قَالَ اغْرِفِ الْمَوَدَّةَ لَكَ فِي قَلْبِ أَخِيكَ بِمَا لَهُ فِي قَلْبِكَ

I said to him regarding that for him^{-asws} to be reducing from it. He^{-asws} said: 'O Salmy! There is no good deed of the world except helping the brothers, and the acts of kindness'. And he^{-asws} used to reward with the five hundred, and the six hundred to a thousand, and he^{-asws} would not get fed up with the sittings of/with his^{-asws} brothers and said: 'Recognise the cordiality for you in the heart of your brother with what is for him in your heart'.

وَ كَانَ لَا يُسْمَعُ مِنْ دَارِهِ يَا سَائِلُ بَوْرِكَ فَبِكَ وَ لَا يَا سَائِلُ خُدَّ هَذَا وَ كَانَ يَقُولُ سَمُّوهُمْ بِأَحْسَنِ أَسْمَائِهِمْ.

And it was not hear from his^{-asws} house (the words): 'O beggar, may Allah^{-azwj} Bless you!' (i.e., there is nothing to give), nor 'O beggar! Take this'. And he^{-asws} would be saying, making them hear the goodly listening".⁶⁷¹

16- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ عَيْسَى بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ يَقُولُ قَالَ لِي أَبُو جَعْفَرٍ ع قُمْ فَأَسْرِجْ دَابَّتَيْنِ حِمَاراً وَ بَعْلاً فَأَسْرِجْتُ حِمَاراً وَ بَعْلاً فَقَدِمْتُ إِلَيْهِ الْبَعْلُ وَ رَأَيْتُ أَنَّهُ أَحَبَّهُمَا إِلَيْهِ فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبَعْلَ قُلْتُ احْتَرْتُهُ لَكَ قَالَ وَ أَمَرْتُكَ أَنْ تُحْتَارَ لِي ثُمَّ قَالَ إِنَّ أَحَبَّ الْمَطَابَا إِلَيَّ الْحُمْرُ

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Isa Bin Hisham, from Abdul Kareem Bin Amro, from Al Hakam Bin Muhammad Bin Al Qasim, he heard Abdullah Bin Ata'a saying,

'Abu Ja'far^{-asws} said: 'Arise, and saddle two animals, a donkey and a mule'. So I saddled a donkey and a mule and offered the mule to him^{-asws} as I opined that it was more beloved of the two to him^{-asws}. he^{-asws} said: 'Who ordered you to offer to me^{-asws} this mule?' I said, 'I chose it for you^{-asws}'. He^{-asws} said: 'And did I^{-asws} order you to choose for me^{-asws}?'. Then said: 'The most preferable of the pack, to me^{-asws} is the donkey'.

فَقَالَ فَقَدِمْتُ إِلَيْهِ الْحِمَارَ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ فَرَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِالْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا بِمُحَمَّدٍ ص وَ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِينَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

I offered the donkey to him^{-asws} and grabbed the reins for him^{-asws}. He^{-asws} climbed upon it and said: 'Praise be to Allah^{-azwj} Who Guided us^{-asws} by Al-Islam, and Taught us^{-asws} the Quran, and Bestowed upon us^{-asws} by Muhammad^{-saww}. Praise be to Allah^{-azwj} ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14] All Praise is for Allah the Lord of the Worlds [1:2]'***.

⁶⁷¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 6 H 15

وَ سَارَ وَ سِرْتُ حَتَّى إِذَا بَلَّغْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ الصَّلَاةَ جُعِلَتْ فِدَاكَ فَقَالَ هَذَا وَادِي النَّمْلِ لَا يُصَلِّي فِيهِ حَتَّى إِذَا بَلَّغْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلِّي فِيهَا

And he^{-asws} went and I went (with him^{-asws}) until we reached another place. I said to him^{-asws}, 'The Salat, may I be sacrificed for you^{-asws}'. He^{-asws} said: 'This is a valley of the ants, one cannot Pray here', until we reached another place. I said to him^{-asws} similar to that. He^{-asws} said: 'This is a salty ground; one cannot Pray here'.

قَالَ حَتَّى نَزَلَ هُوَ مِنْ قِبَلِ نَفْسِهِ فَقَالَ لِي صَلَّيْتُ أَوْ تُصَلِّي سُبْحَتَكَ قُلْتُ هَذِهِ صَلَاةٌ يُسَمِّيهَا أَهْلُ الْعِرَاقِ الرَّوَالَ فَقَالَ أَمَا هَؤُلَاءِ الَّذِينَ يُصَلُّونَ هُمْ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هِيَ صَلَاةُ الْأَوَابِينَ

(The narrator) said, 'Until he^{-asws} descended by himself^{-asws}. He^{-asws} said to me: 'Have you Prayed or done your Glorification (Tasbeeh)?' I said, 'This Salat which the people of Iraq have named it as Al-Zawwaal'. He^{-asws} said: 'Those who perform the 'Salat', are the Shias of Ali^{-asws} Bin Abu Talib^{-asws}, and it is the Salat of the penitent'.

فَصَلَّيْتُ وَ صَلَّيْتُ ثُمَّ أَمْسَكْتُ لَهُ بِالرِّكَابِ ثُمَّ قَالَ مِثْلَ مَا قَالَ فِي بَدَايَتِهِ ثُمَّ قَالَ اللَّهُمَّ الْعَنِ الْمُرْجِيَّةَ فَإِنَّهُمْ أَعْدَاؤُنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقُلْتُ لَهُ مَا ذَكَرَكَ جُعِلَتْ فِدَاكَ الْمُرْجِيَّةَ فَقَالَ حَطَرُوا عَلِيَّ بَالِي.

He^{-asws} Prayed, and I Prayed Salat. Then I grabbed the reins for him^{-asws}, then he^{-asws} said what he^{-asws} had said at the beginning, then said: 'Our Allah^{-azwj}! Curse the Murjiites, for they are our^{-asws} enemies in the world and the Hereafter'. So I said to him^{-asws}: 'May I be sacrificed for you^{-asws}, what made you^{-asws} to remember the Murjiites?' He^{-asws} said: 'I^{-asws} just thought about them''.⁶⁷²

17- كَش، رجال الكشي حَمْدَوِيهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: مَا شَجَرَ فِي رَأْيِي شَيْءٌ قَطُّ إِلَّا سَأَلْتُ عَنْهُ أَبَا جَعْفَرٍ ع حَتَّى سَأَلْتُهُ عَنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ وَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ سِتَّةِ عَشَرَ أَلْفَ حَدِيثٍ.

(The book) 'Rijal' Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Yaseen Al Zareer, from Hareyz, from Muhammad Bin Muslim who said,

'Nothing bothered me regarding my view except I asked Abu Ja'far^{-asws} about it, to the extent that I asked him^{-asws} about thirty thousand Ahadeeth, and I asked Abu Abdullah about sixteen thousand Ahadeeth''.⁶⁷³

18- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ هُوَ فِي بَيْتٍ مُنَجَّدٍ وَ عَلَيْهِ قَمِيصٌ رَطْبٌ وَ مِلْحَفَةٌ مَصْبُوعَةٌ قَدْ أَتَرَ الصَّبْنَعُ عَلَى عَاتِقِهِ فَجَعَلْتُ أَنْظُرُ إِلَى الْبَيْتِ وَ أَنْظُرُ فِي هَيْبَتِهِ فَقَالَ لِي يَا حَكَمُ وَ مَا تَعْمَلُ فِي هَذَا فَقُلْتُ مَا عَسَيْتُ أَنْ أَقُولَ وَ أَنَا أَرَاهُ عَلَيْكَ فَأَمَّا عِنْدَنَا فَيَأْتِي بِنَفْسِهِ الشَّابُّ الْمُرْهَقُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Muyassara, from Al Hakam Bin Uteyba who said,

⁶⁷² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 16

⁶⁷³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 17

'I went over to Abu Ja'far^{-asws} and he^{-asws} was in a recently refurbished room, and upon him^{-asws} was a dyed shirt and a dyed sheet, the effects of the dye being upon his shoulders. He^{-asws} went on to look at the room and looking at its furnishings, so he^{-asws} said: 'O Hakam! What are you saying regarding this?' I said, 'And what I was about to say, and I saw it upon you^{-asws}, and as for with us, so it is rather the worn-out youth who are doing it'.

فَقَالَ يَا حَكَمُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ فَأَمَّا هَذَا الْبَيْتُ الَّذِي تَرَى فَهُوَ بَيْتُ الْمَرْأَةِ وَ أَنَا قَرِيبُ الْعَهْدِ بِالْعُرْسِ وَ بَيْتِ الْبَيْتِ الَّذِي تَعْرِفُ.

He^{-asws} said to me: 'O Hakam! **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]**, and this is from what Allah^{-azwj} has Brought forth for His^{-azwj} servants. As for this room which you see, so it is the ladies chamber, and I^{-asws} am very close to the time of the wedding, and my^{-asws} room is the room which you know".⁶⁷⁴

19- كاه، الكافي أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ بُرَيْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَ عَلَيْهِ مِلْحَفَةٌ حَمْرَاءُ شَدِيدَةٌ الْحُمْرَةَ فَتَبَسَّمْتُ حِينَ دَخَلْتُ فَقَالَ كَأَنِّي أَعْلَمُ لِمَ صَحَّكَتَ صَحَّكَتَ مِنْ هَذَا الثَّوْبِ الَّذِي هُوَ عَلَيَّ إِنَّ التَّقْوِيَةَ أَكْرَهْتَنِي عَلَيْهِ وَ أَنَا أُجِبُّهَا فَأَكْرَهْتَنِي عَلَى لُبْسِهَا ثُمَّ قَالَ إِنَّا لَا نُصَلِّي فِي هَذَا وَ لَا نُصَلُّوا فِي الْمَشْرِعِ الْمُضَرَّحِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Bureyd, from Malik Bin Ayn who said,

'I went over to Abu Ja'far^{-asws} and upon him^{-asws} was a red sheet, intensely red. I smiled when I entered, so he^{-asws} said: 'It is as if I^{-asws} know why you are smiling. You are smiling at this cloth, which is upon me^{-asws}. It was the Saqafiyya woman who compelled me^{-asws} over it, and I^{-asws} love her, so she compelled me^{-asws} upon wearing it'. Then he^{-asws} said: 'We^{-asws} do not pray Salat in this nor do we^{-asws} pray Salat in vibrant colours'.

قَالَ ثُمَّ دَخَلْتُ عَلَيْهِ وَ قَدْ طَلَّقَهَا وَ قَالَ سَمِعْتُهَا تَبْرَأُ مِنْ عَلِيٍّ عَ فَلَمْ يَسْغِي أَنْ أُمْسِكَهَا وَ هِيَ تَبْرَأُ مِنْهُ.

He (the narrator) said, 'Then I went over to him^{-asws}, and he^{-asws} had divorced her, so he^{-asws} said: 'I^{-asws} heard her disavowing from Ali^{-asws}, so there was no leeway for me^{-asws} that I^{-asws} should keep her, and she disavowed from him^{-asws}'.⁶⁷⁵

20- كاه، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ الرَّيَّانِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ أَنَا وَ صَاحِبٌ لِي فَإِذَا هُوَ فِي بَيْتٍ مُنَجَّدٍ وَ عَلَيْهِ مِلْحَفَةٌ وَرْدِيَّةٌ وَ قَدْ حَفَّ لِحْيَتُهُ وَ ائْتَحَلَ فَسَأَلْنَا عَنْ مَسَائِلَ فَلَمَّا قُمْنَا قَالَ لِي يَا حَسَنُ قُلْتُ لَبَيْكَ قَالَ إِذَا كَانَ غَدًا فَأْتِنِي أَنْتَ وَ صَاحِبُكَ فَقُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from Al-Hassan Al Zayyat Al Basry who said,

'I and a companion of mine went to Abu Ja'far^{-asws}, and he^{-asws} was in a recently refurbished room, and upon him^{-asws} was a pink sheet, and had trimmed his^{-asws} beard and applied kohl. So we asked him^{-asws} certain questions. When we arose, he^{-asws} said to me: 'O Hassan!' I said,

⁶⁷⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 18

⁶⁷⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 19

‘At your^{-asws} service!’ He^{-asws} said: ‘When it is the morning, so come to me, you and your companion’. I said, ‘Yes, may I be sacrificed for you^{-asws}’.

فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلْتُ عَلَيْهِ وَ إِذَا هُوَ فِي بَيْتٍ لَيْسَ فِيهِ إِلَّا حَصِيرٌ وَ إِذَا عَلَيْهِ قَمِيصٌ غَلِيظٌ ثُمَّ أَقْبَلَ عَلَيَّ صَاحِبِي فَقَالَ يَا أَخَا الْبَصْرَةِ إِنَّكَ دَخَلْتَ عَلَيَّ أَمْسٍ وَ أَنَا فِي بَيْتِ الْمَرْأَةِ وَ كَانَ أَمْسٍ يَوْمَهَا وَ الْبَيْتُ بَيْنَهَا وَ الْمَتَاعُ مَتَاعَهَا فَتَرَيْنِي لِي عَلَى أَنْ أَتَرَيَنَّ لَهَا كَمَا تَرَيْنِي لِي فَلَا يَدْخُلُ قَلْبُكَ شَيْءٌ

When it was the morning, we went over to him^{-asws}, and he^{-asws} was in a room in which there was nothing except for a mat and upon him^{-asws} was a coarse shirt. Then he^{-asws} faced towards my companions, so he^{-asws} said: ‘O brother of the people of Al-Basra! You came over to me^{-asws} yesterday and I^{-asws} was in the wife’s chamber, and yesterday was her day, and the room was her room, and the chattels were her chattels. She adorned for me^{-asws} upon (the condition) that I^{-asws} would adorn for her just as she had adorned for me^{-asws}, therefore do not let anything enter your heart’.

فَقَالَ لَهُ صَاحِبِي جُعِلْتُ فِدَاكَ قَدْ كَانَ وَ اللَّهُ دَخَلَ فِي قَلْبِي فَأَمَّا الْآنَ فَقَدْ وَ اللَّهُ أَذْهَبَ اللَّهُ مَا كَانَ وَ عَلِمْتُ أَنَّ الْحَقَّ فِيمَا قُلْتُ.

My companion said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! By Allah^{-azwj}, there had entered something into my heart, so as for now, by Allah^{-azwj}, Allah^{-azwj} has Removed what was (in my heart), and I know that the truth is in what you^{-asws} say’.⁶⁷⁶

21- كَأ، الكافي علي عن أبيه عن حماد عن حريز عن زرارَةَ قَالَ: حَرَجَ أَبُو جَعْفَرٍ عَ بَصَلِي عَلَيَّ بَعْضِ أَطْفَالِهِمْ وَ عَلَيْهِ جُبَّةٌ حَزْرٌ صَفْرَاءُ وَ مِطْرَفٌ حَزْرٌ أَصْفَرٌ.

(The book) ‘Al Kafi’ – Ali, from his father, from Hammad, from Hareez, from Zurarah who said,

‘Abu Ja’far^{-asws} prayed Salat upon one of his^{-asws} children, and upon him^{-asws} was a yellow Al-Khazz coat and a yellow Al-Khazz shawl’.⁶⁷⁷

22- كَأ، الكافي علي عن أبيه عن حنان عن أبيه قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أَتُصَلِّي النَّوَافِلَ وَ أَنْتَ قَاعِدٌ فَقَالَ مَا أَصَلَّيْهَا إِلَّا وَ أَنَا قَاعِدٌ مُنْذُ حَمَلْتُ هَذَا اللَّحْمَ وَ بَلَغْتُ هَذَا السِّنِّ.

(The book) ‘Al Kafi’ – Ali, from his father, from Hanan, from his father who said,

‘I said to Abu Ja’far^{-asws}, ‘Do you^{-asws} pray optional Salats while you^{-asws} are seated?’ He^{-asws} said: ‘I^{-asws} do not pray these except while I^{-asws} am seated since I^{-asws} am carrying this meat (weight) and have reached this age’.⁶⁷⁸

23- ثَو، ثواب الأعمال أبي عن الحُمَيْرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدِ بْنِ الْوَابِشِيِّ وَ ابْنِ بُكَيْرٍ وَ عَمْرٍو رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ أَبِي عَ أَقْلًا أَهْلَ بَيْتِهِ مَالًا وَ أَعْظَمَهُمْ مَثُونَةً

(The book) ‘Sawaab Al Amaal’ – My father, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Muhammad Al Wabishy and Ibn Bukeyr and others.

⁶⁷⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 20

⁶⁷⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 21

⁶⁷⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 22

'It is reported from Abu Ja'far^{-asws} having said: 'My^{-asws} father^{-asws} was with least wealth of his^{-asws} family members, and their mightiest in (financially) assisting (others)'.

قَالَ وَكَانَ يَتَصَدَّقُ كُلَّ جُمُعَةٍ بِدِينَارٍ وَكَانَ يَقُولُ الصَّدَقَةُ يَوْمَ الْجُمُعَةِ تُضَاعَفُ لِفَضْلِ يَوْمِ الْجُمُعَةِ عَلَى غَيْرِهِ مِنَ الْأَيَّامِ.

He^{-asws} said: 'And he^{-asws} used to give in charity every Friday with Dinars, and he^{-asws} would say: 'The charity on the day of Friday doubles due to the merit of the day of Friday over other days''.⁶⁷⁹

24- سن، المحاسن ابن فضال عن العلاء عن محمد عن أبي جعفر ع قال: الصَّدَقَةُ يَوْمَ الْجُمُعَةِ تُضَاعَفُ وَكَانَ أَبُو جَعْفَرٍ ع يَتَصَدَّقُ بِدِينَارٍ.

(The book) 'Al Mahasin' – Ibn Fazzal, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} having said: 'The charity (given) on the day of Friday doubles, and Abu Ja'far^{-asws} would give charity with a Dinar''.⁶⁸⁰

25- قب، المناقب لابن شهر آشوب محمد بن مسلم عن أبي جعفر ع قال سَمِعْتُهُ يَقُولُ إِنَّا عَلِمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتِينَا مِنْ كُلِّ شَيْءٍ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: **We have been Taught the speech of the birds and have been Given from all things. [27:16]**'.⁶⁸¹

سَمِعْتُهُ بِنُ مِهْرَانَ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: جِئْنَا نُرِيدُ الدُّخُولَ عَلَيْهِ فَلَمَّا صِرْنَا فِي الدَّهْلِيَةِ سَمِعْنَا قِرَاءَةَ سُورَاتٍ بِصَوْتِ خَرِينٍ يَقْرَأُ وَيَبْكِي حَتَّى أَتَى بَعْضَنَا.

Sama'at Bin Mihran – From Sheikh, from our companions,

'From Abu Ja'far^{-asws} having said: 'We came intending the entry to see him^{-asws} we came to the vestibule (lobby), we heard an Assyrian recitation in a grief-stricken voice, reciting and crying, until one of us cried''.⁶⁸²

مُوسَى بِنُ أَكْبِيلِ النُّمَيْرِيِّ قَالَ: جِئْنَا إِلَى بَابِ دَارِ أَبِي جَعْفَرٍ ع نَسْتَأْذِنُ عَلَيْهِ فَسَمِعْنَا صَوْتًا خَرِينًا يَقْرَأُ بِالْعِبْرَانِيَّةِ فَدَخَلْنَا عَلَيْهِ وَ سَأَلْنَا عَنْ قَارِئِهِ فَقَالَ ذَكَرْتُ مُنَاجَاةَ إِبْلِيسَ فَبَكَتْ مِنْ ذَلِكَ.

Musa Bin Ukeyl Al Numeyri said,

'We came to the door of the house of Abu Ja'far^{-asws}. We sought permission to see him^{-asws}. We heard a grief-stricken voice reciting in Assyrian. We entered to see him^{-asws} and we asked about his^{-asws} recitation. He^{-asws} said: 'I^{-asws} recalled the whispering of Elia^{-as}, so I^{-asws} cried from that''.⁶⁸³

⁶⁷⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 23

⁶⁸⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 24

⁶⁸¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 a

⁶⁸² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 b

⁶⁸³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 c

- وَ يُقَالُ لَمْ يَظْهَرْ عَنْ أَحَدٍ مِنْ وُلْدِ الْحُسَيْنِ وَ الْحُسَيْنِ ع مِنْ الْعُلُومِ مَا ظَهَرَ مِنْهُ مِنَ التَّفْسِيرِ وَ الْكَلَامِ وَ الْفُتْنَا وَ الْأَحْكَامِ وَ الْحَلَالِ وَ الْحَرَامِ

Note: And it is said, 'Not as much knowledge was revealed from anyone from the sons of Al-Hassan^{asws} and Al-Husayn^{asws} what was revealed from him, from the Tafseer, and the theology, and the verdicts, and the rulings, and the Permissibles and the Prohibitions.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ سَأَلْتُهُ عَنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ وَ قَدْ رَوَى عَنْهُ مَعَالِمُ الدِّينِ بِقَايَا الصَّحَابَةِ وَ وُجُوهُ التَّابِعِينَ وَ رُؤَسَاءَ فُقَهَاءِ الْمُسْلِمِينَ

Muhammad Bin Muslim said, 'I asked him^{asws} about thirty thousand Ahadeeth'. And the information of religion has been reported from him^{asws} by the remaining ones of the companions (of Rasool-Allah^{saww}, and faces of the 'Tabieen', and chiefs of the jurists of the Muslims.

فَمِنَ الصَّحَابَةِ نَحْوُ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ مِنَ التَّابِعِينَ نَحْوُ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ وَ كَيْسَانَ السَّخْتِيَانِيَّ صَاحِبِ الصُّوفِيَّةِ وَ مِنَ الْفُقَهَاءِ نَحْوُ ابْنِ الْمُبَارَكِ وَ الزُّهْرِيِّ وَ الْأَوْزَاعِيِّ وَ أَبِي حَنِيفَةَ وَ مَالِكٍ وَ الشَّافِعِيِّ وَ زِيَادِ بْنِ الْمُنْذِرِ التَّهْدِيَّ

From the companions are the likes of Jabir Bin Abdullah Al Ansari, and from the 'Tabieen' are the likes of Jabir Bin Yazeed Al Jufy, and Kaysan Al Sakhtiyany, author of 'Al Sufiya', and from the jurists are the likes of Ibn Al Mubarak, and Al Zuhry, and Al Awzaie, and Abu Haneefa, and Malik, and Al Shafie, and Ziyad Bin Al Munzir Al Nahdy.

وَ مِنَ الْمُصَنِّفِينَ نَحْوُ الطَّبْرِيِّ وَ الْبَلَاذُرِيِّ وَ السَّلَامِيِّ وَ الْحَطِيبِ فِي تَوَارِيخِهِمْ وَ فِي الْمُوطَأِ وَ شَرَفِ الْمُصْطَفَى وَ الْإِنْبَاءِ وَ حَلِيَّةِ الْأَوْلِيَاءِ وَ سُنَنِ أَبِي دَاوُدَ وَ الْأَلْكَانِي وَ مُسْنَدِي أَبِي حَنِيفَةَ وَ الْمَرْوَزِيِّ وَ تَرْغِيبِ الْأَصْفَهَائِيِّ وَ بَسِيطِ الْوَالِدِيِّ وَ تَفْسِيرِ النَّقَّاشِ وَ الرَّخَّشَرِيِّ وَ مَعْرِفَةِ أَصُولِ الْحَدِيثِ وَ رِسَالَةِ السَّمْعَائِيِّ

And from the authors are the likes of Al Tabari, and Al Balazuri, and Al Salmay, and Al Khateeb in their histories, and in 'Al Muwatta', and 'Sharah Al Mustafa', and 'Al Ibanah', and 'Hilyat Al Awliya', and 'Sunan' of Abu Dawood, and Al Alkany, and two 'Musnads' of Abu Haneefa and Al Maruzy, and 'Targheeb' of Al Asfahany, and 'Baseet' of Al Wahidy, and 'Tafseer' of Al Naqash, and Al Zamakhshary, and 'Ma'rifat Usool Al Hadeeth', and 'Risalat' of Al Sam'any.

فَيَقُولُونَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ وَ رُبَّمَا قَالُوا قَالَ مُحَمَّدُ الْبَاقِرُ وَ لِذَلِكَ لَقَّبَهُ رَسُولُ اللَّهِ ص بِبَاقِرِ الْعِلْمِ وَ حَدِيثُ جَابِرٍ مَشْهُورٌ مَعْرُوفٌ رَوَاهُ فُقَهَاءُ الْمَدِينَةِ وَ الْعِرَاقِ كُلُّهُمْ.

They said, 'Muhammad Bin Ali^{asws} said', and sometimes they said, 'Muhammad Al-Baqir^{asws} said', and due to that Rasool-Allah^{saww} had titled him^{asws} as 'Expounder of the knowledge', and the Hadeeth of Jabir is famous, well known. It has been reported by the jurists of Al-Medina and Al Iraq, all of them'.

وَ قَدْ أَخْبَرَنِي جَدِّي شَهْرَاشُوبُ وَ الْمُتَنَهِي بْنُ كِيَابَكِي الْحُسَيْنِيُّ بِطُرُقٍ كَثِيرَةٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ سُلَيْمَانَ الْأَعْمَشِ وَ أَبَانَ بْنِ تَعْلَبٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ بْنِ أَعْيَنَ وَ أَبِي خَالِدِ الْكَائِلِيِّ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ كَانَ يَقْعُدُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص يُنَادِي يَا بَاقِرُ يَا بَاقِرُ الْعِلْمِ فَكَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ جَابِرٌ يَهْجُرُ وَ كَانَ يَقُولُ وَ اللَّهُ مَا أَهْجُرُ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّكَ سَتُدْرِكُ رَجُلًا مِنْ أَهْلِ بَيْتِي اسْمُهُ اسْمِي وَ شِمَاتُهُ شِمَاتِي يَبْفُرُ الْعِلْمَ بَقْرًا فَذَلِكَ الَّذِي دَعَانِي إِلَى مَا أَقُولُ

And it has been informed to me by my grandfather Shahr Ashub, and Al Muntahy Bin Kayabaki Al-Husayni in many ways, from Saeed Bin Al Musayyab and Suleyman Al Amsh, and Aban Bin Taghlib, and Muhammad Bin Muslim, and Zurarah Bin Ayn, and Abu Khalid Al Kabuly,

'Jabir Bin Abdullah Al-Ansari used to be seated in the Masjid of Rasool-Allah^{-sawww}, and he would call out, 'O Baqir! O Baqir Al-Ilm! (Expounder of knowledge). The people of Al-Medina were saying, 'Jabir is delirious!' And he would say, 'By Allah^{-azwj!} I am not delirious, but I heard Rasool-Allah^{-sawww} saying: 'You shall be meeting a man from the People^{-asws} of my^{-sawww} Household, his^{-asws} name would be my^{-sawww} name, and his^{-asws} traits would be my^{-sawww} traits. He^{-asws} will expound the knowledge with detail'. So that is which has called me to what I am saying'.

قَالَ فَلَقِي يَوْمًا كُتَابًا فِيهِ الْبَاقِرُ ع فَقَالَ يَا غُلَامُ أَقْبِلْ فَأَقْبِلَ ثُمَّ قَالَ لَهُ أَذِيرُ فَأَذِيرَ فَقَالَ شَتَائِلُ رَسُولِ اللَّهِ وَ الَّذِي نَفْسُ جَابِرٍ بِيَدِهِ يَا غُلَامُ مَا اسْمُكَ

He (the narrator) said, 'On day he met me in the library wherein was Al-Baqir^{-asws}. He said, 'O boy! Come forward'. He^{-asws} came forward. Then he said to him^{-asws}, 'Turn around'. He^{-asws} turned around. He said, 'Traits of Rasool-Allah^{-sawww}, by the One^{-azwj} in Whose Hand is the soul of Jabir! O boy! What is your^{-asws} name?'

قَالَ اسْمِي مُحَمَّدٌ قَالَ ابْنُ مَنْ قَالَ ابْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فَقَالَ يَا بُنَيَّ فَدَتْنَاكَ نَفْسِي فَإِذَا أَنْتَ الْبَاقِرُ قَالَ نَعَمْ فَأَتَيْتَنِي مَا حَمَلَكَ رَسُولُ اللَّهِ

He^{-asws} said: 'My^{-asws} name is 'Muhammad''. He said, 'Son^{-asws} of who?' He^{-asws} said: 'Son^{-asws} of Ali^{-asws} Bin Al-Husayn^{-asws}'. He said, 'O my son^{-asws}! May my soul be sacrificed for you^{-asws}! Then you^{-asws} must be Al-Baqir^{-asws}'. He^{-asws} said: 'Yes, so deliver to me^{-asws} what Rasool-Allah^{-sawww} had loaded you with'.

فَأَقْبَلَ إِلَيْهِ يُقَبِّلُ رَأْسَهُ وَ قَالَ يَا بَنِي أَنْتَ وَ أُمِّي أَبُوكَ رَسُولُ اللَّهِ يُغْرِثُكَ السَّلَامُ قَالَ يَا جَابِرُ عَلَى رَسُولِ اللَّهِ السَّلَامُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ عَلَيْكَ السَّلَامُ يَا جَابِرُ بِمَا بَلَغْتَ السَّلَامَ-

He went on to kiss his^{-asws} head and said, 'May by father and my mother be (sacrificed for) you^{-asws}! Your^{-asws} father^{-sawww} Rasool-Allah^{-sawww} Conveys the greeting to you^{-asws}'. He^{-asws} said: 'O Jabir! Upon Rasool-Allah^{-sawww} be the greetings, for as long as the skies and the earth endure, and upon you be the greeting, O Jabir, due to your having delivered the greetings'.

قَالَ فَرَجَعَ الْبَاقِرُ إِلَى أَبِيهِ وَ هُوَ دَعِرٌ فَأَخْبَرَهُ بِالْخَبَرِ فَقَالَ لَهُ يَا بُنَيَّ قَدْ فَعَلَهَا جَابِرٌ قَالَ نَعَمْ قَالَ يَا بُنَيَّ الرَّمُّ بَيْنَكَ

He (the narrator) said, 'Al-Baqir^{-asws} returned to his^{-asws} father^{-asws}, and he^{-asws} was frightened. He^{-asws} informed him^{-asws} the news. He^{-asws} said to him^{-asws}: 'O my^{-asws} son^{-asws}! Jabir has done so?' He^{-asws} said: 'Yes'. He^{-asws} said: 'O my^{-asws} son^{-asws}! Stay in your^{-asws} house!'

فَكَانَ جَابِرٌ يَأْتِيهِ طَرَفِي النَّهَارِ وَ أَهْلُ الْمَدِينَةِ يُلُومُونَهُ فَكَانَ الْبَاقِرُ يَأْتِيهِ عَلَى وَجْهِ الْكِرَامَةِ لِصُحْبَتِهِ مِنْ رَسُولِ اللَّهِ ص

Jabir used to go to come to him^{-asws} in the two ends of the day (morning and evening), and the people of Al-Medina were blaming him (for doing so). So, Al-Baqir^{-asws} would go to him upon an aspect of the honour of his accompaniment from Rasool-Allah^{-sawww}.

قَالَ فَجَلَسَ يُحَدِّثُهُمْ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ فَلَمْ يَقْبَلُوهُ فَحَدَّثَهُمْ عَنْ جَابِرٍ فَصَدَّقُوهُ وَ كَانَ جَابِرٌ وَ اللَّهُ يَأْتِيهِ وَ يَتَعَلَّمُ مِنْهُ.

He (the narrator) said, 'He^{-asws} was narrating to them from his^{-asws} father^{-asws}, from Rasool-Allah^{-saww}, but they were not accepting it. So he^{-asws} narrated to them (quoting) from Jabir, so they ratified him^{-asws}. And by Allah^{-azwj}, Jabir was going to him^{-asws} and learning from him^{-asws}'.⁶⁸⁴

الْحَطِيبُ صَاحِبُ التَّارِيخِ، قَالَ جَابِرُ الْأَنْصَارِيِّ لِلْبَاقِرِ ع - رَسُولُ اللَّهِ أَمَرَنِي أَنْ أَفْرِكَ السَّلَامَ.

Al Khateeb, author of 'Al Tareekh' –

'Jabir Al-Ansri said to Al-Baqir^{-asws}, 'Rasool-Allah^{-saww} had instructed me to convey the greetings to you^{-asws}'.⁶⁸⁵

أَبُو السَّعَادَاتِ فِي فَضَائِلِ الصَّحَابَةِ، أَنَّ جَابِرَ الْأَنْصَارِيِّ بَلَغَ سَلَامَ رَسُولِ اللَّهِ ص إِلَى مُحَمَّدِ الْبَاقِرِ فَقَالَ لَهُ مُحَمَّدٌ بْنُ عَلِيٍّ أَتَيْتُ وَصِيَّتَكَ فَإِنَّكَ رَاحِلٌ إِلَى رَبِّكَ فَبَكَى جَابِرٌ وَقَالَ لَهُ يَا سَيِّدِي وَمَا عَلِمْتُكَ بِذَلِكَ فَهَذَا عَهْدٌ عَهْدُهُ إِلَيَّ رَسُولُ اللَّهِ ص

Abu Al Sa'daat in 'Fazaail Al Sahaba' –

'Jabir Al-Ansari delivered the greetings of Rasool-Allah^{-saww} Muhammad Al-Baqir^{-asws}. Muhammad^{-asws} Bin Ali^{-asws} said to him: 'Affirm your bequest for you shall be departing to your Lord^{-azwj}'. Jabir wept and said to him^{-asws}, 'O my chief! And what makes you^{-asws} know with that? This is a pact Rasool-Allah^{-saww} had pacted to me'.

فَقَالَ لَهُ وَاللَّهِ يَا جَابِرُ لَقَدْ أُعْطَانِي اللَّهُ عِلْمَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَأَوْصَى جَابِرٌ وَصِيَّتَهُ وَأَدْرَكَتُهُ الْوَفَاةُ.

He^{-asws} said to him: 'By Allah^{-azwj}, O Jabir! Allah^{-azwj} has Given me^{-asws} knowledge what has happened and what will be happening up to the Day of Qiymah'. And Jabir bequeathed his bequest and the expiry caught up with him''⁶⁸⁶

وَفِي رِوَايَةٍ غَيْرِهِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا جَابِرُ يُوشِكُ أَنْ تَبْقَى حَتَّى تَلْقَى وَلَدًا لِي مِنَ الْحُسَيْنِ يُقَالُ لَهُ مُحَمَّدٌ يَبْقُرُ عِلْمَ النَّبِيِّينَ بَعْرًا فَإِذَا لَقِيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ.

And in a report of someone else, he said,

'Rasool-Allah^{-saww} said: 'O Jabir! There is no doubt that you shall be living until you meet a son^{-asws} of mine^{-saww} from the sons^{-asws} of Al-Husayn^{-asws} called 'Muhammad'. He^{-asws} will expound the knowledge of the Prophets^{-as} in detail. So, when you do meet him^{-asws}, then convey to him^{-asws} the greetings from me^{-saww}'.⁶⁸⁷

الْقُتَيْبِيُّ فِي عُيُونِ الْأَخْبَارِ أَنَّ هِشَامًا قَالَ لِرُزَيْدِ بْنِ عَلِيٍّ مَا فَعَلَ أَحْوَكُ الْبَقْرَةَ فَقَالَ زَيْدٌ سَمَاءُ رَسُولِ اللَّهِ ص بَاقِرُ الْعِلْمِ وَأَنْتَ تُسَمِّيهِ بَقْرَةَ لَقَدْ اِخْتَلَفْتُمَا إِذَا

Al Quteymi in 'Uyoon Al Akhbaar' –

⁶⁸⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 d

⁶⁸⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 e

⁶⁸⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 f

⁶⁸⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 g

'Hisham said to Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), 'What happened to your brother^{-asws} 'Al-Baqrah' (cow)?' Zayd said, 'Rasool-Allah^{-saww} had named him^{-asws} as 'Baqir Al-Uloom' (Expounder of the knowledge), and you are naming him^{-asws} as 'Baqrah' (a cow)? Then you have differed!'⁶⁸⁸

26- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْحَارِثِ بْنِ حَرْبٍ عَنْ مُنْذِرِ الصَّبْرِيِّ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ فَدَعَا بِالْغَدَاةِ فَأَكَلْتُ مَعَهُ طَعَامًا مَا أَكَلْتُ طَعَامًا قَطُّ أَنْظَفَ مِنْهُ وَلَا أَطْيَبَ فَلَمَّا فَرَعْنَا مِنَ الطَّعَامِ قَالَ يَا أَبَا خَالِدٍ كَيْفَ رَأَيْتَ طَعَامَكَ أَوْ قَالَ طَعَامَنَا

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al jowhary, from Al Haris Bin Hareyz, from Sadeyr Al Sayrafi, from Abu Khalid Al Kalby who said,

'I went over to Abu Ja'far^{-asws}, so he^{-asws} called for the lunch. I ate with him^{-asws} such food what I had not eaten at all, any cleaner than it, nor more aromatic. When we were free from the meal, he^{-asws} said: 'O Abu Khalid! How did you view your food?', or said: 'Our^{-asws} food?'

فَلَمَّا جُعِلْتُ فِدَاكَ مَا رَأَيْتُ أَطْيَبَ مِنْهُ قَطُّ وَلَا أَنْظَفَ وَ لَكِنِّي ذَكَرْتُ الْآيَةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ- ثُمَّ لَسْتُ لَنْ يَوْمِئِذٍ عَنِ التَّعْيِيمِ

I said, 'May I be sacrificed for you^{-asws}! I have not seen better than it, nor any cleaner at all, but I remember the Verse which is in the Book of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**'.

فَقَالَ أَبُو جَعْفَرٍ عَ إِنَّمَا تُسْأَلُونَ عَمَّا أَنْتُمْ عَلَيْهِ مِنَ الْحَقِّ.

Abu Ja'far^{-asws} said: 'But rather you will be Questioned about what (beliefs) you are upon, from the truth''⁶⁸⁹.

27- كَأ، الكافي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ إِسْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنِ بَرِيْعِ بْنِ بَرِيْعٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَ هُوَ يَأْكُلُ خَلًّا وَ زَيْتًا فِي فَصْعَةٍ سَوْدَاءَ مَكْتُوبٍ فِي وَسْطِهَا بِصُفْرَةٍ- قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ لِي اذْنُ يَا بَرِيْعُ فَدَنْوْتُ فَأَكَلْتُ مَعَهُ ثُمَّ حَسَا مِنَ الْمَاءِ ثَلَاثَ حَسِيَّاتٍ حِينَ لَمْ يَبْقَ مِنَ الْخُبْزِ شَيْءٌ ثُمَّ نَاوَلَنِي فَحَسَوْتُ الْبَقِيَّةَ.

(The book) 'Al Kafi' - Ahmad Bin Yahya Bin Ibrahim, from Muhammad Bin yahya, from Ibn Abu Al Balaad, from his father, from Bazie Bin Umar Bin Bazie who said,

'I went over to Abu Ja'far^{-asws} and he^{-asws} was eating vinegar (Khal) and oil in one black bowl, with a yellow inscription in the middle of it: '**Say, He Allah is One**' (Chapter 112 Verse 1). He^{-asws} said to me: 'Approach, O Bazie! So I approached and ate with him. Then he^{-asws} sipped three sips from the water when there did not remain anything from the bread. Then he^{-asws} gave it to me, so I sipped the remainder''⁶⁹⁰.

28- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنِ ثَعْلَبَةَ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ أَبِي عَ إِذَا أَخْرَجْتَهُ أَمْرًا جَمَعَ النَّسَاءَ وَ الصَّبِيَّانَ ثُمَّ دَعَا وَ أَمَّنُوا.

⁶⁸⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 25 h

⁶⁸⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 26

⁶⁹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 27

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, From Sa'alba, from Ali Bin Uqba, from a man,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws}, whenever a matter grieved him^{-asws}, he^{-asws} would gather the women and children, then he^{-asws} would supplicate, and they would say, 'Ameen'''.⁶⁹¹

29- كا، الكافي العدة عن سهل عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال: كان أبي ع كثير الذكر لقد كنت أمشي معه و إنّه ليذكر الله و أكل معه الطعام و إنّه ليذكر الله و لقد كان يحدث المؤمن و ما يشغله ذلك عن ذكر الله

(The book) 'Al Kafi' – The number, from Sahl, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} was of frequent Zikr (mentioning Allah^{-azwj}). I^{-asws} was walking behind him^{-asws} and he^{-asws} was mentioning Allah^{-azwj}, and I^{-asws} ate the food with him^{-asws} and he^{-asws} was mentioning Allah^{-azwj}, and he^{-asws} would narrate to the people, and that would not pre-occupy him^{-asws} from Zikr of Allah^{-azwj}.

و كنت أرى لسانه لا يقرأ بحنكته يقول لا إله إلا الله و كان يجمعنا فيأمرنا بالذكر حتى تطالع الشمس و يأمر بالقراءة من كان يقرأ منا و من كان لا يقرأ منا أمره بالذكر.

I^{-asws} used to see his^{-asws} tongue clinging with his^{-asws} palate saying: 'There is no god except Allah^{-azwj}', and he^{-asws} would gather us and instruct us with doing Zikr until the rising of the sun, and he^{-asws} would instruct with the recitation to the one from us who was a reader, and one who could not read, he^{-asws} would instruct him with the Zikr'''.⁶⁹²

30- كا، الكافي محمد بن يحيى عن أحمد بن محمد عن العباس بن موسى الوراق عن أبي الحسن ع قال: دخل قوم على أبي جعفر صلوات الله عليه فزأوه محتضباً فسألوه فقال إني رجل أحب النساء فأنا أتصبغهن.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Musa Al Warraq,

'From Abu Al-Hassan^{-asws} having said: 'A group entered to see Abu Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. They saw him^{-asws} having dyed (his^{-asws} hair). They asked him^{-asws}. He^{-asws} said: 'I^{-asws} am a man who loves the women, so I^{-asws} am dyeing for them'''.⁶⁹³

31- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: حضب أبو جعفر ع بالكتم.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} dyed with the indigo'''.⁶⁹⁴

⁶⁹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 28

⁶⁹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 29

⁶⁹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 30

⁶⁹⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 31

32- كَأ، الكافي أَبُو الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي شَيْبَةَ الْأَسَدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ خِصَابِ الشَّعْرِ فَقَالَ خَضَبَ الْحُسَيْنُ وَ أَبُو جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا بِالْحِنَاءِ وَ الْكَنْمِ.

(The book) 'Al Kafi' – Abu Al Abbas, from Muhammad Bin Ja'far, from Muhammad Bin Abdul Hameed, from Sayf Bin Aameyra, from Abu Shayba Al Asady who said,

'I asked Abu Abdullah^{-asws} about dyeing the hair. He^{-asws} said: 'Al-Husayn^{-asws} and Abu Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, dyed with the henna and the indigo".⁶⁹⁵

33- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَلْقَمَةَ وَ الْحَارِثِ بْنِ الْمُغِيرَةَ وَ أَبِي حَسَّانَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عَلْقَمَةُ مَخْتَضِبٌ بِالْحِنَاءِ وَ الْحَارِثُ مَخْتَضِبٌ بِالْوَسْمَةِ وَ أَبُو حَسَّانٌ لَا يَخْتَضِبُ فَقَالَ كُلُّ رَجُلٍ مِنْهُمْ مَا تَرَى فِي هَذَا رَجَحَكَ اللَّهُ وَ أَشَارَ إِلَى لِحْيَتِهِ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Abu Bakr Al Hazramy who said,

'I was with Abu Alqama and Al-Haris Bin Al-Mugheira, and Abu Hassan in the presence of Abu Abdullah^{-asws}, and Alqama had dyed with the henna, and Al-Haris had dyed with the black (dye), and Abu Hassan had not dyed. So each man from them said, 'What is your^{-asws} view with regards to this, may Allah^{-azwj} have Mercy on you^{-asws}', and gestured towards his own beard.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَحْسَنَهُ قَالُوا كَانَ أَبُو جَعْفَرٍ مَخْتَضِباً بِالْوَسْمَةِ قَالَ نَعَمْ ذَلِكَ حِينَ تَزَوَّجَ التَّقْفِيَةَ أَخَذَتْهُ جَوَارِيهَا فَخَضَبَتْهُ.

Abu Abdullah^{-asws} said: 'How wonderful'. They said, 'Abu Ja'far^{-asws} used to dye with the woad (a dye plant)?' He^{-asws} said: 'When he^{-asws} married the Saqafiyya, her slave girl took it, so she dye it upon him^{-asws}'.⁶⁹⁶

34- كَأ، الكافي ابْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع يَمْضَعُ عَلْكَاً فَقَالَ يَا مُحَمَّدُ نَقَصَتْ الْوَسْمَةُ أُضْرَاسِي فَمَضَعْتُ هَذَا الْعَلْكَ لِأَشُدَّهَا قَالَ وَ كَانَتْ اسْتَرْخَتْ فَشَدَّهَا بِالذَّهَبِ.

(The book) 'Al Kafi' - Ibn Mahboub, from Al A'ala Bin Razeyn, form Muhammad Bin Muslim who said,

'I saw Abu Ja'far^{-asws} chewing gum, so he^{-asws} said: 'O Muhammad! I^{-asws}, while chewing the woad (a dye plant) twisted my^{-asws} molar, so I am chewing this gum in order to strengthen it'. He (the narrator) said, 'And they had loosened, so he^{-asws} tightened them with the gold".⁶⁹⁷

35- كَأ، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع مَخْضُوباً بِالْحِنَاءِ.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

⁶⁹⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 32

⁶⁹⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 33

⁶⁹⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 34

'I saw Abu Ja'far^{-asws} dyeing with henna".⁶⁹⁸

وَعَنْهُمَا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيدِ بْنِ الصَّبْرِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَ يَأْخُذُ عَارِضِيهِ وَ يُبْطِنُ لِحْيَتَهُ.

And from them both, from Ibn Abu Umeyr, from Hisham Bin Al Musanna, from Sadeyr Al Sayrafi who said,

'I saw Abu Ja'far^{-asws} pluck his^{-asws} two cheeks, and line his^{-asws} beard".⁶⁹⁹

36- كا، الكافي العدة عن البرقي عن عثمان بن عيسى عن ابن مسكان عن الحسن الرضائي قال: رأيت أبا جعفر ع وقد خفف لحيته.

(The book) 'Al Kafi' – The number, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, from Al-Hassan Al Zayyat who said,

'I saw Abu Ja'far^{-asws}, and he^{-asws} had lightened his^{-asws} beard".⁷⁰⁰

وَعَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِيهِ وَعَنِ النَّضْرِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَ وَ الْحَجَّامُ يَأْخُذُ مِنْ لِحْيَتِهِ فَقَالَ دَوَّهًا.

And from Al Barqy, from his father, and from one of his companions, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I saw Abu Ja'far^{-asws} and the cupper (barber) clipping from his^{-asws} beard. He^{-asws} said: 'Round it".⁷⁰¹

37- كا، الكافي الحسين بن محمد عن المولى عن الوشاء عن عبد الله بن سليمان قال: سألت أبا جعفر ع عن العاج فقال لا بأس به وإن لي منه لمشطاً.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from al Washa, from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far^{-asws} about the ivory, so he^{-asws} said: 'There is no problem with it, and there is a comb for me^{-asws}, from it (ivory)".⁷⁰²

38- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن الحكم عن معاوية بن ميسرة عن الحكم بن عنبية قال: رأيت أبا جعفر ع وقد أخذ الحناء وجعله على أطافيره فقال يا حكم ما تقول في هذا فقلت ما عسيت أن أقول فيه وأنت تفعله وإن عندنا يفعلهُ الشبان فقال يا حكم إن الأطافير إذا أصابتها الثورَة غرّتها حتى تُشبه الموتى فعيرها بالحناء.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Maysara, from Al Hakam Bin Uteyba who said,

'I saw Abu Ja'far^{-asws} and he^{-asws} taken the henna and made it to be upon his^{-asws} nails. He^{-asws} said: 'O Hakam! What are you saying regarding this?' I said, 'What can I possibly say about it and you^{-asws} are doing it? It is the youths with us who tend to do it'. He^{-asws} said: 'O Hakam!

⁶⁹⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 35 a

⁶⁹⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 35 b

⁷⁰⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 36 a

⁷⁰¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 36 b

⁷⁰² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 37

The nails, when they get hit by the wax, it changes them until they resemble the dead, so change them back by the henna".⁷⁰³

39- كا، الكافي علي بن إبراهيم عن صالح بن السيندي عن حماد بن عيسى عن حسين بن المختار عن أبي عبيدة قال: زاملت أبا جعفر ع فيما بين مكة و المدينة فلما انتهى إلى الحرم اغتسل و أخذ نعليه يديه ثم مشى في الحرم ساعة.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Hammad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Ubeyda who said,

'I accompanied Abu Ja'far^{-asws} in what is between Makkah and Al-Medina. When he^{-asws} ended up to the Sanctuary (Hurrum), he^{-asws} washed and took his^{-asws} slippers in his^{-asws} hands, then walked into the Sanctuary for a while".⁷⁰⁴

40- كا، الكافي العدة عن أحمد بن محمد بن محمد بن إسماعيل عن محمد بن الفضل عن الكناي قال: سألت أبا عبد الله ع عن لحوم الأصاحي فقال كان علي بن الحسين و أبو جعفر ع يتصدقان بثلث على جيرانهما و ثلث على السؤال و ثلث بمسكانه لأهل البيت.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Al Fuzeyl, from Al Kinany who said,

'I asked Abu Abdullah^{-asws} about the meat of the sacrificed animal. He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} and Abu Ja'far^{-asws} were both giving it in charity with a third to their^{-asws} neighbours, and a third to the beggars, and a third to the poor people of Al-Medina".⁷⁰⁵

41- كا، الكافي علي بن أبيه عن ابن أبي عمير عن حفص بن البختري عن رجل عن أبي عبد الله ع قال: كانت في دار أبي جعفر ع فاجتة فسمعها يوماً و هي تصيح فقال لهم أ تدرؤن ما تقول هذه الفاجتة فقالوا لا قال تقول فقدنكم فقدنكم ثم قال لنفقدنما قبل أن نفقدنا ثم أمر بها فدبحت.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Umeyr, from Hafs Bin Al Bakhtary, from a man,

'There was a dove in the house of Abu Ja'far^{-asws}. He^{-asws} heard it one day and it was shouting. He^{-asws} said to them (people): 'Do you know what this dove is saying?' They said, 'No'. He^{-asws}: 'It is saying, 'I will kill you all! I will kill you all, before you are killed!' Then he^{-asws} ordered with slaughtering it".⁷⁰⁶

42- عبيد بن زياد عن عبد الله بن جبلة و غيره عن إسحاق بن عمار عن أبي بصير عن أبي عبد الله ع قال: أعتق أبو جعفر ع من غلمانته عند موته شرازمهم و أمسك خبازهم فقلت يا أبت تعيق هؤلاء و تمسك هؤلاء فقال إنهم قد أصابوا مني ضرباً فيكون هذا بخدا.

