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

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
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أبواب تاريخ الإمام العليم أبي إبراهيم موسى بن جعفر الكاظم الخليم صلوات الله عليه و على آياته الكرام و أولاده الأئمة الأعلام ما تعاقب النور و الظلام

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

باب 1 ولادته ع و تاريخه و جمل أحواله

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

1- عم، إعلام الوری وُلِدَ ع بِالْأَبْوَاءِ مَنْزِلَ بَيْتِ مَكَّةَ وَ الْمَدِينَةَ لِسَبْعِ خَلْوَنَ مِنْ صَفَرٍ سَنَةَ ثَمَانٍ وَ عَشْرِينَ وَ مِائَةٍ وَ فُبِضَ ع بِبَعْدَادَ فِي حَبْسِ سِنْدِيَّ بْنِ شَاهِكٍ لِحَمْسٍ بَقِيْنَ مِنْ رَجَبٍ وَ قَبِلَ أَيْضاً لِحَمْسٍ خَلْوَنَ مِنْ رَجَبٍ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ وَ لَهُ يَوْمَيْدٍ حَمْسٌ وَ حَمْسُونَ سَنَةً

(The book) 'I'lam Al-Wara' –

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

فَقَالَ إِنَّهُ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عَلِقَ بِجَدِّي فِيهَا أَتَى آتٍ جَدُّ أَبِي وَهُوَ زَائِدٌ فَأَتَاهُ بِكَأْسٍ فِيهَا شَرْبَةٌ أَرْقٌ مِنَ الْمَاءِ وَ أَيْبُضٌ مِنَ اللَّبَنِ وَ أَلْيَنُ مِنَ الرُّبْدِ وَ أَخْلَى مِنَ الشَّهْدِ وَ أَبْرَدُ مِنَ التَّلْجِ فَسَقَاهُ إِيَّاهُ وَ أَمَرَهُ بِالْجِمَاعِ فَقَامَ فَرِحًا مَسْرُورًا فَجَامَعَ فَعَلِقَ فِيهَا بِجَدِّي وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي عَلِقَ فِيهَا بِأَبِي

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

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

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

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

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

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

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

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

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

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

قَالَ فَبَيْنَا نَحْنُ نَأْكُلُ إِذْ أَتَاهُ رَسُولٌ حَيِّدَةً فَقَالَ إِنَّ حَيِّدَةَ تَقُولُ لَكَ إِنِّي قَدْ أَنْكَرْتُ نَفْسِي وَ قَدْ وَجَدْتُ مَا كُنْتُ أَجِدُ إِذَا حَضَرْتَنِي وَ لَدَاتِي وَ قَدْ أَمَرْتَنِي أَنْ لَا أَشْبِكَ بِأَبِي هَذَا

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

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

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

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

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

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

فَقُلْتُ وَ مَا أَحْبَبْتَنِي بِهِ حَمِيدَةً

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قَالَ لَا الرُّوحُ خَلْقٌ أُعْطِيَ مِنْ جَبْرَائِيلَ إِنَّ جَبْرَائِيلَ مِنَ الْمَلَائِكَةِ وَ إِنَّ الرُّوحَ خَلْقٌ أُعْطِيَ مِنَ الْمَلَائِكَةِ أَلَيْسَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(The book) 'Al Irshad' –

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

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

(The book) 'Al Irshad' –

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

وكان في سني إمامته بقية ملك المنصور ثم ملك المهدي عشر سنين وشهراً وأياماً ثم ملك الهادي سنة وخمسة عشر يوماً ثم ملك الرشيد ثلاث [ثلاثاً] وعشرين سنة وشهرين وسبعة عشر يوماً وبعده مضي خمس عشرة سنة من ملك الرشيد

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

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

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

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

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

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

اسْتَشْهَدَ مَسْمُومًا فِي حَبْسِ الرَّشِيدِ عَلَى يَدَيِ السِّنْدِيِّ بْنِ شَاهَكَ يَوْمَ الْجُمُعَةِ لَيْسَتْ بَقِيَّةٌ مِنْ رَجَبٍ وَ قِيلَ لِحَمْسٍ خَلُونَ مِنْ رَجَبٍ سَنَةً ثَلَاثًا وَ ثَمَانِينَ وَ مِائَةً وَ قِيلَ سَنَةً سِتٍّ وَ ثَمَانِينَ

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

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

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

10- كَشَفَ، كَشَفَ الْعَمَةَ قَالَ كَمَالُ الدِّينِ مُحَمَّدُ بْنُ طَلْحَةَ أَمَّا وَلَادَتُهُ عَ فَيَالِأَبْوَاءِ سَنَةً ثَمَانٍ وَ عَشْرِينَ وَ مِائَةً مِنَ الْهِجْرَةِ وَ قِيلَ تِسْعَ وَ عَشْرِينَ وَ مِائَةً أُمُّهُ أُمُّ وَلَدٍ تُسَمَّى حَبِيبَةَ الْبُرَيْرِيَّةِ وَ قِيلَ غَيْرَ ذَلِكَ

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

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

وَ قَالَ عُمَرُ فَإِنَّهُ مَاتَ لِحَمْسٍ بَقِيَّةٌ مِنْ رَجَبٍ سَنَةً ثَلَاثًا وَ ثَمَانِينَ وَ مِائَةً لِلْهِجْرَةِ فَيَكُونُ عُمُرُهُ عَلَى الْقَوْلِ الْأَوَّلِ حَمْسًا وَ حَمْسِينَ سَنَةً وَ عَلَى الْقَوْلِ الثَّانِي أَرْبَعًا وَ حَمْسِينَ سَنَةً وَ قَبْرُهُ بِالْمَشْهَدِ الْمَعْرُوفِ بِبَابِ التَّيْنِ مِنْ بَغْدَادَ.

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

وَ قَالَ ابْنُ الْحُنَّابِ وَ بِالْإِسْنَادِ الْأَوَّلِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وُلِدَ مُوسَى بْنُ جَعْفَرٍ عَ بِالْأَبْوَاءِ سَنَةً ثَمَانٍ وَ عَشْرِينَ وَ مِائَةً وَ قُبُضَ وَ هُوَ ابْنُ أَرْبَعٍ وَ حَمْسِينَ سَنَةً فِي سَنَةِ مِائَةٍ وَ ثَلَاثٍ وَ ثَمَانِينَ وَ يُقَالُ حَمْسٍ وَ حَمْسِينَ سَنَةً وَ فِي رِوَايَةٍ أُخْرَى كَانَ مَوْلِدُهُ سَنَةً مِائَةً وَ تِسْعَ وَ عَشْرِينَ مِنَ الْهِجْرَةِ

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

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

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

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

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

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

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

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

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

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

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

فَأَقَامَ بِهَا إِلَى أَيَّامِ الرَّشِيدِ فَقَدِمَ الرَّشِيدُ الْمَدِينَةَ فَحَمَلَهُ مَعَهُ وَ حَبَسَهُ بِبَعْدَادَ إِلَى أَنْ تُؤْفَى بِهَا لِحَمْسٍ بَقِيَتْ مِنْ رَجَبِ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ.

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

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

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

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

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

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

11- عم، إعلام الوری عبد الجبار بن علی الرازی عن شیخ الطائفة عن الحسين بن عبید الله عن أحمد بن البرزقني عن حميد بن زياد عن العباس بن عبید الله بن أحمد الدهقان عن إبراهيم بن صالح الأماطي عن محمد بن الفضيل و زياد بن النعمان و سيف بن عميرة عن هشام بن أحمد قال أرسل إلي أبو عبد الله ع في يوم شديد الحر فقال لي اذهب إلى فلان الإفريقي فاعترض جارية عنده من حالها كذا و كذا و من صفتها كذا و كذا

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

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

و أتيت الرجل فاعترضت ما عنده فلم أر ما وصف لي فرجعت إليه فأخبرته فقال عذ إلي فإما عنده فرجعت إلى الإفريقي فحلفت لي ما عنده شيء إلا وقد عرضته علي ثم قال عندي وصيفة مريضة مخلوقة الرأس ليس مما تعرض

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

فقلت له اعرضها علي فجاها بها متوكفة على جارتين تخط برجليها الأرض فأزانيها فعرفت الصفة فقلت بكم هي فقال لي اذهب بها إلي فبحكم فيها

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

ثم قال لي قد والله أدزتها منذ ملكتها فما قدرت عليها و لقد أخبرني الذي اشتريتها منه عند ذلك أنه لم يصل إليها و حلفت الجارية أنها نظرت إلى القمر وقع في حجرها

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

فأخبرت أبا عبد الله ع بمقالته فأعطاني مائتي دينار فذهبت بها إلي فقال الرجل هي حرة لوجه الله إن لم يكن بعث إلي بشرائها من المغرب

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

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

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

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

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

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

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

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

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

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

(The book) 'Al Kafi' –

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

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

(The book) 'Rowzat Al Waizeen' –

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

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

Al Dorous –

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

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

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

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

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

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

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

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

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

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

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

2- مع، معاني الأخبار مرسلاً مثله.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(The book) ‘Al Irshad’ –

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

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

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

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

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

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

وَ كَانَ ع أَزْهَرَ إِلَّا فِي الْقَيْظِ لِحَرَارَةِ مِرَاجِهِ رُبَّ تَمَامٍ حَضِرَ خَالِكٌ كَثُ اللَّحْمِيَّةِ.

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

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

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

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

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

(The book) ‘Matalib Al Saoul’ –

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

9- الْفُصُولُ الْمُهَيْمَةُ، صِفَتُهُ أَسْمَرٌ نَقَشَ حَاتِمُهُ الْمَلِكُ لِلَّهِ وَحْدَهُ.

(The book ‘Al Fusoul Al Muhimma’ –

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

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

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

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

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

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

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

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

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

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

فقال له أبي و ما هي يا أبي أنت و أمي

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

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

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

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

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

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

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

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

قَالَ فَقَالَ كَانَ أَبِي ع فِي زَمَنٍ لَيْسَ هَذَا مِثْلَهُ

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

قَالَ يَزِيدُ فَقُلْتُ مَنْ يَرْضَى مِنْكَ بِحَدِّ مَا فَعَلِيهِ لَعْنَةُ اللَّهِ

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

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

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

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

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

قَالَ ثُمَّ قَالَ يَا يَزِيدُ إِنَّهَا وَدِيعةٌ عِنْدَكَ فَلَا تُخْبِرْ بِهَا إِلَّا عَاقِلًا أَوْ عَبْدًا ائْتَمَحَنَ اللهُ قَلْبَهُ لِلْإِيمَانِ أَوْ صَادِقًا وَلَا تُكْفُرْ بِعَمِّ اللهِ تَعَالَى وَ إِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَأَذِّهَا فَإِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللهِ

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

فَقُلْتُ وَ اللهُ مَا كُنْتُ لِأَفْعَلُ هَذَا أَبَدًا

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

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

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

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

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

ثُمَّ قَالَ يَا يَزِيدُ إِنِّي أُوحِدُ فِي هَذِهِ السَّنَةِ وَ عَلِيٌّ ابْنِي سَمِيَّ عَلِيٌّ بِنِ أَبِي طَالِبٍ ع وَ سَمِيَّ عَلِيٌّ بِنِ الْحُسَيْنِ ع أُعْطِيَ فَهَمَّ الْأَوَّلِ وَ عِلْمُهُ وَ نَصْرُهُ وَ رِذَاءُهُ وَ لَيْسَ لَهُ أَنْ يَتَكَلَّمَ إِلَّا بَعْدَ هَارُونَ بِأَرْبَعِ سِنِينَ فَإِذَا مَضَتْ أَرْبَعُ سِنِينَ فَسَلَّهُ عَمَّا سِئِلْتَ بِحُجَّتِكَ إِنْ شَاءَ اللهُ تَعَالَى.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4- عم، إعلام الوری الکلبی عن مُحَمَّدِ بْنِ یَحْيَى وَ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ مِنْهُ.

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

5- ك، إكمال الدين الدقاق عن الأَسَدِيِّ عَنِ النَّحَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى سَيِّدِي جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقُلْتُ يَا سَيِّدِي لَوْ عَهَدْتَ إِلَيْنَا فِي الْخَلْفِ مِنْ بَعْدِكَ

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

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

فَقَالَ لِي يَا مُفَضَّلُ الْإِمَامُ مِنْ بَعْدِي ابْنِي مُوسَى وَ الْخَلْفُ الْمَأْمُولُ الْمُتَنَظَّرُ مِنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى.

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

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

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

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

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِبْرَاهِيمُ أَمَا إِنَّهُ صَاحِبُكَ مِنْ بَعْدِي أَمَا لِيَهْلِكَنَّ فِيهِ قَدَمٌ وَ يَسْعُدُ آخِرُونَ فَلَعَنَ اللَّهُ قَاتِلَهُ وَ ضَاعَفَ عَلَى رُوحِهِ الْعَذَابَ أَمَا لِيُخْرِجَنَّ اللَّهُ مِنْ صُلْبِهِ خَيْرَ أَهْلِ الْأَرْضِ فِي زَمَانِهِ

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

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

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

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

سَيِّ جَدِّهِ وَ وَّارِثَ عِلْمِهِ وَ أَحْكَامِهِ وَ فَضَائِلِهِ مَعْدِنَ الْإِمَامَةِ وَ رَأْسَ الْحِكْمَةِ يَقْتُلُهُ جَبَّارُ بَنِي فَلَانَ بَعْدَ عَجَائِبِ طَرِيقَةٍ حَسَنَاءَ لَهُ وَ لَكِنَّ اللَّهَ بِالْبَالِغِ أَمْرِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

11- شاء، الإرشاد روى ابن أبي نجران مثله.

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

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

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

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

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

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

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

(The book) 'Al Irshad' –

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

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

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

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

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

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

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

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

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

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

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

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

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

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

فَقَالَ قَدْ فَعَلَ اللهُ ذَلِكَ فُلْتُ مَنْ هُوَ جُعِلْتُ فِدَاكَ فَأَشَارَ إِلَى الْعَبْدِ الصَّالِحِ وَ هُوَ رَاقِدٌ فَقَالَ هَذَا الرَّاقِدُ وَ هُوَ يَوْمِيذٍ عَلَامٌ.

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

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

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

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

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

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

فَقُلْتُ لَهُ جَعَلَنِي اللهُ فِدَاكَ قَدْ عَرَفْتُ انْقِطَاعِي إِلَيْكَ وَ خِدْمَتِي لَكَ فَمَنْ وِي الأَمْرِ بَعْدَكَ

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

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

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

18- شا، الإرشاد روى عبد الأعلى عن الفيض بن المختار قال قلت لأبي عبد الله ع خذ بيدي من النار من لنا بعدك قال فدخل أبو إبراهيم و هو يومئذ عَلَامٌ فَقَالَ هَذَا صَاحِبُكُمْ فَتَمَسَّكْ بِهِ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وَ كَانَ عَلِيُّ بْنُ جَعْفَرٍ شَدِيدَ التَّمَسُّكِ بِأَخِيهِ مُوسَى وَ الْإِنْقِطَاعِ إِلَيْهِ وَ التَّوْفُرِ عَلَى أَحَدِ مَعَالِمِ الدِّينِ مِنْهُ وَ لَهُ مَسَائِلُ مَشْهُورَةٌ عَنْهُ وَ جَوَابَاتٌ رَوَاهَا سَمَاعًا مِنْهُ وَ الْأَخْبَارُ فِيمَا ذَكَرْنَاهُ أَكْثَرَ مِنْ أَنْ تُحْصَى عَلَى مَا بَيَّنَّاهُ وَ وَصَفْنَاهُ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ثُمَّ أَخَذَ يَدَ مُوسَى عَ وَ قَالَ هُوَ حَقٌّ وَ الْحَقُّ مَعَهُ وَ مِنْهُ إِلَى أَنْ بَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا.

Then he^{-asws} held a hand of Musa^{-asws} and said: ‘He^{-asws} is true and the truth is with him^{-asws} until Allah^{-azwj} Caused the earth to be inherited and the ones upon it!’⁶⁰

وَ وَجَدْتُ هَذَا الْحَدِيثَ عِنْدَ بَعْضِ إِخْوَانِنَا فَذَكَرَ أَنَّهُ نَسَخَهُ مِنْ أَبِي الْمَرْجِي بْنِ مُحَمَّدِ بْنِ الْمُعَمَّرِ النَّعَلِيِّ وَ ذَكَرَ أَنَّهُ حَدَّثَهُ بِهِ الْمَعْرُوفُ بِأَبِي سَهْلٍ يَرْوِيهِ عَنْ أَبِي الصَّلَاحِ وَ رَوَاهُ بُنْدَارُ الْقُمِّيُّ عَنْ بُنْدَارِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ زُرَّارَةَ وَ أَنَّ أَبَا الْمَرْجِي ذَكَرَ أَنَّهُ عَرَضَ هَذَا الْحَدِيثَ عَلَى بَعْضِ إِخْوَانِيهِ فَقَالَ إِنَّهُ حَدَّثَهُ بِهِ الْحَسَنُ بْنُ الْمُنْدَرِ بِإِسْنَادٍ لَهُ عَنْ زُرَّارَةَ وَ زَادَ فِيهِ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ وَ اللَّهُ لَيُظَهِّرَنَّ عَلَيْكُمْ صَاحِبِكُمْ وَ لَيْسَ فِي عُنُقِ أَحَدٍ لَهُ بَيْعَةٌ وَ قَالَ فَلَا يُظَهِّرُ صَاحِبِكُمْ حَتَّى يَشَكَّ فِيهِ أَهْلُ الْبَيْتِ قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ.

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

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

33- ني، الغيبة للنعماني ابْنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ دُرُسْتِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ كَانَ بَيْنِي وَ بَيْنَ رَجُلٍ يُقَالُ لَهُ عَبْدُ الْجَلِيلِ صَدَاقَةٌ فِي قَدَمٍ فَقَالَ لِي إِنَّ أَبَا عَبْدِ اللَّهِ ع أَوْصَى إِلَى إِسْمَاعِيلَ

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from al Qasim Bin Muhammad Bin Al Husayn, from Ubays Bin Hisham, from Dorost, from Al Waleed Bin Sabeeh who said,

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

قَالَ فَمُلْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ عَبْدَ الْجَلِيلِ حَدَّثَنِي بِأَنَّكَ أَوْصَيْتَ إِلَى إِسْمَاعِيلَ فِي حَيَاتِهِ قَبْلَ مَوْتِهِ بِثَلَاثِ سِنِينَ

He (the narrator) said, ‘I said that to Abu Abdullah^{-asws}, ‘Abdul Jaleel narrated to me that you^{-asws} had bequeathed to Ismail during his lifetime, three years before his death’.

فَقَالَ يَا وَلِيدَ لَا وَ اللَّهُ فَإِنْ كُنْتُ فَعَلْتُ فَلِيَ فُلَانٍ يَعْنِي أَبَا الْحَسَنِ مُوسَى ع وَ سَمَاءُ.

He^{-asws} said: ‘O Waleed! No, by Allah^{-azwj}! If I^{-asws} had done so (bequeathed) it would have been to so and so’ – meaning Abu Al-Hassan Musa^{-asws}, and he^{-asws} named him^{-asws}’.⁶²

⁶⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 3 H 32 a

⁶¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 3 H 32 b

⁶² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 3 H 33

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

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

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

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ اللَّهُ أَجْلٌ وَ أَكْرَمٌ وَ أَزَافٌ بَعِيَادِهِ وَ أَزْحَمٌ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدٍ ثُمَّ يَكْتُمُ خَبَرَ السَّمَاءِ صَبَاحاً وَ مَسَاءً

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

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

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

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

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

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

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

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

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

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

⁶⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 3 H 35

(The book) 'Al Ghayba' of Al Numani –

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

42- ختص، الإختصاص ابنُ عيسى و ابنُ عَبْدِ الْجَبَّارِ عَنِ الرَّهْطِيِّ مِثْلَهُ.

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

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

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

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

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

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

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

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

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

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

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

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

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

قَالَ لَا تَأْسَ قَالَ لَهُ إِسْمَاعِيلُ ابْنُهُ يَا أَبَتِ لِمَ تَحْفَظُ

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

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

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

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

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

قَالَ فَأَمْسَكَ عَنِّي فَقَبَّلْتُ رِجْلَهُ وَ قُلْتُ ارْحَمِ سَيِّدِي فَإِنَّمَا هِيَ النَّارُ وَ إِنِّي وَ اللَّهُ لَوْ طَمِعْتُ أَنْ أَمُوتَ قَبْلَكَ لَمَا بَالَيْتُ وَ لَكِنِّي أَخَافُ الْبَقَاءَ بَعْدَكَ

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

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

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

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

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

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

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا فَيْضُ إِنَّ رَسُولَ اللَّهِ ص أَفْضَيْتَ إِلَيْهِ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى ع فَأَتَمَمْتَ عَلَيْهَا رَسُولَ اللَّهِ ص عَلِيًّا ع وَ ائْتَمَمْتَ عَلَيْهَا عَلِيٍّ ع الْحَسَنَ ع وَ ائْتَمَمْتَ عَلَيْهَا الْحُسَيْنَ ع وَ ائْتَمَمْتَ عَلَيْهَا الْحُسَيْنَ ع وَ ائْتَمَمْتَ عَلَيْهَا عَلِيٍّ بَنِ الْحُسَيْنِ ع مُحَمَّدَ بْنَ عَلِيٍّ ع وَ ائْتَمَمْتَ عَلَيْهَا أَبِي

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

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

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

فَعَرَفْتُ مَا أَرَادَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ زِدْنِي

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

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

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

فَقُلْتُ لَهُ يَا سَيِّدِي زِدْنِي

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

قَالَ يَا فَيْضُ إِنَّ أَبِي إِذَا كَانَ سَافِرًا وَ أَنَا مَعَهُ فَتَعَسَّ وَ هُوَ عَلَى رَاحِلَتِهِ أَذْنَيْتُ رَاحِلَتِي مِنْ رَاحِلَتِهِ فَوَسَدْتُهُ ذِرَاعِي الْمَيْلِ وَ الْمَيْلَيْنِ حَتَّى يَفْضِي وَ طَرَهُ مِنْ النَّوْمِ وَ كَذَلِكَ يَصْنَعُ بِي ابْنِي هَذَا

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

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

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

قَالَ إِنِّي لِأَجِدُ بِابْنِي هَذَا مَا كَانَ يَجِدُ يَعْقُوبُ يُونُسَ

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

قُلْتُ يَا سَيِّدِي زِدْنِي

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

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

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

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

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

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

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

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

فَلَمَّا تُوِّبَ وَ مَضَى دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ عَ فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهَا أَنْ قَسَرَ كِتَابَ اللَّهِ وَ صَدَّقَ أَبَاكَ وَ وَرَثَ ابْنِكَ وَ اصْطَبَعَ الْأُمَّةَ وَ قُمْ بِحَقِّ اللَّهِ عَزَّ وَ جَلَّ وَ قُلِ الْحَقُّ فِي الْخَوْفِ وَ الْأَمْنِ وَ لَا تَخَشَّ إِلَّا اللَّهَ

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

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

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

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

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

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

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

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

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

1- كشف، كشف الغمة قال الحافظ عبد العزيز حَدَّثَ عيسى بن محمد بن مغيث القرظي وَ بَلَغَ تِسْعِينَ سَنَةً قَالَ زَرَعْتُ بِطَبِخَا وَ قِنَاءً وَ قَرَعًا فِي مَوْضِعٍ بِالْجَوَانِيَّةِ عَلَى بَغْرٍ يُقَالُ لَهَا أُمُّ عِظَامٍ فَلَمَّا قَرَبَ الْحَيْثُ وَ اسْتَوَى الزَّرْعُ بَيْتِي الْجَرَادُ وَ أَتَى عَلَى الزَّرْعِ كُلِّهِ وَ كُنْتُ غَرِمْتُ عَلَى الزَّرْعِ ثَمَنَ جَمَلَيْنِ وَ مِائَةَ وَ عِشْرِينَ دِينَارًا

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

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

فَبَيْنَا أَنَا جَالِسٌ إِذْ طَلَعَ مُوسَى بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ عَ فَسَلَّمَ ثُمَّ قَالَ أَيُّ شَيْءٍ خَالَكَ فُلْتُ أَصْبَحْتُ كَالصَّرِيمِ بَيْتِي الْجَرَادُ فَأَكَلَ زَرْعِي قَالَ وَ كَمْ غَرِمْتُ فُلْتُ مِائَةَ وَ عِشْرِينَ دِينَارًا مَعَ ثَمَنِ الْجَمَلَيْنِ

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

قَالَ فَقَالَ يَا عَرَفَةُ إِنَّ لِأبي العَيْثِ مِائَةَ وَ حَمْسِينَ دِينَارًا فَرَبِحْتُكَ ثَلَاثُونَ دِينَارًا وَ الْجَمَلَانِ فُلْتُ يَا مُبَارَكُ ادْعُ لِي فِيهَا بِالْبَرَكَهَةِ

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

فَدَخَلَ وَ دَعَا وَ حَدَّثَنِي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ تَمَسَّكُوا بِبِقَاءِ الْمَصَائِبِ ثُمَّ عَلَّقْتُ عَلَيْهِ الْجَمَلَيْنِ وَ سَقَيْتُهُ فَجَعَلَ اللَّهُ فِيهِ الْبَرَكَهَةَ وَ زَكَّتْ فَبِعْتُ مِنْهَا بِعَشْرَةِ آلَافٍ.

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

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

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

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

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

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

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

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

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

فَنَزَلَ الْمَالِحُ فَأَخَذَ السِّوَاؤَ فَقَالَ أَعْطَهَا وَ قُلْ لَهَا فُلْتُحَمِدِ اللَّهِ رَبَّنَا ثُمَّ سِرْنَا

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

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

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

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

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

يَا مَنْ لَا يَشْعَلُهُ دَعْوَةٌ دَاعٍ دَعَاهُ مِنَ السَّمَاءِ يَا مَنْ لَهُ عِنْدَ كُلِّ شَيْءٍ مِنْ خَلْفِهِ سَمْعٌ سَامِعٌ وَ بَصَرٌ نَافِذٌ يَا مَنْ لَا تُغْلِبُهُ كَثْرَةُ الْمَسَائِلِ وَ لَا يُرْمُهُ الْخَاجِ الْمَلِيحِينَ يَا حَيُّ حِينَ لَا حَيٌّ فِي دَيْمُومَةِ مُلْكِهِ وَ بَقَائِهِ

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

يَا مَنْ سَكَنَ الْعُلَى وَ احْتَجَبَ عَنْ خَلْقِهِ بِنُورِهِ يَا مَنْ اشْرَقَتْ لِنُورِهِ دُجَى الظُّلَمِ اسْأَلُكَ بِاسْمِكَ الْوَاحِدِ الْأَحَدِ الْقَرْدِ الصَّمَدِ الَّذِي هُوَ مِنْ جَمِيعِ أَرْكَانِكَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ثُمَّ سَلِّ حَاجَتَكَ.

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

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

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

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

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

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

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

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

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

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

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

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

قَالَ فَقَالَ اللَّهُ إِنَّ أَبَا الْحَسَنِ أَمَرَكَ فَلْتَنْعَمَ فَاسْتَخْلَفَنِي ثَلَاثًا وَقَالَ أَنْفِدْ بِمَا أَمَرْتَ بِهِ فَأَلْقَوْلُ قَوْلُهُ

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

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

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

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

And from Khalid who said,

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

فَأَلْتَمْتُ إِلَيْهِ وَقَالَ يَنْبَغِي لِأَخِيكُمْ إِذَا لَيْسَ التَّوْبُ الْجَدِيدَ أَنْ يُرَى يَدُهُ عَلَيْهِ وَيَقُولَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَجْمَلُ بِهِ بَيْنَ النَّاسِ

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

وَإِذَا أَعْجَبَهُ شَيْءٌ فَلَا يُكْتَمِرُ ذِكْرَهُ فَإِنَّ ذَلِكَ بِمَا يَهْدُهُ وَإِذَا كَانَتْ لِأَخِيكُمْ إِلَى أَخِيهِ حَاجَةٌ وَوَسِيلَةٌ لَا يُمَكِّنُهُ فَضَائِلُهَا فَلَا يَذْكُرُهُ إِلَّا بِحَيْرٍ فَإِنَّ اللَّهَ يُوقِعُ ذَلِكَ فِي صَدْرِهِ فَيَقْضِي حَاجَتَهُ

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

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

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

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

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

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

Hisham Bin Al Hakam said,

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

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

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

قَالَ فَمَا خَرَجْتُ مِنْ مَكَّةَ حَتَّى دُفِنْتُ.

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

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

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

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

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

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

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

And from Zakariya Bin Adam who said,

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

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

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

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

And from Al Asbagh Bin Musa who said,

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

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

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

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

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

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

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

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

And from Ali Bin Abu Hamza who said,

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

قَالَ فُفُلْتُ إِنَّ أَبَاكَ أَسْرٌ إِلَيَّ سِرّاً وَ حَدَّثَنِي بِحَدِيثٍ فَأَخْبَرَنِي بِهِ

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

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

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

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

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

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

And it is reported by Hisham Bin Ahmar –

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

فَمِنْهُمُ إِنَّهُ أَرْسَلَنِي مِنَ الْعَدِ الْإِيهِ وَقَالَ قُلْ لَهُ كَمْ غَائِثُكَ فِيهَا فَقَالَ مَا أَنْصَرَفْتُ مِنْ كَذَا وَقَدْ أَتَيْتُهَا وَهُوَ لَكَ فَقَالَ وَهِيَ لَكَ وَ لَكِنْ مِنَ الرَّجُلِ

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

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

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

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

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

قَالَ فَأَتَيْتُهُ بِهَا فَلَمْ يَلْبَثْ إِلَّا قَلِيلاً حَتَّى وَلَدَتْ عَلِيّاً الرِّضَا ع.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

فَقَالَ يَا عَلِيُّ أَمَا أَجَلُكَ قَدْ حَضَرَ مَرَّةً بَعْدَ مَرَّةٍ فَخَرَجْتُ إِلَى مَكَّةَ فَلَقَيْتُ إِسْحَاقَ بْنَ عَمَّارٍ فَقَالَ وَ اللَّهُ لَقَدْ أَقَمْتُ بِالْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ مَا شَكَّكْتُ إِلَّا
أَنَّكَ سَتَمُوتُ فَأَخْبَرْتَنِي بِقِصَّتِكَ

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

فَأَخْبَرْتُهُ بِمَا صَنَعْتُ وَ مَا قَالَ لِي أَبُو الْحُسَيْنِ ع بِمَا أَنْشَأَ اللَّهُ فِي عُمْرِي مَرَّةً بَعْدَ مَرَّةٍ مِنَ الْمَوْتِ وَ أَصَابَتْنِي مِثْلُ مَا أَصَابَ فَعُلْتُ يَا إِسْحَاقُ إِنَّهُ إِمَامٌ ابْنُ
إِمَامٍ وَ يَهْدَا يُعْرِفُ الْإِمَامَ.

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

5- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ إِسْمَاعِيلِ بْنِ عَبَّادِ الْقَضْرِيِّ عَنْ إِسْمَاعِيلِ بْنِ سَلَامٍ وَ فُلَانِ بْنِ
خُمَيْدٍ قَالَا بَعَثَ إِلَيْنَا عَلِيُّ بْنُ يَفْطِينٍ فَقَالَ اشْتَرَيْتَا رَاحِلَتَيْنِ وَ بَحْتَبَا الطَّرِيقَ وَ دَفَعَ إِلَيْنَا أَمْوَالًا وَ كُتُبًا حَتَّى تُوصِلَا مَا مَعَكُمْ مِنَ الْمَالِ وَ الْكُتُبِ إِلَى أَبِي
الْحُسَيْنِ مُوسَى ع وَ لَا يَتَعَلَّمُ بِكُنَّا أَحَدًا

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قُلْتُ فَمَنْ أَيُّنَ أَنْتَ عَرَفْتَنِي قَالَ أَنَا بِي آتٍ فِي مَنَامِي أَلْقَى شُعْبِيًّا فَسَلَّهُ عَنْ جَمِيعِ مَا تَحْتَاجُ إِلَيْهِ فَسَأَلْتُ عَنْكَ فَدُلَّلْتُ عَلَيْكَ فَقُلْتُ اجْلِسْ فِي هَذَا الْمَوْضِعِ حَتَّى أَفْرُغَ مِنْ طَوَائِي وَ آتِيكَ إِنْ شَاءَ اللَّهُ تَعَالَى

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

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

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

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

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

فَاتَّقِ اللَّهَ وَخُذْهُ لَا شَرِيكَ لَهُ فَإِنَّكُمَا سَتَفْتَرَانِ بِمَوْتٍ أَمَا إِنَّ أَخَاكَ سَيَمُوتُ فِي سَفَرِهِ قَبْلَ أَنْ يَصِلَ إِلَى أَهْلِهِ وَ سَتَنْدُمُ أَنْتَ عَلَيَّ مَا كَانَ مِنْكَ وَ ذَلِكَ أَنْكُمَا تَقَاطَعْتُمَا قَبْرَ اللَّهِ أَعْمَارَكُمَا

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

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

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

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

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

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

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

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

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

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

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

10- ختص، الإختصاص الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ مِثْلَ مَا فِي الْكِتَابَيْنِ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قَالَ فَكَتَبْتُ إِلَيْهِ لَا تُصَلِّ عَلَى الرَّجَاجِ وَ إِنْ حَدَّثْتَكَ نَفْسُكَ أَنَّهُ بِمَا أَنْبَتِ الْأَرْضُ وَ لَكِنَّهُ مِنَ الْمَلْحِ وَ الرَّمْلِ وَ هُمَا مَسْهُوْحَانِ.

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

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

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

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

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

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

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

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

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

فَكَتَبَ عَلِيُّ بْنُ يَظْقِينٍ إِلَى أَبِي الْحَسَنِ مُوسَى عٍ إِنَّ أَصْحَابَنَا قَدْ اِخْتَلَفُوا فِي مَسْحِ الرَّجْلَيْنِ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ إِلَيَّ بِحُطِّكَ مَا يَكُونُ عَمَلِي عَلَيْهِ فَعَلْتُ
إِنْ شَاءَ اللَّهُ

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

فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ عٍ فَهَمَّتْ مَا ذَكَرْتُ مِنَ الْاِخْتِلَافِ فِي الْوُضُوءِ وَالَّذِي أَمُرُكَ بِهِ فِي ذَلِكَ أَنْ تَتَمَضَّمُ ثَلَاثًا وَ تَسْتَنْشِقُ ثَلَاثًا وَ تَغْسِلُ وَجْهَكَ ثَلَاثًا وَ تُخَلِّلُ شَعْرَ لِحْيَتِكَ وَ تَمْسَحُ رَأْسَكَ كُلَّهُ وَ تَمْسَحُ ظَاهِرَ أُذُنَيْكَ وَ بَاطِنَهُمَا وَ تَغْسِلُ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ ثَلَاثًا وَ لَا تُخَالِفَ ذَلِكَ إِلَى غَيْرِهِ

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

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى عَلِيِّ بْنِ يَظْقِينٍ تَعَجَّبَ بِمَا رُسِمَ فِيهِ مِمَّا أَجْمَعَ الْعَصَابَةُ عَلَى خِلَافِهِ ثُمَّ قَالَ مَوْلَايَ أَعْلَمُ بِمَا قَالَ وَ أَنَا مُتَمَثِّلٌ أَمْرُهُ وَ كَانَ يَعْمَلُ فِي وَضُوءِهِ عَلَى هَذَا الْحَدِّ وَ يُخَالِفُ مَا عَلَيْهِ جَمِيعُ السَّبِيْعَةِ امْتِنَالًا لِأَمْرِ أَبِي الْحَسَنِ عٍ

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

وَ سَعِيَ بَعْلِيَّ بْنَ يَظْقِينٍ إِلَى الرَّشِيدِ وَ قِيلَ إِنَّهُ رَافِضِيٌّ مُخَالِفٌ لَكَ فَقَالَ الرَّشِيدُ لِيُغَضَّ حَاصَّتِهِ قَدْ كَثُرَ عِنْدِي الْقَوْلُ فِي عَلِيِّ بْنِ يَظْقِينٍ وَ الْقَرْفُ لَهُ بِخِلَافِنَا وَ مَنِيْلِهِ إِلَى الرَّفِضِ وَ لَسْتُ أَرَى فِي خِدْمَتِهِ لِي تَفْصِيرًا وَ قَدْ امْتَحَنْتُهُ مَرَارًا

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

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

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

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

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

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

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

فَدَعَا بِالْمَاءِ لِوُضُوءِهِ فَتَمَضَّمْضَ ثَلَاثًا وَ اسْتَنْشَقَ ثَلَاثًا وَ غَسَلَ وَجْهَهُ ثَلَاثًا وَ خَلَّلَ شَعْرَ لِحْيَتِهِ وَ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا وَ مَسَحَ رَأْسَهُ وَ أُذُنَيْهِ وَ غَسَلَ رِجْلَيْهِ وَ الرَّشِيدُ يَنْظُرُ إِلَيْهِ

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

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

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

وَ وَرَدَ عَلَيْهِ كِتَابُ أَبِي الْحَسَنِ عِ ابْتِدَاءٍ مِنَ الْآنَ يَا عَلِيُّ بِنُ يَقْطِينِ فَتَوَضَّأْ كَمَا أَمَرَ اللَّهُ وَ اغْسِلْ وَجْهَكَ مَرَّةً فَرِيضَةً وَ أُخْرَى إِسْبَاغًا وَ اغْسِلْ يَدَيْكَ مِنَ الْمِرْفَقَيْنِ كَذَلِكَ وَ امْسَحْ مُقَدَّمَ رَأْسِكَ وَ ظَاهِرَ قَدَمَيْكَ بِمُضَلِّ نِدَاوَةِ وَضُوءِكَ فَقَدْ زَالَ مَا كَانَ يُخَافُ عَلَيْكَ وَ السَّلَامُ.