Ubeyd Bin Ziyad, from Abdullah Bin Jabalah and someone else, from Is'haq Bin Ammar, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'At the time of his^{-asws} expiry, Abu Ja'far^{-asws} liberated from his^{-asws} slaves, their evil ones, and withheld their good ones. I^{-asws} said: 'O father^{-asws}! You'

⁷⁰³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 38

⁷⁰⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 39

⁷⁰⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 40

⁷⁰⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 41

asws are liberating those ones and are withholding these ones?’ He^{-asws} said: ‘They (evil ones) have been hit by me^{-asws} with a beating, so this happens to be for this’^{.707}

43- كا، الكافي علي عن أبيه عن ابن محبوب عن ابن رباب عن زُرارة قال: حضر أبو جعفر ع جنازة رجلٍ من فُرَيْشٍ و أنا معه و كان فيها عطاءً فصرخت صارخة فقال عطاءً لتسكتين أو لترجعن قال فلم تسكتي فرجع عطاءً قال فقلت لأبي جعفر ع إن عطاءً قد رجع قال و لم قلت صرخت هذه الصارخة فقال لها لتسكتين أو لترجعن فلم تسكتي فرجع

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

‘Abu Ja’far^{-asws} attended a funeral of a man from Quraish and I was with him^{-asws}, and Ata’a was in it. A woman screamed, and Ata’a said in order to calm her, ‘Or should we return?’ But she did not calm down, so Ata’a returned. I said to Abu Ja’far^{-asws}, ‘Ata’a has returned’. He^{-asws} said: ‘And why?’ I said, ‘This woman screamed, so he said to her, ‘Will you calm down or should we return?’ But she did not calm down, so he returned’.

فقال امضي بنا فلو أنا إذا رأينا شيئاً من الباطل مع الحق تركنا له الحق لم نقض حق مسلم

He^{-asws} said: ‘Come with us^{-asws}, if we^{-asws} were to see something from the falsehood along with the Truth, we^{-asws} leave the right for it, we^{-asws} would not be fulfilling a right of a Muslim’.

قال فلما صلى على الجنازة قال وليها لأبي جعفر ارجع مأجوراً رحمك الله فإنك لا تقوى على المشي فأبى أن يرجع

He (the narrator) said, ‘When he^{-asws} had prayed Salat over the deceased, his guardian said to Abu Ja’far^{-asws}, ‘Return, having been Recompensed, may Allah^{-azwj} have Mercy on you^{-asws}, for you^{-asws} are not strong enough upon the walking’. But he^{-asws} refused to return.

قال فقلت له قد أذن لك في الرجوع و لي حاجة أريد أن أسألك عنها

I said to him^{-asws}, ‘He has permitted for you^{-asws} with regards to the returning, and for me there is a need which I want to ask you^{-asws} about it’.

فقال امضي فليس بإذنه جئنا و لا بإذنه نرجع إنما هو فضل و أجر طلبناه فقدر ما يتبع الجنازة الرجل يؤجر على ذلك.

He^{-asws} said: ‘Continue (with what we are doing), for it is not with his permission that we came, and it is not with his permission that we would be returning. But rather, it is a merit, and there is a Recompense we are seeking, for it is in accordance with what the man follows a coffin that he would be Recompensed upon that’^{.708}

44- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن ابن فضال عن يونس بن يعقوب عن بعض أصحابنا قال: كان قوم أتوا أبا جعفر ع فوافقوا صبياً له مريضاً قرأوا منه اهتماماً و عمماً و جعل لا يتقر قال فقالوا و الله لئن أصابه شيء إنا لتنحرف أن نرى منه ما نكره

(The book) ‘Al Kafi’ – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaquob, from one of our companions who said,

⁷⁰⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 42

⁷⁰⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 43

‘A group of people came over to Abu Ja’far^{-asws}, and they found a son of his^{-asws} to be sick, and they saw from him^{-asws} worries, and gloom, and not being at rest. So they said, ‘By Allah^{-azwj}! If something happens to him, we are afraid that we would see from him^{-asws} what we do not like’.

قَالَ فَمَا لَبِثُوا أَنْ سَمِعُوا الصَّيْحَ عَلَيْهِ فَإِذَا هُوَ قَدْ خَرَجَ عَلَيْهِمْ مُنْبَسِطَ الْوَجْهِ فِي غَيْرِ الْحَالِ الَّتِي كَانَ عَلَيْهَا فَقَالُوا لَهُ جَعَلَنَا اللَّهُ فِدَاكَ لَقَدْ كُنَّا نَخَافُ مِمَّا نَرَى مِنْكَ أَنْ لَوْ وَقَعَ أَنْ نَرَى مِنْكَ مَا يَعْظُمُنَا فَقَالَ لَهُمْ إِنَّا لَنُحِبُّ أَنْ نُعَاقِبَ فِيمَنْ نُحِبُّ فَإِذَا جَاءَ أَمْرُ اللَّهِ سَلَّمْنَا فِيمَا يُحِبُّ.

He (the narrator) said, ‘It was not long before we heard the shrieking upon him, and he^{-asws} had come out with a glad face in a changed state (outfit) which was upon him^{-asws} beforehand. They said to him^{-asws}, ‘May we be sacrificed for you^{-asws}! We were afraid from what we would see from you^{-asws} if (death) were to occur that we would see from you^{-asws} what would make us gloomy’. He^{-asws} said to them: ‘We^{-asws} love that we^{-asws} have good health regarding the ones we^{-asws} love. But when the Command of Allah^{-azwj} comes, we^{-asws} submit with regards to what we^{-asws} love’.⁷⁰⁹

45- كا، الكافي أحمد بن إدريس عن أحمد بن محمد بن محمد بن محبوب عن إسحاق بن عمار قال: قال لي أبو عبد الله ع إني كنت أمهد لأبي فراشه فأنتظره حتى يأتي فإذا أوى إلى فراشه و نام فمضت إلى فراشي و إنه أبطأ علي ذات ليلة فأتيت المسجد في طلبه و ذلك بعد ما هدأ الناس

(The book) ‘Al Kafi’ – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said to me: ‘I^{-asws} used to even out the bed for my^{-asws} father^{-asws} until he^{-asws} would come. When he^{-asws} would lie down upon his^{-asws} bed and sleep, I^{-asws} would arise to go to my^{-asws} own bed. One night, he^{-asws} was delayed, so I^{-asws} went over to the Masjid seeking him^{-asws}, and that was after the people had dispersed.

فإذا هو في المسجد ساجد و ليس في المسجد غيره فسمعت حنينه و هو يقول-

There he^{-asws} was in the Masjid, prostrating, and there was no one in the Masjid apart from him^{-asws}, and I^{-asws} heard his^{-asws} yearning and he^{-asws} was saying:

سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَ رِقًا اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي اللَّهُمَّ قَبِي عَدَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

‘O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}, truly, truly. I^{-asws} am prostrating to You^{-azwj}, O Lord^{-azwj}, as a servant and a slave. O Allah^{-azwj}! My^{-asws} deeds are weak, so Increase these for me^{-asws}. O Allah^{-azwj}! Save me^{-asws} (my^{-asws} Shias) from Your^{-azwj} Punishment on the Day You^{-azwj} will be Resurrecting Your^{-azwj} servants and Turn towards me (with Mercy) for You^{-azwj} are the Oft-Turning, Merciful’.⁷¹⁰

⁷⁰⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 44

⁷¹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 45

46- يب، تهذيب الأحكام أحمد بن محمد عن علي بن الحكم عن ابن بكير عن زرارَةَ قَالَ: ثَقُلَ ابْنُ جَعْفَرٍ وَأَبُو جَعْفَرٍ جَالِسٌ فِي نَاحِيَةٍ فَكَانَ إِذَا دَنَا مِنْهُ إِنْسَانٌ قَالَ لَا تَمَسَّهُ فَإِنَّهُ إِنَّمَا يَزْدَادُ ضَعْفًا وَأَضْعَفُ مَا يَكُونُ فِي هَذِهِ الْحَالِ وَمَنْ مَسَّهُ عَلَى هَذِهِ الْحَالِ أَعَانَ عَلَيْهِ

(The book) 'Tahzeeb al Ahkam' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Bukeyr, from Zurarah who said,

'A son of Ja'far^{asws} was ill and Abu Ja'far^{asws} was in a corner. Then a person went near him^{asws} said, 'Do not touch him, for rather he was increased in weakness, and as weak as can be in this state, and the one who touches him, would be assisting against him'.

فَلَمَّا قَضَى الْعَالَمُ أَمْرَ بِهِ فَعُضِضَ عَيْنَاهُ وَ شُدَّ لِحْيَاهُ ثُمَّ قَالَ لَنَا أَنْ نَجْرَعَ مَا لَمْ يَنْزِلْ أَمْرُ اللَّهِ فَإِذَا نَزَلَ أَمْرُ اللَّهِ فَلَيْسَ لَنَا إِلَّا التَّسْلِيمُ

When the boy passed away, he^{asws} instructed with him, so his eyes were closed, and his beard was tied. Then he^{asws} said to us: 'We^{asws} get alarmed for as long as the Command of Allah^{azwj} has not descended. When the Command of Allah^{azwj} descends, so it isn't for us^{asws} except the submission'.

ثُمَّ دَعَا بِدُهْنٍ فَأَدَهَنَ وَ ائْتَحَلَ وَ دَعَا بِطَعَامٍ فَأَكَلَ هُوَ وَ مَنْ مَعَهُ ثُمَّ قَالَ هَذَا هُوَ الصَّبْرُ الْجَمِيلُ ثُمَّ أَمَرَ بِهِ فَعُغِلَ ثُمَّ لَبَسَ جُبَّةَ خَزٍّ وَ مِطْرَفَ خَزٍّ وَ عِمَامَةَ خَزٍّ وَ خَرَجَ فَصَلَّى عَلَيْهِ.

Then he^{asws} called for the oil, and he^{asws} oiled, and applied kohl and called for the meal. He^{asws} and the ones with him^{asws} ate. Then he^{asws} said: 'This, it is the beautiful patience'. Then he^{asws} instructed with him, so he was washed. Then he^{asws} wore his^{asws} woollen coat and a woollen shawl, and woollen turban, and went out to pray Salat upon him"⁷¹¹.

47- كا، الكافي العدة عن أحمد بن محمد عن ابن فضال عن ثعلبة بن ميمون عن يحيى بن زكريا عن أبي عبيدة قال: كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ ع وَ كُنْتُ أُنْبَأُ بِالرُّكُوبِ ثُمَّ يَرْكَبُ هُوَ فَإِذَا اسْتَوَيْنَا سَلَّمَ وَ سَاءَلَ مُسَاءَلَةَ رَجُلٍ لَا عَهْدَ لَهُ بِصَاحِبِهِ وَ صَافَحَ

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Yahya Bin Zakariya, from Abu Ubeyda who said,

'I was a travel companion of Abu Ja'far^{asws}, and I used to begin with the riding, then he^{asws} would ride. When we were even (upon the ride), he^{asws} greeted and asked questions like a man who had no pact for him with his companion, and shook hands'.

قَالَ وَ كَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي فَإِذَا اسْتَوَيْتُ أَنَا وَ هُوَ عَلَى الْأَرْضِ سَلَّمَ وَ سَاءَلَ مُسَاءَلَةَ مَنْ لَا عَهْدَ لَهُ بِصَاحِبِهِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّكَ لَتَفْعَلُ شَيْئًا مَا يَفْعَلُهُ مَنْ قَبْلَنَا وَ إِنْ فَعَلَ مَرَّةً لَكَثِيرٌ

He (the narrator) said, 'And it was so that whenever we descended, he^{asws} descended before I did. So when we were both even upon the ground, he^{asws} greeted and asked questions like the one who had no pact for him with his companion (leaving each other)'. I said, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} are doing something which no one has done before us, and if you^{asws} were to do it once, so it would be a lot'.

⁷¹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 6 H 46

فَقَالَ أَمَا عَلِمْتُمْ مَا فِي الْمُصَافِحَةِ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ فَمَا تَزَالُ الدُّنُوبُ تَنْحَاثُ عَنْهُمَا كَمَا يَنْحَاثُ الْوَرَقُ عَنِ الشَّجَرِ وَاللَّهُ يَنْظُرُ إِلَيْهِمَا حَتَّى يَفْتَرِقَانِ.

He^{-asws} said: ‘Do you not know what is in the handshake? The Momineen, when two are meeting, and one of them shakes the hand of his companions, the sins do not cease to erode from them both like the erosion of the leaves from the tree, and Allah^{-azwj} Looks at them both until they both separate’.⁷¹²

48- تم، فلاح السائل زوي عن أبي عبد الله ع قال: دخلت على أبي يوماً وهو يتصدق على أهل المدينة بمائتي ألف دينارٍ وأعتق أهل بيت بلغوا أحد عشر مملوكاً الحبر.

(The book) ‘Falah Al Sa’il’ –

‘It is reported from Abu Abdullah^{-asws} having said: ‘I^{-asws} entered to see my^{-asws} father^{-asws} one day and he^{-asws} was giving charity to the poor people of Al-Medina with eight thousand Dinars, and the liberating by the family reached eleven slaves’ – the Hadeeth’.⁷¹³

49- كا، الكافي الحسين بن محمد عن معلى بن محمد عن الوشاء عن أنان بن ميمون القداح قال: قال لي أبو جعفر ع اقرأ فقلت من أي شيء اقرأ قال من السورة التاسعة قال فجعلت ألتمسها فقال اقرأ من سورة يونس فقال قرأت للذين أحسنوا الحسنى وزيادة ولا يرهق وجوههم فتر ولا ذلة قال حسبتك قال قال رسول الله ص إني لأعجب كيف لا أشيب إذا قرأت القرآن.

(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

‘Abu Ja’far^{-asws} said to me: ‘Read!’. I said, ‘From which thing?’ He^{-asws} said: ‘From the ninth Chapter’. I went on to seek it. He^{-asws} said: ‘Read from Surah Yunus (Chapter 10). I recited: **For those who do good is the good and more; neither will darkness cover their faces nor disgrace [10:26]**. He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} am astonished how I^{-saww} do not age when I^{-saww} recite the Quran’.⁷¹⁴

50- كا، الكافي علي بن أبيه عن محمد بن عيسى عن يونس و العدة عن البرقي عن أبيه جميعاً عن يونس عن عبد الله بن سنان و ابن مسكان عن أبي الجارود قال قال أبو جعفر ع إذا حدثتكم بشيء فاسألوني عن كتاب الله

(The book) ‘Al Kafi’ - Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

‘Abu Ja’far^{-asws} said: ‘Whenever I^{-asws} narrate to you with something, ask me^{-asws} about it from the Book of Allah^{-azwj}’.

ثم قال في حديثه إن الله سمى عن القليل و القال و فساد المال و كثرة السؤال فقالوا يا ابن رسول الله و أين هذا من كتاب الله فقال إن الله عز و جل يقول في كتابه- لا حبر في كثير من نجواهم الآية

⁷¹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 47

⁷¹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 48

⁷¹⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 49

Then he^{-asws} said in one of his^{-asws} Hadeeth: ‘Rasool-Allah^{-saww} Prohibited from the gossip, and the corruption with the money, and (from asking) loads of questions’. So, it was said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Where is this from the Book of Allah^{-azwj}?’ He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic is Saying **There is no good in most of their secret counsels [4:114]** – the Verse.

وَقَالَ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَ قَالَ لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ.

And Said: **And do not give away your property to the foolish which Allah has made for you a (means of) support [4:5].** And Said: **Do not put questions about things which if declared to you - may trouble you’ [5:101]**’.⁷¹⁵

51- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن فرقد عن أبي عبد الله ع قال في كتاب رسول الله إذا استعملتكم ما ملكت أيماكم في شيء فيسئق عليهم فاعملوا معهم فيه

The book of Husayn Bin Saeed and ‘Al Nawadir’ of Fazalah, from Ibn Farqad,

‘From Abu Abdullah^{-asws} having said: ‘In the book of Rasool-Allah^{-saww}: ‘Whenever you utilise what your right hands possess regarding anything, and it is grievous upon them, then work with them regarding it’.

قَالَ وَ إِنْ كَانَ أَبِي لِيَأْمُرُهُمْ فَيَقُولُ كَمَا أَنْتُمْ فَيَأْتِي فَيَنْظُرُ فَإِنْ كَانَ تَقِيلاً قَالَ بِسْمِ اللَّهِ ثُمَّ عَمِلَ مَعَهُمْ وَ إِنْ كَانَ خَفِيفاً تَنَحَّى عَنْهُمْ.

He^{-asws} said: ‘My^{-asws} father^{-asws} used to order them like what you tend to. He^{-asws} would go and look. If it was heavy (work), he^{-asws} would say: ‘In the Name of Allah^{-azwj}’, then work with them, and if it were light (work), he^{-asws} would stay away from them’.⁷¹⁶

52- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل بإسناده إلى شقيق البلخي عن أخيه من أهل العلم قال: قيل لمحمد بن علي الباقر ع كيف أصبحت قال أصبحت غرقى في البعثة مؤفوريين بالدنوب يتحجب إلينا إلهنا بالنعيم و نتممت إليه بالمعاصي و نحن نفتقر إليه و هو غني عنا.

(The book) ‘Al Amaali’ of the sheikh Al Tusi – A group, from Abu Al Mufazzal, by his chain to Shaqeeq Al Balkhy, from the one from the people of knowledge who informed him, said,

‘It was said to Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws}, ‘How is your^{-asws} morning?’ He^{-asws} said: ‘We^{-asws} have become drowned in the Favours (of Allah^{-azwj}), plentiful with sins. Our^{-asws} God^{-azwj} is Loving to us^{-asws} and we^{-asws} are responding to Him^{-azwj} with the acts of disobedience, and although we^{-asws} are poor (needy) to Him^{-azwj} while He^{-azwj} is Rich (needless) from us^{-asws}!’⁷¹⁷

53- كا، الكافي محمد بن يحيى عن محمد بن عيسى عن ابن محبوب عن عبد الله [بن] سنان عن عبد الله بن سليمان قال: سألت أبا جعفر ع عن الجبن فقال لقد سألتني عن طعام يعجبني ثم أعطى الغلام دهما فقال يا غلام ائتم لنا جبناً و دعا بالعداء فتعدتينا معه و أبي بالجبن فأكل و أكلنا.

⁷¹⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 50

⁷¹⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 51

⁷¹⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 6 H 52

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far^{-asws} about the cheese'. He^{-asws} said: 'You^{-asws} have asked me^{-asws} about a food item which fascinates me^{-asws}'. Then he^{-asws} gave a Dirham to a slave and said: 'O boy! Buy some cheese for us^{-asws}!' And he^{-asws} called for the meal. We had lunch with him^{-asws}, and he came with the cheese, so he^{-asws} ate and we ate''⁷¹⁸.

54- كَا، الكافي علي بن مُحَمَّد بن عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ قَيْسٍ الْمَاصِرُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ أَحْبِرْنِي عَنِ الْمَيِّتِ لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع لَا أَحْبِرُكَ

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father,

'From Abu Abdullah^{-asws} having said: 'Abdullah Bin Qays Al-Masir came over to Abu Ja'far^{-asws} and he said, 'Inform me about the deceased, why does he have to be washed with a washing for the sexual impurity?' Abu Ja'far^{-asws} said to him: 'I^{-asws} will not inform you'.

فَخَرَجَ مِنْ عِنْدِهِ فَلَقِي بَعْضَ الشِّيْعَةِ فَقَالَ لَهُ الْعَجَبُ لَكُمْ يَا مَعْشَرَ الشِّيْعَةِ تَوَلَّيْتُمْ هَذَا الرَّجُلَ وَ أَطَعْتُمُوهُ فَلَوْ دَعَاكُمْ إِلَى عِبَادَتِهِ لَأَجْبُثُمُوهُ وَ قَدْ سَأَلْتُهُ عَنْ مَسْأَلَةٍ فَمَا كَانَ عِنْدَهُ فِيهَا شَيْءٌ

So he went out from his^{-asws} presence and met one of his^{-asws} Shias and he said, 'I wonder at you, O group of Shias. You are in the Wilayah of this man^{-asws} and obeying him^{-asws}, and if he^{-asws} were to invite you to worship him^{-asws}, you would respond to him^{-asws}; and I had asked him^{-asws} a question, but there was nothing with him^{-asws} with regards to it!'

فَلَمَّا كَانَ مِنْ قَابِلٍ دَخَلَ عَلَيْهِ أَيْضاً فَمَسَّأَلَهُ عَنْهَا فَقَالَ لَا أَحْبِرُكَ بِهَا

When it was the following year, he (again) went over to him^{-asws} and asked him^{-asws} about it, and he^{-asws} said: 'I^{-asws} will not inform you with it'.

فَقَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ لِرَجُلٍ مِنْ أَصْحَابِهِ انْطَلِقْ إِلَى الشِّيْعَةِ فَاصْحَبْهُمْ وَ أَطْهَرْ عِنْدَهُمْ مَوَالِيكَ إِيَّاهُمْ وَ لَعْنَتِي وَ النَّبِيِّ مَنِّي فَإِذَا كَانَ وَقْتُ الْحَجِّ فَأْتِنِي حَتَّى أَدْفَعَ إِلَيْكَ مَا تَحْتَاجُ [تَحَجُّ] بِهِ وَ اسْأَلْهُمْ أَنْ يُدْخِلُوكَ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ فَإِذَا صَرَّتْ إِلَيْهِ فَاسْأَلْهُ عَنِ الْمَيِّتِ لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ

Abdullah Bin Qays said to a man from his companions, 'Go to the Shias and be their companions, and display your Wilayah with them in their presence and curse me and disavow from me. So when it would be the time for Hajj, come over to me and I shall hand over to you (the expense money) what you would need for it, and ask them that they should let you go to Muhammad^{-asws} Bin Ali^{-asws}. When you arrive to him^{-asws}, ask him^{-asws} about the deceased, why does he have to be washed with a washing for the sexual impurity'.

فَانْطَلَقَ الرَّجُلُ إِلَى الشِّيْعَةِ فَكَانَ مَعَهُمْ إِلَى وَقْتِ الْمَوْسِمِ فَنَظَرَ إِلَى دِينِ الْقَوْمِ فَقَبِلَهُ بِقَبُولِهِ وَ كَتَمَ ابْنُ قَيْسٍ أَمْرَهُ خِيفَةً أَنْ يُجْرِمَ الْحَجَّ فَلَمَّا كَانَ وَقْتُ الْحَجِّ أَتَاهُ فَأَعْطَاهُ حَجَّةً وَ حَرَجَ فَلَمَّا صَارَ بِالْمَدِينَةِ قَالَ لَهُ أَصْحَابُهُ تَخَلَّفَ فِي الْمَنْزِلِ حَتَّى نَذُكَّرَكَ لَهُ وَ نَسْأَلَهُ لِيَأْتِيَكَ

⁷¹⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 6 H 53

So, the man went to the Shias and was with them until the time of the season (of Hajj). He looked at the Religion of the group and accepted it with its acceptance and concealed the matter from Ibn Qays fearing that he would prevent the Hajj (not pay for it). When it was the time for the Hajj, he went over to him, and he gave him (the expenses for) Hajj, and he went out. When he arrived in Al-Medina, his companions said to him, 'Stay behind in the house until we mention you to him^{-asws}, and we ask him for permission for you'.

فَلَمَّا صَارُوا إِلَى أَبِي جَعْفَرٍ ع قَالَ لَهُمَا أَيُّنَ صَاحِبِكُمَا مَا أَنْصَفْتُمُوهُ قَالُوا لَمْ نَعْلَمْ مَا يُؤَافِقُ مِنْ ذَلِكَ فَأَمَرَ بَعْضُ مَنْ يَأْتِيهِ بِهِ فَلَمَّا دَخَلَ عَلَى أَبِي جَعْفَرٍ ع قَالَ لَهُ مَرْحَبًا كَيْفَ رَأَيْتَ مَا أَنْتَ فِيهِ الْيَوْمَ مِمَّا كُنْتَ فِيهِ قَبْلُ فَقَالَ يَا أَيُّنَ رَسُولَ اللَّهِ لَمْ أَكُنْ فِي شَيْءٍ

When they arrived to Abu Ja'far^{-asws}, he^{-asws} said to them: 'Where is your companion? You have not been fair to him'. They said, 'We did not know what your^{-asws} acceptance would be from that'. He^{-asws} instructed one of those present that he should come with him. When he came over to Abu Ja'far^{-asws}, he^{-asws} said to him: 'Welcome! How is your view of what you are in today, from what you were in beforehand?' He said, 'O son^{-asws} of Rasool-Allah^{-saww}! I wasn't in anything (before)'.

فَقَالَ صَدَقْتَ أَمَا إِنَّ عِبَادَتَكَ يَوْمَئِذٍ كَانَتْ أَحْفَ عَالَيْكَ مِنْ عِبَادَتِكَ الْيَوْمَ لِأَنَّ الْحَقَّ ثَقِيلٌ وَالشَّيْطَانَ مُؤَكَّلٌ بِشِيعَتِنَا لِأَنَّ سَائِرَ النَّاسِ قَدْ كَفَّوهُ أَنْفُسَهُمْ إِلَيَّ سَأْخِرُوكَ بِمَا قَالَ لَكَ ابْنُ قَيْسِ الْمَاصِرِ قَبْلَ أَنْ تَسْأَلَنِي عَنْهُ وَأَصْبِرِ الْأَمْرَ فِي تَعْرِيفِهِ إِيَّاهُ إِلَيْكَ إِنَّ شِئْتَ أَخْبِرْتَهُ وَإِنْ شِئْتَ لَمْ تُخْبِرْهُ

He^{-asws} said: 'You speak the truth. As for your worship in those days, it was lighter upon you than your worship today, because the truth is heavy, and the Satan^{-la} is allocated with our^{-asws} Shias, as for rest of the people, he^{-la} has sufficed with their selves. I^{-asws} shall be informing you with what Ibn Qays Al-Masir said to you, before you even ask me^{-asws} about it; and relating the matter in presenting it to him, it is up to you, if you so desire it, inform him, and if you so desire, do not inform him.

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلَاقِينَ فَإِذَا أَرَادَ أَنْ يُخَلِّقَ خَلْقًا أَمَرَهُمْ فَأَخَذُوا مِنَ التُّرْبَةِ الَّتِي قَالَ فِي كِتَابِهِ- مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Allah^{-azwj} the Exalted, Created creatures. Whenever He^{-azwj} Intends to create a creature, He^{-azwj} Commands them. So they take from the dust which Allah^{-azwj} has Spoken of in His^{-azwj} Book: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].**

فَعَجَنَ التُّرْبَةَ بِتِلْكَ التُّرْبَةِ الَّتِي يُخَلِّقُ مِنْهَا بَعْدَ أَنْ أَسْكَنَهَا الرَّحِمَ أَرْبَعِينَ لَيْلَةً فَإِذَا مَتَّ لَهَا أَرْبَعَةٌ أَشْهُرٍ قَالُوا يَا رَبِّ تَخَلَّقْ مَا ذَا فَيَأْمُرُهُمْ بِمَا يُرِيدُ مِنْ ذَكَرٍ أَوْ أَنْثَى أبيضٍ أَوْ أسودٍ فَإِذَا حَرَجَتِ الرُّوحُ مِنَ الْبَدَنِ حَرَجَتْ هَذِهِ التُّرْبَةُ بِعَيْنِهَا مِنْهُ كَأَنَّهَا مَا كَانَ صَغِيرًا أَوْ كَبِيرًا ذَكَرًا أَوْ أَنْثَى فَلِذَلِكَ يُغَسَّلُ الْمَيِّتُ غُسْلَ الْجَنَابَةِ

The seed is kneaded with that dust which he would be created from after having settled in the womb for forty nights. So when four months are completed for him, they are saying: 'O Lord^{-azwj}! What is that to be?' He^{-azwj} is Commanding them with whatever He^{-azwj} so Intends, whether a male or a female, white or black. When the soul comes out from the body, this exact seed comes out from it, as it was before, from the young or old, male, or female. Thus, it is due to that, the deceased is washed with a washing for the sexual impurity'.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ لَا بِاللَّهِ - لَا أُخْبِرُ ابْنَ قَيْسِ الْمَاصِرِ مَهْدًا أَبَدًا فَقَالَ ذَلِكَ إِلَيْكَ.

The man said, 'O son^{-asws} of Rasool-Allah^{-saww}! No, by Allah^{-azwj}! I will not inform Ibn Qays Al-Masir with this, ever!' He^{-asws} said: 'That is up to you'.⁷¹⁹

⁷¹⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 6 H 54

CHAPTER 7 – HIS^{-asws} GOING OUT TO SYRIA AND WHAT MIRACLES WERE REVEALED DURING IT

1- ذَكَرَ السَّيِّدُ بْنُ طَاوُسٍ رَحِمَهُ اللهُ فِي كِتَابِ أَمَانَ الْأَخْطَارِ نَاقِلًا عَنْ كِتَابِ دَلَائِلِ الْإِمَامَةِ تَصْنِيفِ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ الْإِمَامِيِّ مِنْ أَخْبَارِ مُعْجَزَاتِ مَوْلَانَا مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَ دَكَرَهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَ قَالَ: حَجَّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ سَنَةَ مِنَ السِّنِينَ وَ كَانَ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ - مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ وَ ابْنُهُ جَعْفَرُ بْنُ مُحَمَّدٍ ع

It is mentioned by the Seyyid Bin Tawoos in the book 'Aman Al Akhtaar', copying from the book 'Dalaail Al Aimma' authored by Muhammad Bin Jareer Al Tabari,

'Al-Imami Min Akhbar Al-Mo'jizaat' of our Master Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, mentioning it by his chain from Al-Sadiq^{-asws} having said: 'Hisham Bin Malik Bin Marwan performed Hajj in a year from the years, and in that year, Hajj was performed by Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} and his^{-asws} son Ja'far^{-asws} Bin Muhammad^{-asws}.

فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ الْحَمْدُ لِلَّهِ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا وَ أَكْرَمَنَا بِهِ فَنَحْنُ صَفْوَةُ اللهِ عَلَى خَلْقِهِ وَ خَيْرُهُ مِنْ عِبَادِهِ وَ خُلَفَاؤُهُ فَالسَّعِيدُ مَنْ اتَّبَعَنَا وَ الشَّقِيُّ مَنْ عَادَانَا وَ خَالَفَنَا

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'The Praise is for Allah^{-azwj} Who Sent Muhammad^{-saww} with the truth as a Prophet^{-saww} and Honoured us^{-asws} by him^{-saww}. We^{-asws} are the elites of Allah^{-azwj} upon His^{-azwj} creatures and His^{-azwj} Choice from His^{-azwj} servants, and His^{-azwj} caliphs. So the fortunate is the one who follows us^{-asws} and the wretched is the one being inimical to us^{-asws} and opposes us^{-asws}!'

ثُمَّ قَالَ فَأَخْبَرَ مَسْلَمَةَ أُمَّهُ بِمَا سَمِعَ فَلَمْ يَعْزِضْ لَنَا حَتَّى انْصَرَفَ إِلَى دِمَشْقَ وَ انْصَرَفْنَا إِلَى الْمَدِينَةِ فَأَنْقَدَ بَرِيدًا إِلَى عَامِلِ الْمَدِينَةِ بِأَشْخَاصِ أَبِي وَ إِشْخَاصِي مَعَهُ فَأَشْخَصْنَا

Then he^{-asws} said: 'Maslama informed his brother with what he had heard but he did not object to us^{-asws} until he left to go to Damascus and we^{-asws} left to go to Al-Medina. He sent a postman to the governor of Al-Medina with dispatching my^{-asws} father^{-asws} and dispatching me^{-asws} with him^{-asws}. We^{-asws} were dispatched (to Syria).

فَلَمَّا وَرَدْنَا مَدِينَةَ دِمَشْقَ حَجَبْنَا ثَلَاثًا ثُمَّ أَدْنَى لَنَا فِي الْيَوْمِ الرَّابِعِ فَدَخَلْنَا وَ إِذَا قَدْ قَعَدَ عَلَى سَرِيرِ الْمُلْكِ وَ جُنْدُهُ وَ حَاصِئُهُ وَ قُوفٌ عَلَى أَرْجُلِهِمْ سِمَاطَانٍ مُتَسَلِّحَانِ وَ قَدْ نُصِبَ الْبُرْجَاسُ جَدَاهُ وَ أَشْيَاحُ قَوْمِهِ يَرْمُونَ

When we^{-asws} arrived at the city of Damascus, we^{-asws} were barred for three (days), then there was permission for us^{-asws} during the fourth day, and there he was seated upon the kingly throne, and his soldiers and his special ones were standing on their feet, uniformed, armed, and targets were set up facing him, and the elders of his people as archers.

فَلَمَّا دَخَلْنَا وَ أَبِي أَمَامِي وَ أَنَا خَلْفُهُ فَنَادَى أَبِي وَ قَالَ يَا مُحَمَّدُ ائِمَّ مَعَ أَشْيَاحِ قَوْمِكَ الْعُرَضَ فَقَالَ لَهُ إِنَّي قَدْ كَبِرْتُ عَنِ الرَّمْيِ فَهَلْ رَأَيْتَ أَنَّ تُغْفِيَنِي

When we^{-asws} entered, and my^{-asws} father^{-asws} was in front of me^{-asws} and I^{-asws} was behind him^{-asws}, he called out to my^{-asws} father^{-asws} and said, 'O Muhammad^{-asws}! Shoot (arrows) at the target with elders of your^{-asws} people!' My^{-asws} father^{-asws} said to him: 'I^{-asws} have become too old from the shooting, so if you see fit, then excuse me^{-asws}'.

فَقَالَ وَ حَقِّي مَنْ أَعْرَضْنَا بِدِينِهِ وَ نَبِيِّ مُحَمَّدٍ ص لَا أُغْفِيكَ ثُمَّ أَوْمَأَ إِلَى شَيْخٍ مِنْ بَنِي أُمَيَّةَ أَنْ أَعْطِهِ قَوْسَكَ فَتَنَاوَلَ أَبِي عِنْدَ ذَلِكَ قَوْسَ الشَّيْخِ ثُمَّ تَنَاوَلَ مِنْهُ سَهْمًا فَوَضَعَهُ فِي كَبِدِ الْمَوْسِ ثُمَّ انْتَرَعَ وَ رَمَى وَسَطَ الْغَرَضِ فَنَصَبَهُ فِيهِ ثُمَّ رَمَى فِيهِ الثَّانِيَةَ فَشَقَّ فُوقَ سَهْمِهِ إِلَى نَصْلِهِ ثُمَّ تَابَعَ الرَّمِيَّ حَتَّى شَقَّ تِسْعَةَ أَسْهُمٍ بَعْضُهَا فِي جَوْفِ بَعْضٍ -

He said, 'By the right of the One^{-azwj} Who Honoured us with His^{-azwj} religion and His^{-azwj} Prophet^{-saww} Muhammad^{-saww}! I will not excuse you^{-asws}'. Then he gestured to an elder from the clan of Umayya, 'Give him^{-asws} your bow!' The sheikh gave a bow to my^{-asws} father^{-asws} during that. Then he^{-asws} took an arrow from it and placed it in the middle of the bow, then pulled and shot right in the middle of the target and installed it in it. Then he^{-asws} shot a second one in it, and his^{-asws} arrow fell to its blade. Then he^{-asws} shot consecutively until he^{-asws} had split nine arrows in the midst of each other.

وَ هِشَامٌ يَضْطَرِبُ فِي مَجْلِسِهِ فَلَمْ يَتِمَّالِكْ إِلَّا أَنْ قَالَ أَجَدْتُ يَا أَبَا جَعْفَرٍ وَ أَنْتَ أَرْمَى الْعَرَبِ وَ الْعَجَمِ هَلَّا زَعَمْتَ أَنَّكَ كَبِرْتَ عَنِ الرَّمِيِّ ثُمَّ أَدْرَكَتْهُ نَدَامَةٌ عَلَى مَا قَالَ وَ كَانَ هِشَامٌ لَمْ يَكُنْ كَتَّى أَحَدًا قَبْلَ أَبِي وَ لَا بَعْدَهُ فِي خِلَافَتِهِ

And Hisham trembled in his seat, but could not hold back except that he said, 'You^{-asws} have done well, O Abu Ja'far^{-asws}, and you^{-asws} are an archer of the Arabs and the non-Arabs! Why did you^{-asws} claim you^{-asws} are too old from the shooting arrows?' There regret came to him upon what he had said, and Hisham had not teknonymed anyone before he did to my^{-asws} father, nor did he after it during his caliphate.

فَهُمْ بِهِ وَ أَطْرَقَ إِلَى الْأَرْضِ إِطْرَاقَهُ يَتَرَوَى فِيهَا وَ أَنَا وَ أَبِي وَاقِفٌ جَدَاهُ مُوَاجِهَيْنِ لَهُ فَلَمَّا طَالَ وَثُوقُنَا عَضِبَ أَبِي فَهَمَّ بِهِ وَ كَانَ أَبِي ع إِذَا عَضِبَ نَظَرَ إِلَى السَّمَاءِ نَظَرَ عَضْبَانٍ يَرَى النَّاطِرَ الْعَضْبَ فِي وَجْهِهِ

He thought of killing him^{-asws} and lowered his head to the ground, bowing, taking his time in it, while I^{-asws} and my^{-asws} father^{-asws} were standing parallel to him, facing towards him. When our^{-asws} standing was prolonged, my^{-asws} father^{-asws} got angered and thought of hitting him. And it was so that whenever my^{-asws} father^{-asws} got angry, would look towards the sky with an angry look, the onlookers could see the anger in his^{-asws} face.

فَلَمَّا نَظَرَ هِشَامٌ إِلَى ذَلِكَ مِنْ أَبِي قَالَ لَهُ إِلَيَّ يَا مُحَمَّدُ فَصَعِدَ أَبِي إِلَى السَّرِيرِ وَ أَنَا أَتْبَعُهُ فَلَمَّا دَنَا مِنْ هِشَامٍ قَامَ إِلَيْهِ وَ اعْتَنَقَهُ وَ أَفَعَدَهُ عَنْ يَمِينِهِ ثُمَّ اعْتَنَقَنِي وَ أَفَعَدَنِي عَنْ يَمِينِ أَبِي

When Hisham looked that that from my^{-asws} father^{-asws}, he said to him^{-asws}, 'To me, O Muhammad^{-asws}!' So my^{-asws} father^{-asws} ascended to the throne and I^{-asws} was following him^{-asws}. When we were close from Hisham, he stood up to him^{-asws}, and hugged him^{-asws}, and seated him^{-asws} on his right. Then he hugged me^{-asws} and seated me^{-asws} on the right of my^{-asws} father^{-asws}.

ثُمَّ أَقْبَلَ عَلَى أَبِي بِوَجْهِهِ فَقَالَ لَهُ يَا مُحَمَّدُ - لَا تَزَالُ الْعَرَبُ وَ الْعَجَمُ تَسْوُدُهَا قُرَيْشٌ مَا دَامَ فِيهِمْ مِثْلُكَ لِلَّهِ دَرْكٌ مِنْ عَلَمِكَ هَذَا الرَّمِيَّ وَ فِي كَيْفِ تَعَلَّمْتَهُ

Then he faced towards my^{-asws} father^{-asws} with his face and said to him^{-asws}, 'O Muhammad^{-asws}! Quraish will not cease to prevail over the Arabs and the non-Arabs for as long as the likes of you^{-asws} are among them. By Allah^{-azwj}! Your^{-asws} skill, who taught you^{-asws} this archery, and for how long have you^{-asws} been learning it?'

فَقَالَ أَبِي قَدْ عَلِمْتُ أَنَّ أَهْلَ الْمَدِينَةِ يَتَعَاطَوْنَهُ فَتَعَاطَيْتُهُ أَيَّامَ حَدَائِي ثُمَّ تَرَكْتُهُ فَلَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ مِنِّي ذَلِكَ عُدْتُ فِيهِ

My^{-asws} father^{-asws} said: 'I^{-asws} came to know that the people of Al-Medina were practising it, so I^{-asws} practised it during the days of my^{-asws} youth, then I^{-asws} left it. When commander of the faithful wanted that from me^{-asws}, I^{-asws} returned to it'.

فَقَالَ لَهُ مَا رَأَيْتُ مِثْلَ هَذَا الرَّمْيِ قَطُّ مُدَّ عَقْلُكَ وَ مَا ظَنَنْتُ أَنَّ فِي الْأَرْضِ أَحَدًا يَرْمِي مِثْلَ هَذَا الرَّمْيِ أَيْرَمِي جَعَفَرُ مِثْلَ رَمِيكَ-

He said to him^{-asws}, 'I have not seen the like of this archery at all, since I matured, and I did not think that there was anyone in the earth who could shoot the like of this shooting. Can Ja'far^{-asws} shoot the like of your^{-asws} shooting?'

فَقَالَ إِنَّا نَحْنُ نَتَوَارَثُ الْكَمَالَ وَ التَّمَامَ اللَّذِينَ أَنْزَلَهُمَا اللَّهُ عَلَى نَبِيِّهِ ص فِي قَوْلِهِ- الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا وَ الْأَرْضُ لَا تَخْلُو مَنْ يُكْمِلُ هَذِهِ الْأُمُورَ الَّتِي يَفْضُرُ غَيْرُنَا عَنْهَا

He^{-asws} said: 'We^{-asws} tend to inherit each other, the perfection and the completeness which Allah^{-azwj} had Sent down unto His^{-azwj} Prophet^{-saww} in His^{-azwj} Words: **Today I Perfected your Religion for you and Completed My Favour upon you and am Pleased with Al-Islam as a Religion for you [5:3]**, and the earth cannot be vacant from the one who can perfect these matters which others are deficient from'.

قَالَ فَلَمَّا سَمِعَ ذَلِكَ مِنْ أَبِي انْقَلَبَتْ عَيْنُهُ الْيَمْنَى فَاحْوَلَّتْ وَ أَحْمَرَّ وَجْهَهُ وَ كَانَ ذَلِكَ عَلَامَةً عَضِبِهِ إِذَا عَضِبَ ثُمَّ أَطْرَقَ هُنَيْئَةً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ لِأَبِي أَلَسْنَا بَنُو عَبْدِ مَنَافٍ نَسَبْنَا وَ نَسَبُكُمْ وَاحِدٌ

He (Abu Abdullah^{-asws}) said: 'When he heard that from my^{-asws} father^{-asws}, he turned his right eyes and it turned and his face reddened, and that was a sign of his anger when he got angered. Then he lowered his head for a while, then raised his head and said to my^{-asws} father^{-asws}, 'Aren't we both the clan of Abd Manaf, our lineage and your^{-asws} lineage being one?'

فَقَالَ أَبِي نَحْنُ كَذَلِكَ وَ لَكِنَّ اللَّهَ جَلَّ نَنَاؤُهُ اخْتَصَّنَا مِنْ مَكُونِ سِرِّهِ وَ خَالِصِ عِلْمِهِ بِمَا لَمْ يُخْصَّ أَحَدًا بِهِ غَيْرُنَا

My^{-asws} father^{-asws} said: 'We are like that, but Allah^{-azwj}, Majestic is His^{-azwj} Praise, has Specialised us^{-asws} from His^{-azwj} hidden Secrets and purity of His^{-azwj} Knowledge, with what He^{-azwj} has not Specialised anyone with, apart from us^{-asws}'.

فَقَالَ أَلَيْسَ اللَّهُ جَلَّ نَنَاؤُهُ بَعَثَ مُحَمَّدًا ص مِنْ شَجَرَةِ عَبْدِ مَنَافٍ إِلَى النَّاسِ كَافَّةً أَبْبَاضَهَا وَ أَسْوَدَهَا وَ أَحْمَرَهَا مِنْ أَيْنَ وَرِثْتُمْ مَا لَيْسَ لِعَبَائِكُمْ وَ رَسُولُ اللَّهِ ص مَبْعُوثٌ إِلَى النَّاسِ كَافَّةً وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى- وَ لِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى آخِرِ الْآيَةِ فَمِنْ أَيْنَ وَرِثْتُمْ هَذَا الْعِلْمَ وَ لَيْسَ بَعْدَ مُحَمَّدٍ نَبِيٌّ وَ لَا أَنْتُمْ أَنْبِيَاءُ

He said, 'Didn't Allah^{-azwj}, Majestic is His^{-azwj} Praise, Send Muhammad^{-saww} from the tree (lineage) of Abd Manaf, to entirety of the people, their white, and their black, and their red? From where did you^{-asws} inherit what isn't for others, and Rasool-Allah^{-saww} was Sent to all the people, and that is the Word of Allah^{-azwj} Blessed and Exalted: **and for Allah is the heritage of the skies and the earth; [3:180]**, up to the end of the Verse. So, from where did you^{-asws} inherit this knowledge, and there isn't any Prophet^{-as} after Muhammad^{-saww}, nor are you^{-asws} Prophets^{-as}?'

فَقَالَ مِنْ قَوْلِهِ تَبَارَكَ وَ تَعَالَى لِنَبِيِّهِ ص - لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ الَّذِي لَمْ يُحْرِكْ بِهِ لِسَانَهُ لَعِبْرَتًا أَمَرَهُ اللَّهُ أَنْ يُخَصَّنَا بِهِ مِنْ دُونِ غَيْرِنَا

He^{-asws} said: 'From Words of the Blessed and Exalted to His^{-azwj} Prophet^{-saww}: **Do not move your tongue with it in order to hasten with it [75:16]**, (with that) which the tongues of others do not move with. Allah^{-azwj} Commanded him^{-saww} to specialise us^{-asws} with it, from besides the others.

فَلِذَلِكَ كَانَ نَاجِي أَخَاهُ عَلِيًّا مِنْ دُونِ أَصْحَابِهِ فَأَنْزَلَ اللَّهُ بِذَلِكَ قُرْآنًا فِي قَوْلِهِ - وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ

Therefore, due to that, he^{-saww} whispered to his^{-saww} brother^{-asws} Ali^{-asws} from besides his^{-asws} companions. So Allah^{-azwj} Revealed Quran (Verse) with that in His^{-azwj} Words: **and the retaining ear is preserving it [69:12]**. Rasool-Allah^{-saww} said to his^{-saww} companions: 'I^{-saww} had asked Allah^{-azwj} to Make it to be your^{-asws} ear, O Ali^{-asws}!'

فَلِذَلِكَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ بِالْكُوفَةِ عَلَّمَنِي رَسُولُ اللَّهِ ص أَلْفَ بَابٍ مِنَ الْعِلْمِ فَفَتَحَ كُلُّ بَابٍ أَلْفَ بَابٍ خَصَّهُ رَسُولُ اللَّهِ ص مِنْ مَكْنُونِ سِرِّهِ بِمَا يُخَصُّ أَمِيرَ الْمُؤْمِنِينَ أَكْرَمَ الْخَلْقِ عَلَيْهِ -

Due to that, Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said at Al-Kufa: 'Rasool-Allah^{-saww} taught me^{-asws} a thousand doors (subject matters) of knowledge. Each door opened a thousand doors'. Rasool-Allah^{-saww} had specialised him^{-asws} with his^{-saww} hidden secrets, with what he^{-saww} had specialised Amir Al-Momineen^{-asws}, he^{-asws} was the most honourable of the people to him^{-asws}.

فَكَمَا خَصَّ اللَّهُ نَبِيَّهُ ص خَصَّ نَبِيَّهُ ص أَخَاهُ عَلِيًّا مِنْ مَكْنُونِ سِرِّهِ بِمَا لَمْ يُخَصَّ بِهِ أَحَدًا مِنْ قَوْمِهِ حَتَّى صَارَ إِلَيْنَا فَتَوَارَثْنَا مِنْ دُونِ أَهْلِنَا

Just like Allah^{-azwj} had Specialised His^{-azwj} Prophet^{-saww} to establish brotherhood with Ali^{-asws} from His^{-azwj} hidden Secrets with what He^{-azwj} did not Specialise anyone from his^{-saww} people with, until it came to us^{-asws}. So we^{-asws} are inheriting it from besides our^{-asws} own families even'.

فَقَالَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ إِنَّ عَلِيًّا كَانَ يَدَّعِي عِلْمَ الْعَيْبِ وَ اللَّهُ لَمْ يُطْلِعْ عَلَى غَيْبِهِ أَحَدًا فَمِنْ أَيْنَ ادَّعَى ذَلِكَ

Hisham Bin Abdul Malik said: 'Ali^{-asws} used to claim knowledge of the hidden matters, and Allah^{-azwj} did not Notify anyone upon His^{-azwj} hidden matters, so from where did he^{-asws} claim that?'

فَقَالَ أَبِي إِنَّ اللَّهَ جَلَّ دِكْرُهُ أَنْزَلَ عَلَى نَبِيِّهِ ص كِتَابًا بَيَّنَّ فِيهِ مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ فِي قَوْلِهِ تَعَالَى وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ وَ فِي قَوْلِهِ وَ كُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ وَ فِي قَوْلِهِ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ -

My^{-asws} father^{-asws} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Mention, Revealed a Book unto His^{-azwj} Prophet^{-saww} Explaining in it what had happened and what would be happening up to the Day of Qiyamah, in His^{-azwj} Words: **And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]**, and in His^{-azwj} Words: **and We have Enumerated all things in a clarifying Imam [36:12]**, and in His^{-azwj} Words: **We have not neglected in the Book of anything; [6:38]**.

وَ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ ص أَنْ لَا يَبْقَى فِي عَيْبِهِ وَ سِرِّهِ وَ مَكْنُونِ عَلَيْهِ شَيْئًا إِلَّا يُنَاجِي بِهِ عَلِيًّا فَأَمَرَهُ أَنْ يُؤَلِّفَ الْقُرْآنَ مِنْ بَعْدِهِ وَ يَتَوَلَّى غُسْلَهُ وَ تَكْفِينَهُ وَ تَحْنِيطَهُ مِنْ دُونِ قَوْمِهِ -

And Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-saww} there should not remain anything regarding His^{-azwj} hidden matters, and His^{-azwj} Secrets, and His^{-azwj} hidden Knowledge, except he^{-saww} should whisper it to Ali^{-asws}. Therefore, he^{-saww} instructed him^{-asws} to compile the Quran from after him^{-saww} and be in charge of his^{-saww} washing, and his^{-saww} enshrouding, and his^{-saww} embalming, from besides his^{-saww} people.

وَ قَالَ لِأَصْحَابِهِ حَرَامٌ عَلَى أَصْحَابِي وَ أَهْلِي أَنْ يَنْظُرُوا إِلَى عَوْرَتِي عَيْرَ أَخِي عَلِيٍّ فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ لَهُ مَا لِي وَ عَلَيْهِ مَا عَلَيَّ وَ هُوَ قَاضِي دَنِّي وَ مُنْجِرُ وَ عُدِّي

And he^{-saww} said to his^{-saww} companions: 'It is prohibited unto my^{-saww} companions and my^{-saww} family members that they should be looking at my^{-saww} bareness, apart from my^{-saww} brother^{-asws} Ali^{-asws}, for he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. For him^{-asws} is whatever is for me^{-saww}, and against him^{-asws} is whatever is against me^{-saww}, and he^{-asws} is the payer of my^{-saww} debts, and fulfiller of my^{-saww} promises made'.

ثُمَّ قَالَ لِأَصْحَابِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ وَ لَمْ يَكُنْ عِنْدَ أَحَدٍ تَأْوِيلَ الْقُرْآنِ بِكَمَالِهِ وَ تَمَامِهِ إِلَّا عِنْدَ عَلِيٍّ ع وَ لَذَلِكَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَقْضَاكُمْ عَلِيٌّ أَيُّ هُوَ قَاضِيكُمْ

Then he^{-saww} said to his^{-saww} companions: 'Ali^{-asws} Bin Abu Talib^{-asws} shall fight upon the interpretation of the Quran just like I^{-saww} had fought upon its Revelation', and the interpretation of the Quran did not happen to be with anyone with its perfectness and its completeness except with Ali^{-asws}, and due to that, Rasool-Allah^{-saww} said to his^{-saww} companions: 'Your most judicial is Ali^{-azwj}', i.e. he^{-asws} is your judge.

وَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ بِشَهَادَتِهِ لَهُ عُمَرُ وَ يَجْحَدُهُ عَيْرُهُ

And Umar Bin Al-Khattab said, 'Had it not been for Ali^{-asws}, Umar would have been destroyed'. (Although) Umar testified for him^{-asws}, others (still) rejected him^{-asws}'.

فَأَطْرَقَ هِشَامٌ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَلْ حَاجَتَكَ فَقَالَ خَلَّفْتُ عِيَالِي وَ أَهْلِي مُسْتَوْحِشِينَ لِحُرُوجِي فَقَالَ قَدْ آتَسَ اللَّهُ وَ حَشَنَتْهُمْ بِرُجُوعِكَ إِلَيْهِمْ وَ لَا تُقِمُ سِرٌّ مِنْ يَوْمِكَ

Hisham lowered his head for a long time, then raised his head and said, 'Ask your^{-asws} need!' He^{-asws} said: 'I^{-asws} have left behind my^{-asws} dependants and my^{-asws} family alone at my^{-asws} going out'. He said, 'Allah^{-azwj} shall Comfort their loneliness with your^{-asws} returning to them, and do not stay. Travel from your^{-asws} day'.

فَاعْتَنَقَهُ أَبِي وَ دَعَا لَهُ وَ فَعَلْتُ أَنَا كَفَعْلِ أَبِي ثُمَّ تَهَضَّ وَ تَهَضَّتْ مَعَهُ وَ خَرَجْنَا إِلَى بَابِهِ إِذَا مَيْدَانٌ بِنَابِهِ وَ فِي آخِرِ الْمَيْدَانِ أَنَسٌ فُعُودٌ عَدَدُ كَثِيرٍ قَالَ أَبِي مَنْ هَؤُلَاءِ

My^{-asws} father^{-asws} hugged him and bade farewell to him, and I^{-asws} did like the deed of my^{-asws} father^{-asws}, then he^{-asws} got up and I^{-asws} got up with him^{-asws}, and we^{-asws} went out to his door, and there was a field by his door, and there were some people seated at the end of the field, a large number. My^{-asws} father^{-asws} said: 'Who are they?'

فَقَالَ الْحُجَابُ هَؤُلَاءِ الْقَسْبِيَّيُونَ وَ الرَّهْبَانُ وَ هَذَا عَالِمٌ لَهُمْ يَتَعَدُّ إِلَيْهِمْ فِي كُلِّ سَنَةٍ يَوْمًا وَاحِدًا يَسْتَفْتُونَهُ فَيُعْتَبِيهِمْ فَلَفَّ أَبِي عِنْدَ ذَلِكَ رَأْسَهُ بِفَاضِلِ رِدَائِهِ وَ فَعَلْتُ أَنَا مِثْلَ فِعْلِ أَبِي فَأَقْبَلَ نَحْوَهُمْ حَتَّى قَعَدَ نَحْوَهُمْ وَ قَعَدْتُ وَرَاءَ أَبِي

The guards said, 'They are the priests and the monks, and there is a scholar of theirs who sits to them, one day during every year. They seek verdicts to him, so he issues verdicts to them'. My^{-asws} father^{-asws} veiled his^{-asws} head during that with the excess of his^{-asws} robe, and I^{-asws} did similar to the deed of my^{-asws} father^{-asws}. He^{-asws} went towards them until he^{-asws} sat near them, and I^{-asws} sat behind my^{-asws} father^{-asws}.

وَ رَفَعَ ذَلِكَ الْحَبْرُ إِلَى هِشَامٍ فَأَمَرَ بَعْضَ غِلْمَانِهِ أَنْ يَخْضُرَ الْمَوْضِعَ فَيَنْظُرَ مَا يَصْنَعُ أَبِي فَأَقْبَلَ وَ أَقْبَلَ عِدَادًا مِنَ الْمُسْلِمِينَ فَأَحَاطُوا بِنَا وَ أَقْبَلَ عَالِمُ النَّصَارَى وَ قَدْ شَدَّ حَاجِبِيهِ بِحَرِيرَةٍ صَفْرَاءَ حَتَّى تَوَسَّطْنَا فَقَامَ إِلَيْهِ جَمِيعُ الْقَسْبِيَّيِينَ وَ الرَّهْبَانِ مُسَلِّمِينَ عَلَيْهِ

And that news was raised to Hisham, so he ordered one of his servants to be present at the place and look at what my^{-asws} father^{-asws} does. He came, and a number of Muslims came. They surrounded us and the Christian scholar came, and he had tied his eyebrows with a silken yellow cloth until he was in the midst of us. The entirety of the priests, and the monks stood up to him, submitting to him.

فَجَاءُوا بِهِ إِلَى صَدْرِ الْمَجْلِسِ فَقَعَدَ فِيهِ وَ أَحَاطَ بِهِ أَصْحَابُهُ وَ أَبِي وَ أَنَا بَيْنَهُمْ فَأَدَارَ نَظْرَهُ ثُمَّ قَالَ لِأَبِي أَمِنَّا أَمْ مِنْ هَذِهِ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَبِي بَلْ مِنْ هَذِهِ الْأُمَّةِ الْمَرْحُومَةِ

They came with him to the centre of the gathering, and he sat in it, and his companions surrounded him, and I^{-asws} and my^{-asws} father^{-asws} were between them. He rotated his look, then said to my^{-asws} father^{-asws}, 'Are you^{-asws} from us^{-asws} or from this community, the Mercied one?' My^{-asws} father^{-asws} said, 'But, from this community, the Mercied one'.

فَقَالَ مِنْ أَيِّهِمْ أَنْتَ مِنْ عُلَمَائِهَا أَمْ مِنْ جُهَالِهَا فَقَالَ لَهُ أَبِي لَسْتُ مِنْ جُهَالِهَا فَاضْطَرَبَ اضْطِرَابًا شَدِيدًا ثُمَّ قَالَ لَهُ أَسَأَلُكَ فَقَالَ لَهُ أَبِي سَلْ

He said, 'From which of them are you^{-asws}? From their scholars or from their ignorant ones?' My^{-asws} father^{-asws} said: 'I^{-asws} am not from their ignorant ones'. He was disturbed by severe disturbance, then said to him^{-asws}, 'I would like to ask you^{-asws}'. My^{-asws} father^{-asws} said to him: 'Ask'.

فَقَالَ مِنْ أَيْنَ ادَّعَيْتُمْ أَنَّ أَهْلَ الْجَنَّةِ يَطْعَمُونَ وَ يَشْرَبُونَ وَ لَا يُجْدُونَ وَ لَا يَبُولُونَ وَ مَا الدَّلِيلُ فِيمَا تَدْعُونَهُ مِنْ شَاهِدٍ لَا يُجْهَلُ

He said, 'From where are you^{-asws} claiming that the people of Paradise would be eating and drinking, and they would neither be defecating nor urinating? And what is the evidence regarding what you are claiming? From a witness, not an ignorant one'.

فَقَالَ لَهُ أَبِي دَلِيلُ مَا نَدَّعِي مِنْ شَاهِدٍ لَا يُجْهَلُ الْجِنِّ فِي بَطْنِ أُمِّهِ يَطْعَمُ وَ لَا يُجْدُ

My^{-asws} father^{-asws} said to him: 'Evidence is what we^{-asws} are claiming from a witness, nor ignorant one. The foetus in the belly of its mother feeds and does not defecate'.

قَالَ فَاضْطَرَبَ النَّصْرَانِي اضْطِرَابًا شَدِيدًا ثُمَّ قَالَ هَلَّا زَعَمْتَ أَنَّكَ لَسْتَ مِنْ عُلَمَائِهَا فَقَالَ لَهُ أَبِي وَ لَا مِنْ جُهَالِهَا وَ أَصْحَابِ هِشَامٍ يَسْمَعُونَ ذَلِكَ فَقَالَ لِأَبِي أَسْأَلُكَ عَنْ مَسْأَلَةٍ أُخْرَى فَقَالَ لَهُ أَبِي سَلْ

He (Abu Abdullah^{-asws}) said: 'The Christian became disturbed with severe restlessness, then said, 'Didn't you^{-asws} claim that you^{-asws} are not from their scholars?' My^{-asws} father^{-asws} said to him: 'Nor from their ignorant ones'. And the companions of Hisham were listening to that. He said to my^{-asws} father^{-asws}, 'I shall ask you^{-asws} about another issue'. My^{-asws} father^{-asws} said to him: 'Ask'.

فَقَالَ مِنْ أَيْنَ ادَّعَيْتُمْ أَنَّ فَاكِهَةَ الْجَنَّةِ أَبَدًا غَضَّةٌ طَرِيَّةٌ مُوجُودَةٌ غَيْرُ مَعْدُومَةٍ عِنْدَ جَمِيعِ أَهْلِ الْجَنَّةِ وَ مَا الدَّلِيلُ عَلَيْهِ مِنْ شَاهِدٍ لَا يُجْهَلُ

He said, 'From where are you^{-asws} claiming that the fruits of Paradise would be forever fleshy soft, fresh, always present, not absent from entirety of the people of Paradise? And what is the evidence upon it? From a witness, not an ignorant one'.

فَقَالَ لَهُ أَبِي دَلِيلُ مَا نَدَّعِي أَنَّ ثُرَاتِنَا أَبَدًا يَكُونُ غَضًّا طَرِيًّا مُوجُودًا غَيْرُ مَعْدُومٍ عِنْدَ جَمِيعِ أَهْلِ الدُّنْيَا لَا يَنْقَطِعُ

My^{-asws} father^{-asws} said to him: 'Evidence of what we^{-asws} are claiming is that our soil forever happens to be soft, fresh, always present, not absent in the presence of entirety of the people of the world, not terminated'.

فَاضْطَرَبَ اضْطِرَابًا شَدِيدًا ثُمَّ قَالَ هَلَّا زَعَمْتَ أَنَّكَ لَسْتَ مِنْ عُلَمَائِهَا فَقَالَ لَهُ أَبِي وَ لَا مِنْ جُهَالِهَا فَقَالَ لَهُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ أُخْرَى فَقَالَ سَلْ

He was disturbed with a severe disturbance, then said, 'Didn't you^{-asws} claim that you^{-asws} aren't from their scholars?' My^{-asws} father^{-asws} said: 'Nor from their ignorant ones'. He said to him^{-asws}, 'I shall ask you about another issue'. He^{-asws} said: 'Ask'.

فَقَالَ أُخْبِرْنِي عَنْ سَاعَةٍ - لَا مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ

He said, 'Inform me about the time which is neither from the times of the night nor from the times of the day'.

فَقَالَ لَهُ أَبِي هِيَ السَّاعَةُ الَّتِي بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ يَهْدَأُ فِيهَا الْمُتَبَلَّى وَ يَرْفُدُ فِيهِ السَّاهِرُ وَ يُفِيقُ الْمُعْمَى عَلَيْهِ جَعَلَهَا اللَّهُ فِي الدُّنْيَا رُغْبَةً لِلرَّاغِبِينَ وَ فِي الْآخِرَةِ لِلْعَامِلِينَ لَهَا دَلِيلًا وَاضِحًا وَ حُجَّةً بَالِغَةً عَلَى الْجَاهِلِينَ الْمُتَكَبِّرِينَ النَّارِكِينَ لَهَا

My^{-asws} father^{-asws} said to him: 'It is the time which is between the emergence of dawn up to rising of the sun. During it, the afflicted one calms down, and the one holding a vigil at night would slumber, and the unconscious one wakes up. Allah^{-azwj} has Made it to be in the world as a desire for the desiring ones, and in the Hereafter for the workers for it as clear evidence and a conclusive proof upon the rejectors, the arrogant ones, the neglecters of it'.

قَالَ فَصَاحَ النَّصْرَانِيُّ صَبِيحَةً ثُمَّ قَالَ بَقِيَّتْ مَسْأَلَةٌ وَاحِدَةٌ وَاللَّهِ لَأَسْأَلُكَ عَنْ مَسْأَلَةٍ- لَا تُهْدِي إِلَى الْجَوَابِ عَنْهَا أَبَدًا قَالَ لَهُ أَبِي سَلْ فَإِنَّكَ حَانِثٌ فِي يَمِينِكَ

He (Abu Abdullah^{-asws}) said: 'The Christian sighed a sight, then said, 'There remains one question. By Allah^{-azwj}! I shall ask about an issue, you^{-asws} will not be guide to the answer of it, ever!' My^{-asws} father^{-asws} said to him: 'Ask, for you shall be sinning in your oath!'

فَقَالَ أَخْبَرَنِي عَنْ مَوْلُودَيْنِ وُلِدَا فِي يَوْمٍ وَاحِدٍ وَفَاتَا فِي يَوْمٍ وَاحِدٍ عُمُرُ أَحَدِهِمَا خَمْسُونَ سَنَةً وَ عُمُرُ الْآخَرِ مِائَةٌ وَ خَمْسُونَ سَنَةً فِي دَارِ الدُّنْيَا

He said, 'Inform me about two new-borns born in one day, and they both died in one day. The age of one of them was fifty years and the age of the other was one hundred and fifty years in the house of the world'.

فَقَالَ لَهُ أَبِي ذَلِكَ عَزَيْرٌ وَ عَزِيرَةٌ وُلِدَا فِي يَوْمٍ وَاحِدٍ فَلَمَّا بَلَغَا مَبْلَغَ الرِّجَالِ خَمْسَةٌ وَ عِشْرِينَ عَامًا مَرَّ عَزَيْرٌ عَلَى جِمَارِهِ رَاكِبًا عَلَى فَرْزَةٍ بِأَنْطَاكِيَّةَ- وَ هِيَ خَاوِنَةٌ عَلَى عُزُوشِهَا قَالَ أُنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا وَ قَدْ كَانَ اصْطَفَاهُ وَ هَذَا

My^{-asws} father^{-asws} said to him: 'Uzayr^{-as} and Uzeyrah were born in one day. When they both reached the adulthood of men at twenty-five years, Uzayr^{-as} passed upon his^{-as} donkey as a rider, in a town at Antioch, **and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?' [2:259]**, and He^{-azwj} had Chosen him^{-as} and Guided him^{-as}.

فَلَمَّا قَالَ ذَلِكَ الْقَوْلَ غَضِبَ اللَّهُ عَلَيْهِ- فَأَمَانَةُ اللَّهِ مِائَةٌ عَامٍ سَحَطَ عَلَيْهِ بِمَا قَالَ- ثُمَّ بَعَثَهُ عَلَى جِمَارِهِ بِعَيْنِهِ وَ طَعَامِهِ وَ شَرَابِهِ وَ عَادَ إِلَى دَارِهِ وَ عَزِيرَةٌ أُخُوهُ لَا يَعْرِفُهُ

When he^{-as} said that word, Allah^{-azwj} was Wrathful upon him^{-as}, **So Allah Caused him to die for a hundred years**, - in Anger upon him^{-as} due to what he^{-as} had said, **then Resurrected him**, being upon his^{-as} very donkey, and his^{-as} food and his^{-as} drink, and he^{-as} returned to his^{-as} house, and his^{-as} brother Uzeyrah did not recognise him^{-as}.

فَاسْتَضَافَهُ فَأَضَافَهُ وَ بَعَثَ إِلَيْهِ وَلَدَ عَزِيرَةَ وَ وَلَدَ وَلَدِهِ وَ قَدْ شَاخُوا وَ عَزَيْرٌ شَابٌ فِي سِنِّ خَمْسٍ وَ عِشْرِينَ سَنَةً فَلَمَّ يَزُلْ عَزَيْرٌ يُدِيرُ أَخَاهُ وَ وُلْدَهُ وَ قَدْ شَاخُوا وَ هُمْ يَدْرِكُونَ مَا يُدْرِكُهُمْ وَ يَقُولُونَ مَا أَعْلَمَكَ بِأَمْرِ قَدْ مَضَتْ عَلَيْهِ السِّنُونَ وَ الشُّهُورُ

He^{-as} asked him to host him^{-asws}, so he hosted him^{-asws}, and sent to him^{-as} a son of Uzeyra and a son of his son, and they had become old, while Uzayr^{-as} was a youth in age, twenty-five years old. Uzeyr^{-as} did not cease to mention his^{-as} brother, and his son, and they had both become old, and they were remembering what he^{-as} was reminding them of, and they were saying, 'What made you^{-as} know of a matter upon which years and months had passed?

وَ يَقُولُ لَهُ عَزِيرَةٌ وَ هُوَ شَيْخٌ كَبِيرٌ ابْنُ مِائَةٍ وَ خَمْسٍ وَ عِشْرِينَ سَنَةً مَا رَأَيْتُ شَابًا فِي سِنِّ خَمْسٍ وَ عِشْرِينَ سَنَةً أَعْلَمَ بِمَا كَانَ بَيْنِي وَ بَيْنَ أَخِي عَزَيْرٍ أَيَّامَ شَبَابِي مِنْكَ فَمِنْ أَهْلِ السَّمَاءِ أَنْتَ أَمْ مِنْ أَهْلِ الْأَرْضِ

And Uzeyra said to him, and he was an old man, one hundred and twenty-five years old, 'I have not seen any youth twenty-five years of age, more knowing with what had happened between me and my brother^{-as} Uzayr^{-as} during the days of my youth, than you^{-as} do! So, are you from people of the sky or from people of the earth?'

فَقَالَ يَا عَزْرَةَ أَنَا عَزْرَةُ سَخَطَ اللَّهُ عَلَيَّ بِمَقُولِ قَوْلِهِ بَعْدَ أَنْ اصْطَفَانِي وَ هَدَانِي فَأَمَاتَنِي مِائَةَ سَنَةٍ ثُمَّ بَعَثَنِي لِتَزِدَاؤُوا بِدَلِيلِكَ يَتَيْنَا- إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*
وَ هَا هُوَ هَذَا حِمَارِي وَ طَعَامِي وَ شَرَابِي الَّذِي خَرَجْتُ بِهِ مِنْ عِنْدِكُمْ أَعَادَهُ اللَّهُ تَعَالَى كَمَا كَانَ فَعِنْدَهَا أُيْقِنُوا

He^{-as} said: 'O Uzeyra! I^{-as} am Uzayr^{-as}. Allah^{-azwj} was Wrathful upon me^{-as} due to my^{-as} words I^{-as} had said after He^{-azwj} had Chosen me^{-as} and Guided me^{-as}. So He^{-azwj} Caused me^{-as} to die for a hundred years. Then He^{-azwj} Resurrected me^{-as} in order for me to be increased in certainty. Surely Allah^{-azwj} is Able upon all things. And here, this is my^{-as} donkey, and my^{-as} food and my^{-as} drink which I^{-as} had gone out with from your presence. Allah^{-azwj} the Exalted has Returned it to like what it had been'.

فَأَعَاشَهُ اللَّهُ بَيْنَهُمْ خَمْسًا وَ عَشْرِينَ سَنَةً ثُمَّ قَبَضَهُ اللَّهُ وَ أَحَاهُ فِي يَوْمٍ وَاحِدٍ

Allah^{-azwj} Cause them to live between them for twenty-five year. Then Allah^{-azwj} Recalled him^{-as} and his^{-as} brother in one day'.

فَنَهَضَ عَالِمُ النَّصَارَى عِنْدَ ذَلِكَ قَائِمًا وَ قَامُوا النَّصَارَى عَلَى أَرْجُلِهِمْ فَقَالَ لَهُمْ عَالِمُهُمْ جِئْتُمُونِي بِأَعْلَمَ مِنِّي وَ أَقْعَدْتُمُوهُ مَعَكُمْ حَتَّى هَتَكَنِي وَ فَضَحَنِي وَ أَعْلَمَ الْمُسْلِمِينَ بِأَنَّ لَهُمْ مِنْ أَحَاطَ بِعُلُومِنَا وَ عِنْدَهُ مَا لَيْسَ عِنْدَنَا- لَا وَ اللَّهُ لَا كَلَمْتُمْكُمْ مِنْ رَأْسِي كَلِمَةً وَاحِدَةً وَ لَا قَعَدْتُ لَكُمْ إِنْ عَشْتُ سَنَةً

The Christian scholar got up standing during that, and the Christians got up upon their feet. Their scholar said to them, 'You have come to me with one who is more learned than me, and you have seated him^{-asws} with you until he humiliated me and exposed me, and the Muslims know that for them there is someone encompasses our knowledge and with him^{-asws} is what isn't with us! No, by Allah^{-azwj}! I shall not speak to you all from my head, even one word, nor will I (ever) sit to you all if I were to live for a year'.

فَتَفَرَّقُوا وَ أَبِي قَاعِدٌ مَكَانَهُ وَ أَنَا مَعَهُ وَ رُفِعَ ذَلِكَ الْحَبْرُ إِلَى هِشَامٍ فَلَمَّا تَفَرَّقَ النَّاسُ مَهَضَ أَبِي وَ انْصَرَفَ إِلَى الْمَنْزِلِ الَّذِي كُنَّا فِيهِ فَوَافَانَا رَسُولُ هِشَامٍ بِالْجَائِزَةِ وَ أَمَرْنَا أَنْ نَنْصَرِفَ إِلَى الْمَدِينَةِ مِنْ سَاعَتِنَا وَ لَا نَجْلِسَ لِأَنَّ النَّاسَ مَاجُوا وَ خَاضُوا فِيهَا دَارَ بَيْنَ أَبِي وَ بَيْنَ عَالِمِ النَّصَارَى

They dispersed, and my^{-asws} father^{-asws} remained seated in his^{-asws} place, and I^{-asws} was with him^{-asws}, and that news was raised to Hisham. When the people had dispersed, my^{-asws} father^{-asws} got up and left to go to the house in which we^{-asws} were housed in. We came across a messenger of Hisham with the reward, and he ordered us that we should leave to go to Al-Medina from our very moment, and not to sit, because the people were agitated, and they were engaging (in discussion) regarding what had transpired between my^{-asws} father and the Christian scholar.

فَرَكِبْنَا دَوَابَّنَا مُنْصَرِفِينَ وَ قَدْ سَبَقْنَا بَرِيدٌ مِنْ عِنْدِ هِشَامٍ إِلَى عَامِلِ مَدِينَةٍ عَلَى طَرِيقِنَا إِلَى الْمَدِينَةِ أَنَّ ابْنِي أَبِي تُرَابِ السَّاحِرِينَ- مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ الْكَذَّابِينَ بَلْ هُوَ الْكَذَّابُ لَعَنَهُ اللَّهُ فِيمَا يُظْهِرَانِ مِنَ الْإِسْلَامِ وَرَدَا عَلَيَّ

We^{-asws} rode our^{-asws} animals leaving, and a postman had preceded us from the presence of Hisham to the governor of Al-Medina, upon our^{-asws} road to Al-Medina, 'The two sons^{-asws} of

Abu Turab (Ali^{-asws}) are two sorcerers – Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, the two liars. But he (Ali^{-asws}) is the liar, may Allah^{-azwj} Curse him^{-asws}! Regarding what they^{-asws} both revealed from Al-Islam has been referred to me.

وَلَمَّا صَرَفْتُهُمَا إِلَى الْمَدِينَةِ مَا لَا إِلَى الْقَيْسِيِّينَ وَ الرَّهْبَانِ مِنْ كُفَّارِ النَّصَارَى وَ أَظْهَرَا لَهُمَا دِينَهُمَا وَ مَرَقًا مِنَ الْإِسْلَامِ إِلَى الْكُفْرِ دِينَ النَّصَارَى وَ تَقَرَّبَا إِلَيْهِمْ بِالنَّصْرَانِيَّةِ فَكْرَهُتُ أَنْ أَنْجِلَ بِهِمَا لِقَرَابَتِهِمَا

And when I sent them^{-asws} to Al-Medina, so they^{-asws} would not go to the priests and the Monks from the Kafir Christians and reveal their^{-asws} religion to them, and they^{-asws} have both reneged from Al-Islam to Kufr religion of the Christian, and they^{-asws} have drawn near to them with the Christianity. I have dislike to punish them^{-asws} due to their^{-asws} kinship (with Rasool-Allah^{-saww}).

فَإِذَا قَرَأْتَ كِتَابِي هَذَا فَنَادِ فِي النَّاسِ بِرَبِّتِ الدِّمَةِ مِمَّنْ يُشَارِبِيهِمَا أَوْ يُبَايِعُهُمَا أَوْ يُصَافِحُهُمَا أَوْ يُسَلِّمُ عَلَيْهِمَا فَإِنَّهُمَا قَدْ ارْتَدَّا عَنِ الْإِسْلَامِ

When you read this letter of mine, then call out among the people that I have disavowed from the responsibility from the one who buys from them^{-asws}, or sells to them^{-asws}, or shakes their^{-asws} hands, or greets unto them^{-asws}, for they^{-asws} have both reneged from Al-Islam'.

قَالَ وَ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنْ يَقْتُلَهُمَا وَ دَوَائِحُهُمَا وَ غِلْمَانَهُمَا وَ مَنْ مَعَهُمَا شَرَّ فِتْلَةٍ

He (also) said: 'And commander of the faithful views that he should kill them^{-asws} both, and their^{-asws} animals, and their^{-asws} servants, and the ones with them^{-asws}, with an evil killing'.

قَالَ فَوَرَدَ الرَّبِيدُ إِلَى مَدِينَةِ مَدْيَنَ فَلَمَّا شَارَفْنَا مَدِينَةَ مَدْيَنَ قَدَّمَ أَبِي غِلْمَانَهُ لِيُرْتَادُوا لَنَا مَنَزِلًا وَ يَشْرُوا لِدَوَائِنَا عِلْفًا وَ لَنَا طَعَامًا فَلَمَّا قُرِبَ غِلْمَانُنَا مِنْ بَابِ الْمَدِينَةِ أَغْلَقُوا الْبَابَ فِي وُجُوهِنَا وَ شَتَمُونَا وَ ذَكَرُوا عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

He (Abu Abdullah^{-asws}) said: 'The postman came to the city of Madyan. When we^{-asws} arrived at the city of Madyan, my^{-asws} father^{-asws} sent ahead his^{-asws} servants to rent a house for us^{-asws} and buy fodder for our^{-asws} animals, and food for us^{-asws}. When our^{-asws} servants were near to the gate of the city, they closed the gate in their faces and their insulted us^{-asws} and mentioned Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

فَقَالُوا لَا نُزُولَ لَكُمْ عِنْدَنَا وَ لَا شِرَاءَ وَ لَا بَيْعَ يَا كُفَّارُ يَا مُشْرِكِينَ يَا مُرْتَدِّينَ يَا كَذَّابِينَ يَا شَرَّ الْخَلَائِقِ أَجْمَعِينَ

They said, 'There is neither any lodging for you all with us, nor buying, nor selling, O Kafirs! O Polytheists! O liars! O evilest of all the creatures!'

فَوَقَفَ غِلْمَانُنَا عَلَى الْبَابِ حَتَّى انْتَهَيْنَا إِلَيْهِمْ فَكَلَّمَهُمْ أَبِي وَ لَيْتَ لَهُمُ الْقَوْلَ وَ قَالَ لَهُمْ اتَّقُوا اللَّهَ وَ لَا تَغْلُظُوا فَلَسْنَا كَمَا بَلَعْتُمْ وَ لَا نَحْنُ كَمَا تَقُولُونَ فَاسْمَعُونَا

Our^{-asws} servants paused at the door until we^{-asws} ended up to them. My^{-asws} father^{-asws} spoke to them and was soft in the words to them, and he^{-asws} said to them: 'Fear Allah^{-azwj} and do not be harsh, for we^{-asws} aren't like what had reached you all, nor are we^{-asws} like what you are saying'. They made us hear (rough talk).

فَقَالَ لَهُمْ فَهَبْنَا كَمَا تَقُولُونَ افْتَحُوا لَنَا الْبَابَ وَ شَارُونَا وَ شَارُونَا وَ تَبَاعُونَا كَمَا تُشَارُونَ وَ تَبَاعُونَ الْيَهُودَ وَ النَّصَارَى وَ الْمَجُوسَ

He^{-asws} said to them: 'Let's assume we^{-asws} are like what you are saying. Open the gate for us^{-asws}, buy from us^{-asws} and sell to us^{-asws} like what you are buying and selling to the Jews, and the Christians and the Magians!'

فَقَالُوا أَنْتُمْ شَرٌّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ لِأَنَّ هَهُؤُلَاءِ يُؤَدُّونَ الْحِزْيَةَ وَ أَنْتُمْ مَا تُؤَدُّونَ

They said, 'You^{-asws} are eviler than the Jews, and the Christians, and the Magians, because they are paying the taxes and you^{-asws} are not paying'.

فَقَالَ لَهُمْ أَبِي فَافْتَحُوا لَنَا الْبَابَ وَ أَنْزِلُونَا وَ حُدُّوا مِنَّا الْحِزْيَةَ كَمَا تَأْخُذُونَ مِنْهُمْ

He^{-asws} said to them: 'Open the gate for us^{-asws} and let us^{-asws} descend and take the taxes from us^{-asws} like what you are taking from them!'

فَقَالُوا لَا نَفْتَحُ وَ لَا كِرَامَةَ لَكُمْ حَتَّى تَمُوتُوا عَلَى ظُهُورِ دَوَابِّكُمْ جِيعاً أَوْ تَمُوتَ دَوَابُّكُمْ تَحْتَكُمْ فَوَعظَهُمْ أَبِي فَازْدَادُوا عُتُوراً وَ نُشُوراً

They said, 'We will not open, and there is no honour for you^{-asws} until you^{-asws} die upon the backs of your^{-asws} animals out of hunger, or your^{-asws} animals die under you^{-asws}!' My^{-asws} father^{-asws} preached to them, but their increased in hardness and hostility.

قَالَ فَتَنَّى أَبِي رَجُلَهُ عَنْ سَرِّهِ ثُمَّ قَالَ لِي مَكَانَكَ يَا جَعْفَرُ لَا تَبْرَحْ ثُمَّ صَعِدَ الْجَبَلَ الْمُطَّلَّ عَلَى مَدِينَةِ مَدْيَنَ وَ أَهْلُ مَدْيَنَ يَنْظُرُونَ إِلَيْهِ مَا يَصْنَعُ

He (Abu Abdullah^{-asws}) said: 'My^{-asws} father doubled his^{-asws} ledge from his^{-asws} saddle (to descend, then said to me^{-asws}: 'Stay in your^{-asws} place, O Ja'far^{-asws}! Do not move'. Then he^{-asws} ascended the mountain overlooking upon the city of Madyan, and the people of Madyan were looking at him^{-asws}, what he^{-asws} was doing.

فَلَمَّا صَارَ فِي أَعْلَاهُ اسْتَقْبَلَ بِوَجْهِهِ الْمَدِينَةَ وَ جَسَدِهِ ثُمَّ وَضَعَ إِصْبَعِيهِ فِي أُذُنَيْهِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ- وَ إِلَى مَدْيَنَ أَهْلَاهُمْ شُعْبِيًّا إِلَى قَوْلِهِ بَقِيَثُ اللَّهُ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ نَحْنُ وَ اللَّهُ بَقِيَثُ اللَّهُ فِي أَرْضِهِ

When he^{-asws} came to its top, he^{-asws} faced his^{-asws} face and his^{-asws} body towards the city, then placed his^{-asws} fingers in his^{-asws} ears, then called out at the top of his^{-asws} voice: **And to Madyan (We Sent) their brother Shuayb [11:84]** – up to His^{-azwj} Words: **The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]**. By Allah^{-azwj}! We^{-asws} are the remaining ones of Allah^{-azwj} in His^{-azwj} earth!'

فَأَمَرَ اللَّهُ رِيحاً سَوْدَاءَ مُظْلِمَةً فَهَبَّتْ وَ اخْتَمَلَتْ صَوْتَ أَبِي فَطَرَحَتْهُ فِي أَسْمَاعِ الرِّجَالِ وَ الصِّبْيَانِ وَ النِّسَاءِ وَ الرِّجَالِ وَ الصِّبْيَانِ إِلَّا صَعِدَ السُّطُوحَ وَ أَبِي مُشْرِفٌ عَلَيْهِمْ

Allah^{-azwj} Commanded a black dark wind, so it descended and carried the voice of my^{-asws} father^{-asws} and dropped it into the ears of the men, and the children, and the women. There did not remain anyone from the men, and the women, and the children, except he ascended to the roof, and my^{-asws} father^{-asws} was overlooking upon them.

وَصَعِدَ فِيمَنْ صَعِدَ شَيْخٌ مِنْ أَهْلِ مَدْيَنَ كَبِيرٌ فَظَنَّ إِلَى أَبِي عَلِيٍّ الْجَبَلِ فَتَنَادَى بِأَعْلَى صَوْتِهِ اتَّقُوا اللَّهَ يَا أَهْلَ مَدْيَنَ فَإِنَّهُ قَدْ وَقَفَ الْمَوْفِقَ الَّذِي وَقَفَ فِيهِ شُعَيْبٌ عَ حِينَ دَعَا عَلَى قَوْمِهِ فَإِنْ أَنْتُمْ لَمْ تَفْتَحُوا لَهُ الْبَابَ وَ لَمْ تُنْزِلُوهُ جَاءَكُمْ مِنَ اللَّهِ الْعَذَابُ فَإِنِّي أَخَافُ عَلَيْكُمْ وَ قَدْ أَعَدَّ مِنْ أَنْذَرِ

And among the ones who ascended, there was a sheikh from the people of Madyan, aged, old. He looked at my^{-asws} father upon the mountain, and he called out at the top of his voice, 'Fear Allah^{-azwj}, O people of Madyan! He^{-asws} is standing in the place in which Shueyb^{-as} had stood when he^{-as} had supplicated against his^{-as} people. If you do not open the gate for him^{-asws} and don't let him^{-asws} descend, the Punishment would come to you from Allah^{-azwj}, for I fear upon you all! And the one warning has an excuse!'

فَفَزِعُوا وَ فَتَحُوا الْبَابَ وَ أَنْزَلُونَا وَ كَتَبَ بِجَمِيعِ ذَلِكَ إِلَى هِشَامٍ فَارْتَحَلْنَا فِي الْيَوْمِ الثَّانِي فَكَتَبَ هِشَامٌ إِلَى عَامِلِ مَدْيَنَ بِأَمْرِهِ بِأَنْ يَأْخُذَ الشَّيْخَ فَيَمْتَلِئَهُ رَحْمَةَ اللَّهِ عَلَيْهِ وَ صَلَوَاتُهُ وَ كَتَبَ إِلَى عَامِلِ مَدْيَنَةِ الرَّسُولِ أَنْ يَحْتَالَ فِي سَمِّ أَبِي فِي طَعَامٍ أَوْ شَرَابٍ فَمَضَى هِشَامٌ وَ لَمْ يَتَّهَيْتْ لَهُ فِي أَبِي مِنْ ذَلِكَ شَيْءٌ.

They panicked and opened the gate, and they lodged us^{-asws} and they wrote with entirety of that to Hisham. We departed during the second day. Hisham wrote to the governor of Madyan ordering him to kill him. May the Mercy of Allah^{-azwj} and His^{-azwj} Salawaat be upon him. And he wrote to the governor of city of the Rasool^{-saww} to assassinate my^{-asws} father^{-asws} with inserting poison in food or drink. Hisham died and nothing from that was prepared for him regarding my^{-asws} father^{-asws}.⁷²⁰

2- فس، تفسير القمي أبي عن إسماعيل بن أبان عن عمر بن عبد الله الثقفي قال: أخرج هشام بن عبد الملك - أبا جعفر محمد بن علي زين العابدين ع من المدينة إلى الشام وكان يُنزلُهُ مَعَهُ فَكَانَ يَتَعَدُّ مَعَ النَّاسِ فِي مَجَالِسِهِمْ فَبَيْنَمَا هُوَ قَاعِدٌ وَ عِنْدَهُ جَمَاعَةٌ مِنَ النَّاسِ يَسْأَلُونَهُ إِذْ نَظَرَ إِلَى النَّصَارَى يَدْخُلُونَ فِي جَبَلٍ هُنَاكَ

Tafseer Al Qummi – My father, from Ismail Bin Aban, from Umar Bin Abdullah Al Saqafy who said,

'Hisham Bin Abdul Malik had Muhammad^{-asws} Bin Ali Zayn Al-Abideen^{-asws} brought from Al-Medina to Syria, and he lodged him^{-asws} with him. He^{-asws} used to sit with the people in their gatherings. While he^{-asws} was seated and in his^{-asws} presence was a group of people asking him^{-asws}, when he^{-asws} looked at Christians entering in a mountain over there.

فَقَالَ مَا لَهُمْ أَلَيْسَ الْيَوْمَ قَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ وَ لَكِنَّهُمْ يَأْتُونَ عَالِمًا لَكُمْ فِي هَذَا الْجَبَلِ فِي كُلِّ سَنَةٍ فِي هَذَا الْيَوْمِ فَيُخْرِجُونَهُ وَ يَسْأَلُونَهُ عَمَّا يُرِيدُونَ وَ عَمَّا يَكُونُ فِي عَامِهِمْ

He^{-asws} said: 'Who are these people? Is there a festival of theirs today?' They said, 'No, O son^{-asws} of Rasool-Allah^{-saww}! But they go to a scholar of theirs in this mountain every year, during this day. They bring him out and ask him about whatever they want, and about what would be happening in their year'.

قَالَ أَبُو جَعْفَرٍ وَ لَهُ عَلِمٌ فَقَالُوا مِنْ أَعْلَمِ النَّاسِ قَدْ أَدْرَكَ أَصْحَابَ الْخَوَارِجِيِّينَ مِنْ أَصْحَابِ عِيسَى ع قَالَ فَهَلُمُّ أَنْ نَذْهَبَ إِلَيْهِ فَقَالُوا ذَلِكَ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

⁷²⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 7 H 1

Abu Ja'far^{-asws}: 'And is there knowledge for him?' They said, 'He is from the most learned of the people. He had come across the disciple from the companions of Isa^{-as}'. He^{-asws} said: 'Come, we shall go to him'. They said, 'That is up to you, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ فَفَعَّعَ أَبُو جَعْفَرٍ عَ رَأْسَهُ بِتُؤْبِهِ وَ مَضَى هُوَ وَ أَصْحَابُهُ فَاحْتَلَطُوا بِالنَّاسِ حَتَّى أَتَوْا الْجَبَلَ

He (the narrator) said, 'Abu Ja'far^{-asws} covered his^{-asws} head with his^{-asws} cloth, and he^{-asws} and his^{-asws} companions went and mingled with the people until they came to the mountain'.

قَالَ فَفَعَّعَ أَبُو جَعْفَرٍ وَسَطَ النَّصَارَى هُوَ وَ أَصْحَابُهُ فَأَخْرَجَ النَّصَارَى بِسَاطًا ثُمَّ وَضِعَ الْوَسَائِدُ ثُمَّ دَخَلُوا فَأَخْرَجُوهُ وَ رَتَبُوا عَيْنَهُ فَقَلَّبَ عَيْنَيْهِ كَأَنَّهَا عَيْنَا أَفْعَى

He (the narrator) said, 'Abu Ja'far^{-asws} sat in the middle of the Christians, he^{-asws} and his^{-asws} companions. The Christians brought out rugs, then placed the pillows, then they entered (the cave) and brought him out, and they had tied (around) his eyes, so his eyes turned as if they were eyes of a snake.

ثُمَّ قَصَدَ أَبَا جَعْفَرٍ فَقَالَ لَهُ أَمْ مَا أَنْتَ أَمْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ فَقَالَ أَبُو جَعْفَرٍ مِنَ الْأُمَّةِ الْمَرْحُومَةِ قَالَ أَمْ مِنْ عُلَمَائِهِمْ أَنْتَ أَمْ مِنْ جُهَالِهِمْ قَالَ لَسْتُ مِنْ جُهَالِهِمْ

Then he aimed to Abu Ja'far^{-asws} and said to him^{-asws}, 'Are you from us or from the Mercied community?' Abu Ja'far^{-asws} said: 'From the Mercied community'. He said, 'Are you from their scholars or from their ignorant ones?' He^{-asws} said: 'I^{-asws} am not from their ignorant ones'.

قَالَ النَّصْرَانِيُّ أَسْأَلُكَ أَوْ تَسْأَلُنِي قَالَ أَبُو جَعْفَرٍ تَسْأَلُنِي فَقَالَ يَا مَعْشَرَ النَّصَارَى رَجُلٌ مِنْ أُمَّةٍ مُحَمَّدٍ يَقُولُ سَلْنِي إِنَّ هَذَا لَعَالِمٌ بِالْمَسَائِلِ

The Christian (scholar) said, 'Shall I ask you^{-asws} or will you^{-asws} ask me?' Abu Ja'far^{-asws} said: 'You ask me^{-asws}'. He said, 'O community of Christians! A man from the community of Muhammad^{-saww} is saying: 'Ask me^{-asws}'. This one is learned with the issues!'

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَحْبَبْتَنِي عَنْ سَاعَةٍ مَا هِيَ مِنَ اللَّيْلِ وَ لَا هِيَ مِنَ النَّهَارِ أَيُّ سَاعَةٍ هِيَ قَالَ أَبُو جَعْفَرٍ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ

Then he said, 'O servant of Allah^{-azwj}! Inform me about the time which is neither from the timings of the night nor is it from the day, which time is it?' Abu Ja'far^{-asws} said: 'What is between emergence of the dawn up to rising of the sun'.

قَالَ النَّصْرَانِيُّ إِذَا لَمْ تَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ السَّاعَاتِ هِيَ فَقَالَ أَبُو جَعْفَرٍ عَ مِنْ سَاعَاتِ الْجَنَّةِ وَ فِيهَا تُفِيقُ مَرْضَانَا

The Christian said, 'When it does not happen to be from the timings of the night nor from timings of the day, then from which timings is it?' Abu Ja'far^{-asws} said: 'From timings of the Paradise, and during it our illnesses wake up'.

فَقَالَ النَّصْرَانِيُّ أَصَبْتَ فَأَسْأَلُكَ أَوْ تَسْأَلُنِي قَالَ أَبُو جَعْفَرٍ عَ سَلْنِي

The Christian said, 'You^{-asws} have got it right. Shall I ask you^{-asws} or will you^{-asws} ask me?' Abu Ja'far^{-asws} said: 'Ask me^{-asws}'.

قَالَ يَا مَعْشَرَ النَّصَارَى إِنَّ هَذَا لَمَلِيءٌ بِالسَّائِلِ أَخْبِرْنِي عَنْ أَهْلِ الْجَنَّةِ كَيْفَ صَارُوا يَأْكُلُونَ وَ لَا يَتَعَوَّطُونَ أَعْطِنِي مِثْلَهُ فِي الدُّنْيَا

He said, 'O community of Christians! This one is learned with the issues! Inform me about the people of Paradise. How can they be eating and not defecating? Give me its example in the world'.

فَقَالَ أَبُو جَعْفَرٍ هَذَا الْجِنِينُ فِي بَطْنِ أُمِّهِ يَأْكُلُ مِمَّا تَأْكُلُ أُمُّهُ وَ لَا يَتَعَوَّطُ

Abu Ja'far^{-asws} said: 'This foetus in the belly of its mother, eats from what its mother eats, and it does not defecate'.

قَالَ النَّصْرَانِيُّ أَصَبْتَ أَمْ تَقُلُّنَ مَا أَنَا مِنْ عُلَمَائِهِمْ قَالَ أَبُو جَعْفَرٍ إِنَّمَا قُلْتُ لَكَ مَا أَنَا مِنْ جَهَّالِهِمْ - قَالَ النَّصْرَانِيُّ

The Christian said, 'You^{-asws} are correct. Didn't you^{-asws} say: 'I^{-asws} am not from their scholars?''
Abu Ja'far^{-asws} said: 'But rather, I^{-asws} said to you, I^{-asws} am not from their ignorant ones'.

فَأَسْأَلُكَ أَوْ تَسْأَلُنِي قَالَ أَبُو جَعْفَرٍ ع تَسْأَلُنِي قَالَ يَا مَعْشَرَ النَّصَارَى وَ اللَّهُ لَأَسْأَلَنَّهٗ مَسْأَلَةً يَرْتَضِي فِيهَا كَمَا يَرْتَضِي الْحِمَارُ فِي الْوَحْلِ فَقَالَ سَأَلْتُ

Shall I ask you^{-asws}, or will you^{-asws} ask me?' Abu Ja'far^{-asws} said: 'You ask me'. He said, 'O community of Christians! By Allah^{-azwj}! I will not ask him^{-asws} a question, he^{-asws} will get stuck in it like what the donkey gets stuck in the mud'. He^{-asws} said: 'Ask'.

قَالَ أَخْبِرْنِي عَنْ رَجُلٍ دَنَا مِنْ امْرَأَةٍ فَحَمَلَتْ بِابْنَيْنِ جَمِيعاً حَمَلْتُهُمَا فِي سَاعَةٍ وَاحِدَةٍ وَ مَاتَا فِي سَاعَةٍ وَاحِدَةٍ وَ دُفِنَا فِي سَاعَةٍ وَاحِدَةٍ فِي قَبْرِ وَاحِدٍ فَعَاشَ أَحَدُهُمَا خَمْسِينَ وَ مِائَةَ سَنَةٍ وَ عَاشَ الْآخَرُ خَمْسِينَ سَنَةً مِنْهُمَا

He said, 'Inform me about a man who went near a woman. She became pregnant with two sons together, having borne them in one time, and they both died in one time, and were buried in one time, in one grave. But one of them lived for one hundred and fifty years and the other one lived for fifty years. Who are they?'

فَقَالَ أَبُو جَعْفَرٍ ع هُمَا عَزْرَةُ وَ عَزْرَةُ كَانَ حَمْلُ أُبَيْهِمَا عَلَى مَا وَصَفْتَ وَ وَضَعْتُهُمَا عَلَى مَا وَصَفْتَ وَ عَاشَ عَزْرَةُ وَ عَزْرَةُ فَعَاشَ عَزْرَةُ مَعَ عَزْرَةِ ثَلَاثِينَ سَنَةً ثُمَّ أَمَاتَ اللَّهُ عَزْرَةَ مِائَةَ سَنَةٍ وَ بَقِيَ عَزْرَةُ يَحْيَا ثُمَّ بَعَثَ اللَّهُ عَزْرَةَ فَعَاشَ مَعَ عَزْرَةَ عِشْرِينَ سَنَةً -

Abu Ja'far^{-asws} said: 'They are Uzeyr^{-as} and Azra. Their mother had born them upon what you described, and she placed them upon what you described, and Azra and Uzayr^{-as} lived. Azra was with Uzayr^{-as} for thirty years. Then Allah^{-azwj} Caused Uzayr^{-as} to dies for one hundred years while Azra remained alive. Then Allah^{-azwj} Resurrected Uzayr^{-as} and he^{-as} lived with Azra for twenty years.

قَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى مَا رَأَيْتُ أَحَدًا قَطُّ أَعْلَمَ مِنْ هَذَا الرَّجُلِ - لَا تَسْأَلُونِي عَنْ حَرْفٍ وَ هَذَا بِالشَّامِ زِدُونِي فَرُدُّوهُ إِلَى كَهْفِهِ وَ رَجَعَ النَّصَارَى مَعَ أَبِي جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

The Christian (scholar) said, 'O community of Christians! I have not seen anyone at all more learned than this man! Do not be asking me about even a letter while this one is in Syria.

Return me!’ So they returned him to his cave and the Christians returned with Abu Ja’far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}” .721

3- ص، قصص الأنبياء عليهم السلام بإسناد عن الصادق عن أحمد بن علي عن أبيه عن جدّه إبراهيم بن هاشم عن علي بن معبد عن علي بن عبد العزيز عن يحيى بن بشير عن أبي بصير عن أبي عبد الله صلوات الله عليه قال: بعث هشام بن عبد الملك إلى أبي ع فأشخصه إلى الشام فلما دخل عليه قال له يا أبا جعفر إنما بعثت إليك لأسألك عن مسألة لم يصلح أن يسألك عنها غيري ولا ينبغي أن يعرف هذه المسألة إلا رجلاً واحداً

(The book) ‘Qasas Al Anbiya’ – By the chain from Al Sadouq, from Ahmad Bin Ali, from his father, from his grandfather Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Ali in Abdul Aziz, from Yahya Bin Bashir, from Abu Baseer,

‘From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Hisham Bin Abdul Malik sent for Abu Ja’far^{-asws} and he^{-asws} was taken to Syria. When he^{-asws} entered to see him, he said to him^{-asws}, ‘O Abu Ja’far^{-asws}! But rather, I sent for you^{-asws} to ask you^{-asws} about an issue, it is not correct for you^{-asws} to be asked about it, apart from me, nor is it befitting that this issue be recognised (understood) except by one man’.

فَقَالَ لَهُ أَبِي يَسْأَلُنِي أَمِيرُ الْمُؤْمِنِينَ عَمَّا أَحَبَّ فَإِنْ عَلِمْتُ أَجِبْتُهُ وَإِنْ لَمْ أَعْلَمْ قُلْتُ لَا أَدْرِي وَكَانَ الصِّدْقُ أَوَّلِي يِي

My^{-asws} father^{-asws} said to him: ‘commander of the faithful can ask me^{-asws} about whatever he loves, so if I^{-asws} know, I^{-asws} shall answer him, and if I^{-asws} don’t know, I^{-asws} would say: ‘I^{-asws} don’t know’, and the truthfulness would be foremost with me^{-asws}’.

فَقَالَ هِشَامُ أَخِيرَنِي عَنِ اللَّيْلَةِ الَّتِي قُتِلَ فِيهَا عَلِيُّ بْنُ أَبِي طَالِبٍ بِمَا اسْتَدَلَّ الْغَائِبُ عَنِ الْمَصْرِ الَّذِي قُتِلَ فِيهِ عَلِيُّ وَ مَا كَانَتْ الْعَلَامَةُ فِيهِ لِلنَّاسِ وَ أَخِيرَنِي هَلْ كَانَتْ لِعَبْرَةٍ فِي قَتْلِهِ عِبْرَةٌ

Hisham said, ‘Inform me about the night during which Ali^{-asws} Bin Abu Talib^{-asws} was killed. With what did the absentee from the city which Ali^{-asws} was killed in was evidenced with? And what was the sign during it for the people? And inform me, was there any lesson for others regarding his^{-asws} killing?’

فَقَالَ لَهُ أَبِي إِنَّهُ لَمَا كَانَتْ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا عَلِيُّ صَلَّى اللَّهُ عَلَيْهِ لَمْ يُرْفَعْ عَنْ وَجْهِ الْأَرْضِ حَجْرٌ إِلَّا وَجَدَ تَحْتَهُ دَمٌ عَبِيطٌ حَتَّى طَلَعَ الْفَجْرُ وَ كَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا هَارُونُ أَخُو مُوسَى صَلَّى اللَّهُ عَلَيْهِمَا

My^{-asws} father^{-asws} said to him: ‘When it was the night in which Ali^{-asws}, may the Salawat of Allah^{-azwj} be upon him^{-asws}, was killed, no stone was raised from the surface of the earth, except fresh blood was seen under it up to the emergence of dawn, and like that happened in the night in which Haroun^{-as}, brother^{-as} of Musa^{-as}, was lost, may the Salawaat of Allah^{-azwj} be upon them^{-as} both.