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

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

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

Tafseer Al Ayyashi – From Suleyman Bin Abdullah who said,

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

فَقَالَ اخْذِرِي أَنْ تَفْعَلِينَ كَمَا فَعَلْتِ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ وَ مَا فَعَلْتِ فَقَالَ ذَلِكَ مُسْتَوْرٌ إِلَّا أَنْ تَتَكَلَّمِ بِهِ

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

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

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

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

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

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

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

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

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

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

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

وَدَنُوتُ مِنَ الْكَهْفِ فَتَادَانِي مُنَادٍ مِنَ الْكَهْفِ ادْخُلْ يَا عَلِيُّ بْنُ صَالِحِ الطَّلَقَانِيِّ رَحِمَكَ اللَّهُ فَدَخَلْتُ وَ سَلَّمْتُ فَإِذَا رَجُلٌ فَحَمَّ صَحْمَ غَلِيظَ الْكَرَادِيْسِ عَظِيمِ الْجَنَّةِ أَنْزَعُ أَعْيُنُ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ يَا عَلِيُّ بْنُ صَالِحِ الطَّلَقَانِيِّ أَنْتَ مِنْ مَعْدِنِ الْكُنُوزِ لَقَدْ أَقَمْتَ مُتَّخِناً بِالْجُوعِ وَ الْعَطَشِ وَ الْخَوْفِ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

فَقَتَلَهُ الرَّشِيدُ وَ قَالَ لَا يَسْمَعُ بِحَذَا أَحَدٌ.

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

17- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ابن الوليد عن الصفار و سعد معاً عن ابن عيسى عن الحسن عن أخيه عن أبيه علي بن يقطين قال استدعى الرشيد رجلاً يُبْطِلُ بِهِ أَمْرَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع وَ يَقْطَعُهُ وَ يُحْجِلُهُ فِي الْمَجْلِسِ

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

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

فَاتْتَدَبَ لَهُ رَجُلٌ مُعَرِّمٌ فَلَمَّا أُخْضِرَتِ الْمَائِدَةُ عَمِلَ نَامُوسًا عَلَى الْحَبْرِ فَكَانَ كُلَّمَا رَامَ خَادِمٌ أَبِي الْحَسَنِ ع تَنَاوَلَ رَغِيفٍ مِنَ الْحَبْرِ طَارَ مِنْ بَيْنِ يَدَيْهِ وَ اسْتَفَزَّ هَارُونَ الْفَرْخَ وَ الضَّحِكَ لِذَلِكَ

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

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

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

قَالَ فَوَيْتَبَتْ تِلْكَ الصُّورَةُ كَأَعْظَمِ مَا يَكُونُ مِنَ السَّبَاعِ فَانْفَرَسَتْ ذَلِكَ الْمُعَرِّمَ فَحَرَ هَارُونَ وَ نُدَمَاؤُهُ عَلَى وُجُوهِهِمْ مَعْشِيًا عَلَيْهِمْ وَ طَارَتْ عُفُوهُمْ خَوْفًا مِنْ هَوْلِ مَا رَأَوْهُ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

فَلَمَّا قَدِمْتُ الْمَدِينَةَ بَعَثْتُ إِلَيْهِ بِمَا كَانَ مَعِي وَ الَّذِي مِنْ قِبَلِ غَالِبٍ فَأُرْسِلَ إِلَيَّ فَأَتَيْتُ السِتَّةَ آلَافِ دِرْهَمٍ

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

فَعُلْتُ اسْتَفْرَضْتُهَا مِنْهُ وَ أَمَرَنِي أَنْ أَذْفَعَهَا إِلَيْكَ فَإِذَا بَعَثَ مَتَاعِي بَعَثْتُ بِهَا إِلَيْكَ فَأُرْسِلَ إِلَيَّ عَجَلْهَا لَنَا وَ إِنَّا نَحْتَاجُ إِلَيْهَا فَبَعَثْتُ بِهَا إِلَيْهِ.

I said, 'I had borrowed these from him, and he had instructed me that I should hand these over to you. So, when I have sold my good, I shall send these to you^{-asws'}. He^{-asws} sent a message to me: 'Hasten it to us^{-asws} and we need to it'. So I sent these to him^{-asws''}.¹⁰⁶

24- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانِ الْوَاسِطِيِّ عَنْ مُوسَى بْنِ بَكْرِ قَالَ دَفَعْتُ إِلَيَّ أَبُو الْحَسَنِ الْأَوَّلُ ع رُقْعَةً فِيهَا حَوَائِجٌ وَ قَالَ لِي اعْمَلْ بِمَا فِيهَا فَوَضَعْتُهَا تَحْتَ الْمُصَلَّى وَ تَوَانَيْتُ عَنْهَا

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al Husayn, from Ali Bin Hassan Al Wasity, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st handed a note to me wherein were needs, and he^{-asws} said to me: 'Act (in accordance with) whatever is in it'. So I placed it beneath the prayer mat and dallied from it.

¹⁰⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 22

¹⁰⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 23

فَمَرَرْتُ فَإِذَا الرُّقْعَةُ فِي يَدِهِ فَسَأَلَنِي عَنِ الرُّقْعَةِ فَقُلْتُ فِي الْبَيْتِ فَقَالَ يَا مُوسَى إِذَا أَمَرْتُكَ بِالشَّيْءِ فَاعْمَلْهُ وَ إِلَّا عَضِبْتُ عَلَيْكَ فَعَلِمْتُ أَنَّ الْيَدِي دَفَعَهَا إِلَيْهِ
بِعِضُ صِبْيَانِ الْجِنِّ.

I passed by and there, the note was in his^{-asws} hand. He^{-asws} asked me about the note. I said, 'In the house'. He^{-asws} said: 'O Musa! Whenever I^{-asws} instruct you with something, then act with it, or else I^{-asws} shall be angry upon you!' I knew that, it had been handed to him^{-asws} by one of the children of Jinn".¹⁰⁷

25- ب، قرب الإسناد أحمد بن محمد عن أحمد بن أبي محمود الخراساني عن عثمان بن عيسى قال رأيت أبا الحسن الماضي ع في حوض من حياض
ما بين مكة والمدينة عليه إزار وهو في الماء فجعل يأخذ الماء في فيه ثم يمجه وهو يصير فقلت هذا خير من خلق الله في زمانه و يفعل هذا

(The book) 'Qurb Al Asnaad' – Ahmad Bin Muhammad, from Ahmad Bin Abu Mahmud Al Khurasany, from Usman Bin Isa who said,

'I saw Abu Al-Hassan Al-Maazy (7th Imam^{-asws}) in a fountain from the fountains of what is between Makkah and Al-Medina, upon him^{-asws} was a loin cloth and he^{-asws} was in the water. He^{-asws} went on taking the water in his^{-asws} mouth, turning it and he^{-asws} was whistling. I said (within myself), 'This is best of the Creatures of Allah^{-azwj} in his^{-asws} time, and he^{-asws} is doing this!'

ثم دخلت عليه بالمدينة فقال لي أين نزلت فقلت له نزلت أنا و رفيق لي في دار فلان فقال بادروا و حولوا ثيابكم و اخرجوا منها الساعة

Then I entered to see him^{-asws} at Al-Medina. He^{-asws} said to me: 'Where have you lodged?' I said to him^{-asws}, 'I and a friend of mine have lodged in the house of so and so'. He^{-asws} said: 'Rush and transfer your clothes and get out from it right now!'

قال فبادرت و أخذت ثيابنا و خرجنا فلما صرنا خارجاً من الدار انهارت الدار.

He (the narrator) said, 'I rushed and grabbed our clothes, and we went out. When we came outside from the house, the house collapsed'.¹⁰⁸

26- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم بن الحارث البطل عن مزارع قال دخلت المدينة فرأيت جارية
في الدار التي نزلتها فعجبني فأردت أن أمتنع منها فأبت أن تزوجني نفسها

(The book) 'Basaair Al Darajaat - Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Hars Al Batal, from Murazim who said,

'I entered Al-Medina and saw a main in the house in which I was hosted, and she fascinated me. I wanted to enjoy from her, but she refused to marry herself to me.

قال فجننت بعد العتمة ففرغت الباب فكانت هي التي فتحت لي فوضعت يدي على صدرها فبادرتني حتى دخلت

¹⁰⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 24

¹⁰⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 25

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

فَلَمَّا أَصْبَحْتُ دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ يَا مُرَازِمُ لَيْسَ مِنْ شِيعَتِنَا مَنْ خَلَا ثُمَّ لَمْ يَرَ قَلْبَهُ.

When it was morning, I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Murazim! He isn't from our^{-asws} Shias one who is alone, then does not look after his heart'¹⁰⁹.

27- ب، قرب الإسناد موسى بن جعفر البغدادي عن الأوشاء عن علي بن أبي حمزة قال سمعت أبا الحسن موسى ع يقول لا والله لا يرى أبو جعفر بيت الله أبداً فقدمت الكوفة فأخبرت أصحابنا فلم نلبث أن خرج فلما بلغ الكوفة قال لي أصحابنا في ذلك فقلت لا والله لا يرى بيت الله أبداً

(The book) 'Qurb Al Asnad' – Musa Bin Ja'far Al Baghdady, from Al Washa, from Ali Bin Abu Hamza who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'No by Allah^{-azwj}! Abu Ja'far (Al-Mansour) will not see the House of Allah^{-azwj} (Kabah), ever!' I arrived at Al-Kufa and informed our companions. We did not wait long before he came out. When he reached Al-Kufa, our companions said to me regarding that. I said, 'No, by Allah^{-azwj}! He will not see the House of Allah^{-azwj}, ever!'

فَلَمَّا صَارَ إِلَى الْمَسْتَانِ اجْتَمَعُوا أَيْضاً إِلَيَّ فَقَالُوا بَقِيَ بَعْدَ هَذَا شَيْءٌ فُلْتُ لَا وَاللَّهِ لَا يَرَى بَيْتَ اللَّهِ أَبَداً

When he came to the orchard, they gathered to me as well. They said, 'Does something still remain after this?' I said, 'No, by Allah^{-azwj}! He will not see the House of Allah^{-azwj}, ever!'

فَلَمَّا نَزَلَ بِرِ مَيْمُونٍ أَتَيْتُ أَبَا الْحَسَنِ ع فَوَجَدْتُهُ فِي الْمِحْرَابِ قَدْ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ اخْرُجْ فَاَنْظُرْ مَا يَقُولُ النَّاسُ

When he descended as the well of Maymoun, I came to Abu Al-Hassan^{-asws}. I found him^{-asws} in the prayer niche performing Sajdah. Then he^{-asws} raised his^{-asws} head to me and said: 'Go out and look what the people are saying'.

فَخَرَجْتُ فَسَمِعْتُ الْوَاعِيَةَ عَلَى أَبِي جَعْفَرٍ فَرَجَعْتُ فَأَخْبَرْتُهُ قَالَ اللَّهُ أَكْبَرُ مَا كَانَ لِيَرَى بَيْتَ اللَّهِ أَبَداً.

I went out and head the scream of death upon Abu Ja'far (Al-Mansour), so I returned and informed him^{-asws}. He^{-asws} said: 'Allah^{-azwj} is the Greatest! He was not going to see the House of Allah^{-azwj}, ever!'¹¹⁰

28- كشف، كشف الغمة من دلائل الحميري عن ابن أبي حمزة مثله.

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri, from Ibn Abu Hamza – similar to it.¹¹¹

29- ب، قرب الإسناد الحسين بن علي بن النعمان عن عثمان بن عيسى عن إبراهيم بن عبد الحميد قال كتب إلي أبو الحسن ع قال عثمان بن عيسى وكنت حاضراً بالمدينة تحوّل عن منزلك فأعنتم بذلك وكان منزله منزلاً وسطاً بين المسجد والسوق فلم يتحوّل فعاد إليه الرسول تحوّل عن منزلك

¹⁰⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 26

¹¹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 27

¹¹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 28

(The book) 'Qurb Al Asnaad' – Al Husayn Bin Ali Bin Al Numan, from Usman Bin Isa, from Ibrahim Bin Abdul Hameed who said,

'Abu Al-Hassan^{-asws} wrote to me. Usman Bin Isa said, 'I was present at Al-Medina: 'Transfer from your house!' I was gloomy at that and his house was a house in the middle between the Masjid and the market. But he did not transfer. The messenger returned to him: 'Transfer from your house!'

فَبَقِيَ ثُمَّ عَادَ إِلَيْهِ الثَّالِثَةَ تَحْوُلَ عَنْ مَنْزِلِكَ فَذَهَبَ وَ طَلَبَ مَنْزِلًا وَ كُنْتُ فِي الْمَسْجِدِ وَ لَمْ يَجِئْ إِلَى الْمَسْجِدِ إِلَّا عَتَمَةً فَقُلْتُ لَهُ مَا حَلَقَكَ فَقَالَ مَا تَدْرِي مَا أَصَابَنِي الْيَوْمَ قُلْتُ لَا

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

قَالَ ذَهَبْتُ اسْتَقَمِي الْمَاءَ مِنَ الْبُئْرِ لِأَتَوَضَّأَ فَخَرَجَ الدَّلْوُ مَمْلُوءًا خُرَاءً وَ قَدْ عَجَنَّا خُبْزَنَا بِذَلِكَ الْمَاءِ فَطَرَحْنَا خُبْزَنَا وَ عَسَلْنَا ثِيَابَنَا فَشَعَلَنِي عَنِ الْمَجِيءِ وَ نَقَلْتُ مَتَاعِي إِلَى الْبَيْتِ الَّذِي أَكْتَرَيْتُهُ

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

فَلَيْسَ بِالْمَنْزِلِ إِلَّا الْجَارِيَةُ السَّاعَةَ أَنْصَرَفْتُ وَ أَخَذْتُ بِيَدِهَا فَقُلْتُ بَارَكَ اللَّهُ لَكَ ثُمَّ افْتَرَقْنَا فَلَمَّا كَانَ سَحْرًا خَرَجْنَا إِلَى الْمَسْجِدِ فَجَاءَ فَقَالَ مَا تَرَوْنَ مَا حَدَثَ فِي هَذِهِ اللَّيْلَةِ قُلْتُ لَا قَالَ سَقَطَ وَ اللَّهُ مَنْزِلِي الشُّفْلَى وَ الْعُلْيَا.

So there wasn't at the house except the maid at the time. I left and held her by her hand and said, 'May Allah^{-azwj} Bless you'. Then we separated. When it was pre-dawn, we went out to the Masjid. He came and said, 'Are you not seeing what has happened during this night?' I said, 'No'. He said, 'By Allah^{-azwj}! My house fell down, the bottom and the top'.¹¹²

30- ب، قرب الإسناد الحسن بن علي بن التميمي عن عثمان بن عيسى قال قال أبو الحسن ع لإبراهيم بن عبد الحميد و لقبه سحرًا و إبراهيم ذاهب إلى قبة و أبو الحسن ع داخل إلى المدينة فقال يا إبراهيم فقلت لبيك قال إلى أين قلت إلى قبة فقال في أمي شيء

(The book) 'Qurb Al Asnad' – Al-Hassan Bin Ali Bin Al Numn, from usman Bin Isa who said,

'Abu Al-Hassan^{-asws} said to Ibrahim Bin Abdul Hameed and he^{-asws} had met him at pre-dawn, and Ibrahim was going to Quba, and Abu Al-Hassan^{-asws} was entering to Al-Medina. He^{-asws} said: 'O Ibrahim!' I said, 'Here I am!' He^{-asws} said: 'To where?' I said, 'To Quba'. He^{-asws} said: 'Regarding which thing?'

¹¹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 29

فَقُلْتُ إِنَّا كُنَّا نَشْتَرِي فِي كُلِّ سَنَةٍ هَذَا التَّمْرَ فَأَرَدْتُ أَنْ آتِيَ رَجُلًا مِنَ الْأَنْصَارِ فَأَشْتَرِيَ مِنْهُ مِنَ التَّمَارِ فَقَالَ وَ قَدْ أَمِنْتُمْ الْجَرَادَ ثُمَّ دَخَلَ وَ مَضَيْتُ أَنَا فَأَخْبَرْتُ أَبَا الْعَزِّ فَقَالَ لَا وَ اللَّهُ لَا أَشْتَرِي الْعَامَ نَحْلَةً

I said, 'We used to buy these dates during every year. I wanted to go to a man from the Helpers and buy from the dates from him. He^{-asws} said: 'And are you safe from the locusts?' Then he^{-asws} entered, and I went and informed Abu Al-Izza. He said, 'No, by Allah^{-azwj}! I will not buy a palm tree this year'.

فَمَا مَرَّتْ بِنَا حَامِسَةٌ حَتَّى بَعَثَ اللَّهُ جَرَادًا فَأَكَلَ عَامَّةَ مَا فِي النَّحْلِ.

Five (days) had not passed by us until Allah^{-azwj} Sent locusts and they ate majority of what was in the palm trees".¹¹³

31- كشف، كشف الغمة من دلائل الحميري عن عثمان مثله.

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

32- ب، قرب الإسناد الحسن بن علي بن التعمان عن عثمان بن عيسى قال وهب رجل جارية لابنه فولدت أولاداً فقالت الجارية بعد ذلك قد كان أبوك وطفي قبل أن يهبني لك

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

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

فَسئِلُ أَبُو الْحَسَنِ ع عَنْهَا فَقَالَ لَا تُصَدِّقْ إِنَّمَا تَفَرُّ مِنْ سُوءِ حُلُقِهِ فَعِيلَ ذَلِكَ لِلْجَارِيَةِ فَقَالَتْ صَدَقَ وَ اللَّهُ مَا هَزَبْتُ إِلَّا مِنْ سُوءِ حُلُقِهِ.

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

33- ب، قرب الإسناد محمد بن خالد الطيالسي عن علي بن أبي حمزة عن أبي بصير عن أبي الحسن الماضي ع قَالَ دَخَلْتُ عَلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ

(The book) 'Qurb Al Asnad' – Muhammad Bin Khalid Al Tayalisy, from Ali Bin Abu Hamza, from Abu Baseer,

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

فَقَالَ بِخِصَالٍ أَمَّا أَوْهَنْ فَنَشِيءٌ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسَ وَ نَصَبَهُ لَهُمْ عِلْمًا حَتَّى يَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلِيًّا عَ عِلْمًا وَ عَرَفَهُ النَّاسَ

¹¹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 30

¹¹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 31

¹¹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 32

He^{-asws} said: 'By characteristics. As for the first of them, it is a thing preceding from his^{-asws} father^{-asws} regarding it, and he^{-asws} introduces him^{-asws} to the people, and instals him^{-asws} as a flag for them until it becomes an argument upon them because Rasool-Allah^{-saww} had installed Ali^{-asws} as a flag and introduced him^{-asws} to the people.

وَكَذَلِكَ الْأَيْمَةُ يُعْرِفُونَهُمُ النَّاسَ وَ يَنْصِبُونَهُمْ لَهُمْ حَتَّى يَعْرِفُوهُ وَ يُسْأَلُ فَيُجِيبُ وَ يُسْكُتُ عَنْهُ فَيَبْتَدِي وَ يُخْبِرُ النَّاسَ بِمَا فِي عَدِي وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

And similar to that are the Imams^{-asws}. They^{-asws} introduce them^{-asws} to the people and nominate them^{-asws} for them until they recognise him^{-asws}, and he^{-asws} is asked, so he^{-asws} answer, and they are silent from him^{-asws}, so he^{-asws} initiates them, and he^{-asws} informs the people with what would be the next morning, and he^{-asws} speak to the people with every tongue (knowledge)'.
 فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَقُومَ أُعْطِيكَ عَلَامَةً تَطْمَئِنُّ إِلَيْهَا

He^{-asws} said to me: 'O Abu Muhammad! Right now, before you stand up, I^{-asws} shall give you a sign you will be assured to it'.

فَوَ اللَّهُ مَا لَبِثْتُ أَنْ دَخَلْنَا عَلَيْنَا رَجُلًا مِنْ أَهْلِ خُرَاسَانَ فَتَكَلَّمَ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ هُوَ بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ أَصْلَحَكَ اللَّهُ مَا مَنَعَنِي أَنْ أُحَلِّمَكَ بِكَلَامِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ

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

فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ

He^{-asws} said: 'Glory be to Allah^{-azwj}! When (if) I^{-asws} am not good in answering you, then what is my^{-asws} merit over you?'

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يُخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَهِيمَةٍ وَ لَا شَيْءٍ فِيهِ رُوحٌ بَعْدَ مَا يُعْرَفُ الْإِمَامَ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخُصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

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

34- قب، المناقب لابن شهر آشوب بيج، الخرائج و الجرائح عن أبي بصيرٍ مثله-

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij', from Abu Baseer – similar to it.¹¹⁷

¹¹⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 33

¹¹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 34

35- عم، إعلام الوری شا، الإرشاد أحمد بن مهران عن محمد بن علي عن أبي بصير مثله.

(The book) 'I'lam Al Wara', (and) 'Al Irshad' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Baseer – similar to it.¹¹⁸

36- ب، قرب الإسناد محمد بن عيسى عن حماد بن عيسى قال دخلت على أبي الحسن موسى بن جعفر ع بالبصرة فقلت له جعلت فداك ادع الله تعالى أن يرزقني داراً و زوجةً و ولداً و خادماً و الحج في كل سنة

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Hammad Bin Isa who said,

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

قال فرقع يده ثم قال اللهم صل على محمد و آل محمد و ارزق حماد بن عيسى داراً و زوجةً و ولداً و خادماً و الحج خمسين سنة

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

قال حماد فلما اشتراط خمسين سنة علمت أبي لا أحج أكثر من خمسين سنة

Hammad said, 'When he^{-asws} stipulated fifty years, I knew that I will not be performing Hajj more than fifty years'.

قال حماد و قد حججت ثمانين و أربعين سنة و هذه داري قد رزقتها و هذه زوجتي و زاء السيتر تسمع كلامي و هذا ابني و هذه خادمي و قد رزقت كل ذلك

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

فحج بعد هذا الكلام حججتين تمام الخمسين ثم خرج بعد الخمسين حاجاً فزامل أبا العباس التوفلي فلما صار في موضع الإحرام دخل يغتسل فجاء الوادي فحمله فغرق فمات رحماً الله و إياه قبل أن يحج زيادة على الخمسين و قبره بسيلة.

He performed Hajj after this speech, two Hajj, completing the fifty, then he went out after the fiftieth Hajj accompanying Abu Al-Abbas Al-Nowfaly. When he came to be in a place of Al-Ihraam, he entered (a river) to wash. The valley (flood) came and carried him. He drowned and died, may Allah^{-azwj} have Mercy on us and him, before he could perform more than the fifty, and his grave is at Sayalah".¹¹⁹

37- كش، رجال الكشي حمدويه عن العبيدي مثله.

¹¹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 35

¹¹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 36

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al Ubeydi – similar to it.¹²⁰

38- بيح، الحرائج و الجرائح أحمد بن هلال عن أمية بن علي القيسي قال دخلت أنا و حماد بن عيسى على أبي جعفر ع بالمدينة لئودعه فقال لنا لا نخرجنا أفيما إلى غد

(The book) 'Al Kharaj Wa Al Jaraih' – Ahmad Bin Hilal, from Umayya Bin Ali Al Qaysi who said,

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

قال فلما خرجنا من عنده قال حماد أنا أخرج فقد خرج ثقلي قلت أما أنا فأقيم

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

قال فخرج حماد فجزى الوادي تلك الليلة فغرق فيه و قبره بسية.

He (the narrator) said, 'Hammad went out and the valley flowed (flooded) during the night, and he drowned in it and his grave is at Sayalah'.¹²¹

39- ير، بصائر الدرجات أحمد بن محمد عن القاسم عن جده عن يعقوب بن إبراهيم الجعفري قال سمعت إبراهيم بن وهب و هو يقول خرجت و أنا أريد أبا الحسن بالعرين فانطلقت حتى أشرفت على قصر بني سرة ثم انحدرت الوادي فسمعت صوتاً لا أرى شخصه و هو يقول يا أبا جعفر صاحبك خلف القصر عند السدة فأقرته مني السلام

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

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

فالتفت فلم أر أحداً ثم رددت علي الصوت باللفظ الذي كان ثم فعل ذلك ثلاثاً فانشعر جلدي ثم انحدرت في الوادي حتى أتيت قصد الطريق الذي خلف القصر و لم أظأ في القصر ثم أتيت السدة نحو السمرات

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

ثم انطلقت قصد العدير فوجدت خمسين حبات روافع من عند العدير ثم استمعت فسمعت كلاماً و مراجعة فصفت بئعلي لسمع و طئي فسمعت أبا الحسن يتنحج فتنحجت و أجبت ثم نظرت و هجمت فإذا حية متعلقة بساق شجرة

¹²⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 37

¹²¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 38

Then I went aiming for the well and found fifty snakes slithering around the well. Then I listened and heard speech and responses. I sneaked with my slippers tip-toeing and I heard Abu Al-Hassan^{-asws} clearing his^{-asws} throat. I cleared my throat and answered him^{-asws}. Then I looked and attacked as there was a snake hanging by the base of the tree.

فَقَالَ لَا عَيْتِي وَ لَا ضَائِرٌ فَرَمْتُ بِنَفْسِيهَا ثُمَّ مَهَضْتُ عَلَى مَنْكِبِهِ ثُمَّ أَدْخَلْتُ رَأْسَهَا فِي أُذُنِهِ فَأَكْثَرْتُ مِنَ الصَّفِيرِ فَأَجَابَ بَلَى قَدْ فَصَلْتُ بَيْنَكُمْ وَ لَا يَبْغِي خِلَافَ مَا أَقُولُ إِلَّا ظَلَمٌ وَ مَنْ ظَلَمَ فِي دُنْيَاهُ فَلَهُ عَذَابُ النَّارِ فِي آخِرَتِهِ مَعَ عِقَابِ شَدِيدٍ أَعَاقِبُهُ إِيَّاهُ وَ آخِذٌ مَالًا إِنْ كَانَ لَهُ حَتَّى يَتُوبَ

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

فَقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي أَلَكُمْ عَلَيْهِمْ طَاعَةٌ فَقَالَ نَعَمْ وَ الَّذِي أَكْرَمَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ أَعَزَّ عَلِيًّا ع بِالْوَصِيَّةِ وَ الْوَلَايَةِ إِنَّهُمْ لَأَطُوعٌ لَنَا مِنْكُمْ يَا مَعْشَرَ الْإِنْسِ وَ قَلِيلٌ مَا لَهُمْ.

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

40- ير، بصائر الدرجات الحسين بن محمد عن المولى عن الوشاء عن محمد بن علي عن خالد الجوان قال دخلت على أبي الحسن ع و هو في عرس داره و هو يومئذ بالرميلة فلما نظرت إليه قلت يا أبي أنت و أمي يا سيدي مظلوم معصوب مضطهد في نفسي

(The book) ‘Basaair Al Darajaat’ - Al Husayn Bin Muhammad, from al Moalla, from Al Washa, from Muhammad Bin Ali, from Khalid Al Jawaz who said,

‘I entered to see Abu Al-Hassan^{-asws} and he^{-asws} was in the courtyard of his^{-asws} house, and on that day he^{-asws} was at Al-Rumeyla (city). When I looked at him^{-asws}, I said: ‘By my father and my mother, O my Master^{-asws}!’ (Saying) within myself, (you^{-asws} are) ‘Oppressed, usurped, persecuted’.

ثُمَّ دَنَوْتُ مِنْهُ فَقَبَّلْتُ بَيْنَ عَيْنَيْهِ وَ جَلَسْتُ بَيْنَ يَدَيْهِ فَالْتَمَعْتُ إِلَيْهِ فَقَالَ يَا خَالِدُ نَحْنُ أَعْلَمُ بِهَذَا الْأَمْرِ فَلَا تَتَصَوَّرْ هَذَا فِي نَفْسِكَ

Then I went near him^{-asws} and kissed between his^{-asws} eyes and sat down in front of him^{-asws}. He^{-asws} turned towards me and said: ‘O Khalid! We^{-asws} are more knowing of this matter therefore do not imagine it within yourself’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ اللَّهُ مَا أَرَدْتُ بِهَذَا شَيْئًا قَالَ فَقَالَ نَحْنُ أَعْلَمُ بِهَذَا الْأَمْرِ مِنْ غَيْرِنَا لَوْ أَرَدْنَا أَنْزِفَ إِلَيْنَا وَ إِنَّ هَؤُلَاءِ الْقَوْمُ مُدَّةٌ وَ غَايَةٌ لَا بُدَّ مِنَ الْإِنْتِهَاءِ إِلَيْهَا

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

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj} I did not intend anything with this'. He^{-asws} said: 'We^{-asws} are more knowing with this matter than others. If we^{-asws} want it would come to us^{-asws}, and for these people there is a term and a peak, there is no escape from the ending to it'.

قَالَ فَمُلْتُ لَا أَعُودُ وَ أَصَيَّرَ فِي نَفْسِي شَيْئاً أَبَدًا قَالَ فَقَالَ لَا تَعُدُّ أَبَدًا.

He (the narrator) said, 'I said, 'I shall not repeat anything within myself, ever, and will be patient'. He^{-asws} said: 'Do not repeat ever!'"¹²³

41- يج، الخرائج و الجرائع عن المعلى مثله و في يج فُلتُ في نفسي مظلوم و فيه لو أردناهُ لَرَدَّ إِلَيْنَا.

(The book) 'Al Kharaij Wa Al Jaraih' – From Al Moalla – similar to it, and in 'Al Kharaij Wa Al Jaraih' – 'I said within myself, 'Oppressed'. And in it, 'If we^{-asws} want, we^{-asws} can return it to us^{-asws}'".¹²⁴

42- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ماجيلويه عن عمه عن الكوفي عن شريف بن سابق عن أسود بن زرين القاضي قال دخلت على أبي الحسن الأول ع و لم يكن رأني قط فقال من أهل السد أنت فقلت من أهل الباب فقال الثانية من أهل السد فقلت من أهل الباب قال من أهل السد أنت فقلت نعم قال ذلك السد الذي عمله ذو القرنين.

(The book) 'Qasas Al Anbiya' – By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Shareef Bin Sabiq, from Aswad Bin Razwyn the judge who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st, and he^{-asws} had not seen me (before). He^{-asws} said: 'Are you from the people of the barrier?' I said, 'From the people of the door'. He^{-asws} said secondly: 'From the people of the barrier'. I said, 'From the people of the door'. He^{-asws} said: 'From people of the barrier'. I said, 'Yes'. He^{-asws} said: 'That is the barrier which Zulqarnain had built'".¹²⁵

43- ير، بصائر الدرجات أحمد بن محمد عن علي بن الحکم عن بعض أصحابنا قال دخلت على أبي الحسن الماضي ع و هو تخموم و وجهه إلى الحائط فتناول بعض أهل بيته يذكره فقلت في نفسي هذا خير خلق الله في زمانه يوصينا بالبر و يقول في رجل من أهل بيته هذا القول

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

'I entered to see Abu Al-Hassan Al-Maazi (7th Imam^{-asws}), and he^{-asws} was feverish and his^{-asws} face was towards the wall. He^{-asws} went on to criticise one of his^{-asws} family members in a mention. I said within myself, 'This is the best of the creatures of Allah^{-azwj} in his^{-asws} time, advising us with the righteousness and he^{-asws} saying regarding a man from his^{-asws} family members, this word?'

قَالَ فَحَوَّلَ وَجْهَهُ فَقَالَ إِنَّ الَّذِي سَمِعْتَ مِنَ الْبِرِّ إِلَيَّ إِذَا قُلْتُ هَذَا لَمْ يُصَدِّقُوا قَوْلَهُ وَ إِنْ لَمْ أَقُلْ هَذَا صَدَّقُوا قَوْلَهُ عَلَيَّ.

¹²³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 40

¹²⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 41

¹²⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 42

He^{-asws} turned his^{-asws} face and said: 'That which you heard is from the righteousness. When I^{asws} said this, they did not ratify his words, and if I^{-asws} don't say this, they ratify his words over mine'.¹²⁶

44- ير، بصائر الدرجات الهَيْبَةُ النَّهْدِيُّ عَنِ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ أَبُو الْحَسَنِ فِي الْمَجْلِسِ فُدَامَهُ مِرَاةٌ وَ آتَتْهَا مَرْدَى بِالرِّدَاءِ مُورَرًا فَأَقْبَلْتُ عَلَى عَبْدِ اللَّهِ فَلَمْ أَرَلْ أَسْأَلُهُ حَتَّى جَرَى دِحْرُ الرِّكَاتِ فَسَأَلْتُهُ فَقَالَ تَسْأَلُنِي عَنِ الرِّكَاتِ مَنْ كَانَتْ عِنْدَهُ أَرْبَعُونَ دِرْهَمًا فَفِيهَا دِرْهَمٌ

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

'I entered to see Abdullah son of Ja'far^{-asws} and Abu Al-Hassan (Musa^{-asws}) in the gathering, and there was a mirror in front of him^{-asws} and its stand, covered with a cloth. I turned towards Abdullah but did not ask him until the mention of Zakat flowed, so I asked him. He said, 'You are asking me about the Zakat, one who has forty Dirhams with him, so in it would be one Dirham (as Zakat)'.

قَالَ فَاسْتَشْعَرْتُهُ وَ تَعَجَّبْتُ مِنْهُ فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ قَدْ عَرَفْتُ مَوَدِّي لِأَبِيكَ وَ انْقِطَاعِي إِلَيْهِ وَ قَدْ سَمِعْتُ مِنْهُ كُتْبًا أَ فَتَحِبُّ أَنْ آتِيكَ بِهَا قَالَ نَعَمْ بَنُو أَخِ ابْنِنَا

He (the narrator) said, 'I realised it and was astounded from it. I said to him, 'May Allah^{-azwj} Keep you well! You have recognised my cordiality for your father^{-asws}, and my cutting off (from others) to him^{-asws}, and I had heard letters from him^{-asws}, I would love to come to you with it'. He said, 'Good is what the son of a brother would be coming to us with'.

فَقُمْتُ مُسْتَعِينًا بِرَسُولِ اللَّهِ فَأَتَيْتُ الْقَبْرَ فَقُلْتُ يَا رَسُولَ اللَّهِ ص إِلَى مَنْ إِلَى الْقَدْرِيَّةِ إِلَى الْحُرُورِيَّةِ إِلَى الْمُرْجِيَّةِ إِلَى الرَّبْدِيَّةِ

I stood up seeking help with Rasool-Allah^{-saww}. I went to the grave and said, 'O Rasool-Allah^{-saww}! To whom? To the Qadirites, to the Harouriya, to the Murjiites, to the Zaydiites?'

قَالَ فَإِنِّي كَذَلِكَ إِذْ أَتَانِي غُلَامٌ صَغِيرٌ دُونَ الْخَمْسِ فَجَذَبَ ثَوْبِي فَقَالَ لِي أَجِبْ فُلْتُ مَنْ قَالَ قَالَ قَالَ سَيِّدِي مُوسَى بْنُ جَعْفَرٍ فَدَخَلْتُ إِلَى صَحْنِ الدَّارِ فَإِذَا هُوَ فِي بَيْتٍ وَ عَلَيْهِ كِلَّةٌ فَقَالَ يَا هِشَامُ فُلْتُ لَيْتَكَ فَقَالَ لِي لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَدْرِيَّةِ وَ لَكِنِ ابْنِنَا ثُمَّ دَخَلْتُ عَلَيْهِ.

He said, 'While I was like that when a young boy came to me, less than five (years old), and he pulled my cloth and said to me, 'Answer'. I said, 'Who?' He said, 'My Master^{-asws} Musa^{-asws} Bin Ja'far^{-asws}'. I entered to the courtyard of the house, and there he^{-asws} was in the house, and upon him^{-asws} was a thick sheet. He^{-asws} said: 'O Hisham!' I said, 'At your^{-asws} service'. He^{-asws} said to me: 'Neither to the Murjiites, nor to the Qadirites, but to us^{-asws}'. Then I entered to see him^{-asws}'.¹²⁷

45- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَالِمِ مَوْلَى عَلِيِّ بْنِ يَعْطَبِينَ عَنْ عَلِيِّ بْنِ يَعْطَبِينَ قَالَ أَرَدْتُ أَنْ أَكْتُبَ إِلَيْهِ أَسْأَلُهُ يَنْتَوِرُ الرَّجُلُ وَ هُوَ جُنُبٌ

¹²⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 43

¹²⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 44

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hawazy, from Ibn Abu Umeyr, from Salim a slave of Ali Bin Yaqteen, from Ali Bin Yaqteen who said,

I wanted to write to him^{-asws} asking him^{-asws}, 'The man waxes while he is with sexual impurity'.

قَالَ فَكُنْتُ إِلَى ابْتِدَاءِ التُّورَةِ تَزِيدُ الْجُنُبَ نَظَافَةً وَ لَكِنْ لَا يُجَامِعُ الرَّجُلُ مُحْتَضِبًا وَ لَا يُجَامِعُ مَرْأَةً مُحْتَضِبَةً.

He said, 'He^{-asws} wrote to me initiating: 'The waxing increases the one with sexual impurity in cleanliness, but neither should the man copulate having dyed, nor should the woman copulate having dyed''¹²⁸

46- يج، الخرائج و الجرائع علي بن يقطين مثله.

(The book) 'Al Kharaj Wa Al Jaraih' – Ali Bin Yaqteen – similar to it.¹²⁹

47- ير، بصائر الدرجات ابن يزيد عن محمد بن الحسن بن زياد عن الحسن الواسطي عن هشام بن سالم قال: لما دخلت إلى عبد الله بن أبي عبد الله فسألته فلم أر عنده شيئاً فدخلتني من ذلك ما الله به عليم و خفت أن لا يكون أبو عبد الله ع ترك خلفاً فأنتيت قبر النبي ص فجلست عند رأسه أدعو الله و أستغيث به

(The book) 'Basaair Al Darajaat' - Ibn Yazeed, from Muhammad Bin Al-Hassan Bin Ziyad Al Maysami who said, 'It is narrated to us by Al-Hassan Al Wasity Bin Hisham Bin Salim who said,

'When I entered to see Abdullah son of Abu Abdullah^{-asws} to ask him, I did not see anything with him, so there entered into me what Allah^{-azwj} is Knowing with it, and I feared that Abu Abdullah^{-asws} may not have left behind a replacement (Imam^{-asws}). So, I went to the grave of the Prophet^{-saww} and say by his^{-saww} head, supplicating to Allah^{-azwj} and seeking Help with Him^{-azwj}.

ثم فكرت فقلت أصبر [أصبر] على [إلى قول] الرنادقة ثم فكرت فيما يدخل عليهم و رأيت قولهم بنفسهم ثم قلت لا بل قول الخوارج فأمر بالمعروف و أهي عن المنكر و أضرب بسيفي حتى أموت ثم فكرت في قولهم و ما يدخل عليهم فوجدته بنفسه

Then I thought and said (to myself), 'I shall be patient upon the word of the atheists. Then I though regarding what enters upon them, and I saw their word to be corrupt. Then I said, 'No, but the word of the Khawarijites. They are instructing with the good deeds and forbidding from the evil, and I shall strike with my sword until I die. Then I thought regarding their word and what enters upon them, and I found it to be corrupt.

ثم قلت إلى المرجفة ثم فكرت فيما يدخل عليهم فإذا قولهم بنفسهم فبينما أنا أفكر في نفسي و أمشي إذا مر بعض موالي أبي عبد الله ع فقال لي يجب أن أستأذن لك على أبي الحسن ع فقلت نعم

Then I said, 'To the Murjiites'. Then I thought regarding what enters upon them, and there, their word was corrupt. I was thinking within myself and walking, when one of the slaves of

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

¹²⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 46

Abu Abdullah^{-asws} passed by and said to me, 'It obligates that I seek permission for you to see Abu Al-Hassan (Musa)^{-asws}'. I said, 'Yes'.

فَدَهَبَ فَلَمْ يَلْبَثْ أَنْ عَادَ إِلَيَّ فَقَالَ فَمَنْ وَ ادْخُلْ عَلَيْهِ فَلَمَّا نَظَرَ إِلَيَّ أَبُو الْحَسَنِ ع فَقَالَ لِي مُبْتَدِئًا يَا هِشَامُ لَا إِلَى الرَّنَادِقَةِ وَلَا إِلَى الْحَوَارِجِ وَلَا إِلَى الْمُرْجِيَةِ وَلَا إِلَى الْقَدِيرَةِ وَ لَكِنْ إِلَيْنَا فُلْتِ أَنْتَ صَاحِبِي ثُمَّ سَأَلْتُهُ فَأَجَابَنِي عَمَّا أَرَدْتُ.

He went away and it was not long before he returned to me and said, 'Arise and enter to see him^{-asws}'. When Abu Al-Hassan^{-asws} looked at me, he^{-asws} said to me: 'O Hisham! Neither to the atheists, nor to the Khawarijites, nor to the Murjiites, nor to the Qadirites, but to us^{-asws}'. I said, 'You^{-asws} are my Master^{-asws}'. Then I asked him^{-asws} and he^{-asws} answered me about what I wanted"¹³⁰.

48- ير، بصائر الدرجات إبراهيم بن إسحاق عن محمد بن فلان الرافعي قال كان لي ابن عم يقال له الحسن بن عبد الله وكان زاهداً وكان من أعبد أهل زمانه وكان يلقاه السلطان و ربما استقبل السلطان بالكلام الصعب يعطه و يأمر بالمعروف و كان السلطان يهتم له ذلك لإصلاحه

(The book) 'Basaair Al Darajaat' - Ibrahim Bin Is'haq, from Muhammad Bin Fulan Al Rafie who said,

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

فَلَمْ يَزَلْ هَذِهِ حَالُهُ حَتَّى كَانَ يَوْمًا دَخَلَ أَبُو الْحَسَنِ مُوسَى ع الْمَسْجِدَ فَرَأَهُ فَأَذِنَ إِلَيْهِ ثُمَّ قَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَنَا أَحَبُّ إِلَيَّ مَا أَنْتَ فِيهِ وَ أَسْرَيْنِي بِكَ إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَأَذْهَبْ فَاطْلُبِ الْمَعْرِفَةَ

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

قَالَ جُعِلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ فَقَالَ لَهُ أَذْهَبْ وَ تَفَقَّهُ وَ اطلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرَضَ الْحَدِيثَ عَلَيَّ

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

قَالَ فَدَهَبَ وَ تَكَلَّمَ مَعَهُمْ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْفَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبْ وَ اطلُبِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعِينًا [مَعْنِيًا] بِدِينِهِ فَلَمْ يَزَلْ مُتَرَحِّدًا أَنَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَتَبِعَهُ وَ لَحِقَهُ فِي الطَّرِيقِ

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

¹³⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 47

a supporter of his^{-asws} Religion. Abu Al-Hassan^{-asws} did not cease to be with him until he^{-asws} went out to an estate of his^{-asws} and he followed him^{-asws}, and met him^{-asws} in the road.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فِدْلِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ أَبِي بَكْرٍ وَ عُمَرَ فَتَقَبَّلَ مِنْهُ

He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am needy to you in front of Allah^{-azwj}, so point me upon the understanding'. He^{-asws} informed him about Amir Al-Momineen^{-asws} and said: 'Amir Al-Momineen^{-asws} was after Rasool-Allah^{-sawww}' and informed him with the matter of Abu Bakr and Umar. He accepted from him^{-asws}.

ثُمَّ قَالَ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ

Then he said, 'So who was after Amir Al-Momineen^{-asws}?' He^{-asws} said; 'Al-Hassan^{-asws}, then Al-Husayn^{-asws}', until he^{-asws} ended up to himself^{-asws}, then he^{-asws} was silent. He said, 'May I be sacrificed for you^{-asws}! So, who is it today?' He^{-asws} said: 'If I^{-asws} were to inform you, will you accept?' He said, 'Yes, may I be sacrificed for you!'

قَالَ أَنَا هُوَ قَالَ جُعِلْتُ فِدَاكَ فَسَيِّئٌ أَسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَ أَشَارَ إِلَى أُمِّ غَيْلَانَ فَقُلْنَا لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي

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

قَالَ فَأَتَيْتُهَا قَالَ فَرَأَيْتُهَا وَ اللَّهُ يَجْبُ الْأَرْضَ جُبُوبًا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقْرَبَ بِهِ ثُمَّ لَزِمَ السُّكُوتَ

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

فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ وَ كَانَ مِنْ قَبْلِ ذَلِكَ يَرَى الرُّؤْيَا الْحَسَنَةَ وَ يَرَى لَهُ ثُمَّ انْقَطَعَتْ عَنْهُ الرُّؤْيَا فَرَأَى لَيْلَةً أَبَا عَبْدِ اللَّهِ ع فِيمَا يَرَى النَّائِمُ فَشَكَا إِلَيْهِ انْقِطَاعَ الرُّؤْيَا فَقَالَ لَا تَعْتَمَّ فَإِنَّ الْمُؤْمِنَ إِذَا رَسَخَ فِي الْإِيمَانِ رُفِعَ عَنْهُ الرُّؤْيَا.

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

49- شاء، الإرشاد ابن قولويه عن الكليني عن علي بن إبراهيم عن أبيه عن الرافعي مثله-

(The book) 'Al Kharaj Wa Al Jaraih' – Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Rafie – similar to it.¹³²

50- عم، إعلام الوری الکلبی مثله

(The book) 'I'lam Al Wara' – Al Kulayni – similar to it.¹³³

51- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ الْوَشَاءِ عَنْ هِشَامٍ قَالَ: أَرَدْتُ شَرِي جَارِيَةً بِمَنْ وَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ اسْتَشِيرُهُ فِي ذَلِكَ فَأَمْسَكَ فَلَمْ يُجِبْنِي فَإِنِّي مِنَ الْعَدِ عِنْدَ مَوْلَى الْجَارِيَةِ إِذْ مَرَّ بِي وَ هِيَ جَالِسَةٌ عِنْدَ جَوَارٍ فَصِرْتُ بِتَجْرِبَةِ الْجَارِيَةِ فَنَظَرْتُ إِلَيْهَا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa, from Al Husayn Bin Ali Al Washa, from Hisham who said,

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

قَالَ ثُمَّ رَجَعْتُ إِلَى مَنْزِلِهِ فَكَتَبْتُ إِلَيْهِ لَا بَأْسَ إِنَّ لَمْ يَكُنْ فِي عُمْرِهَا قَلِيلَةً قَالَ فَأَمْسَكَ عَنْ شِرَائِهَا فَلَمْ أَخْرُجْ مِنْ مَكَّةَ حَتَّى مَاتَتْ.

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

52- ير، بصائر الدرجات مُعَاوِيَةُ بْنُ حَكِيمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ اسْتَقْرَضَ أَبُو الْحَسَنِ عَ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ وَ كَتَبْتُ كِتَابًا وَ وَضَعْتُ عَلَى يَدَيْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ وَ قَالَ إِنَّ حَدَثَ بِي حَدَثٌ فَخَرِّفْهُ

(The book) 'Basaair Al Darajaat' - Muawiya Bin Hukeym, from Ja'far Bin Muhammad Bin Yunus, from Abdul Rahman Bin Al Hajjaj who said,

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

قَالَ عَبْدُ الرَّحْمَنِ فَخَرَّجْتُ مِنْ مَكَّةَ فَلَقَيْتَنِي أَبُو الْحَسَنِ عَ فَأَرْسَلَ إِلَيَّ بِمِثْلِي فَقَالَ لِي يَا عَبْدَ الرَّحْمَنِ خَرِّقِ الْكِتَابَ قَالَ فَفَعَلْتُ وَ قَدِمْتُ الْكُوفَةَ فَسَأَلْتُ عَنْ شِهَابٍ فَإِذَا هُوَ قَدْ مَاتَ فِي وَقْتٍ لَمْ يُمْكِنُ فِيهِ بَعْدُ الْكِتَابِ.

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

¹³² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 49

¹³³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 50

¹³⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 51

¹³⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 52

53- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُعَلَّى عَنِ ابْنِ أَبِي حَمْرَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ أَبَا الْحَسَنِ عَ يُنْعَى إِلَى رَجُلٍ نَفْسَهُ فَقُلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ فَقَالَ شَبَّهَ الْمُعْضَبُ يَا إِسْحَاقُ قَدْ كَانَ رُشِيدُ الْهَجْرِيِّ يَعْلَمُ عِلْمَ الْمَنَانِيَا وَ الْبَلَايَا فَأَلَامَامٌ أَوْلَى بِذَلِكَ.

(The book) 'Basaair Al Darajaat' - Abdullah Bin Muhammad, from Ibrahim Bin Muhammad who said, 'It is narrated to us by Ali Bin Moalla who said, 'It is narrated to us by Ibn Abu Hamza, from Sayf Bin Ameyra who said,

'I heard Al-Abd Al-Salih Abu Al-Hassan (Musa)^{-asws} giving the news of death to a man regarding his own self, and he^{-asws} knew when the man from his^{-asws} Shias would be dying. He^{-asws} said resembling the anger: 'O Is'haq! Rusheyd Al-Hajary had known the knowledge of the deaths and the afflictions, and the Imam^{-asws} is foremost with that'.¹³⁶

54- ير، بصائر الدرجات عُثْمَانُ بْنُ عَيْسَى عَنْ خَالِدٍ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ بِمَكَّةَ فَقَالَ مَنْ هَاهُنَا مِنْ أَصْحَابِكُمْ فَعَدَدْتُ عَلَيْهِ ثَمَانِيَةَ أَنْفُسٍ فَأَمَرَ بِإِخْرَاجِ أَرْبَعَةٍ وَ سَكَتَ عَنْ أَرْبَعَةٍ فَمَا كَانَ إِلَّا يَوْمُهُ وَ مِنَ الْعَدِيدِ حَتَّى مَاتَ الْأَرْبَعَةُ فَسَلِمُوا.

(The book) 'Basaair Al Darajaat' – Usman Bin Isa, from Khalid who said,

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

55- ير، بصائر الدرجات جَعْفَرُ بْنُ إِسْحَاقَ بْنِ سَعْدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي الْحَسَنِ عَ قَالَ قَالَ لِي افْرُغْ فِيمَا بَيْنَكَ وَ بَيْنَ مَنْ كَانَ لَهُ مَعَكَ عَمَلٌ فِي سَنَةِ أَرْبَعٍ وَ سَبْعِينَ وَ مِائَةٍ حَتَّى يَجِيئَكَ كِتَابِي وَ انظُرْ مَا عِنْدَكَ فَابْعَثْ بِهِ إِلَيَّ وَ لَا تَقْبَلْ مِنْ أَحَدٍ شَيْئاً وَ خَرَجَ إِلَى الْمَدِينَةِ وَ بَقِيَ خَالِدٌ بِمَكَّةَ حَتَّى مَاتَ يَوْمَئِذٍ مَاتَ.

(The book) 'Basaair Al Darajaat' – Ja'far Bin Is'haq, from Sa'ad, from usman Bin Isa, from Khalid Bin Najeeh,

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

56- ير، بصائر الدرجات الْحُسَيْنُ بْنُ عَلِيِّ بْنِ مُعَاوِيَةَ عَنْ إِسْحَاقَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ عَ وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ أَبُو الْحَسَنِ يَا فُلَانُ إِنَّكَ تَمُوتُ إِلَى شَهْرٍ

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali Bin Fazzal, from Muawiya, from Is'haq who said,

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

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

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

¹³⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 55

قَالَ فَأَضْمَرْتُ فِي نَفْسِي كَأَنَّهُ يَعْلَمُ آجَالَ شَيْعَتِهِ قَالَ يَا إِسْحَاقُ وَ مَا تُنْكِرُونَ مِنْ ذَلِكَ وَ قَدْ كَانَ رُشَيْدُ الْهَجْرِيِّ مُسْتَضْعَفًا وَ كَانَ يَعْلَمُ عِلْمَ الْمَنَائِيَا وَ
الْبَلَايَا فَالْإِمَامُ أُولَى بِذَلِكَ

He (the narrator) said, 'I thought within myself, 'It is as if he^{-asws} knows the terms (life-spans) of his^{-asws} Shias'. He^{-asws} said: 'O Is'haq! What are you denying from that, and Rusheyd Al-Hajary was weak, and he was knowing the knowledge of the deaths and the afflictions, and the Imam^{-asws} is foremost with that'?

ثُمَّ قَالَ يَا إِسْحَاقُ تَمُوتُ إِلَى سَنَتَيْنِ وَ يُشْتَتُّ أَهْلُكَ وَ وُلْدُكَ وَ عِيَالُكَ وَ أَهْلُ بَيْتِكَ وَ يُفْلِسُونَ إِفْلَاسًا شَدِيدًا.

Then he^{-asws} said: 'O Is'haq! You will be dying in two years, and your wife, and your children, and your dependants, and your family members will disperse, and they would be impoverished with severe poverty"¹³⁹

57- بيج، الخرائج و الجرائح عن إسحاق مثله

(The book) 'Al Kharaij Wa Al Jaraih' – From Is'haq – similar to it.¹⁴⁰

58- كا، الكافي أحمد بن مهران عن محمد بن علي عن سيف بن عميرة عن إسحاق مثله-

(The book) 'Al Kafi' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq – similar to it.¹⁴¹

59- عم، إعلام الوری الحسن بن علي بن أبي عثمان عن إسحاق بن عمار مثله-

(The book) 'I'lam Al Wara' – Al-Hassan Bin Ali Bin Abu usman, from Is'haq Bin Ammar – similar to it.¹⁴²

60- كا، الكافي أحمد بن مهران عن محمد بن علي عن سيف بن عميرة عن إسحاق مثله.

(The book) 'Al Kafi' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq – similar to it.¹⁴³

61- ير، بصائر الدرجات أحمد بن الحسين عن الحسن بن برة عن عثمان بن عيسى عن الحارث بن المغيرة التضرّي قال: دخلت على أبي الحسن سنة الموت بمكة و هي سنة أربع و سبعين و مائة فقال لي من هاهنا من أصحابكم مريض فقلت عثمان بن عيسى من أوجع الناس فقال قل له يخرج

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al-Hassan bin Barra, from usman Bin Isa who said,

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

¹³⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 56

¹⁴⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 57

¹⁴¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 58

¹⁴² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 59

¹⁴³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 60

over here?’ I said, ‘Usman Bin Isa is with the most pain from the people’. He^{-asws} said: ‘Tell him to go out’.

ثُمَّ قَالَ مَنْ هَاهُنَا فَعَدَدْتُ عَلَيْهِ ثَمَانِيَةَ فَأَمَرْنَا بِإِخْرَاجِ أَرْبَعَةٍ وَكَفَّ عَنْ أَرْبَعَةٍ فَمَا أَمْسَيْنَا مِنْ غَدٍ حَتَّى دَفَنَّا الْأَرْبَعَةَ الَّذِينَ كَفَّ عَنْ إِخْرَاجِهِمْ فَقَالَ عُثْمَانُ فُخِرْتُ أَنَا فَأَصْبَحْتُ مُعَافَاً.

Then he^{-asws} said: ‘Who are over here?’ I counted eight to him^{-asws}. He^{-asws} instructed us with four of us to go out and refrained from (the other) four. We had not come to the evening from the morning until we buried those four, he^{-asws} had refrained from their going out. Usman said, ‘I went out and became healthy’.¹⁴⁴

62- ير، بصائر الدرجات أحمد بن محمد بن محمد بن علي بن الحارث بن محمد بن علي بن المغيرة قال مر العبد الصالح ع بامرأته بي و هي تبكي و صببها حولها بيكون و قد ماتت بقرة لها فدنا منها ثم قال لها ما يبكيك يا أمة الله

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali bin Al Hakam, from Ali Bin Al Mugheira who said,

‘Al-Abd Al-Salih (7th Imam^{-asws}) passed by a woman at Mina, and she was crying and her children were crying around, and a cow of hers had died. He^{-asws} approached her, then said so her: ‘What makes you cry, O maid of Allah^{-azwj}?’

قالت يا عبد الله إن لي صببانا أيتاماً فكانت لي بقرة معيشتي و معيشة صبباني كان منها فقد ماتت و بقيت منقطعاً بي و يولدي و لا حيلة لنا

She said, ‘O servant of Allah^{-azwj}! There are orphaned children for me, and there used to be a cow for me for my livelihood, and the livelihood of my children was from it. It has died, and there has remained a termination with me and my children, and there is no (other) means for us’.

فقال لها يا أمة الله هل لك أن أحييها لك قالت فألهمت أن قالت نعم يا عبد الله قال فتنحى ناحية فصلى ركعتين ثم رفع يديه يمينا [بمنة] و حرك شفتيه ثم قام فمر بالبقرة فنحسها نحساً أو ضربها برجله فاستوت على الأرض قائمة

He^{-asws} said to her: ‘O maid of Allah^{-azwj}! Would it be (better) for you if I^{-asws} were to revive it?’ She said, ‘I have been inspired to say yes, O Abu Abdullah^{-asws}!’ He^{-asws} went aside to a corner and prayed two Cycles (Salat), then raised his^{-asws} right hand and moved his^{-asws} lips. Then he^{-asws} stood up and passed by the cow and prodded it with a prodding, or hit it with his^{-asws} left, and it sat up evenly upon the ground.

فلما نظرت المرأة إلى البقرة قد قامت صاحت عيسى ابن مريم و رب الكعبة

When the woman looked at the cow to have stood up, she shouted: ‘Isa^{-as} Bin Maryam^{-as}, by Lord^{-azwj} of the Kabah!’

قال فعالت الناس و صار بينهم و مضى بينهم صلى الله عليه و آله و على آتائه الطاهرين.

¹⁴⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 61

He (the narrator) said, 'He^{-asws} mingled with the people and came to be between them. May the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} forefathers^{-asws}, the pure ones'.¹⁴⁵

63- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ مِثْلَهُ.

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Mugheira – similar to it.¹⁴⁶

64- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ مُعْتَبِرٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ ع لَمْ يَكُنْ يُرَى لَهُ وَلَدٌ فَأَتَاهُ يَوْمًا إِسْحَاقُ وَ مُحَمَّدٌ أَخَوَاهُ وَ أَبُو الْحَسَنِ يَتَكَلَّمُ بِلِسَانٍ لَيْسَ بِعَرَبِيٍّ فَجَاءَ غُلَامٌ سَقْلَابِيٌّ فَكَلَّمَهُ بِلِسَانِهِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from hammad Bin Abdullah Al Faraie, from Mo'tab,

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

فَدَهَبَ فَجَاءَ بِعَلِيِّ ع ابْنِهِ فَقَالَ لِأَخَوْتِهِ هَذَا ابْنِي فَضَمُّهُ إِلَيْهِ وَاجِدًا وَبَعْدَ وَاحِدٍ فَقَبَّلُوهُ ثُمَّ كَلَّمَ الْغُلَامَ بِلِسَانِهِ فَحَمَلَهُ فَدَهَبَ فَجَاءَ بِإِبْرَاهِيمَ فَقَالَ هَذَا
إِبْرَاهِيمَ ابْنِي

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

ثُمَّ كَلَّمَهُ بِكَلَامٍ فَحَمَلَهُ فَدَهَبَ فَلَمْ يَزَلْ يَدْعُو بِغُلَامٍ بَعْدَ غُلَامٍ وَ يُكَلِّمُهُمْ حَتَّى جَاءَ خَمْسَةُ أَوْلَادٍ وَ الْعِلْمَانُ مُحْتَلِفُونَ فِي أَجْنَاسِهِمْ وَ أَلْسِنَتِهِمْ.

Then he^{-asws} spoke with a speech, and he carried him and went. He^{-asws} did not call for a boy after a boy, until five children came, and the boys were all different in their race and their languages'.¹⁴⁷

65- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ عَنْ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ دَخَلَ رَجُلٌ مِنْ مَوَالِي أَبِي الْحَسَنِ ع فَقَالَ جُعِلْتُ فِدَاكَ أُحِبُّ أَنْ تَتَّعِدَى عِنْدِي فَقَامَ أَبُو الْحَسَنِ ع حَتَّى مَضَى مَعَهُ فَدَخَلَ الْبَيْتَ فَإِذَا فِي الْبَيْتِ سَرِيرٌ فَقَعَدَ عَلَى السَّرِيرِ وَ تَحْتِ السَّرِيرِ رَوْحٌ
حَمَامٌ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Bashir, from Ali Bin Abu Hamza who said,

'A man from the friends of Abu Al-Hassan^{-asws} entered and said, 'May I be sacrificed for you^{-asws}! I would love it if you^{-asws} could have lunch with me^{-asws}'. Abu Al-Hassan^{-asws} stood up until

¹⁴⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 62

¹⁴⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 63

¹⁴⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 64

he^{-asws} went with him and entered the house, and there in the house was a bed. He^{-asws} sat upon the bed, and beneath the bed was a pair of doves.

فَهَدَرَ الذَّكَرُ عَلَى الْأُنْثَى وَ ذَهَبَ الرَّجُلُ لِيَحْمِلَ الطَّعَامَ فَرَجَعَ وَ أَبُو الْحَسَنِ ع يَضْحَكُ فَقَالَ أَضْحَكَكَ اللَّهُ سِنَّكَ بِمَ ضَحِكْتِ

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

فَقَالَ إِنَّ هَذَا الْحَمَامَ هَدَرَ عَلَى هَذِهِ الْحَمَامَةِ فَقَالَ لَهَا يَا سَكْنِي وَ عِزِّي وَ اللَّهُ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيَّ مِنْكَ مَا خَلَا هَذَا الْقَاعِدِ عَلَى السَّرِيرِ

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

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ تَفَهُمُ كَلَامَ الطَّيْرِ فَقَالَ نَعَمْ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And you^{-asws} understand the speech of birds?' He^{-asws} said: ***We have been Taught the speech of the birds and have been Given from all things [27:16]***'¹⁴⁸

66- ير، بصائر الدرجات الحسين بن محمد القاساني عن أبي الأعوص داود بن أسد المصري عن محمد بن الحسن بن جميل عن أحمد بن هارون بن موفقي وكان هارون بن موفقي مؤلف مؤلف أبي الحسن قال أتيت أبا الحسن لأسلم عليه فقال لي اركب تدور في أموالنا فأنتيت فارة لي قد ضربت على جدول ماء كان عنده حاضرة فاستنزه ذلك فصرنت له الفارة فجلست حتى أتى على فرس له

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad Al Qasani, from Abu Al Ahows Dawood Bin Asad Al Misry, from Muhammad Bin Al-Hassan Bin Jameel who said, 'It is narrated to me by Ahmad Bin Haroun Bin Muwaffaq,

'A slave of Abu Al-Hassan^{-asws} said, 'I came to Abu Al-Hassan^{-asws} to greet him^{-asws}. He^{-asws} said to me: 'Ride, let us go and circle in our^{-asws} estate'. I went to a tent of mine which had been struck at a water spring having greenery with it. I removed it and struck the tent for him^{-asws}. I sat down until he^{-asws} came upon a horse of his^{-asws}.

فَقَبَّلْتُ فَحْدَهُ وَ نَزَلْتُ فَأَمْسَكْتُ رِكَابَهُ وَ أَهْوَيْتُ لِأَحْدِ الْعِنَانِ فَأَبَى وَ أَحَدَهُ هُوَ فَأَخْرَجَهُ مِنْ رَأْسِ الدَّابَّةِ وَ عَلَّقَهُ فِي طَنْبٍ مِنْ أَطْنَابِ الْفَارَةِ فَجَلَسَ وَ سَأَلَنِي عَنْ حَبِيبِي وَ ذَلِكَ عِنْدَ الْمَغْرِبِ فَأَعْلَمْتُ بِمَجِيئِي مِنَ الْقَصْرِ إِلَى أَنْ حَمَحَمَ الْفَرَسُ

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

¹⁴⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 65

فَضَحَكَ عَ وَ نَطَقَ بِالْفَارِسِيَّةِ وَ أَخَذَ بِعُرْفِهَا فَقَالَ اذْهَبْ فُبَلَّ فَرَفَعَ رَأْسَهُ فَنَزَعَ الْعِنَانَ وَ مَرَّ يَتَخَطَّى الْجُدَاوَالَ وَ الزَّرَعَ إِلَى بَرَاحٍ حَتَّى نَالَ وَ رَجَعَ فَتَنَظَّرَ إِلَيَّ فَقَالَ إِنَّهُ لَمْ يُعْطَ دَاوُدُ وَ آلُ دَاوُدَ شَيْئاً إِلَّا وَ قَدْ أُعْطِيَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ أَكْثَرَ مِنْهُ.

He^{-asws} chuckled and spoke in Persian and took with recognising it. He^{-asws} said: ‘Go and urinate’. It raised its head, and he^{-asws} removed the rein, and it passed by the table spread and the greenery up to the woods until it urinated, and it returned. He^{-asws} looked at me and said: ‘Surely Dawood^{-as} and family of Dawood^{-as} had not been Given anything except and Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} have been Given more than it’.¹⁴⁹

67- قب، المناقب لابن شهر آشوب، الإرشاد، الجرائح و الجرائح البطائني قال خرج موسى بن جعفر ع في بعض الأيام من المدينة إلى ضيعة له خارجة عنها فصحبته وكان راكباً بعلة وأنا على جمار فلما صرنا في بعض الطريق اعترضنا أسد فأحجمت خوفاً وأقدم أبو الحسن غير مكترث به

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Irshad’, (and) ‘Al Kharaij Wa Al Jaraih’ – Al Batainy who said,

‘Musa^{-asws} Bin Ja’far^{-asws} went out from Al-Medina during one of the days to an estate of his^{-asws} outside from it. I accompanied him^{-asws}, and he^{-asws} was riding a mule and I was upon a donkey. When we came to be in one of the roads, a lion intercepted us. I turned back out of fear and Abu Al-Hassan^{-asws} went forward without paying any heed to it.

فَرَأَيْتُ الْأَسَدَ يَنْدَلُّ لِأَبِي الْحَسَنِ وَ يَهْمُهُمْ فَوَقَفَ لَهُ أَبُو الْحَسَنِ كَالْمُضْغِي إِلَى هَمِّهِ وَ وَضَعَ الْأَسَدُ يَدَهُ عَلَى كَفَلِ بَعْلِيهِ وَ خَفْتُ مِنْ ذَلِكَ خَوْفاً عَظِيماً ثُمَّ تَنَحَّى الْأَسَدُ إِلَى جَانِبِ الطَّرِيقِ

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

وَ حَوَّلَ أَبُو الْحَسَنِ وَجْهَهُ إِلَى الْقِبْلَةِ وَ جَعَلَ يَدْعُو ثُمَّ حَرَكَ شَفْتَيْهِ بِمَا لَمْ أَفْهَمْهُ ثُمَّ أَوْمَأَ إِلَى الْأَسَدِ بِيَدِهِ أَنْ امْضِ فَهَمَّ الْأَسَدُ هَمِّهِ طَوِيلَةً وَ أَبُو الْحَسَنِ يَقُولُ آمِينَ آمِينَ وَ انْصَرَفَ الْأَسَدُ حَتَّى غَابَ عَنْ أَعْيُنِنَا وَ مَضَى أَبُو الْحَسَنِ لَوَجْهِهِ وَ اتَّبَعْتُهُ

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

فَلَمَّا بَعُدْنَا عَنِ الْمَوْضِعِ لَحِقْتُهُ فَعُلْتُ جُعِلْتُ فِدَاكَ مَا شَأْنُ هَذَا الْأَسَدِ فَلَقَدْ خِفْتُهُ وَ اللَّهُ عَلَيْكَ وَ عَجِبْتُ مِنْ شَأْنِهِ مَعَكَ

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

¹⁴⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 66

قَالَ إِنَّهُ خَرَجَ يَشْكُو عُسْرَ الْوِلَادَةِ عَلَى لَبْوَتِهِ وَ سَأَلَنِي أَنْ أَدْعُو اللَّهَ لِيُفْرَجَ عَنْهَا فَفَعَلْتُ ذَلِكَ وَ أَلْقَيْتُ فِي رُوعِي أَنَّهَا وَلَدَتْ لَهُ ذَكَرًا فَخَبَّرْتُهُ بِذَلِكَ

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

فَقَالَ لِي امضِ فِي حِفْظِ اللَّهِ فَلَا سَلْطَ اللَّهُ عَلَيْكَ وَ عَلَى ذُرِّيَّتِكَ وَ عَلَى أَحَدٍ مِنْ شِيعَتِكَ شَيْئاً مِنَ السَّبَاعِ فَعُلْتُ آمِينَ.

He said to me^{-asws}: 'Go in the Protection of Allah^{-azwj}, for Allah^{-azwj} will not Let anything from the lions overcome upon you and your offspring and upon anyone from your^{-asws} Shias'. So I^{-asws} said: 'Ameen!'¹⁵⁰

68- قب، المناقب لابن شهر آشوب روى عن عيسى شلقان قال: دخلت على أبي عبد الله ع وأنا أريد أن أسأله عن أبي الخطاب فقال لي مبتدئاً من قبل أن أجلس ما منعك أن تلقى ابني موسى فتسأله عن جميع ما تريد

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

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

قال عيسى فذهبت إلى العبد الصالح ع وهو قاعد في الكتاب وعلى شفتيه أثر المداد فقال لي مبتدئاً يا عيسى إن الله أخذ ميثاق النبيين على النبوة فلم يتحولوا عنها وأخذ ميثاق الوصيين على الوصية فلم يتحولوا عنها أبداً وإن قوماً إيمانهم عارية وإن أبا الخطاب ممن أعيير الإيمان فسلبه الله إياه

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

فصممته إلى و قبلت ما بين عينيه و قلت ذرية بعضها من بعض ثم رجعت إلى الصادق ع فقال ما صنعت قلت أتيتك فأخبرني مبتدئاً من غير أن أسأله عن جميع ما أردت فعلمت عند ذلك أنه صاحب هذا الأمر

I hugged him^{-asws} to me and kissed what is between his^{-asws} eyes, and I said, '**Offspring, one being from the other [3:34]**'. Then I returned to Al-Sadiq^{-asws}. He^{-asws} said: 'What did you do?' I said, 'I went to him^{-asws}. He^{-asws} informed me initiating from without me having asked him^{-asws}, about entirety of what I wanted, so I knew during that, he^{-asws} is Master^{-asws} of this command'.

فقال يا عيسى إن ابني هذا الذي رأيت لو سألتها عما بين دفتي المصحف لأجابك فيه بعلم ثم أخرجته ذلك اليوم من الكتاب.

¹⁵⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 67

He^{-asws} said: 'O Isa! This son^{-asws} of mine, the one whom you saw, if you were to ask him^{-asws} about what is between the two covers of the Parchment (Quran), he^{-asws} would answer you regarding it with knowledge'. Then I brought that out today from the library".¹⁵¹

69- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح زوي عن أحمد بن عمر الحلال قال سمعت الأخرس يدكر موسى بن جعفر بسوء فاشترت سكيناً و قلت في نفسي و الله لأقتلنه إذا خرج للمسجد فأقمت على ذلك و جلست

(The book) – 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaj Wa Al Jaraih' – It is reported from Ahmad Bin Umar Al Hallal who said,

'I heard Al-Akhras mentioning Musa^{-asws} Bin Ja'far^{-asws} with evil. I bought a knife and said within myself, 'By Allah^{-azwj}, I will kill him when he comes out from the Masjid!' So, I stayed upon that and sat down (waiting for him).

فَمَا شَعَرْتُ إِلَّا بِرَفْعَةِ أَبِي الْحَسَنِ قَدْ طَلَعَتْ عَلَيَّ فِيهَا بِحَمِي عَلَيْنِكَ لَمَّا كَفَّمْتُ عَنِ الْاُخْرَسِ فَإِنَّ اللَّهَ يُعْنِي وَ هُوَ حَسْبِي فَمَا بَقِيَ أَيَّامٍ [أَيَّامًا] إِلَّا وَ مَاتَ.

I was not aware except there was a note of Abu Al-Hassan^{-asws} having had emerged to me. In it was: 'By my^{-asws} right upon you! Refrain from Al-Akhras, for Allah^{-azwj} has Made me^{-asws} needless, and He^{-azwj} shall Suffice me^{-asws}!' He did not remain except a few days, and he died".¹⁵²

70- بج، الجرائح و الجرائح زوي إسماعيل بن موسى قال كنا مع أبي الحسن في عمرة فنزلنا بعض فصور الأمراء فأمر بالرحلة فشدت المخابل و ركب بعض العيال و كان أبو الحسن في بيت فخرج فقام على بابهِ فقال حطوا حطوا قال إسماعيل و هل ترى شيئاً

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ismail Bin Musa who said,

'I was with Abu Al-Hassan^{-asws} during an Umrah. We descended in one of the castles of the rulers. He^{-asws} instructed with the riding animals, so the carriages were tied up, and some of the dependants rode, and Abu Al-Hassan^{-asws} was in a room. He^{-asws} came out, stood at its door. He^{-asws} said: 'Drop down! Drop down!' Ismail said, 'And do you^{-asws} see something?'

قَالَ إِنَّهُ سَيَأْتِيكُمْ رِيحٌ سَوْدَاءٌ مُظْلِمَةٌ تَطْرُقُ بَعْضَ الْإِبِلِ فَجَاءَتْ رِيحٌ سَوْدَاءٌ فَأَشْهَدُ لَقَدْ رَأَيْتُ جَمَلَنَا عَلَيْهِ كَيْسَةٌ كُنْتُ أُرَكِّبُ أَنَا فِيهَا وَ أَحْمَدُ أَخِي وَ لَقَدْ قَامَ ثُمَّ سَقَطَ عَلَى جَنْبِهِ بِالْكَيسَةِ.

He^{-asws} said: 'A dark black wind would be coming to you all, dropping down some of the camels!' The black wind came. I testify that I saw our camel and upon it was a carriage I and my brother Ahmad used to ride in it, and it had stood up, then fell down upon its side with the carriage".¹⁵³

71- كشف، كشف الغمة من دلائل الحميري عن إسماعيل مثله.

¹⁵¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 68

¹⁵² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 69

¹⁵³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 70

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Ismail – similar to it.¹⁵⁴

72- بيج، الخرائج و الجرائح روى إبراهيم بن الحسن بن راشد عن ابن يقطين قال كنت واقفاً عند هارون الرشيد إذ جاءته هدايا ملك الروم وكان فيها ذراعاً ديباج سوداء منسوجة بالذهب لم أر أحسن منها فرأيت أنظر إليها فوهبتها لي وبعثتها إلى أبي إبراهيم ع

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ibrahim Bin Al-Hassan Bin Rashid, from Ibn Yaqteen who said,

'I was standing in the presence of (the caliph) Haroun Al-Rasheed, when gifts of a king of Rome came to him, and in it was a black brocade shield embroidered with the gold, I had not seen better than it. He saw me looking at it, so he gifted it to me, and I sent it to Abu Ibrahim (7th Imam^{-asws}).

و مضت عليها بزمته تسعة أشهر و انصرفت يوماً من عند هارون بعد أن تعدت بين يديه فلما دخلت داري قام إلى خادمي الذي تأخذ ثيابي بمنديل على يده و كتاب لطيف ختمه رطب فقال أتاني بهذا رجل الساعة فقال أوصله إلى مولاك ساعة يدخل

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

ففضضت الكتاب و إذا به كتاب مؤلف أبي إبراهيم ع و فيه يا علي هذا وقت حاجتك إلى الذراع و قد بعثت بما إليك فكشفت طرف المنديل عنها و رأيتها و عرفتها و دخل علي خادم هارون بعير إذن فقال أحب أمير المؤمنين قلت أي شيء حدث قال لا أدري

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

فركنت و دخلت عليه و عنده عمر بن ربع واقفاً بين يديه فقال ما فعلت الذراع التي وهبتك قلت خلع أمير المؤمنين علي كثيرة من ذرايع و غيرها فعز أيتها يسألني

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

قال ذراعاً الديباج السوداء الرومية المذهبة فقلت ما عسى أن أصنع بما ألبسها في أوقات و أصلي فيها ركعات و قد كنت دعوت بها عند منصرفي من دار أمير المؤمنين الساعة لألبسها

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

¹⁵⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 71

had supplicated with it during my leaving from the house of commander of the faithful right now to wear it’.

فَنظَرَ إِلَيَّ عُمَرُ بْنُ رَبِيعٍ فَقَالَ قُلْ يُخْضِرُهَا فَأَرْسَلْتُ خَادِمِي جَاءَ بِهَا فَلَمَّا رَأَاهَا قَالَ يَا عُمَرُ مَا يَنْبَغِي أَنْ تَنْقُلَ عَلَيَّ بَعْدَ هَذَا شَيْئاً

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

قَالَ فَأَمَرَ لِي بِخَمْسِينَ أَلْفَ دِرْهَمٍ حَمَلْتُ مَعَ الدَّرَاعَةِ إِلَى دَارِي

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

قَالَ عَلِيُّ بْنُ يَفْطِينٍ وَكَانَ السَّاعِي ابْنَ عَمِّ لِي فَسَوَّدَ اللَّهُ وَجْهَهُ وَكَذَّبَهُ وَالحَمْدُ لِلَّهِ.