وَ كَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا يُوشَعُ بْنُ نُونٍ وَ كَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عِيسَى ابْنُ مَرْيَمَ ع وَ كَذَلِكَ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ

And like that happened in the night in which Yoshua Bin Noon^{-as} was killed, and like that happened in the night in which Isa Bin Maryam^{-as} was Raised, and like that happened in the night in which Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed’.

فَتَرَبَّدَ وَجْهُ هِشَامٍ وَ امْتَقَعَ لَوْنُهُ وَ هَمَّ أَنْ يَبْطِشَ بِأَبِي فَقَالَ لَهُ أَبِي يَا أَمِيرَ الْمُؤْمِنِينَ الْوَاجِبُ عَلَى النَّاسِ الطَّاعَةُ لِإِمَامِهِمْ وَ الصِّدْقُ لَهُ بِالنَّصِيحَةِ وَ إِنَّ الَّذِي دَعَانِي إِلَى مَا أَجَبْتُ بِهِ أَمِيرَ الْمُؤْمِنِينَ فِيمَا سَأَلَنِي عَنْهُ مَعْرِفَتِي بِمَا يَجِبُ لَهُ مِنَ الطَّاعَةِ فَلْيَحْسُنْ ظَنُّ أَمِيرِ الْمُؤْمِنِينَ

The face of Hisham glowered and his colour paled, and he thought of killing my^{-asws} father^{-asws}. My^{-asws} father^{-asws} said to him: ‘O commander of the faithful! The obedience obligatory upon the people, is to their Imam^{-asws}, and the sincerity to him^{-asws} with the advice, and that which called me^{-asws} to what I^{-asws} have answered commander of the faithful with regarding what he had asked me^{-asws} about, is my^{-asws} recognition with what obedience is obligated to him. So, let commander of the faithful have good thoughts.

فَقَالَ لَهُ هِشَامٌ أَعْطِنِي عَهْدَ اللَّهِ وَ مِيثَاقَهُ أَلَّا تَرْفَعَنَّ هَذَا الْحَدِيثَ إِلَى أَحَدٍ مَا حَيْثُ فَأَعْطَاهُ أَبِي مِنْ ذَلِكَ مَا أَرْضَاهُ

Hisham said to him^{-asws}, ‘Give me a pact of Allah^{-azwj} and His^{-azwj} covenant that you^{-asws} will not raise this Hadeeth to anyone for as long as you^{-asws} live’. My^{-asws} father^{-asws} gave him from that what pleased him.

ثُمَّ قَالَ هِشَامٌ انصَرَفَ إِلَى أَهْلِكَ إِذَا شِئْتَ فَخَرَجَ أَبِي مُتَوَجِّهًا مِنَ الشَّامِ نَحْوَ الْحِجَازِ وَ أَبْرَدَ هِشَامٌ بَرِيدًا وَ كَتَبَ مَعَهُ إِلَى جَمِيعِ عُمَّالِهِ مَا بَيْنَ دِمَشْقَ إِلَى يَثْرِبَ يَأْمُرُهُمْ أَنْ لَا يَأْتُوا لِأَبِي فِي شَيْءٍ مِنْ مَدِينَتِهِمْ وَ لَا يُبَايِعُوهُ فِي أَسْوَاقِهِمْ وَ لَا يَأْتُوا لَهُ فِي مُحَاطَةِ أَهْلِ الشَّامِ حَتَّى يَنْفُذَ إِلَى الْحِجَازِ

Then Hisham said, ‘You^{-asws} can leave to go to your^{-asws} family whenever you^{-asws} so desire to’. So, my^{-asws} father^{-asws} went out heading from Syria towards Al-Hijaz, and Hisham sent a postman and wrote to with him to entirety of his governors of what is between Damascus to Yasrib (Al-Medina), ordering them that they should neither allow anything to my^{-asws} father^{-asws} from their cities, nor selling to him^{-asws} in their markets, nor allow him^{-asws} to mingle among the people of Syria until he^{-asws} arrives to Al-Hijaz.

فَلَمَّا انْتَهَى إِلَى مَدِينَةِ مَدْيَنَ وَ مَعَهُ حَشَمُهُ وَ أَنَاهُ بَعْضُهُمْ فَأَخْبِرَهُ أَنَّ زَادَهُمْ قَدْ نَفِدَ وَ أَنَّهُمْ قَدْ مَنَعُوا مِنَ السُّوقِ وَ أَنَّ بَابَ الْمَدِينَةِ أُغْلِقَ

When he^{-asws} ended up to the city of Madyan, and with him^{-asws} were his^{-asws} servants, and one of them came to him^{-asws} to inform him^{-asws} that their provisions had depleted, and they had been prevented from the markets, and that the gate of the city had been locked.

فَقَالَ أَبِي فَعَلَوْهَا اثْنُونِي بِوَضُوءٍ فَأَتَنِي بِمَاءٍ فَتَوَضَّأْتُ ثُمَّ تَوَكَّأْتُ عَلَى عَلَامٍ لَهُ ثُمَّ صَعِدَ الْجَبَلَ حَتَّى إِذَا صَارَ فِي تَيْبَةِ اسْتَقْبَلَ الْقِبْلَةَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَامَ وَ أَشْرَفَ عَلَى الْمَدِينَةِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ وَ قَالَ-

My^{-asws} father^{-asws} said: ‘They had done it. Bring me^{-asws} wud’u (water). He^{-asws} was brought water. He^{-asws} performed wud’u, then he^{-asws} leant upon a slave of his^{-asws}, then ascended the mountain until when he^{-asws} came to be at the top, he^{-asws} faced the Qiblah. He^{-asws} prayed two Cycles Salat. Then he^{-asws} stood and overlooked upon the city, then called out at the top of his^{-asws} voice, and said: -

وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَ لَا تَنْفُسُوا الْمِكْيَالَ وَ الْمِيزَانَ إِنِّي أَرَأَيْتُمْ بَخِيلًا وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْحِطِّ - وَ يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَ الْمِيزَانَ بِالْقِسْطِ وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ - بَقِيَتْ اللَّهُ خَيْرٌ لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

And to Madyan (We Sent) their brother Shu'aib. He said: 'O people! Worship Allah. There is no god for you other than Him, and do not undervalue the measures and the weights. I view you with goodness and I fear upon you the Punishment of an encompassing Day [11:84] And, O people! Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85] The remaining one of Allah is better for you if you were Momineen, [11:86]!'

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ أَنَا وَ اللَّهُ بِقِيَّتِهِ اللَّهُ أَنَا وَ اللَّهُ بِقِيَّتِهِ اللَّهُ

Then he^{-asws} placed his^{-asws} hand upon his^{-asws} chest, then called out at the top of his^{-asws} voice: 'By Allah^{-azwj!} I^{-asws} am the remaining one of Allah^{-azwj!}'

قَالَ وَ كَانَ فِي أَهْلِ مَدْيَنَ شَيْخٌ كَبِيرٌ قَدْ بَلَغَ السِّنَّ وَ أَدْبَهُ التَّجَارِبُ وَ قَدْ قَرَأَ الْكُتُبَ وَ عَرَفَهُ أَهْلُ مَدْيَنَ بِالصَّلَاحِ فَلَمَّا سَمِعَ الْبَدَاءَ قَالَ لِأَهْلِهِ أَخْرِجُونِي

He (Abu Abdullah) said: 'And there was an aged old man among the people of Madyan whose age had reached the (limit of) years, and he was literate with the experience, and he had read the Book, and the people of Madyan knew him being with righteousness. When he heard the call, he said to his people, 'Take me out!'

فَحَمِلَ وَ وُضِعَ وَسَطَ الْمَدِينَةِ فَاجْتَمَعَ النَّاسُ إِلَيْهِ فَقَالَ لَهُمْ مَا هَذَا الَّذِي سَمِعْتُمْ مِنْ فَوْقِ الْجَبَلِ قَالُوا هَذَا رَجُلٌ يَطْلُبُ السُّوقَ فَمَنَعَهُ السُّلْطَانُ مِنْ ذَلِكَ وَ خَالَ بَيْنَهُ وَ بَيْنَ مَنَافِعِهِ

He was carried and placed in the middle of the city. The people gathered to him. He said to them, 'What is this which I heard from above the mountain?' They said, 'This is a man seeking the market, but the sultan has prevented him^{-asws} from that and formed a barrier between him^{-asws} and his^{-asws} benefits'.

فَقَالَ لَهُمُ الشَّيْخُ تُطِيعُونَنِي قَالُوا اللَّهُمَّ نَعَمْ قَالَ قَوْمٌ صَالِحٌ إِنَّمَا وَلِيَّ عَقْرُ النَّاقَةِ مِنْهُمْ رَجُلٌ وَاحِدٌ وَ عُذِبُوا جَمِيعاً عَلَى الرِّضَا بِفِعْلِهِ وَ هَذَا رَجُلٌ قَدْ قَامَ مَقَامَ شُعَيْبٍ وَ نَادَى مِثْلَ نِدَاءِ شُعَيْبٍ ع فَارْتَضُوا السُّلْطَانَ وَ أَطِيعُونِي وَ أَخْرِجُوا إِلَيْهِ بِالسُّوقِ فَاقْضُوا حَاجَتَهُ وَ إِلَّا لَمْ آمَنْ وَ اللَّهُ عَلَيْكُمْ الْهَلَكَةَ

The sheikh said to them, 'Will you obey me?' They said, 'Yes'. He said, 'The people of Salih^{-as}, rather one man from them was in charge of slaying the she-camel, and they were all Punished for being upon the agreement with his deed. And this man has stood in the place of Shueyb^{-as} and has called out like the call of Shueyb^{-as}. So, reject the sultan and obey me, and go out to him with the market (stalls), and fulfil his^{-asws} need, or else you will not be safe. By Allah^{-azwj} the destruction would be upon you all!'

قَالَ فَفَتَحُوا الْبَابَ وَ أَخْرِجُوا السُّوقَ إِلَى أَبِي فَاشْتَرَوْا حَاجَتَهُمْ وَ دَخَلُوا مَدِينَتَهُمْ وَ كَتَبَ عَامِلٌ هَشَامٌ إِلَيْهِ بِمَا فَعَلُوا وَ بَخَّرَ الشَّيْخَ فَكَتَبَ هَشَامٌ إِلَى عَامِلِهِ بِمَدْيَنَ بِحَمْلِ الشَّيْخِ إِلَيْهِ فَمَاتَ فِي الطَّرِيقِ رَضِيَ اللَّهُ عَنْهُ.

He (Abu Abdullah^{-asws}) said: 'They opened the gate and brought out the market (stalls) to my^{asws} father^{-asws}. They bought their needs and entered into their city, and the governor of

Hisham wrote to him with the news of the sheikh. Hisham wrote to his governor at Madyan with carrying the sheikh over to him, but he died in the road. May Allah^{-azwj} be Pleased with him”.⁷²²

4- قب، المناقب لابن شهر آشوب أبو بكر بن دُرَيْدِ الْأَزْدِيِّ بِإِسْنَادٍ لَهُ وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ النَّاصِرِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ جَعْفَرِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِمْ كُلُّهُمْ عَنِ الصَّادِقِ ع قَالَ: لَمَّا أَشْخَصَ أَبِي مُحَمَّدُ بْنُ عَلِيٍّ إِلَى دِمَشْقَ سَمِعَ النَّاسَ يَقُولُونَ هَذَا ابْنُ أَبِي تُرَابٍ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Bakr Bin Dureyd Al Azdy, by a chain of his, and from Al-Hassan Bin Ali Al Nasir Bin Al-Hassan Bin Ali Bin Umar Bin Ali, and from Al-Husayn Bin Ali Bin Ja’far Bin Musa Bin Ja’far, from their forefathers,

All of them from Al-Sadiq^{-asws} having said: ‘When my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} was taken to Damascus, he^{-asws} heard the people saying, ‘This is a son^{-asws} of Abu Turab (Ali^{-asws})!’

قَالَ فَأَسْنَدَ ظَهْرَهُ إِلَى جِدَارِ الْقِبْلَةِ ثُمَّ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص

He (Abu Abdullah^{-asws}) said: ‘He^{-asws} leaned his^{-asws} back to a wall (facing the) Qiblah. Then he^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww}.

ثُمَّ قَالَ اجْتَنِبُوا أَهْلَ الشَّقَاقِ وَ ذُرِّيَّةَ الشَّقَاقِ وَ حَشْوِ النَّارِ وَ حَصَبَ جَهَنَّمَ عَنِ الْبَدْرِ الرَّاهِرِ وَ الْبَحْرِ الرَّاحِرِ وَ الشَّهَابِ النَّاقِبِ وَ شَهَابِ الْمُؤْمِنِينَ وَ الصِّرَاطِ الْمُسْتَقِيمِ مِنْ قَبْلِ أَنْ تُطْمَسَ وَجْهُهُ فَتُرَدَّ عَلَى أَدْبَارِهَا أَوْ يُلْعَنُوا كَمَا لُعِنَ أَصْحَابُ السَّبْتِ - وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا*

Then he^{-asws} said: ‘O people of wretchedness, and offspring of hypocrites, and fuel of the fire, and gravel of Hell! Keep away (from speaking evils words about) the blossoming full moon, and the overflowing ocean, and the piercing meteorite, and the shooting star of the Momineen, and the Straight Path (i.e. Ali^{-asws}), from before faces are obliterated and turned to their backs, or you are cursed like the companions of the Sabbath were cursed, and the Command of Allah^{-azwj} would be Done!’

ثُمَّ قَالَ بَعْدَ كَلَامٍ أَيْصَنُو رَسُولَ اللَّهِ تَسْتَهْرُؤُونَ أَمْ يَبْعَثُونَ الْبَدِينَ تَلْمِزُونَ وَ أَيْ سَبِيلٍ بَعْدَهُ تَسْلُكُونَ وَ أَيْ حُزْنٍ بَعْدَهُ تَدْفَعُونَ هَيْهَاتَ هَيْهَاتَ بَرَزَ وَ اللَّهُ بِالسَّبْقِ وَ فَارَ بِالْحُضْلِ وَ اسْتَوَى عَلَى الْعَايَةِ وَ أَحْرَزَ الْحِطَارَ فَاتَّخَسَّرَتْ عَنْهُ الْأَبْصَارُ وَ خَضَعَتْ دُونَهُ الرِّقَابُ وَ فَرَعَ الذَّرْوَةَ الْعُلْيَا فَكَذَّبَ مَنْ رَامَ مِنْ نَفْسِهِ السَّعْيَ وَ أَعْيَاهُ الطَّلَبَ فَ أَتَى لَهُمُ التَّنَاوُسُ مِنْ مَكَانٍ بَعِيدٍ

Then he^{-asws} said after a speech: ‘Is it the full-brother of Rasool-Allah^{-saww} you are mocking, or the leader of the religion you are defaming? And which way after him^{-asws} will you be travelling on? And which grief after him^{-asws} will you be repelling? Far be it! Far be it! By Allah^{-azwj}! He^{-asws} duelled with the precedence, and succeeded with the qualities, and sat evenly at the peak, and faced the dangers. The visions were diminished from him^{-asws}, and the necks were humbled below him^{-asws}, and he^{-asws} was at the lofty peak. He is lying, the one who wishes the striving from himself and the seeking will fatigue him. **And how Could the receiving (of the Eman) be for them, from a far place? [34:52]?’**

⁷²² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 7 H 3

وَقَالَ

مِنَ اللَّوْمِ أَوْ سُدُّوا مَكَانَ الَّذِي سُدُّوا
وَ إِنِّ عَاهَدُوا أَوْفُوا وَ إِنِّ عَقَدُوا شَدُّوا

أَقْلُوا عَلَيْهِمْ لَا أَبَا لِأَبِيكُمْ-
أَوْلَيْكَ قَوْمٌ إِنِّ بَنَوْا أَحْسَنُوا الْبِنَاءَ-

And he^{-asws} said (a poem): ‘May there be not father for your fathers! Uproot them from the blame or block the place which they blocked. They are a people, if they were to build, they build excellently, and if make a pact, they fulfil it, and if they tie a knot, they tighten it’.

فَأَنَّ يُسَدُّ ثُلْمَةَ أَخِي رَسُولِ اللَّهِ إِذْ شَفَعُوا وَ شَقِيقِهِ إِذْ تُسَبُّوا وَ نَدِيدِهِ إِذْ فَنَيْلُوا وَ ذِي قَرِينٍ كَنَزَهَا إِذْ فَتَحُوا وَ مُصَلِّي الْقِبْلَتَيْنِ إِذْ تَحَرَّفُوا وَ الْمَشْهُودَ لَهُ بِالْإِيمَانِ إِذْ كَفَرُوا وَ الْمَدْعَى لِنَبْدِ عَهْدِ الْمُشْرِكِينَ إِذْ نَكَلُوا وَ الْحَلِيفَةَ عَلَى الْمَهَادِ لَيْلَةَ الْحِصَارِ إِذْ جَزَعُوا وَ الْمُسْتَوْدَعَ لِأَسْرَارِ سَاعَةِ الْوَدَاعِ إِلَى آخِرِ كَلَامِهِ.

Surely, where is one who can be filling the gap of my^{-asws} brother^{-saww} Rasool-Allah^{-saww} when they sought intercession, and his^{-saww} brother-in-law when they lineage, and his^{-saww} peer why they failed, and with the reins of its treasures when they are victorious, and prayer to the two Qiblahs when they altered, and the testifier for him^{-saww} with the Eman when they disbelieved, and the claimant to discard the pact of the Polytheists when they abstained, and the caliph (replacement) upon the bed on the day of the siege when they had all panicked, and the depository of the secrets at the time of farewell’ – up to the end of his^{-asws} speech”.⁷²³

⁷²³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 7 H 4

باب 8 أحوال أصحابه و أهل زمانه من الخلفاء و غيرهم و ما جرى بينه ع و بينهم

CHAPTER 8 – SITUATIONS OF HIS^{-asws} COMPANIONS, AND PEOPLE OF HIS^{-asws} ERA, FROM THE CALIPHS AND OTHERS, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM

1- ب، قرب الإسناد ابن طريف عن ابن علقون عن جعفر عن أبيه ع قال: لَمَّا وُجِّيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَعْطَانَا عَطَايَا عَظِيمَةً قَالَ فَدَخَلَ عَلَيْهِ أَحْوَهُ فَقَالَ لَهُ إِنَّ بَنِي أُمَّيَّةَ – لَا تَرْضَى مِنْكَ بِأَنْ تُفَضِّلَ بَنِي فَاطِمَةَ عَلَيْهِمْ

(The book) 'Qurb Al-Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'When Umar Bin Abdul Aziz was the ruler, he gave us mighty awards. His brother entered to see him and said to him, 'The clan of Umayya are not pleased with you, due to your preferring the sons^{-asws} of (Syeda) Fatima^{-asws} over them'.

فَقَالَ أَفَضَّلُهُمْ لِأَنِّي سَمِعْتُ حَتَّى – لَا أَبَالِي أَلَا [أَنْ] أَسْمَعُ أَوْ لَا أَسْمَعُ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنَّمَا فَاطِمَةٌ شَجْنَةٌ مِنِّي يَسُرُّنِي مَا سَرَّهَا وَ يَسُوؤُنِي مَا أَسَاءَهَا فَأَنَا أَتَّبِعِي سُورَ رَسُولِ اللَّهِ ص وَ أَتَّقِي مَسَاءَتَهُ.

He said, 'I am preferring them^{-asws} because I have heard, until I don't care (anymore) whether I have heard it or nor heard it, Rasool-Allah^{-saww} was saying: 'But rather, (Syeda) Fatima^{-asws} is a part of me^{-saww}. It cheers me^{-saww} what cheers her^{-asws}, and it saddens me^{-saww} what saddens her^{-asws}. So I am seeking the happiness of Rasool-Allah^{-saww} and I fear saddening him^{-saww}'. 724

2- د، العدد القوية روى أبو الحسن الأشعري عن عمرو بن العلاء عن يونس النحوي قال حضرت الخليل بن أحمد العروضي قال: حضرت مجلس الوليد بن يزيد بن عبد الملك بن مروان وقد استخفرت في سب علي و اتعجرت في ثلبي إذ خرج عليه أعرابي على ناقه له و ذفراها يسيلان لإغداد السير دماً فلما رآه الوليد لعنه الله في منظرته قال ائذتوا لهذا الأعرابي فإني أراه قد فصدنا

(The book) 'Al Adad Al Qawiya' – It is reported by Abu Al-Hassan Al Yashkury, from Amro Bin Al A'ala, from Yunus Al Nahwy Al lughawy who said, 'I attended a gathering of Al Khaleel Bin Ahmad Al Urouzy. He said,

'I attended a gathering of Al-Waleed Bin Yazeed Bin Abdul Malik Bin Marwan, and he was frequenting in reviling Ali^{-asws} and exaggerated in defaming him^{-asws}, when a Bedouin came to him being upon a camel and its ears were flowing with blood due to the quickness of the travel. When Al-Waleed, may Allah^{-azwj} Curse him, saw him in his state, said, 'Allow for this Bedouin, for I see him to have aimed for us'.

وَ جَاءَ الْأَعْرَابِيُّ فَعَقَلَ نَاقَتَهُ بِطَرْفِ زِمَامِهَا ثُمَّ أَدْنَى لَهُ فَدَخَلَ فَأَوْرَدَهُ قَصِيدَةً لَمْ يَسْمَعْ السَّمَاعُونَ مِثْلَهَا جُودَةً فَطُ قَالَ فَقَبِلَ مِدْحَتَهُ وَ أَجْزَلَ عَطِيَّتَهُ وَ قَالَ لَهُ يَا أَخَا الْعَرَبِ قَدْ قَبِلْنَا مِدْحَتَكَ وَ أَجْزَلْنَا صِلَتَكَ فَاهْجُ لَنَا عَلَيْنَا أَبَا تُرَابٍ

And the Bedouin came and tied his camel by an end of its rein, then it was permitted for him, so he entered. He recited a poem, the listeners had not heard the like of its goodness at all. He accepted his praise and was good in his award, and said to him, 'O Arab brother! We have

724 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 8 H 1

accepted your praise and have been good in your financial award, so (now) satirise Ali^{-asws}, Abu Turab to us!

فَوْتَبَ الْأَعْرَابِيُّ يَتَهَافُثُ قَطْعاً وَ يَزَارُ حَنْقاً وَ يُشْمَلِرُ شَفَقاً وَ قَالَ وَ اللَّهُ إِنَّ الَّذِي عَنَيْتَهُ بِالْهَجَاءِ لَهُوَ أَحَقُّ مِنْكَ بِالْمَدِيحِ وَ أَنْتَ أَوْلَى مِنْهُ بِالْهَجَاءِ

The Bedouin leapt up snapping in the talk, and roaring with rage, and snorting fearfully, and said, 'By Allah^{-azwj}! The one whom you are meaning to satirise is more rightful with the praise than you are, and you are foremost with the satire than him^{-asws}!'

فَقَالَ لَهُ جَلَسَاؤُهُ اسْكُتْ نَزَحَكَ اللَّهُ قَالَ عَلَامَ تَرْجُوْنِي وَ بِمِ تَبْشِرُوْنِي وَ لَمَّا أَبْدَيْتُ سَقَطاً وَ لَا فُلْتُ شَطَطاً وَ لَا ذَهَبْتُ غَلَطاً عَلَيَّ أَنْتِي فَضَلْتُ عَلَيْهِ مَنْ هُوَ أَوْلَى بِالْفَضْلِ مِنْهُ - عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

His gatherers said to him, 'Be quiet, may Allah^{-azwj} Displace you!' He said, 'Upon what are you hoping for me? And with what are you giving me the news of? And why should I manifest the silence, and I have neither said an enormity nor have I gone upon a mistake. The one I am preferring over him is one who is foremost with the merits that he, is Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

الَّذِي يَجْلِبُ بِالْوَقَارِ وَ تَبَدُّ السَّنَارِ وَ عَافَ الْعَارَ وَ عَمَدَ الْإِنْصَافِ وَ أَبَدَ الْأَوْصَافِ وَ حَصَّنَ الْأَطْرَافَ وَ تَأَلَّفَ الْأَشْرَافَ وَ أزالَ الشُّكُوكَ فِي اللَّهِ بِشَرِيحِ مَا اسْتَوْدَعَهُ الرَّسُولُ مِنْ مَكْنُونِ الْعِلْمِ الَّذِي نَزَلَ بِهِ التَّامُّوسُ وَ حَيًّا مِنْ رَبِّهِ وَ لَمْ يَفْعُرْ طَرْفًا وَ لَمْ يَصْمُتْ إِنْجَامًا وَ لَمْ يَنْطِقْ خُلْفًا

The one who pulls by the dignity, and discards the shame, and excuses the faults, and extends the justice, and begins the attributes, and fortifies the ends, and gathers the nobles, and removes the doubts regarding Allah^{-azwj} by commenting of what the Rasool^{-saww} had entrusted him^{-asws} from the hidden knowledge which the Angel had descended with as a Revelation from his^{-as} Lord^{-azwj}, and he^{-asws} was not sluggish even for a moment, and did not remain silent by being eloquent, and did not talk back.

الَّذِي شَرَفُهُ فَوْقَ شَرَفِهِ وَ سَلَمُهُ فِي الْجَاهِلِيَّةِ أَكْرَمُ مِنْ سَلَفِهِ - لَا تُعْرِفُ الْمَادِيَّاتِ فِي الْجَاهِلِيَّةِ إِلَّا بِحِمِّهِ وَ لَا الْفَضْلُ إِلَّا فِيهِمْ صِفَةٌ [صَفْوَةٌ] مَنْ اصْطَفَاهَا اللَّهُ وَ اخْتَارَهَا

The one whose nobility is above his nobility, and his^{-asws} ancestry during the pre-Islamic period is more honourable than his nobility. Neither was the material recognised except by them^{-asws}, nor were there any merits except among them^{-asws}. He^{-asws} is an elite from the elites, the one Allah^{-azwj} had Chosen and Selected.

فَلَا يَعْزُرُ الْجَاهِلُ بِأَنَّهُ قَعَدَ عَنِ الْخِلَافَةِ بِمُتَابَرَةٍ مِنْ ثَابِرٍ عَلَيْهَا وَ جَالِدٍ بِهَا وَ السَّبَالِ الْمَارِقَةِ وَ الْأَعْوَانِ الطَّالِمَةِ وَ لَبِنٌ قُلْتُمْ ذَلِكَ كَذَلِكَ إِنَّمَا اسْتَحَقَّهَا بِالسَّبِقِ تَاللهِ مَا لَكُمْ الْحُجَّةُ فِي ذَلِكَ

So the ignoramus should not be deceived that he^{-asws} had seated back from the caliphate, due to the perseverance of the ones who persevered upon it, and fought with it, and ones with the rogue bloodline, and the unjust supporters, and even if you are say that to be like that. But rather, his^{-asws} rightfulness is due to the precedence. By Allah^{-azwj}, there is no argument for you all with that.

هَلَّا سَبَقَ صَاحِبُكُمْ إِلَى الْمَوَاضِعِ الصَّعْبَةِ وَالْمَنَازِلِ الشُّعْبَةِ وَالْمَعَارِكِ الْمَرَّةِ كَمَا سَبَقَ إِلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

Did your companion precede to the difficult places, and the houses of peril, and the bitter battles, like what Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had preceded?'

الَّذِي لَمْ يَكُنْ بِالْقُبْعَةِ وَلَا الْأُبْعَةِ وَلَا مُضْطَعِنًا آلَ اللَّهِ وَلَا مُنَافِقًا رَسُولَ اللَّهِ كَانَ يَدْرَأُ عَنِ الْإِسْلَامِ كُلِّ أُصْبُوْحَةٍ وَيَدْبُ عَنْهُ كُلَّ أُمْسِيَّةٍ وَيَلِجُ بِنَفْسِهِ فِي اللَّيْلِ الدَّيْجُورِ الْمُظْلِمِ الْخُلُوكِ مُرْصِدًا لِلْعُدُوِّ هُوَذَلٍ تَارَةً وَتَضَكُّكَ الْآخَرَى

The one who neither happened to be with the crown, nor with the hordes, nor any grudges to Allah^{-azwj}, nor hypocritical to Rasool-Allah^{-saww}. He^{-asws} was defending Al-Islam every morning, and protecting him^{-saww} every evening, and he^{-asws} persevered by himself^{-asws} during the murky dark nights, lying in wait to the enemy, being harsh at times and being careful at other.

وَ يَا رَبِّ لَزَيْتَةِ آتِيَّةٍ قَسِيَّةٍ وَأَوَانٍ أَنْ أَرُونَانُ قَدَفَ بِنَفْسِهِ فِي هَوَاتٍ وَشِيْحَةٍ وَعَلَيْهِ رَعْفَةُ ابْنِ عَمِّهِ الْفَضْفَاضَةُ وَبِيَدِهِ حَظِيَّةٌ عَلَيْهَا سِنَانٌ هَلْدَمٌ فَبَرَزَ عَمْرُو بْنُ وُدِّ الْقَرْمِ الْأَوْدُ وَالْحَصْمُ الْأَلْدُ وَالْفَارِسُ الْأَشْدُّ عَلَى فَرَسٍ عُنْجُوجٍ كَأَمَّا نُجْرُ نُجْرُهُ بِالْيَلْتَنُجُوجِ فَضَرَبَ قَوْنَسَهُ ضَرْبَةً فَتَعَمَّ مِنْهَا عُنُقَهُ

And O Lord^{-azwj}! He^{-asws} was a remedy of the cruel hardness, and for the difficult times. He^{-asws} saved by himself^{-asws} in various matters, and upon him^{-asws} were the loose remnants of the son^{-saww} of his^{-asws} uncle^{-as}, and in his^{-asws} hand was a sword, upon it was a cutting blade. He^{-asws} duelled against Amro Bin Abd Wudd, as the honourable, the tired, the young opponent, and the horseman was severe upon a tall horse, as if he had an iron heart. He^{-asws} struck an affirming strike, his neck flew off from him.

أَوْ نَسِبْتُمْ عَمْرُو بْنَ مَعْدِيكَرِبِ الرُّبَيْدِيِّ إِذْ أَقْبَلَ يَسْحَبُ دَلَاذِلَ دِرْعِهِ مُدْلًا بِنَفْسِهِ قَدْ رَحَّزَ النَّاسَ عَنْ أَمَاكِنِهِمْ وَهَضَّهُمْ عَنْ مَوَاضِعِهِمْ يُنَادِي أَيْنَ الْمُبَارِزُونَ يَمِينًا وَشِمَالًا فَانْقَضَ عَلَيْهِ كَسُوْدُنَيْقٍ أَوْ كَصَيْخُوْدَةٍ مِنْجَبِيْقٍ فَوَقَصَهُ وَقَصَّ الْقَطَامَ بِحَجْرِهِ الْحَمَامَ وَ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ص كَالْبَعِيرِ الشَّارِدِ يُفَادُ كَرْهًا وَعَيْنُهُ تَدْمَعُ وَأَنْفُهُ تَرْمَعُ وَقَلْبُهُ يَجْرَعُ

Or are you forgetting Amro Bin Madeykarb Al-Zubeydi when he came subduing the riff raff with his shield, pointing with himself. The people had fled from their places and gotten up from their places. He was calling out, 'Where are the duellers?', right and left. He^{-asws} fell upon him like the sledgehammer, or like the one thrown by a catapult. He^{-asws} cut him, cutting of the scraps, the skull by his^{-asws} sword and came with it to Rasool-Allah^{-saww}, like the sprinting camel, his^{-asws} eyes watering, and his^{-asws} pride shining, and his^{-asws} heart palpitating.

هَذَا وَكَمْ لَهُ مِنْ يَوْمٍ عَصِيْبٍ بَرَزَ فِيهِ إِلَى الْمُشْرِكِيْنَ بِنِيَّةٍ صَادِقَةٍ وَبَرَزَ عَلَيْهِ وَهُوَ أَحَشَفُ أَفْيَلِ أَجْمٍ أَعَزُّ أَلَا وَإِنِّي مُخْبِرُكُمْ بِخَبْرٍ عَلَى أَنَّهُ مِنِّي بِأَوْبَانِي كَالْمَرَاطَةِ بَيْنَ لَغْمُوْتٍ وَحُجَابِهِ وَقَامَهُ وَمُعْدِمٍ وَمُهْرَمٍ حَمَلَتْ بِهِ شَوْهَاءَ شَوْهَاءٍ فِي أَقْصَى مَهْيَلِهَا

This, and how many more are there for him^{-asws} from the difficult days, he^{-asws} duelled in it to the Polytheists with sincere intention, and he^{-asws} duelled others and he^{-asws} was exposing the most desolate of the tendencies (of others). Indeed! And I am informing you all based upon that it is from me with the lowliness like the falling hair between the contemptible (disgraceful), and its veiled matters, and its crooked, and its submerged, and its defeated, it is being carried with by the desires of lust in its utmost capacity.

فَأَتَتْ بِهِ مَحْضًا بَحْتًا وَكُلُّهُمْ أَهْوَى عَلَى عَلِيٍّ مِنْ سَعْدَانَةَ بَعْلِ أ فَمِثْلُ هَذَا يَسْتَحِقُّ الْمُهْجَاءَ وَ عَزْمُهُ الْحَادِثُ وَ قَوْلُهُ الصَّادِقُ وَ سَيْئُهُ الْفَالِقُ وَ إِنَّمَا يَسْتَحِقُّ الْمُهْجَاءَ مَنْ سَامَهُ إِلَيْهِ وَ أَخَذَ الْخِلَافَةَ وَ أَرْهَأَ عَنِ الْوَارِثَةِ وَ صَاحِبُهَا يَنْظُرُ إِلَى فَيْئِهِ

I have come with it purely, exclusively, and all of them are easier to me than an adorable mule. Can the likes of this be deserving of satire, and his^{-asws} determination is subtle, and his^{-asws} words are truthful, and his^{-asws} sword is splitting? And rather, he is deserving of satire, the one who is venomous to him^{-asws}, and seized the caliphate, and removed him^{-asws} from the inheritance, and his companion was looking at its war booty.

وَ كَأَنَّ الشَّبَادِعَ تَلْسِبُهُ حَتَّى إِذَا لَعِبَ بِهَا فَرِيْقٌ بَعْدَ فَرِيْقٍ وَ حَرِيْقٌ بَعْدَ حَرِيْقٍ اقْتَصَرُوا عَلَى صِرَاعَةِ الْوَهْرِ وَ كَثْرَةِ الْأَنْبَرِ وَ لَوْ رَدُّهُ إِلَى سَمْتِ الطَّرِيقِ وَ الْمَرْتِ الْبَسِيطِ وَ التَّامُورِ الْعَزِيْزِ الْفَوْهُ قَائِمًا وَاضِعًا الْأَشْيَاءَ فِي مَوَاضِعِهَا لَكِنَّهُمْ انْتَهَرُوا الْفُرْصَةَ وَ اقْتَحَمُوا الْعُصَّةَ وَ بَاءُوا بِالْحَسْرَةِ-

And it is as if the scorpion has caught it until when team after team have played with it, and a clumsy one after a clumsy one, until they confined it upon seeking the mockery and frequent extortions, and if they were to return it to the skyline of the road, and the simple times, and implementer of the Commands of the Almighty, he^{-asws} would compile it straight, placing the things in their right places. But they seized the opportunity, and they broke the lump in the throat, and they were afflicted with the regret’.

قَالَ فَازْبَدَ وَجْهُ الْوَلِيدِ وَ تَغَيَّرَ لَوْنُهُ وَ عَصَّ بِرِيفِهِ وَ شَرِقَ بِعَجْرَتِهِ كَأَنَّما فُقِيَ فِي عَيْنِهِ حَبُّ الْمَصِّ الْحَادِثِ فَأَشَارَ عَلَيْهِ بَعْضُ جُلَسَائِهِ بِالْإِنْصِرَافِ وَ هُوَ لَا يَشْكُ أَنْهُ مَقْتُولٌ بِهِ-

He (the narrator) said, ‘The face of Al-Waleed puffed up and his colour changed, and he swallowed his saliva, and he choked in his years, as if he had been blinded in his eye by a stinging bitter seed, He indicated to one of his gatherers with the leaving, and he (Bedouin) had not doubt he would be killed due to it.

فَخَرَجَ فَوَجَدَ بَعْضَ الْأَعْرَابِ الدَّاخِلِينَ فَقَالَ لَهُ هَلْ لَكَ أَنْ تَأْخُذَ خِلْعَتِي الصُّفْرَاءَ وَ أَخَذَ خِلْعَتِكَ السُّودَاءَ وَ أَجْعَلَ لَكَ بَعْضَ الْجَائِزَةِ حِطًّا فَقَعَلَ الرَّجُلُ وَ حَرَجَ الْأَعْرَابِيُّ فَاسْتَوَى عَلَى رَاحِلَتِهِ وَ غَاصَ فِي صَحْرَائِهِ وَ تَوَعَّلَ فِي بَيْدَائِهِ

He went out and found one of the Bedouins entering. He said to him, ‘Is it okay for you to take my yellow robe and I take your black robe, and I shall make a share to be for you in the reward?’ The man did so, and the Bedouin went out. He sat evenly upon his riding animal and penetrated into his desert and went into the wilderness.

وَ اعْتَقَلَ الرَّجُلُ الْأَخْرَ فُضْرِبَ عُنُقُهُ وَ جِيءَ بِهِ إِلَى الْوَلِيدِ فَقَالَ لَيْسَ هُوَ هَذَا بَلْ صَاحِبُنَا وَ أَنْفَذَ الْحَيْلَ الْبِرْعَاءَ فِي طَلْبِهِ فَلَجِفُوهُ بَعْدَ لَأْيٍ فَلَمَّا أَحْسَسَ بِهِمْ أَدْخَلَ يَدَهُ إِلَى كِنَانَتِهِ يُخْرِجُ سَهْمًا سَهْمًا يَقْتُلُ بِهِ فَارِسًا إِلَى أَنْ قَتَلَ مِنَ الْقَوْمِ أَرْبَعِينَ وَ أَهْرَمَ الْبَاقُونَ

And the other man was arrested, and his neck was struck off, and they came with it to Al-Waleed. He said, ‘He isn’t this one, but he is our companion’. And he enforced the cavalry in his search. They caught up with him after hardship. When he sensed them, he inserted his hand to his quiver and extracted arrow after arrow, killing by it horsemen, until he had killed forty from the group, and the rest were defeated.

فَجَاءُوا إِلَى الْوَلِيدِ فَأَخْبَرُوهُ بِذَلِكَ فَأَعْمَى عَلَيْهِ يَوْمًا وَ لَيْلَةً أَجْمَعَ قَالُوا مَا نَجِدُ قَالَ أَحَدٌ عَلَى قَلْبِي عُمَةٌ كَالْجَبَلِ مِنْ قَوْمِ هَذَا الْأَعْرَابِيِّ فَلِلَّهِ دَرَّةٌ.

They came to Al-Waleed and informed him of that. He fainted upon it for a day and a night together. They said, 'How do you feel?' He said, 'I feel as if there is a mountain upon my heart from the loss of this Bedouin. By Allah^{-azwj}, there is a way'.⁷²⁵

3- ل، الخصال الطَّلَاقِيَّ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ أَبِي صَالِحِ الْكِنَانِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحَمَّانِيِّ عَنْ شَرِيكِ عَنْ هِشَامِ بْنِ مُعَاذٍ قَالَ: كُنْتُ جَلِيساً لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ حَيْثُ دَخَلَ الْمَدِينَةَ فَأَمَرَ مُنَادِيَهُ فَنَادَى مَنْ كَانَتْ لَهُ مَظْلَمَةٌ أَوْ ظَلَامَةٌ فَلْيَأْتِ الْبَابَ فَأَتَى مُحَمَّدُ بْنُ عَلِيٍّ يَغْنِي الْبَاقِرَ فَدَخَلَ إِلَيْهِ مَوْلَاهُ مُزَاهِمٌ فَقَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ بِالْبَابِ فَقَالَ لَهُ أَدْخِلْهُ يَا مُزَاهِمُ

(The book) 'Al Khisaa' of Talaqany – From Muhammad Bin Jareer Al Tabari, from Abu Salih Al Kinany, from Yahya Bin Abdul Hameed Al Himmany, from Shareek, from Hisham Bin Muaz who said,

'I was a gatherer to Umar Bin Abdul Aziz when he entered Al-Medina. He ordered his caller to call out. He called out, 'One who has any grievance for him or an injustice, then let him come to the door!' Muhammad^{-asws} Bin Ali^{-asws}, meaning Al-Baqir^{-asws} came. His slave Muzahim entered to him and said, 'Muhammad^{-asws} Bin Ali^{-asws} is at the door!' He said, 'Let him enter, O Muzahim'.

قَالَ فَدَخَلَ وَ عُمَرُ يَمْسُحُ عَيْنَيْهِ مِنَ الدُّمُوعِ فَقَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ ع مَا أَبْكَأَكَ يَا عُمَرُ فَقَالَ هِشَامُ أْبَكَانِي كَذَا وَ كَذَا يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'He^{-asws} entered, and Umar wiped his eyes from the tears. Muhammad^{-asws} Bin Ali^{-asws} said to him: 'What makes you cry, O Umar?' Hisham (Umar) said, 'Such and such made me cry, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع يَا عُمَرُ إِنَّمَا الدُّنْيَا سُوقٌ مِنَ الْأَسْوَاقِ مِنْهَا خَرَجَ قَوْمٌ بِمَا يَنْفَعُهُمْ وَ مِنْهَا خَرَجُوا بِمَا يَضُرُّهُمْ وَ كَمْ مِنْ قَوْمٍ قَدْ غَرَّبَتْهُمْ بِئْتِلِ الَّذِي أَصْبَحْنَا فِيهِ حَتَّى أَتَاهُمُ الْمَوْتُ فَاسْتَوْعَبُوا فَخَرَجُوا مِنَ الدُّنْيَا مَلُومِينَ لِمَا لَمْ يَأْخُذُوا لِمَا أَحَبُّوا مِنَ الْآخِرَةِ غَدَّةً وَ لَا بِمَا كَرِهُوا جُنَّةً-

Muhammad^{-asws} Bin Ali^{-asws} said: 'O Umar! But rather, the world is a market from the markets. A people come out from it with what benefits them, and (others) come out from it with what is harmful to them. And how many people have been deceived with the likes of that which we have come to be in until the death comes to them. They get absorbed and exit from the world blame-worthy due to what they did not take what they loved from the Hereafter, any preparation, nor a shield from what they did not like.

قَسَمَ مَا جَمَعُوا مِنْ لَا يَحْمَدُهُمْ وَ صَارُوا إِلَى مَنْ لَا يَعْدِرُهُمْ فَنَحْنُ وَ اللَّهُ مُحْفُوفُونَ أَنْ نَنْظُرَ إِلَى تِلْكَ الْأَعْمَالِ الَّتِي كُنَّا نَعْطِبُهُمْ بِهَا فَنُؤَافِقُهُمْ فِيهَا وَ نَنْظُرُ إِلَى تِلْكَ الْأَعْمَالِ الَّتِي كُنَّا نَتَخَوَّفُ عَلَيْهِمْ مِنْهَا فَتَكْفَى عَنْهَا

A portion what they amassed, the ones who did not praise them, and the came to the one who did not excuse them. By Allah^{-azwj}! We^{-asws} are justified in looking that those deeds which we were gratifying with, so we^{-asws} can pause them in it, and we^{-asws} looked at those deed which we^{-asws} were frightening upon them from, so we^{-asws} can refrain from these.

فَاتَّقِ اللَّهَ وَ اجْعَلْ فِي قَلْبِكَ اثْنَتَيْنِ تَنْظُرُ الَّذِي تُحِبُّ أَنْ يَكُونَ مَعَكَ إِذَا قَدِمْتَ عَلَى رِبِّكَ فَاقْبَلْ بِهِ الْبَدَلَ

⁷²⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 2

Fear Allah^{-azwj} and Make two to be in your heart looking at that which you love to be with you when you proceed to your Lord^{-azwj}, so send it forward in front of you, and you looked at that which you dislike from it being with you when you proceed to your Lord^{-azwj}, so seek the replacement with it.

وَلَا تَذْهَبَنَّ إِلَى سِلْعَةٍ قَدْ بَارَتْ عَلَى مَنْ كَانَ قَبْلَكَ تَرْجُو أَنْ يُجُوزَ عَنْكَ وَ اتَّقِ اللَّهَ يَا عُمَرُ وَ افْتَحِ الْأَبْوَابَ وَ سَهِّلِ الْحِجَابَ وَ انصُرِ الْمَظْلُومَ وَ رُدِّ الْمَظْلَمَ

And do not go to any commodity which has gone against the ones who were before you, hoping that it would pass from you, and fear Allah^{-azwj}, O Umar, and open the doors, and ease off the veils, and help the oppressed, and restore the grievances.

ثُمَّ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلُ الْإِيمَانَ بِاللَّهِ فَجَنَّا عُمَرُ عَلَى رُكْبَتَيْهِ وَ قَالَ إِيَّاهُ يَا أَهْلَ بَيْتِ النَّبِيِّ

Then he^{-asws} said: ‘Three (things), one who has these in him, would perfect the Eman with Allah^{-azwj}’. Umar knelt upon his knees and said, ‘Which, O People^{-asws} of the Household of the Prophet-hood?’

فَقَالَ نَعَمْ يَا عُمَرُ مَنْ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي الْبَاطِلِ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنَ الْحَقِّ وَ مَنْ إِذَا قَدَرَ لَمْ يَتَنَاوَلَ مَا لَيْسَ لَهُ

He^{-asws} said: ‘Yes, O Umar! One, when he is pleased, his pleasure would not enter him into the falsehood (sins), and when he is angered, his anger would not exit him from the truth, and one when he is able, does not take what isn’t for him’.

فَدَعَا عُمَرُ بِدَوَايِجٍ وَ قِرْطَاسٍ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا رَدَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ ظُلَامَةَ مُحَمَّدِ بْنِ عَلِيٍّ عَ فِدَاكَ.

Umar called for the ink and paper and wrote, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what Umar Bin Abdul Aziz returns the Fadak, the grievance of Muhammad^{-asws} Bin Ali^{-asws}’.⁷²⁶

4- قب، المناقب لابن شهر آشوب هشام بن معاذ مثله

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Hisham Bin Muaz – similar to it.⁷²⁷

5- ير، بصائر الدرجات أحمد بن محمد بن الأهواز بن القاسم بن محمد بن سليمان بن دينار عن عبد الله بن عطاء التميمي قال: كنت مع علي بن الحسين ع في المسجد فمر عمر بن عبد العزيز عليه شراكا فضة وكان من أحسن الناس وهو شاب فنظر إليه علي بن الحسين ع فقال يا عبد الله بن عطاء أ ترى هذه المتزفة إنه لن يموت حتى يلي الناس

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Suleyman Bin Dinar, from Abdullah Bin Ata’a Al Tameemi who said,

‘I was with Ali^{-asws} Bin Al-Husayn^{-asws} in the Masjid, and Umar Bin Abdul Aziz passed by, upon him were straps of silver, and he was from the most handsome of the people, and he was a

⁷²⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 3

⁷²⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 4

youth. Ali^{-asws} Bin Al-Husayn^{-asws} looked at him and said: ‘O Abdullah Bin Ata’a! Do you see this luxurious one? He will not die until he rules the people’.

قَالَ قُلْتُ هَذَا الْفَاسِقُ قَالَ نَعَمْ لَا يَلْبَثُ فِيهِمْ إِلَّا يَسِيرًا حَتَّى يَمُوتَ فَإِذَا مَاتَ لَعَنَهُ أَهْلُ السَّمَاءِ وَ اسْتَغْفَرَ لَهُ أَهْلُ الْأَرْضِ.

He (the narrator) said, ‘I said, ‘This is the mischief maker!’ He^{-asws} said: ‘Yes. He will not remain among them except for a little while until he dies. So, when he does die, the inhabitants of the sky would curse him, and the people of the earth would seek Forgiveness for him’⁷²⁸.

6- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن زياد بن أبي الحلال قال: اختلف الناس في جابر بن يزيد و أخاديه و أعاجيبه قال فدخلت على أبي عبد الله ع و أنا أريد أن أسأله عنه فابتدأني من غير أن أسأله رجم الله جابر بن يزيد الجعفي كان يصدق علينا و لعن الله المغيرة بن سعيد كان يكذب علينا.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal who said,

‘The people differed regarding Jabir Bin Yazeed and his Ahadeeth and his strangeness. I entered to see Abu Abdullah^{-asws} and wanted to ask him^{-asws} about him, but he^{-asws} initiated me^{-asws} without me having asked him^{-asws}: ‘May Allah^{-azwj} have Mercy on Jabir Bin Yazeed. He used to ratify upon us^{-asws}, and may Allah^{-azwj} Curse Al-Mugheira Bin Shuba, he used to belie upon us^{-asws}’⁷²⁹.

7- سن، المحاسن أحمد بن ابن فضال عن بكر بن أبي بكر الحضرمي قال: قيل لأبي جعفر إن عكرمة مؤل ابن عباس قد حصرته الوفاة قال فانتقل ثم قال إن أدركته علمته كلاماً لم يطعمه النار فدخل عليه داخلاً فقال قد هلك

(The book) ‘Al Mahasin’ – Ahmad, from Ibn Fazzal, from Bakkar, from Abu Bakr Al Hazramy who said,

‘It was said to Abu Ja’far^{-asws}, ‘Ikrimah, a friend of Ibn Abbas, the expiry has presented to him’. He^{-asws} said: ‘So he had died’. Then he^{-asws} said: ‘I^{-asws} had come across him and taught him phrases, the Fire would not consume him’. An entering one entered and said, ‘He has died!’

قَالَ فَقَالَ لَهُ فَعَلِمْنَاهُ فَقَالَ وَ اللَّهُ مَا هُوَ إِلَّا هَذَا الْأَمْرُ الَّذِي أَنْتُمْ عَلَيْهِ.

He (the narrator) said, ‘He said to him^{-asws}, ‘So teach us’. He^{-asws} said: ‘By Allah^{-azwj}! It is not except this matter (love of Ahl Al-Bayt^{-asws}) which you are upon’⁷³⁰.

8- خنص، الإختصاص جعفر بن الحسين بن الوليد عن الصفار عن محمد بن عيسى عن ياسين الضري عن حريز عن محمد بن مسلم قال: ما شجر في قلبي شيء قط إلا سألت عنه أبا جعفر ع حتى سألته عن ثلاثين ألف حديث و سألت أبا عبد الله ع عن ستة عشر ألف حديث.