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

73- عُيُونُ الْمُعْجَزَاتِ، نَقْلًا عَنِ البَصَائِرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ العَطَّارِ مَرْفُوعاً إِلَى عَلِيِّ بْنِ يَفْطِينٍ مِثْلَهُ.

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

74- بَيْحُ، الخَرَاجِ وَالجَرَاحِ رُوِيَ عَنْ عِيسَى المَدَائِنِيِّ قَالَ خَرَجْتُ سَنَةً إِلَى مَكَّةَ فَأَقَمْتُ بِهَا ثُمَّ قُلْتُ أُقِيمُ بِالمَدِينَةِ مِثْلَ مَا أَقَمْتُ بِمَكَّةَ فَهُوَ أَكْبَرُ لِتَوَابِي فَقَدِمْتُ المَدِينَةَ فَتَزَلْتُ طَرْفَ المُصَلَّى إِلَى جَنْبِ دَارِ أَبِي ذَرٍّ فَجَعَلْتُ أُحْتَلِفُ إِلَى سَيِّدِي فَأَصَابَنَا مَطَرٌ شَدِيدٌ بِالمَدِينَةِ فَأَتَيْتُ أَبَا الحَسَنِ عَ مُسَلِّماً عَلَيْهِ يَوْمًا وَ إِنَّ السَّمَاءَ تَهَطَّلُ

(The book) ‘Al Kharaj Wa Al Jaraih – It is reported from Isa Al Madainy who said,

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

فَلَمَّا دَخَلْتُ ابْتَدَأَنِي فَقَالَ لِي وَ عَلَيَّكَ السَّلَامُ يَا عِيسَى ارجِعْ فَقَدْ اهْتَدَمَ بَيْتُكَ إِلَى مَتَاعِكَ فَانصرفتُ راجعاً فَإِذَا البَيْتُ قَدِ انْهَارَ وَ اسْتَعْمَلْتُ عَمَلَةً فَاسْتَخْرَجُوا مَتَاعِي كُلَّهُ وَ لَا افْتَقَدْتُهُ غَيْرَ سَطْلٍ كَانَ لِي

When I entered, he^{-asws} initiated me. He^{-asws} said to me: ‘And upon you be the greetings, O Isa! Return, for your house has collapsed’. I left returning, and there, the house had collapsed,

¹⁵⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 72

¹⁵⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 73

and I employed workers and they extracted my belongings, all of it, and I did not lose apart from a bucket of mine.

فَلَمَّا أَتَيْتُهُ بِالْغَدِ مُسَلِّماً عَلَيْهِ قَالَ هَلْ فَقَدْتِ مِنْ مَتَاعِكَ شَيْئاً فَنَدَعُو اللَّهَ لَكَ بِالْحَلْفِ فُلْتُ مَا فَقَدْتُ شَيْئاً مَا خِلا سَطْلاً كَانَ لِي أَتَوَضَّأُ مِنْهُ فَقَدْتُهُ

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

فَأَطْرَقَ مَلِيّاً ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ قَدْ ظَنَنْتُ أَنَّكَ أَنْسَيْتِ السَّطْلَ فَسَلِ جَارِيَةَ رَبِّ الدَّارِ عَنْهُ وَ قُلْ لَهَا أَنْتِ رَفَعْتِ السَّطْلَ فِي الْخَالِ فَرَدِّيهِ فَإِذَا سَرَدُهُ عَلَيْكَ

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

فَلَمَّا انْصَرَفْتُ أَتَيْتُ جَارِيَةَ رَبِّ الدَّارِ فَقُلْتُ إِنِّي نَسَيْتِ السَّطْلَ فِي الْخَالِ فَرَدِّيهِ عَلَيَّ أَتَوَضَّأُ بِهِ فَرَدَّتْ عَلَيَّ سَطْلِي.

When I left, I went to the maid, caretaker of the house. I said, ‘I had forgotten the bucket in the bathroom, so return it to me, I want to perform wud’u with it’. She returned the bucket to me”.¹⁵⁷

75- كشف، كشف الغمة من دلائل الحميري عن عيسى بن المدائني مثله.

(The book) ‘Kashf Al-Ghumma’, from ‘Dalaail’ of Al-Himeyri, from Isa Bin Al-Madainy – similar to it.¹⁵⁸

76- يج، الخرائج و الجرائح روي أن علي بن أبي حمزة قال كنت عند موسى بن جعفر ع إذ أتاه رجل من أهل الرزي يقال له جندب فسلم عليه و جلس و ساءله أبو الحسن ع و أحسن السؤال به ثم قال له يا جندب ما فعل أحوك قال له بخير و هو يقرئك السلام

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported that Ali Bin Abu Hamza said,

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

فَقَالَ يَا جُنْدَبُ أَعْظَمَ اللَّهُ لَكَ أَجْرَكَ فِي أَخِيكَ فَقَالَ وَرَدَ كِتَابُهُ مِنَ الْكُوفَةِ لِنِثْلَةِ عَشْرٍ يَوْمًا بِالسَّلَامَةِ فَقَالَ إِنَّهُ وَاللَّهِ مَاتَ بَعْدَ كِتَابِهِ بِيَوْمَيْنِ وَ دَفَعَ إِلَيَّ امْرَأَتَهُ مَالًا وَ قَالَ لِيَكُنْ هَذَا الْمَالُ عِنْدَكَ فَإِذَا قَدِمَ أَخِي فَأَدْعِيهِ إِلَيْهِ وَ قَدْ أودعته الأرض في البيت الذي كان يكون فيه فإذا أنت أتيتها فتلطفت لها و أطمعها في نفسك فإنها ستدفعه إليك

¹⁵⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 74

¹⁵⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 75

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

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ وَكَانَ جُنْدَبٌ رَجُلًا كَبِيرًا جَمِيلًا قَالَ فَلَقَيْتُ جُنْدَبًا بَعْدَ مَا فَقِدْتُ أَبَا الْحُسَيْنِ عَ فَسَأَلْتُهُ عَمَّا قَالَ لَهُ فَقَالَ صَدَقَ وَ اللَّهُ سَيِّدِي مَا زَادَ وَ لَا نَقَصَ لَا فِي الْكِتَابِ وَ لَا فِي الْمَالِ.

Ali Bin Abu Hamza said, 'And Jundab was a big man, good looking. I met Jundab after Abu Al-Hassan^{-asws} was lost (passed away), and I asked him about what he^{-asws} had said to him. He said, 'By Allah^{-azwj}! My Master^{-asws} spoke the truth. He^{-asws} neither added, nor reduced, nor regarding the letter, nor regarding the wealth'¹⁵⁹

77- عُيُونُ الْمُعْجَزَاتِ، عَنْ عَلِيٍّ مِثْلَهُ-

(The book) 'Uyoon Al Mo'jizaat', from Ali – similar to it.¹⁶⁰

78- نجم، كتاب النجوم بإسنادنا إلى الحيميري في كتاب الدلائل يُرْفَعُهُ إِلَى عَلِيٍّ مِثْلَهُ-

'Kitab Al Nujoim' – By our chains to Al Himeyri in the book 'Dalaail', raising it to Ali – similar to it.¹⁶¹

79- كشف، كشف الغمة من كتاب دلائل الحيميري عن عليٍّ مِثْلَهُ.

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalail' of Al Himeyri, from Ali – similar to it.¹⁶²

80- بيج، الخرائج و الجرائح رَوَى ابْنُ أَبِي حَمْزَةَ قَالَ كَانَ رَجُلًا مِنْ مَوَالِي أَبِي الْحُسَيْنِ لِي صَدِيقًا قَالَ حَرَجْتُ مِنْ مَنَزِلِي يَوْمًا فَإِذَا أَنَا بِامْرَأَةٍ حَسَنَاءَ جَمِيلَةٍ وَ مَعَهَا أُخْرَى فَتَبِعْتُهَا فَقُلْتُ لَهَا تَمْتَعِينِي نَفْسِكَ فَأَلْتَفَتَتْ إِلَيَّ وَ قَالَتْ إِنْ كَانَ لَنَا عِنْدَكَ جِنْسٌ فَلَيْسَ فِينَا مَطْمَعٌ وَ إِنْ لَمْ يَكُنْ لَكَ زَوْجَةٌ فَأَمُضِ بِنَا فَقُلْتُ لَيْسَ لَكَ عِنْدَنَا جِنْسٌ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ibn Abu Hamza who said,

'A man from the slaves of Abu Al-Hassan^{-asws} was a friend of mine. He said, 'I came out from my house one day and there I was with an excellent good-looking woman, and with her was another. I followed her and said to her, 'Marry yourself temporarily (Mut'ah) to me'. She turned towards me and said, 'Even though there is desire to us with you, there is no eagerness in us, and if there does not happen to be a wife for you, then come with us'. I said, 'Isn't there any desire for you with us?'

¹⁵⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 76

¹⁶⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 77

¹⁶¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 78

¹⁶² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 79

فَانْطَلَقْتُ مَعِيَ حَتَّى صِرْنَا إِلَى بَابِ الْمَنْزِلِ فَدَخَلْتُ فَلَمَّا أَنْ خَلَعْتُ فَرْدَ حُفِّ وَ بَقِيَ الْحُفُّ الْآخِرُ تَنَزَعُهُ إِذَا قَارِعَ يَفْرَعُ الْبَابَ فَخَرَجْتُ فَإِذَا أَنَا بِمُؤَفَّقٍ
فَقُلْتُ لَهُ مَا وَرَاكَ قَالَ خَيْرٌ يَقُولُ أَبُو الْحَسَنِ أَخْرَجَ هَذِهِ الْمَرْأَةَ الَّتِي مَعَكَ فِي الْبَيْتِ وَ لَا تَمَسَّهَا

She came with me until we came to the door of a house. She entered. When I took off one sock and the other sock remained to be removed, there was a knock on the door. I went out, and there I was with someone standing at the door. I said to him, 'What (news) is behind you?' He said, 'Good. Abu Al-Hassan^{-asws} is saying to you: 'Expel this woman who is with you in the house and do not touch her!'

فَدَخَلْتُ فَقُلْتُ لَهَا الْبَيْسِي حُفَيْكِ يَا هَذِهِ وَ اخْرِجِي فَلَبِيسَتْ حُفْمَهَا وَ خَرَجَتْ فَتَنَظَّرْتُ إِلَى مُؤَفَّقٍ بِالْبَابِ فَقَالَ سُدَّ الْبَابَ فَسَدَدْتُهُ فَوَ اللَّهُ مَا جَاءَتْ لَه
عَبْرٌ بَعِيدٍ وَ أَنَا وَرَاءَ الْبَابِ اسْتَمِعْتُ وَ انْطَلَعْتُ حَتَّى لَقِيَهَا رَجُلٌ مُسْتَعْرِزٌ فَقَالَ لَهَا مَا لَكَ خَرَجْتِ سَرِيعاً أَلَسْتُ قُلْتُ لَا تُخْرِجِي

I entered and said to her, 'Wear your socks, O you, and get out!' She wore her socks and went out. I looked at the one standing at the door. He said, 'Close the door!' I closed it. By Allah^{-azwj}! He had not gone far, and I was behind the door listening intently and looking forward, until evil man met her. He said to her, 'What is the matter for you coming out quickly? Didn't I say, 'Do not come out'?'

قَالَتْ إِنَّ رَسُولَ السَّاحِرِ جَاءَ بِأَمْرِهِ أَنْ يُخْرِجَنِي فَأَخْرَجَنِي قَالَ فَسَمِعْتُهُ يَقُولُ أَوْلَى لَهُ وَ إِذَا الْقَوْمُ طَمَعُوا فِي مَالِ عِنْدِي

She said, 'A messenger of the sorcerer came instructing him to expel me, so he expelled me'. I heard him saying, 'He is foremost for it, and there are people who are coveting regarding the wealth with me'.

فَلَمَّا كَانَ الْعِشَاءُ عُدْتُ إِلَى أَبِي الْحَسَنِ قَالَ لَا تَعُدِّي فَإِنَّ تِلْكَ امْرَأَةٌ مِنْ بَنِي أُمَيَّةَ أَهْلُ بَيْتِ لَعْنَةٍ إِنَّهُمْ كَانُوا يَعْثُونَ أَنْ يَأْخُذُوهَا مِنْ مَنْزِلِكَ فَاحْمَدِ اللَّهَ الَّذِي
صَرَفَهَا

When it was the evening, I went to Abu Al-Hassan^{-asws}. He^{-asws} said: 'Do not go back, for that woman is from the clan of Umayya, the household of curses. They have sent people to take her from your house. So, Praise Allah^{-azwj} Who Turned her away!'

ثُمَّ قَالَ لِي أَبُو الْحَسَنِ تَزَوَّجِ بَابِنَةَ فَلَانٍ وَ هُوَ مَوْلَى أَبِي أَيُّوبَ الْبُخَارِيِّ فَإِنَّهَا امْرَأَةٌ قَدْ جَمَعَتْ كُلَّ مَا تُرِيدُ مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ فَتَزَوَّجْتُ فَكَانَ كَمَا قَالَ
ع.

Then Abu Al-Hassan^{-asws} said to me: 'Get married to the daughter of so and so, and he is a slave of Abu Ayoub Al-Bukhari, for she is a woman who has entirety of what you want from the matters of the world and the Hereafter'. So I married her, and it was like what he^{-asws} had said".¹⁶³

81- بيع، الخرائج و الجرائح رَوَى أَنَّ عَلِيَّ بْنَ أَبِي حَمْزَةَ قَالَ بَعَثَنِي أَبُو الْحَسَنِ فِي حَاجَةٍ فَجِئْتُ وَ إِذَا مُعْتَبٌ عَلَى الْبَابِ فَقُلْتُ أَعْلِمَ مَوْلَايَ بِمَكَانِي فَدَخَلَ
مُعْتَبٌ وَ مَرَّتْ بِي امْرَأَةٌ فَقُلْتُ لَوْ لَا أَنَّ مُعْتَباً دَخَلَ فَأَعْلَمَ مَوْلَايَ بِمَكَانِي لَاتَّبَعْتُ هَذِهِ الْمَرْأَةَ فَتَمَنَعْتُ بِهَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Ali Bin Abu Hamza said,

¹⁶³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 80

'Abu Al-Hassan^{-asws} had sent me regarding a need. I came (back) and there was Moattib at the door. I said, 'My Master^{-asws} is more knowing with my place'. Moattib entered and a woman passed by me. I said, 'Had Moattib not entered, and let my Master^{-asws} know of my place, I would have followed this woman and enjoyed with her'.

فَخَرَجَ مُعْتَبِتٌ فَقَالَ ادْخُلْ فَدَخَلْتُ عَلَيْهِ وَهُوَ عَلَى مُصَلًّى تَحْتَهُ مِرْفَقَةٌ فَمَدَّ يَدَهُ وَ أَخْرَجَ مِنْ تَحْتِ الْمِرْفَقَةِ صِرَّةً فَنَاولَنيهَا وَ قَالَ الْحَقِ الْمَرْأَةُ فَإِنَّمَا عَلَى دُكَّانِ الْعَلَّافِ تَقُولُ يَا عَبْدَ اللَّهِ قَدْ حَبَسْتَنِي فُلْتُ أَنَا قَالَتْ نَعَمْ فَذَهَبْتُ بِهَا وَ تَمَتَّعْتُ بِهَا.

Moattib came out and said, 'Enter!' I entered to see him^{-asws} and he^{-asws} was upon a prayer mat, under it was a pillow. He^{-asws} extended his^{-asws} hand and extracted a pouch from under the pillow and gave it to me and said: 'Catch up with the woman for she should be at the feed store saying, 'O servant of Allah^{-azwj}, withhold me!' I said, 'Me?' She said, 'Yes'. I went with her and enjoyed with her"¹⁶⁴.

82- بِيحِ الْخَرَائِجِ وَ الْمَرَائِجِ رَوَى عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ بَكَّارِ الْمُعَمِّيِّ قَالَ حَجَّجْتُ أَرْبَعِينَ حَجَّةً فَلَمَّا كَانَ فِي آخِرِهَا أُصِيبْتُ بِنَفَقَتِي فَقَدِمْتُ مَكَّةَ فَأَقَمْتُ حَتَّى يَصُدُّرَ النَّاسُ ثُمَّ أُصِيبُ إِلَى الْمَدِينَةِ فَأَزُورُ رَسُولَ اللَّهِ ص وَ أَنْظُرُ إِلَى سَيِّدِي أَبِي الْحَسَنِ مُوسَى ع وَ عَسَى أَنْ أَعْمَلَ عَمَلًا يَبِيدِي فَأَجْمَعُ شَيْئًا فَأَسْتَعِينُ بِهِ عَلَى طَرِيقِي إِلَى الْكُوفَةِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Moalla Bin Muhammad, from one of our companions, from Bakkar Al Qummi who said,

'I performed forty Hajj. When it was during its last one, I ran out of my expenditure money. I proceeded to Makkah and stayed until the people arrived. Then I went to Al-Medina and visited Rasool-Allah^{-saww} (holy shrine) and looked at my Master^{-asws} Abu Al-Hassan Musa^{-asws}, and perhaps I would do some work with my hands and collect something to be assisted by it upon my road to Al-Kufa.

فَخَرَجْتُ حَتَّى صِرْتُ إِلَى الْمَدِينَةِ فَأَتَيْتُ رَسُولَ اللَّهِ ص فَسَلَّمْتُ عَلَيْهِ ثُمَّ جِئْتُ إِلَى الْمُصَلَّى إِلَى الْمَوْضِعِ الَّذِي يَقُومُ فِيهِ الْعَمَلَةُ فَكُنْتُ فِيهِ رَجَاءً أَنْ يُسَبِّبَ اللَّهُ لِي عَمَلًا أَعْمَلُهُ فَبَيْنَمَا أَنَا كَذَلِكَ إِذَا أَنَا بِرَجُلٍ قَدْ أَقْبَلَ فَأَجْتَمَعَ حَوْلَهُ الْعَمَلَةُ فَجِئْتُ فَوَقَفْتُ مَعَهُمْ فَذَهَبَ بِجَمَاعَةٍ فَاتَّبَعْتُهُ

I went out until I came to Al-Medina. I came to (holy shrine of) Rasool-Allah^{-saww}. I greeted unto him^{-saww}, and then went to the praying place to the place in which the workers were standing in, hoping that Allah^{-azwj} would Cause some work to be done by me. While I was like that when I was with a man coming over. The work-seekers gathered around him, so I came and stood with them. He went with a group, and I followed him.

فَقُلْتُ يَا عَبْدَ اللَّهِ إِنِّي رَجُلٌ غَرِيبٌ رَأَيْتُ أَنْ تَذْهَبَ بِي مَعَهُمْ فَتَسْتَعْمِلَنِي قَالَ أَنْتَ مِنْ أَهْلِ الْكُوفَةِ فُلْتُ نَعَمْ قَالَ اذْهَبْ فَانْطَلَقْتُ مَعَهُ إِلَى دَارٍ كَبِيرَةٍ ثُبْنِي جَدِيدَةٍ فَعَمِلْتُ فِيهَا أَيَّامًا وَ كُنَّا لَا نُعْطَى مِنْ أُسْبُوعٍ إِلَى أُسْبُوعٍ إِلَّا يَوْمًا وَاحِدًا وَ كَانَ الْعَمَالُ لَا يَعْمَلُونَ فَقُلْتُ لِلْوَكِيلِ اسْتَعْمِلْنِي عَلَيْهِمْ حَتَّى اسْتَعْمِلَهُمْ وَ أَعْمَلَ مَعَهُمْ فَقَالَ قَدْ اسْتَعْمَلْتَنِي فَكُنْتُ أَعْمَلًا وَ اسْتَعْمِلَهُمْ

I said, 'O servant of Allah^{-azwj}! I am a stranger. If you see fit, you go with me along with them?' He said, 'Are you from the people of Al-Kufa?' I said, 'Yes'. He said, 'Come'. So I went with him to a big house newly built. I worked in it for days, and we were not given, from a week to a week except one day, and the workers were not working. I said to the representative, 'Employ

¹⁶⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 81

me upon them until I make them work and work with them'. He said, 'I hereby employ you'. So I used to work and making them work.

قَالَ فَإِنِّي لَوَاقِفٌ ذَاتَ يَوْمٍ عَلَى السُّلَمِ إِذْ نَظَرْتُ إِلَى أَبِي الْحَسَنِ مُوسَى عَ قَدْ أَقْبَلَ وَ أَنَا فِي الدَّارِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ بَكَارُ جِئْنَا أَنْزِلْ فَنَزَلْتُ
قَالَ فَتَنَحَّى نَاحِيَةً فَقَالَ لِي مَا تَصْنَعُ هَاهُنَا

He said, 'I was standing one day at the ladder when I looked at Abu Al-Hassan Musa^{-asws} coming over, and I was in the ladder in the house. Then he^{-asws} raised his^{-asws} head towards me and said, 'Bakkar! We have come, get down!' I came down. He^{-asws} went aside in a corner. He^{-asws} said to me: 'What are you doing over here?'

فَقُلْتُ جُعِلْتُ فِدَاكَ أَصَبْتُ بِنَفْقَتِي بِجُمُعٍ فَأَقَمْتُ إِلَى صُدُورِ النَّاسِ ثُمَّ إِنِّي صِرْتُ إِلَى الْمَدِينَةِ فَأَتَيْتُ الْمُصَلَّى فَقُلْتُ أَطْلُبُ عَمَلًا فَيَبِينَا أَنَا قَائِمٌ إِذْ جَاءَ
وَكَيْلِكَ فَذَهَبَ بِرِجَالٍ فَسَأَلْتُهُ أَنْ يَسْتَعْمِلَنِي كَمَا يَسْتَعْمِلُهُمْ فَقَالَ لِي قُمْ يَوْمَكَ هَذَا

I said, 'May I be sacrificed for you^{-asws}! I ran out of all my expense money, so I stayed to the arrival of the people. Then I came to Al-Medina. I went to the chapel and said, 'I shall seek work'. While I was standing when your^{-asws} representative came and went with (some) men/ I asked him to employ me like what he was employing them. He said to me, 'Stay this day of yours'.

فَلَمَّا كَانَ مِنَ الْعَدِ وَ كَانَ الْيَوْمُ الَّذِي يُعْطُونَ فِيهِ جَاءَ فَفَعَدَ عَلَى الْبَابِ فَجَعَلَ يَدْعُو الْوَكِيلَ بِرَجُلٍ بِرَجُلٍ يُعْطِيهِ كُلَّمَا ذَهَبَتْ لِأَذُنُو قَالِ لِي يَبْدِهِ كَذَا حَتَّى
إِذَا كَانَ فِي آخِرِهِمْ

When it was the next morning, and it was the day they were been given it, he came and sat at the door. The representative went on to call man by man, giving him. Every time I went to approach, he said to me with his hand, like this, until when I was among their last'.

قَالَ إِنِّي أَذُنٌ فَدَنَوْتُ فَدَفَعَ إِلَيَّ صِرَّةً فِيهَا خَمْسَةٌ عَشَرَ دِينَارًا قَالَ لِي لِحْذِ هَذِهِ نَفَقَتُكَ إِلَى الْكُوفَةِ ثُمَّ قَالَ الْخُرْجُ عَدَا فُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ وَ لَمْ أَسْتَطِعْ أَنْ
أُرَدَّهُ ثُمَّ ذَهَبَ وَ عَادَ إِلَيَّ الرَّسُولُ فَقَالَ قَالَ أَبُو الْحَسَنِ اثْنِي عَدَا قَبْلَ أَنْ تَذْهَبَ

He^{-asws} said: 'To me^{-asws}, come near!' I went near. He^{-asws} handed a pouch to me wherein were fifteen Dinars. He^{-asws} said to me: 'Take this as your expense money to Al-Kufa'. Then he^{-asws} said: 'Go tomorrow morning'. I said, 'Yes, may I be sacrificed for you^{-asws}!' And I was not able to reject it. Then he^{-asws} went, and the messenger returned to me. He said, 'Abu Al-Hassan^{-asws} said: 'Come to me^{-asws} tomorrow before you go'.

فَلَمَّا كَانَ مِنَ الْعَدِ أَتَيْتُهُ فَقَالَ الْخُرْجُ السَّاعَةَ حَتَّى تَصِيرَ إِلَى فَيْدٍ فَإِنَّكَ تُوَافِقُ قَوْمًا يُخْرَجُونَ إِلَى الْكُوفَةِ وَ هَاكَ هَذَا الْكِتَابَ فَادْفَعْهُ إِلَى عَلِيِّ بْنِ أَبِي حَمْزَةَ

When it was the next morning, I went to him^{-asws}. He^{-asws} said; 'Go out now until you come to Feyd, and you will come across a people going to Al-Kufa and take this letter and hand it over to Ali Bin Abu Hamza'.

قَالَ فَأَنْطَلَقْتُ فَلَا وَ اللَّهُ مَا تَلَفَانِي خَلَقَ حَتَّى صِرْتُ إِلَى فَيْدٍ فَإِذَا قَوْمٌ قَدْ هَيَّبُوا لِلْخُرُوجِ إِلَى الْكُوفَةِ مِنَ الْعَدِ فَاشْتَرَبْتُ بَعِيرًا وَ صَحَبْتُهُمْ إِلَى الْكُوفَةِ فَدَخَلْتُهَا
لَيْلًا فَقُلْتُ أَصِيرُ إِلَى مَنْزِلِي فَأَرْفُدُ لَيْلَتِي هَذِهِ ثُمَّ أَغْدُو بِكِتَابِ مَوْلَايَ إِلَى عَلِيِّ بْنِ أَبِي حَمْزَةَ

He (the narrator) said, 'I went, and no by Allah^{-azwj}, no people met me until I came to Feyd. There were a people who were preparing for the going out to Al-Kufa the next morning. I bought a camel and accompanied them to Al-Kufa. I entered it at night. I said, 'I shall go to my house and sleep this night of mine, then early morning I shall to with the letter of my Master^{-asws} to Ali Bin Abu Hamza'.

فَأْتَيْتُ مَنْزِلِي فَأُخْبِرْتُ أَنَّ اللَّصُوصَ دَخَلُوا حَانُوتِي قَبْلَ قُدُومِي بِأَيَّامٍ فَلَمَّا أَنْ أَصَبَحْتُ صَلَّيْتُ الْمَجْرَ فَبَيْنَمَا أَنَا جَالِسٌ مُتَفَكِّرٌ فِيمَا ذَهَبَ لِي مِنْ حَانُوتِي إِذَا أَنَا بِقَارِعٍ يَتَعَرَّضُ الْبَابَ فَخَرَجْتُ فَإِذَا عَلِيٌّ بِنُ أَبِي حَمْرَةَ فَعَانَقْتُهُ وَ سَلَّمَ عَلَيَّ ثُمَّ قَالَ لِي يَا بَكَّارُ هَاتِ كِتَابَ سَيِّدِي

I came to my house and was informed that the thieves had entered my shop a few days before my arrival. When it was morning, I prayed the Fajr Salat. While I was seated thinking regarding what had gone for me from my shop, when I was with someone knocking at the door. I went out and there it was Ali Bin Abu Hamza. I hugged him and he greeted unto me, he then said to me, 'O Bakkar! Give the letter of my Master^{-asws}'.

فُلْتُ نَعَمْ كُنْتُ عَلَى الْمَجِيءِ إِلَيْكَ السَّاعَةَ قَالَ هَاتِ قَدْ عَلِمْتُ أَنَّكَ قَدِمْتَ مُسِيئاً فَأَخْرَجْتُ الْكِتَابَ فَدَفَعْتُهُ إِلَيْهِ فَأَخَذَهُ وَ قَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ بَكَى ففُلْتُ مَا يُبْكِيكَ قَالَ شَوْقاً إِلَى سَيِّدِي فَفَكَرْتُ وَ قَرَأَهُ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ يَا بَكَّارُ دَخَلَ عَلَيْكَ اللَّصُوصُ فُلْتُ نَعَمْ فَأَخَذُوا مَا فِي حَانُوتِكَ فُلْتُ نَعَمْ

I said, 'Yes, I was going to come to you right now'. He said, 'Give! I know that you arrived in the evening'. I extracted the letter and handed it to him. He took it and kissed it and placed it upon his eyes, and wept. I said, 'What makes you cry?' He said, 'Yearning to my Master^{-asws}'. He opened it and read it, then raised his head and said, 'O Bakkar! The thieves (had come) to you?' I said, 'Yes'. (He said), 'And they took whatever was in your shop?' I said, 'Yes'.

قَالَ إِنَّ اللَّهَ قَدْ أَخْلَفَ عَلَيْكَ قَدْ أَمَرَنِي مَوْلَاكَ وَ مَوْلَايَ أَنْ أَخْلِفَ عَلَيْكَ مَا ذَهَبَ مِنْكَ وَ أَغْطَانِي أَرْبَعِينَ دِينَاراً

He said, 'Allah^{-azwj} has Replaced upon you. Your as well as my Master^{-asws} has ordered me that I replace upon you whatever has gone from you, and he^{-asws} has given me forty Dinars'.

قَالَ فَقَوْمْتُ مَا ذَهَبَ فَإِذَا قِيَمَتُهُ أَرْبَعُونَ دِينَاراً فَفَتَحَ عَلَيَّ الْكِتَابَ وَ قَالَ فِيهِ ادْفَعْ إِلَى بَكَّارٍ قِيَمَةَ مَا ذَهَبَ مِنْ حَانُوتِهِ أَرْبَعِينَ دِينَاراً.

He (the narrator) said, 'I evaluated what had gone, and behold, its value was forty Dinars. He opened the letter to me he^{-asws} had said in it: 'Hand over to Bakkar the value of what has gone from his shop, forty Dinars''¹⁶⁵

83- بيج، الخرائج و الجرائح رُوِيَ أَنَّ إِسْحَاقَ بْنَ عَمَّارٍ قَالَ لَمَّا حَبَسَ هَارُونُ أَبَا الْحَسَنِ مُوسَى دَخَلَ عَلَيْهِ أَبُو يُوسُفَ وَ مُحَمَّدُ بْنُ الْحَسَنِ صَاحِبَا أَبِي حَبِيْبَةَ فَقَالَ أَحَدُهُمَا لِلْآخَرِ نَحْنُ عَلَى أَحَدِ الْأَمْرَيْنِ إِمَّا أَنْ نُسَاوِيَهُ أَوْ نُشْكِلَهُ فَجَلَسَا بَيْنَ يَدَيْهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Is'haq Bin Ammar said,

'When (caliph) Haroun imprisoned Abu Al-Hassan Musa^{-asws}, Abu Yusuf and Muhammad Bin Al-Hassan companion of Abu Haneefa entered to see him^{-asws}. One of them said to the other,

¹⁶⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 82

'We are upon one of the two matters. Either we equate him^{-asws} or resemble him^{-asws}'. They sat in front of him^{-asws}.

فَجَاءَ رَجُلٌ كَانَ مُوَكَّلًا مِنْ قَبْلِ السِّنْدِيِّ بْنِ شَاهِكٍ فَقَالَ إِنَّ نُوبَتِي قَدْ انْقَضَتْ وَ أَنَا عَلَى الْإِنْصِرَافِ فَإِنْ كَانَ لَكَ حَاجَةٌ أَمَرْتَنِي حَتَّى آتِيكَ بِهَا فِي الْوَقْتِ
الَّذِي تَخْلُفَنِي التُّوبَةُ فَقَالَ مَا لِي حَاجَةٌ

A man who had been allocated from direction of Al-Sindy Bin Shahak came. He said, 'My shift has ended, and I am about to leave, so if there was any need for you^{-asws}, instruct me until I come to you^{-asws} with it during the time in which the shift is replaced'. He^{-asws} said: 'There is no need for me^{-asws} (to be fulfilled)'.

فَلَمَّا أَنْ خَرَجَ قَالَ لِأَبِي يُوسُفَ مَا أَعْجَبَ هَذَا يَسْأَلُنِي أَنْ أُكَلِّفَهُ حَاجَةً مِنْ حَوَائِجِي لِيَرْجِعَ وَ هُوَ مَيِّتٌ فِي هَذِهِ اللَّيْلَةِ

When he went out, he^{-asws} said to Abu Yusuf: 'How strange of this one asking me^{-asws} that I^{-asws} should encumber him a need from my^{-asws} needs so he would return, and he is going to be dead during this night!'

فَقَامَا فَقَالَ أَحَدُهُمَا لِلْآخَرِ إِنَّ جِئْنَا لِنَسْأَلَهُ عَنِ الْفُرْضِ وَ السُّنَّةِ وَ هُوَ الْآنَ جَاءَ بِشَيْءٍ آخَرَ كَأَنَّهُ مِنْ عِلْمِ الْغَيْبِ

They stood up, and one of them said to the other, 'We came to ask him^{-asws} about the Obligations, and the Sunnah, and he^{-asws} has now come with another thing! It is as if he^{-asws} has knowledge of the hidden matters'.

ثُمَّ بَعَثَا بِرَجُلٍ مَعَ الرَّجُلِ فَقَالَا اذْهَبْ حَتَّى تَلْزَمَهُ وَ تَنْظُرَ مَا يَكُونُ مِنْ أَمْرِهِ فِي هَذِهِ اللَّيْلَةِ وَ تَأْتِينَا بِخَبْرِهِ مِنَ الْعَدِيدِ

Then they sent a man with the man. They said, 'Go, until you stick with him and look what is happening from his matter during this night and come to us with his news in the morning'.

فَمَضَى الرَّجُلُ فَنَامَ فِي مَسْجِدٍ فِي بَابِ دَارِهِ فَلَمَّا أَصْبَحَ سَمِعَ الْوَاعِيَةَ وَ رَأَى النَّاسَ يَدْخُلُونَ دَارَهُ فَقَالَ مَا هَذَا قَالُوا قَدْ مَاتَ فُلَانٌ فِي هَذِهِ اللَّيْلَةِ فَجَاءَهُ مِنْ
غَيْرِ عِلَّةٍ فَانْصَرَفَ إِلَى أَبِي يُوسُفَ وَ مُحَمَّدٍ وَ أَخْبَرَهُمَا الْخَبَرَ

The man went. He spent the night in a Masjid by the door of his house. When it was morning, he heard the scream of death, and he saw the people entering his house. He said, 'What is this?' They said, 'So and so died suddenly during the night from without any illness'. So he left to go to Abu Yusuf and Muhammad, and he informed them the news.

فَأْتَيْنَا أَبَا الْحَسَنِ عَ فَقَالَ قَدْ عَلِمْنَا أَنَّكَ أَدْرَكْتَ الْعِلْمَ فِي الْحَالِ وَ الْحُرَامِ فَمِنْ أَيْنَ أَدْرَكْتَ أَمْرَ هَذَا الرَّجُلِ الْمُوَكَّلِ بِكَ أَنَّهُ يَمُوتُ فِي هَذِهِ اللَّيْلَةِ

They came to Abu Al-Hassan^{-asws}. They said, 'We have come to know that you^{-asws} have realised the know of the Permissible and the Prohibition, so from where did you realise the affair of this man who had been allocated with you^{-asws}, that he would be dying during this night?'

قَالَ مِنَ الْبَابِ الَّذِي أَخْبَرَ بِعِلْمِهِ رَسُولُ اللَّهِ صَ عَلَيَّ بِنَ أَبِي طَالِبٍ عَ فَلَمَّا رَدَّ عَلَيْهِمَا هَذَا بَقِيَا لَا يُحِيرَانِ جَوَابًا.

He^{-asws} said: 'From the very door which Rasool-Allah^{-saww} had taught its knowledge to Ali Bin Abu Talib^{-asws}'. When he^{-asws} had responded this answer to them, they remained not responding any answer".¹⁶⁶

84- بيح، الخرائج و الجرائح عن إسحاق بن عمارٍ أنَّ أبا بصيرٍ أقبلَ معَ أبي الحسنِ موسى من مَكَّة يُريدُ المَدِينَةَ فَنَزَلَ أَبُو الحَسَنِ فِي المَوْضِعِ الَّذِي يُقَالُ لَهُ زُبَالَةُ بِمَرْحَلَةٍ فَدَعَا بَعْلِيَّ بْنَ أَبِي حَمْرَةَ البَطَائِنِيَّ وَ كَانَ تَلْمِيزًا لِأَبِي بَصِيرٍ فَجَعَلَ يُوصِيهِ بِوَصِيَّةٍ بِحَضْرَةِ أَبِي بَصِيرٍ وَ يَقُولُ يَا عَلِيُّ إِذَا صِرْنَا إِلَى الكُوفَةِ تَقَدَّمْ فِي كَذَا

(The book) 'Al Kharaij Wa Al Jaraih' – From Is'haq Bin Ammar,

'Abu Baseer came back with Abu Al-Hassan Musa^{-asws} from Makkah, intending Al-Medina. Abu Al-Hassan^{-asws} descended in the place which is called Zulaha station. He^{-asws} called for Ali Bin Abu Hamza Al-Batainy, and he was a student of Abu Baseer. He^{-asws} went on to bequeath to him with a bequest in the presence of Abu Baksser and saying: 'O Ali! When we arrive at Al-Kufa, proceed regarding such and such'.

فَعَضِبَ أَبُو بَصِيرٍ وَ حَرَجَ مِنْ عِنْدِهِ فَقَالَ لَا وَ اللهُ مَا أَعْجَبَ مَا أَرَى هَذَا الرَّجُلَ أَنَا أَصْحَبُهُ مُنْذُ حِينَ نُمَّ تَحَطَّيْنِي بِخَوَائِجِهِ إِلَى بَعْضِ عِلْمَانِي

Abu Baseer was angered and went out from his^{-asws} presence. He said, 'No, by Allah^{-azwj}! How strange of what I have seen from this man^{-asws}! I have accompanied him^{-asws} since a (long) time, then he^{-asws} goes over me with his^{-asws} needs to one of his^{-asws} servants!'

فَلَمَّا كَانَ مِنَ العَدِ حُمَّ أَبُو بَصِيرٍ بِزُبَالَةَ فَدَعَا بَعْلِيَّ بْنَ أَبِي حَمْرَةَ فَقَالَ لِي أَسْتَغْفِرُ اللهَ بِمَا حَلَّ فِي صَدْرِي مِنْ مَوْلَايَ وَ مِنْ سُوءِ ظَنِّي بِهِ فَقَدْ عَلِمَ أَيَّ مَيِّتٍ وَ أَيَّ لَا الحَقُّ الكُوفَةَ فَإِذَا أَنَا مَيِّتٌ فَافْعَلْ كَذَا وَ تَقَدَّمْ فِي كَذَا فَمَاتَ أَبُو بَصِيرٍ فِي زُبَالَةَ.

When it was the next morning, Abu Baseer thought of (going to) Zubalah. He called for Ali Bin Abu Hamza and said, 'I seek Forgiveness of Allah^{-azwj} from what was released in my chest of my Master^{-asws}, and of my evil thoughts with him^{-asws}. I have come to know that I would be dying, and I will not be reaching Al-Kufa. So when I am dead, then do such and such, and proceed regarding such and such'. Abu Baseer died in Zubalah".¹⁶⁷

85- بيح، الخرائج و الجرائح رُوِيَ أَنَّ هِشَامَ بْنَ الحَكَمِ قَالَ: لَمَّا مَضَى أَبُو عَبْدِ اللهِ وَ ادَّعَى الإِمَامَةَ عَبْدُ اللهِ بْنِ جَعْفَرٍ وَ أَنَّهُ أَكْبَرُ مِنْ وُلْدِهِ دَعَاهُ مُوسَى بْنُ جَعْفَرٍ ع وَ قَالَ يَا أُخِي إِنْ كُنْتُ صَاحِبَ هَذَا الأَمْرِ فَهَلُمَّ يَدَكَ فَأَدْجِلْهَا النَّارَ

(The book) 'Al Kharaih Wa Al Jaraih' – It is reported that Hisham Bin Al Hakam said,

'When Abu Abdullah^{-asws} passed away, and Abdullah son of Ja'far^{-asws} claimed the Imamate, and he was eldest of his^{-asws} sons, Musa^{-asws} Bin Ja'far^{-asws} called him and said: 'O my^{-asws} brother! If you were the Master of this command (Imamate), then give your hand and insert it in the fire!'

¹⁶⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 83

¹⁶⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 84

وَ كَانَ حَفَرَ حَفِيرَةً وَ أَلْمَى فِيهَا حَطْباً وَ صَرَبَهَا بِنَفْطٍ وَ نَارٍ فَلَمْ يَفْعَلْ عَبْدُ اللَّهِ وَ أَدْخَلَ أَبُو الْحَسَنِ يَدَهُ فِي تِلْكَ الْحَفِيرَةِ وَ لَمْ يُخْرِجْهَا مِنَ النَّارِ إِلَّا بَعْدَ اخْتِرَاقِ الْحُطْبِ وَ هُوَ يَمْسُحُهَا.

And he^{-asws} had dug out a pit and thrown firewood in it and he^{-asws} had struck it with oil and fire. Abdullah did not do so, and Abu Al-Hassan^{-asws} inserted his^{-asws} hand into that pit and did not extract it from the fire except after the incineration of the firewood, and he^{-asws} was wiping it”¹⁶⁸.

86- يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيَّ بْنَ مُوَيْيِدٍ قَالَ حَرَجَ إِلَيْهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع سَأَلْتَنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَبَيُّةٍ وَ مِنْ كَيْفَمَاخَا فِي سَعَةِ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ دَنَا سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَذْمُومَةِ إِلَى أَهْلِهَا الْعُنَاةِ عَلَى خَالِقِهِمْ رَأَيْتُ أَنَّ أَمِيرَ لِكَ مَا سَأَلْتَنِي عَنْهُ حَفَاةً أَنْ تَدْخُلَ الْحَفِيرَةَ عَلَى ضُعْفَاءِ شِيعَتِنَا مِنْ قِبَلِ جَهَالَتِهِمْ

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported that Ali Bin Muwayyid said,

‘It (letter) came out to him from Abu Al-Hassan^{-asws} Musa^{-asws}: ‘You had asked me about such matters, I^{-asws} was in Taqiyyah (dissimulation) from these, and in a leeway from concealing it. When the authority of the tyrannical sultan expired, and the Authority of the One^{-azwj} with Mighty Authority has drawn near, with separating from the world condemned to its people hardened to their Creator, I^{-asws} viewed that I^{-asws} should interpret for you what you had asked me^{-asws} about, fearing that you might enter the confusion upon our^{-asws} weak Shias from the direction of their ignorance.

فَأَتَى اللَّهُ وَ أَكْتُمُ ذَلِكَ إِلَّا مِنْ أَهْلِهِ وَ أَحْذَرُ أَنْ تَكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشاً عَلَيْهِمْ فِي إِفْشَاءِ مَا اسْتَوْدَعْتُمْكَ وَ إِطْهَارِ مَا اسْتَكْتَمْتُمْكَ وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ

Fear Allah^{-azwj} and conceal that except from its rightful ones and be careful from becoming the cause of affliction upon the successors^{-asws} or a difficulty upon them^{-asws} in spreading what I^{-asws} am entrusting you and revealing what I^{-asws} am asking you to conceal, and you will never do it, if Allah^{-azwj} so Desires.

إِنَّ أَوَّلَ مَا أَهْمَى عَلَيْكَ أَنْ أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْلِي هَذِهِ غَيْرِ جَارِعٍ وَ لَا نَادِمٍ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ بِمَا قَضَى اللَّهُ وَ قَدَّرَ وَ حَتَمَ فِي كَلَامٍ كَثِيرٍ ثُمَّ إِنَّهُ ع مَضَى فِي آيَاتِهِ هَذِهِ.

The first of what I^{-asws} am concluding to you is that I^{-asws} am obituarising myself^{-asws} to you during this night, without anxiousness, nor regret, nor doubt in what is to happen from what Allah^{-azwj} has Decreed, and Pre-determined, and is Ordained’ – in a lot of speech. Then he^{-asws} passed away during this day of his^{-asws}”¹⁶⁹.

87- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ صَالِحِ بْنِ وَقِيدِ الطَّبْرِيِّ قَالَ دَخَلْتُ عَلَى مُوسَى بْنِ جَعْفَرٍ فَقَالَ يَا صَالِحُ إِنَّهُ يَدْعُوكَ الطَّاعِنَةَ يَعْنِي هَارُونَ فَيَحْبِسُكَ فِي حَبْسِهِ وَ يَسْأَلُكَ عَنِّي فَمَنْ إِنِّي لَا أَعْرِفُهُ فَإِذَا صِرْتُ إِلَى حَبْسِهِ فَمَنْ مَن أَرَدْتُ أَنْ تُخْرِجَهُ فَأُخْرِجَهُ بِإِذْنِ اللَّهِ تَعَالَى

¹⁶⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 85

¹⁶⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 86

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muhammad Bin Abdullah, from Salih Bin Waqid Al Tabari who said,

'I entered to see Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} said: 'O Salih! The tyrant will be summoning you' – meaning Haroun (Al-Rasheed) – 'He will imprison you in his prison and ask you about me^{-asws}, so say, 'I don't know him^{-asws}'. When you come to the prison, then say, 'The one^{-asws} who wants to bring you out, will bring you out by the Permission of Allah^{-azwj} the Exalted'.

قَالَ صَالِحٌ فَدَعَانِي هَارُونُ مِنْ طَبْرِسْتَانَ فَقَالَ مَا فَعَلَ مُوسَى بْنُ جَعْفَرٍ فَقَدْ بَلَغَنِي أَنَّهُ كَانَ عِنْدَكَ فُقُلْتُ وَ مَا يُدْرِي مَنْ مُوسَى بْنُ جَعْفَرٍ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَعْرِفُ بِهِ وَ بِمَكَانِهِ فَقَالَ أَذْهَبُوا بِهِ إِلَى الْحَبْسِ

Salih said, 'Haroun summoned me from Tabristan. He said, 'What happened to Musa^{-asws} Bin Ja'far^{-asws}? It has reached me that he^{-asws} was in your presence?' I said, 'And what would make me know who Musa^{-asws} Bin Ja'far^{-asws} is? You, O commander of the faithful, are more knowing with him^{-asws} and with his^{-asws} place'. He said, 'Take him to the prison!'

فَوَ اللَّهُ إِلَيَّ لَفِي بَعْضِ اللَّيَالِي قَاعِدٌ وَ أَهْلُ الْحَبْسِ نِيَامٌ إِذَا أَنَا بِهِ يَقُولُ يَا صَالِحُ قُلْتُ لَنَيْبِكَ قَالَ صِرْتَ إِلَى هَاهُنَا فُقُلْتُ نَعَمْ يَا سَيِّدِي قَالَ فَمُ فَارْجِعْ وَ اتَّبِعْنِي

By Allah^{-azwj}! I was seated in one of my nights, and the prison inmates were sleeping, when I was with him^{-asws} saying: 'O Salih! I said, 'At your^{-asws} service!' He^{-asws} said: 'You have come over here!' I said, 'Yes, my Master^{-asws}'. He^{-asws} said: 'Stand and come out and follow me^{-asws}!'

فُقُلْتُ وَ خَرَجْتُ فَلَمَّا صِرْنَا إِلَى بَعْضِ الطَّرِيقِ قَالَ يَا صَالِحُ السُّلْطَانُ سُلْطَانُنَا كَرَامَةً مِنَ اللَّهِ أَعْطَانَاهَا قُلْتُ يَا سَيِّدِي فَأَيْنَ أَحْتَجِزُ مِنْ هَذَا الطَّاعِنَةِ قَالَ عَلَيْكَ بِيَلَادِكَ فَارْجِعْ إِلَيْهَا فَإِنَّهُ لَنْ يَصِلَ إِلَيْكَ

I stood and went out. When we came to one of the roads, he^{-asws} said: 'O Salih! The authority, our^{-asws} authority is an honour from Allah^{-azwj}. He^{-azwj} has Given it'. I said, 'O my Master^{-asws}! So when can I hide from this tyrant?' He^{-asws} said: 'Upon you is to be at your city, so return to it, for he will never get to you'.

قَالَ صَالِحٌ فَرَجَعْتُ إِلَى طَبْرِسْتَانَ فَوَ اللَّهُ مَا سَأَلَ عَنِّي وَ لَا دَرَى أَعْجَبْتَنِي أَمْ لَا.

Salih said, 'I returned to Tabristan. By Allah^{-azwj}! Neither did he ask about me nor did he know whether he had imprisoned me or not'¹⁷⁰.

88- يج، الخرائج و الجرائح رُوِيَ عَنِ الْأَصْبَغِ بْنِ مُوسَى قَالَ: حَمَلْتُ دَنَائِرَ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ بَعْضِهَا لِي وَ بَعْضُهَا لِأَخْوَانِي فَلَمَّا دَخَلْتُ الْمَدِينَةَ أَخْرَجْتُ الَّذِي لِأَصْحَابِي فَعَدَدْتُهُ فَكَانَ تِسْعَةً وَ تِسْعِينَ دِينَاراً فَأَخْرَجْتُ مِنْ عِنْدِي دِينَاراً فَأَتَمَمْتُهَا مِائَةَ دِينَارٍ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Asbagh Bin Musa who said,

'I carried some Dinars to Musa^{-asws} Bin Ja'far^{-asws}. Some of these were mine and some of these were of my brother's. When I entered Al-Medina, I brought out that which was of my

¹⁷⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 87

companion and counted it. It was ninety-nine Dinars. I took out a Dinar from my possession and completed it to a hundred Dinars.

فَدَخَلْتُ فَصَبَبْتُهَا بَيْنَ يَدَيْهِ فَأَخَذَ دِينَاراً مِنْ بَيْنَهُمَا ثُمَّ قَالَ هَاكَ دِينَارَكَ إِنَّمَا بُعِثَ إِلَيْنَا وَزناً لَا عَدَداً.

I entered and poured them in front of him^{-asws}. He^{-asws} extracted a Dinar from between them, then said: ‘Here is your Dinar. But rather, he had sent to us in weight, not as number’¹⁷¹.

89- يج، الحرائج و الجرائح روي عن المفضل بن عمر قال: لما قضى الصادق ع كانت وصيته في الإمامة إلى موسى الكاظم فادعى أخوه عند الله الإمامة وكان أكبر ولد جعفر في وقته ذلك وهو المعروف بالأفطح

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Al Muazzal Bin Umar who said,

‘When Al-Sadiq^{-asws} fulfilled his^{-asws} bequest regarding the Imamate to Musa Al-Kazim^{-asws}. His^{-asws} brother Abdullah (Al-Aftah) claimed the Imamate, and he was the eldest son of Ja’far^{-asws} during that time of his, and he was well known as Al-Aftah.

فَأَمَرَ مُوسَى بِجَمْعِ حَطَبٍ كَثِيرٍ فِي وَسْطِ دَارِهِ فَأُرْسِلَ إِلَى أَخِيهِ عَبْدِ اللَّهِ يَسْأَلُهُ أَنْ يَصِيرَ إِلَيْهِ فَلَمَّا صَارَ عِنْدَهُ وَ مَعَ مُوسَى جَمَاعَةٌ مِنْ وُجُوهِ الْإِمَامِيَّةِ وَ جَلَسَ إِلَيْهِ أَخُوهُ عَبْدِ اللَّهِ أَمَرَ مُوسَى أَنْ يُجْعَلَ النَّارُ فِي ذَلِكَ الْحَطَبِ كُلِّهِ

Musa^{-asws} instructed with gathering firewood in the middle of his^{-asws} house. He^{-asws} sent for his^{-asws} brother Abdullah asking him to come to him^{-asws}. When he came to be in his^{-asws} presence, and there was a group with Musa^{-asws} from faces of the Imamites, and his^{-asws} brother Abdullah sat to him^{-asws}, Musa^{-asws} instructed to make the fire to be in that firewood, all of it.

فَاخْتَرَقَ كُلُّهُ وَ لَا يَعْلَمُ النَّاسُ السَّبَبَ فِيهِ حَتَّى صَارَ الْحَطَبُ كُلُّهُ جِزْراً ثُمَّ قَامَ مُوسَى وَ جَلَسَ بَيْنَيْهِ فِي وَسْطِ النَّارِ وَ أَقْبَلَ يُحَدِّثُ النَّاسَ سَاعَةً ثُمَّ قَامَ فَتَفَضَّ تَوْبَهُ وَ رَجَعَ إِلَى الْمَجْلِسِ

It was ignited, all of it, and the people did not know the reason regarding it, until all of the firewood became embers. Then Musa^{-asws} stood up and sat, along with his^{-asws} clothes, in the midst of the fire, and he^{-asws} went on to discuss with the people of a time. Then he^{-asws} stood up and shook his^{-asws} clothes and returned to the seat.

فَقَالَ لِأَخِيهِ عَبْدِ اللَّهِ إِنَّ كُنْتُ تَزْعُمُ أَنَّكَ الْإِمَامُ بَعْدَ أَبِيكَ فَاجْلِسْ فِي ذَلِكَ الْمَجْلِسِ

He^{-asws} said to his^{-asws} brother Abdullah: ‘If you were claiming that you are the (real) Imam^{-asws} after your father^{-asws}, then sit in that seat!’

فَقَالُوا فَرَأَيْنَا عَبْدَ اللَّهِ قَدْ تَعَيَّرَ لَوْنُهُ فَقَامَ بِجُرِّ رِداءَهُ حَتَّى خَرَجَ مِنْ دَارِ مُوسَى ع.

¹⁷¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 88

They said, 'We saw Abdullah, his colour had changed. He stood up dragging his robes until he went out from the house of Musa^{-asws}'.¹⁷²

عبد الله الأفتاح: كان أكبر إخوته بعد أخيه إسماعيل الذي توفي فيه حياة أبيه و لم تكن منزلة عبد الله عند أبيه الصادق «ع» منزلة غيره من إخوته في الإكرام، و كان متهما في الخلاف على أبيه في الاعتقاد،

Note: *Abdullah Al-Aftah was eldest of his brothers after his brother Ismail, the one who died during the lifetime of his father^{-asws}, and the status of Abdullah in the presence of his father^{-asws} did not happen to be the status of his other brothers regarding the honour, and he was accused regarding the opposing to his father^{-asws} regarding the beliefs.*

و يقال: إنّه كان يخالط الحشوية و يميل إلى مذهب المرجئة و على اساس السن ادعى بعد أبيه الإمامة محتجا بأنه أكبر أولاده الباقيين بعده، فاتبعه جماعة من أصحاب الصادق «ع» ثم رجع أكثرهم عن هذا القول.

And it is said, he used to mingle with the Hashwiyya (sect) and inclined to the doctrines of the Murjiites, and after his father^{-asws} he claimed the Imamate based upon the age, arguing that he was eldest of his remaining children after him^{-asws}. A group from the companions of Al Sadiq^{-asws} followed him, then most of them retracted from this word.

قال ابن حزم في الجمهرة ص 59: ... فقدم زرارة المدينة فلقى عبد الله فسأله عن مسائل من الفقه فألفاه في غاية الجهل فرجع عن امامته، فلما انصرف الى الكوفة أتاه أصحابه فسألوه عن امامه و امامهم و كان المصحف بين يديه فأشار لهم إليه و قال لهم: هذا امامي لا امام لي غيره

Ibn Hazim said in 'Al Jamhara' on page 59, 'Zurara arrived at Al-Medina and met Abdullah. He asked him questions on jurisprudence. He compiled it at the peak of ignorance, so he retracted from his Imamate. When he left to go to Al-Kufa, his companions came to him and asked him about his and their Imam^{-asws}, and the Quran was in front of him. He indicated them to it and said to them, 'This is my Imam. There is no Imam for me other than it!'

فانقطعت الشيعة المعروفة بالأفطحية. اه نعم بقي نفر يسير، منهم عمّار الساباطي و مصدق بن صدقة في آخرين و هم المعروفون بالأفطحية، نسبة الى عبد الله امامهم حيث كان أفطح الرأس- عريضه- او أفطح الرجلين.

Thus, the well-known Shias cut off from Al Aftahiyya (followers of Abdullah Al-Aftah). There remained a small number, from them being Ammas Al-Sabaty, and Musaddiq Bin Sadaqah among others, and they are the well-known as Al-Aftahiyya, attributed to their imam, Abdullah, when he was of broad (Aftah) head, wide, or broad of the legs.

و لم يذكر النسابون لعبد الله عقبا، و قيل كان له ابن اسمه حمزة، و لما مات عبد الله لم يكن له الابنت واحدة،

And the genealogists have not mentioned any posterity being for Abdullah. And it is said there was a son for him, his name was Hamza, and when Abdullah died, there did not happen to be for him except one daughter.

توفى عبد الله الأفتاح بعد أبيه بسبعين يوما و كان ذلك من عناية الله بخلقه المؤمنين حيث لم تطل مدته فيكثر القول بأمره و الفائلون بإمامته.

Abdullah Al-Aftah died seventy days after his father^{-asws}, and that was a Protective care of Allah^{-azwj} with His^{-azwj} creatures, the Momineen, when his period was not prolonged so the word would be a lot with his command, and the speakers with his imamate'.

¹⁷² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 89

90- يج، الخرائج و الجرائح روي عن إسحاق بن منصور عن أبيه قال سمعت موسى بن جعفر ع يقول ناعياً إلى رجل من الشيعة نفسه فقلت في نفسي و إنه ليعلم متى يموت الرجل من شيعته

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Is'haq Bin Mansour, from his father who said,

'I heard Musa^{-asws} Bin Ja'far^{-asws} saying, giving his obituary to a man from his^{-asws} Shias. I said within myself, 'And he^{-asws} knows when the man from his^{-asws} Shias would be dying!'

فالتفت إلي فقال اصنع ما أنت صانع فإن عمرك قد فني و قد بقي منه دون سنتين و كذلك أخوك و لا يمكث بعدك إلا شهراً واحداً حتى يموت و كذلك عامة أهل بيتك و يتفرق جمعهم و يتفرق جمعهم و يشمت بهم أعداؤهم و هم يصيرون رحمة لخواصهم أكان هذا في صدرك

He^{-asws} turned to me and said: 'Do whatever you want to do, for your age has perished, and there had remained from it less than two years, and like that is for your brother, and he will not remain after you except for one month, until he will die, and like that are generality of your family members, and all of them would be scattered and their gathering would be scattered, and their enemies would be gloating with them, and they would be a mercy for their brethren. Was it this in your chest?'

فقلت استغفر الله مما في صدري فلم يستكمل منصور سنتين حتى مات و مات بعده بشهر أخوه و مات عامة أهل بيته و أفلس بقيتهم و تفرقوا حتى احتاج من بقي منهم إلى الصدقة.

I said, 'I seek Forgiveness of Allah^{-azwj} from what is in my chest'. Mansour did not complete two year until he died, and his brother died a month after him, and generality of his family members died and their remainder became bankrupt, and they separated until the remaining ones of them were needy to the charities".¹⁷³

91- كا، الكافي أحمد بن مهران عن محمد بن علي عن سيف بن عميرة عن إسحاق بن عمار قال: سمعت العبد الصالح ع ينعي إلى رجل نفسه إلى قوله فالتفت إلي شبه المعذب فقال يا إسحاق قد كان رشيداً الهجري تعلم علم المنايا و البلايا و الإمام أولى يعلم ذلك

(The book) 'Al Al Kafi' - Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'I heard Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) giving the news of death to a man of his own death. I said within myself (with surprise), 'And he^{-asws} knows when a man from his^{-asws} Shias would be passing away'. He^{-asws} turned towards me resembling the angered one and he^{-asws} said: 'O Is'haq! It was so that Rusheyd Al-Hajary knew the knowledge of the death and afflictions, and the Imam^{-asws} is foremost with the knowledge of that'.

ثم قال يا إسحاق اصنع إلى قوله فلم يلبث إسحاق بعد هذا المجلس إلا يسيراً حتى مات فما أتى عليهم إلا قليلاً حتى قام بنو عمار بأموال الناس فأفلسوا.

¹⁷³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 90

Then he^{-asws} said: ‘O Is’haq! Do’ – up to his words: ‘Is’haq did not live after this gathering, except a little until he died. Only a little time came upon them until the clan of Ammar stood with the wealth of the people, and they were bankrupt’.¹⁷⁴

92- بيج، الخرائج و الجرائح رَوَى وَاضِحٌ عَنِ الرِّضَا قَالَ قَالَ أَبِي مُوسَى عَ لِلْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ اشْتَرِ لِي جَارِيَةً نُوبِيَّةً فَقَالَ الْحُسَيْنُ أَعْرِفُ وَ اللَّهُ جَارِيَةً نُوبِيَّةً نَفِيسَةً أَحْسَنَ مَا رَأَيْتُ مِنَ التُّوْبَةِ فَلَوْ لَا حِصْلَةٌ لَكَانَتْ مِنْ بَأْتِيكَ [شَأْنِيكَ]

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported clearly from Al-Reza^{-asws} having said: ‘My^{-asws} father^{-asws} Musa^{-asws} said to Al-Husayn Bin Abu Al-A’ala: ‘Buy a Nubian slave girl for me’. Al-Husayn said, ‘By Allah^{-azwj}! I do know of a Nubian slave girl, precious, as beautiful as I have seen from the Nubians. Had it not been for one characteristic, she could have been brought to you^{-asws}’.

فَقَالَ وَ مَا تِلْكَ الْحِصْلَةُ قَالَ لَا تَعْرِفُ كَلَامَكَ وَ أَنْتَ لَا تَعْرِفُ كَلَامَهَا فَتَبَسَّمَ ثُمَّ قَالَ أَذْهَبَ حَتَّى تَشْتَرِيَهَا

He^{-asws} said: ‘And what is that characteristic?’ He said, ‘She does not understand your^{-asws} speech (language) and you^{-asws} do not understand her speech (language)’. He^{-asws} smiled, then said, ‘Go, until you buy her’.

قَالَ فَلَمَّا دَخَلْتُ بِهَا إِلَيْهِ قَالَ لَهَا بِأَعْيُنِهَا مَا اسْمُكَ قَالَتْ مُونِسَةُ قَالَ أَنْتَ لَعَمْرِي مُونِسَةُ فَذَكَرَ لَكَ اسْمٌ غَيْرُ هَذَا كَانَ اسْمُكَ قَبْلَ هَذَا حَبِيبَةً قَالَتْ صَدَقْتَ

He (the narrator) said, ‘When he entered with her to see him^{-asws}, he^{-asws} said to her in her language: ‘What is your name?’ She said, ‘Munisa’. He^{-asws} said: ‘You are a comforter (Munisa) of my^{-asws} life. Your name was other than this. Before this, your name was ‘Habeeba’’. She said, ‘You speak the truth’.

ثُمَّ قَالَ يَا ابْنَ أَبِي الْعَلَاءِ إِنَّهَا سَتَلِدُ لِي غُلَامًا لَا يَكُونُ فِي وُلْدِي أَسْخَى مِنْهُ وَ لَا أَشْجَعُ وَ لَا أَعْبُدُ مِنْهُ قَالَ فَمَا تُسَمِّيهِ حَتَّى أَعْرِفَهُ قَالَ اسْمُهُ إِبْرَاهِيمُ

Then he^{-asws} said: ‘O Ibn Abu Al-A’la! She would be blessed (with a child) for me^{-asws} to such a boy, there will not be among my^{-asws} children anyone more generous than him, nor any braver than him, nor any one more worshipping than him’. He said, ‘So what will you^{-asws} be naming him until I recognise him?’ He^{-asws} said: ‘His name would be ‘Ibrahim’’.

فَقَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ كُنْتُ مَعَ مُوسَى عَ بِمِئِي إِذْ أَتَانِي رَسُولُهُ فَقَالَ الْحَقُّ بِي بِالْبَغْلَبِيَّةِ فَلَجِئْتُ بِهِ وَ مَعَهُ عِيَالُهُ وَ عِمْرَانُ خَادِمُهُ فَقَالَ إِنَّمَا أَحَبُّ إِلَيْكَ الْمَقَامُ هَاهُنَا أَوْ تَلْحَقُ بِمَكَّةَ فَلْتُ أَحْبِبْهُمَا إِلَيَّ مَا أَحْبَبْتَهُ قَالَ مَكَّةَ خَيْرٌ لَكَ

Ali Bin Abu Hamza said, ‘I was with Musa^{-asws} at Mina when his^{-asws} messenger came to me. He said, ‘Join with me^{-asws} at Sa’albiya’. I joined with him^{-asws}, and his^{-asws} dependants were with him^{-asws}, and his^{-asws} servant Imran. He^{-asws} said, ‘Which of the two is more beloved to you, the staying over here or going to Makkah?’ I said, ‘The more beloved to me is what is beloved to you^{-asws}’. He^{-asws} said, ‘Makkah would be better for you’.

¹⁷⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 91

ثُمَّ بَعَثَنِي إِلَى دَارِهِ بِمَكَّةَ وَأَتَيْتُهُ وَقَدْ صَلَّى الْمَغْرِبَ فَدَخَلْتُ فَقَالَ اخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ فَخَلَعْتُ نَعْلِي وَجَلَسْتُ مَعَهُ فَأَتَيْتُ بِخِوَانٍ فِيهِ خَبِيصٌ فَأَكَلْتُ أَنَا وَهُوَ ثُمَّ رَفَعَ الْخِوَانُ وَكُنْتُ أُحَدِّثُهُ ثُمَّ عَشِيَتَنِي النَّعَاسُ فَقَالَ لِي فَمَنْ حَتَّى أَقُومَ أَنَا لِصَلَاةِ اللَّيْلِ

Then he^{-asws} sent me to his^{-asws} house at Makkah and I came to him and he had already prayed Al-Maghrib. I entered. He^{-asws} said: 'Remove your slippers. You are at a Holy valley!' I removed my slippers and sat down with him^{-asws}. I was brought a meal wherein was Khabeys. He^{-asws} and I ate. Then the meal was raised, and I discussed with him^{-asws}. Then the slumber overcame me. He^{-asws} said to me: 'Arise and get some sleep until I^{-asws} arise for the night Salat'.

فَحَمَلَنِي النَّوْمُ إِلَى أَنْ فَرَغَ مِنْ صَلَاةِ اللَّيْلِ ثُمَّ جَاءَنِي فَتَبَّهَنِي فَقَالَ فَمَنْ فَتَوَضَّأَ وَصَلَّى صَلَاةَ اللَّيْلِ وَخَفَّفَ فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ صَلَّى الْفَجْرَ ثُمَّ قَالَ لِي يَا عَلِيُّ إِنَّ أُمَّ وَلَدِي ضَرَبَهَا الطَّلِقُ فَحَمَلَتْهَا إِلَى التَّغْلِبِيَّةِ خَافَةَ أَنْ يَسْمَعَ النَّاسُ صَوْتَهَا فَوَلَدْتُ هُنَاكَ الْغُلَامَ الَّذِي ذَكَرْتُ لَكَ كَرَمَهُ وَسَخَاءَهُ وَشَجَاعَتَهُ

The sleep carried me until he^{-asws} was free from the night Salat. Then he^{-asws} came to me and woke me up. He^{-asws} said: 'Stand and perform wud'u and pray the night Salat and lighten it'. When I was free from the Salat, I prayed the Fajr Salat. Then he^{-asws} said to me: 'O Ali! A mother of my^{-asws} children had been hit by birth pangs, so I^{-asws} carried her to Al Sa'albiya, fearing that the people might hear her voice. She gave birth over there to the boy whom I^{-asws} had mentioned to you of his benevolence, and his generosity, and his bravery'.

قَالَ عَلِيُّ فَوَ اللَّهُ لَقَدْ أَدْرَكْتُ الْغُلَامَ فَكَانَ كَمَا وَصَفَ.

Ali (the narrator) said, 'By Allah^{-azwj!} I came across the boy, and he was just as he^{-asws} had described"¹⁷⁵.

بيان: قوله ع لا يكون في ولدي أسخى منه أي سائر أولاده سوى الرضا ع.

Explanation: His^{-asws} words: 'There will not be among my children anyone more generous than him' – i.e. rest of his^{-asws} children besides Al-Reza^{-asws}'.

93- يج، الخراج و الجرائح روي عن ابن أبي حمزة قال كنت عند أبي الحسن موسى ع إذ دخل عليه ثلاثون مملوكاً من الحبشة اشتروا له فتكلم غلام منهم فكان جميلاً بكلام فأجابته موسى ع بلغته فتعجب الغلام و تعجبوا جميعاً و ظنوا أنه لا يفهم كلامهم

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ibn Abu Hamza who said,

'I was in the presence of Abu Al-Hassan Musa^{-asws} when thirty slaves from Ethiopia were brought to him^{-asws}, having been bought for him^{-asws}. A boy from them spoke, and he was beautiful with the speech. Musa^{-asws} answered him in his language. The boy was surprised, and they were all surprised, and they had thought that he^{-asws} did not understand their speech (language).

فَقَالَ لَهُ مُوسَى إِنِّي لَأَدْفَعُ إِلَيْكَ مَالًا فَادْفَعْ إِلَيَّ مِنْهُمْ ثَلَاثِينَ دِرْهَمًا فَخَرَجُوا وَبَعْضُهُمْ يَقُولُ لِبَعْضٍ إِنَّهُ أَفْصَحُ مِنَّا بِلُغَاتِنَا وَ هَذِهِ نِعْمَةٌ مِنَ اللَّهِ عَلَيْنَا

¹⁷⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 92

Musa^{-asws} said to him: 'I^{-asws} shall hand over some wealth to you, so hand over thirty Dirhams to each one of them'. They went out and they were saying to each other, 'He^{-asws} is more eloquent than us with our own language, and this is a Favour from Allah^{-azwj} upon us!'

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَلَمَّا خَرَجُوا قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُكَ تُكَلِّمُهُمْ هَؤُلَاءِ الْحَبَشِيِّينَ بِلُغَاتِهِمْ قَالَ نَعَمْ قَالَ وَ أَمَرْتُ ذَلِكَ الْعَلَامَ مِنْ بَيْنِهِمْ بِشَيْءٍ دُوَّعَهُمْ

Ali Bin Abu Hamza said, 'When they went out, I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I saw you^{-asws} talk with these Ethiopians in their language!' He^{-asws} said: 'Yes'. He said, 'And you^{-asws} ordered that boy from between them with something besides them (others)'.

قَالَ نَعَمْ أَمَرْتُهُ أَنْ يَسْتَوْصِي بِأَصْحَابِهِ خَيْرًا وَأَنْ يُعْطِيَ كُلَّ وَاحِدٍ مِنْهُمْ فِي كُلِّ شَهْرٍ ثَلَاثِينَ دِرْهَمًا لِأَنَّهُ لَمَّا تَكَلَّمَ كَانَ أَعْلَمَهُمْ فَإِنَّهُ مِنْ أَبْنَاءِ مُلُوكِهِمْ فَجَعَلْتُهُ عَلَيْهِمْ وَأَوْصَيْتُهُ بِمَا يَخْتَاجُونَ إِلَيْهِ وَ هُوَ مَعَ هَذَا غُلَامٌ صِدْقِي

He^{-asws} said: 'I ordered him with dealing goodly with his companion and that he should give each one of them thirty Dirhams during every month, because when he spoke, he was their most learned, for he is from the sons of their kings. I^{-asws} made him to be upon them and advised him with what they would be needy to him, and there is sincerity with this boy'.

ثُمَّ قَالَ لَعَلَّكَ عَجِبْتَ مِنْ كَلَامِي إِيَّاهُمْ بِالْحَبَشِيَّةِ قُلْتُ إِي وَ اللَّهُ

Then he^{-asws} said: 'Perhaps you are surprised from my^{-asws} talking to them in Ethiopian'. I said, 'Yes, by Allah^{-azwj}!'

قَالَ لَا تَعْجَبْ فَمَا خَفِيَ عَلَيْكَ مِنْ أَمْرِي أَعْجَبٌ وَ أَعْجَبٌ وَ مَا الَّذِي سَمِعْتَهُ مِنِّي إِلَّا كَطَائِرٍ أَحَدٌ يَمْتَقَارُهُ مِنَ الْبَحْرِ فَطَرَةً أَوْ فَتْرَى هَذَا الَّذِي يَأْخُذُهُ يَمْتَقَارُهُ يَنْقُصُ مِنَ الْبَحْرِ وَ الْإِمَامُ يَمْتَزِلُهُ الْبَحْرُ لَا يَنْقُصُ مَا عِنْدَهُ وَ عَجَائِبُهُ أَكْثَرُ مِنْ عَجَائِبِ الْبَحْرِ.

He^{-asws} said: 'Do not be surprised at what is hidden to you from my^{-asws} affairs, more astounding and more astounding. And that which you heard from me is only like a bird which takes a drop from the ocean. Do you think that this which it takes from the ocean would reduce (anything) from the ocean? And the Imam^{-asws} is at the status of the ocean. It will not deplete from what is in his^{-asws} possession, and his^{-asws} wonders are more than wonders of the ocean"¹⁷⁶.

94- بيج، الخرائج و الجرائح قَالَ بَدْرٌ مَوْلَى الرِّضَا ع إِنَّ إِسْحَاقَ بْنَ عَمَّارٍ دَخَلَ عَلَى مُوسَى بْنِ جَعْفَرٍ ع فَجَلَسَ عِنْدَهُ إِذَا اسْتَأْذَنَ رَجُلٌ خُرَاسَانِيٌّ فَكَلَّمَهُ بِكَلَامٍ لَمْ يُسْمَعْ مِثْلُهُ قَطُّ كَأَنَّهُ كَلَامُ الطَّيْرِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'Badr, a slave of Al-Reza^{-asws} said, 'Is'haq Bin Ammar entered to see Musa^{-asws} Bin Ja'far^{-asws}. He was seated in his^{-asws} presence when he^{-asws} permitted for a man from Khurasan. He spoke to him^{-asws} with a speech I had not heard the like of it at all, as if it were the speech of the bird'.

¹⁷⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 93

قَالَ إِسْحَاقُ فَأَجَابَهُ مُوسَى بِمِثْلِهِ وَ بَلَّغْتَهُ إِلَى أَنْ قَضَى وَطَرَهُ مِنْ مُسَاءَلَتِهِ فَخَرَجَ مِنْ عِنْدِهِ فَقُلْتُ مَا سَمِعْتُ بِمِثْلِ هَذَا الْكَلَامِ قَالَ هَذَا كَلَامٌ قَوْمٍ مِنْ أَهْلِ الصِّينِ وَمِثْلُهُ

Is'haq said, 'Musa^{-asws} answered him with similar to it and in his language until he had fulfilled his need from his questioning, he went out from his^{-asws} presence. I said, 'I have not heard the like of this talk!' He^{-asws} said: 'This is a speech of a people from the inhabitants of China, similar to it'.

ثُمَّ قَالَ أَعْجَبْتُ مِنْ كَلَامِي بَلَّغْتَهُ قُلْتُ هُوَ مَوْضِعُ التَّعْجُبِ قَالَ عَ أُخْبِرُكَ بِمَا هُوَ أَعْجَبُ مِنْهُ إِنَّ الْإِمَامَ يَعْلَمُ مَنْطِقَ الطَّيْرِ وَ مَنْطِقَ كُلِّ ذِي رُوحٍ خَلَقَهُ اللَّهُ وَ مَا يُخْفَى عَلَى الْإِمَامِ شَيْءٌ.

Then he^{-asws} said: 'Are you surprised from my^{-asws} talking in his language?' I said, 'It is a place of surprise'. He^{-asws} said: 'I^{-asws} shall inform you with what is more surprising than it. The Imam^{-asws} knows the speech of birds, and speech of every one with a soul Created by Allah^{-azwj}, and nothing is hidden unto the Imam^{-asws}'.¹⁷⁷

95- بيج، الخراج و الجرائح زوي عن علي بن أبي حمزة قال أخذ بيدي موسى بن جعفر ع يوماً فخرجنا من المدينة إلى الصحراء فإذا نحن برجل مغربي على الطريق يبكي و بين يديه جمار ميت و رخله مطروح فقال له موسى ع ما شأنك

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Abu Hamza who said,

'Musa^{-asws} Bin Ja'far^{-asws} held my hand one day, and we went out from Al-Medina to the desert. There we were with a Moroccan man upon the road, crying, and there was a dead donkey in front of him, and his belongings had been dropped. Musa^{-asws} said to him: 'What is your concern?'

قَالَ كُنْتُ مَعَ رُفَقَائِي نُرِيدُ الْحَجَّ فَمَاتَ جِمَارِي هَاهُنَا وَ بَقِيْتُ وَ مَضَى أَصْحَابِي وَ قَدْ بَقِيْتُ مُتَحَيِّرًا لَيْسَ لِي شَيْءٌ أَحْمِلُ عَلَيْهِ

He said, 'I was with my friends intending the Hajj. My donkey died over here, and I remained, and my companions continued, and I have remained confused. There isn't anything for me to load upon'.