(The book) ‘Al Ikhtisaas’ – Ja’far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Yaseen Al Zareer, from Hareyz, from Muhammad Bin Muslim who said,

⁷²⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 5

⁷²⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 6

⁷³⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 7

‘Nothing bothered me in my heart except I asked Abu Ja’far^{-asws} about it until I had asked him^{-asws} about thirty thousand (30,000) Adaheeth, and I asked Abu Abdullah^{-asws} about sixteen thousand (16,000) Ahadeeth”.⁷³¹

9- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ بْنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَلِيِّ بْنِ عَطِيَّةَ الرَّيَّاتِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عِ جَعَلْتُ فِدَاكَ أَحَبَّ إِلَيَّ بِرُكُودِ الشَّمْسِ قَالَ وَتَحَكَّ يَا مُحَمَّدُ مَا أَصْعَرَ حُجَّتَكَ وَ أَعْضَلَ مَسْأَلَتَكَ ثُمَّ سَكَتَ عَنِّي ثَلَاثَةَ أَيَّامٍ ثُمَّ قَالَ لِي فِي الْيَوْمِ الرَّابِعِ إِنَّكَ لَأَهْلٌ لِلْجَوَابِ وَ الْحَدِيثِ مَعْرُوفٌ.

(The book) ‘Al Ikhtisaas’ – Ja’far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Ali Bin Hassan, from Ali Bin Atiyya Al Zayyat, from Muhammad Bin Muslim who said,

‘I said to Abu Ja’far^{-asws}, ‘May I be sacrificed for you^{-asws}! Inform me about stopping (recalling of) the sun’. He^{-asws} said: ‘Woe be to you, O Muhammad! What small is your body and big is your question!’ Then he^{-asws} was silent from me for three days. Then he^{-asws} said during the fourth: ‘You are deserving of the answer’ – and the Hadeeth is well-known”.⁷³²

10- ختص، الإختصاص ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ وَ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنِّي لَيْسَ كُلُّ سَاعَةٍ أَلْفَاكُ وَ لَا يُمَكِّنُنِي الْفُدُومُ وَ يَجِيءُ الرَّجُلُ مِنْ أَصْحَابِنَا فَيَسْأَلُنِي وَ لَيْسَ عِنْدِي كُلُّ مَا يَسْأَلُنِي عَنْهُ

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, and Sa’ed, from Ibn Isa, from Al Hajjal, from Al A’ala, from Ibn Abu Yafour who said,

‘I said to Abu Abdullah^{-asws}, ‘I cannot meet you^{-asws} all the time, nor am I able upon arriving, and the man from our companions comes and asks me, and there isn’t with me (an answer) to all what he asks me about’.

قَالَ فَمَا يَمْتَعُكَ مِنْ مُحَمَّدٍ بْنِ مُسْلِمٍ التَّقْفِي فَإِنَّهُ قَدْ سَمِعَ مِنْ أَبِي وَ كَانَ عِنْدَهُ مَرْضِيًّا وَجِيهًا.

He^{-asws} said: ‘What prevents you from Muhammad Bin Muslim Al-Saqafy, for he has heard from my^{-asws} father^{-asws}, and he was satisfactory, good in his^{-asws} view”.⁷³³

11- ختص، الإختصاص محمد بن مسلم الطائفي التقفي القصير الطحان الكوفي عربي مات سنة خمسين و مائة.

(The book) ‘Al Ikhtisaas’ –

‘Muhammad Bin Muslim Al-Taify Al-Saqafy, Al-Qaseer, Al-Tahan, Al-Kufy, an Arab, died in the year one hundred and fifty”.⁷³⁴

12- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: كَانَ زَيْدُ بْنُ الْحَسَنِ يُخَاصِمُ أَبِي فِي مِيرَاثِ رَسُولِ اللَّهِ ص وَ يَقُولُ أَنَا مِنْ وُلْدِ الْحَسَنِ وَ أَوْلَى بِذَلِكَ مِنِّي لِأَنِّي مِنْ وُلْدِ الْأَكْبَرِ فَقَاسَمَنِي مِيرَاثَ رَسُولِ اللَّهِ ص وَ أَدْفَعَهُ إِلَيَّ

⁷³¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 8

⁷³² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 9

⁷³³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 10

⁷³⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 11

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

'From Abu Abdullah^{-asws} having said: 'Zayd Bin Al-Hassan disputed with my^{-asws} father^{-asws} regarding inheritance of Rasool-Allah^{-sawww} and he said, 'I am from the sons of Al-Hassan^{-asws} and am foremost with that than you^{-asws} are, because I am from the elder son^{-asws}, so divide half the inheritance of Rasool-Allah^{-sawww} and hand it over to me'.

فَأَبَى أَبِي فَخَاصِمَهُ إِلَى الْقَاضِي فَكَانَ زَيْدٌ مَعَهُ إِلَى الْقَاضِي فَبَيَّنَمَا هُمْ كَذَلِكَ ذَاتَ يَوْمٍ فِي حُصُومَتِهِمْ إِذْ قَالَ زَيْدُ بْنُ الْحَسَنِ لِرَزِيدِ بْنِ عَلِيٍّ اسْكُتْ يَا ابْنَ السِّنْدِيَّةِ فَقَالَ زَيْدُ بْنُ عَلِيٍّ أَفِي حُصُومَةٍ تُذَكَّرُ فِيهَا الْأُمَهَاتُ وَاللَّهُ لَا كَلِمَتَكَ بِالْقَصِيحِ مِنْ رَأْسِي أَبَدًا حَتَّى أَمُوتَ

My^{-asws} father^{-asws} refused. He took his dispute to the judge, and Zayd was with him to the judge. While they were like that one day in their dispute, when Zayd Bin Al-Hassan said to Zayd son of Ali (Bin Al-Husayn^{-asws}), 'Be quiet, O son of the Sindy woman!' Zayd son of Ali (Bin Al-Husayn^{-asws}) said, 'Ugh to a dispute wherein mothers are being mentioned. By Allah^{-azwj}. I will not speak to you with the eloquence from my head, ever, until I die'.

وَ انصَرَفَ إِلَى أَبِي فَقَالَ يَا أَحِي ابْنِي خَلَفْتُ بِيَمِينِ ثِقَةٍ بِكَ وَ عَلِمْتُ أَنَّكَ لَا تَكْرَهُنِي وَ لَا تُحِبُّنِي خَلَفْتُ أَنْ لَا أُكَلِّمَ زَيْدَ بْنَ الْحَسَنِ وَ لَا أَحَاصِمَهُ وَ ذَكَرَ مَا كَانَ بَيْنَهُمَا فَأَعْفَاهُ أَبِي وَ اغْتَمَمَهَا زَيْدُ بْنُ الْحَسَنِ

And he left to go to my^{-asws} father^{-asws}. He said, 'My brother^{-asws}! I am swearing with a solemn oath with you^{-asws}, and I know that you^{-asws} will neither coerce me nor will you^{-asws} disappoint me. I have sworn that I will neither talk to Zayd Bin Al-Hassan, nor dispute him' – and he mentioned what had happened between them. My^{-asws} father^{-asws} excused him, Zayd Bin Al-Hassan took it hard.

فَقَالَ يَلِي حُصُومَتِي مُحَمَّدُ بْنُ عَلِيٍّ فَأَعْتَبْتُهُ وَ أُؤَدِّيهِ فَيَعْتَدِي عَلَيَّ فَعَدَا عَلَيَّ أَبِي فَقَالَ بَيْنِي وَ بَيْنَكَ الْقَاضِي فَقَالَ انْطَلِقْ بِنَا فَلَمَّا أُخْرِجَهُ قَالَ أَبِي يَا زَيْدُ إِنَّ مَعَكَ سِكِّينَةً قَدْ أَحْفَمْتَهَا أَرَأَيْتَكَ إِنْ نَطَقَتْ هَذِهِ السِّكِّينَةُ الَّتِي تَسْتُرُهَا مِنِّي فَشَهِدَتْ أَلَيَّْ أَوْلَى بِالْحَقِّ مِنْكَ أَمْ فَتَكْفُ عَنِّي

He said, 'Muhammad^{-asws} Bin Ali^{-asws} shall be in charge of my dispute. I shall reproach him^{-asws} and abuse him^{-asws} so he^{-asws} will exceed upon me'. He returned to my^{-asws} father^{-asws}. He said, 'Between me and you^{-asws} is the judge'. He^{-asws} said: 'Let us go'. When he^{-asws} brought him out, my^{-asws} father^{-asws} said: 'O Zayd! There is a knife with you which you had hidden. What is your view if this knife were to talk, the one which you have concealed it from me, and it testified that I^{-asws} am foremost with the truth than you are, will it suffice you from me^{-asws}?'

قَالَ نَعَمْ وَ خَلَفْتُ لَهُ بِذَلِكَ فَقَالَ أَبِي أَيُّهَا السِّكِّينَةُ انْطَلِقِي بِإِذْنِ اللَّهِ فَوْتَبَتِ السِّكِّينَةُ مِنْ يَدِ زَيْدِ بْنِ الْحَسَنِ عَلَى الْأَرْضِ ثُمَّ قَالَتْ يَا زَيْدُ أَنْتَ ظَالِمٌ وَ مُحَمَّدٌ أَحَقُّ مِنْكَ وَ أَوْلَى وَ لَيْنَ لَمْ تَكْفُ لَأَكْبِرَنَّ فَتَلَّكَ

He said, 'Yes', and he^{-asws} took an oath for him with that. My^{-asws} father^{-asws} said: 'O you knife! Speak by the Permission of Allah^{-azwj}!' The knife leapt from the hand of Zayd Bin Al-Hassan upon the ground, then it said, 'O Zayd! You are unjust, and Muhammad^{-asws} is more rightful than you, and foremost, and if you do not refrain, I shall be in charge of killing you!'

فَحَرَ زَيْدٌ مَعْشَبًا عَلَيْهِ فَأَخَذَ أَبِي يَدَهُ فَأَقَامَهُ ثُمَّ قَالَ يَا زَيْدُ أَرَأَيْتَ إِنْ نَطَقَتِ الصَّخْرَةُ الَّتِي نَحْنُ عَلَيْهَا أَ تَقْبَلُ قَالَ نَعَمْ

Zayd fell down with unconscious upon him. My^{-asws} father^{-asws} took him by his hand and stood him up, then said: 'O Zayd! What is your view if the rock which we are standing upon, were to talk, will you accept?' He said, 'Yes'.

فَرَجَمَتِ الصَّخْرَةُ الَّتِي بِمَا يَلِي زَيْدًا حَتَّى كَادَتْ أَنْ تُفْلَقَ وَ لَمْ تَرْجُفْ بِمَا يَلِي أَبِي ثُمَّ قَالَتْ يَا زَيْدُ أَنْتَ ظَالِمٌ وَ مُحَمَّدٌ أَوْلَى بِالْأَمْرِ مِنْكَ فَكُفَّ عَنْهُ وَ إِلَّا وَ لَيْتَ قَتَلْتُكَ فَحَرَّ زَيْدٌ مَغْشِيًا عَلَيْهِ

The rock, from what was under Zayd, shook until it was almost uprooted, and it did not shake, from what was under my^{-asws} father^{-asws}. Then it said, 'O Zayd! You are unjust, and Muhammad^{-asws} is foremost with the command than you are, so refrain from him^{-asws} or else I shall be in charge of killing you!' Zayd fell down with unconsciousness upon him.

فَأَخَذَ أَبِي يَدِيهِ وَ أَقَامَهُ ثُمَّ قَالَ يَا زَيْدُ أَرَأَيْتَ إِنْ نَطَقَتْ هَذِهِ الشَّجَرَةُ تَسِيرُ إِلَيَّ أَ تَكْفُفُ قَالَ نَعَمْ

My^{-asws} father^{-asws} grabbed him by his hand and stood him up, then said: 'Zayd! What is your view if this tree were to come to me^{-asws} and speak, would it suffice you?' He said, 'Yes'.

فَدَعَا أَبِي عِ الشَّجَرَةَ فَأَقْبَلَتْ تُحْدِ الْأَرْضَ حَتَّى أَطْلَقَتْهُمُ ثُمَّ قَالَتْ يَا زَيْدُ أَنْتَ ظَالِمٌ وَ مُحَمَّدٌ أَحَقُّ بِالْأَمْرِ مِنْكَ فَكُفَّ عَنْهُ وَ إِلَّا قَتَلْتُكَ فَغُشِيَّ عَلَى زَيْدٍ فَأَخَذَ أَبِي يَدِيهِ وَ انْصَرَفَتِ الشَّجَرَةُ إِلَى مَوْضِعِهَا

My^{-asws} father^{-asws} called the tree, so it uprooted itself from under the ground until it shaded them, then it said, 'O Zayd! You are unjust, and Muhammad^{-asws} is more rightful with the command than you are, so refrain from him^{-asws} or else I shall kill you!' There was unconsciousness upon Zayd. My^{-asws} father^{-asws} held his hand, and the tree left to go back to its place'.

فَحَلَفَ زَيْدٌ أَنْ لَا يَغْرُضَ لِأَبِي وَ لَا يُخَاصِمَهُ فَانْصَرَفَ وَ خَرَجَ زَيْدٌ مِنْ يَوْمِهِ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فَدَخَلَ عَلَيْهِ وَ قَالَ أَتَيْتُكَ مِنْ عِنْدِ سَاحِرٍ كَذَّابٍ - لَا يَجِلُّ لَكَ تَرْكُهُ وَ قَصَّ عَلَيْهِ مَا رَأَى

Zayd swore that he will not object to my^{-asws} father^{-asws} nor dispute him^{-asws}. He left and went out during his very day to Abdul Malik Bin Marwan. He entered to see him and said, 'I have come to you from the presence of a lying sorcerer! It is not permissible for you to leave him^{-asws} – and he narrated the story to him of what he had seen.

وَ كَتَبَ عَبْدُ الْمَلِكِ إِلَى عَامِلِ الْمَدِينَةِ أَنْ ابْعَثْ إِلَيَّ مُحَمَّدَ بْنَ عَلِيٍّ مُقْبِدًا وَ قَالَ لَزَيْدٍ أَرَأَيْتَ إِنْ رَأَيْتَكَ إِنْ وَ لَيْتَكَ قَتَلْتَهُ قَتَلْتَهُ قَالَ نَعَمْ

And Abdul Malik wrote to the governor of Al-Medina, 'Send Muhammad^{-asws} Bin Ali^{-asws} to me as a prisoner'. And he said to Zayd, 'What is your view if I were to place you in charge of killing him^{-asws}, will you kill him^{-asws}?' He said, 'Yes'.

قَالَ فَلَمَّا انْتَهَى الْكِتَابُ إِلَى الْعَامِلِ أَجَابَ عَبْدُ الْمَلِكِ لَيْسَ كِتَابِي هَذَا خِلَافًا عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَا أُرِيدُ أَمْرَكَ وَ لَكِنْ رَأَيْتُ أَنْ أُرَاجِعَكَ فِي الْكِتَابِ نَصِيحَةً لَكَ وَ شَفَقَةً عَلَيْكَ وَ إِنَّ الرَّجُلَ الَّذِي أَرَدْتَهُ لَيْسَ الْيَوْمَ عَلَى وَجْهِ الْأَرْضِ أَعْفَتْ مِنْهُ وَ لَا أَزْهَدَ وَ لَا أَوْرَعَ مِنْهُ

He (Abu Abdullah^{-asws}) said: 'When the letter ended up to the governor, he answered Abdul Malik, 'This letter of mine isn't in opposition to you, O commander of the faithful, nor any I

rebutting your order, but I am referring you to an advice in the letter as I am being compassionate to you, and that the man whom you are intending, there is no one upon the surface of the earth anyone more chaste than him^{-asws}, nor more ascetic, nor more devout than him^{-asws}.

وَ إِنَّهُ لَيُفْرَأُ فِي حُجْرَاتِهِ فَيَجْتَمِعُ الطَّيْرُ وَ السَّبَاعُ تَعْجُباً لِمَصَوْتِهِ وَ إِنَّ قِرَاءَتَهُ كَشِبْهِ مَزَامِيرِ دَاوُدَ وَ إِنَّهُ مِنْ أَعْلَمِ النَّاسِ وَ أَرْقَى النَّاسِ وَ أَشَدِّ النَّاسِ اجْتِهَاداً وَ عِبَادَةً- وَ كَرِهَتْ لِأَمِيرِ الْمُؤْمِنِينَ التَّعَرُّضَ لَهُ فَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

And it is so that whenever he^{-asws} recites (Quran) in his^{-asws} prayer niche, the birds and the beasts gather being fascinated to his^{-asws} voice, and his^{-asws} recitation resembles the flute, and he^{-asws} is from the most learned of the people, and kindest of the people, and severest of the people in striving and worship, and I dislike objecting to commander of the faithful, **That is because Allah does not Change a Favour He has Favoured upon a people until they change what is with themselves, and surely Allah is Hearing, Knowing [8:53]**.

فَلَمَّا وَرَدَ الْكِتَابُ عَلَى عَبْدِ الْمَلِكِ سُرَّ بِمَا أَهَى إِلَيْهِ الْوَالِي وَ عَلِمَ أَنَّهُ قَدْ نَصَحَهُ فَدَعَا بَرْزِدَ بْنَ الْحَسَنِ فَأَقْرَأَهُ الْكِتَابَ فَقَالَ أَعْطَاهُ وَ أَرْضَاهُ فَقَالَ عَبْدُ الْمَلِكِ فَهَلْ تَعْرِفُ أَمراً غَيْرَ هَذَا

When the letter arrived to Abdul Malik, he was cheered with what had ended to him by the governor, and he knew that he had advised him. He called Yazeed (Zayd) Bin Al-Hassan and read the letter to him. He said, 'Give him and please him'. Abdul Malik said, 'Do you know of any matter other than this?'

قَالَ نَعَمْ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ سَيْفُهُ وَ دِرْعُهُ وَ حَاتِمُهُ وَ عَصَاهُ وَ تَرِكْتُهُ فَأَكْتُبْ إِلَيْهِ فِيهِ فَإِنْ هُوَ لَمْ يَبْعَثْ بِهِ فَقَدْ وَجَدْتَ إِلَى قَتْلِهِ سَبِيلاً

He said, 'Yes. With him^{-asws} are weapons of Rasool-Allah^{-saww}, and his^{-saww} sword, and his^{-saww} shield, and his^{-saww} ring, and his^{-saww} staff, and his^{-saww} (other) things left behind. So, write to him^{-asws} regarding it. If he^{-asws} does not send these to you, then you would have found a way (reason) to kill him^{-asws}'.

فَكَتَبَ عَبْدُ الْمَلِكِ إِلَى الْعَامِلِ أَنْ ائْتِ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَلْفَ أَلْفِ دِرْهَمٍ وَ لِيُعْطِكَ مَا عِنْدَهُ مِنْ مِيرَاثِ رَسُولِ اللَّهِ ص

Abdul Malik wrote to the governor, 'Carry a thousand, thousand (Dirhams) to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} and let him^{-asws} give you^{-asws} whatever is in his^{-asws} possession, from the inheritance of Rasool-Allah^{-saww}'.

فَأَتَى الْعَامِلُ مَنْزِلَ أَبِي فَأَقْرَأَهُ الْكِتَابَ فَقَالَ أَجَلْنِي أَيَّاماً قَالَ نَعَمْ فَهَيَّا أَبِي مَتَاعاً ثُمَّ حَمَلَهُ وَ دَفَعَهُ إِلَى الْعَامِلِ فَبَعَثَ بِهِ إِلَى عَبْدِ الْمَلِكِ وَ سُرَّ بِهِ سُوراً شديداً فَأَرْسَلَ إِلَى زَيْدٍ فَعَرَّضَ عَلَيْهِ

The governor came to the house of my^{-asws} father^{-asws} and read the letter to him^{-asws}. He^{-asws} said: 'Respite me^{-asws} for a few days'. He said, 'Yes'. My^{-asws} father^{-asws} prepared chattels and carried them and handed them over to the governor. He sent these to Abdul Malik, and he was happy with intense happiness. He sent for Zayd and displayed these to him.

فَقَالَ زَيْدٌ وَ اللَّهُ مَا بَعَثَ إِلَيْكَ مِنْ مَتَاعِ رَسُولِ اللَّهِ ص قَلِيلاً وَ لَا كَثِيراً

Zayd said, 'By Allah^{-azwj}! He^{-asws} has not sent to you from the chattels of Rasool-Allah^{-saww}, neither little nor more!'

فَكَتَبَ عَبْدُ الْمَلِكِ إِلَى أَبِي أَنْتَكَ أَخَذْتَ مَالَنَا وَ لَمْ تُرْسِلْ إِلَيْنَا بِمَا طَلَبْنَا - فَكَتَبَ إِلَيْهِ أَبِي أَنِّي قَدْ بَعَثْتُ إِلَيْكَ بِمَا قَدْ رَأَيْتَ فَإِنْ شِئْتَ كَانَ مَا طَلَبْتَ وَ إِنْ شِئْتَ لَمْ يَكُنْ

Abdul Malik wrote to my^{-asws} father^{-asws}, 'You^{-asws} have taken our wealth and did not send to us what we had demanded'. My^{-asws} father^{-asws} wrote to him: 'I^{-asws} have sent to you what I^{-asws} saw (appropriate). If you like, it could be from what you have sought and if you like, it will not happen to be'.

فَصَدَّقَهُ عَبْدُ الْمَلِكِ وَ جَمَعَ أَهْلَ الشَّامِ وَ قَالَ هَذَا مَتَاعُ رَسُولِ اللَّهِ ص قَدْ أُتَيْتَ بِهِ ثُمَّ أَحَدَ زَيْدًا وَ قَيْدَهُ وَ بَعَثَ بِهِ وَ قَالَ لَهُ لَوْ لَا أَنِّي أُرِيدُ لَا أُبْتَلَى بِدَمِ أَحَدٍ مِنْكُمْ لَقَتَلْتُكَ -

Abdul Malik ratified him^{-asws} and gathered the people of Syrian and said, 'These are chattels of Rasool-Allah^{-saww} I have been given with'. Then he seized Zayd and bound him and said to him, 'Had it not been that I do not want to be Tried with the blood of anyone from you, I would have killed you!'

وَ كَتَبَ إِلَى أَبِي بَعَثْتُ إِلَيْكَ بِإِنِّ عَمَلِكَ فَأَحْسِنْ أَدَبَهُ فَلَمَّا أُتِيَ بِهِ قَالَ أَبِي وَجَحْتَ يَا زَيْدُ مَا أَعْظَمَ مَا تَأْتِي بِهِ وَ مَا يُجْرِي اللَّهُ عَلَى يَدَيْكَ إِنِّي لَأَعْرِفُ الشَّجَرَةَ الَّتِي نُحِتَ مِنْهَا وَ لَكِنْ هَكَذَا قُدِّرَ قَوْلٌ لِمَنْ أَجْرَى اللَّهُ عَلَى يَدَيْهِ الشَّرَّ

And he wrote to my^{-asws} father^{-asws}, 'I am dispatching to you^{-asws} the son of your uncle, so discipline him well'. When they came with him, my^{-asws} father^{-asws} said: 'Woe be to you, O Zayd! How mighty it is what you have come with (perpetrated), and what Allah^{-azwj} Caused to flow upon your hands. I^{-asws} know the tree from which it (the poisonous saddle) has been carved from, but like this it was Decreed (that I^{-asws} was made to ride on that saddle). So, woe be to the one Allah^{-azwj} Caused the evil to flow upon his hands'.

فَأَسْرَجَ لَهُ فَرَسًا أَبِي وَ نَزَلَ مُتَوَزِمًا فَأَمَرَ بِأَكْفَانٍ لَهُ وَ كَانَ فِيهِ ثِيَابٌ أَبْيَضُ أَحْرَمٌ فِيهِ وَ قَالَ اجْعَلُوهُ فِي أَكْفَانِي وَ عَاشَ ثَلَاثًا ثُمَّ مَضَى عَ لِسَبِيلِهِ وَ ذَلِكَ السَّرْجُ عِنْدَ آلِ مُحَمَّدٍ مُعَلَّقٌ

(An animal) was saddled for him^{-asws}, and my^{-asws} father^{-asws} rode and he^{-asws} descended with swelling. So, he^{-asws} instructed with the shroud for him^{-asws}, and in it were white clothes he^{-asws} used to wear Ihraam in and said: 'Make it to be my^{-asws} shroud'. And he^{-asws} lived for three days, and he^{-asws} went on his^{-asws} way, and that saddle was with the Progeny^{-asws} of Muhammad^{-saww}, hanging.

ثُمَّ إِنَّ زَيْدَ بْنَ الْحُسَيْنِ بَقِيَ بَعْدَهُ أَيَّامًا فَعَرَضَ لَهُ دَاةٌ فَلَمْ يَزَلْ يَتَخَبَّطُ وَ يَهْوِي وَ تَرَكَ الصَّلَاةَ حَتَّى مَاتَ.

Then Zayd Bin Al-Hassan remained for a few days after him^{-asws}. A disease presented to him, and he did not cease to wallowing and it overcame him, and he left the Salat until he died".⁷³⁵

⁷³⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 12

13- يج، الخرائج و الجرائح عَنِ الْبَاقِرِ ع قَالَ: إِنَّ عَبْدَ الْمَلِكِ لَمَّا نَزَلَ بِهِ الْمَوْتُ مُسِخٌ وَزَعَا فَكَانَ عِنْدَهُ وُلْدُهُ وَ لَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ وَ ذَهَبَ ثُمَّ فَقَدُوهُ فَأَجْمَعُوا عَلَى أَنْ أَخَذُوا جِدْعاً فَصَنَعُوهُ كَهَيْئَةِ رَجُلٍ فَفَعَلُوا ذَلِكَ وَ أَلْبَسُوا الْجِدْعَ ثُمَّ كَفَّنُوهُ فِي الْأَكْفَانِ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا وُلْدُهُ وَ أَنَا.

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

'From Al-Baqir^{asws} having said: 'Abdul Malik (Bin Marwan), when the death descended with him, he was morphed into a lizard. His children were with him, and they did not know how they should be dealing with it, and he went. Then they lost him. So, they united upon taking a trunk (of a tree) and carve it like it is a man. They did that and clothed the trunk, then enshrouded it in the shrouds. No one from the people was notified upon it, except his children and I^{asws}' 736

14- شا، الإرشاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنِ جَدِّهِ عَنِ الزُّبَيْرِ بْنِ أَبِي بَكْرٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الرَّهْرِيِّ قَالَ: حَجَّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ مُتَّكِئاً عَلَى يَدِ سَالِمٍ مَوْلَاهُ وَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع جَالِسٌ فِي الْمَسْجِدِ فَقَالَ لَهُ سَالِمٌ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فَقَالَ لَهُ هِشَامُ الْمُتَعْتُونَ بِهِ أَهْلُ الْعِرَاقِ قَالَ نَعَمْ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from al Zubeyr Bin Abu Bakr, from Abdul Rahman Bin Abdullah Al Zuhry who said,

'Hisham Bin Abdul Malik performed Hajj. He entered the Sacred Masjid leaning upon a hand of his slave Saalim, and Muhammad^{asws} Bin Ali^{asws} was seated in the Masjid. Saalim said to him, 'O commander of the faithful! This is Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}!' Hisham said, 'The one people of Al-Iraq are mesmerised (charmed) with?' He said, 'Yes'.

قَالَ أَذْهَبَ إِلَيْهِ وَ قَالَ لَهُ يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ مَا اللَّذِي يَأْكُلُ النَّاسُ وَ يَشْرَبُونَ إِلَى أَنْ يُفْصَلَ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

He said, 'Go to him^{asws} and say to him^{asws}, 'commander of the faithful is saying to you, 'What is that which the people would be eating and drinking on the Day of Qiyamah until it is Decided between them?'

قَالَ لَهُ أَبُو جَعْفَرٍ ع يُحَشِّرُ النَّاسَ عَلَى مِثْلِ فُرْصِ التَّقِيِّ فِيهَا أَهْمَارٌ مُفَجَّرَةٌ يَأْكُلُونَ وَ يَشْرَبُونَ حَتَّى يُفْرَغَ مِنَ الْحِسَابِ

Abu Ja'far^{asws} said to him: 'The people would be Resurrect upon like a pure disc (of bread). There would be rivers in it. They would be eating and drinking until they are free from the Reckoning'.

قَالَ فَرَأَى هِشَامٌ أَنَّهُ قَدْ ظَفِرَ بِهِ فَقَالَ اللَّهُ أَكْبَرُ أَذْهَبَ إِلَيْهِ فَقَالَ لَهُ يَقُولُ لَكَ مَا أَشْغَلَهُمْ عَنِ الْأَكْلِ وَ الشُّرْبِ يَوْمَئِذٍ

He said, 'Hisham viewed that he^{asws} had won with him. He said, 'Allah^{azwj} is the Greatest!' Go to him^{asws} and say to him^{asws}, 'Won't they be too pre-occupied from the eating and drinking on the Day?'

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هُمْ فِي النَّارِ أَشْغَلُ وَ لَمْ يُشْغَلُوا عَنْ أَنْ قَالُوا- أَيْضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ بِمَا رَزَقَكُمُ اللَّهُ فَسَكَتَ هِشَامٌ لَا يَرْجِعُ كَلَاماً.

Abu Ja'far^{-asws} said to him: 'They would be in the Fire (Hell) more pre-occupied, and they would not be too pre-occupied from saying, **'Pour upon us some of the water or from what your Lord has Graced you all' [7:50]**. Hisham was silent, not responding a word'.⁷³⁷

15- شي، تفسير العياشي عن سليمان اللبان قال: قال أبو جعفر ع أتدري ما مثل المغيرة بن سعيد قال قلت لا قال مثله مثل بلعم الذي أوتي الاسم الأعظم الذي قال الله- آتينا آياتنا فأنسلخ منها فأتبعه الشيطان فكان من الغاوين.

Tafseer Al Ayyashi – From Suleyman Al Labaan who said,

'Abu Ja'far^{-asws} said: 'Do you know what is an example of Al-Mugheira Bin Saeed?' I said, 'No'. He^{-asws} said: 'His example is an example of Bal'am (Bin Baour) who was Given the Magnificent Name. Allah^{-azwj} Said: **the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]**'.⁷³⁸

16- قب، المناقب لابن شهر آشوب بلعننا أن الكميت أنشد الباقر ع-

من لقلب متيم مستهام

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

'It has reached us that Al-Kumeyt prosed to Al-Baqir^{-asws}, 'One of adorable heart, underestimated'.

فتوجه الباقر ع إلى الكعبة فقال اللهم ارحم الكميت و اغفر له ثلاث مرات ثم قال يا كميت هذه مائة ألف قد جمعها لك من أهل بيتي

Al-Baqir^{-asws} headed to the Kabah. He^{-asws} said: 'O Allah^{-azwj}! Have Mercy on Al-Kumeyt and Forgive (his sins) for him!' – three times. Then he^{-asws} said: 'O Kumeyt! This here are one hundred thousand. I^{-asws} have collected it for you^{-asws} from my^{-asws} family members'.

فقال الكميت لا والله لا يعلم أحد أني أخذ منها حتى يكون الله عز وجل الذي يكافيني و لكن تكرمي بميص من فمصك فأعطاه.

Al-Kumeyt said, 'No, by Allah^{-azwj}! No one will know that I have taken it (don't want it), until Allah^{-azwj} Mighty and Majestic until Allah^{-azwj} Mighty and Majestic happens to be the One^{-azwj} Who Suffices me. But honour me with a shirt from your^{-asws} shirts (as a Blessing)'. So he^{-asws} gave it to him'.⁷³⁹

17- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد بن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع قال: كنا عنده و عنده حمزان إذ دخل عليه مؤل له فقال له جعلت فداك هذا عكرمة في الموت و كان يرى رأي الخوارج و كان منقطعاً إلى أبي جعفر ع فقال لنا أبو جعفر ع أنظروني حتى أرجع إليكم فقلنا نعم

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

⁷³⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 14

⁷³⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 15

⁷³⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 16

'From Abu Ja'far^{-asws}, said, 'We were in his^{-asws} presence, and in his^{-asws} presence was Humran, when a slave of his^{-asws} came over, and he said, 'May I be sacrificed for you^{-asws}! This Ikrama is in (pangs of) death, and he views with the views of the Kharijites, and he was (also) devoted to Abu Ja'far^{-asws}'. Abu Ja'far^{-asws} said to us: 'Wait for me^{-asws} until I^{-asws} return to you'. We said, 'Yes'.

فَمَا لَيْتَ أَنْ رَجَعَ فَقَالَ أَمَا إِنِّي لَوْ أَدْرَكْتُ عِكْرَمَةَ قَبْلَ أَنْ تَتَعَ النَّفْسَ مَوْقِعَهَا لَعَلَّمْتُهُ كَلِمَاتٍ يَنْتَفِعُ بِهَا وَ لَكِنِّي أَدْرَكْتُهُ وَ قَدَ وَقَعَتِ النَّفْسُ مَوْقِعَهَا

It was not long before he^{-asws} returned, and he^{-asws} said: 'But, had I^{-asws} seen Ikrama before the soul had reached its place, I^{-asws} would have taught him certain words he would have benefitted by. But I^{-asws} saw him, and the soul had already reached its place'.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا ذَلِكَ الْكَلَامُ فَقَالَ هُوَ وَ اللَّهُ مَا أَنْتُمْ عَلَيْهِ فَلَقِينَا مَوْتَانِمْ عِنْدَ الْمَوْتِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْوَلَايَةَ.

I said, 'And what is that speech?' He^{-asws} said: 'It is, by Allah^{-azwj}, what you all are upon, therefore indoctrinate your dying ones during the death, the testimony that there is no god except for Allah^{-azwj}, and the Wilayah''⁷⁴⁰

18- إختصاص عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَصَمِّ عَنْ مُدْلِجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: خَرَجْتُ إِلَى الْمَدِينَةِ وَ أَنَا وَجِعٌ تَقِيلٌ فَقِيلَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ وَجِعٌ فَأَرْسَلَ إِلَيَّ أَبُو جَعْفَرٍ ع بِشَرَابٍ مَعَ الْعُلَامِ مَعْطَى بِمَنْدِيلٍ فَنَأَوَّلِيهِ الْعُلَامِ وَ قَالَ لِي اشْرَبْ فَإِنَّهُ قَدْ أَمَرَنِي أَنْ لَا أَرْجِعَ حَتَّى تَشْرَبَهُ

(The book) 'Al-Ikhtisaas' – A number of our companions, from Muhammad Bin Ja'far Al Muwaddib, from Ahmad Bin Abu Abdullah, from one of our companions, from Al-Asamma, from Mudlij, from Muhammad Bin Muslim who said,

'I went out to Al-Medina and I was in pain, (feeling) heavy. It was said to him^{-asws}, 'Muhammad Bin Muslim is in pain'. Abu Ja'far^{-asws} sent me a drink with the slave, covered with a towel. The slave gave it to me and said to me, 'Drink it, for he^{-asws} has ordered me that I should not return until you have drunk it!'

فَنَأَوَّلْتُ فَإِذَا زَائِحَةُ الْمِسْكِ مِنْهُ وَ إِذَا شَرَابٌ طَيِّبٌ الطَّعْمُ بَارِدٌ فَلَمَّا شَرَبْتُهُ قَالَ لِي الْعُلَامُ يَقُولُ لَكَ إِذَا شَرَبْتِ فَتَعَالَ

I took it, and there, there was aroma of musk from it, and the drink was of cool good taste. When I drank it, the slave said to me, 'He^{-asws} is saying to you: 'When you have drunk it, then come over!''

فَفَكَّرْتُ فِيمَا قَالَ لِي وَ لَا أَقْدِرُ عَلَى النَّهْوِزِ قَبْلَ ذَلِكَ عَلَى رَجُلِي فَلَمَّا اسْتَقَرَّ الشَّرَابُ فِي جَوْفِي كَأَنَّمَا أَنْشِطْتُ مِنْ عِقَالٍ فَأَتَيْتُ بَابَهُ فَاسْتَأْذَنْتُ عَلَيْهِ فَصَوَّتْ بِي نَصْحَ الْجِسْمِ ادْخُلْ فَدَخَلْتُ وَ أَنَا بَاكِ فَمَسَلْتُهُ وَ قَبَّلْتُ يَدَهُ وَ رَأْسَهُ فَقَالَ لِي وَ مَا يُبْكِيكَ يَا مُحَمَّدُ

I pondered what he had said to me and I was not able upon getting up upon my feet before that. When the drink settled into my inside, it as if I had been activated from the mind. I came to his^{-asws} door and sought permission to see him^{-asws}. The health of the body had been

⁷⁴⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 8 H 17

corrected with me to enter, so I entered, and I was weeping. I greeted and kissed his^{-asws} hand and his^{-asws} head. He^{-asws} said to me: 'What makes you cry, O Muhammad?'

فَقُلْتُ جَعَلْتُ فِدَاكَ أَبْكِي عَلَى اغْتِرَابِي وَ بُعْدِ الشُّقَّةِ وَ قَلَّةِ الْمَقْدَرَةِ عَلَى الْمَقَامِ عِنْدَكَ وَ النَّظَرَ إِلَيْكَ

I said, 'May I be sacrificed for you^{-asws}! I am crying upon my alienation, and remoteness of the dwelling, and scarcity of ability upon the staying in your^{-asws} presence, and the looking at you^{-asws}!'

فَقَالَ لِي أَمَا قَلَّةُ الْمَقْدَرَةِ فَكَذَلِكَ جَعَلَ اللَّهُ أَوْلِيَاءَنَا وَ أَهْلَ مَوَدَّتِنَا وَ جَعَلَ الْبَلَاءَ إِلَيْهِمْ سَرِيعاً وَ أَمَا مَا ذَكَرْتَ مِنَ الْغُرْبَةِ فَكَذَلِكَ بَابِي عَبْدُ اللَّهِ عَ أُسْوَةٌ بَارِضٍ نَاءً عَنَّا بِالْفَرَاتِ صَلَّى اللَّهُ عَلَيْهِ

He^{-asws} said: 'As for the scarcity of the ability, so like that is how Allah^{-azwj} has Made our^{-asws} friends and people of our^{-asws} cordiality and Made the afflictions to be quick to them. And as for what you mentioned of the alienation, so there is an example for you with Abu Abdullah (Al-Husayn^{-asws}), at a land far away from us at the Euphrates. May Allah^{-azwj} Send the Salawaat upon him^{-asws}.

وَ أَمَا مَا ذَكَرْتَ مِنَ بُعْدِ الشُّقَّةِ فَإِنَّ الْمُؤْمِنَ فِي هَذِهِ الدُّنْيَا غَرِيبٌ وَ فِي هَذَا الْخَلْقِ مَنْكُوسٌ حَتَّى يَخْرُجَ مِنْ هَذِهِ الدَّارِ إِلَى رَحْمَةِ اللَّهِ وَ أَمَا مَا ذَكَرْتَ مِنْ حُبِّكَ قُرْبَنَا وَ النَّظَرَ إِلَيْنَا وَ أَنَّكَ لَا تَقْدِرُ عَلَى ذَلِكَ فَاللَّهُ يَعْلَمُ مَا فِي قَلْبِكَ وَ جَزَاؤُكَ عَلَيْهِ.

And as for what you mentioned of the remoteness of dwelling, the Momin is estranged in this world, and upside down among these people, until he exits from the house to the Mercy of Allah^{-azwj}. And as for what you mentioned of your love to be near us^{-asws} and the looking at us^{-asws}, and you are not able upon that, so Allah^{-azwj} Knows what is in your heart and will Reward you based upon it".⁷⁴¹

19- ما، الأماي للشيخ الطوسي المفيد عن الحسين بن محمد التمار عن أحمد بن عبد الله بن محمد عن أبي الفضل الربيعي عن جميل المكي عن الأصمعي عن جابر بن عون قال دخل أسماء بن خارجة الفزاري على عمر بن عبد العزيز يوم بويع له فأنشأ يقول- فقال له عمر إن أمسكت عن هذا لكان أحب إلي.

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Mufeed, from Al-Husayn Bin Muhammad Al Tammar, from Ahmad Bin Abdullah Bin Muhammad, from Abu Al Fazl Al Rabie, from Jameel Al Makky, from Al Asmaie, from Jabir Bin Awn who said,

'Asma Bin Kharjah Al-fazary entered to see Umar Bin Abdul Aziz on the year allegiance was pledged to him. He prosed (a poem in his praise). Umar said to him, 'If you had withheld from this, it would have been more beloved to me".⁷⁴²

20- ما، الأماي للشيخ الطوسي أبو عمرو عبد الواحد بن محمد بن محمد بن أبيه قال: عرض في نفس عمر بن عبد العزيز شيء من فدك فكتب إلى أبي بكر وهو على المدينة انظر سئة آلاف دينار فرد عليها غلة فدك أربعة آلاف دينار فافسهما في ولد فاطمة رضي الله عنهم من بني هاشم

⁷⁴¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 18

⁷⁴² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 19

(The book) 'Al Amaali' of the sheikh Al Tusi – Abu Amr Abdul Wahim Bin Muhammad, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq, from Abdullah Bin Abu Bakr Bin Amro Bin Hazm, from his father who said,

'Something presented in the self of Umar Bin Abdul Aziz about (estate of) Fadak. He wrote to Abu Bakr, and he was (governor) upon Al-Medina. Look at six thousand Dinars and increased upon it the yield of Fadak by four thousand Dinars and distribute it among the children of (Syeda) Fatima^{-asws}, may Allah^{-azwj} be Pleased with them, from the clan of Hashim^{-as'}.

وَكَانَتْ فَدَكُ لِلنَّبِيِّ صِ حَاصَّةً فَكَانَتْ بِمَا لَمْ يُوجِفْ عَلَيْهَا بِ حَيْلٍ وَلَا رِكَابٍ.

And Fadak used to be for the Prophet^{-saww} in particular. It was from what neither cavalry nor infantry had raided upon".⁷⁴³

21- كا، الكافي العدة عن الوشاء عن ثعلبة عن أبي مرزيم قال: قال أبو جعفر ع لسلمة بن كهيل و الحكم بن عتيبة شرفاً و عرتاً فلا يجدان علماً صحيحاً إلا شيئاً خرج من عندنا.

(The book) 'Al Kafi' – The number, from Al Washa, from Sa'alba, from Abu Maryam who said,

'Abu Ja'far^{-asws} said to Salmah Bin Kuheyl, and Al-Hakam Bin Uteyba: '(Even if you were to go) east and west, you will not be finding the correct knowledge except something which has come out from us^{-asws}'.⁷⁴⁴

22- كا، الكافي محمد بن يحيى عن أحمد بن محمد عن الحسين بن سعيد عن النضر عن يحيى الخليلي عن معلى بن عثمان عن أبي بصير قال: قال لي إن الحكم بن عتيبة ممن قال الله - و من الناس من يقول آمنا بالله و باليوم الآخر و ما هم بمؤمنين فليشرق الحكم و ليغرب أما و الله لا يصيب العلم إلا من أهل بيت نزل عليهم جبرئيل ع.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazar, from Yahya Al Halby, from Moallah Bin Usman, from Abu Baseer who said,

'He^{-asws} said to me: 'Al-Hakam Bin Uteyba is from the ones Allah^{-azwj} Said: **And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8].** Let Al-Hakam go east and let him go west. But, by Allah^{-azwj}! He will not achieve the knowledge except from People^{-asws} of the Household. Jibraeel^{-as} has descended unto them^{-asws}'.⁷⁴⁵

23- أعلام الدين للذيلمي، قال رجل لعبد الملك بن مزوان أناظرك و أنا آمن قال نعم فقال له أخبرني عن هذا الأمر الذي صار إليك أ بنص من الله و رسوله قال لا

(The book) 'I'lam Al Deen' of Al Daylami –

⁷⁴³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 20

⁷⁴⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 21

⁷⁴⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 22

'A man said to Abdul Malik Bin Marwan, 'Can I debate with you, and will I be safe?' He said, 'Yes'. He said to him, 'Inform me about this command which has come to you, is it by a text from Allah^{-azwj} and His^{-asws} Rasool^{-saww}?' He said, 'No'.

قَالَ اجْتَمَعَتِ الْأُمَّةُ فَتَرَاضَوْا بِكَ فَقَالَ لَا قَالَ فَكَانَتْ لَكَ بَيْعَةٌ فِي أَعْنَاقِهِمْ فَوَفَّوْا بِهَا قَالَ لَا قَالَ فَاحْتَارَكَ أَهْلُ الشُّورَى قَالَ لَا

He said, 'The community is united and are pleased with you?' He said, 'No'. He said, 'Was there an allegiance for you in their necks so they are being loyal with it?' He said, 'No'. He said, 'Have the people of consultation chosen you?' He said, 'No'.

قَالَ أَلَيْسَ قَدْ قَهَرْتُمْ عَلَى أَمْرِهِمْ وَ اسْتَأْذَنْتَ بِمَبِيئِهِمْ دُوْنَهُمْ قَالَ بَلَى قَالَ فَبِأَيِّ شَيْءٍ سُمِّيتَ أَمِيرَ الْمُؤْمِنِينَ وَ لَمْ يُؤْتِرَكَ اللَّهُ وَ لَا رَسُولُهُ وَ لَا الْمُسْلِمُونَ

He said, 'Haven you coerced them upon their affairs and have preferred with their war booty, (others) besides them?' He said, 'Yes'. He said, 'So, by which thing (reason) are you being named as 'commander of the faithful', and neither has Allah^{-azwj} Made you the Emir, nor did His^{-azwj} Rasool^{-saww}, nor did the Muslims?'

قَالَ لَهُ اخْرُجْ عَن بِلَادِي وَ إِلَّا قَتَلْتُكَ قَالَ لَيْسَ هَذَا جَوَابَ أَهْلِ الْعَدْلِ وَ الْإِنْصَافِ ثُمَّ خَرَجَ عَنْهُ.

He said to him, 'Get out from my city or else I shall kill you!' He said, 'This isn't an answer by the people of justice and fairness'. Then he went out from him".⁷⁴⁶

وَ رُوِيَ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى عَامِلِهِ بِخُرَاسَانَ أَنْ أَوْفِدْ إِلَيَّ مِنْ عُلَمَاءِ بِلَادِكَ مِائَةَ رَجُلٍ أَسْأَلُهُمْ عَن سِيرَتِكَ فَجَمَعَهُمْ وَ قَالَ لَهُمْ ذَلِكَ فَاعْتَدُوا وَ قَالُوا إِنَّ لَنَا عِيَالًا وَ أَشْعَالَ لَا يُمَكِّنُنَا مُقَارَفَتُهُ وَ عَدْلُهُ لَا يَقْتَضِي إِجْبَارَنَا وَ لَكِنْ قَدْ أَجْمَعْنَا عَلَى رَجُلٍ مِمَّا يَكُونُ عِوَضًا عَنْهُ وَ لِسَانَنَا لَدَيْهِ فَقَوْلُهُ قَوْلُنَا وَ رَأْيُهُ رَأْيُنَا

And it is reported that Umar Bin Abdul Aziz wrote to his governor at Khurasan, 'Sent one hundred men from the scholars of your city. I want to ask them about your conduct'. He gathered them and said that to them. They excused themselves and said, 'There are dependants and occupations for us, it is not possible for us to separate from and His^{-azwj} Justice does not require us to be compelled. But we are united upon a man from us who will happen to be in our stead in his presence, and our tongue in front of him, so his word would be our word, and his view would be our view'.

فَأَوْفَدَ بِهِ الْعَامِلُ إِلَيْهِ فَلَمَّا دَخَلَ عَلَيْهِ سَلَّمَ وَ جَلَسَ فَقَالَ لَهُ أَخْلِفْ لِي الْمَجْلِسَ فَقَالَ لَهُ وَ لِمَ ذَلِكَ وَ أَنْتَ لَا تَخْلُو أَنْ تَقُولَ حَقًّا فَيَصْدَفُوكَ أَوْ تَقُولَ بَاطِلًا فَيَكْذِبُوكَ

The governor sent him to him. When he entered to see him and sat down, he said to him, 'Empty the gathering for me'. He (Umar) said to him, 'And why is that so, and you will either be speaking the truth so they would ratify you, or you will be speaking the falsehood, so they will be belying you?'

فَقَالَ لَهُ لَيْسَ مِنْ أَجْلِي أُرِيدُ خُلُوءَ الْمَجْلِسِ وَ لَكِنْ مِنْ أَجْلِكَ فَإِنِّي أَخَافُ أَنْ يَدُورَ بَيْنَنَا كَلَامٌ تَكْرَهُ سَمَاعَهُ فَأَمَرَ بِإِخْرَاجِ أَهْلِ الْمَجْلِسِ ثُمَّ قَالَ لَهُ قُلْ

⁷⁴⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 8 H 23 a

He said to him, 'It isn't for my reason that I want the gathering to be empty, but it is from your reason, for I am fearing that talk would rotate between us - you will dislike it to be heard'. So he ordered with expulsion of people of the gathering, then said to him, 'Speak!'

فَقَالَ أَحْبَبْتَنِي عَنْ هَذَا الْأَمْرِ مِنْ أَيْنَ صَارَ إِلَيْكَ فَسَكَتَ طَوِيلًا فَقَالَ لَهُ أَلَا تَتَقُولُ فَقَالَ لَا فَقَالَ لَهُ لِمَ فَقَالَ لَهُ مِنْ اللَّهِ وَرَسُولِهِ كَانَ كَذِبًا
وَإِنْ قُلْتُ بِإِجْمَاعِ الْمُسْلِمِينَ قُلْتُ فَتَحْنُ أَهْلَ بِلَادِ الْمَشْرِقِ وَ لَمْ نَعْلَمْ بِذَلِكَ وَ لَمْ نُجْمِعْ عَلَيْهِ وَإِنْ قُلْتُ بِالْمِيرَاثِ مِنْ آبَائِي قُلْتُ بَنُو أَبِيكَ كَثِيرٌ قَلِمَ
تَفَرَّدْتَ أَنْتَ بِهِ دُوهُمْ

He said, 'Inform me about this command, from where has it come to you?' He was silent for a long time. He said, 'Will you not say it?' He said, 'No'. He said, 'And why is that so?' He said to him, 'If I were to say it is from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, I would be a liar, and if I were to say it was with the consensus of the Muslims, you will say, 'We are people of the eastern city, and we do not know of that, and we did not consent upon it', and if I were to say it was by inheritance from my forefathers, you will say, 'The sons of your father are a lot, so why were you individualised with it besides them?'

فَقَالَ لَهُ الْحَمْدُ لِلَّهِ عَلَى اعْتِرَافِكَ عَلَى نَفْسِكَ بِالْحَقِّ لِعَبْرِكَ أَ فَأَرْجِعُ إِلَى بِلَادِي فَقَالَ لَا فَوَ اللَّهُ إِنَّكَ لَوَاعِظٌ قَطُّ فَقَالَ لَهُ فُئُلٌ مَا عِنْدَكَ بَعْدَ ذَلِكَ

He said to him, 'The Praise is for Allah^{-azwj} upon your acknowledging against yourself with the right being for others. Shall I return to my city?' He (Umar) said, 'No, by Allah^{-azwj}! You are only an adviser'. He said to him, 'So, say whatever is with you after that'.

فَقَالَ لَهُ رَأَيْتَ أَنَّ مَنْ تَقَدَّمَ نِي ظَلَمَ وَ عَشَمَ وَ جَارَ وَ اسْتَأْثَرَ بَغْيِ الْمُسْلِمِينَ وَ عَلِمْتُ مِنْ نَفْسِي أَنِّي لَا أَسْتَجِلُّ ذَلِكَ وَ أَنَّ الْمُؤْمِنِينَ لَا شَيْءَ يَكُونُ
أَنْقَصَ وَ أَحْفَ عَلَيْهِمْ فَوَلِيْتُ

He (Umar) said to him, 'I saw that the one who preceded me was with injustice, and deceit, and tyranny, and prejudicial with war booty of the Muslims, and I knew from myself that I did not permit that, and that the Momineen, there is nothing which would reduce and lightened upon them, so I became the ruler'.