فَقَالَ مُوسَى لَعَلَّهُ لَمْ يَمُتْ قَالَ أَمَا تَرَحُّمِي حَتَّى تَلْهُو بِي قَالَ إِنَّ عِنْدِي رُفِيَّةً حَيَّةً قَالَ الرَّجُلُ لَيْسَ يَكْفِينِي مَا أَنَا فِيهِ حَتَّى تَسْتَهْزِئَ بِي

Musa^{-asws} said: 'Perhaps it has not died'. He said, 'Are you^{-asws} not pitying me until you^{-asws} toying with (mocking) me?' He^{-asws} said: 'There is a new chant (Ruqiya) with me^{-asws}'. The man said, 'It does not suffice me what (predicament) I am in until you^{-asws} are mocking me?'

فَدَنَا مُوسَى مِنَ الْجِمَارِ وَ نَطَقَ بِشَيْءٍ لَمْ أَسْمَعْهُ وَ أَخَذَ قَضِيبًا كَانَ مَطْرُوحًا فَضْرَبَهُ وَ صَاحَ عَلَيْهِ فَوَثَبَ الْجِمَارُ صَاحِبًا سَلِيمًا فَقَالَ يَا مَغْرِبِيُّ تَرَى هَاهُنَا شَيْئًا مِنَ الْإِسْتِهْزَاءِ الْحَقِّ بِأَصْحَابِكَ وَ مَضِينَا وَ تَرَكْنَا

Musa^{-asws} went near the donkey and spoke with something I could not hear, and he^{-asws} grabbed a stick which had been thrown, and he^{-asws} struck it, and shouted upon it. The donkey

¹⁷⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 94

leapt up healthy, sound. He^{-asws} said: 'O Moroccan! Do you see over any mockery over here? Catch up with your companions!' And we continued and left him.

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَكُنْتُ وَاقِفًا يَوْمًا عَلَى بَيْتِ زَمْزَمَ بِمَكَّةَ فَإِذَا الْمَغْرِبِيُّ هُنَاكَ فَلَمَّا رَأَى عَدَا إِلَيَّ وَ قَبَّلَ يَدِي فَرِحًا مَسْرُورًا فُكِّلْتُ لَهُ مَا خَالَ جِمَارِكَ

Ali Bin Abu hamza said, 'One day I was standing by the well of Zamzam at Makkah, and the Moroccan was over there. When he saw me, he came to me and kissed my hand out of joy, happy. I said to him, 'What is the state of your donkey?'

فَقَالَ هُوَ وَاللَّهِ سَلِيمٌ صَحِيحٌ وَ مَا أَذْرِي مِنْ أَيْنَ ذَلِكَ الرَّجُلِ الَّذِي مِنَ اللَّهِ بِهِ عَلَيَّ فَأَخْبِنَا لِي جِمَارِي بَعْدَ مَوْتِهِ فُكِّلْتُ لَهُ قَدْ بَلَغْتَ حَاجَتَكَ فَلَا تَسْأَلُ عَمَّا لَا تَبْلُغُ مَعْرِفَتَهُ.

He said, 'By Allah^{-azwj}! He is safe, healthy, and I don't know where than man is, the one who Allah^{-azwj} Conferred upon me by him^{-asws}, so he^{-asws} revived my donkey for me after its death'. I said to him, 'You need has been fulfilled, so do not ask about what your understanding of him^{-asws} cannot reach'¹⁷⁸.

96- بيج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي خَالِدِ الزُّبَالِيِّ قَالَ قَدِمَ أَبُو الْحَسَنِ مُوسَى ع زُبَالَةَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِ الْمَهْدِيِّ بَعَثَهُمْ فِي إِشْحَاصِهِ إِلَيْهِ قَالَ وَ أَمْرِي بِشِرَاءِ حَوَائِجٍ وَ نَظَرَ إِلَيَّ وَ أَنَا مَعْمُومٌ فَقَالَ يَا أَبَا خَالِدٍ مَا لِي أَرَاكَ مَعْمُومًا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Khalid Al Zubaly who said,

'Abu Al-Hassan Musa^{-asws} arrived at Zubalah, and with him^{-asws} was a group of the companions of Al-Mahdy (caliph) he had sent them in escorting him^{-asws} to him, and he^{-asws} had instructed me with buying needed items, and he^{-asws} looked at me, and I was gloomy. He^{-asws} said: 'O Abu Khalid! What is the matter I^{-asws} see you so worried?'

قُلْتُ هُوَ ذَا تَصِيرُ إِلَى هَذَا الطَّغْيَانِ وَ لَا أَمْنُكَ مِنْهُ قَالَ لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ إِذَا كَانَ يَوْمٌ كَذَا فَانْتَظِرْنِي فِي أَوَّلِ الْمِيلِ

I said, 'It is your^{-asws} being taken to this tyrant, and I cannot see you^{-asws} being safe from him'. He^{-asws} said: 'There will be no problem upon me^{-asws} from him. When it will be such and such day, then await me^{-asws} in the first mile'.

قَالَ فَمَا كَانَتْ لِي هِمَّةٌ إِلَّا إِخْصَاءُ الْأَيَّامِ حَتَّى إِذَا كَانَ ذَلِكَ الْيَوْمُ وَافَيْتُ أَوَّلَ الْمِيلِ فَلَمْ أَرَ أَحَدًا حَتَّى كَادَتِ الشَّمْسُ بَجِبَ فَشَكَّكْتُ وَ نَظَرْتُ بَعْدَ إِلَيَّ شَخْصٍ قَدْ أَقْبَلَ فَانْتَظَرْتُهُ فَإِذَا هُوَ أَبُو الْحَسَنِ مُوسَى ع عَلَى بَعْلَةٍ قَدْ تَقَدَّمَ

He (the narrator) said, 'There was no other concern for me except counting the days. When it was that day, I arrived at the first mile, but did not see anyone until the sun had almost set. So I doubted, and afterwards I looked at a person coming over. I awaited him, and behold, it was Abu Al-Hassan Musa^{-asws} upon a mule having had arrived.

فَنَظَرُ إِلَيَّ فَقَالَ لَا تَشْكُرَنَّ فُكِّلْتُ قَدْ كَانَ ذَلِكَ ثُمَّ قَالَ إِنَّ لِي عَوْدَةً وَ لَا أَتَخَلَّصُ مِنْهُمْ فَكَانَ كَمَا قَالَ.

¹⁷⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 95

He^{-asws} looked at me. He^{-asws} said: 'Do not doubt'. I said, 'That has happened'. Then he^{-asws} said: 'There is an appointment for me and I^{-asws} am not finished from them'. It happened like what he^{-asws} had said".¹⁷⁹

97- عم، إعلام الوری مُحَمَّدُ بْنُ جُمُهورٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي خَالِدٍ مِثْلَهُ.

(The book) 'I'lam Al Wara' – Muhammad Bin Jamhour, from one of our companions, from Abu Khalid – similar to it.¹⁸⁰

98- یج، الخرائج و الجرائح قَالَ خَالِدُ بْنُ نَجِيعٍ فَلْتُ لِمُوسَى ع إِنَّ أَصْحَابَنَا قَدِمُوا مِنَ الْكُوفَةِ وَ ذَكَرُوا أَنَّ الْمُفَضَّلَ شَدِيدَ الْوَجَعِ فَادْعُ اللَّهَ لَهُ قَالَ قَدْ اسْتَرَاحَ وَ كَانَ هَذَا الْكَلَامُ بَعْدَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ.

(The book) 'Al Kharaij Wa Al Jaraih' – Khalid Bin Najeeh said,

'I said to Musa^{-asws}, 'Our companions have arrived from Al-Kufa and they mentioned that Al-Mufazzal is with severe pain, so supplicate to Allah^{-azwj} for him'. He^{-asws} said: 'He is resting'. And this speech was three days after his death".¹⁸¹

99- قب، المناقب لابن شهر آشوب بَيَانُ بْنُ نَافِعِ التَّفْلَيْسِيِّ قَالَ خَلَفْتُ وَالِدِي مَعَ الْحَرَمِ فِي الْمَوْسِمِ وَ قَصَدْتُ مُوسَى بْنَ جَعْفَرٍ ع فَلَمَّا أَنْ قَرَبْتُ مِنْهُ هَمَمْتُ بِالسَّلَامِ عَلَيْهِ فَأَقْبَلَ عَلَيَّ بِوَجْهِهِ وَ قَالَ بَرَّ حُجُكَ يَا ابْنَ نَافِعٍ آجَرَكَ اللَّهُ فِي أَبِيكَ فَإِنَّهُ قَدْ قَبَضَهُ إِلَيْهِ فِي هَذِهِ السَّاعَةِ فَارْجِعْ فَحُدِّ فِي جَهَارِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Bayan Bin Nafie Al Tafleesy said,

'I left my father behind at the Sanctuary in the season (of Hajj), and I aimed to Musa^{-asws} Bin Ja'far^{-asws}. When I was near from him^{-asws}, I thought with the greeting unto him^{-asws}. He^{-asws} turned towards me with his^{-asws} face and said: 'Righteous is your Hajj, O Ibn Nafie! May Allah^{-azwj}, Recompense you regarding your father, for He^{-azwj} has Recalled him to Him^{-azwj} at this moment. So return and take part in his funeral preparations'.

فَبَقِيْتُ مُتَحَيِّرًا عِنْدَ قَوْلِهِ وَ قَدْ كُنْتُ خَلَفْتُهُ وَ مَا بِهِ عِلَّةٌ فَقَالَ يَا ابْنَ نَافِعٍ أَفَلَا تُؤْمِنُ فَرَجَعْتُ فَإِذَا أَنَا بِالْجَوَارِي يَلْطَمُنَ خُدُودَهُنَّ فَقُلْتُ مَا وَرَأَيْتُ قُلْنَ أَبُوكَ فَارَبُّ الدُّنْيَا

I remained astounded at his^{-asws} words, and I have left him behind and there was no illness with him. He^{-asws} said: 'O Ibn Nafie! Do you not believe?' I returned, and there I was with the girls slapping their cheeks. I said, 'What is behind you?' They said, 'Your father has separated from the world'.

قَالَ ابْنُ نَافِعٍ فَجِئْتُ إِلَيْهِ أَسْأَلُهُ عَمَّا أَخْفَاهُ وَ أَرَانِي فَقَالَ لِي أَبْدِ مَا أَخْفَاهُ وَ أَرَاكَ

Ibn Nafie said, 'I came to him^{-asws} to ask him^{-asws} about what he had hidden showed it to me. He^{-asws} said to me: 'Tell me what he has hidden, and I will show it to you'.

¹⁷⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 96

¹⁸⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 97

¹⁸¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 98

ثُمَّ قَالَ يَا ابْنَ نَافِعٍ إِنْ كَانَ فِي أَمْنِيَّتِكَ كَذَا وَكَذَا أَنْ تَسْأَلَ عَنْهُ فَأَنَا جُنُبُ اللَّهِ وَكَلِمَتُهُ الْبَاقِيَةُ وَحُجَّتُهُ الْبَالِغَةُ.

Then he^{-asws} said: 'O Ibn Nafie! If there was such and such in your wishes that you would be asking about, so I^{-asws} am a Side of Allah^{-azwj}, and His^{-azwj} remaining Word, and His^{-azwj} Conclusive Argument'.¹⁸²

أَبُو خَالِدٍ الرَّبَابِيُّ وَ أَبُو يَعْقُوبُ الرَّبَابِيُّ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا اسْتَقْبَلْتُ أَبَا الْحَسَنِ ع بِالْأَجْفَرِ فِي الْمَقْدَمَةِ الْأُولَى عَلَى الْمُهَدِيِّ فَلَمَّا خَرَجَ وَدَعْتُهُ وَ بَكَيْتُ فَقَالَ لِي مَا يُبْكِيكَ فُلْتُ حَمَلْتُ هَؤُلَاءِ وَ لَا أَدْرِي مَا يَحْدُثُ

Abu Khalid Al Zubaly, and Abu Yaqoub Al Zubaly, each one of them said,

'I met Abu Al-Hassan^{-asws} at Al-Ajfar among the first arrivals to Al-Mahdy (caliph). When he^{-asws} went out, I bade him^{-asws} farewell and I cried. He^{-asws} said to me: 'What makes you cry?' I said, 'They are taking you and I don't know what will happen'.

قَالَ فَقَالَ لِي لَا تَأْسَ عَلَيَّ مِنْهُ فِي وَجْهِ هَذَا وَ لَا هُوَ بِصَاحِبِي وَ إِنِّي لَرَاجِعٌ إِلَى الْحِجَازِ وَ مَا زِلْتُ عَلَيْكَ فِي هَذَا الْمَوْضِعِ رَاجِعاً فَانْتَظِرْنِي فِي يَوْمِ كَذَا وَ كَذَا فِي وَقْتِ كَذَا فَإِنَّكَ تَلْقَانِي رَاجِعاً فُلْتُ لَهُ خَيْرُ الْبَشَرَى لَقَدْ حَفَّتُهُ عَلَيْكَ قَالَ فَلَا تَخَفْ

He (the narrator) said, 'He^{-asws} said to me: 'There will be no problem upon me^{-asws} from him in this direction of mine, nor is he my^{-asws} companion, and I^{-asws} shall be returning to Al-Hijaz, and would be passing by you in this place, returning. So wait for me during such and such day, during such and such time, for you shall meet me (when I^{-asws}) return'. I said to him^{-asws}, 'Good is the news. I had feared upon you^{-asws}'. He^{-asws} said: 'Do not fear'.

فَرَصَدْتُهُ ذَلِكَ الْوَقْتِ فِي ذَلِكَ الْمَوْضِعِ فَإِذَا بِالسَّوَادِ قَدْ أَقْبَلَ وَ مَنَادٍ يُنَادِي مِنْ خَلْفِي فَأَتَيْتُهُ فَإِذَا هُوَ أَبُو الْحَسَنِ ع عَلَى بَعْلَةٍ لَهُ فَقَالَ لِي إِيهَذَا أَبُو خَالِدٍ فُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي خَلَصَكَ مِنْ أَيْدِيهِمْ فَقَالَ أَمَا إِنَّ لِي عَوْدَةً إِلَيْهِمْ لَا أَنْخَلِصُ مِنْ أَيْدِيهِمْ.

I lied in wait for that time in that place. When I was at the wilderness having come, a caller called out from behind me. I went to him and it was Abu Al-Hassan^{-asws} upon a mule of his^{-asws}. He^{-asws} said to me: 'O Abu Khalid!' I said, 'At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-sawww}! The Praise is for Allah^{-azwj} Who Finished you^{-asws} from their hands'. He^{-asws} said: 'But, there is an appointment for me^{-asws} to them. I^{-asws} am not finished from their hands'.¹⁸³

يَعْقُوبُ السَّرَّاجُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ وَاقِفٌ عَلَى رَأْسِ أَبِي الْحَسَنِ وَ هُوَ فِي الْمَهْدِ فَجَعَلَ يُسَارُهُ طَوِيلًا فَقَالَ لِي ادْنُ إِلَى مَوْلَاكَ فَدَنَوْتُ فَسَلَّمْتُ عَلَيْهِ

Yaqoub Al Sarraj said,

'I entered to see Abu Abdullah^{-asws} and he^{-asws} was standing by the head of Abu Al-Hassan^{-asws} while he^{-asws} was in the cradle. He^{-asws} went on to cheer him^{-asws} for a long time. He^{-asws} said to me: 'Come closer to your Master^{-asws}'. I went near and greeted unto him^{-asws}.

¹⁸² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 99 a

¹⁸³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 99 b

فَرَدَّ عَلَيَّ السَّلَامَ بِلِسَانٍ فَصِيحٍ ثُمَّ قَالَ أَذْهَبَ فَعَبَّرَ اسْمَ ابْنَتِكَ الَّتِي سَمَّيْتَهَا أُمْسَ فَإِنَّهُ اسْمٌ يُبْعِضُهُ اللَّهُ وَكَانَتْ وُلِدْتُ لِي ابْنَةٌ فَسَمَّيْتُهَا بِفُلَانَةَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ إِنَّهُ إِتَى إِلَى أُمِّهِ تَرَشُدُ فَعَبَّرْتُ اسْمَهَا.

He^{-asws} responded the greetings to me with an eloquent tongue, then said; ‘Go and change the name of your daughter whom you had named yesterday, for it is a name Hated by Allah^{-azwj}’. And a daughter had been born for me and I had named her as so and so (Humeyra). Abu Abdullah^{-asws} said to me: ‘End to his^{-asws} orders, you will be rightly guided’. I changed her name¹⁸⁴.

بيان في كآء الكافي: فسميتها بالحميراء.

Explanation – In (the book) ‘Al-Kafi’ – ‘I had named her as ‘Al-Humeyra’.

100- قب، المناقب لابن شهر آشوب أبو علي بن راشد و غيره في خبر طويل أنه اجتمعت عصابة الشيعة بنيسابور و اختاروا محمد بن علي النيسابوري فدفعوا إليه ثلاثين ألف دينار و خمسين ألف درهم و شقة من الثياب و أنت شطيطة بدرهم صحيح و شقة خام من غزل يدها تساوي أربعة دراهم فقالت إن الله لا يستحيي من الحق

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Ali Bin Rashid and others in a lengthy Hadeeth,

‘A group of Shias gathered at Neshapur and they chose Muhammad Bin Ali Al-Neshapuri and handed thirty thousand Dinars and fifty thousand Dirhams and bundle of garments, and Shateeta came with one correct Dirham and a garment from the weakening of her hands equating to four Dirhams. She said, ‘Allah^{-azwj} is not Embarrassed from the truth’.

قال فتبث درهمها و جاءوا بجزء فيه مسائل مائة سبعين ورقة في كل ورقة مسألة و باقي الورق بياض ليكتب الجواب تحتها و قد حُرمت كل ورقتين بتلات حُرْم و حُيْم عليها بتلات حواتيم على كل جزل خاتم

He (the narrator) said, ‘I folded her Dirham, and they came with a collection wherein were questions (written out) filling seventy papers, there being one question in each paper, and there remained one blank paper for him^{-asws} to write the answers under them, and every two papers were wrapped with two strings and sealed upon them with three seals, upon each string being a seal.

و قالوا ادفع إلى الإمام ليلة و حذ منه في غد فإن وجدت الجزء صحيح الحواتيم فأكسر منها خمسة و انظر هل أجاب عن المسائل فإن لم تنكسر الحواتيم فهو الإمام المستحق للمال فادفع إليه و إلا فرد إلينا أموالنا

And they said, ‘Hand over to the Imam^{-asws} tonight and take (answers) from him in the morning. If you find the collection being of untouched seals, then break five from these and look, has he^{-asws} answered the questions? If the seals are unbroken, then he^{-asws} is the Imam^{-asws}, rightful of the wealth, so hand it to him^{-asws}, or else, so return our wealth to us’.

فدخل على الأبطح عبد الله بن جعفر و جزيته و خرج عنه قائلاً رب اهديني إلى سواء الصراط

¹⁸⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 99 c

I entered to see Al-Aftah, Abdullah son of Ja'far^{-asws}, and tried him, and I came out from him saying, 'Lord^{-azwj}! Guide me to the even path!'

قَالَ فَبَيْنَمَا أَنَا وَقِفْتُ إِذَا أَنَا بِغُلَامٍ يَقُولُ أَحِبُّ مَنْ تُرِيدُ فَأَتَيْتُ فِي دَارِ مُوسَى بْنِ جَعْفَرٍ فَلَمَّا رَأَيْتَنِي قَالَ لِي لِمَ تَقْنَطُ يَا أَبَا جَعْفَرٍ وَ لِمَ تَفْرَعُ إِلَى الْيَهُودِ وَ النَّصَارَى إِلَيَّ فَأَنَا حُجَّةُ اللَّهِ وَ وَليُّهُ أَلَمْ يُعْرِفَكَ أَبُو حَمَزَةَ عَلَى بَابِ مَسْجِدِ جَدِّي

He (the narrator) said, 'While I was standing, there I was with a slave saying, 'Answer the one you intend!' He came with me to the house of Musa^{-asws} Bin Ja'far^{-asws}. When he^{-asws} saw me, said to me: 'Why did you despair, O Abu Ja'far, and you did not panic (by going) to the Jews and the Christians? To me^{-asws}, for I^{-asws} am the Divine Authority of Allah^{-azwj} and His^{-azwj} Guardian^{-asws}. Didn't Abu Hamza introduce you at the door of the Masjid of my^{-asws} grandfather^{-saww}?'

وَ قَدْ أَجَبْتُكَ عَمَّا فِي الْجُزْءِ مِنَ الْمَسَائِلِ بِجَمِيعِ مَا تَحْتَاجُ إِلَيْهِ مِنْذُ أَمْسٍ فَجِئْتَنِي بِهِ وَ بِدِرْهَمِ شَطِيطَةَ الَّذِي وَزَنُهُ دِرْهَمٌ وَ دَانِقَانِ الَّذِي فِي الْكَيْسِ الَّذِي فِيهِ أَرْبَعُمِائَةِ دِرْهَمٍ لِلْوَأْوَرِيِّ وَ الشَّقَّةِ الَّتِي فِي رِزْمَةِ الْأَخْوَيْنِ الْبَلْخِيِّينِ

And I^{-asws} have answered whatever is in the collection of questions with entirety of what you are needy to since yesterday, you have come to me^{-asws} with it and with a Dirham of Shateeta, and its weight is one Dirham, and two Daniqs (units of weight) which is in the bag in which are four hundred Dirhams of Al-Wazoury, and the bag in which is a package of the two brothers of Al-Balkh'.

قَالَ فَطَارَ عَقْلِي مِنْ مَقَالِهِ وَ أَتَيْتُ بِمَا أَمَرَنِي وَ وَضَعْتُ ذَلِكَ قَبْلَهُ فَأَخَذَ دِرْهَمِ شَطِيطَةَ وَ إِزَارَهَا ثُمَّ اسْتَقْبَلَنِي وَ قَالَ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ يَا أَبَا جَعْفَرٍ أُنْبِئْ شَطِيطَةَ سَلَامِي وَ أَعْطِهَا هَذِهِ الصُّرَّةَ وَ كَانَتْ أَرْبَعِينَ دِرْهَمًا

He (the narrator) said, 'My mind flew from his^{-asws} words, and I came with what he^{-asws} instructed me and placed that before him^{-asws}. He^{-asws} took a Dirham of Shateeta and her garment (woven by her hand), then he^{-asws} faced me and said: 'Allah^{-azwj} is not Embarrassed from the truth, O Abu Ja'far! Deliver my^{-asws} greetings and give her this pouch', and these were forty Dirhams.

ثُمَّ قَالَ وَ أَهْدَيْتُ لَهَا شِقَّةً مِنْ أَكْفَانِي مِنْ قُطْنٍ قَرَيْتَنَا صَيِّدًا قَرَيْتَنَا فَاطِمَةَ ع وَ عَزَلْتُ أُخْتِي خَلِيمَةَ ابْنَةَ أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ الصَّادِقِ ع

Then he^{-asws} said: 'And I^{-asws} am gifting to her a piece of cotton from my^{-asws} own shroud from a stockyard of Sidon, stockyard of (Syeda) Fatima^{-asws}, and it was woven by my^{-asws} sister^{-as} Haleema^{-as}, daughter^{-as} of Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{-asws}'.

ثُمَّ قَالَ وَ قَالَ لَهَا سَتَعِيشِينَ تِسْعَةَ عَشَرَ يَوْمًا مِنْ وَصُولِ أَبِي جَعْفَرٍ وَ وَصُولِ الشَّقَّةِ وَ الدَّرَاهِمِ فَأَنْفِقِي عَلَى نَفْسِكَ مِنْهَا سِتَّةَ عَشَرَ دِرْهَمًا وَ اجْعَلِي أَرْبَعًا وَ عَشْرِينَ صَدَقَةً عَنكَ وَ مَا يَلْزَمُ عَنكَ وَ أَنَا أَتَوَلَّى الصَّلَاةَ عَلَيْكَ فَإِذَا رَأَيْتَنِي يَا أَبَا جَعْفَرٍ فَأَكْتُمُ عَلَيَّ فَإِنَّهُ أَبَى لِنَفْسِكَ

Then he^{-asws} said, 'And say to her, 'You shall be living for nineteen days from the arrival of Abu Ja'far and arrival of the (cotton) garment and the Dirhams, so spend sixteen Dirhams from these upon yourself and make twenty-four to be a charitable donation on your behalf, and whatever is necessitated from you, and I^{-asws} shall personally be in charge of the Salat upon

you'. So when you see me (at the funeral), O Abu Ja'far, then conceal upon me^{-asws}, for it would be more lasting for yourself'.

ثُمَّ قَالَ وَازْدِدِ الْأَمْوَالَ إِلَى أَصْحَابِهَا وَافْكُكْ هَذِهِ الْخَوَاتِيمَ عَنِ الْجُزْءِ وَانظُرْ هَلْ أَجَبْنَاكَ عَنِ الْمَسَائِلِ أَمْ لَا مِنْ قَبْلِ أَنْ نُجِيبَنَّ بِالْجُزْءِ

Then he^{-asws} said: 'And return the wealth to their owners, and break these seals from the strings and look, have I^{-asws} answered you about the issues or not, from before you had even come to us^{-asws} with the collection?'

فَوَجَدْتُ الْخَوَاتِيمَ صَحِيحَةً فَمَتَّحْتُ مِنْهَا وَاحِداً مِنْ وَسْطِهَا فَوَجَدْتُ فِيهِ مَكْتُوباً مَا يَقُولُ الْعَالِمُ ع فِي رَجُلٍ قَالَ نَذَرْتُ لِلَّهِ لِأَعْتِقَ كُلَّ مَمْلُوكٍ كَانَ فِي رِيقِي قَدِيماً

I found the seals to be unbroken. I opened one of these from its middle and found written in it, 'What does the scholar^{-asws} said regarding a man who said: 'I have vowed to Allah^{-azwj}, I shall be liberating the slaves in ancient servitude (long time), and there was a group of slaves for him?'

وَكَانَ لَهُ جَمَاعَةٌ مِنَ الْعَبِيدِ الْجَوَابُ بِحُطْبِهِ لِيُعْتِقَنَّ مَنْ كَانَ فِي مَلِكِهِ مِنْ قَبْلِ سِتَّةِ أَشْهُرٍ وَالدَّلِيلُ عَلَى صِحَّةِ ذَلِكَ قَوْلُهُ تَعَالَى وَ الْقَمَرَ قَدَرْنَا الْآيَةَ وَ الْحَدِيثُ مَنْ لَيْسَ لَهُ سِتَّةُ أَشْهُرٍ

The answer was in his^{-asws} handwriting: 'He should liberate the one who was in his servitude from before six months, and the evidence upon that correctness of that are Words of the Exalted: **And the moon, We Measure stages for it [36:39]** – the Verse, and the Hadeeth of the one who hasn't six months (of service) for him'.

وَ فَكَّكْتُ الْخِتَامَ الثَّانِي فَوَجَدْتُ مَا تَحْتَهُ مَا يَقُولُ الْعَالِمُ فِي رَجُلٍ قَالَ وَ اللَّهُ لِأَتَصَدَّقَ بِمَالٍ كَثِيرٍ فَمَا يَتَصَدَّقُ

And I broke the second seal and found what was under it, 'What does the Scholar say regarding a man who said, 'By Allah^{-azwj}! I shall give in charity a lot of wealth!' So what should he give in charity?'

الْجَوَابُ تَحْتَهُ بِحُطْبِهِ إِنْ كَانَ الَّذِي حَلَفَ مِنْ أَزْيَابِ شِبَاهِ فَلْيَتَصَدَّقْ بِأَرْبَعٍ وَ ثَمَانِينَ شَاةً وَ إِنْ كَانَ مِنْ أَصْحَابِ النَّعَمِ فَلْيَتَصَدَّقْ بِأَرْبَعٍ وَ ثَمَانِينَ بَعيراً وَ إِنْ كَانَ مِنْ أَزْيَابِ الدَّرَاهِمِ فَلْيَتَصَدَّقْ بِأَرْبَعٍ وَ ثَمَانِينَ دِرْهماً

The answer under it in his^{-asws} handwriting was: 'If the one who vowed was from the lords (owner) of sheep, then let him donate eighty-four sheep, and if he was from the owners of the camels, then let him donate eighty-four camels, and if he was from the lords (owners) of the Dirhams, then let him donate eighty-four Dirhams.

وَ الدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ فَعَدَدْتُ مَوَاطِنَ رَسُولِ اللَّهِ ص قَبْلَ نُزُولِ تِلْكَ الْآيَةِ فَكَانَتْ أَرْبَعَةً وَ ثَمَانِينَ مَوْطِناً

And the evidence upon it are Words of the Exalted: **Allah has Helped you in many places, [9:25]**. I^{-asws} counted the places of Rasool-Allah^{-saww} before the Revelation of that Verse, and these were eighty-four places'.

فَكَسَّرْتُ الْحَتْمَ الثَّلَاثَ فَوَجَدْتُ تَحْتَهُ مَكْتُوبًا مَا يَقُولُ الْعَالِمُ فِي رَجُلٍ نَبَشَ قَبْرَ مَيِّتٍ وَ قَطَعَ رَأْسَ الْمَيِّتِ وَ أَخَذَ الْكَفْنَ

I broke the third seal and found written under it, 'What does the scholar^{-asws} say regarding a man who exhumed a grave of a deceased and cut off the head of the deceased, and seized the shroud?'

الْجَوَابُ بِحَطِّهِ يُقَطَّعُ السَّارِقُ لِأَخْذِ الْكَفَنِ مِنْ وَرَاءِ الْحِزِّ وَ يُلْزَمُ مِائَةَ دِينَارٍ لِقَطْعِ رَأْسِ الْمَيِّتِ لِأَنَّا جَعَلْنَاهُ بِمَنْزِلَةِ الْجُنَيْنِ فِي بَطْنِ أُمِّهِ قَبْلَ أَنْ يُنْفَخَ فِيهِ الرُّوحُ فَجَعَلْنَا فِي التُّنْفُطَةِ عِشْرِينَ دِينَارًا الْمَسْأَلَةَ إِلَى آخِرِهَا

The answer in his^{-asws} handwriting: 'The thief of the shroud would be cut from beyond the notch, and he would be necessitated (fined) one hundred Dinars for cutting the head of the deceased, because he is made to be at the status of the foetus in the belly of its mother before the soul has been Blown into it. So we make twenty Dinars to be regarding the seed' – the issue to its end.

فَلَمَّا وَافَى خُرَاسَانَ وَجَدَ الَّذِينَ رَدَّ عَلَيْهِمْ أَمْوَالَهُمْ ارْتَدُّوا إِلَى الْفَطْحِيَّةِ وَ شَطِيطَةُ عَلَى الْحَقِّ فَبَلَّغَهَا سَلَامَهُ وَ أَعْطَاهَا صُرْتَهُ وَ شَفَقَتْهُ فَعَاشَتْ كَمَا قَالَ ع

When he arrived at Khurasan, he found the ones he^{-asws} had returned their wealth to them to have reneged to Al-Fat'hiyya (followers of Abdullah son of Ja'far^{-asws}), and Shateeta was upon the truth. I delivered his^{-asws} greetings to her and gave her his^{-asws} pouch and his^{-asws} garment (shroud). She lived like what he^{-asws} had said.

فَلَمَّا تُوْفِيَتْ شَطِيطَةُ جَاءَ الْإِمَامَ عَلَى بَعِيرٍ لَهُ فَلَمَّا فَرَغَ مِنْ تَجْهِيزِهَا رَكِبَ بَعِيرَهُ وَ انْتَقَى نَحْوَ الْبَرِّيَّةِ وَ قَالَ عَرَفَ أَصْحَابَكَ وَ أَقْرَبَهُمْ مِنِّي السَّلَامَ وَ قُلْ لَهُمْ إِلَيَّ وَ مَنْ يَجْرِي بِجَرَائِي مِنَ الْأَيِّمَةِ لَا بَدَّ لَنَا مِنْ حُضُورِ جَنَائِزِكُمْ فِي أَيِّ بَلَدٍ كُنْتُمْ فَاتَّقُوا اللَّهَ فِي أَنْفُسِكُمْ.

When Shateeta died, the Imam^{-asws} came upon a camel of his^{-asws}. When he^{-asws} was free from her funeral, he^{-asws} rode his^{-asws} camel and turned towards the wilderness, and he^{-asws} said: 'Let your companions know and convey the greetings to them from me^{-asws} and say to them that I^{-asws} and the ones from the Imams^{-asws} who flow my^{-asws} flow, there is no escape for us from being present at your funerals in whichever city you may be. So fear Allah^{-azwj} regarding yourselves!'¹⁸⁵

عَلَيَّْ مِنْ أَبِي حَمْزَةَ قَالَ كُنَّا بِمَكَّةَ سَنَةً مِنَ السَّنِينَ فَأَصَابَ النَّاسَ تِلْكَ السَّنَةُ صَاعِقَةٌ كَبِيرَةٌ حَتَّى مَاتَ مِنْ ذَلِكَ خَلْقٌ كَثِيرٌ فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ مُبْتَدَأًا مِنْ غَيْرِ أَنْ أَسْأَلَهُ يَا عَلِيُّ يَنْبَغِي لِلْعَرِيقِ وَ الْمَصْعُوقِ أَنْ يُرَبِّصَ بِهِ ثَلَاثًا إِلَى أَنْ يَجِيءَ مِنْهُ رِيحٌ يَدُلُّ عَلَى مَوْتِهِ

Ali Bin Abu Hamza –

'We were at Makkah in a year from the years, and in that year the people were hit by a lot of lightning (thunderbolts) until a lot of people died from that. I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said initiating from without me having asked him^{-asws}: 'O Ali! It is befitting for the drowned one and the one struck by lightning that he be waited with for three (days) until a smell comes out from him evidencing upon his death'.

¹⁸⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 a

فُلْتُ لَهُ جَعَلْتُ فِدَاكَ كَأَنَّكَ تُخْبِرُنِي إِذْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءَ قَالَ نَعَمْ يَا عَلِيُّ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءَ مَا مَاتُوا إِلَّا فِي قُبُورِهِمْ.

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It is as if you^{-asws} are informing me that most of the people are (still) alive!' He^{-asws} said: 'Yes, O Ali! A lot of people have been buried alive. They did not die except inside their graves'^{.186}

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ أَرْسَلَنِي أَبُو الْحَسَنِ ع إِلَى رَجُلٍ قُدَّامَهُ طَبَقٌ يَبِيعُ بِفَلْسٍ فَلَسٍ وَ قَالَ أَعْطِهِ هَذِهِ الثَّمَانِيَةَ عَشَرَ دِرْهَمًا وَ قُلْ لَهُ يَفُوقُ لَكَ أَبُو الْحَسَنِ
انْتَفِعْ بِهَذِهِ الدَّرَاهِمِ فَإِنَّهَا تُكْفِيكَ حَتَّى تَمُوتَ

Ali Bin Abu Hamza who said,

'Abu Al-Hassan^{-asws} sent me to a man, in front of him were trays he was selling for a Fils, a Fils (monetary unit), and said: 'Give him these Eighteen Dirhams and say to him, 'Abu Al-Hassan^{-asws} is saying to you: 'Benefit with these Dirhams, for these shall suffice you until you die''.

فَلَمَّا أَعْطَيْتُهُ بَكَى ففُلْتُ وَ مَا يُبْكِيكَ قَالَ وَ لِمَ لَا أَبْكِي وَ قَدْ نُعِيْتُ إِلَيَّ نَفْسِي ففُلْتُ وَ مَا عِنْدَ اللَّهِ خَيْرٌ مِمَّا أَنْتَ فِيهِ

When I gave it to him, he cried, so I said, 'What makes you cry?' He said, 'And why should I not cry, and you have given me the news of my own death?' I said, 'And what is in the Presence of Allah^{-azwj} is better than what you are (currently) in'.

فَسَكَتَ وَ قَالَ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ ففُلْتُ عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ وَ اللَّهُ هَكَذَا قَالَ لِي سَيِّدِي وَ مَوْلَايَ إِنِّي بَاعْتُ إِلَيْكَ مَعَ عَلِيِّ بْنِ أَبِي حَمْزَةَ بِرِسَالَتِي

He was silent, and said, 'Who are you, O servant of Allah^{-azwj}?' I said, 'Ali Bin Abu Hamza'. He said, 'By Allah^{-azwj}! Like this my Chief and my Master^{-asws} had said to me: 'I^{-asws} shall be sending my^{-asws} message to you with Ali Bin Abu Hamza''.

قَالَ عَلِيُّ فَلَبِثْتُ نَحْوًا مِنْ عِشْرِينَ لَيْلَةً ثُمَّ أَتَيْتُ إِلَيْهِ وَ هُوَ مَرِيضٌ ففُلْتُ أَوْصِنِي بِمَا أَحْبَبْتَ أَنْفَعَهُ مِنْ مَالِي قَالَ إِذَا أَنَا مِتُّ فَزَوِّجِ ابْنَتِي مِنْ رَجُلٍ دِينٍ ثُمَّ بَعْ دَارِي وَ ادْفَعْ مَنَهَا إِلَى أَبِي الْحَسَنِ وَ اشْهَدْ لِي بِالْعُسْلِ وَ الدَّفْنِ وَ الصَّلَاةِ

Ali said, 'I waited approximate to twenty nights, then came to him, and he was ill. I said, 'Bequeath to me with whatever you like to, I shall implement it from my wealth'. He said, 'When I am dead, then get my daughter married to a religions man, then sell my house and hand over its price to Abu Al-Hassan^{-asws} and attend for me with the washing and the burial and the Salat'.

قَالَ فَلَمَّا دَفَنْتُهُ زَوَّجْتُ ابْنَتَهُ مِنْ رَجُلٍ مُؤْمِنٍ وَ بَعْتُ دَارَهُ وَ أَتَيْتُ بِمَنَهَا إِلَى أَبِي الْحَسَنِ ع فَزَكَّاهُ وَ تَرَحَّمَ عَلَيْهِ وَ قَالَ رُدَّ هَذِهِ الدَّرَاهِمَ فَادْفَعَهَا إِلَى ابْنَتِهِ.

He (the narrator) said, 'When I had buried him, I got his daughter married to a Momin man, and sold his house and came with its price to Abu Al-Hassan^{-asws}. He purified it and had mercy on him and said: 'Return these Dirhams and hand these over to his daughter''^{.187}

¹⁸⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 b

¹⁸⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 c

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ أَرْسَلَنِي أَبُو الْحُسَيْنِ ع إِلَى رَجُلٍ مِنْ بَنِي حَنِيْفَةَ وَ قَالَ إِنَّكَ تَجِدُهُ فِي مَيْمَنَةِ الْمَسْجِدِ وَ رَفَعْتُ إِلَيْهِ كِتَابَهُ فَفَرَّاهُ ثُمَّ قَالَ أَنِّي يَوْمَ كَذَا وَ كَذَا حَتَّى أُعْطِيكَ جَوَابَهُ

Ali Bin Abu Hamza who said,

‘Abu Al-Hassan^{-asws} sent me to a man from the clan of Haneefa and said: ‘You will find him in the right-hand side of the Masjid’, and I raised his letter to him^{-asws}. He^{-asws} read it, then said: ‘Come to me on such and such day, until I^{-asws} give you its answer’.

فَأْتَيْتُهُ فِي الْيَوْمِ الَّذِي كَانَ وَعَدَنِي فَأَعْطَانِي جَوَابَ الْكِتَابِ ثُمَّ لَبِثْتُ شَهْرًا فَأَتَيْتُهُ لِأَسَلِمَ عَلَيْهِ فَقِيلَ إِنَّ الرَّجُلَ قَدْ مَاتَ فَلَمَّا رَجَعْتُ مِنْ قَابِلٍ إِلَى مَكَّةَ فَلَقِيْتُ أَبَا الْحُسَيْنِ وَ أَعْطَيْتُهُ جَوَابَ كِتَابِهِ فَقَالَ رَحِمَهُ اللَّهُ فَقَالَ يَا عَلِيُّ لِمَ لَمْ تَشْهَدْ جِنَازَتَهُ قُلْتُ قَدْ فَاتَتْ مِنِّي.

I went to him^{-asws} during the day in which he^{-asws} had promised me. He^{-asws} gave me the answer to the letter. Then I waited a month, then came to him to greet unto him^{-asws}, but it was said that the man had died. When I returned the next years to Makkah, I met Abu Al-Hassan^{-asws} and and gave him^{-asws} an answer to his letter. He^{-asws} said: ‘O Ali! Why did you not attend his funeral?’ I said, ‘That was missed from me’.¹⁸⁸

شُعَيْبُ الْعَقْرُقُوقِيُّ قَالَ بَعَثْتُ مُبَارَكًا مَوْلَايَ إِلَى أَبِي الْحُسَيْنِ ع وَ مَعَهُ مَائَتَا دِينَارٍ وَ كَتَبْتُ مَعَهُ كِتَابًا فَذَكَرَ لِي مُبَارَكٌ أَنَّهُ سَأَلَ عَنْ أَبِي الْحُسَيْنِ ع فَقِيلَ قَدْ خَرَجَ إِلَى مَكَّةَ

Shueyb Al Aqarquqy said,

‘I sent my slave Mubarak to Abu Al-Hassan^{-asws} and with him were two hundred Dinars, and I wrote a letter with him. Mubarak said to me that he had asked about Abu Al-Hassan^{-asws} (and) it was said that he^{-asws} had gone out to Makkah.

فَقُلْتُ لِأَسِيرُ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ بِاللَّيْلِ إِذَا هَاتِفٌ يَهْتِفُ بِي يَا مُبَارَكُ مَوْلَى شُعَيْبِ الْعَقْرُقُوقِيِّ فَقُلْتُ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا مُعْتَبٌ يُقُولُ لَكَ أَبُو الْحُسَيْنِ هَاتِ الْكِتَابَ الَّذِي مَعَكَ وَ وَا فِ بِالَّذِي مَعَكَ إِلَى مِنَى

I (Mubarak) said, ‘I shall travel between Makkah and Al-Medina at night. There was a caller who called out to me, ‘O Mubarak, slave of Shueyb Al-Aqarquqy!’ I said, ‘Who are you, O servant of Allah^{-azwj}?’ He said, ‘I am Moattib. Abu Al-Hassan^{-asws} says to you: ‘Give the letter which is with you and arrive with that which is with you, to Mina!’”

فَنَزَلْتُ مِنْ حَمَلِي وَ دَفَعْتُ إِلَيْهِ الْكِتَابَ وَ صِرْتُ إِلَى مِنَى فَأَدْخَلْتُ عَلَيْهِ وَ صَبَبْتُ الدَّنَانِيرَ الَّتِي مَعِيَ فُقَدَامَهُ فَجَرَّ بَعْضَهَا إِلَيْهِ وَ دَفَعَ بَعْضَهَا بِيَدِهِ

I descended from my carriage and handed the letter to him, and I went to Mina. I entered to see him^{-asws} and poured the Dinars which were with me, in front of him^{-asws}. He^{-asws} pulled some of them towards him^{-asws} and pushed some of them away from him^{-asws} by his^{-asws} hand.

ثُمَّ قَالَ لِي يَا مُبَارَكُ ادْفَعْ هَذِهِ الدَّنَانِيرَ إِلَى شُعَيْبٍ وَ قُلْ لَهُ يَقُولُ لَكَ أَبُو الْحُسَيْنِ رُدَّهَا إِلَى مَوْضِعِهَا الَّذِي أَخَذَهَا مِنْهُ فَإِنَّ صَاحِبَهَا يَحْتَاجُ إِلَيْهَا

¹⁸⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 d

Then he^{-asws} said to me: ‘O Mubarak! Hand over these Dinars to Shueyb and say to him, ‘Abu Al-Hassan^{-asws} says to you: ‘Return these to their places which you had taken them from, for their owners are needy to them’.

فَخَرَجْتُ مِنْ عِنْدِهِ وَ قَدِمْتُ عَلَى سَيِّدِي وَ قُلْتُ مَا قِصَّةُ هَذِهِ الدَّنَانِيرِ قَالَ إِنِّي طَلَبْتُ مِنْ فَاطِمَةَ حَمْسِينَ دِينَارًا لِأَتَمَّ بِهَا هَذِهِ الدَّنَانِيرَ فَامْتَنَعَتْ عَلَيَّ وَ قَالَتْ أُرِيدُ أَنْ أَشْتَرِيَ بِهَا قَرَّاحَ فُلَانِ بْنِ فُلَانٍ فَأَخَذْتُهَا مِنْهَا سِرًّا وَ لَمْ أَلْتَفِتْ إِلَى كَلَامِهَا ثُمَّ دَعَا شُعَيْبٌ بِالْمِيزَانِ فَوَزَنَهَا فَإِذَا هِيَ حَمْسُونَ دِينَارًا.

I went out from his^{-asws} presence and arrived to my master and said what the story of these Dinars was. He said, ‘I had sought fifty Dinars from Fatima in order to complete these Dinars, but she refused to me and said, ‘I want to buy a barren land from so and so, son of so and so’. So I took from her secretly and did not turn to her speech’. Then he called Shueyb (to come) with the scale and weighed them, and behold, these were fifty Dinars’.¹⁸⁹

أَبُو خَالِدٍ الزُّبَايُ قَالَ نَزَلَ أَبُو الْحَسَنِ عَ مَنْرَلَنَا فِي يَوْمٍ شَدِيدِ الْبَرْدِ فِي سَنَةِ مُجْدِبَةٍ وَ نَحْنُ لَا نَقْدِرُ عَلَى عُودِ نَسْتَوْفِدُ بِهِ فَقَالَ يَا أَبَا خَالِدٍ اثْنَا بِحَطَبٍ نَسْتَوْفِدُ بِهِ قُلْتُ وَ اللَّهُ مَا أَعْرِفُ فِي هَذَا الْمَوْضِعِ عُودًا وَاحِدًا

Abu Khalid Al Zubaly said,

‘Abu Al-Hassan^{-asws} lodged at our house during a day of severe cold in an unproductive year, and we were not able upon wood to be igniting the fire with. He^{-asws} said: ‘O Abu Khalid! Bring us^{-asws} some firewood we^{-asws} can be igniting a fire with’. I said, ‘By Allah^{-azwj}! I do not know of any one piece of wood being in this place!’

فَقَالَ كَلَّا يَا أَبَا خَالِدٍ تَرَى هَذَا الْفَجَّ حُذِّ فِيهِ فَإِنَّكَ تَلْقَى أَعْرَابِيًّا مَعَهُ جَمَلَانِ حَطَبًا فَاشْتَرِيهِمَا مِنْهُ وَ لَا تُمَاسِكْهُ فَرَكِبْتُ جِمَارِي وَ انْطَلَقْتُ نَحْوَ الْفَجِّ الَّذِي وَصَفَ لِي فَإِذَا أَعْرَابِيٌّ مَعَهُ جَمَلَانِ حَطَبًا فَاشْتَرَيْتُهُمَا مِنْهُ وَ أَتَيْتُهُ بِيَمَا

He^{-asws} said: ‘Never, O Abu Khalid! Do you see this valley road? Take it, for you shall meet a Bedouin having two loads of firewood with him. Buy them from him and do not bargain with him’. I rode my donkey and went towards the valley road which he^{-asws} had described to me, and there was a Bedouin having two loads of firewood with him. I bought them from him and came to him^{-asws} with them.

فَاسْتَوْفَدُوا مِنْهُ يَوْمَهُمْ ذَلِكَ وَ أَتَيْتُهُ بِطَرَفِ مَا عِنْدَنَا فَطَعِمَ مِنْهُ ثُمَّ قَالَ يَا أَبَا خَالِدٍ انْظُرْ خِفَافَ الْعِلْمَانِ وَ نِعَالَهُمْ فَأَصْلِحْهَا حَتَّى نَقْدَمَ عَلَيْكَ فِي شَهْرِ كَذَا وَ كَذَا

They ignited (fire) from it that day of their and I came to him^{-asws} with a variety of whatever was with us and he^{-asws} ate from it. Then he^{-asws} said: ‘O Abu Khalid! Look at the shoes of the servants and their slippers. Repair them until we come to you during such and such month’.

قَالَ أَبُو خَالِدٍ فَكَتَبْتُ تَارِيخَ ذَلِكَ الْيَوْمِ فَرَكِبْتُ جِمَارِي الْيَوْمَ الْمَوْعُودَ حَتَّى جِئْتُ إِلَى لُزُقِ مِيلٍ وَ نَزَلْتُ فِيهِ فَإِذَا أَنَا بِرَاكِبٍ يُقْبِلُ نَحْوَ الْقِطَارِ فَصَدَّتْ إِلَيْهِ فَإِذَا يَهْتِفُ بِي وَ يَقُولُ يَا أَبَا خَالِدٍ قُلْتُ لَبَّيْكَ جُعِلْتُ فِدَاكَ

Abu Khalid said, ‘I wrote down the date of that day. I rode my donkey on the appointed day until I came to a distance of a mile and descended in it. There I was with a rider coming with

¹⁸⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 e

a line (of camels). I went to him, and there he was calling out to me and saying, 'O Abu Khalid!' I said, 'Here I am, may I be sacrificed for you^{-asws!}'

قَالَ أَ تَرَكَ وَفَيْتَاكَ بِمَا وَعَدْنَاكَ ثُمَّ قَالَ يَا أَبَا خَالِدٍ مَا فَعَلْتَ بِالْقُبَيْتَيْنِ اللَّتَيْنِ كُنَّا نَزَلْنَا فِيهِمَا فَعُلْتُ جَعَلْتُمْ فِدَاكَ قَدْ هَيَّأْتُمَا لَكَ وَ انْطَلَقْتُ مَعَهُ حَتَّى نَزَلْتُ فِي الْقُبَيْتَيْنِ اللَّتَيْنِ كَانَ نَزَلَ فِيهِمَا ثُمَّ قَالَ مَا حَالُ خِصَافِ الْعِلْمَانِ وَ نِعَالِهِمْ فُلْتُ قَدْ أَصْلَحْنَاهَا فَأَتَيْتُهُ بِهِمَا

He^{-asws} said: 'Do you see we^{-asws} have been loyal to you with what we^{-asws} had promised you? What happened to the two domes which we^{-asws} used to descend in them?' I said, 'May I be sacrificed for you^{-asws!} I have prepared them both for you^{-asws!}' And I went with him^{-asws} until he^{-asws} descended in the two domes, which he^{-asws} used to descend in. Then he^{-asws} said: 'What is the state of the shoes of the servants and their slippers?' I said, 'I have repaired them,' and I came to him^{-asws} with them.

فَقَالَ يَا أَبَا خَالِدٍ سَلْنِي حَاجَتَكَ فَعُلْتُ جَعَلْتُمْ فِدَاكَ أَحْبَبْتُكَ بِمَا كُنْتُ فِيهِ كُنْتُ زَيْدِي الْمَذْهَبِ حَتَّى قَدِمْتُ عَلَيَّ وَ سَأَلْتَنِي الْحُطْبَ وَ ذَكَرْتَ مَحَبَّتَكَ فِي يَوْمٍ كَذَا فَعَلِمْتُ أَنَّكَ الْإِمَامُ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ

He^{-asws} said: 'O Abu Khalid! Ask me^{-asws} for your need'. I said, 'May I be sacrificed for you^{-asws!} I shall inform you with what I used to be in. I was of the Zaydiite doctrine until you^{-asws} arrived to me and asked me for the firewood, and you^{-asws} mentioned your^{-asws} coming on such and such day. So I came to know that you^{-asws} are the Imam^{-asws} Allah^{-azwj} has Obligated his^{-asws} obedience (unto me)!'

فَقَالَ يَا أَبَا خَالِدٍ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ حُوسِبَ بِمَا عَمِلَ فِي الْإِسْلَامِ.

He^{-asws} said: 'O Abu Khalid! One who dies and had not recognised his Imam^{-asws}, dies a death of the pre-Islamic period and would be Reckoned with whatever he had done in Al-Islam'.¹⁹⁰

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ كُنْتُ مُعْتَكِفًا فِي مَسْجِدِ الْكُوفَةِ إِذْ جَاءَنِي أَبُو جَعْفَرٍ الْأَحْوَلُ بِكِتَابٍ مَخْتُومٍ مِنْ أَبِي الْحُسَيْنِ عَ فَقَرَأْتُ كِتَابَهُ فَإِذَا فِيهِ إِذَا قَرَأْتُ كِتَابِي الصَّغِيرَ الَّذِي فِي حَوْفِ كِتَابِي الْمَخْتُومِ فَاحْزَرْتُهُ حَتَّى أَطْلَبَهُ مِنْكَ

Ali Bin Abu Hamza who said,

'I was in isolation in Masjid Al-Kufa when Abu Ja'far Al-Ahowl came to me with a sealed letter from Abu Al-Hassan^{-asws}. I read his^{-asws} letter, there in it was (written): 'When you have read my^{-asws} small letter (note) which is in the middle of my^{-asws} sealed letter, then preserve it until I^{-asws} demand it from you'.

فَأَخَذَ عَلَيُّ الْكِتَابَ فَأَدْخَلَهُ بَيْتَ بَرٍّ فِي صُنْدُوقٍ مُقْفَلٍ فِي حَوْفِ قِمَاطٍ فِي حَوْفِ حَقِّ مُقْفَلٍ وَ بَابُ الْبَيْتِ مُقْفَلٌ وَ مَفَاتِيحُ هَذِهِ الْأَقْفَالِ فِي حُجْرَتِهِ فَإِذَا كَانَ اللَّيْلُ فَهِيَ تَحْتَ رَأْسِهِ وَ لَيْسَ يَدْخُلُ بَيْتَ الْبَرِّ عِزَّهُ

Ali (Bin Abu Hamza) took the letter and entered it into a storeroom, in a locked box inside a satchel, inside a locked wooden container, and the door of the room was locked, and the keys

¹⁹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 f

of these locks were in his room. When it was the night, these were under his head, and no one was entering the storeroom apart from him.

فَلَمَّا حَضَرَ الْمَوْسِمَ خَرَجَ إِلَى مَكَّةَ وَافِدًا بِجَمِيعِ مَا كَتَبَ إِلَيْهِ مِنْ حَوَائِجِهِ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ الْعَبْدُ الصَّالِحُ يَا عَلِيُّ مَا فَعَلَ الْكِتَابُ الصَّغِيرُ الَّذِي كَتَبْتُ إِلَيْكَ فِيهِ أَنْ اخْتَفِظَ بِهِ فَحَكَيْتُهُ

When the season (Hajj) presented, he went out to Makkah as a delegate (pilgrim) with entirety of he had written to him^{-asws} of his needs. When he entered to see him^{-asws}, Al-Ab Al-Salih (Musa^{-asws} Bin Ja'far^{-asws}) said to him: 'O Ali! What happened to the small letter (note) which I^{-asws} had written to you in it that I^{-asws} wanted you to preserve?' I told him^{-asws}.

قَالَ إِذَا نَظَرْتَ إِلَى الْكِتَابِ أَلَيْسَ تَعْرِفُهُ قُلْتُ بَلَى قَالَ فَرَفَعَ مُصَلِّي تَحْتَهُ فَإِذَا هُوَ أَخْرَجَهُ إِلَيَّ فَقَالَ اخْتَفِظْ بِهِ فَلَوْ تَعَلَّمُ مَا فِيهِ لَضَاقَ صَدْرُكَ

He^{-asws} said: 'If you were to look at the letter, would you recognise it?' I said, 'Yes'. He^{-asws} raised the prayer mat, and there it was, he^{-asws} had extracted it to me. He^{-asws} said: 'Preserve it, for if you were to know what is in it, your chest would be constricted'.

قَالَ فَرَجَعْتُ إِلَى الْكُوفَةِ وَالْكِتَابُ مَعِيَ فَأَخْرَجْتُهُ فِي دُرُوزِ جَيْبِي عِنْدَ إِبْطِي

He (Ali Bin Abu Hamza) said, 'I returned to Al-Kufa and the letter was with me. I brought it out and put it in my top pocket by my armpit'.

فَكَانَ الْكِتَابُ حَيَاةَ عَلِيٍّ فِي جَيْبِهِ فَلَمَّا مَاتَ عَلِيُّ قَالَ مُحَمَّدٌ وَ حَسَنٌ ابْنَاهُ فَلَمْ يَكُنْ لَنَا هَمٌّ إِلَّا الْكِتَابُ فَفَقَدْنَاهُ فَعَلِمْنَا أَنَّ الْكِتَابَ قَدْ صَارَ إِلَيْهِ.

The letter was in his pocket during his lifetime. When Ali died, Muhammad and Hassan, his two sons said, 'There was no concern for us except the letter. We missed it, and we knew that the letter had gone back to him^{-asws}'¹⁹¹.

101- قب، المناقب لابن شهر آشوب و من معجزاته ما نظم قصيدة ابن الغار البغدادي

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and from his^{-asws} miracles is a poem composed by Ibn Al-Ghar Al-Baghdady: -¹⁹²

رُؤَاةَ الْحَبِيبِ بِاللَّيْلِ تُخَيَّرُ	وَلَهُ مُعْجَزُ الْقَلِيبِ قَسَمٌ عُنْدَهُ
فَوَلَّيْنَا فِي السَّجْدِ وَالْأَمْرَ مَشْهُرُ	وَلَدَيْ السَّجْدِ حِينَ أُنْدَى إِلَى السَّجْدَانِ
إِلَيْهِ فَرَدَّهُ وَهُوَ يُدْعَرُ	ثُمَّ يَوْمَ الْبَيْتِ حَتَّى أُنَى الْأَيْبِ
وَأَنَّ الْإِيمَانَ مُوسَى بْنُ جَعْفَرٍ	ثُمَّ نَادَى آمَنْتُ بِاللَّهِ لَا غَيْرُ
إِلَيْهِ مِنَ الْإِيمَانِ وَبِحَبْرٍ	وَأَذْكَرُ الطَّائِرِ الَّذِي جَاءَ بِالصَّكْرِ
فِيهِ مُسْتَلْبِحٌ أَبَاهُ وَاتَّكِرُ	وَلَقَدْ قَدَّمُوا إِلَيْهِ طَمَاحًا
أَكْلُ هَذَا فَكَيْفَ يُعْرِفُ مُنْكَرُ	وَبِحَابِي عُنْدَهُ وَقَالَ حَرَامُ
فَضْلُهُ أَذْهَلُ الْمُعْوَلِ وَابْتَعِرُ	وَأَذْكَرُ الْبُيُوتِيَانِ أَيْضًا فَبَيْهَا

¹⁹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 100 g

¹⁹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 101

كَانَ يُؤَالِي أَصْحَابَهُ وَتَعَبَّرَ

عِنْدَ ذَلِكَ اسْتَقْبَالَ مِنْ مَدْعِي

102- كشف، كشف الغمة عن مُحَمَّدِ بْنِ طَلْحَةَ قَالَ قَالَ حُشْنَامُ بْنُ حَاتِمٍ الْأَصَمُّ قَالَ قَالَ لِي أَبِي حَاتِمٌ قَالَ لِي شَقِيقُ الْبَلْخِيِّ حُرْجُثٌ حَاجِبًا فِي سَنَةِ تِسْعٍ وَ أَرْبَعِينَ وَ مِائَةٍ فَتَرَلْتُ الْقَادِسِيَّةَ فَبَيَّنَّا أَنَا أَنْظُرُ إِلَى النَّاسِ فِي زِينَتِهِمْ وَ كَثْرَتِهِمْ فَتَنْظَرْتُ إِلَى فَتَى حَسَنِ الْوَجْهِ شَدِيدِ السُّمَرَةِ ضَعِيفِ فَوْقِ ثِيَابِهِ ثُوبٌ مِنْ صُوفٍ مُشْتَمِلٍ بِشَمْلَةٍ فِي رِجْلَيْهِ نَعْلَانِ وَ قَدْ جَلَسَ مُنْفَرِدًا

(The book) 'Kashf Al Ghumma' – From Muhammad Bin Talha who said, 'Khushnam Bin Hatim Al Asamma said, 'Abu Hatim said to me, 'Shaqeeq Al Balkhy said to me,

'I went out as a pilgrim in the year one hundred and forty-nine. I descended at Al-Qdisiyya. While I was looking at the people being in their adornments and their large numbers, I looked at a youth of an intensely handsome face, weak tan. There was a woollen cloth upon his clothes embodying all of him^{-asws}. In his^{-asws} legs were two slippers, and he was sitting alone.

فَقُلْتُ فِي نَفْسِي هَذَا الْفَتَى مِنَ الصُّوفِيَّةِ يُرِيدُ أَنْ يَكُونَ كَمَا عَلَى النَّاسِ فِي طَرِيقِهِمْ وَ اللَّهُ لَأَمْضِيَنَّ إِلَيْهِ وَ لَأُؤَيِّدُهُ فَدَنَوْتُ مِنْهُ فَلَمَّا رَأَيْتُ مُقْبِلًا قَالَ يَا شَقِيقُ اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ثُمَّ تَرَكَنِي وَ مَضَى

I said within myself, 'This is a youth from the Sufis intending to disagree upon the people regarding their ways. By Allah^{-azwj}! I shall go to him and chastise him'. I approached him. When he saw me coming, he said, 'O Shaqeeq! **Shun most of the conjectures. Surely, some of the conjectures are a sin, [49:12].** Then he left me and went away.

فَقُلْتُ فِي نَفْسِي إِنَّ هَذَا الْأَمْرَ عَظِيمٌ قَدْ تَكَلَّمَ بِمَا فِي نَفْسِي وَ نَطَقَ بِاسْمِي وَ مَا هَذَا إِلَّا عَبْدٌ صَالِحٌ لَأُحْفَنَّهُ وَ لَأَسْأَلَنَّهُ أَنْ يُجَلِّبَنِي فَأَسْرَعْتُ فِي أَنْرِهِ فَلَمْ أُحْفَنَّهُ وَ غَابَ مِنْ عَيْنِي

I said within myself, 'This is a mighty matter! He has spoken with what is within myself and spoke with my name, and this one cannot be except Abd Al-Salih^{-asws} (Musa^{-asws} Bin Ja'far^{-asws}). I shall catch up with him^{-asws} and ask him^{-asws} to correct me'. I hastened in his^{-asws} tracks but could not catch up with him^{-asws}, and he^{-asws} had disappeared from my eyes.

فَلَمَّا نَزَلْنَا وَاقِصَةَ وَ إِذَا بِهِ يُصَلِّي وَ أَعْضَاؤُهُ تَضَطَّرِبُ وَ دُمُوعُهُ تُجْرِي فَقُلْتُ هَذَا صَاحِبِي أَمْضِي إِلَيْهِ وَ اسْتَجَلُّهُ فَصَبَّرْتُ حَتَّى جَلَسَ وَ أَقْبَلْتُ نَحْوَهُ فَلَمَّا رَأَيْتُ مُقْبِلًا قَالَ يَا شَقِيقُ اتَّقِ اللَّهَ لَعَلَّكَ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا تَمَّ اهْتَدَى ثُمَّ تَرَكَنِي وَ مَضَى

When we descended at Waqisa, and there I was with him^{-asws} praying Salat, and his^{-asws} limbs were shaking and his^{-asws} tears were flowing. I said, 'This is my Master^{-asws}! I shall go to him^{-asws} and get permission'. I was patient until he^{-asws} sat up, and I went near to him^{-asws}. When he^{-asws} saw me coming, he^{-asws} said: 'O Shaqeeq! **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**'. Then he^{-asws} left me and went away.

فَقُلْتُ إِنَّ هَذَا الْفَتَى لِمَنْ الْأُبْدَالِ لَقَدْ تَكَلَّمَ عَلَى سِرِّي مَرَّتَيْنِ فَلَمَّا نَزَلْنَا رُبَالَةَ إِذَا بِالْفَتَى قَائِمٌ عَلَى الْبُئْرِ وَ بِيَدِهِ رُكُوعَةٌ يُرِيدُ أَنْ يَسْتَقِي مَاءً فَسَقَطَتِ الرُّكُوعَةُ مِنْ يَدِهِ فِي الْبُئْرِ وَ أَنَا أَنْظُرُ إِلَيْهِ فَرَأَيْتُهُ قَدْ رَمَقَ السَّمَاءَ وَ سَمِعْتُهُ يَقُولُ

وَ فُوتِي إِذَا أَرَدْتُ الطَّعَامَا-

أَنْتَ رَبِّي إِذَا ظَمِئْتُ إِلَى الْمَاءِ-

اللَّهُمَّ سَيِّدِي مَا لِي غَيْرَهَا فَلَا تُغَدِّمْنِيهَا

I said, 'This youth is from Al-Abdaal. He^{-asws} has spoken twice upon my secrets. When we descended at Zubalah, there I was with the youth standing by a well, and there was a container intending to draw water. The container fell from his^{-asws} hands into the well while I was looking at him^{-asws}. I saw him^{-asws} look at the sky and heard him^{-asws} saying (a couplet): 'You^{-azwj} are my^{-asws} Lord^{-azwj} when I^{-asws} am covetous to the water, and my^{-asws} daily subsistence, when I^{-asws} want the meal. O Allah^{-azwj}! My^{-asws} Master^{-azwj}! There isn't for me^{-asws}, other than it, so do not Prevent it!'

قَالَ شَقِيقٌ فَوَ اللَّهُ لَقَدْ رَأَيْتُ الْبُرَّ وَ قَدْ اِرْتَفَعَ مَائُهَا فَمَدَّ يَدَهُ وَ أَخَذَ الرَّكْوَةَ وَ مَالَهَا مَاءً فَتَوَضَّأَ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ مَالَ إِلَى كَثِيبٍ رَمَلٍ فَجَعَلَ يَغْبِضُ يَدَيْهِ وَ يَطْرَحُهُ فِي الرَّكْوَةِ وَ يُحْرِكُهُ وَ يَشْرَبُ

Shaqeeq said, 'By Allah^{-azwj}! I saw the well and its water rosed. He^{-asws} extended his^{-asws} hand and grabbed the container and filled it with water. He^{-asws} performed wud'u and prayed Salat of four Cycles. Then he^{-asws} inclined to a sand dune and went on to grab a handful with his^{-asws} hand and drop it into the container and shake it and drink.

فَأَقْبَلْتُ إِلَيْهِ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ فَعُلْتُ أَطْعَمَنِي مِنْ فَضْلِ مَا أَنْعَمَ اللَّهُ عَلَيْكَ فَقَالَ يَا شَقِيقُ لَمْ تَزَلْ نِعْمَةُ اللَّهِ عَلَيْنَا ظَاهِرَةً وَ بَاطِنَةً فَأَحْسِنِ ظَنَّاكَ بِرَبِّكَ

I went to him^{-asws} and greeted unto him^{-asws}. He^{-asws} responded the greeting to me. I said, 'Feed me from the remainder of what Allah^{-azwj} has Favoured upon you^{-asws}!' He^{-asws} said: 'O Shaqeeq! The Favour of Allah^{-azwj} has not ceased to be upon us^{-asws}, apparent and hidden, so improve your thinking with your Lord^{-azwj}'.

ثُمَّ نَأْوَلَنِي الرَّكْوَةَ فَشَرِبْتُ مِنْهَا فَإِذَا هُوَ سَوِيقٌ وَ سَكَّرٌ فَوَ اللَّهُ مَا شَرِبْتُ قَطُّ أَلَذَّ مِنْهُ وَ لَا أَطْيَبَ رِيحاً فَشَبِعْتُ وَ رَوَيْتُ وَ أَقْمْتُ أَيَّاماً لَا أَشْتَهِي طَعَاماً وَ لَا شَرَاباً

Then he^{-asws} gave me the container. I drank from it, and there, it was porridge and sugar. By Allah^{-azwj}! I had not drunk anything of better taste than it, nor any of better aroma. I was satiated and saturated, and I stayed for a few days neither desiring any food nor drink.

ثُمَّ لَمْ أَرَهُ حَتَّى دَخَلْنَا مَكَّةَ فَرَأَيْتُهُ لَيْلَةً إِلَى جَنْبِ قُبَّةِ الشَّرَابِ فِي نِصْفِ اللَّيْلِ قَائِماً يُصَلِّي بِخُشُوعٍ وَ أَيْنٍ وَ بُكَاءٍ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى ذَهَبَ اللَّيْلُ فَلَمَّا رَأَى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ ثُمَّ قَامَ فَصَلَّى الْعِدَاةَ وَ طَافَ بِالْبَيْتِ أُسْبُوعاً وَ حَرَجَ

Then I did not see him^{-asws} until we entered Makkah. I saw him^{-asws} at night to a side of a fountain dome in the middle of the night, standing, praying Salat with humbleness, and penitence, and weeping. He^{-asws} did not cease to be like that until the night had gone (passed by). When he^{-asws} saw the dawn, he^{-asws} sat up in his^{-asws} prayer mat, glorifying. Then he^{-asws} prayed the morning Salat, and performed Tawaaf of the House (Kaaba), seven (circuits), and went out.

فَتَبِعْتُهُ وَ إِذَا لَهُ عَاشِيَةٌ وَ مَوَالٍ وَ هُوَ عَلَى جِلاَفٍ مَا رَأَيْتُهُ فِي الطَّرِيقِ وَ دَارَ بِهِ النَّاسُ مِنْ حَوْلِهِ يُسَلِّمُونَ عَلَيْهِ فَعُلْتُ لِنِعْضٍ مَنْ رَأَيْتُهُ يَقْرُبُ مِنْهُ مِنْ هَذَا النَّفْيِ فَقَالَ هَذَا مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

I followed him^{-asws}, and there were questioners and friends for him^{-asws}, and he^{-asws} was upon opposite to what I had seen him^{-asws} in the road, and the people kept rotating around him^{-asws}, greeting unto him^{-asws}. I said to someone I saw being near to him^{-asws}, 'Who is this youth?' He said, 'This is Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقُلْتُ قَدْ عَجِبْتُ أَنْ يَكُونَ هَذِهِ الْعَجَائِبُ إِلَّا لِمِثْلِ هَذَا السَّيِّدِ.

I said, 'I am astounded that these wonders would be except for the like of this Seyyid!'¹⁹³

103- أقول و ذكر محمد بن طلحة في مطالب السؤل و روى في كشف العمة عنه أيضاً أنه قال و لقد فرغ سئعي ذكر واقعة عظيمة ذكرها بعض صدور العراقي أثبتت لموسى ع أشرف منقبة و شهدت له بعلو مقامه عند الله تعالى و زلقت من ربه كذبه و ظهرت بها كرامته بعد وفاته و لا شك أن ظهور الكرامة بعد الموت أكبر منها دلالة حال الحياة

I (Majlisi) am saying, 'And it is mentioned by Muhammad Bin Talha in (the book) 'Matalib Al Saoul', and it is reported in 'Kashf Al Ghumma' from him as well having said,

'And my hearing has been knocked by the mention of a mighty event mentioned by one of the chests of Al-Iraq attributed to Musa^{-asws} being of noble virtues, and testifying for him^{-asws} with the loftiness of his^{-asws} position in the Presence of Allah^{-azwj} the Exalted, and the nearness of his^{-asws} status with Him^{-azwj}, and his^{-asws} extra-ordinary powers were revealed after his^{-asws} expiry, and there is no doubt that the revelation of extra-ordinary powers after the death is greater than it, evidencing upon the state of the lifetime.

و هي أن من عظماء الخلفاء مجدهم الله تعالى من كان له نائب كبير الشأن في الدنيا من مماليكه الأعيان في ولاية عامة طالت فيها مدته و كان ذا سطوة و جبروت

And it is that there was someone from the mighty caliphs, may Allah^{-azwj} the Exalted Glorify them in the world, a representative for him being of great status in the world from his kingdom, assisting in governing the general public for a long time wherein he was with power and authority.

فَلَمَّا انْتَقَلَ إِلَى اللَّهِ تَعَالَى افْتَضَتْ رِعَابُهُ الْخَلِيفَةَ أَنْ تَقَدَّمَ بِدَفْنِهِ فِي ضَرْيَحٍ مُجَاوِرٍ لِضَرْيَحِ الْإِمَامِ مُوسَى بْنِ جَعْفَرٍ عَ بِالْمَشْهَدِ الْمُطَهَّرِ

When he transferred to Allah^{-azwj} the Exalted (died), the caliph demanded that he be taken care of by going ahead and burying him in a mausoleum in the vicinity of the Imam Musa^{-asws} Bin Ja'far^{-asws} at the Holy Mausoleum.

وَ كَانَ بِالْمَشْهَدِ الْمُطَهَّرِ نَقِيبٌ مَعْرُوفٌ مَشْهُودٌ لَهُ بِالصَّلَاحِ كَثِيرُ الرَّدِّدِ وَ الْمَلَاذِمَةِ لِلضَّرِيحِ وَ الْحِدْمَةِ لَهُ قَائِمٌ بِوِظَائِفِهَا

And there was a custodian at the Pure Mausoleum, well known, having been testified with the righteousness being for him, of frequent visitation and necessitating with the Zareeh, and the service to him^{-asws}, a custodian with its functions.

¹⁹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 102

فَدَكَرَ هَذَا النَّقِيبُ أَنَّهُ بَعْدَ دَفْنِ هَذَا الْمُتَوَقَّى فِي ذَلِكَ الْقَبْرِ بَاتَ بِالْمَشْهَدِ الشَّرِيفِ فَرَأَى فِي مَنَامِهِ أَنَّ الْقَبْرَ قَدِ انْفَتَحَ وَ النَّارُ تَشْتَعِلُ فِيهِ وَ قَدِ انْتَشَرَ مِنْهُ دُخَانٌ وَ رَائِحَةٌ فَتَنَارَ ذَلِكَ الْمَدْفُونِ فِيهِ إِلَى أَنْ مَلَأَتِ الْمَشْهَدَ

This custodian mentioned that after the burial of this deceased in that grave, he spent the night in the Noble Mausoleum and saw in his dream that the grave had been opened and the fire was inflamed in it, and smoke was spreading out from it and stinky smell of that buried one in it, until it filled up the Mausoleum.

وَ أَنَّ الْإِمَامَ مُوسَى ع وَاقِفٌ فَصَاحَ لِهَذَا النَّقِيبِ بِاسْمِهِ وَ قَالَ لَهُ تَقُولُ لِلْخَلِيفَةِ يَا فُلَانُ وَ سَمَاءُ بِاسْمِهِ لَقَدْ آذَيْتَنِي بِمُجَاوِزَةِ هَذَا الظَّالِمِ وَ قَالَ كَلَامًا حَسِينًا فَاسْتَيْقِظَ ذَلِكَ النَّقِيبُ وَ هُوَ يَزْعُدُ فَرَقًا وَ خَوْفًا وَ لَمْ يَلْبَثْ أَنْ كَتَبَ وَرَقَةً وَ سَبَّحَهَا مِنْهَا فِيهَا صُورَةُ الْوَأَقِعَةِ بِتَفْصِيلِهَا

And that the Imam Musa^{-asws} was standing. He^{-asws} shouted at this custodian with his name and said to him, 'You are speaking (in favour) of the caliph, O so and so! He has hurt me^{-asws} with neighbourliness of this oppressor!' And he^{-asws} said harsh words. So that custodian woke up and he was trembling with trepidation and fear and did not wait long before he wrote a note speedily explaining the event in its detail.

فَلَمَّا جَنَّ اللَّيْلُ جَاءَ الْخَلِيفَةُ إِلَى الْمَشْهَدِ الْمُطَهَّرِ بِنَفْسِهِ وَ اسْتَدْعَى النَّقِيبَ وَ دَخَلُوا الصَّرِيحَ وَ أَمَرَ بِكَشْفِ ذَلِكَ الْقَبْرِ وَ نَقَلَ ذَلِكَ الْمَدْفُونِ إِلَى مَوْضِعٍ آخَرَ خَارِجَ الْمَشْهَدِ فَلَمَّا كَشَفُوهُ وَجَدُوا فِيهِ رَمَادَ الْحَرِيقِ وَ لَمْ يَجِدُوا لِلْمَيِّتِ أَثْرًا.

When the night shielded, the caliph came to the Pure Mausoleum by himself, and summoned the custodian, and they entered the Mausoleum, and ordered with uncovering the grave and transferring that buried occupant to another place outside the Mausoleum. When they uncovered it, then found in it the ash of the incinerated one, and they did not find any trace of the deceased".¹⁹⁴

104- عِيُونُ الْمُعْجَزَاتِ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع حَدِّثْنِي عَنْ أَعْدَاءِ أَمِيرِ الْمُؤْمِنِينَ وَ أَهْلِ بَيْتِ النَّبُوَّةِ

(The book) 'Uyoon Al Mojizaat' – From Muhammad Bin Al Fazl, from Dawood Al Raqqy who said,

'I said to Abu Abdullah^{-asws}, 'Narrate to me about the enemies of Amir Al-Momineen^{-asws} and People^{-asws} of the Household of the Prophet-hood'.