فَقَالَ لَهُ أَحْبَبْتَنِي لَوْ لَمْ تَلِ هَذَا الْأَمْرَ وَ وَلِيَهُ عَيْبُكَ وَ فَعَلَ مَا فَعَلَ مَنْ كَانَ قَبْلَهُ أَ كَانَ يَلْزَمُكَ مِنْ إِثْمِهِ شَيْءٌ فَقَالَ لَا

He said to him, 'Inform me, if you had not been in charge of this command, and somebody else would have been in charge, and he did what the ones before him had done, would anything from his sin be stuck to you?' He said, 'No'.

فَقَالَ لَهُ فَأَرَاكَ قَدْ شَرَيْتَ رَاحَةَ عَيْبِكَ بِتَعْبِكَ وَ سَلَامَتَهُ بِخَطْرِكَ فَقَالَ لَهُ إِنَّكَ لَوَاعِظٌ قَطُّ

He said to him, 'So I see that you have bought the relaxation of others by your fatigue, and his safety for your danger'. He said to him, 'You are only an adviser'.

فَقَامَ لِيَخْرُجَ ثُمَّ قَالَ لَهُ وَ اللَّهُ لَقَدْ هَلَكَ أَوْلَانَا بِأَوْلَانِكُمْ وَ أَوْسَطْنَا بِأَوْسَطِكُمْ وَ سَيَهْلِكُ آخِرُنَا بِآخِرِكُمْ وَ اللَّهُ الْمُسْتَعَانُ عَلَيْكُمْ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ.

He stood to leave, then said to him, 'By Allah^{-azwj}! Our first ones were destroyed by your first ones, and our middle ones by your middle ones, and our last ones will be destroyed by your

last ones, and Allah^{-azwj} is the Helper against you all, and He^{-azwj} Suffices us, and is the best Protector”.⁷⁴⁷

24- ماء، الأمايلي للشيخ الطوسي المفيد عن الصدوق عن ابن الممتوكل عن السعدآبادي عن البرقي عن أبيه عن ابن أبي عمير عن غير واحد من أصحابه عن الثمالي قال: حدثني من حضر عبد الملك بن مروان وهو يخطب الناس بكفة فلما صار إلى موضع العظة من خطبته قام إليه رجل فقال له مهلاً مهلاً إنكم تأمرون ولا تأمرون ولا تنهون ولا تنهون ولا تعطون ولا تعطون

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Al Mufeed, from Al Sadouq, from Ibn Al Mutawakkal, from Al Sa’adabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from someone else from his companions, from Al Sumali who said,

‘It is narrated to me by the one who was present with Abdul Malik Bin Marwan, and he was addressing the people at Makkah. When he came to the subject of the preaching from his address, a man stood up to him and said to him, ‘No! No! You all are ordering and not complying (yourselves) and are forbidding and are not desisting (yourselves) and are preaching and are not taking advice (yourselves)!

أ فاقبلوا بغيرتكم أم طاعة لأمركم فإن قلتم اقبلوا بغيرتنا فكيف يقبلى بسيرة الظالمين و ما الحجة في اتباع المجرمين الذين أخذوا مال الله ذولا و جعلوا عباد الله حولا

Should I believe in your conduct or obey your orders? If you were to say, ‘Believe in our conduct’, then how can one believe in the conduct of the oppressors, and what is the argument in following the criminals, those who are taking the wealth of Allah^{-azwj} as personal income, and making the servants of Allah^{-azwj} as their own slaves?

و إن قلتم أطيعوا أمرنا و اقبلوا نصحا فكيف ينصح غيره من لم ينصح نفسه أم كيف تجب طاعة من لم تثبت له عدالة

And if you were to say, ‘Obey our orders and accept our advice’, so how can he advise others, the one who does not advise himself, or how can he oblige obedience, one for whom the justice is not affirmed for him?

و إن قلتم خذوا الحكمة من حيث وجدتموها و اقبلوا العظة بمن سمعتموها فلعل فينا من هو أفصح بصنوف العظات و أعرف بوجوه اللغات منكم فتزحزحوا عنها و اطلقوا أفعالها و خلوا سبيلها يتتدب لها الذين شردتم في البلاد و نقلتموهم عن مستقرهم إلى كل واد

And if you were to say, ‘Take the wisdom from wherever you find it and accept the advice from the one you hear it from’, then perhaps among us there is someone who is eloquent with a variety of preaching, and more understanding with aspects of the languages than you are! So move away from it, and unlock its locks, and free its ways. Entrust the religion to those who you have made to be fugitives in the cities, and you are killing them from their settling to every valley.

فَوَ اللَّهُ مَا قَلَدْنَاكُمْ أَرَمَةً أُمُورَنَا وَ حَكَمْنَاكُمْ فِي أُمُورِنَا وَ أَبْدَانِنَا وَ أَدْيَانِنَا لِتَسِيرُوا فِيْنَا بِسِيرَةِ الْجَبَّارِينَ غَيْرَ أَنَّا بُصْرَاءُ بِأَنْفُسِنَا- لِاسْتِيفَاءِ الْمُدَّةِ وَ بُلُوغِ الْعَايَةِ وَ تَمَامِ الْمِحْنَةِ

⁷⁴⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 8 H 23 b

By Allah^{-azwj}! We are not imitating you in the seizure of our affairs, and making you judges regarding our wealth and our bodies and our religions, for you to be conducting among us with the conduct of the tyrants, apart from that we can see for ourselves at the completion of the term (of the clan of Umayya), and reaching the peak, and completion of the Trial.

وَلِكُلِّ قَائِمٍ مِنْكُمْ يَوْمٌ لَا يَغْدُوهُ وَكِتَابٌ لَا بُدَّ أَنْ يَتْلُوهُ- لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا- وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

And for every rising one from you there is a day he will not be returning to, and a Book there is no escape that he recites it: **neither leaving (anything) small or large except it numbers it?’ [18:49] And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’.**

قَالَ فَقَامَ إِلَيْهِ بَعْضُ أَصْحَابِ الْمَسَالِحِ فَقَبِضَ عَلَيْهِ وَكَانَ آخِرَ عَهْدِنَا بِهِ وَ لَا نَدْرِي مَا كَانَتْ حَالُهُ.

He (the narrator) said, ‘One of the companions of reconciliation stood up and grabbed him, and it was last of our times with him, and we do not know what was his situation (if he was killed or imprisoned)’⁷⁴⁸.

25- ختص، الإختصاص مُحَمَّدُ بْنُ أَحْمَدَ الْكُوفِيِّ الْخَزَّازِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعْدِ الْكُوفِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ قَالَ: دَخَلَ سَعْدُ بْنُ عَبْدِ الْمَلِكِ وَكَانَ أَبُو جَعْفَرٍ عِيسَى سَعْدَ الْحَضِرِيِّ وَهُوَ مِنْ وُلْدِ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ عَلَى أَبِي جَعْفَرٍ عِيسَى نَشِخٌ كَمَا تَنْشِخُ الْبِسَاءُ قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ عِيسَى مَا يُبْكِيكَ يَا سَعْدُ قَالَ وَكَيْفَ لَا أُبْكِي وَأَنَا مِنَ الشَّجَرَةِ الْمَلْعُونَةِ فِي الْقُرْآنِ

(The book) ‘Al Ikhtisaas’ – Muhammad Bin Ahmad Al Kufy Al Khazaz, from Ahmad Bin Muhammad Bin Sa’ad Al Kufy, from Ibn Fazzal, from Ismail Bin Mihran, from Abu Masrouq Al Nahdy, from Malik Bin Atiya, from Abu Hamza who said,

‘Sa’ad Bin Abdul Malik, and Abu Ja’far^{-asws} had named him as ‘Sa’ad the good’, and he was from the sons of Abdul Aziz Bin Marwan (like a son to) Abu Ja’far^{-asws}. While he was sobbing like the sobbing of women, Abu Ja’far^{-asws} said to him: ‘What makes you cry, O Sa’ad?’ He said, ‘And how can I not be crying, and I am from the accursed tree (lineage) in the Quran?’

فَقَالَ لَهُ لَسْتَ مِنْهُمْ أَنْتَ أُمَوِيٌُّّ مِمَّا أَهَلَ الْبَيْتِ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَجْكِي عَنْ إِبْرَاهِيمَ ع- فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

He^{-asws} said to him: ‘You aren’t from them! You are an Umayyid from us^{-asws}, People^{-asws} of the Household. Haven’t you heard the Words of Allah^{-azwj} Mighty and Majestic Narrating about Ibrahim^{-as}: **So the one who follows me, then he is from me, [14:36]’⁷⁴⁹.**

26- ختص، الإختصاص ابْنُ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عِيسَى أَعْطَيْتَ اللَّهَ عَهْدًا أَنْ لَا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى تُخْرِجَنِي عَمَّا أَسْأَلُكَ عَنْهُ قَالَ فَقَالَ لِي سَلْ قَالَ قُلْتُ أَمْ مِنْ شِيعَتِكُمْ أَنَا قَالَ فَقَالَ نَعَمْ فِي الدُّنْيَا وَالْآخِرَةِ.

(The book) ‘Al Ikhtisaas’ – Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Hujr Bin Zaidah, from Humran Bin Ayn who said,

⁷⁴⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 24

⁷⁴⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 25

'I said to Abu Ja'far^{-asws}, 'I have given a pact to Allah^{-azwj} that I will not go out from Al-Medina until you^{-asws} inform me about what I am asking about'. He^{-asws} said to me: 'Ask'. I said, 'Am I from your^{-asws} Shias?' He^{-asws} said: 'Yes, in the world and the Hereafter'^{.750}

27- قب، المناقب لابن شهر آشوب قَالَ الْبَاقِرُ عَ لِلْكَمَيْتِ امْتَدَحْتَ عَبْدَ الْمَلِكِ فَقَالَ مَا قُلْتُ لَهُ يَا إِمَامَ الْهُدَى وَ إِنَّمَا قُلْتُ يَا أَسَدُ وَ الْأَسَدُ كَلْبٌ وَ يَا شَمْسُ وَ الشَّمْسُ جَمَادٌ وَ يَا بَحْرٌ وَ الْبَحْرُ مَوَاتٌ وَ يَا حَيَّةٌ وَ الْحَيَّةُ دُوَيْبَّةٌ مُنْبَتَةٌ وَ يَا جَبَلٌ وَ إِنَّمَا هُوَ حَجَرٌ أَصَمٌ

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

'Al-Baqir^{-asws} said to Al-Kumeyt, 'You praised Abdul Malik?' He said, 'I did not say to him, 'O Imam^{-asws} of the guidance', and rather I said, 'Ya Asad' (O lion), and 'Al-Asad' is a dog, and 'Ya Shams' (O sun), and the sun is an inanimate object, and 'Al-Bahr Al-Mawat' O dead sea', and 'Ya Hayyah' (O snake), and the serpent is a stinky animal, and 'Ya Jabl', (O mountain), and rather it is a rock, solid object'.

قَالَ فَتَبَسَّمَ عَ وَ أَنْشَأَ الْكُمَيْتُ بَيْنَ يَدَيْهِ-

مَنْ لِقَلْبٍ مُتَيِّمٍ مُسْتَهَامٍ- غَيْرَ مَا صَبُوهُ وَ لَا أَخْلَامٍ

He (the narrator) said, 'He^{-asws} smiled, and Al-Kumeyt prosed in front of him, 'Who is for a lovesick heart madly in love, out of control, and there are no dreams'.

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ-

أَخْلَصَ اللَّهُ لِي هَوَايَ فَمَا- أُغْرِقُ نَزْعًا وَ لَا تَطِيئُ سِهَامِي

فَقَالَ ع

.....فَقَدْ أُغْرِقُ نَزْعًا وَ مَا تَطِيئُ سِهَامِي

When he reached to his words, 'May Allah^{-azwj} Finish off my whims, so I would not drown dying, nor will my arrows be depleted', he^{-asws} said: 'So I am drowning, and my arrows haven't been depleted'.

فَقَالَ يَا مَوْلَايَ أَنْتَ أَشْعَرُ مِنِّي فِي هَذَا الْمَعْنَى.

He said, 'O my Master^{-asws}! You^{-asws} are more a poet than me in this meaning'^{.751}

28- قب، المناقب لابن شهر آشوب بَكَرُ بْنُ صَالِحٍ أَنَّ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ أَتَى أَبَا جَعْفَرٍ عَ فَقَالَ إِنِّي مُؤَيَّبٌ عَنْ آبَائِكَ عَ أَنْ كُلَّ فَتْحٍ بِضَلَالٍ فَهُوَ لِلْإِمَامِ فَقَالَ نَعَمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Bakr Bin Salih,

⁷⁵⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 26

⁷⁵¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 27

'Abdullah Bin Al-Mubarak came to Abu Ja'far^{-asws}. He said, 'I am reporting from your^{-asws} forefathers: 'Every conquest is by straying, it is for the Imam^{-asws}'. He^{-asws} said: 'Yes'.

فُلْتُ جُعِلْتُ فِدَاكَ فَإِنَّمَا أَتَوَا بِي مِنْ بَعْضِ فُتُوحِ الصَّلَالِ وَ قَدْ تَخَلَّصْتُ مِنْ مَلَكُونِ بِسَبَبِ وَ قَدْ أَتَيْتُكَ مُسْتَعْبِدًا قَالَ عَ قَدْ قَبِلْتُ

I said, 'May I be sacrificed for you^{-asws}! They came with me (as war prisoner) in one of the conquests of the straying, and I have finished from the ones who owned me, be a means, and I have come to you, neck bound, enslaved'. He^{-asws} said: 'I^{-asws} have accepted'.

فَلَمَّا كَانَ وَقْتُ خُرُوجِهِ إِلَى مَكَّةَ قَالَ إِنَّي مُدَّ حَجَجْتُ فَتَزَوَّجْتُ وَ مَكْسَبِي مِمَّا يَعْطِفُ عَلَيَّ إِخْوَانِي لَا شَيْءَ لِي غَيْرُهُ فَمُرِنِي بِأَمْرِكَ

When it was the time of his^{-asws} going out to Makkah, he said, 'I have since performed Hajj, got married, and my earnings are from what my brothers have been kind with upon me. There is nothing for me other than it, so order me with your^{-asws} order'.

فَقَالَ عَ انْصَرِفْ إِلَى بِلَادِكَ وَ أَنْتَ مِنْ حَجَّكَ وَ تَزَوَّجَكَ وَ كَسْبِكَ فِي حِلِّ

He^{-asws} said: 'Leave to go to your city and you are in a release from your Hajj, and your marriage, and your earnings'.

فَمُ أَنَا بَعْدَ سِتِّ سِنِينَ وَ ذَكَرَ لَهُ الْعُبُودِيَّةَ الَّتِي أَرْوَمَهَا نَفْسُهُ فَقَالَ أَنْتَ حُرٌّ لِرُجُهِ اللَّهِ تَعَالَى فَقَالَ أَكْتُبْ لِي بِهِ عَهْدًا

Then he came to him^{-asws} after six years and mentioned the servitude to him which he had necessitated himself'. He^{-asws} said: 'You are free for the Face of Allah^{-azwj} the Exalted'. He said, 'Write out a pact with it for me!'

فَخَرَجَ كِتَابُهُ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابُ مُحَمَّدِ بْنِ عَلِيِّ الْأَشْجَبِيِّ الْعَلَوِيِّ - لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ فَتَاهُ إِلَيَّ أَعْتَقْتُكَ لِرُجُهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ - لَا رَبَّ لَكَ إِلَّا اللَّهُ وَ لَيْسَ عَلَيْكَ سَبْدٌ وَ أَنْتَ مَوْلَايَ وَ مَوْلَى عَقْبِي مِنْ بَغْدِي

He^{-asws} brought out his^{-asws} letter: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is a letter of Muhammad^{-asws} Bin Ali^{-asws}, the Hashemite, the Alawite, for Abdullah Bin Al-Mubarak. Desist, I^{-asws} have freed you for the Face of Allah^{-azwj} and the house of the Hereafter. There is no Lord^{-azwj} for you except Allah^{-azwj}, and there isn't any chief, and you are my^{-asws} friend and friend of my^{-asws} posterity from after me^{-asws}'.

وَ كَتَبَ فِي الْمُحَرَّمِ سَنَةَ ثَلَاثِ عَشْرَةَ وَ مِائَةٍ وَ وَقَعَ فِيهِ مُحَمَّدُ بْنُ عَلِيٍّ بِحُطِّ يَدِهِ وَ خَتَمَهُ بِخَاتَمِهِ.

And he wrote it in Al-Muhammad of the year one hundred and thirteen, and signed in it as Muhammad^{-asws} Bin Ali^{-asws}, by the handwriting of his^{-asws} own hand and sealed with his^{-asws} seal".⁷⁵²

⁷⁵² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 28

29- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا الصَّيْدَلَانِيِّ عَنْ رَجُلٍ مِنْ نَبِيِّ خَيْفَةَ مِنْ أَهْلِ بُسْتٍ وَ سَجِسْتَانَ قَالَ: رَافَقْتُ أَبَا جَعْفَرَ ع فِي السَّنَةِ الَّتِي حَجَّ فِيهَا فِي أَوَّلِ خِلَافَةِ الْمُعْتَصِمِ فَقُلْتُ لَهُ وَ أَنَا مَعَهُ عَلَى الْمَائِدَةِ وَ هُنَاكَ جَمَاعَةٌ مِنْ أَوْلِيَاءِ السُّلْطَانِ إِنَّ وَالَيْنَا جُعِلْتُ فِدَاكَ رَجُلٌ يَتَوَلَّاكُمْ أَهْلَ الْبَيْتِ وَ يُحِبُّكُمْ وَ عَلَيَّ فِي دِيَوَانِهِ خَرَجٌ فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيْهِ بِالْإِحْسَانِ إِلَيَّ فَقَالَ لَا أَعْرِفُهُ

(The book) 'Al Kafi' – Muhammad Bin Yahya and Muhammad Bin Ahmad, from Al Sayyari, from Ahmad Bin Zakariya Al Saydalany, from a man from the clan of Haneefa, from the people of Bust and Sijistan 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, so 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'. He^{-asws} said: 'I^{-asws} do not recognise him'.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ عَلَى مَا قُلْتُ مِنْ حُبِّكُمْ أَهْلَ الْبَيْتِ وَ كِتَابِكَ يَنْفَعُنِي عِنْدَهُ فَأَخَذَ الْقُرْطَاسَ فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَإِنَّ مُوَصِّلَ كِتَابِي هَذَا ذَكَرَ عَنْكَ مَذْهَباً حَمِيلاً وَ إِنَّ مَا لَكَ مِنْ عَمَلِكَ مَا أَحْسَنْتَ فِيهِ فَأَحْسِنْ إِلَى إِخْوَانِكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ سَائِلُكَ عَنْ مَنَاقِبِ الدَّرِّ وَ الْحَزْلِ

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'. So he^{-asws} grabbed the paper and wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. After this, so the bearer of this letter of mine^{-asws} has mentioned about you being with a 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 سَجِسْتَانَ سَبَقَ الْحَبْرُ إِلَى الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ النَّيْشَابُورِيِّ وَ هُوَ الْوَالِي فَاسْتَقْبَلَنِي عَلَى فَرْسَحَيْنِ مِنَ الْمَدِينَةِ فَدَفَعْتُ إِلَيْهِ الْكِتَابَ فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لِي حَاجَتُكَ فَقُلْتُ خَرَجٌ عَلَيَّ فِي دِيَوَانِكَ

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 is in your register'.

قَالَ فَأَمَرَ بِطَرْحِهِ عَنِّي وَ قَالَ لَا تُؤَدِّ خَرَجاً مَا دَامَ لِي عَمَلٌ ثُمَّ سَأَلَنِي عَنْ عِيَالِي فَأَخْبَرْتُهُ بِمَبْلَغِهِمْ فَأَمَرَ لِي وَ لَهُمْ بِمَا يَفُوتُنَا وَ فَضْلاً فَمَا أَذَيْتُ فِي عَمَلِهِ خَرَجاً مَا دَامَ حَيّاً وَ لَا قَطَعَ عَنِّي صِلَتُهُ حَتَّى مَاتَ.

He (the narrator) said, 'He ordered with the staving off from me and said to me, 'You will not have to pay any tax for as long as I am in office'. Then he asked me about my dependants, so I informed him of their ages. He ordered for me and for them with what was our provision, and extra. I did not pay any tax during his term in office for as long as he was alive, and his maintenance was not cut off from me until he died''⁷⁵³.

⁷⁵³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 8 H 29

30- ختص، الإختصاص ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنِ أَبِي جَمِيلَةَ عَنِ جَابِرِ الْجُعْفِيِّ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ ع سَبْعِينَ أَلْفَ حَدِيثٍ لَمْ أَحَدِّثْ بِهَا أَحَدًا أَبَدًا

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Ismail Bin Mihran, from Abu Jameela, from Jabir Al Jufy who said,

'Abu Ja'far^{-asws} had narrated seventy thousand Ahadeeth to me, I have not narrated to anyone, ever!' (P.s. – It is seventy in the original source of Al-Kafi, see H 37 below)

قَالَ جَابِرٌ فَمُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِنَّكَ حَمَلْتَنِي وَقَرًّا عَظِيمًا بِمَا حَدَّثْتَنِي بِهِ مِنْ سِرِّكُمْ الَّذِي لَا أُحَدِّثُ بِهِ أَحَدًا وَرُبَّمَا جَاشَ فِي صَدْرِي حَتَّى يَأْخُذَنِي مِنْهُ شَيْبَةُ الْجُنُونِ

Jabir said, 'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} have loaded me with a mighty load due to what you^{-asws} have narrated me with, from your^{-asws} secrets which I have not narrated to anyone, and sometimes it agitates in my chest until a resemblance of insanity seizes me'.

قَالَ يَا جَابِرُ فَإِذَا كَانَ ذَلِكَ فَاطْرُجْ إِلَى الْجَبَانِ فَاحْفَرْ حَفِيرَةً وَ دَلَّ رَأْسَكَ فِيهَا ثُمَّ قُلْ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بِكَذَا وَ كَذَا.

He^{-asws} said: 'O Jabir! Whenever it is (like) that, then go out to Al-Jabban (wilderness), and dig a hold, and insert your head in it, the say, 'Muhammad^{-asws} Bin Ali^{-asws} has narrated to me with such and such''⁷⁵⁴

31- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ زَيْدِ بْنِ أَبِي الْحَلَّالِ قَالَ: اخْتَلَفَ أَصْحَابُنَا فِي أَحَادِيثِ جَابِرِ الْجُعْفِيِّ فَمُلْتُ أَنَا أَبَا عَبْدِ اللَّهِ ع فَلَمَّا دَخَلْتُ ابْتَدَأَنِي فَقَالَ اللَّهُ جَابِرَ الْجُعْفِيِّ كَانَ يَصْدُقُ عَلَيْنَا لَعَنَ اللَّهُ الْمُغَيِّرَةَ بْنَ سَعِيدٍ كَانَ يَكْذِبُ عَلَيْنَا.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Zaiyad Bin Abu Al Hallal who said,

'Our companions differed regarding Ahadeeth by Jabir Al-Jufy. I said, 'I shall ask Abu Abdullah^{-asws}. When I entered, he^{-asws} initiated me. He^{-asws} said: 'May Allah^{-azwj} have Mercy on Jabir Al-Jufy! He used to ratify upon us^{-asws}. May Allah^{-azwj} Curse Al-Mugheira Bin Saeed. He used to lie upon us^{-asws}''⁷⁵⁵

32- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ أَبِيهِ عَنِ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدِ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ وَ اللَّهُ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنَّ لَكَ مَا قَالَ رَسُولُ اللَّهِ ص لِحَسَنِ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدْسِ مَا دَبَّيْتُ عَنَّا

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aban, from Uqba Bin Bashir Al Asady, from Al Kumeyr Bin Zayd Al Asady who said,

'I came up to Abu Ja'far^{-asws}, so he^{-asws} said: 'By Allah^{-azwj}, O Kumeyt, if we^{-asws} had in our^{-asws} possession some wealth, we^{-asws} would have given you from it, but for you is what the

⁷⁵⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 30

⁷⁵⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 31

Rasool^{saww} Allah^{azwj} said to Hassan Bin Sabit: ‘The Holy Spirit will not cease to be with you so long as you defend us^{saww}’.

قَالَ قُلْتُ حَبِيبِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهُ يَا كُمَيْتُ مَا أَهْرَيْقُ مِحْجَمَةً مِنْ دَمٍ وَ لَا أُخِذَ مَالٌ مِنْ غَيْرِ جِلِّهِ وَ لَا قَلْبٌ حَجْرٌ عَنْ حَجْرٍ إِلَّا ذَاكَ فِي أَغْنَاقِهِمَا.

I said, ‘Inform me about the two men (Abu Bakr and Umar)’. He (the narrator) said: ‘He^{asws} took the pillow and folded it unto his^{asws} chest’ and said: ‘By Allah^{azwj}, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks’.⁷⁵⁶

33- كَأ، الكافي علي بن إبراهيم عن أبيه عن ابن محبوب عن علي بن أبي حمزة عن أبي بصير قال: كنت مع أبي جعفر ع جالساً في المسجد إذ أقبل داود بن علي و سليمان بن خالد و أبو جعفر عبد الله بن محمد أبو الدوانيقي ففعدوا ناحيته من المسجد فقيل لهم هذا محمد بن علي جالس

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I was seated with Abu Ja’far^{asws} when Dawood Bin Ali, and Suleyman Bin Khalid, and Abu Ja’far Abdullah Bin Muhammad Abu Al-Dawaniqy came over and sat down in an area of the Masjid. It was said to them, ‘This is Muhammad^{asws} Bin Ali^{asws} seated (over there)’.

فَقَامَ إِلَيْهِ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ خَالِدٍ وَ قَعَدَ أَبُو الدَّوَانِيْقِيِّ مَكَانَهُ حَتَّى سَلَّمُوا عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُمْ أَبُو جَعْفَرٍ مَا مَنَعَ جِبَارَتِكُمْ مِنْ أَنْ يَأْتِيَنِي فَعَدُّوهُ عِنْدَهُ

Dawood Bin Ali, and Suleyman Bin Khalid stood up and came over, while Abu Al-Dawaniqy remained seated in his place, until they greeted to Abu Ja’far^{asws}. Abu Ja’far^{asws} said to them: ‘What prevented your tyrant from coming to me^{asws}?’ They offered excuses on his behalf in his^{asws} presence.

فَقَالَ عِنْدَ ذَلِكَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع أَمَا وَ اللَّهُ لَا تَذْهَبُ اللَّيَالِي وَ الْأَيَّامُ حَتَّى يَمْلِكَ مَا بَيْنَ فَطْرَتَيْهَا ثُمَّ لَيْطَانُ الرَّجَالِ عَقِبَهُ ثُمَّ لَيْدِلٌ لَهُ رِقَابُ الرَّجَالِ ثُمَّ لَيْمَلِكٌ مُلْكاً شَدِيداً فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ وَ إِنَّ مَلِكَنَا قَبْلَ مُلْكِكُمْ قَالَ نَعَمْ يَا دَاوُدُ إِنَّ مَلِكَكُمْ قَبْلَ مُلْكِنَا وَ سُلْطَانَكُمْ قَبْلَ سُلْطَانِنَا

Abu Ja’far^{asws} said with regards to that: ‘But, by Allah^{azwj}, (not many) nights and days would go by before he rules over the two regions. Then the men from his offspring would strengthen it for whom would be the reins, then they would govern with a severe government’. Dawood Bin Ali said to him^{asws}, ‘And he will be ruling over us before your^{asws} rule?’ He^{asws} said: ‘Yes, O Dawood! He will rule over you before our^{asws} kingdom and have authority over you before our^{asws} authority’.

فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ هَلْ لَهُ مِنْ مَدَّةٍ فَقَالَ نَعَمْ يَا دَاوُدُ وَ اللَّهُ لَا يَمْلِكُ بَنُو أُمَيَّةَ يَوْمًا إِلَّا مَلِكْتُمْ مِنْهُ وَ لَا سَنَةٌ إِلَّا مَلِكْتُمْ مِنْهَا وَ لَتَتَلَقَّهَا الصَّبِيَانُ مِنْكُمْ كَمَا تَتَلَقُّ الصَّبِيَانُ الْكُرَّةَ

Dawood said to him^{asws}, ‘May Allah^{azwj} Keep you^{asws} well, is there a time frame for it?’ He^{asws} said: ‘Yes, O Dawood. By Allah^{azwj}, the Clan of Umayya will not rule for a day except that you

⁷⁵⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 8 H 32

will rule for twice as much and will not rule for a year, but you will rule for twice as much, and the children from among you would seize it just like children seize the ball’.

فَقَامَ دَاوُدُ بْنُ عَلِيٍّ مِنْ عِنْدِ أَبِي جَعْفَرٍ عَ فَرِحًا يُرِيدُ أَنْ يُخَبِّرَ أَبَا الدَّوَانِيْقِ بِذَلِكَ فَلَمَّا تَهَضَّ جَمِيعًا هُوَ وَ سُلَيْمَانُ بْنُ خَالِدٍ نَادَاهُ أَبُو جَعْفَرٍ عَ مِنْ خَلْفِهِ يَا سُلَيْمَانَ بْنَ خَالِدٍ- لَا يَزَالُ الْقَوْمُ فِي مُسْحَةٍ مِنْ مُلْكِهِمْ مَا لَمْ يُصِيبُوا مِنَّا دَمًا حَرَامًا وَ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ فَإِذَا أَصَابُوا ذَلِكَ الدَّمَ فَبَطُنَ الْأَرْضِ حَيْرٌ لَهُمْ مِنْ ظَهْرِهَا فَيَوْمَئِذٍ لَا يَكُونُ لَهُمْ فِي الْأَرْضِ نَاصِرٌ وَ لَا فِي السَّمَاءِ عَادِرٌ

Dawood Bin Ali stood up from the presence of Abu Ja’far^{-asws} with joy, intending to inform Abu Al-Dawaniqy of that. So when both, him and Suleyman Bin Khalid arose, Abu Ja’far called them back (to him^{-asws}): ‘O Suleyman Bin Khalid! The people would not cease from having space from their reign if they do not shed the blood from us^{-asws} unlawfully’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} chest. ‘So if they shed that blood, the inside of the earth would be better for them than its surface, for on that Day there would not be any helper for them in the earth, nor a Forgiver for them in the sky’.

ثُمَّ انْطَلَقَ سُلَيْمَانُ بْنُ خَالِدٍ فَأَخْبَرَ أَبَا الدَّوَانِيْقِ فَجَاءَ أَبَا الدَّوَانِيْقِ إِلَى أَبِي جَعْفَرٍ عَ فَسَلَّمَ عَلَيْهِ ثُمَّ أَخْبَرَهُ بِمَا قَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ خَالِدٍ فَقَالَ لَهُ نَعَمْ يَا أَبَا جَعْفَرٍ دَوْلَتُكُمْ قَبْلَ دَوْلَتِنَا وَ سُلْطَانُكُمْ قَبْلَ سُلْطَانِنَا سُلْطَانُكُمْ شَدِيدٌ عَسِيرٌ لَا يُسْرَ فِيهِ وَ لَهُ مُدَّةٌ طَوِيلَةٌ وَ اللَّهُ لَا يَمْلِكُ بَنُو أُمَيَّةَ يَوْمًا إِلَّا مَلَكْتُمْ وَمِثْلِيهِ وَ لَا سَنَةَ إِلَّا مَلَكْتُمْ وَمِثْلِيهَا وَ لَتَلْفَقُنَّهَا صَبِيَانٌ مِنْكُمْ فَضَلَا عَنْ رِجَالِكُمْ كَمَا تَلْفَقُ الصَّبِيَانُ الْكُرَةَ أَ قَهِمْتَ

Then Suleyman Bin Khalid went and informed Abu Al-Dawaniqy. Abu Al-Dawaniqy came over to Abu Ja’far^{-asws}. He greeted to him^{-asws}, then informed him^{-asws} of what Dawood bin Ali and Suleyman Bin Khalid had told him. He^{-asws} said to him: ‘Yes, O Abu Ja’far! Your government is before our^{-asws} government, and your authority would be before our^{-asws} authority. Your authority would be extremely difficult and there would be no ease in it and would have a long duration for it. By Allah^{-azwj}! The Clan of Umayya will not rule for a day but you will (rule) for twice as much, nor for a year but you will rule for twice as much, and the children from among you would seize it just as children seize the ball. Do you understand?’

ثُمَّ قَالَ لَا تَزَالُونَ فِي عُنُقِ الْمُلْكِ تَزْعُدُونَ فِيهِ مَا لَمْ تُصِيبُوا مِنَّا دَمًا حَرَامًا فَإِذَا أَصَبْتُمْ ذَلِكَ الدَّمَ غَضِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ فَذَهَبَ بِمُلْكِكُمْ وَ سُلْطَانِكُمْ وَ ذَهَبَ بِرِجْلِكُمْ وَ سَلَطَ اللَّهُ عَلَيْكُمْ عَبْدًا مِنْ عِبِيدِهِ أَعْوَرَ وَ لَيْسَ بِأَعْوَرَ مِنْ آلِ أَبِي سُفْيَانَ يَكُونُ اسْتِئْصَالُكُمْ عَلَى يَدَيْهِ وَ أَيْدِي أَصْحَابِهِ ثُمَّ قَطَعَ الْكَلَامَ.

Then he^{-asws} said: ‘The force of your reign will not decline so long as you do not shed our^{-asws} blood unlawfully. But if you shed that blood, Allah^{-azwj} would be Wrathful, so your kingdom and authority would go away, and your power would go away, and Allah^{-azwj} would Make you to be overcome by a slave from the blind slaves, and he would not be more blind than the progeny of Abu Sufyan, and your eradication would be by his hands and the hands of his companions’. Then he^{-asws} discontinued the speech’’.⁷⁵⁷

34- **ختص، الإختصاص** أصحاب محمد بن علي ع جابر بن يزيد الجعفي و حران بن أعين و زرارة- عامر بن عبد الله بن جذاعة حجر بن زائدة- عبد الله بن شريك العامري فضيل بن يسار البصري- سلام بن المستنير بريد بن معاوية العجلي- الحكم بن أبي نعيم.

(The book) ‘Al Ikhtisaas’ –

‘Companions of Muhammad^{-asws} Bin Ali^{-asws} are Jabir Bin Yazeed Al-Jufy, and Humran Bin Ayan, and Zurara – Aamir Bin Abdullah Bin Jaza’a Hajaj Bin Zaidah – Abdullah Bin Shareek Al-Aamiry, Fuzeyl Bin Yasaam Al-Basry – Salam Bin Al-Mustaneer, Bureyd Bin Muawiya Al-Ijaly – Al-Hakam Bin Abu Nueym’.⁷⁵⁸

35- ختص، الإختصاص ابنُ الوليدِ عنِ الصَّفَّارِ عنِ عَلِيِّ بْنِ سَلَيْمَانَ وَ حَدَّثَنَا الْعَطَّارُ عَنْ سَعْدِ بْنِ عَلِيٍّ بْنِ سَلَيْمَانَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ حَوَارِيُّ مُحَمَّدِ بْنِ عَلِيٍّ وَ حَوَارِيُّ جَعْفَرِ بْنِ مُحَمَّدٍ ع

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, from Ali Bin Suleyman, and it is narrated to us by Al Attar, from Sa’ad, from Ali Bin Suleyman, from Ali Bin Asbaat, from his father,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘When it will be the Day of Qiyamah, a caller will call out: ‘Where are the disciples of Muhammad^{-asws} Bin Ali^{-asws} and disciples of Ja’far^{-asws} Bin Muhammad^{-asws}?’

فَقَوْمُ عَبْدِ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ وَ زُرَّارَةُ بْنُ أَحْمَرَ وَ بُرَيْدُ بْنُ مَعَاوِيَةَ الْعَجَلِيُّ وَ مُحَمَّدُ بْنُ مُسْلِمِ التَّقْفِيِّ وَ لَيْثُ بْنُ الْبَحْتَرِيِّ الْمُرَادِيُّ وَ عَبْدِ اللَّهِ بْنُ أَبِي يَعْقُورٍ وَ غَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ وَ حَجْرُ بْنُ زَائِدَةَ وَ هُمْرَانُ بْنُ أَعْيَنَ الْحَبَرِ.

Abdullah Bin Shareek Al-Aamiry, an Zurara Bin Ayn, and Bureyd Bin Muawiya Al-Ijaly, and Muhammad Bin Muslim Al-Saqafy, and Lays Bin Al-Nakhtary Al-Murady, and Abdullah Bin Abu Yafour, and Aamir Bin Abdullah Bin Juza’a, and Hujr Bin Zaida, and Humran Bin Ayn will stand up’ – the Hadeeth’.⁷⁵⁹

36- ختص، الإختصاص زيادُ بنُ المُنْذِرِ الأَعْمَى وَ هُوَ أَبُو الْجَارُودِ وَ زِيَادُ بْنُ أَبِي رَجَاءٍ وَ هُوَ أَبُو عُبَيْدَةَ الْحَدَّاءِ وَ زِيَادُ بْنُ سُوقَةَ وَ زِيَادُ مَوْلَى أَبِي جَعْفَرٍ ع وَ زِيَادُ بْنُ أَبِي زِيَادِ الْمُنْقَرِيِّ وَ زِيَادُ الْأَخْلَامِ مِنْ أَصْحَابِ أَبِي جَعْفَرٍ ع

(The book) ‘Al Ikhtisaas’ –

‘Zayd Bin Al Munzir Al-A’amma, and he is Abu Al-Jaroud, and Ziyad Bin Abu Raja’a, and he is Abu Ubeyda Al Haza’a, and Ziyad Bin Sowqah, and Ziyad a slave of Abu Ja’far^{-asws}, and Ziyad Bin Abu Ziyad Al Minqary, and Ziyad Al-Ahlam were from the companions of Au Ja’far^{-asws}.

وَ مِنْ أَصْحَابِهِ أَبُو بَصِيرٍ لَيْثُ بْنُ الْبَحْتَرِيِّ الْمُرَادِيُّ وَ أَبُو بَصِيرٍ يَحْيَى بْنُ أَبِي الْقَاسِمِ مَكْنُوفٌ مَوْلَى لَيْثِ بْنِ أَسَدٍ وَ اسْمُ أَبِي الْقَاسِمِ إِسْحَاقُ وَ أَبُو بَصِيرٍ كَانَ يُكْنَى بِأَبِي مُحَمَّدٍ.

And from his companions are Abu Baseer Lays Bin Al-Bakhtary, and Abu Baseer Yhay Bin Abu Al-Qasim, the blind slave of the clan of Asad, and Asmu Abu Al-Qasim Is’haq, and Abu Baseer was teknonymed as ‘Abu Muhammad’.⁷⁶⁰

37- كَأَنَّ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ إِسْمَاعِيلِ بْنِ مَهْرَانَ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ يَرِيدٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ ع بِسَبْعِينَ حَدِيثًا لَمْ أَخْبَرْتُ بِهَا أَحَدًا قَطُّ وَ لَا أَخْبَرْتُ بِهَا أَحَدًا أَبَدًا فَلَمَّا مَضَى مُحَمَّدُ بْنُ عَلِيٍّ ع تَقَلَّتْ عَلَيَّ عُنُقِي وَ ضَاقَ بِي صَدْرِي فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَعُلْتُ

⁷⁵⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 34

⁷⁵⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 35

⁷⁶⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 36

جَعَلْتُ فِدَاكَ إِنَّ أَبَاكَ حَدَّثَنِي سَبْعِينَ حَدِيثًا لَمْ يَخْرُجْ مِنِّي شَيْءٌ مِنْهَا وَلَا يَخْرُجُ شَيْءٌ مِنْهَا إِلَى أَحَدٍ وَ أَمَرَنِي بِسِتْرِهَا وَ قَدْ ثَقُلَتْ عَلَيَّ عُنُقِي وَ ضَاقَ بِهَا صَدْرِي فَمَا تَأْمُرُنِي

(The book) 'Al Kafi' – A number of our companions, from Saleh Bin Abu Hammaad, from Ismail Bin Mahraan, narrating from Jabir Bin Yazeed who said:

'Muhammad^{-asws} Bin Ali^{-asws} narrated seventy Ahadeeth to me which he^{-asws} never narrated to anyone at all, and I never narrated these to anyone ever. When Muhammad^{-asws} Bin Ali^{-asws} passed away (martyred), it became heavy upon my neck, and my chest was constricted by it, so I came up to Abu Abdullah^{-asws} and said, 'May I be sacrificed for you^{-asws}, your^{-asws} father^{-asws} narrated seventy Ahadeeth to me from which nothing came out from me, nor did I ever bring anything out from these to anyone, and he^{-asws} ordered me to keep these as a secret. This has become heavy upon my neck and my chest has been constricted by it, so what is your^{-asws} order for me?'

فَقَالَ يَا جَابِرُ إِذَا ضَاقَ بِكَ مِنْ ذَلِكَ شَيْءٌ فَاخْرُجْ إِلَى الْجُبَانَةِ وَ اخْفِزْ حَفِيرَةً ثُمَّ دَلَّ رَأْسَكَ فِيهَا وَ قُلْ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بِكَذَا وَ كَذَا ثُمَّ طَمَّهْ فَإِنَّ الْأَرْضَ تَسْتُرُ عَلَيْكَ قَالَ جَابِرٌ فَقَعَلْتُ ذَلِكَ فَحَفَّتْ عَنِّي مَا كُنْتُ أَجِدُهُ.

He^{-asws} said: 'O Jabir! If some of that constricts your chest, go to the cemetery, and dig up a ditch, then insert your head inside it and say, 'Muhammad^{-asws} Bin Ali^{-asws} narrated to me with such and such', then cover it up. The earth will keep it as a secret for you''⁷⁶¹.

38- قب، المناقب لابن شهر آشوب بائنه جابر بن يزيد الجعفي و اجتمعت العصابة على أن أفقه الأولين سنة و هم أصحاب أبي جعفر و أبي عبد الله ع و هم زرارته بن أعين و معروف بن حريز المكي و أبو بصير الأسدي و الفضيل بن يسار و محمد بن مسلم الطائفي و برنذ بن معاوية العجلي.

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

'His^{-asws} door (access man) was Jabir Bin Yazeed Al-Jufy, and the group is united upon that the most understanding for the former ones are six, and they are companions of Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, and they are Zurara Bin Ayn, and Maroug Bin Kharbuz Al-Makky, and Abu Baseer Al-Asady, and Al-Fuzeyl Bin Yasaar, and Muhammad Bin Muslim Al-Taify, and Burey Bin Muawiya Al-Ijaly''⁷⁶².

39- الفصول المهمة، صفة الباقر ع أسمر معتدل شاعره الكميت و السيد الحميري و بوائه جابر الجعفي و نقش خاتمه رب لا تدري فرداً.

(The book) 'Al Fusool Al Muhimma' –

'A description of Al-Baqir^{-asws} is, he^{-asws} was moderately brown. His^{-asws} poets were Al-Kumeyt and Seyyid Al-Himeyri, and his^{-asws} doors (access man) was Jabir Al-Jufy, and an engraving of his^{-asws} ring was: 'رب لا تدري فرداً' 'Lord^{-azwj}! Do not leave me alone!''⁷⁶³

⁷⁶¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 37

⁷⁶² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 38

⁷⁶³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 39

CHAPTER 9 – HIS^{-asws} DEBATES WITH THE OPPONENTS AND A LOT OF SITUATIONS OF THE PEOPLE OF HIS^{-asws} ERA WERE REVEALED IN IT

1- ك، الكافي عدّه من أصحابنا عن أحمد بن محمد بن خالد عن الحسن بن زبید النوفلي عن علي بن داود البعموي عن عيسى بن عبد الله العلوي قال
و حَدَّثَنِي الْأَسَدِيُّ وَ مُحَمَّدُ بْنُ مُبَشَّرٍ أَنَّ عَبْدَ اللَّهِ بْنَ نَافِعِ الْأَزْرَقِيَّ كَانَ يَقُولُ لَوْ أَنِّي عَلِمْتُ أَنَّ بَيْنَ فُطْرَيْهَا أَحَدًا تُبَلِّغُنِي إِلَيْهِ الْمَطَايَا يَخْصِمُنِي أَنَّ عَلِيًّا ع
قَتَلَ أَهْلَ النَّهْرَوَانَ وَ هُوَ لَهُمْ غَيْرُ ظَالِمٍ لَرَحَلْتُ إِلَيْهِ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Dawood Al-Yaqouby, from Isa Bin Abdullah Al-Alawy who said:

It has been narrated to me by Al-Asaydi and Muhammad Bin Basheer that Abdullah Bin Nafie Al-Azraq used to say, 'If only I knew someone between its (earth's) diameter where my animal (ride) can reach to, who can debate with me that Ali^{-asws} killed the people of Naharwaan, and he^{-asws} was not unjust to them, I would ride over to him' (to refute).

فَقِيلَ لَهُ وَ لَا وَلَدَهُ فَقَالَ أَيْ فِي وُلْدِهِ عَالِمٌ فَقِيلَ لَهُ هَذَا أَوَّلُ جَهْلِكَ وَ هُمْ يُجَلِّونَ مِنْ عَالِمٍ قَالَ فَمَنْ عَالِمُهُمُ الْيَوْمَ قِيلَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع

It was said to him, 'And (what about his^{-asws} son^{-asws})?' He said, 'Is his^{-asws} son^{-asws} a knowledgeable one?' It was said to him, 'This is your first ignorance. And have they^{-asws} ever been without a knowledgeable one?' He said, 'So who is their^{-asws} knowledgeable one today?' It was said, 'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn Bin Ali^{-asws}'.

قَالَ فَرَحَلَ إِلَيْهِ فِي صَنَادِيدِ أَصْحَابِهِ حَتَّى أَتَى الْمَدِينَةَ فَاسْتَأْذَنَ عَلَى أَبِي جَعْفَرٍ ع فَقِيلَ لَهُ هَذَا عَبْدُ اللَّهِ بْنُ نَافِعٍ فَقَالَ وَ مَا يَصْنَعُ بِي وَ هُوَ يَبْرَأُ مِنِّي وَ مِنْ أَبِي طَرِيٍّ النَّهَارِ-

He (the narrator) said, 'So he rode over to him^{-asws} with the brave ones of his companions until he came up to Al-Medina. He sought permission to see Abu Ja'far^{-asws}. It was said to him^{-asws}, 'This is Abdullah Bin Nafie'. He^{-asws} said; 'What has he to do with me^{-asws}, and he disavows me^{-asws} and from my^{-asws} father^{-asws}, two ends of the day (morning and evening)?'

فَقَالَ لَهُ أَبُو بَصِيرٍ الْكُوفِيُّ جَعَلْتُ فِدَاكَ إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَوْ عَلِمَ أَنَّ بَيْنَ فُطْرَيْهَا أَحَدًا تُبَلِّغُهُ الْمَطَايَا إِلَيْهِ يَخْصِمُهُ أَنَّ عَلِيًّا ع قَتَلَ أَهْلَ النَّهْرَوَانَ وَ هُوَ لَهُمْ
غَيْرُ ظَالِمٍ لَرَحَلَ إِلَيْهِ

Abu Baseer Al-Kufi said to him^{-asws}, 'May I be sacrificed for you^{-asws}, this one alleges that, 'If only I knew someone between its (earth's) diameter where my animal (ride) can reach to, who can debate with me that Ali^{-asws} killed the people of Naharwaan, and he^{-asws} was not unjust to them, I would ride over to him (to refute)'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَ تَرَاهُ جَاءَنِي مُنَاطِرًا قَالَ نَعَمْ قَالَ يَا عَلَامُ الْخُرُجِ فَخُطَّ رَحْلَهُ وَ قُلْنَا لَهُ إِذَا كَانَ الْعَدُوُّ قَانِنًا

Abu Ja'far^{-asws} said to him: 'You think he has come to me^{-asws} for a debate?' He said, 'Yes'. He^{-asws} said: 'O boy (servant), go out and unload his saddlebag, and tell him to come to us^{-asws} tomorrow'.

قَالَ فَلَمَّا أَصْبَحَ عَبْدُ اللَّهِ بْنُ نَافِعٍ عَدَا فِي صَنَادِيدِ أَصْحَابِهِ وَ بَعَثَ أَبُو جَعْفَرٍ ع إِلَى جَمِيعِ أَوْلِيَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَجَمَعَهُمْ ثُمَّ خَرَجَ إِلَى النَّاسِ فِي ثَوْبَيْنِ مُعَرَّيْنِ وَ أَقْبَلَ عَلَى النَّاسِ كَأَنَّهُ فَلَقَهُ قَمَرٌ

He (the narrator) said, 'So when it was the next day, Abdullah Bin Nafie came with the brave ones of his companions, and Abu Ja'far^{-asws} sent a message to all the sons of the Emigrants and the Helpers and gathered them. Then he^{-asws} came out to the people wearing two alluring robes and faced the people as if he^{-asws} was a piece of the moon.

فَقَالَ الْحَمْدُ لِلَّهِ مَحِيثِ الْحَيْثِ وَ مُكَيِّفِ الْكَيْفِ وَ مُؤَيِّنِ الْأَيْنِ الْحَمْدُ لِلَّهِ الَّذِي لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ إِلَى آخِرِ الْآيَةِ-

He^{-asws} said: 'The Praise is due to Allah^{-azwj}, the Awarder of the positions, and the Attribute of the attributes, and the Director of the directions. The Praise is due to Allah^{-azwj} **neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; [2:255]** - up to the end of the Verse.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ وَ رَسُولُهُ- اجْتِبَاهُ وَ هِدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِبُيُوتِهِ وَ اخْتَصَّنَا بِوَلَايَتِهِ

'And I^{-asws} testify that there is no god except for Allah^{-azwj}, One, with no associates to Him^{-azwj}. And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant, Chosen by Him^{-azwj} and Guided by Him^{-azwj} to be on the Straight Path. The Praise is due to Allah^{-azwj} Who Honoured us^{-asws} with the Prophet-hood and Favoured us by Al-Wilayah.

يَا مَعْشَرَ أَوْلِيَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مَنْ كَانَتْ عِنْدَهُ مَنَقِبَةٌ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ فَلْيُبَيِّنْهَا وَ لِيَتَحَدَّثْ

O group of the sons of the Emigrants and the Helpers! The ones among you who have merits regarding Ali^{-asws} Bin Abu Talib^{-asws}, so he should stand and narrate them'.

قَالَ فَقَامَ النَّاسُ فَسَرَدُوا تِلْكَ الْمَنَاقِبَ فَقَالَ عَبْدُ اللَّهِ أَنَا أَرَوَى لَهُذِهِ الْمَنَاقِبَ مِنْ هَؤُلَاءِ وَ إِنَّمَا أَخَذْتُ عَلَيَّ الْكُفْرَ بَعْدَ تَحْكِيمِهِ الْحَكَمَيْنِ

The people stood up, so they enumerated those merits. Abdullah said, 'I am a narrator of these merits from them, but subsequently the disbelief took place after the appointment of the two judges' (after the battle of Siffeen).

حَتَّى انْتَهَوْا فِي الْمَنَاقِبِ إِلَى حَدِيثِ خَيْبَرَ لِأَعْظَمِ الرَّايَةِ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ حَتَّى لَا يَرْجِعَ [حَتَّى] يَنْفَتَحَ اللَّهُ عَلَى يَدَيْهِ

Until they ended up with the merits in the Hadeeth of Khyber: 'I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Messenger^{-saww}, and Allah^{-azwj} and His^{-azwj} Messenger^{-saww} love him^{-asws}. A persistently attacking one, not a fleeing one, who will not return until Allah^{-azwj} Grants victory upon his^{-asws} hands'.

فَقَالَ أَبُو جَعْفَرٍ ع مَا تَقُولُ فِي هَذَا الْحَدِيثِ فَقَالَ هُوَ حَقٌّ لَا شَكَّ فِيهِ وَ لَكِنْ أَخَذْتُ الْكُفْرَ بَعْدُ

Abu Ja'far^{-asws} said; 'What do you say regarding this Hadeeth'. He said, 'True. There is no doubt with regards to it, but Kufr transpired afterwards'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع تَكَلَّفْتُكَ أَهْلُكَ أَحَبُّنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَحَبَّ عَلَيَّ بِنَ أَبِي طَالِبٍ يَوْمَ أَحَبَّهُ وَ هُوَ يَعْلَمُ أَنَّهُ يَقْتُلُ أَهْلَ النَّهْرَوَانَ أَمْ لَمْ يَعْلَمْ

Abu Ja'far^{-asws} said to him: 'May your mother be bereft of you! Inform me^{-asws} about Allah^{-azwj} Loving Ali^{-asws} Bin Abu Talib^{-asws} on the day He^{-azwj} Loved him^{-asws} and He^{-azwj} Knew that he^{-asws} would be killing the people of Nahrwan, or did He^{-azwj} not Know?'

قَالَ فَإِنْ قُلْتَ لَا كَفَرْتُ قَالَ فَقَالَ قَدْ عَلِمَ

He said, 'If I say, 'No', I would have blasphemed'. He (the narrator) said, 'So he said, 'He^{-azwj} had Known'.

قَالَ فَأَحَبَّهُ اللَّهُ عَلَى أَنْ يَعْمَلَ بِطَاعَتِهِ أَوْ عَلَى أَنْ يَعْمَلَ بِمَعْصِيَتِهِ فَقَالَ عَلَى أَنْ يَعْمَلَ بِطَاعَتِهِ

He^{-asws} said: 'Did Allah^{-azwj} Love Ali^{-asws} to act in obedience to Him^{-azwj} or in disobedience to Him^{-azwj}? He^{-asws} said: 'Upon his^{-asws} acting in obedience to Him^{-azwj}'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع فَمَنْ مَخْضُومًا فَمَامًا وَ هُوَ يَقُولُ - حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ - اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

Abu Ja'far^{-asws} said to him: 'Stand up (and leave) for you have been defeated'. He stood up and he was saying, '**until it is clear for you, the white thread from the black thread at dawn [2:187] Allah is more Knowing of where to Place His Message. [6:124]**'.⁷⁶⁴

2- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ: دَخَلَ قَتَادَةُ بْنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ فَقَالَ ع يَا قَتَادَةُ أَنْتَ فِقِيهٌ أَهْلُ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ ع بَلَّغْنِي أَنَّكَ تُفَسِّرُ الْقُرْآنَ قَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع يَعْلَمُ تُفَسِّرُهُ أَمْ يَجْهَلُ قَالَ لَا يَعْلَمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع فَإِنْ كُنْتَ تُفَسِّرُهُ يَعْلَمُ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far^{-asws}, so he^{-asws} said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far^{-asws} said: 'It has reached me^{-asws} that you are explaining the Quran'. Qatada said to him^{-asws}, 'Yes'. Abu Ja'far^{-asws} said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. Abu Ja'far^{-asws} said to him: 'If you are explaining by knowledge, so 'you are' 'who you are' and I^{-asws} would like to ask you'. Qatada said, 'Ask'.

قَالَ أَحْبَبْتَنِي عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبِيٍّ - وَ قَدَّرْنَا فِيهَا السَّبِيْرَ سِيرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ

He^{-asws} said: 'Inform me^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic in (the Chapter) Saba: **and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18].**

فَقَالَ قَتَادَةُ ذَاكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِرَادٍ حَلَالٍ وَ رَاحِلَةٍ حَلَالٍ وَ كِرَى حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ

Qatada said, 'That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'.

فَقَالَ أَبُو جَعْفَرٍ ع نَشَدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ بِرَادٍ حَلَالٍ وَ كِرَى حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيُقْطَعُ عَلَيْهِ الطَّرِيقُ فَيُذْهِبُ نَفْسَهُ وَ يُضْرَبُ مَعَ ذَلِكَ صَرْبَةً فِيهَا اجْتِنَابُهَا قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

Abu Ja'far^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj}, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost, and he could be injured due to that?' Qatada said, 'O Allah^{-azwj}, Yes!'

فَقَالَ أَبُو جَعْفَرٍ ع وَحُكَّ يَا قَتَادَةُ إِنْ كُنْتَ إِذَا فَسَّرْتَ الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

Abu Ja'far^{-asws} said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

وَحُكَّ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِرَادٍ وَ رَاحِلَةٍ وَ كِرَى حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ عَارِفًا بِحَقِّهَا يَهْوِينَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهُ دَعَاهُ إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ الْيَوْمَ مَنْ هَوَانًا قَلْبُهُ فَبِلْتِ حَجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our^{-asws} rights, loving us^{-asws} with his heart, just as Allah^{-azwj} Mighty and Majestic has Said: **Therefore Make the hearts of the people to yearn towards them and Sustain them [14:37]** and it does not mean the House, for He^{-azwj} is Saying 'towards them'. Thus we^{-asws} are, by Allah^{-azwj}, the supplication of Ibrahim^{-as} towards whom^{-asws} if one loves with one's heart, his Hajj would be Accepted, otherwise it will not be, O Qatada!

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِنًا مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا حَرَمَ وَ اللَّهُ لَا فَسْرَهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ ع وَحُكَّ يَا قَتَادَةُ إِذَا يَعْرِفُ الْقُرْآنَ مَنْ حُوْطِبَ بِهِ.

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement'. Qatada said, 'No offence. By Allah^{-azwj}, I will not explain it except like this'. Abu Ja'far^{-asws} said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones^{-asws} who have been addressed by it'.⁷⁶⁵

⁷⁶⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 2

3- كَأ، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مُحَمَّدَ بْنَ الْمُنْكَدِرِ كَانَ يَقُولُ مَا كُنْتُ أَرَى أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع يَدْعُ خَلْفاً أَفْضَلَ مِنْهُ حَتَّى رَأَيْتُ ابْنَهُ مُحَمَّدَ بْنَ عَلِيٍّ ع فَأَرَدْتُ أَنْ أَعْطُهُ فَوَعَّظَنِي فَقَالَ لَهُ أَصْحَابُهُ بِأَيِّ شَيْءٍ وَعَظَّكَ

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umery, from Abdul Rahman Bin Al Hajjan,

'Fom Abu Abdullah^{-asws} having said: 'Muhammad Bin Al-Munkadir was saying, 'I did not view that Ali^{-asws} Bin Al-Husayn^{-asws} would leave behind someone better than him^{-asws} until I saw his^{-asws} son^{-asws} Muhammad^{-asws} Bin Ali^{-asws}. I intended to advise him^{-asws}, but he^{-asws} advised me instead'. His companions said to him, 'With which thing did he^{-asws} advise you?'

قَالَ خَرَجْتُ إِلَى بَعْضِ نَوَاحِي الْمَدِينَةِ فِي سَاعَةِ حَارَّةٍ فَلَقَيْتَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع وَ كَانَ رَجُلًا بَادِنًا ثَقِيلًا وَ هُوَ مُتَّكِيٌّ عَلَى غُلَامَيْنِ سُودَّيْنِ أَوْ مَوْلِيَيْنِ فَقُلْتُ فِي نَفْسِي سُبْحَانَ اللَّهِ شَيْخٌ مِنْ أَشْيَاحِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا أَمَا لَأَعْظَنَّهُ

He said, 'I went out to one of the areas of Al-Medina in a time of heat, I met Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, and he^{-asws} was a man of a hefty body, and he^{-asws} was leaning upon two black slaves, or two friends. I said to myself, 'Glory be to Allah^{-azwj}! A Sheikh from the Sheikhs of Quraish, in this time, upon this state, in seeking the world. I shall advise him^{-asws}'.

فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ بِنَهْرٍ وَ هُوَ يَتَصَابُ عَرَقًا فَقُلْتُ أَصْلَحَكَ اللَّهُ شَيْخٌ مِنْ أَشْيَاحِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا أَرَأَيْتَ لَوْ جَاءَكَ أَجْلُكَ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ مَا كُنْتَ تَصْنَعُ

I approached him^{-asws} and greeted him^{-asws}. He^{-asws} returned the greeting with a rebuke. I said, 'May Allah^{-azwj} Keep you^{-asws} well! A Sheikh from the Sheikhs of Quraish in this time, upon this state, in seeking the world. What is your^{-asws} view if your death were to come and you^{-asws} were upon this state, what would you^{-asws} do?'

فَقَالَ لَوْ جَاءَنِي الْمَوْتُ وَ أَنَا عَلَى هَذِهِ الْحَالِ جَاءَنِي وَ أَنَا فِي طَاعَةٍ مِنْ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ أَكْفُ بِهَا نَفْسِي وَ عِيَالِي عَنْكَ وَ عَنِ النَّاسِ وَ إِنَّمَا كُنْتُ أَخَافُ أَنْ لَوْ جَاءَنِي الْمَوْتُ وَ أَنَا عَلَى مَعْصِيَةٍ مِنْ مَعْاصِيِ اللَّهِ

He^{-asws} said: 'If the death comes to me^{-asws} and I^{-asws} upon this state, it will come to me^{-asws} while I^{-asws} was in the obedience from Allah^{-azwj} Mighty and Majestic. I^{-asws} would restrain by it myself^{-asws}, and my^{-asws} family from you and from the people. But rather, I^{-asws} was fearing if the death were to come to me^{-asws}, and I^{-asws} was upon disobedience from Allah^{-azwj}'.

فَقُلْتُ صَدَقْتَ بِرِحْمَتِكَ اللَّهُ أَرَدْتُ أَنْ أَعْظَكَ فَوَعَّظَنِي.

I said, 'You^{-asws} speak the truth, may Allah^{-azwj} have Mercy on you^{-asws}. I intended to advise you^{-asws}, but you^{-asws} have advised me instead'.⁷⁶⁶

4- ج، الإحتجاج عن أبان بن تغلب قال: دخل طاووس اليماني إلى الطواف و معه صاحب له فإذا هو بأبي جعفر ع يطوف أمانه و هو شاب حدث فقال طاووس لصاحبه إن هذا الفتى لعالم

(The book) 'Al Ihtijaj' – From Aban Bin Taghlib who said,

'Tawoos Al-Yamani entered to perform Tawaaf and with him was a companion of him, and there, he was with Abu Ja'far^{-asws} performing Tawaaf in front of him and he^{-asws} was a young man. Tawoos said to his companion, 'This youth is a scholar'.

فَلَمَّا فَرَغَ مِنْ طَوَافِهِ صَلَّى رَكْعَتَيْنِ ثُمَّ جَلَسَ فَأَتَاهُ النَّاسُ فَقَالَ طَاوُوسٌ لِمُصَاحِبِهِ نَذِهُبْ إِلَى أَبِي جَعْفَرٍ ع نَسْأَلُهُ عَنْ مَسْأَلَةٍ لَا أَذْرِي عِنْدَهُ فِيهَا شَيْءٌ

When he^{-asws} was free from his^{-asws} Tawaaf, he^{-asws} prayed two Cycles Salat, then was seated. The people came to him^{-asws}. Tawoos said to his companion, 'We shall go to Abu Ja'far^{-asws}. We shall ask him^{-asws} about (certain) issues. I don't know whether there would be anything with him^{-asws}'.

فَأْتِيَاهُ فَسَلَّمَا عَلَيْهِ ثُمَّ قَالَ لَهُ طَاوُوسٌ يَا أَبَا جَعْفَرٍ هَلْ تَعْلَمُ أَيَّ يَوْمٍ مَاتَ ثُلُثُ النَّاسِ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ لَمْ يَمُتْ ثُلُثُ النَّاسِ قَطُّ بَلْ إِنَّمَا أُرِدْتُ رُبْعَ النَّاسِ قَالَ وَكَيْفَ ذَلِكَ

He came to him^{-asws} and greeted him^{-asws}. Then Tawoos said to him^{-asws}, 'O Abu Ja'far^{-asws}! Do you^{-asws} know the day in which a third of the people (world population) died?' He^{-asws} said: 'A third of the people did not die at all, but rather you are intending a quarter of the people'. He said, 'And how is that so?'

قَالَ كَانَ آدَمُ وَ حَوَاءُ وَ قَابِيلُ وَ هَابِيلُ فَفَقَتَلَ قَابِيلُ هَابِيلَ فَذَلِكَ رُبْعُ النَّاسِ قَالَ صَدَقْتَ

He^{-asws} said: 'There were Adam^{-as} and Hawwa^{-as}, and Qabeel^{-la} and Habeel^{-as}. Qabeel^{-la} killed Habeel, so that is a quarter of the people'. He said, 'You^{-asws} speak the truth'.

قَالَ أَبُو جَعْفَرٍ ع هَلْ تَرَى مَا صُنِعَ بِقَابِيلٍ قَالَ لَا قَالَ عَلَّقَ بِالسَّمْسِ يُنْضَخُ بِالْمَاءِ الْحَارِّ إِلَى أَنْ تَقُومَ السَّاعَةُ.

Abu Ja'far^{-asws} said: 'Did you see what happened with Qabeel^{-la}? He said, 'No'. He^{-asws} said: 'He^{-la} is made to face the sun, and the hot water is being poured upon him^{-la} up to the establishment of the Hour"⁷⁶⁷.

5- ج، الإحتجاج عن أبي بصير قال: كان مولانا أبو جعفر محمد بن علي الباقر ع جالسا في الحرم و حوله عصائبه من أوليائه إذ أقبل طاووس اليماني في جماعة من أصحابه ثم قال لأبي جعفر ع ائذن لي بالسؤال قال أدنا لك فسل

(The book) 'Al Ihtijaj' – From Abu Baseer who said,

'Our Master^{-asws} Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} was seated in the Harram (Sanctuary) and around him^{-asws} was a group of his^{-asws} friends, when Tawoos Al-Yamani came

⁷⁶⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 4

among a group of his companions. Then he said to Abu Ja'far^{-asws}, 'Allow me to ask questions'. He^{-asws} said: 'We^{-asws} permit for you, so ask'.

قَالَ أَخْبِرْنِي مَتَى هَلَكَ ثُلُثُ النَّاسِ قَالَ وَهَمْتُ يَا شَيْخُ أَرَدْتُ أَنْ تَقُولَ مَتَى هَلَكَ رُبُعُ النَّاسِ وَ ذَلِكَ يَوْمَ قَتَلَ قَابِيلُ هَابِيلَ كَانُوا أَرْبَعَةً - آدَمُ وَ حَوَاءُ وَ قَابِيلُ وَ هَابِيلُ فَهَلَكَ رُبُعُهُمْ

He said, 'Inform me, when was a third of the people (world population) destroyed?' He^{-asws} said: 'O sheikh! I^{-asws} think you intend to say, 'When were a quarter of the people destroyed', and that was on the day Qabeel^{-la} killed Habeel^{-as}. They were four – Adam^{-as}, and Hawwa^{-as}, and Qabeel^{-la} and Habeel^{-as}. So, a quarter of them were destroyed'.

فَقَالَ أَصَبْتُ وَ وَهَمْتُ أَنَا فَأَقْبَلُهُمَا كَانَ أَبَا النَّاسِ الْقَاتِلُ أَوْ الْمَقْتُولُ قَالَ لَا وَاحِدٌ مِنْهُمَا بَلْ أَبُوهُمْ شَيْخٌ بَنُ آدَمَ

He said, 'You^{-asws} are correct, and I am thinking which of the two was father of the people, the killer or the killed?' He^{-asws} said: 'Not one of them, but their father was Shees^{-as} son^{-as} of Adam^{-as}'.

قَالَ فَلِمَ سُمِّيَ آدَمُ آدَمَ قَالَ لِأَنَّهُ رُفِعَتْ طِينَتُهُ مِنْ أَدِيمِ الْأَرْضِ السُّفْلَى

He said, 'Why has Adam^{-as} been named as 'Adam'?' He^{-asws} said: 'Because his^{-as} clay was raised from the lower surface (Adeym) of the earth'.

قَالَ فَلِمَ سُمِّيَتْ حَوَاءُ حَوَاءً قَالَ لِأَنَّهَا خُلِقَتْ مِنْ ضِلْعِ حَيٍّ يَعْنِي ضِلْعِ آدَمَ ع

He said, 'Why was Hawwa^{-as} named as 'Hawwa'?' He^{-asws} said: 'Because she^{-as} was Created from a living (Hayy) rib, meaning a rib of Adam^{-as}'.

قَالَ فَلِمَ سُمِّيَ إِبْلِيسُ إِبْلِيسَ قَالَ لِأَنَّهُ أُبْلِسَ مِنْ رَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ فَلَا يَنْجُوها

He said, 'Why was Iblees^{-la} named as 'Iblees'?' He^{-asws} said: 'Because he^{-la} is despaired (Ablas) from the Mercy of Allah^{-azwj} Mighty and Majestic, so he^{-la} is no longer hoping for it'.

قَالَ فَلِمَ سُمِّيَ الْجِنُّ جِنًّا قَالَ لِأَنَّهُمْ اسْتَجَنُّوا فَلَمْ يَرَوْا

He said, 'Why have the Jinn named as 'Jinn'?' He^{-asws} said: 'Because they are shielded (Astajannu), so they cannot be seen'.

قَالَ فَأَخْبِرْنِي عَنْ أَوَّلِ كَذِبَةٍ كُذِّبَتْ مِنْ صَاحِبِهَا قَالَ إِبْلِيسُ حِينَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

He said, 'Inform me about the first lie been told by its liar'. He^{-asws} said: 'Iblees^{-la} when he^{-la} said, **"I am better than him. You Created me from fire and Created him from clay" [7:12]**'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْمٍ شَهِدُوا شَهَادَةَ الْحَقِّ وَ كَانُوا كَاذِبِينَ

He said, 'Inform me about a group who had testified the testimony of truth, and they were liars.

قَالَ الْمُنَافِقُونَ حِينَ قَالُوا لِرَسُولِ اللَّهِ ص وَ نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

He^{-asws} said: ‘They hypocrites, when they said to Rasool-Allah^{-saww}, ‘And we testify that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, so Allah^{-azwj} Mighty and Majestic Revealed: **When the hypocrites come to you, they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1]’.**

قَالَ فَأَخْبِرْنِي عَنْ طَيْرٍ طَارَ مَرَّةً وَ لَمْ يَطِرْ قَبْلَهَا وَ لَا بَعْدَهَا ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ مَا هُوَ

He said, ‘Inform me about a flier which flew once, and It had not flown before it nor after it. Allah^{-azwj} Mentioned it in the Quran. What is it?’

فَقَالَ طُورُ سَيْنَاءَ أَطَارَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى بَنِي إِسْرَائِيلَ حِينَ أَظْلَمَهُمْ بِجَنَاحٍ مِنْهُ فِيهِ الْعَذَابُ حَتَّى قُبِلَ التَّوْرَةُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ نَتَقْنَا الْجَبَلَ فَوَقَّهْمُ كَأَنَّهُ ظِلَّةٌ وَ ظَنُّوا أَنَّهُ وَاقِعٌ بِهِمُ الْآيَةَ

He^{-asws} said: ‘(Mount) Toor of Sinai. Allah^{-azwj} Mighty and Majestic Caused it to fly over the children of Israel when it shaded them by a wing from it wherein were a variety of Punishment, until they accepted the Torah, and that is the Word of Mighty and Majestic: **And when We Shook the mountain above them as if it were a shade, and they thought it was going to fall upon them, [7:171] – Verse’.**

قَالَ فَأَخْبِرْنِي مِنْ رَسُولٍ بَعَثَهُ اللَّهُ تَعَالَى لَيْسَ مِنَ الْجِنِّ وَ لَا مِنَ الْإِنْسِ وَ لَا مِنَ الْمَلَائِكَةِ ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

He said, ‘Inform me of a messenger of Allah^{-azwj} who is neither from the Jinn, nor from the human, nor from the Angels. Allah^{-azwj} has Mentioned him in His^{-azwj} Book’.

فَقَالَ الْغُرَابُ حِينَ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ لِيُرِيَ قَابِلَ كَيْفَ يُؤَارِي سَوْأَةَ أَخِيهِ هَابِيلَ حِينَ قَتَلَهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْأَةَ أَخِيهِ

He^{-asws} said: ‘The crow, when Allah^{-azwj} Mighty and Majestic had Sent it to show Qabeel^{-la} how to bury Habeel^{-as} when he^{-la} had killed him^{-as}. Allah^{-azwj} mighty and Majestic Said: **So Allah Sent a crow digging in the earth to show him how he should hide the shame of (killing) his brother. [5:31]’.**

قَالَ فَأَخْبِرْنِي عَمَّنْ أُنذَرَ قَوْمَهُ لَيْسَ مِنَ الْجِنِّ وَ لَا مِنَ الْإِنْسِ وَ لَا مِنَ الْمَلَائِكَةِ ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

He said, ‘Inform me about the one who warned his people, neither being from the Jinn nor from the humans nor from the Angels. Allah^{-azwj} has Mentioned him in His^{-azwj} Book’.

قَالَ النَّملَةُ حِينَ قَالَتْ يَا أَيُّهَا النَّملُ ادْخُلُوا مَسَاكِنَكُمْ- لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَ جُنُودُهُ وَ هُمْ لَا يَشْعُرُونَ-

He^{-asws} said: ‘The ant, when it said, ‘**O you ants! Enter into your dwellings lest Suleyman and his armies trample you while they are unaware!’ [27:18]’.**

قَالَ فَأَخْبِرْنِي مَنْ كَذَبَ عَلَيْهِ لَيْسَ مِنَ الْجِنِّ وَ لَا مِنَ الْإِنْسِ وَ لَا مِنَ الْمَلَائِكَةِ ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

He said, 'Inform me of the one who was belied upon, neither being from the Jinn, nor from the humans, nor from the Angels. Allah^{-azwj} has Mentioned him in His^{-azwj} Book'.

قَالَ الذِّئْبُ الَّذِي كَذَبَ عَلَيْهِ إِخْوَةُ يُوسُفَ ع

He^{-asws} said: 'The wolf which was belied upon by the brothers of Yusuf^{-as}'.

قَالَ فَأَخْبِرْنِي عَنْ شَيْءٍ قَلِيلُهُ حَلَالٌ وَ كَثِيرُهُ حَرَامٌ ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

He said, 'Inform me about a thing, a little of it is Permissible and a lot of it is Prohibited. Allah^{-azwj} Mighty and Majestic has Mentioned it in His^{-azwj} Book'.

قَالَ تَهْرُ طَالُوتُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا مَنْ اعْتَرَفَ غُرْفَةً بِيَدِهِ

He^{-asws} said: 'River of Talut. Allah^{-azwj} Mighty and Majestic Said: **except for the one who scoops out a scoop with his hand** [2:249]'.

قَالَ فَأَخْبِرْنِي عَنْ صَلَاةٍ مَفْرُوضَةٍ تُصَلَّى بِغَيْرِ وُضُوءٍ وَ عَنْ صَوْمٍ لَا يُحْجَرُ عَنْ أَكْلِ وَ شَرْبٍ

He said, 'Inform me about the Prescribed Salat being prayed without wud'u, and about a Fast not quarantining from eating and drinking'.

قَالَ أَمَّا الصَّلَاةُ بِغَيْرِ وُضُوءٍ فَالصَّلَاةُ عَلَى النَّبِيِّ وَ آلِهِ عَلَيْهِمُ السَّلَامُ وَ أَمَّا الصَّوْمُ فَقَوْلُهُ عَزَّ وَ جَلَّ - إِنْ نَدَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا

He^{-asws} said: 'As for the Salat without wud'u, is the Salat (Salawaat) upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, upon him^{-saww} and upon them^{-asws} be the greetings. And as for the fast, it is Word of the Mighty and Majestic: **'I vowed to the Beneficent a Fast, so I will never speak today to a human'** [19:26]'.

قَالَ فَأَخْبِرْنِي عَنْ شَيْءٍ يَزِيدُ وَ يَنْقُصُ وَ عَنْ شَيْءٍ يَزِيدُ وَ لَا يَنْقُصُ وَ عَنْ شَيْءٍ يَنْقُصُ وَ لَا يَزِيدُ

He said, 'Inform me about a thing increasing and decreasing, and about a thing increasing and not decreasing, and about a thing reducing and not increasing'.

فَقَالَ الْبَاقِرُ عَ أَمَّا الشَّيْءُ الَّذِي يَزِيدُ وَ يَنْقُصُ فَهُوَ الْقَمَرُ وَ الشَّيْءُ الَّذِي يَزِيدُ وَ لَا يَنْقُصُ فَهُوَ الْبَحْرُ وَ الشَّيْءُ الَّذِي يَنْقُصُ وَ لَا يَزِيدُ فَهُوَ الْعُمُرُ.

Al-Baqir^{-asws} said: 'As for the thing which increases and reduces, it is the moon. And the thing which increases and does not reduce, it is the ocean. And the thing which reduces and does not increase, it is the age'.⁷⁶⁸

⁷⁶⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 5

6- كا، الكافي علي عن أبيه و محمد بن إسماعيل عن الفضل بن شاذان جميعاً عن ابن أبي عمير عن عمر بن أدينة عن زُرارة قال: كُنْتُ قَاعِدًا إِلَى جَنْبِ أَبِي جَعْفَرٍ ع وَ هُوَ مُحْتَبٍ مُسْتَقْبِلَ الْبَيْتِ فَقَالَ أَمَا إِنَّ النَّظَرَ إِلَيْهَا عِبَادَةٌ فَجَاءَهُ رَجُلٌ مِنْ بَجِيلَةَ يُقَالُ لَهُ عَاصِمٌ بُنُ عُمَرَ فَقَالَ لِأَبِي جَعْفَرٍ ع إِنَّ كَعْبَ الْأَخْبَارِ كَانَ يَقُولُ إِنَّ الْكَعْبَةَ تَسْجُدُ لِبَيْتِ الْمَقْدِسِ فِي كُلِّ عَدَاةٍ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

‘I was seated by the side of Abu Ja’far^{-asws} and he^{-asws} was Mohtab (Sitting with arms around the knees covered) facing the Kabah. He^{-asws} said: ‘But, looking at the Kabah is (an act of) worship’. A man from Bajeela called Aasim Bin Umar came over, and he said to Abu Ja’far^{-asws}, ‘Ka’ab Al-Ahbaar was saying that the Kabah prostrates to Bayt Al-Maqdis during every morning’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع فَمَا تَقُولُ فِيمَا قَالَ كَعْبٌ فَقَالَ صَدَقَ الْقَوْلُ مَا قَالَ كَعْبٌ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع كَذَبْتَ وَ كَذَبَ كَعْبُ الْأَخْبَارِ مَعَكَ وَ غَضِبَ

Abu Ja’far^{-asws} said: ‘So what are you saying regarding what Ka’ab said?’ He said, ‘He spoke the truth. The word (going around) is what Ka’ab said’. Abu Ja’far^{-asws} said: ‘You lied, and Ka’ab Al-Ahbar lied along with you’, and he (the Imam^{-asws}) was angered.

قَالَ زُرَّارَةُ مَا رَأَيْتُهُ اسْتَقْبَلَ أَحَدًا يَقُولُ كَذَبْتَ غَيْرَهُ ثُمَّ قَالَ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ بُعْثَةً فِي الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا

Zurara said, ‘I have not seen him^{-asws} facing anyone by saying: ‘You lied!’ apart from him. Then he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has not Created a spot in the earth more Beloved to Him^{-azwj}, than it’.

ثُمَّ أَوْمَأَ بِيَدِهِ نَحْوَ الْكَعْبَةِ وَ لَا أَكْرَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهَا لَهَا حَرَمٌ اللَّهُ الْأَشْهُرَ الْحُرْمَ فِي كِتَابِهِ- يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ ثَلَاثَةَ مِثَالِيَةِ لِلْحَجِّ- سَوَّالٍ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ شَهْرٌ مُفْرَدٌ لِلْعُمْرَةِ وَ هُوَ رَجَبٌ.

Then he^{-asws} gestured with his^{-asws} hand towards the Kabah, (and said): ‘Nor is anything more Prestigious to Allah^{-azwj} Mighty and Majestic than it. For it, Allah^{-azwj} Sanctified the months in His^{-azwj} Book the day He^{-azwj} Created the skies and the earth. Three are consecutive for the Hajj – Shawwal, and Zul Qadah, and Zul Hijja, and a month separate for the Umra, and it is Rajab’’.⁷⁶⁹

7- قب، المناقب لابن شهر آشوب، الإرشاد ج، الإحتجاج زوي أن عمرو بن عبيد البصرى وقد على محمد بن علي الباقر ع - لإمتحانه بالسؤال عنه فقال له جعلت فداك ما معنى قوله تعالى - أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا مَا هَذَا الرِّتْقُ وَ الْفَتْقُ

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Irshad’, (and) ‘Al Ihtijaj’ –

‘It is reported that Amro Bin Ubeyd Al-Basry came as a delegate to Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws} in order to test him^{-asws} with questions from him. He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What is the meaning of Words of the Exalted: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated**

⁷⁶⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 6

them? And We Made from the water, all living things, so will they not believe? [21:30]. What is this joining and the separation?

فَقَالَ أَبُو جَعْفَرٍ ع كَانَتْ السَّمَاءُ رَتْقاً لَا تُنْزِلُ الْقَطْرَ وَكَانَتْ الْأَرْضُ رَتْقاً لَا تُخْرِجُ النَّبَاتَ فَفَتَّقَ اللَّهُ السَّمَاءَ بِالْقَطْرِ وَفَتَّقَ الْأَرْضَ بِالنَّبَاتِ

Abu Ja'far^{-asws} said: 'The sky was joined up, not sending down the drop, and the earth was joined up, the vegetation was not coming out from it, so Allah^{-azwj} Split the sky with the drops and Split the earth with the vegetation'.

فَانْطَلَقَ عَمْرُو وَ لَمْ يَجِدْ اغْتِرَاضاً وَ مَضَى ثُمَّ عَادَ إِلَيْهِ فَقَالَ أَخْبِرْنِي جُعِلَتْ فِدَاكَ عَنْ قَوْلِهِ تَعَالَى - وَ مَنْ يَحْلِلْ عَلَيْهِ عَضْبِي فَقَدْ هَوَى مَا عَضَبَ اللَّهُ

Amro went and could not find any objection and went away. Then he returned to him^{-asws} and said, 'May I be sacrificed for you^{-asws}! Inform me about Words of the Exalted: **And the one My Wrath is Released upon, so he has perished [20:81].** What is the Wrath of Allah^{-azwj}?'

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع عَضَبَ اللَّهُ تَعَالَى عِقَابُهُ يَا عَمْرُو مَنْ ظَنَّ أَنَّ اللَّهَ يُعَيِّرُهُ شَيْءٌ فَقَدْ كَفَرَ .

Abu Ja'far^{-asws} said to him: 'The Wrath of Allah^{-azwj} the Exalted is His^{-azwj} Punishment. One who thinks that Allah^{-azwj} that something can change Allah^{-azwj}, so he has committed Kufr''⁷⁷⁰

8- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن ابن المتوكل عن الأستدي عن النخعي عن الثؤفلي عن علي بن سالم عن أبيه عن أبي بصير قال: كان أبو جعفر الباقر ع جالساً في الحرم و حوله عصانته من أوليائه إذ أقبل طاوس اليماني في جماعة فقال من صاحب الحلقة قيل محمد بن علي بن الحسين بن علي بن أبي طالب عليهم الصلاة والسلام قال إياه أردت

(The book) 'Qasas Al Anbiya' – By the chain from Al Sadouq, from Ibn Al Mutawakkal, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'Abu Ja'far Al-Baqir^{-asws} was seated in the Harram (Sanctuary) and around him^{-asws} was a group of his^{-asws} friends, when Tawoos Al-Yamany came among a group. He said, 'Who is the man of the circle?' It was said, 'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, upon them^{-asws} be the Salawaat and the greetings'. He said, 'He^{-asws} is the one I want'.

فَوَقَفَ عَلَيْهِ وَ سَلَّمَ وَ جَلَسَ ثُمَّ قَالَ أ تَأْذُنُ لِي فِي السُّؤَالِ فَقَالَ الْبَاقِرُ ع قَدْ أَذِنَاكَ فَسَلْ قَالَ أَخْبِرْنِي بِيَوْمٍ هَلَكَ ثُلُثُ النَّاسِ

He paused to him^{-asws}, and greeted and sat down, then said, 'Will you^{-asws} allow me to ask questions?' Al-Baqir^{-asws} said: 'I^{-asws} have permitted you, so ask'. He said, 'Inform me about the day, a third of the people (world population) perished'.

فَقَالَ وَهَمْتَ يَا شَيْخُ أَرَدْتَ أَنْ تَقُولَ رُبْعَ النَّاسِ وَ ذَلِكَ يَوْمَ قُتِلَ هَابِيلُ كَانُوا أَرْبَعَةً- فَأَبِيلَ وَ هَابِيلَ وَ آدَمَ وَ حَوَاءَ ع فَهَلَكَ رُبْعُهُمْ

⁷⁷⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 7

He^{-asws} said: 'O sheikh! I^{-asws} think you intend to say, 'A quarter of the people', and that was during the day Habeel^{-as} was killed. There were four – Qabeel^{-la}, and Habeel^{-as}, and Adam^{-as}, and Hawwa^{-as}. A quarter of them perished'.

فَقَالَ أَصَبْتُ وَ وَهْمْتُ أَنَا فَأَيُّهُمَا كَانَ الْآبُ لِلنَّاسِ الْقَاتِلِ أَوْ الْمَقْتُولِ قَالَ لَا وَاحِدٌ مِنْهُمَا بَلْ أُبُوهُمُ شَيْبُ بْنُ آدَمَ ع.

He said, 'You^{-asws} are correct, and I am thinking, which of the two was father of the people, the killer or the killed?' He^{-asws} said: 'Not one of the two, but their father^{-as} is Shees Bin Adam^{-as}' 771

9- قب، المناقب لابن شهر آشوب قَالَ الْأَبْرَشُ الْكَلْبِيُّ لِهَيْشَامٍ مُشِيرًا إِلَى الْبَاقِرِ ع مَنْ هَذَا الَّذِي احْتَوَشْتُهُ أَهْلَ الْعِرَاقِ يَسْأَلُونَهُ قَالَ هَذَا نَبِيُّ الْكُوفَةِ وَ هُوَ يَزْعُمُ أَنَّهُ ابْنُ رَسُولِ اللَّهِ وَ بَاقِرُ الْعِلْمِ وَ مُفَسِّرُ الْقُرْآنِ فَاسْأَلَهُ مَسْأَلَةً لَا يَعْرِفُهَا

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

'Al-Abrash Al-Kalby said to Hisham, 'Indicate to Al-Baqir^{-asws}, 'Who is this whom the people are overwhelmingly asking him^{-asws}?' He said, 'This is a Prophet^{-as} of Al-Kufa, and he^{-asws} is claiming that he^{-asws} is a son^{-asws} of Rasool-Allah^{-saww}, and expounder of the knowledge, and interpreter of the Quran. So ask him^{-asws} such questions that he^{-asws} would not know these'.

فَأْتَاهُ وَ قَالَ يَا ابْنَ عَلِيٍّ قَرَأْتَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْقُرْآنَ قَالَ نَعَمْ قَالَ فَإِنِّي أَسْأَلُكَ عَنْ مَسَائِلَ قَالَ سَلْ فَإِنْ كُنْتَ مُسْتَرْشِدًا فَسَتَنْتَفِعَ بِمَا تَسْأَلُ عَنْهُ وَ إِنْ كُنْتَ مُتَعَبِّتًا فَتَضِلُّ بِمَا تَسْأَلُ عَنْهُ

He came to him^{-asws} and said, 'O son^{-asws} of Ali^{-asws}! Have you^{-asws} read the Torah, and the Evangel, and the Psalms and the Quran?' He^{-asws} said: 'Yes'. He said, 'So I would like to ask you^{-asws} about (certain) issues'. He^{-asws} said: 'Ask. If you were seeking guidance, you shall benefit with what you are asking about, and if you were obstinate, you will stray with what you are asking about'.

قَالَ كَمْ الْفِتْرَةُ الَّتِي كَانَتْ بَيْنَ مُحَمَّدٍ وَ عِيسَى ع قَالَ أَمَا فِي قَوْلِنَا فَسَبْعُمِائَةٍ سَنَةٍ وَ أَمَا فِي قَوْلِكَ فَسِتْمِائَةٍ سَنَةٍ

He said, 'How much was the gap between Muhammad^{-saww} and Isa^{-as}'. He^{-asws} said: 'As per our word, there were seven hundred years, and as per your word, it is six hundred years'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى يَوْمَ نُبَدِّلُ الْأَرْضَ عَنَزِ الْأَرْضِ مَا الَّذِي يَأْكُلُ النَّاسُ وَ يَشْرَبُونَ إِلَى أَنْ يُفْصَلَ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

He said, 'Inform me about Words of the Exalted: **On the Day the earth would be changed to another earth, [14:48]**. What is that which the people would be eating and drinking until it is decided between them on the Day of Qiyamah?'

قَالَ يُحْشَرُ النَّاسُ عَلَى مِثْلِ فُرْصَةِ النَّبِيِّ فِيهَا أَهْوَاءُ مُتَفَجِّرَةٌ يَأْكُلُونَ وَ يَشْرَبُونَ حَتَّى يُفْرَغَ مِنَ الْحِسَابِ

He^{-asws} said: 'The people would be Resurrected upon the like of the pure disc (of bread). Therein would be rivers bursting forth. They would be eating and drinking until He^{-azwj} is free from the Reckoning (them)'.

فَقَالَ هِشَامٌ قُلْ لَهُ مَا أَشْغَلَهُمْ عَنِ الْأَكْلِ وَالشُّرْبِ يَوْمَئِذٍ قَالَ لَهُمْ فِي النَّارِ أَشْغَلُوكُمْ وَأَمْ يَسْتَعْمِلُونَ عَنْ أَنْ قَالُوا— أَنْ أَيْضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ بِمَاءٍ رَزَقَكُمُ اللَّهُ

Hisham said, 'Say to him^{-asws}, 'Won't they be too pre-occupied from the eating and drinking on that Day?' He^{-asws} said: 'They would be more pre-occupied in the Fire (Hell), but they still would not be too pre-occupied from saying, ***Pour upon us some of the water or from what your Lord has Graced you all*** [7:50]'.

قَالَ فَتَهَضُّ الْأَبْرَشُ وَهُوَ يَقُولُ أَنْتَ ابْنُ بِنْتِ رَسُولِ اللَّهِ حَقًّا ثُمَّ صَارَ إِلَى هِشَامٍ قَالَ دَعُونَا مِنْكُمْ يَا بَنِي أُمِّيَّةٍ فَإِنَّ هَذَا أَعْلَمُ أَهْلَ الْأَرْضِ بِمَا فِي السَّمَاءِ وَالْأَرْضِ فَهَذَا وَلَدُ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'Al-Abrash got up and he was saying, 'You^{-asws} are a son^{-asws} of the daughter^{-asws} of Rasool-Allah^{-sawww} truly'. Then he came to Hisham and said, 'Leave from you, O clan of Umayya! This one is a scholar of people of the earth (learned) with what is in the skies and the earth. This is a son^{-asws} of Rasool-Allah^{-sawww}!''⁷⁷²

وَ قَدْ رَوَى الْكُلَيْبِيُّ هَذِهِ الْحِكَايَةَ عَنْ نَافِعِ غُلَامِ ابْنِ عُمَرَ وَ زَادَ فِيهِ أَنَّهُ قَالَ لَهُ الْبَاقِرُ ع مَا تَقُولُ فِي أَصْحَابِ النَّهْرَوَانَ فَإِنْ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ بِحَقِّ قَدِ ارْتَدَدْتَ وَ إِنْ قُلْتَ إِنَّهُ قَتَلَهُمْ بَاطِلًا فَقَدْ كَفَرْتَ

And it has been reported by Al Kulayni, this narration, from NAFie, a slave of Ibn Umar, and there is an addition in it,

'Al-Baqir^{-asws} said to him: 'What are you saying regarding companions of Al-Nahrwan (Kharijites). If you say that Amir Al-Momineen^{-asws} killed them rightfully, you have reneged (by your anti-Ali^{-asws} stance today), and if you say he^{-asws} killed them falsely (unlawfully), you would be committing Kufr'.

قَالَ قَوْلِي مِنْ عِنْدِهِ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهُ أَعْلَمُ النَّاسِ حَقًّا فَأَتَى هِشَامًا الْخَبَرَ.

He (the narrator) said, 'He turned around from his^{-asws} presence and he was saying, 'By Allah^{-azwj}! You^{-asws} are the most learned of the people, truly!' He came to Hisham' – the Hadeeth''⁷⁷³

أَبُو الْقَاسِمِ الطَّبْرِيُّ الْأَلْكَانِيُّ فِي شَرْحِ حَجَجِ أَهْلِ السُّنَّةِ أَنَّهُ قَالَ قَالَ أَبُو حَنِيفَةَ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَجْلِسْ وَ أَبُو جَعْفَرٍ قَاعِدٌ فِي الْمَسْجِدِ فَقَالَ أَبُو جَعْفَرٍ أَنْتَ رَجُلٌ مَشْهُورٌ وَ لَا أَحِبُّ أَنْ تَجْلِسَ إِلَيَّ

Abu Al Qasim Al Tabari Al Alkany in commentary of 'Hujaj Ahl Al Sunnah' –

⁷⁷² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 9 a

⁷⁷³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 9 a

'Abu Haneefa said to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}, 'Can I sit?' And Abu Ja'far^{-asws} was seated in the Masjid. Abu Ja'far^{-asws} said: 'You are a famous man and I^{-asws} do not like that you sit to me^{-asws}'.

قَالَ فَلَمْ يَلْتَفِتْ إِلَى أَبِي جَعْفَرٍ وَ جَلَسَ فَقَالَ لِأَبِي جَعْفَرٍ ع أَنْتَ الْإِمَامُ قَالَ لَا قَالَ فَإِنَّ قَوْمًا بِالْكُوفَةِ يَزْعُمُونَ أَنَّكَ إِمَامٌ قَالَ فَمَا أَصْنَعُ بِهِمْ

He (the narrator) said, 'But he did not turn to Abu Ja'far^{-asws} and sat down (anyway). He said to Abu Ja'far^{-asws}, 'You^{-asws} are the Imam^{-asws}?' He^{-asws} said: 'No'. He said, 'There are a people at Al-Kufa who are claiming that you are an Imam^{-asws}'. He^{-asws} said: 'So what shall I^{-asws} do with them?'

قَالَ تَكْتُبُ إِلَيْهِمْ تُخْبِرُهُمْ قَالَ لَا يُطِيعُونِي إِنَّمَا نَسْتَدِلُّ عَلَى مَنْ عَابَ عَنَّا بِمَنْ حَضَرْنَا قَدْ أَمَرْتُكَ أَنْ لَا تَجْلِسَ فَلَمْ تُطِيعْنِي وَ كَذَلِكَ لَوْ كَتَبْتُ إِلَيْهِمْ مَا أَطَاعُونِي فَلَمْ يَقْدِرْ أَبُو حَنِيفَةَ أَنْ يَدْخُلَ فِي الْكَلَامِ.

He said, 'You^{-asws} can write to them informing them'. He^{-asws} said: 'They will not obey me^{-asws}. But rather, we^{-asws} would be guiding to the one who is absent from us^{-asws} with the one who is present with us^{-asws}. I^{-asws} had instructed you that you should not sit, but you did not obey me^{-asws}, and like that, if I^{-asws} were to write to them, they would not be obeying me^{-asws}'. Abu Haneefa was not able upon entering into the talk".⁷⁷⁴

10- كشف، كشف الغمة قال الأبي في كتاب نثر الدرر روي أن عبد الله بن معمر اللبني قال لأبي جعفر ع بلغني أنك تُفتي في المُتعة

(The book) 'Kashf Al Ghumma'. Al Aaby said in the book 'Nasr Al Darar' –

'It is reported that Abdullah Bin Ma'mar Al-Laysi said to Abu Ja'far^{-asws}, 'It has reached me that you^{-asws} are issuing verdicts regarding the temporary marriage (Mut'ah)?'

فَقَالَ أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ سَنَّهَا رَسُولُ اللَّهِ ص وَ عَمِلَ بِهَا أَصْحَابُهُ

He^{-asws} said: 'Allah^{-azwj} has Permitted it in His^{-azwj} Book, and Rasool-Allah^{-saww} had conducted it, and his^{-saww} companions had acted with it'.

فَقَالَ عَبْدُ اللَّهِ فَقَدْ هَيَّيْ عَنْهَا عُمَرُ قَالَ فَأَنْتَ عَلَى قَوْلِ صَاحِبِكَ وَ أَنَا عَلَى قَوْلِ رَسُولِ اللَّهِ ص قَالَ عَبْدُ اللَّهِ فَيَسِّرُكَ أَنْ نِسَاءً لَكَ فَعَلْنَا ذَلِكَ

Abdullah said, 'Umar had forbidden from it'. He^{-asws} said: 'You are upon the word of your companion, and I^{-asws} am upon the word of Rasool-Allah^{-saww}'. Abdullah said: 'Would it cheer you^{-asws} if your^{-asws} womenfolk were to do that?'

قَالَ أَبُو جَعْفَرٍ ع وَ مَا ذِكْرُ النِّسَاءِ هَاهُنَا يَا أُنُوكَ إِنَّ الَّذِي أَحَلَّهَا فِي كِتَابِهِ وَ أَبَاحَهَا لِعِبَادِهِ أَعَزُّ مِنْكَ وَ مِمَّنْ هَيَّيْ عَنْهَا تَكْلُفًا بَلْ يَسِّرُكَ أَنْ بَغِضَ حَرَمَكَ تَحْتَ حَائِكٍ مِنْ حَاكِيَةٍ يَتَرَبَّ نِكَاحًا

Abu Ja'far^{-asws} said: 'And why mentioned the women over here, O idiot? The One^{-azwj} Who Permitted it in His^{-azwj} Book and Legalised it for His^{-azwj} servants, is with more Prestige than you are, and the one who has forbidden from it (Umar), has taken it upon himself. But, would

⁷⁷⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 9 b

it cheer you if one of your womenfolk were to be under a weaver from the weavers of Yasrib (Al-Medina), in permanent marriage (Nikaah)?'

قَالَ لَا قَالَ فَلِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ قَالَ لَا أُحَرِّمُ وَ لَكِنَّ الْحَائِكَ مَا هُوَ لِي بِكُفْرٍ

He said, 'No'. He^{-asws} said: 'Why are you prohibiting what Allah^{-azwj} has Permitted?' He said, 'I am not prohibiting it, but the weaver, he is not with a match for me'.

قَالَ فَإِنَّ اللَّهَ ارْتَضَى عَمَلَهُ وَ رَغِبَ فِيهِ وَ زَوَّجَهُ حُورًا أَ فَتَرْتَعِبُ عَمَّنْ رَغِبَ اللَّهُ فِيهِ وَ تَسْتَنْكِفُ بِمَنْ هُوَ كُفْرٌ لِحُورِ الْجَنَانِ كِبْرًا وَ عُتُوًّا

He^{-asws} said: 'But Allah^{-azwj} is Pleased from his work, and is Desirous regarding him, and will get him to be married to a Hourie. Are you turning away from the one Allah^{-azwj} is Desirous in, and you are not satisfied from the one who is a match of the Houries of the Gardens, out of arrogance and obstinacy?'

قَالَ فَضَحِكَ عَبْدُ اللَّهِ وَ قَالَ مَا أَحْسَبُ صُدُورَكُمْ إِلَّا مَنَابِتِ أَشْجَارِ الْعِلْمِ فَصَارَ لَكُمْ ثَمَرُهُ وَ لِلنَّاسِ وَرَقُهُ.

He (the narrator) said, 'Abdullah laughed and said, 'I do not reckon that your^{-asws} chests are anything but growths of the trees of knowledge, so its fruit has come to be for you^{-asws} and the leaves to the people''^{.775}

11- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ التُّمَالِيِّ قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ رَجُلٌ فَسَلَّمَ فَقَالَ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَعُلْتُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَعُلْتُ فَمَا حَاجَتُكَ فَقَالَ لِي أ تَعْرِفُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فَعُلْتُ نَعَمْ فَمَا حَاجَتُكَ إِلَيْهِ قَالَ هَيَّأْتُ لَهُ أَرْبَعِينَ مَسْأَلَةً أَسْأَلُهُ عَنْهَا فَمَا كَانَ مِنْ حَقٍّ أَخَذْتُهُ وَ مَا كَانَ مِنْ بَاطِلٍ تَرَكْتُهُ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Fuzayl, from Abu Hamz Al Sumaly who said,

'I was seated in Masjid of Rasool^{-sawww} when a man came over, so I greeted. He said, 'Who are you, O servant of Allah^{-azwj}? I said, 'A man from the People of Al-Kufa. What is your need?' He said to me, 'Do you know Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}? I said, 'Yes, so what is your need to him^{-asws}? He said, 'I have brought forty questions to him^{-asws} to ask him^{-asws} about these, so whatever was from truth I shall take it, and whatever was from falsehood I shall leave it'.

قَالَ أَبُو حَمْرَةَ فَعُلْتُ لَهُ هَلْ تَعْرِفُ مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَقَالَ نَعَمْ فَعُلْتُ فَمَا حَاجَتُكَ إِلَيْهِ إِذَا كُنْتَ تَعْرِفُ مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَقَالَ لِي يَا أَهْلَ الْكُوفَةِ أَنْتُمْ قَوْمٌ مَا تُطَافُونَ إِذَا رَأَيْتَ أَبَا جَعْفَرٍ ع فَأَخْبِرْنِي

Abu Hamza said, 'I said to him, 'Do you recognised what (difference there) is between the truth and the falsehood?' He said, 'Yes'. I said to him, 'So what is your need for him^{-asws} when you recognise what (difference there) is between the truth and the falsehood?' He said to me, 'O people of Al-Kufa! You all are a people who cannot be tolerated. When you see Abu Ja'far^{-asws}, so inform me'.

⁷⁷⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 10

فَمَا انْقَطَعَ كَلَامُهُ حَتَّى أَقْبَلَ أَبُو جَعْفَرٍ عَ وَ حَوْلَهُ أَهْلُ خُرَاسَانَ وَ غَيْرُهُمْ يَسْأَلُونَهُ عَنْ مَنَاسِكِ الْحَجِّ فَمَضَى حَتَّى جَلَسَ مَجْلِسَهُ وَ جَلَسَ الرَّجُلُ قَرِيباً مِنْهُ

I did not speak to him until Abu Ja'far^{-asws} came over, and around him^{-asws} were the people of Khurasan and others, asking him^{-asws} about the rituals of the Hajj. I went until I was seated in his^{-asws} gathering and the man sat near to him^{-asws}.

قَالَ أَبُو حَمَزَةَ فَجَلَسْتُ حَيْثُ أَسْمَعُ الْكَلَامَ وَ حَوْلَهُ عَالَمٌ مِنَ النَّاسِ فَلَمَّا قَضَى حَوَائِجَهُمْ وَ انْصَرَفُوا التَّمْتُ إِلَى الرَّجُلِ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا قَتَادَةُ بْنُ دِعَامَةَ الْبَصْرِيِّ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ أَنْتَ قَيْبُهُ أَهْلِ الْبَصْرَةِ قَالَ نَعَمْ

Abu Hamza said, 'I sat where I could hear the speech, and around him^{-asws} there was a world of people (many). When he^{-asws} had fulfilled their needs and they dispersed, he^{-asws} turned towards the man, and he^{-asws} said to him: 'Who are you?' He said, 'I am Qatada Bin Diama Al-Basry'. Abu Ja'far^{-asws} said to him: 'You are a jurist of the people of Al-Basra?' He said, 'Yes'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ صَلَّى اللَّهُ عَلَيْهِ وَحَلَّكَ يَا قَتَادَةُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقًا فَجَعَلَهُمْ حُجَجًا عَلَى خَلْقِهِ فَهُمْ أَوْثَادٌ فِي أَرْضِهِ قُورَاءٌ بِأَمْرِ نَجْبَاءٍ فِي عِلْمِهِ اصْطَفَاهُمْ قَبْلَ خَلْقِهِ أَظَلَّةً عَنِ يَمِينِ عَرْشِهِ-

Abu Ja'far^{-asws} said to him: 'Woe be unto you, O Qatada! Allah^{-azwj} Majestic and Mighty Created a people from His^{-azwj} creatures, and He^{-azwj} Made them as Divine Authorities upon His^{-azwj} creatures. Thus, they^{-asws} are the pegs in His^{-azwj} earth, standing by His^{-azwj} Commands, excelling in His^{-azwj} Knowledge, having Chosen them^{-asws} before His^{-azwj} creatures as shadows on the right of the Throne'.

قَالَ فَسَكَتَ قَتَادَةُ طَوِيلًا ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ وَ اللَّهُ لَقَدْ جَلَسْتُ بَيْنَ يَدَيْ الْفُقَهَاءِ وَ قُدَّامَ ابْنِ عَبَّاسٍ فَمَا اضْطَرَبَ قَلْبِي قُدَّامَ أَحَدٍ مِنْهُمْ مَا اضْطَرَبَ قُدَّامَكَ

He (Abu Hamza) said, 'Qatada was silent for a long time, then said, 'May Allah^{-azwj} Keep you well! By Allah^{-azwj}, I have sat in front of the jurist, and in front of Ibn Abbas, but my heart did not shake in front of any of them what it has shaken in front of you^{-asws}'.

وَ قَالَ لَهُ أَبُو جَعْفَرٍ عَ أَ تَدْرِي أَيُّنَ أَنْتَ أَنْتَ بَيْنَ يَدَيْ بُيُوتِ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ- رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ- فَأَنْتَ تَمُّ وَ نَحْنُ أَوْلِيَاكَ

Abu Ja'far^{-asws} said to him: 'Woe be unto you! Do you know where you are? You are in front of **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37].** So you are therein and we^{-asws} are them^{-asws}'.

فَقَالَ لَهُ قَتَادَةُ صَدَقْتَ وَ اللَّهُ جَعَلَنِي اللَّهُ فِدَاكَ وَ اللَّهُ مَا هِيَ بُيُوتٌ حِجَارَةٌ وَ لَا طِينٌ

Qatada said to him^{-asws}, 'You^{-asws} have spoken the truth, by Allah^{-azwj}, may Allah^{-azwj} Make me to be sacrificed for you! By Allah^{-azwj}, these are neither houses of stones nor of clay'.

قَالَ قَتَادَةُ فَأَحْبَبَنِي عَنْ الْجُبَيْنِ

Qatada said, 'Inform me about the cheese'.

فَتَبَسَّمَ أَبُو جَعْفَرٍ ع وَ قَالَ رَجَعْتَ مَسْأَلِكَ إِلَى هَذَا قَالَ ضَلَّتْ عَنِّي فَقَالَ لَا بَأْسَ بِهِ فَقَالَ إِنَّهُ زَيْمًا جُعِلَتْ فِيهِ إِنْفَحَةُ الْمَيِّتِ قَالَ لَيْسَ بِهَا بَأْسٌ إِنَّ
الْإِنْفَحَةَ لَيْسَ لَهَا عُرُوقٌ وَ لَا فِيهَا دَمٌ وَ لَا لَهَا عَظْمٌ إِنَّمَا تُخْرَجُ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ

He (Abu Hamza) said, 'Abu Ja'far^{-asws} smiled, then said: 'Your questions have reverted to this?' He said, '(It is) lost upon me'. He^{-asws} said: 'There is no problem with it'. He said, 'Sometimes they put rennet of the dead in it?' He^{-asws} said: 'There is no problem with it. The rennet, there are no veins for it, nor is there blood in it, nor does it have bones for it, but rather it is extracted **from what is between dung and blood [16:66]**, from between the bowels and blood'.

ثُمَّ قَالَ وَ إِنَّمَا الْإِنْفَحَةُ بِمَنْزِلَةِ دَجَاجَةٍ مَيِّتَةٍ أُخْرِجَتْ مِنْهَا بَيْضَةٌ فَهَلْ تَأْكُلُ تِلْكَ الْبَيْضَةَ قَالَ فَتَادَهُ لَا وَ لَا أَمُرُ بِأَكْلِهَا فَقَالَ لَهُ أَبُو جَعْفَرٍ ع وَ لِمَ قَالَ لِأَنَّهَا
مِنَ الْمَيِّتَةِ قَالَ لَهُ فَإِنْ حُضِنَتْ تِلْكَ الْبَيْضَةُ فَخَرَجَتْ مِنْهَا دَجَاجَةٌ أَ تَأْكُلُهَا قَالَ نَعَمْ قَالَ فَمَا حَرَّمَ عَلَيْكَ الْبَيْضَةَ وَ أَحَلَّ لَكَ الدَّجَاجَةَ

Then he^{-asws} said: 'But rather, the rennet is at the status of a dead chicken from which an egg is extracted, so would you eat that egg?' Qatada said, 'No, and I would not instruct with eating it'. Abu Ja'far^{-asws} said to him: 'And why (not)?' He said, 'Because it is from the dead'. He^{-asws} said to him: 'If that egg incubates, so a chicken comes out from it, would you eat it?' He said, 'Yes'. He^{-asws} said: 'So what Prohibits the egg upon you and Permits the chicken for you?'

ثُمَّ قَالَ ع فَكَذَلِكَ الْإِنْفَحَةُ مِثْلُ الْبَيْضَةِ فَاشْتَرِ الْجُبْنَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ مِنْ أَيْدِي الْمُسْلِمِينَ وَ لَا تَسْأَلْ عَنْهُ إِلَّا أَنْ يَأْتِيكَ مَنْ يُخْبِرُكَ عَنْهُ.

Then he^{-asws} said: 'That rennet is like the egg. So buy the cheese from the markets of the Muslim, from the hand of the praying one, and do not ask about it except if there comes to you one who informs you about it (that it is from the non-Muslims)'.⁷⁷⁶

12- كَأ، الكافي علي بن إبراهيم عن أبيه عن عمرو بن عثمان عن أحمد بن إسماعيل الكاتب عن أبيه قال: أقبل أبو جعفر ع في المسجد الحرام فنظر
إليه قوم من قريش فقالوا من هذا فقيل لهم إمام أهل العراق فقال بعضهم لو بعثتم إليه بعضكم فسأله

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Amro Bin Usman, form Ahmad Bin Ismail the scribe, from his father who said,

'Abu Ja'far^{-asws} came into the Sacred Masjid. A group of Quraish looked at him and they said, 'Who is this?' It was said to them, 'An Imam^{-asws} of the people of Al-Iraq'. One of them said, 'If you could send one of you to him^{-asws} to ask him^{-asws}'.

فَأَتَاهُ شَابٌ مِنْهُمْ فَقَالَ لَهُ يَا عَمَّ مَا أَكْبَرُ الْكِبَائِرِ فَقَالَ شَرِبُ الْخَمْرِ فَأَتَاهُمْ فَأَخْبَرَهُمْ فَقَالُوا لَهُ عُدْ إِلَيْهِ

A youth from them came to him^{-asws} and said to him^{-asws}, 'O uncle^{-asws}! What is the greatest of the major sins?' He^{-asws} said: 'Drinking the wine'. He went to them and informed them. They said to him, 'Return to him^{-asws}'.

⁷⁷⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 9 H 11

فَعَادَ إِلَيْهِ فَقَالَ لَهُ أَمْ أَقَالَ لَكَ يَا ابْنَ أَخٍ شُرْبُ الْخُمْرِ إِنَّ شُرْبَ الْخُمْرِ يُدْخِلُ صَاحِبَهُ فِي الرِّبَا وَ السَّرْفَةِ وَ قَتْلِ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ فِي الشِّرْكِ بِاللَّهِ عَزَّ وَ جَلَّ وَ أَفَاعِيْلُ الْخُمْرِ تَعْلُو عَلَى كُلِّ ذَنْبٍ كَمَا تَعْلُو شَجَرُهَا عَلَى كُلِّ شَجَرٍ .

He returned to him^{-asws}. He^{-asws} said: ‘Did I^{-asws} not say to him, O son of brother, (it is) drinking the wine? Drinking the wine enters its perpetrator into the adultery, and the theft, and killing the soul which Allah^{-azwj} Mighty and Majestic has Prohibited, and the Shirk (association) with Allah^{-azwj} Mighty and Majestic, and the actions of the wine tower over every sin, just like its tree towers over every tree’.⁷⁷⁷

13- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْخَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْنَكَانَ عَنْ زُرَّارَةَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع وَ عِنْدَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَمَرَّتْ بِهِ جَنَازَةٌ فَقَامَ الْأَنْصَارِيُّ وَ لَمْ يَقُمْ أَبُو جَعْفَرٍ ع فَقَعَدْتُ مَعَهُ وَ لَمْ يَزَلِ الْأَنْصَارِيُّ قَائِمًا حَتَّى مَضَوْا بِهَا ثُمَّ جَلَسَ

(The book) ‘Al Kafi’ - Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abdullah Bin Muskan, from Zurara who said,

‘I was in the presence of Abu Ja’far^{-asws}, and in his^{-asws} presence was a man from the Ansaar, and a coffin passed by. The Ansary stood up and Abu Ja’far^{-asws} did not stand up. I remained seated along with him^{-asws}, and the Ansary did not cease to remain standing until they had passed with it. Then he sat down.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع مَا أَقَامَكَ قَالَ رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع يَفْعَلُ ذَلِكَ فَقَالَ أَبُو جَعْفَرٍ ع وَ اللَّهُ مَا فَعَلَهُ الْحُسَيْنُ ع وَ لَا قَامَ لَهَا أَحَدٌ مِنَّا أَهْلَ الْبَيْتِ قَطُّ فَقَالَ الْأَنْصَارِيُّ شَكَكْتَنِي أَصْلَحَكَ اللَّهُ قَدْ كُنْتُ أَظُنُّ أَبِي رَأَيْتُ.

Abu Ja’far^{-asws} said to him: ‘What made you stand up?’ He said, ‘I saw Al-Husayn^{-asws} Bin Ali^{-asws} do that (before)’. Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}! Neither did Al-Husayn^{-asws} stand up for it nor did anyone else from us^{-asws}, the People^{-asws} of the Household, at all’. the Ansaary said, ‘You^{-asws} have placed me in doubt, may Allah^{-azwj} Keep you^{-asws} well. I thought, I had seen him^{-asws} do so’.⁷⁷⁸

⁷⁷⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 12

⁷⁷⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 13

CHAPTER 10 – MISCELLANEOUS OF HIS^{-asws} NEWS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ما، الأماالي للشيخ الطوسي المفيدي عن زيد بن محمد بن جعفر السلمي عن الحسن بن الحكم الكندي عن إسماعيل بن صبيح اليشكري عن خالد بن العلاء عن المنهال بن عمر قال: كنت جالسا مع محمد بن علي الباقر ع إذ جاءه رجل فسلم عليه فرد عليه السلام قال الرجل كيف أنتم

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Mufeed, from Zayd Bin Muhammad Bin Ja'far Al Sulamy, form Al Hassan Bin Al Hakam Al Kindy, from Ismail Bin Sabeeh al Yashkuri, from Khalid Bin Al A'laa, from Al Minhal Bin Umar who said,

'I was seated with Muhammad^{-asws} Bin Ali^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws}, when a man came to him^{-asws}. He greeted unto him^{-asws}, so he^{-asws} responded the greeting. The man said, 'How are you^{-asws}?'

فقال له محمد أ و ما أن لكم أن تعلموا كيف نحن إنما متلنا في هذه الأمة مثل بني إسرائيل كان يذبح أبناءهم و تستحي نساءهم ألا و إن هؤلاء يذبحون أبناءنا و يستحيون نساءنا

Muhammad^{-asws} said to him: 'And it is now that you want to know how we^{-asws} are? But rather, our^{-asws} example in this community is an example of the children of Israel. They had slaughtered their sons and kept their women alive. Indeed, and they are slaughtering our sons and are keeping our^{-asws} women alive.

رَعَمَتِ الْعَرَبُ أَنَّ لَهُمْ فَضْلًا عَلَى الْعَجَمِ فَقَالَتِ الْعَجَمُ وَ بِمَا ذَلِكَ قَالُوا كَانَ مُحَمَّدٌ مِنَّا عَرَبِيًّا قَالُوا لَهُمْ صَدَقْتُمْ

The Arabs are claiming that there is superiority for them over the non-Arabs. The non-Arabs said, 'And that is due to what?' They said, 'Muhammad^{-saww} was from us, an Arab'. They said to them, 'You are speaking the truth'.

وَ رَعَمَتِ قُرَيْشٌ أَنَّ لَهَا فَضْلًا عَلَى غَيْرِهَا مِنَ الْعَرَبِ فَقَالَتْ لَهُمُ الْعَرَبُ مِنْ غَيْرِهِمْ وَ بِمَا ذَلِكَ قَالُوا كَانَ مُحَمَّدٌ قُرَيْشِيًّا قَالُوا لَهُمْ صَدَقْتُمْ

And Quraish claimed that there is superiority for it over others from the Arabs. The Arabs said to them from others, 'And that is due to what?' They said, 'Muhammad^{-saww} was Quraishi'. They said to them, 'You speak the truth'.

فَإِنْ كَانَ الْقَوْمُ صَدَقُوا فَلَنَا فَضْلٌ عَلَى النَّاسِ لِأَنَّ دُرَيْتَهُ مُحَمَّدٍ وَ أَهْلَ بَيْتِهِ حَاصَّةٌ وَ عَرْتُهُ- لَا يَشْرِكُنَا فِي ذَلِكَ غَيْرُنَا

So if the people were ratifying, then for us^{-asws} there is superiority over (all) the people, because we^{-asws} are offspring of Muhammad^{-saww}, and People^{-asws} of his^{-saww} Household in particular, and his^{-saww} family^{-asws}. No others can participate with us^{-asws} in that'.

فَقَالَ لَهُ الرَّجُلُ وَ اللَّهُ إِنِّي لَأَجِبُكُمْ أَهْلَ الْبَيْتِ

The man said to him, 'By Allah^{-azwj}! I love you^{-asws} all, People^{-asws} of the Household!'

قَالَ فَاتَّخِذْ لِلْبَلَاءِ جِلْبَابًا فَوَ اللَّهُ إِنَّهُ لَأَسْرَعُ إِلَيْنَا وَ إِلَى شِيَعَتِنَا مِنَ السَّيْلِ فِي الْوَادِي وَ بِنَا يَبْدُو الْبَلَاءُ ثُمَّ بِكُمْ وَ بِنَا يَبْدُو الرَّخَاءُ ثُمَّ بِكُمْ.

He^{-asws} said: 'Then take a robe (covering) for the afflictions, for by Allah^{-azwj}, it (afflictions) are quicker to us^{-asws} and to our^{-asws} Shias than the torrent in the valley, and the affliction tends to begin with us^{-asws}, then with you (Shias), and the prosperity shall begin with us, then with you all!''⁷⁷⁹

بيان و قال الجزري النهاية ج 1 ص 169 في حديث علي ع من أحبنا أهل البيت فليعد للفقير جلبابا.

Explanation: And Al Jazry said in 'Al Nihaya', Vol 1 page 169 – And in a Hadeeth of Ali^{-asws}: 'One who loves us^{-asws} People^{-asws} of the Household, let him be prepared for the poverty as a robe'.

2- ك، إكمال الدين ابن البرقي عن أبيه عن جده أحمد عن أبيه عن ابن أبي عمير عن حمزة بن حمران و غيره عن الصادق جعفر بن محمد ع قال: خرج أبو جعفر محمد بن علي الباقر ع بالمدينة فتصحر و اتكأ على جدار من جدرانها مفكراً إذا أقبل إليه رجل فقال يا أبا جعفر علام حزنك أ على الدنيا فرزق الله حاضر يشترك فيه البر و الفاجر أم على الآخرة فوعد صادق بحكم فيه ملك قادر

(The book) 'Ikmal Al Deen' – Ibn Al Barqy, from his father, from his grandfather Ahmad, from his father, from Ibn Abu Umeyr, from Hamza Bin Humran and others,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} came out at Al-Medina. He^{-asws} leaded to a wall from its walls, pondering, when a man came to him. He said, 'O Abu Ja'far^{-asws}! Upon what is your^{-asws} grief? (If) it is upon the world, then the sustenance of Allah^{-azwj} is (ever) present. The righteous and the immoral participate in it. Or (if) it is upon the Hereafter, so it is a true promise. The Powerful King would be Judging during it'.

قَالَ أَبُو جَعْفَرٍ ع مَا عَلَى هَذَا حُزْنٌ أَمَا حُزْنِي عَلَى فِتْنَةِ ابْنِ الزُّبَيْرِ

Abu Ja'far^{-asws} said: 'I^{-asws} am not grieving upon this. As for my^{-asws} grief, it is upon a Fitna of Ibn Al-Zubeyr (governor of Al-Medina)'.

قَالَ لَهُ الرَّجُلُ فَهَلْ رَأَيْتَ أَحَدًا خَافَ اللَّهَ فَلَمْ يُنَجِّهِ أَمْ هَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ وَ هَلْ رَأَيْتَ أَحَدًا اسْتَخَارَ اللَّهَ فَلَمْ يَخِرْ لَهُ

The man said to him^{-asws}, 'Have you^{-asws} seen anyone fearing Allah^{-azwj} and He^{-azwj} did not Save him? Or have you^{-asws} seen anyone relying upon Allah^{-azwj} and He^{-azwj} did not Suffice him? And have you^{-asws} seen anyone seeking a Choice of Allah^{-azwj} (Istikhara) and He^{-azwj} did not Choose for him?'

قَالَ أَبُو جَعْفَرٍ ع فَوَلَّى الرَّجُلُ وَ قَالَ هُوَ ذَاكَ فَقَالَ أَبُو جَعْفَرٍ ع هَذَا هُوَ الْخَضِرُ ع.

Abu Ja'far^{-asws} said: 'The man turned around and said, 'He^{-azwj} is that!' Abu Ja'far^{-asws} said: 'This, he^{-as} is Al-Khiza^{-as}''⁷⁸⁰

⁷⁷⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 10 H 1

⁷⁸⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 10 H 2 a

قال الصدوق جاء هذا الحديث هكذا و قد روي في حديث آخر أن ذلك كان مع علي بن الحسين ع.

Al-Sadouq said, 'This Hadeeth has come like this, and it has been reported in another Hadeeth that had happened with Ali^{-asws} Bin Al-Husayn^{-asws}'.⁷⁸¹

3- كما، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِنَا عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي جَعْفَرٍ ع وَ النَّبِيْثِ غَاصٌّ بِأَهْلِهِ إِذْ أَقْبَلَ شَيْخٌ يَتَوَكَّأُ عَلَى عَنزَةٍ لَهُ حَتَّى وَقَفَ عَلَى بَابِ الْبَيْتِ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ سَكَتَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said, 'Narrated to me a man from our companions', from Al-Hakam Bin Uteyba who said:

'I was with Abu Ja'far^{-asws} and the house was full of its people when an old man (Sheikh) came up leaning upon his goat (for support) until he paused at the door of the house. He said, 'Greetings be upon you, O son^{-asws} of Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. Then he was quiet.

فَقَالَ أَبُو جَعْفَرٍ ع وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ أَقْبَلَ الشَّيْخُ بِوَجْهِهِ عَلَى أَهْلِ الْبَيْتِ وَ قَالَ السَّلَامُ عَلَيْكُمْ ثُمَّ سَكَتَ حَتَّى أَجَابَهُ الْقَوْمُ جَمِيعًا وَ رَدُّوا عَلَيْهِ السَّلَامَ

Abu Ja'far^{-asws} said: 'And greetings be to you and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. Then the old man turned his face toward the people of the house and said, 'Greetings be to you all'. Then he was quiet until all the people had answered him and returned his greetings.

ثُمَّ أَقْبَلَ بِوَجْهِهِ عَلَى أَبِي جَعْفَرٍ ع ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَذْنِي مِنْكَ جَعَلَنِي اللَّهُ فِدَاكَ فَوَ اللَّهُ إِنِّي لِأُحِبُّكُمْ وَ أُحِبُّ مَنْ يُحِبُّكُمْ وَ وَ اللَّهُ مَا أُحِبُّكُمْ وَ أُحِبُّ مَنْ يُحِبُّكُمْ لَطَمَعَ فِي دُنْيَا

Then he turned his face towards Abu Ja'far^{-asws}, then said, 'O son^{-asws} of Rasool-Allah^{-saww}! Allow me (to come near you^{-asws}), may Allah^{-azwj} Make me to be sacrificed for you^{-asws}, for by Allah^{-azwj}, I love you^{-asws} and love those who love you^{-asws}, and by Allah^{-azwj} I don't love you^{-asws} and those who love you^{-asws} for the greed of the world.

وَ إِنِّي لِأُبْغِضُ عَدُوَّكُمْ وَ أَبْرَأُ مِنْهُ وَ وَ اللَّهُ مَا أَبْغِضُهُ وَ أَبْرَأُ مِنْهُ لَوْ تَرَكْتَنِي وَ بَيْنَهُ وَ اللَّهِ إِنِّي لِأَجِلُّ حَالَكُمْ وَ أَحْرَمُ حَرَامَكُمْ وَ أَنْتَظِرُ أَمْرَكُمْ فَهَلْ تَرْجُو لِي جَعَلَنِي اللَّهُ فِدَاكَ

By Allah^{-azwj} I hate your^{-asws} enemies and keep away from them, and by Allah^{-azwj} I do not hate them and keep away from them due to the dispute between me and them. By Allah^{-azwj}, I permit for myself that which you^{-asws} have made it to be permissible and prohibit to myself that which you^{-asws} have made it to be prohibited, and I await your^{-asws} command. So is there hope for me? May Allah^{-azwj} Make me to be sacrificed for you!

⁷⁸¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 10 H 2 b

فَقَالَ أَبُو جَعْفَرٍ عِ إِلَىٰ أَبِي حَتَّىٰ أَفْعَدَهُ إِلَىٰ جَنْبِهِ ثُمَّ قَالَ أَيُّهَا الشَّيْخُ إِنَّ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ عِ أَنَا رَجُلٌ فَسَأَلَهُ عَنْ مِثْلِ الَّذِي سَأَلْتَنِي عَنْهُ فَقَالَ لَهُ أَبِي عِ
إِنْ تَمَّتْ تَرَدُّ عَلَىٰ رَسُولِ اللَّهِ صِ وَ عَلَىٰ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلَىٰ عَلِيٍّ بْنِ الْحُسَيْنِ

Abu Ja'far^{-asws} said: 'Come near, come near', until he^{-asws} seated him by his^{-asws} side, then said: 'O you old man, a man came to my^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} and asked him similar to what you has asked me^{-asws}. My^{-asws} father^{-asws} said to him: 'If you were to die you would return to Rasool-Allah^{-saww}, and to Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}.

وَ يَبْلُغُ قَلْبُكَ وَ يَبْرُدُ فُؤَادُكَ وَ تَقْرَأُ عَيْنُكَ وَ تُسْتَقْبَلُ بِالرُّوحِ وَ الرَّيْحَانِ مَعَ الْكِرَامِ الْكَاتِبِينَ لَوْ قَدْ بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَهْوَىٰ يَدِيهِ إِلَىٰ حَلْقِهِ وَ إِنْ تَعِشْ
تَرَىٰ مَا يُعْرِئُ اللَّهُ بِهِ عَيْنَكَ وَ تُكُونُ مَعَنَا فِي السَّمَاءِ الْأَعْلَىٰ

Your heart would be in delight and it would be cooled at what your eyes would recognise, and you would be welcomed by the Spirit and the fragrance along with the Honourable Scribes. If your soul reaches here' – and he^{-asws} indicated by his^{-asws} hand to his^{-asws} throat – 'and when you live you will see what delights Allah^{-azwj} has Kept for your eyes, and you will be with us^{-asws} in the highest peak'.

قَالَ الشَّيْخُ فُلْتُ كَيْفَ يَا أَبَا جَعْفَرٍ فَأَعَادَ عَلَيْهِ الْكَلَامَ

The old man said, 'What did you^{-asws} say, O Abu Ja'far^{-asws}'. So he^{-asws} repeated the words for him.

فَقَالَ الشَّيْخُ اللَّهُ أَكْبَرُ يَا أَبَا جَعْفَرٍ إِنَّ أَنَا مِثُّ أَرْدُ عَلَىٰ رَسُولِ اللَّهِ صِ وَ عَلَىٰ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ تَقْرَأُ عَيْنِي وَ يَبْلُغُ قَلْبِي وَ
يَبْرُدُ فُؤَادِي وَ أُسْتَقْبَلُ بِالرُّوحِ وَ الرَّيْحَانِ مَعَ الْكِرَامِ الْكَاتِبِينَ لَوْ قَدْ بَلَغَتْ نَفْسِي هَاهُنَا وَ إِنْ أَعِشْ أَرَىٰ مَا يُعْرِئُ اللَّهُ بِهِ عَيْنِي فَأَكُونُ مَعَكُمْ فِي السَّمَاءِ الْأَعْلَىٰ

The old man said, 'Allah^{-azwj} is Great! O Abu Ja'far^{-asws}, if I were to die, I would return to Rasool-Allah^{-saww}, and to Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and my eyes would be delighted, and my heart would be cooled, and I would be welcome by the Spirit and the fragrance along with the Honourable Scribes. If my soul reached up to here, and I will live and see what delights Allah^{-azwj} has Kept for my eyes, so I would be with you^{-asws} in the highest peak'.

ثُمَّ أَقْبَلَ الشَّيْخُ يَبْتَحِبُّ هَا هَا حَتَّىٰ لَصِقَ بِالْأَرْضِ وَ أَقْبَلَ أَهْلَ الْبَيْتِ يَبْتَحِبُّونَ وَ يَنْشِجُونَ لِمَا يَرَوْنَ مِنْ حَالِ الشَّيْخِ وَ أَقْبَلَ أَبُو جَعْفَرٍ عِ بِمَسْحِ
بِإصْبَعِهِ الدُّمُوعَ مِنْ حَمَالِيقِ عَيْنَيْهِ وَ يَنْفُضُهَا

Then the old man sobbed and wailed saying 'Haaa, haaa, haaa', until he rolled upon the ground, and all the people in the house sobbed and wailed upon seeing the condition of the old man, and Abu Ja'far^{-asws} came and wiped his tears from his eyes with his^{-asws} finger then flicked them away.

ثُمَّ رَفَعَ الشَّيْخُ رَأْسَهُ فَقَالَ لِأَبِي جَعْفَرٍ عِ يَا ابْنَ رَسُولِ اللَّهِ نَاوِلْنِي يَدَكَ جَعَلَنِي اللَّهُ فِدَاكَ فَتَنَاوَلَهُ يَدَهُ فَقَبَّلَهَا وَ وَضَعَهَا عَلَىٰ عَيْنَيْهِ وَ حَذَّيْهُ ثُمَّ حَسَرَ عَنْ بَطْنِهِ
وَ صَدَّرَهُ فَوَضَعَ يَدَهُ عَلَىٰ بَطْنِهِ وَ صَدَّرَهُ ثُمَّ قَامَ فَقَالَ السَّلَامُ عَلَيْكُمْ

Then the old man raised his head and said to Abu Ja'far^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Give me your^{-asws} hand, may Allah^{-azwj} Make me to be sacrificed for you^{-asws}!' So, he^{-asws} gave him his^{-asws} hand. He kissed it and placed it upon his eyes and his cheek, then placed it upon his abdomen and his chest. Then he stood up to leave and said, 'Greetings be to you^{-asws}'.

وَ أَقْبَلَ أَبُو جَعْفَرٍ عَ بِنَظَرٍ فِي فَمَاهُ وَ هُوَ مُدْبِرٌ ثُمَّ أَقْبَلَ بِوَجْهِهِ عَلَى الْقَوْمِ فَقَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا

And Abu Ja'far^{-asws} kissed the scruff of his neck and looked at him when he was leaving. He^{-asws} then turned his^{-asws} face towards the people, and he^{-asws} said: 'The one who would love to look at a man from the inhabitants of the Paradise, so they should look at this one!'

فَقَالَ الْحَكَمُ بْنُ عَتِيْبَةَ لَمْ أَرْ مَأْتَمًا قَطُّ يُشْبِهُ ذَلِكَ الْمَجْلِسَ.

Al-Hakam Al-Uteyba said, 'I had never seen such mourners at all resembling like that gathering'.⁷⁸²

4- كَأ، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَبِئْنَا أَبِي تَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُبِضَ لَهُ فَقَطَعَ عَلَيْهِ أُسْبُوعَهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنْبَ الصَّفَا فَأَرْسَلَ إِلَيَّ فَكُنَّا ثَلَاثَةً

(The book) 'Al Kafi' - Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

'From Abu Ja'far^{-asws} the 2nd who said, 'Abu Abdullah^{-asws} said: 'While my^{-asws} father^{-asws} was performing Tawaaf of the Kabah, when a man covered by a turban of his like an eggshell, cut off his^{-asws} seven (circuits) until he made him^{-asws} enter into a house by the side of Al-Safa. He^{-asws} sent for me^{-asws}, and we became three.

فَقَالَ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِيرَ اللَّهِ بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنْ شِئْتَ فَأَخْبِرْنِي وَ إِنْ شِئْتَ فَأَخْبِرْكَ وَ إِنْ شِئْتَ سَلْنِي وَ إِنْ شِئْتَ سَأَلْتُكَ وَ إِنْ شِئْتَ فَاصْدُقْنِي وَ إِنْ شِئْتَ صَدَقْتُكَ

He said, 'Welcome, O son^{-asws} of Rasool-Allah^{-saww}!' Then he placed his hand upon my^{-asws} head and said, 'May Allah^{-azwj} Bless you^{-asws}, O trustees of Allah^{-azwj} after his^{-asws} forefathers^{-asws}! O Abu Ja'far^{-asws}! If you^{-asws} so desire, so inform me and if you^{-asws} so desire, so I shall inform you^{-asws}, and if you^{-asws} so desire, ask me, and if you^{-asws} so desire, I shall ask you^{-asws}, and if you^{-asws} so desire, ratify me, and if you^{-asws} so desire, I shall ratify you^{-asws}'.

قَالَ كُلُّ ذَلِكَ أَشَاءُ قَالَ فَإِنِّي أَتَى أَنْ يَنْطِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَيُّ أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ

He^{-asws} said: 'All of that I^{-asws} like'. He said, 'Beware of speaking by your tongue during my questioning by a matter with something else in your^{-asws} consciousness'. He^{-asws} said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart,

⁷⁸² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 10 H 3

and that Allah^{-azwj} Mighty and Majestic Refused that there should be a Knowledge for Him^{-azwj} wherein is a differing’.

قَالَ هَذِهِ مَسْأَلَتِي وَ قَدْ فَسَّرْتَ طَرَفًا مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلَةُ الْعِلْمِ فَعِنْدَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَمَّا مَا لَا بُدَّ لِلْعِبَادِ مِنْهُ فَعِنْدَ الْأَوْصِيَاءِ

He said, ‘This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?’ He^{-asws} said: ‘But, the totality of the knowledge, so it is with Allah^{-azwj}, Majestic is His^{-azwj} Mention, and as for what is a must for the servants from it, so it is with the successors^{-asws}’.

قَالَ فَفَتَحَ الرَّجُلُ عُجْرَتَهُ وَ اسْتَوَى جَالِسًا وَ هَلَّلَ وَجْهَهُ وَ قَالَ هَذِهِ أَرَدْتُ وَ لَهَا أَتَيْتُ زَعَمْتُ أَنَّ عِلْمَ مَا لَا اخْتِلَافَ فِيهِ مِنَ الْعِلْمِ عِنْدَ الْأَوْصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ

He^{-asws} said: ‘The man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, ‘This is what I wanted, and for it I came over. You^{-asws} claim that knowledge is what there is no differing therein, from the knowledge with the successors^{-asws}, so how do they know it?’

قَالَ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ إِلَّا أَنَّهُمْ لَا يَرَوْنَ مَا كَانَ رَسُولُ اللَّهِ ص يَرَى لِأَنَّهُ كَانَ نَبِيًّا وَ هُمْ مُحَدَّثُونَ وَ إِنَّهُ كَانَ يَفِدُ إِلَى اللَّهِ جَلَّ جَلَالُهُ فَيَسْمَعُ الْوَحْيَ وَ هُمْ لَا يَسْمَعُونَ

He^{-asws} said: ‘Just as how Rasool-Allah^{-saww} used to know it except that they^{-asws} are not seeing what Rasool-Allah^{-saww} used to see, because he^{-saww} was a Prophet^{-saww}, and they^{-asws} are *Muhaddisoun*, and it was so that he^{-asws} would be a delegate to Allah^{-azwj} Mighty and Majestic and he^{-saww} would hear the Revelation, and they^{-asws} are not hearing’.

فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ سَأَلْتِكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لَا يَطَّهَرُ كَمَا كَانَ يَطَّهَرُ مَعَ رَسُولِ اللَّهِ ص

You speak the truth, O son^{-asws} of Rasool-Allah^{-saww}! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah^{-saww}?’

قَالَ فَصَحَّحَكَ أَبِي ع وَ قَالَ أَبِي اللَّهُ أَنْ يُطَّلِعَ عَلَى عِلْمِهِ إِلَّا مُتَّخِذًا لِلْإِيمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ اللَّهِ أَنْ يَصْبِرَ عَلَى أَدَى قَوْمِهِ وَ لَا يُجَاهِدَهُمْ إِلَّا بِأَمْرِهِ

My^{-asws} father^{-asws} smiled and said: ‘Allah^{-azwj} Mighty and Majestic Refuses that anyone should have notification of His^{-azwj} Knowledge except for the one examined for the *Eman* with it, just as He^{-azwj} Ordained upon Rasool-Allah^{-saww} that he^{-saww} be patient upon the harm of his^{-saww} people, and he^{-saww} should not fight against them except by His^{-azwj} Command.

فَكَمْ مِنْ اخْتِتَابٍ قَدْ اجْتَمَعَتْ بِهِ حَتَّى قِيلَ لَهُ- فَاصْدَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ وَ أَيْمُ اللَّهُ أَنْ لَوْ صَدَعَ قَبْلَ ذَلِكَ لَكَانَ آمِنًا وَ لَكِنَّهُ إِذَا نَظَرَ فِي الطَّاعَةِ وَ خَافَ الْخِلَافَ فَلَيْدَكَ كَفَّ

How much from the secrets he^{-saww} was secretive with until it was said to him^{-saww}, ‘**So proclaim what you are Commanded with and turn away from the polytheists [15:94].** And I

swear by Allah^{-azwj} that had he^{-saww} proclaimed openly before that, he^{-saww} would (still) have been safe, but he^{-saww}, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he^{-saww} restrained.

فَوَدِدْتُ أَنْ عَيْنَيْكَ تَكُونُ مَعَ مَهْدِي هَذِهِ الْأُمَّةِ وَالْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَالْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَافِرَةِ مِنَ الْأَمْوَاتِ وَتُلْحِقُ بِهِمْ أَرْوَاحَ أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سَيْفًا ثُمَّ قَالَ هَذَا مِنْهَا

I^{-asws} would love it if your eyes happen to be with the Mahdi^{-asws} of this community, and the Angels with the swords of the family of Dawood^{-as}, between the sky and the earth, Punishing the souls of the Kafirss from the deceased and join with them the souls of their likes from the living ones'. Then he^{-asws} brought out a sword, then said: 'Here, this is from it'.

قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَارَهُ وَ قَالَ أَنَا إِليَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ لِي بِهِ جَهَالَةٌ عَيْرَ أَبِي أَحَبَّبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ وَ سَأَقُ الْحَدِيثَ بِطَوْلِهِ إِلَى أَنْ قَالَ ثُمَّ قَامَ الرَّجُلُ وَ دَهَبَ فَلَمْ أَرَهُ.

He^{-asws} said: 'My^{-asws} father^{-asws} said: 'Yes. By the One^{-azwj} Who Chose Muhammad^{-saww} over (all) the human beings!'. The man returned his turban and said, 'I am Ilyas^{-as}. I^{-as} did not ask you^{-asws} about your^{-asws} matter and there was ignorance with me from it, apart from that I^{-as} loved it that this discussion takes place, as a strengthening for your^{-asws} companions' – and he continued the Hadeeth up to he^{-asws} said: 'Then the man stood up and went, and I^{-asws} did not see him (again)'.⁷⁸³

⁷⁸³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 10 H 4

باب 11 أزواجه و أولاده صلوات الله عليه و بعض أحوالهم و أحوال أمه رضي الله عنها

CHAPTER 11 – HIS^{-asws} WIVES AND HIS^{-asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND SOME OF THEIR SITUATIONS AND SITUATION OF HIS^{-asws} MOTHER^{-as}, MAY ALLAH^{-azwj} BE PLEASED WITH HER^{-as}

1- عم، إعلام الوری، شاء، الإرشاد كان أولاده ع سبعة منهم- أبو عبد الله جعفر بن محمد ع و كان يكتى به و عبد الله بن محمد أمهم أم فروة بنت القاسم بن محمد بن أبي بكر و إبراهيم و عبيد الله درجا أمهم أم حكيم بنت السيد بن المغيرة الثقفي و علي و زينب لأم ولد و أم سلمة لأم ولد.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' –

'His^{-asws} children were seven. From them were Abu Abdullah Ja'far Bin Muhammad^{-asws}, and he^{-asws} was teknonymed as 'Abu Abdullah', and Abdullah Bin Muhammad, and both their mother is Farwah^{-as} daughter of Al-Qasim Bin Muhammad Bin Abu Bakr, and Ibrahim and Ubeydullah, both having died during his^{-asws} lifetime, their mother is Umm Hakeem daughter of Al-Seyyid Bin Al-Mugheira Al Saqafiya, and Ali and Zainab of a mother of children, and Umm Salama of a mother of children".⁷⁸⁴

2- عم، إعلام الوری و قيل إن لأبي جعفر ع ابنة واحدة فقط أم سلمة و اسمها زينب.

(The book) 'I'lam Al Wara' –

'And it is said that for Abu Ja'far^{-asws} there was one daughter only, Umm Salama, and her name is (Syeda) Zainab".⁷⁸⁵

3- شاء، الإرشاد و لم يعتقد في أحد من ولد أبي جعفر ع الإمامة إلا في أبي عبد الله جعفر بن محمد ع خاصة و كان أحوه عبد الله رضي الله عنه يشاز إليه بالفضل و الصلاح

(The book) 'Al Irshad' –

'The Imamate was not believed to be in anyone from the sons of Abu Ja'far^{-asws} except in Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} in particular, and his brother Abdullah, may Allah^{-azwj} be Pleased with him, consulted to him^{-asws} with the grace and the righteousness.

و روي أنه دخل على بعض بني أمية فأراد قتله فقال له عبد الله رحمه الله عليه لا تقتلني أكن لله عليك عوناً و انتزعتني أكن لك على الله عوناً يريد بذلك أنه ممن يشفع إلى الله فيشفعه فلم يقبل ذلك منه فقال له الأموي كنت هناك و سقاه السم فقتله.

And it is reported that he (Abdulla) entered to one of the clan of Umayya and he wanted to kill him. Abdullah, may Allah^{-azwj} be Pleased with him, said to him, 'Do not kill me, I shall become a supporter of Allah^{-azwj} against you, and leave me, I shall become a supporter for you against Allah^{-azwj}' – intending by that that he is from ones who will interceded to Allah^{-azwj}, so

⁷⁸⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 1

⁷⁸⁵ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 2

he would intercede for him. But he did not accept that from him. The Umayyid said to him, 'Not over there!' And he quenched him the poison and killed him".⁷⁸⁶

4- كشف، كشف الغمة كان له ثلاثة من الذكور و بنت واحدة و أسماء أولاده جعفر و هو الصادق و عبد الله و إبراهيم و أم سلمة و قيل كان أولاده أكثر من ذلك.

(The book) 'Kashf Al Ghumma' –

'There were for him^{-asws} (children), three from the males and one daughter, and the names of his^{-asws} children are – Ja'far^{-asws}, and he^{-asws} is Al-Sadiq^{-asws}, and Abdullah, and Ibrahim, and Umm Salama. And it is said that his^{-asws} children were more than that".⁷⁸⁷

5- قب، المناقب لابن شهر آشوب أولاده ع سبعة جعفر الإمام و كان يُكنى به و عبد الله الأفطح من أم قروة بنت القاسم و عبد الله و إبراهيم من أم حكيم و علي و أم سلمة و زينب من أم ولد و يقال زينب لأم ولد أخرى و يقال له ابنة واحدة و هي أم سلمة درجوا كلهم إلا أولاد الصادق ع.

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

'His^{-asws} children are seven – Ja'far^{-asws} the Imam^{-asws}, and he^{-asws} was teknonymed with it, and Abdullah 'Al-Aftah', from Umm Farwa Bint Al-Qasim^{-as}, and Ubeydullah and Ibrahim from Umm Hakeem, and Ali and Umm Salama and Zainab, from mother of children. And it is said Zainab is from another mother of children. And it is said, 'For him^{-asws} was one daughter^{-asws}, and she is Umm Salama. They all died during his^{-asws} lifetime except children of Al-Sadiq^{-asws}'.⁷⁸⁸

6- ب، قرب الإسناد ابن عيسى عن البرزطي قال: ذكر عند الرضا ع القاسم بن محمد خال أبيه و سعيد بن المسيب فقال كانا على هذا الأمر

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty who said,

'In the presence of Al-Reza^{-asws}, there was a mentioned of Al-Qasim Bin Muhammad, a maternal uncle of his^{-asws} father^{-asws}, and Saeed Bin Al-Musayyab. He^{-asws} said: 'They were both upon this matter'.

و قال خطب أبي إلى القاسم بن محمد يعني أبا جعفر ع فقال القاسم لأبي جعفر ع إنما كان ينبغي لك أن تذهب إلى أبيك حتى يزوجك.

And he^{-asws} said: 'My^{-asws} father^{-asws} had proposed to Al-Qasim Bin Muhammad (for his daughter), meaning Abu Ja'far^{-asws}. Al-Qasim said to Abu Ja'far^{-asws}, 'But rather, it would be appropriate for you if you were to go to your^{-asws} father^{-asws}, until he^{-asws} gets you^{-asws} married".⁷⁸⁹

⁷⁸⁶ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 3

⁷⁸⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 4

⁷⁸⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 5

⁷⁸⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 6

7- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ صَالِحِ بْنِ مَرْزُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْبِرَةِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ أُمِّي فَاعِدَةً عِنْدَ جِدَارٍ فَتَصَدَّعَ الْجِدَارُ وَ سَمِعْنَا هَذَّةً شَدِيدَةً فَقَالَتْ بِيَدِهَا لَا وَ حَقِّ الْمُصْطَفَى مَا أَدَانَ اللَّهُ لَكَ فِي السُّمُوطِ فَبَقِيَ مُعَلَّقًا فِي الْجَوِّ حَتَّى جَارَتْهُ فَتَصَدَّقَ أَبِي عَنْهَا بِمِائَةِ دِينَارٍ .

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abdullah Bin Ahmad, from Salih Bin Mazeed, from Abdullah Bin Al Mugheira, from Abu Al Sabbah,

'From Abu Ja'far^{-asws} having said: 'My^{-asws} mother was seated by a wall, and the wall cracked, and we heard intense thuds (noise of the cracking). She^{-asws} said, 'No, by Allah^{-azwj}, and right of Al-Mustafa^{-saww}! Allah^{-azwj} has not Permitted you for the falling!' So (the wall) remained hanging in the atmosphere until she allowed it (to fall). So my^{-asws} father^{-asws} gave in charity one hundred Dinars on her^{-asws} behalf'.⁷⁹⁰

قَالَ أَبُو الصَّبَّاحِ وَ ذَكَرَ أَبُو عَبْدِ اللَّهِ ع جَدَّتَهُ أُمُّ أَبِيهِ يَوْمًا فَقَالَ كَانَتْ صِدِّيقَةً لَمْ تُدْرِكْ فِي آلِ الْحَسَنِ امْرَأَةً مِثْلَهَا.

Abu Al-Sabbah said, 'And Abu Abdullah^{-asws} mentioned his^{-asws} grandmother^{-asws}, the mother of his^{-asws} father, and he^{-asws} said: 'She^{-asws} was truthful. No woman has been come across in the progeny of Al-Hassan^{-asws}, the like of her'.⁷⁹¹

8- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ عَنْ أَبِي الْجَارُودِ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ هُوَ جَالِسٌ عَلَى مَتَاعٍ فَجَعَلْتُ أَلْمَسُ الْمَتَاعَ بِيَدِي فَقَالَ هَذَا الَّذِي تَلْمِسُهُ بِيَدِكَ أَرْمِيِّي فَقُلْتُ لَهُ وَ مَا أَنْتَ وَ الْأَرْمِيِّيُّ فَقَالَ هَذَا مَتَاعٌ جَاءَتْ بِهِ أُمُّ عَلِيِّ امْرَأَةً لَهُ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Ali Bin Ismail Al Maysami, from Abu Al Jaroud who said,

'I went over to Abu Ja'far^{-asws} and he^{-asws} was seated upon a chattel, so I went on to touch the chattel with my hand, but he^{-asws} said: 'This which you are touching with your hand, is *Armany* (Armenian)'. I said to him^{-asws}, 'And what have you^{-asws} to do with *Al-Armany*?'. He^{-asws} said: 'This is a chattel which the mother of Ali came with', a wife of his^{-asws}'.

فَلَمَّا كَانَ مِنْ قَابِلٍ دَخَلْتُ عَلَيْهِ فَجَعَلْتُ أَلْمَسُ مَا تَحْتِي فَقَالَ كَأَنَّكَ تُرِيدُ أَنْ تَنْظُرَ مَا تَحْتِكَ فَقُلْتُ لَا وَ لَكِنَّ الْأَعْمَى يَعْثُبُ

When it was another time, I went over to him^{-asws}, and I went on to touch what was beneath me, so he^{-asws} said: 'It is as if you want to see what is beneath you'. I said, 'No, but the blind tends to tamper'.

فَقَالَ لِي إِنَّ ذَلِكَ الْمَتَاعَ كَانَ لِأُمِّ عَلِيِّ وَ كَانَتْ تَرَى رَأْيَ الْخَوَارِجِ فَأَدْرَمْتُهَا لَيْلَةً إِلَى الصُّبْحِ أَنْ تَرْجِعَ عَنْ رَأْيِهَا وَ تَتَوَلَّى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَاذْتَمَعْتُ عَلَيَّ فَلَمَّا أَصْبَحْتُ طَلَّقْتُهَا.

He^{-asws} said to me: 'That chattel was for the mother of Ali, and she used to view by the opinions of the Khawarijites, so I^{-asws} respited her for a night up to the morning that she might retract

⁷⁹⁰ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 7 a

⁷⁹¹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 7 b

from her opinion, and accept the Wilayah of Amir Al-Momineen^{-asws}, but she refrained to me^{-asws}. So, when it was the morning, I^{-asws} divorced her”^{.792}

9-9، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَنْ عَبْدِ الْأَعْلَى قَالَ: رَأَيْتُ أُمَّ فُرُوءَةَ تَطُوفُ بِالْكَعْبَةِ عَلَيْهَا كِسَاءٌ مُتَنَكِّرَةٌ فَاسْتَلَمَتِ الْحَجَرَ بِيَدِهَا الْيُسْرَى فَقَالَ لَهَا رَجُلٌ مِمَّنْ يَطُوفُ يَا أُمَّةَ اللَّهِ أَخْطَأْتَ السُّنَّةَ فَقَالَتْ إِنَّا لِأَعْيُنَاءُ عَنْ عِلْمِكَ.

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saed, from Ali Bin Al Numan, from Dawood Bin Farqad, from Abdul Al A’ala who said,

‘I saw Umm Farwa^{-as} performing *Tawaaf* by the House (Kabah), upon her^{-as} was a robe for veiling. she^{-as} touched the (Black) Stone with her^{-as} left hand. A man said to her^{-as}, ‘From where are you^{-as} performing *Tawaaf*, O maid of Allah^{-azwj}? You^{-as} are mixing up the Sunnah’. She^{-as} said: ‘We^{-as} are in no need of your knowledge!’⁷⁹³

أَقُولُ رَوَى أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي الْمَقَاتِلِ بِإِسْنَادِهِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَى رَجُلٍ مِنْ بَنِي أُمَيَّةَ فَأَرَادَ قَتْلَهُ فَقَالَ لَهُ عَبْدُ اللَّهِ لَا تَقْتُلْنِي أَكُنْ لِلَّهِ عَلَيْكَ عَيْنًا وَ لَكَ عَلَى اللَّهِ عَوْنًا فَقَالَ لَسْتُ هُنَاكَ وَ تَرَكُهُ سَاعَةً ثُمَّ سَقَاهُ سَمًّا فِي شَرَابٍ سَقَاهُ إِيَّاهُ فَقَتَلَهُ.

I (Majlisi) am saying, ‘It is reported by Abu Al Faraj Al Asfahany in ‘Al Maqatil, by his chain from Amro Bin Abu Al Miqdam, from his father who said,

‘Abdullah son of Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} entered to see a man from the clan of Umayya. He wanted to kill him (Abdullah). Abdullah said to him, ‘Do not kill me, I shall become a supporter of Allah^{-azwj} against you, and a supporter for you against Allah^{-azwj}’. He said, ‘Not over there!’ And he left him for a while, then quenched him poison in a drink he had given him and killed him”^{.794}

⁷⁹² Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 8

⁷⁹³ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 9 a

⁷⁹⁴ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 11 H 9 b