فَقَالَ الْحَدِيثُ أَحَبُّ إِلَيْكَ أَمْ الْمُعَايَنَةُ قُلْتُ الْمُعَايَنَةُ فَقَالَ لِأَبِي إِبْرَاهِيمَ مُوسَى ع اتَّيْنِي بِالْقَضِيبِ فَمَضَى وَ أَحْضَرَهُ إِلَيَّ فَقَالَ لَهُ يَا مُوسَى اضْرِبْ بِهِ الْأَرْضَ وَ أَرِهْمُ أَعْدَاءَ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَعْدَاءَنَا

He^{-asws} said: 'Is the Hadeeth more beloved to you or the eye-witnessing?' I said, 'The eye-witnessing'. He^{-asws} said to Abu Ibrahim Musa^{-asws}: 'Come to me^{-asws} with the stick!' He^{-asws} went and presented it to him^{-asws}. He^{-asws} said to him^{-asws}: 'O Musa^{-asws}! Strike the ground with it and show them the enemies of Amir Al-Momineen^{-asws} and our^{-asws} enemies!'

¹⁹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 103

فَضْرَبَ بِهَ الْأَرْضَ ضَرْبَةً فَانْشَقَّتِ الْأَرْضُ عَنْ بَحْرِ أَسْوَدَ ثُمَّ ضْرَبَ الْبَحْرَ بِالْمِصْبِيبِ فَانْفَلَقَ عَنْ صَخْرَةٍ سَوْدَاءَ فَضْرَبَ الصَّخْرَةَ فَانْفَتَحَ مِنْهَا بَابٌ فِإِذَا بِالْقَوْمِ جَمِيعًا لَا يُحْصَوْنَ لِكثْرَتِهِمْ وَ وُجُوهُهُمْ مُسْوَدَّةٌ وَ أَعْيُنُهُمْ زُرْقٌ كُلٌّ وَاحِدٍ مِنْهُمْ مُصَفَّدٌ مُشْدُودٌ فِي جَانِبٍ مِنَ الصَّخْرَةِ وَ هُمْ يُنَادُونَ يَا مُحَمَّدُ وَ الرَّبَّانِيَّةُ تَضْرِبُ وَ وُجُوهُهُمْ وَ يَقُولُونَ هُمْ كَذَبْتُمْ لَيْسَ مُحَمَّدٌ لَكُمْ وَ لَا أَنْتُمْ لَهُ

He^{-asws} struck the ground with it, and the ground split up from a black ocean. Then he^{-asws} struck the ocean with the stick, and it split up from a black rock. He^{-asws} struck the rock, and a door opened up from it, and there were a lot of people, their numbers could not be counted, darkened of faces, and their eyes were blue. Each one of them was handcuffed, bound by a side of the rock, and they were calling out, 'O Muhammad^{-saww}!' And the Zabaniyya (Angels of Hell) were beating their faced and were saying to them, 'You are lying! Muhammad^{-saww} isn't for you nor are you for him^{-saww}!'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَنْ هَؤُلَاءِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Who are they?'

فَقَالَ الْجَيْثُ وَ الطَّاعُوتُ وَ الرَّجْسُ وَ اللَّعِينُ بَنُ اللَّعِينِ وَ لَمْ يَزَلْ يُعَدِّدُهُمْ كُلَّهُمْ مِنْ أَوَّلِهِمْ إِلَى آخِرِهِمْ حَتَّى أَتَى عَلَى أَصْحَابِ السَّقِيفَةِ وَ أَصْحَابِ الْفِتْنَةِ وَ بَنِي الْأَرْزَقِ وَ الْأَوْزَاعِ وَ بَنِي أُمَيَّةَ جَدَّدَ اللَّهُ عَلَيْهِمُ الْعَذَابَ بُكْرَةً وَ آصِيلاً

He^{-asws} said: 'The idols and the tyrants, and the unclean, and the accursed son of the accursed', and he^{-asws} did not stop counting them, all of them, from their first one to their last one, until he^{-asws} came to the companions of Al-Saqeefa and the companions of the Fitna (Talha, Al-Zubeyr & Ayesha), and the clan of Al-Azraq (Taym) and Al-Awza'a (Aday), and the clan of Umayya, may Allah^{-azwj} Renew the Punishment upon them morning and evening.

ثُمَّ قَالَ عَ لِلصَّخْرَةِ انْطَبِقِي عَلَيْهِمْ إِلَى الْوَقْتِ الْمَعْلُومِ.

Then he^{-asws} said to the rock: 'Layer upon them up to the known time!'¹⁹⁵

105- وَ مِنَ الْكُتَابِ الْمَدْكُورِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصُّوفِيِّ قَالَ اسْتَأْذَنَ إِبْرَاهِيمُ الْجَمَّالُ رَضِيَ اللَّهُ عَنْهُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ يَظْقِينِ الْوَزِيرِ فَحَجَبَتْهُ فَحَجَّ عَلِيُّ بْنُ يَظْقِينِ فِي تِلْكَ السَّنَةِ فَاسْتَأْذَنَ بِالْمَدِينَةِ عَلَى مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ فَحَجَبَتْهُ فَرَأَهُ ثَانِي يَوْمِهِ

And from the (afore) mentioned book, from Muhammad Bin Ali Al Sowfy who said,

'Ibrahim the cameleer, may Allah^{-azwj} be Pleased with him, sought permission to see Abu Al-Hassan Ali Bin Yaqteen, the minister, but he barred him. Ali Bin Yaqteen performed Hajj during that year. He sought permission to see our Master Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} barred him, and he saw him^{-asws} on his second day.

فَقَالَ عَلِيُّ بْنُ يَظْقِينِ يَا سَيِّدِي مَا ذَنْبِي فَقَالَ حَجَبْتِكَ لِأَنَّكَ حَجَبْتَ أَخَاكَ إِبْرَاهِيمَ الْجَمَّالَ وَ قَدْ أَبَى اللَّهُ أَنْ يَشْكُرَ سَعْيِكَ أَوْ يَغْفِرَ لَكَ إِبْرَاهِيمَ الْجَمَّالَ فَقُلْتُ سَيِّدِي وَ مَوْلَايَ مَنْ لِي بِإِبْرَاهِيمَ الْجَمَّالِ فِي هَذَا الْوَقْتِ وَ أَنَا بِالْمَدِينَةِ وَ هُوَ بِالْكُوفَةِ

Ali Bin Yaqteen said, 'O my Master^{-asws}! What is my sin (fault)?' He^{-asws} said: 'I^{-asws} barred you (yesterday) because you had barred your brother Ibrahim the cameleer, and Allah^{-azwj} has

¹⁹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 104

Refused to Thank your striving, or (if) Ibrahim the cameleer were to forgive you'. I said, 'My Chief and my Master^{-asws}! How can there be for me with Ibrahim the cameleer in this time, and I am at Al-Medina, and he is at Al-Kufa?'

فَقَالَ إِذَا كَانَ اللَّيْلُ فَامْضِ إِلَى الْبَقِيعِ وَحَدِّكَ مِنْ غَيْرِ أَنْ يَعْلَمَ بِكَ أَحَدٌ مِنْ أَصْحَابِكَ وَغُلَمَانِكَ وَارْكَبْ نَجِيباً هُنَاكَ مُسْرَجاً

He said, 'When it will be the night, then go to Al-Baqie (graveyard) alone, from without letting anyone of from your companions know of you, and ride noble horse over there, saddled'.

قَالَ فَوَاتَى الْبَقِيعِ وَرَكِبَ النَّجِيبَ وَ لَمْ يَلْبُثْ أَنْ أَنَاخَهُ عَلَى بَابِ إِبْرَاهِيمَ الْجُمَالِ بِالْكُوفَةِ فَفَرَعَ الْبَابَ وَ قَالَ أَنَا عَلِيُّ بْنُ يَفْطِينٍ فَقَالَ إِبْرَاهِيمُ الْجُمَالُ مِنْ دَاخِلِ الدَّارِ وَ مَا يَعْمَلُ عَلِيُّ بْنُ يَفْطِينٍ الْوَزِيرُ بِيَابِي

He (the narrator) said, 'He arrived at Al-Baqie and rode the noble horse, and it was not long before he rested it at the door of Ibrahim the cameleer at Al-Kufa. He knocked the door and said, 'I am Ali Bin Yaqteen!' Ibrahim the cameleer said from inside the house, 'What work does Ali Bin Yaqteen have at my door?'

فَقَالَ عَلِيُّ بْنُ يَفْطِينٍ يَا هَذَا إِنَّ أَمْرِي عَظِيمٌ وَ آلِي عَلَيْهِ أَنْ يَأْذَنَ لَهُ فَلَمَّا دَخَلَ قَالَ يَا إِبْرَاهِيمُ إِنَّ الْمَوْلَى عَ أَبِي أَنْ يُقْبَلَنِي أَوْ تَعْفُرَ لِي فَقَالَ يَعْفُرُ اللَّهُ لَكَ

Ali Bin Yazteen said, 'O you! My matter is mighty!' And he insisted upon him that he give permission to him. When he entered, he said, 'O Ibrahim! The Master^{-asws} refuses to accept me or unless you forgive me'. He said, 'May Allah^{-azwj} Forgive you'.

فَأَلَى عَلِيُّ بْنُ يَفْطِينٍ عَلَى إِبْرَاهِيمَ الْجُمَالِ أَنْ يَطَّأَ حَدَّهُ فَامْتَنَعَ إِبْرَاهِيمُ مِنْ ذَلِكَ فَأَلَى عَلَيْهِ ثَانِياً فَقَعَلَ فَلَمْ يَزَلْ إِبْرَاهِيمُ يَطَّأُ حَدَّهُ وَ عَلِيُّ بْنُ يَفْطِينٍ يَشُؤُلُ اللَّهُمَّ اشْهَدْ

Ali Bin Yaqteen insisted upon Ibrahim that he should tread upon his cheek, but Ibrahim refused from that. He insisted upon him secondly, and he did so. Ibrahim did not cease to tread his cheek, and Ali Bin Yaqteen was saying, 'O Allah^{-azwj}! Be Witness!'

ثُمَّ انْصَرَفَ وَ رَكِبَ النَّجِيبَ وَ أَنَاخَهُ مِنْ لَيْلَتِهِ بِبَابِ الْمَوْلَى مُوسَى بْنِ جَعْفَرٍ عَ بِالْمَدِينَةِ فَأَذَنَ لَهُ وَ دَخَلَ عَلَيْهِ فَسَلَّمَهُ.

Then he left and rode the noble horse and rested it in his night at the door of the Master Musa^{-asws} Bin Ja'far^{-asws} at Al-Medina. He^{-asws} permitted for him, and he entered to see him^{-asws}. He^{-asws} accepted him".¹⁹⁶

106- كا، الكافي أحمد بن مهزيان و علي بن إبراهيم جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم قال كنت عند أبي الحسن موسى ع إذ أتاه رجل نصراني و نحن معه بالعرض فقال له النصراني إني أتيتك من بلد بعيد و سفر شاق و سألت ربي منذ ثلاثين سنة أن يرشدني إلى خير الأديان و إلى خير العباد و أعلمهم و أتاني آت في النوم فوصف لي رجلاً بعلياً دمشقي فأنطلقت حتى أتيتُهُ فكلمتُهُ

(The book) 'Al Kafi' - Ahmad Bin Mihran and Ali Bin Ibrahim, altogether from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaqaub Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa^{-asws} when a Christian man came over to him^{-asws}, and we were with him^{-asws} at Al-Urayz. The Christian said to him^{-asws}, 'I come to you^{-asws} from a distant city and a grievous journey, and I had asked my Lord^{-azwj} thirty years ago that He^{-azwj} should Guide me to the best of the Religion, and to the best of the servants, and the most knowledgeable of them. And a comer came to be during the sleep, and he described a man to me in the upper part of Damascus. So I went until I came over to him and spoke to him.

فَقَالَ أَنَا أَعْلَمُ أَهْلَ دِينِي وَعَبْرِي أَعْلَمُ مِنِّي فَمَلْتُ أُرْسِدُنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنِّي لَا أَسْتَغْطِمُ السَّفَرَ وَلَا تَبْعُدُ عَلَيَّ الشُّفَّةُ وَلَقَدْ قَرَأْتُ الْإِنْجِيلَ كُلَّهَا
وَمَزَامِيرَ دَاوُدَ وَقَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَةِ وَقَرَأْتُ ظَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ

He said, '(No doubt) I know more than the most people of my religion, but there is another who is more knowledgeable than me'. I said, 'Guide me to the one who is more knowledgeable than you, for there neither is the journey too difficult nor too distant upon me, and I have recited the Evangel, all of it, and the Psalms of Dawood^{-as}, and I have read the four Books from the Torah, and I have read the apparent Quran to the extent that I have absorbed all of it'.

فَقَالَ لِي الْعَالِمُ إِن كُنْتُ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ فَأَنَا أَعْلَمُ الْعَرَبِ وَالْعَجَمِ بِهَا وَإِنْ كُنْتُ تُرِيدُ عِلْمَ الْيَهُودِ فَبَاطِي بَنُ شَرَاخِيلَ السَّامِرِيِّ أَعْلَمُ النَّاسِ بِهَا الْيَوْمَ

The scholar said to me, 'If you are intending the knowledge of Christianity, so I am the most knowledgeable of the Arabs and non-Arabs with it, and if you were intending the knowledge of the Jews, so Baty Bin Shurjeel Al-Samiry is the most knowledgeable of the people with it today.

وَإِنْ كُنْتُ تُرِيدُ عِلْمَ الْإِسْلَامِ وَعِلْمَ التَّوْرَةِ وَعِلْمَ الْإِنْجِيلِ وَالزُّبُورِ وَكِتَابِ هُودٍ وَكُلِّ مَا أَنْزَلَ عَلَيَّ نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي دَهْرِكَ وَدَهْرِ غَيْرِكَ وَمَا نَزَلَ مِنَ السَّمَاءِ مِنْ خَيْرٍ فَعَلِمْتَهُ أَحَدٌ أَوْ لَمْ يَعْلَمْ بِهِ أَحَدٌ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ وَشِقَاءٌ لِلْعَالَمِينَ وَرُوحٌ لِمَنْ اسْتَرْوَحَ إِلَيْهِ وَبَصِيرَةٌ لِمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا وَأَنْسَ إِلَى الْحَقِّ فَأَرْشِدُكَ إِلَيْهِ

And if you are intending the knowledge of Al-Islam, and the knowledge of the Torah, and the knowledge of the Evangel, and the knowledge of the Psalms, and the Book of Hud^{-as}, and everything which was Revealed unto a Prophet^{-as} from the Prophets^{-as} during your time and the time of others, and whatever was Revealed from the sky from a news, so whether anyone knows it or does not know of it, wherein is an explanation of everything and a healing for the world, and a rest for the one who seeks rest to it, and an insight for the one who intends Allah^{-azwj} with it, a goodness and a comfort to the Truth, so I can guide you to him^{-asws}.

فَاتَّبِعْهُ وَ لَوْ مَاشِيًا عَلَى رِجْلَيْكَ فَإِنْ لَمْ تَقْدِرْ فَحَبْوًا عَلَى رُكْبَتَيْكَ فَإِنْ لَمْ تَقْدِرْ فَرَخْفًا عَلَى اسْتِكَ فَإِنْ لَمْ تَقْدِرْ فَعَلَى وَجْهِكَ

Go to him^{-asws}, and even if it be walking upon your feet. If you are not able, so crawl upon your knees. If you are not able, then dragging upon your body/bottom. If you are not able, so upon your face'.

فَمَلْتُ لَا بَلْ أَنَا أَقْدِرُ عَلَى الْمَسِيرِ فِي الْبَدَنِ وَالْمَالِ قَالَ فَاذْهَبْ مِنْ قُورَاقِ حَتَّى تَأْتِيَ يَثْرِبَ فَمَلْتُ لَا أَعْرِفُ يَثْرِبَ فَقَالَ فَاذْهَبْ حَتَّى تَأْتِيَ مَدِينَةَ النَّبِيِّ
الَّذِي بُعِثَ فِي الْعَرَبِ وَهُوَ النَّبِيُّ الْعَرَبِيُّ الْمَهَاشِمِيُّ فَإِذَا دَخَلْتَهَا فَسَلْ عَنْ نَبِيِّ غَنَمِ بْنِ مَالِكِ بْنِ النَّجَّارِ وَهُوَ عِنْدَ بَابِ مَسْجِدِهَا وَأَطْهَرُ بَرَّةِ النَّصْرَانِيَّةِ وَ
حَلِيَّتِهَا فَإِنَّ وَالِيَهَا يَتَشَدَّدُ عَلَيْهِمْ وَالْخَلِيفَةُ أَشَدُّ

I said, 'No, but I am able upon the travelling, regarding the body (health) and the wealth'. He said, 'Go immediately until you get to Yasrib' (Madina). I said, 'I do not recognise Yasrib'. He said, 'Go until you come to Medina of the Prophet^{-saww} who was Sent among the Arabs, and he is the Arabian Prophet^{-saww}, the Hashemite. When you enter it, ask about the clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

ثُمَّ تَسْأَلُ عَنْ بَنِي عَمْرٍو بْنِ مَبْدُولٍ وَ هُوَ بِبَيْتِجِ الرَّبِيعِ ثُمَّ تَسْأَلُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ أَيْنَ مَنْزِلُهُ وَ أَيْنَ هُوَ مُسَافِرٌ أَمْ حَاضِرٌ فَإِنْ كَانَ مُسَافِرًا فَالْحَقَّهُ فَإِنَّ سَفَرَهُ أَقْرَبُ مِمَّا صَرَّيْتُ إِلَيْهِ ثُمَّ أَعْلِمُهُ أَنَّ مَطْرَانَ عَلِيًّا الْعُوْطَةَ غُوْطَةَ دِمَشَقٍ هُوَ الَّذِي أَرْشَدَنِي إِلَيْكَ وَ هُوَ يُقْرَأُ السَّلَامَ كَثِيرًا وَ يَقُولُ لَكَ إِنِّي لَأَكْثَرُ مُنَاجَاتِ رَبِّي أَنْ يَجْعَلَ إِسْلَامِي عَلَى يَدَيْكَ

Then you should ask about the clan of Amro Bin Mabzoul, and it would be at the spot of Al-Zubeyr. Then you should ask about Musa^{-asws} Bin Ja'far^{-asws} and where his^{-asws} house is, and whether he^{-asws} is, travelling or present. If he^{-asws} was travelling, so meet up with him^{-asws}, for his^{-asws} journey would be nearer that what you would have to travel to him^{-asws}. Then let him^{-asws} know that the high Bishop of Al-Ghowtat, the Ghowta of Damascus, he is the one who guided you to him^{-asws}, and he conveys a lot of greetings and is saying to you^{-asws}, 'I frequently tend to whisper to my Lord^{-azwj} that He^{-azwj} Makes my Islam to be upon your^{-asws} hands'.

فَقَصَّ هَذِهِ الْقِصَّةَ وَ هُوَ قَائِمٌ مُعْتَمِدٌ عَلَى عَصَاهُ ثُمَّ قَالَ إِنَّ أَدْنَى لِي يَا سَيِّدِي كَفَّرْتُ لَكَ وَ جَلَسْتُ فَقَالَ أَدْنَى لَكَ أَنْ تُجْلِسَ وَ لَا أَدْنَى لَكَ أَنْ تُكْفِرَ

He (the Christian man) related this story and he was standing, leaning upon his^{-asws} staff, then he said: 'If you^{-asws} permit me, O my Master^{-asws}, to fold my hands to you^{-asws} and be seated'. He^{-asws} said: 'I^{-asws} permit for you that you be seated, and I^{-asws} do not permit for you that you fold hands'.

فَجَلَسَ ثُمَّ أَلْقَى عَنْهُ بُرْسُهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ تَأْذُنِي فِي الْكَلَامِ قَالَ نَعَمْ مَا جِئْتُ إِلَّا لَهُ

He sat down, then threw down his hat from himself, then said, 'May I be sacrificed for you^{-asws}! Do you^{-asws} permit for me regarding the speech?' He^{-asws} said: 'Yes. You have not come (here) except for it'.

فَقَالَ لَهُ النَّصْرَانِيُّ ارْزُدْ عَلَى صَاحِبِي السَّلَامَ أَوْ مَا تَرُدُّ السَّلَامَ فَقَالَ أَبُو الْحَسَنِ ع عَلَى صَاحِبِكَ إِنَّ هَدَاهُ اللَّهُ فَأَمَّا التَّسْلِيمُ فَدَاكَ إِذَا صَارَ فِي دِينِنَا

The Christian said to him^{-asws}, 'Will you return the greeting upon my companion, or you^{-asws} will not return the greeting?'. Abu Al-Hassan^{-asws} said: 'Upon your companions is that Allah^{-azwj} Guided him. As for the greeting, so that would be when he comes to be in our Religion'.

فَقَالَ النَّصْرَانِيُّ إِنِّي أَسْأَلُكَ أَصْلَحَكَ اللَّهُ قَالَ سَلْ قَالَ أَخْبَرَنِي عَنْ كِتَابِ اللَّهِ الَّذِي أَنْزَلَ عَلَى مُحَمَّدٍ وَ نَطَقَ بِهِ ثُمَّ وَصَفَهُ بِمَا وَصَفَهُ بِهِ

The Christian said, 'I would like to ask you^{-asws}, may Allah^{-azwj} Keep you^{-asws} well!' He^{-asws} said: 'Ask'. He said, 'Inform me about the Book of Allah^{-azwj} the Exalted which He^{-azwj} Revealed unto Muhammad^{-saww}, and he^{-saww} spoke by it.

فَقَالَ حَمَّ وَ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ

Then He^{-azwj} Described with what He^{-azwj} Described with, so He^{-azwj} Said: **Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]**, what is its esoteric interpretation (hidden meaning)?

فَقَالَ أَمَّا حَمْ فَهُوَ مُحَمَّدٌ صَ وَ هُوَ فِي كِتَابِ هُودِ الَّذِي أَنْزَلَ عَلَيْهِ وَ هُوَ مَنْقُوصُ الْمُتْرُوفِ وَ أَمَّا الْكِتَابُ الْمُبِينُ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَ وَ أَمَّا اللَّيْلَةُ فَطَائِمَةُ صَلَوَاتِ اللَّهِ عَلَيْهَا وَ أَمَّا قَوْلُهُ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَخْرُجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ

He^{-asws} said: 'As for **Ha Meem! [44:1]**, so it is Muhammad^{-sawww}, and it is in the Book of Hud^{-as} which was Revealed unto him^{-as}, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali^{-asws}, and as for the night, so it is (Syeda) Fatima^{-asws}, and as for His^{-azwj} Words: **During it, every wise matter is made distinct [44:4]**, He^{-azwj} is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man'.

فَقَالَ الرَّجُلُ صِفْ لِي الْأَوَّلَ وَ الْآخِرَ مِنْ هَؤُلَاءِ الرِّجَالِ

The man said, 'Describe the first and the last to me from these men?'

قَالَ إِنَّ الصِّفَاتِ تَشْتَبِهُ وَ لَكِنَّ الثَّلَاثَ مِنَ الْقَوْمِ أَصِفْ لَكَ مَا يَخْرُجُ مِنْ نَسَلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُغَيِّرُوا وَ تُحَرِّفُوا وَ تُكْفِرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

He^{-asws} said: 'The descriptions are similar, but the third from the group, I^{-asws} shall describe to you, what came out from his^{-asws} lineage, and he^{-asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.

فَقَالَ لَهُ النَّصْرَانِيُّ إِنِّي لَا أَسْتُرُ عَنْكَ مَا عَلِمْتُ وَ لَا أَكْذِبُكَ وَ أَنْتَ تَعْلَمُ مَا أَقُولُ وَ كَذِبُهُ وَ اللَّهُ لَقَدْ أَعْطَاكَ اللَّهُ مِنْ فَضْلِهِ وَ قَسَمَ عَلَيْكَ مِنْ نَعِيمِهِ مَا لَا يَحْطُرُهُ الْخَاطِرُونَ وَ لَا يَسْتُرُهُ السَّائِرُونَ وَ لَا يَكْذِبُ فِيهِ مَنْ كَذَبَ فَقُولِي لَكَ فِي ذَلِكَ الْحَقُّ كُلُّ مَا ذَكَرْتَ فَهُوَ كَمَا ذَكَرْتَ

The Christian said to him^{-asws}, 'I shall not veil upon you^{-asws}, nor shall I lie, and you^{-asws} know what I am saying is true and its lies. By Allah^{-azwj}! Allah^{-azwj} has Granted you^{-asws} from His^{-azwj} Grace and Distributed upon you^{-asws} from His^{-azwj} Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. My word to you^{-asws} regarding it is that the truth is what you^{-asws} mentioned like what you^{-asws} mentioned'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ عَ أَعْجَلْكَ أَيْضًا خَيْرًا لَا يَعْرِفُهُ إِلَّا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبَ أَحْبَبْتِي مَا اسْمُ أُمِّ مَرْيَمَ وَ أَيُّ يَوْمٍ نُفِخَتْ فِيهِ مَرْيَمَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ وَ أَيُّ يَوْمٍ وَضَعْتَ مَرْيَمَ فِيهِ عِيسَى عَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ فَقَالَ النَّصْرَانِيُّ لَا أُدْرِي

Abu Ibrahim^{-asws} said to him: 'I^{-asws} can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me^{-asws}, what is the name of the mother of Maryam^{-as}, and in which day was (the spirit of) Maryam^{-as} blown into her, and at what time of the day, and in which day did Maryam^{-as} place (was blessed with) Isa^{-as}, and at what time of the day?' The Christian said, 'I don't know'.

فَقَالَ أَبُو إِبْرَاهِيمَ عَ أَمَّا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا وَ هِيَ وَهِيَئَةُ بِالْعَرَبِيَّةِ وَ أَمَّا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الْجُمُعَةِ لِلزَّوَالِ وَ هُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الْأَمِينُ وَ لَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوْلَى مِنْهُ عَظَمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَظَمَةُ مُحَمَّدٍ ص فَأَمَرَ أَنْ يُجْعَلَهُ عِيداً فَهُوَ يَوْمُ الْجُمُعَةِ

Abu Ibrahim^{-asws} said to him: 'As for the mother of Maryam^{-as}, her name was Martha, and it is 'prestige' in Arabic, and as for the day in which Maryam^{-as} was born, it was the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't an Eid (festival) for the Muslims which was higher than it. Allah^{-azwj} Blessed and Exalted Magnified it, and Muhammad^{-saww} magnified it, so he^{-saww} ordered that it be made to be an Eid, and so it is a day of gathering.

وَ أَمَّا الْيَوْمُ الَّذِي وُلِدَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَ نِصْفِ مِنَ النَّهَارِ وَ النَّهَارُ الَّذِي وُلِدَتْ عَلَيْهِ مَرْيَمَ عِيسَى ع هَلْ تَعْرِفُهُ قَالَ لَا

And as for the day in which Maryam^{-as} was born, it is the day of Tuesday, four and half hours from the day. And the river at which Maryam^{-as} gave birth to Isa^{-as}, do you know it?' He said, 'No'.

قَالَ هُوَ الْفُرَاتُ وَ عَلَيْهِ شَجَرُ النَّخْلِ وَ الْكَزْمُ وَ لَيْسَ يُسَاوِي بِالْفُرَاتِ شَيْءٌ لِلْكَرْمِ وَ النَّخِيلِ فَأَمَّا الْيَوْمُ الَّذِي حَجَبَتْ فِيهِ لِسَانَهَا وَ نَادَى قَيْدُوسُ وُلْدَهُ وَ أَشْيَاعُهُ فَأَعَانُوهُ وَ أَخْرَجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ اللَّهُ عَلَيْكَ فِي كِتَابِهِ وَ عَلَيْنَا فِي كِتَابِهِ

He^{-asws} said: 'It is the Euphrates, and upon it was a palm tree and the dates, and there isn't a place equal to the Euphrates for the dates and the palm trees. As for the day in which she veiled her^{-as} tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imran^{-as} in order to look at Maryam^{-as}. They said to her, 'What is the story of Allah^{-azwj} upon you^{-as} in His^{-azwj} Book, and against us in His^{-azwj} Book?'

فَهَلْ فَهَمْتُمْ فَقَالَ نَعَمْ وَ قَرَأْتُهُ الْيَوْمَ الْأَخْدَثَ قَالَ إِذَا لَا تَقُومُ مِنْ مَجْلِسِكَ حَتَّى يَهْدِيكَ اللَّهُ قَالَ النَّصْرَانِيُّ مَا كَانَ اسْمُ أُمِّي بِالسُّرْيَانِيَّةِ وَ بِالْعَرَبِيَّةِ فَقَالَ كَانَ اسْمُ أُمِّكَ بِالسُّرْيَانِيَّةِ عَنقَالِيَّةً وَ عَنقُورَةَ كَانَ اسْمُ جَدِّتِكَ لِأَبِيكَ وَ أَمَّا اسْمُ أُمِّكَ بِالْعَرَبِيَّةِ فَهُوَ مَيَّةٌ وَ أَمَّا اسْمُ أَبِيكَ فَعَبْدُ الْمَسِيحِ وَ هُوَ عَبْدُ اللَّهِ بِالْعَرَبِيَّةِ وَ لَيْسَ لِلْمَسِيحِ عَبْدٌ

Do you understand it?' He said, 'Yes, and I recited it today, a while ago'. He^{-asws} said: 'Then you should not be standing from your seat until Allah^{-azwj} Guides you'. The Christian said, 'What was the name of my mother in Assyrian and in Arabic?' He^{-asws} said: 'The name of your mother in Assyrian was Anqaliya, and Unqoura was the name of your grandmother of your father's side; and as for the name of your mother in Arabic, so it is Mayya, and as for the name of your father, so it was Abdul Maseeh, and it is Abdullah in Arabic, and there is no worshipper for the Messiah'.

قَالَ صَدَقْتَ وَ بَرَزْتَ فَمَا كَانَ اسْمُ جَدِّي قَالَ كَانَ اسْمُ جَدِّكَ جَبْرَيْلَ وَ هُوَ عَبْدُ الرَّحْمَنِ سَمِّيْتُهُ فِي مَجْلِسِي هَذَا قَالَ أَمَّا إِنَّهُ كَانَ مُسْلِمًا قَالَ أَبُو إِبْرَاهِيمَ نَعَمْ وَ قُتِلَ شَهِيداً دَخَلَتْ عَلَيْهِ أَجْنَادٌ فَقَتَلُوهُ فِي مَنْزِلِهِ غَيْلَةً وَ الْأَجْنَادُ مِنْ أَهْلِ الشَّامِ قَالَ

He said, 'You speak the truth and are vindicated. What was the name of my grandfather?' He^{-asws} said: 'The name of your grandfather was Jibraeel and it is Abdul Rahman. I^{-asws} name him in this gathering of mine^{-asws}'. He said, 'But, was he a Muslim?' Abu Ibrahim^{-as} said: 'Yes, and

he was killed a martyr. The army came upon him, and they killed him in his house in an assassination, and the forces were from the people of Syria’.

فَمَا كَانَ اسْمِي قَبْلَ كُنْيَتِي قَالَ كَانَ اسْمُكَ عَبْدَ الصَّلِيبِ قَالَ فَمَا تُسَمِّيَنِي قَالَ أُسَمِّيكَ عَبْدَ اللَّهِ

He said, ‘So what used to be my name before my teknonym?’ He^{-asws} said: ‘Your name was Abdul Saleeb’. He said, ‘So what would you^{-asws} name me as?’ He^{-asws} said: ‘Your name is Abdullah’.

قَالَ فَإِنِّي آمَنْتُ بِاللَّهِ الْعَظِيمِ وَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدُّهُ لَا شَرِيكَ لَهُ فَرَدًّا صَمَدًا لَيْسَ كَمَا يَصِفُهُ النَّصَارَى وَ لَيْسَ كَمَا يَصِفُهُ الْيَهُودُ وَ لَا جِنْسٌ مِنْ أَجْنَاسِ الشِّرْكِ

He said, ‘I hereby believe in Allah^{-azwj} the Magnificent, and I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, Individual, Self-Sufficient. He^{-azwj} isn’t as the Christians describe Him^{-azwj}, and He^{-azwj} isn’t as the Jews describe Him^{-azwj}, nor is He^{-azwj} a species from the species of the ‘Al-Shirk’.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ فَاثَابَنِي بِهِ لِأَهْلِيهِ وَ عَمِي الْمُبْطِلُونَ وَ أَنَّهُ كَانَ رَسُولَ اللَّهِ ص إِلَى النَّاسِ كَمَا فِي الْأَحْمَرِ وَ الْأَسْوَدِ كُلِّ فِيهِ مُشْتَرِكًا فَأَبْصَرَ مَنْ أَبْصَرَ وَ اهْتَدَى مَنْ اهْتَدَى وَ عَمِي الْمُبْطِلُونَ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ

And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-azwj} with the Truth. He^{-saww} explained it to its rightful ones and blinded the falsifies, and he^{-saww} was Rasool^{-saww} of Allah^{-azwj} to the people, all of them - to the red and the black. All were common with regards to it. So he noticed, the one who noticed, and he was guided, the one who was guided, and the falsifiers were blinded, **and it would be lost from them, whatever they had been worshipping beforehand, [41:48].**

وَ أَشْهَدُ أَنَّ وَلِيَّهِ نَطَقَ بِحِكْمَتِهِ وَ أَنَّ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ نَطَقُوا بِالْحِكْمَةِ الْبَالِغَةِ وَ تَوَازَرُوا عَلَى الطَّاعَةِ لِلَّهِ وَ فَارَقُوا الْبَاطِلَ وَ أَهْلَهُ وَ الرَّجْسَ وَ أَهْلَهُ وَ هَجَرُوا سَبِيلَ الضَّلَالَةِ وَ نَصَرَهُمُ اللَّهُ بِالطَّاعَةِ لَهُ وَ عَصَمَهُمْ مِنَ الْمَعْصِيَةِ فَهُمْ لِلَّهِ أَوْلِيَاءُ وَ لِلدِّينِ أَنْصَارٌ يُحْتَمُونَ عَلَى الْخَيْرِ وَ يَأْمُرُونَ بِهِ

And I testify that his^{-saww} successor^{-asws} spoke with his^{-saww} wisdom, and that the one who was before him^{-saww} from the Prophets^{-saww} spoke with the eloquent wisdom, and they backed each other upon the obedience to Allah^{-azwj} and they^{-as} separated the falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allah^{-azwj} Helped them^{-as} with the obedience to Him^{-azwj} and Rescued them^{-as} from the disobedience. Thus, they^{-as} were the Guardians^{-asws} of Allah^{-azwj} and the helpers of the Religion, urging upon the goodness and enjoining with it.

آمَنْتُ بِالصَّغِيرِ مِنْهُمْ وَ الْكَبِيرِ وَ مَنْ ذَكَرْتُ مِنْهُمْ وَ مَنْ لَمْ أَدْكُرْ وَ آمَنْتُ بِاللَّهِ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَالَمِينَ

I believe in the young of them^{-as} and the old, and the ones who were Mentioned from them^{-as} and the ones who were not Mentioned. And I believe in Allah^{-saww} Blessed and High, Lord^{-azwj} of the world’.

ثُمَّ قَطَعَ زُنَارَهُ وَ قَطَعَ صَلِيبًا كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ ثُمَّ قَالَ مُرِنِي حَتَّى أَصْعَ صَدَّقَتِي حَيْثُ تَأْمُرُنِي

Then he cut off his strap and his crucifix of gold, which was in his neck, then said, 'Order me until I place my charities wherever you^{-asws} instruct me to'.

فَقَالَ ع هَاهُنَا أُنْخَ لَكَ كَانَ عَلَى مِثْلِ دِينِكَ وَ هُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَ هُوَ فِي نِعْمَةٍ كَنِعْمَتِكَ فَتَوَاسَيَا وَ بَحَاوَرَا وَ لَسْتُ أَدْعُ أَنْ أُورِدَ عَلَيْكُمَا حَقُّكُمَا فِي الْإِسْلَامِ

He^{-asws} said: 'Over there is a brother of yours upon the like of your Religion, and he is a man from your people from Qays Bin Sa'alba, and he is in a Bounty like your Bounty. Therefore console each other and co-operate with each other, and I^{-asws} will not let you leave your rights which are upon you in Al-Islam'.

فَقَالَ وَ اللَّهُ أَصْلَحَكَ اللَّهُ إِيَّيَ لَعْنَتِي وَ لَقَدْ تَرَكْتُ ثَلَاثِمِائَةَ طُرُوقٍ بَيْنَ فَرَسٍ وَ فَرَسَةٍ وَ تَرَكْتُ أَلْفَ بَعِيرٍ فَحَقُّكَ فِيهَا أَوْفَرُ مِنْ حَقِّي

He said, 'By Allah^{-azwj}! May Allah^{-azwj} Keep you^{-asws} well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore your^{-asws} right are more than my rights'.

فَقَالَ لَهُ أَنْتَ مَوْلَى اللَّهِ وَ رَسُولِهِ وَ أَنْتَ فِي حَدِّ نَسَبِكَ عَلَى خَالِكَ

He^{-asws} said to him: 'You are a slave of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and you are in a limit of your ancestry, upon your state'.

فَحَسُنَ إِسْلَامُهُ وَ تَزَوَّجَ امْرَأَةً مِنْ بَنِي فَهْرِ وَ أَصَدَقَهَا أَبُو إِبْرَاهِيمَ خَمْسِينَ دِينَاراً مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَخْدَمَهُ وَ بَوَّأَهُ وَ أَقَامَ حَتَّى أُخْرِجَ أَبُو إِبْرَاهِيمَ ع فَمَاتَ بَعْدَ مُخْرَجِهِ بِشَمَانٍ وَ عِشْرِينَ لَيْلَةً.

He (the narrator) said, 'And excellent was his Islam, and he married a woman from the Clan of Fihri, and Abu Ibrahim^{-asws} paid her dowry of Fifty Dinars from the charity of Ali^{-asws} Bin Abu Talib^{-asws}, and gave him a servant and accommodated him, and looked after him until Abu Ibrahim^{-asws} was brought out (to go to prison). So he died after his^{-asws} exit by twenty-eight nights'.¹⁹⁷

107- كَأ، الكافي علي بن إبراهيم و أحمد بن مهران جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر قال كنت عند أبي إبراهيم ع و أتاه رجل من أهل نجران اليمن من الرهبان و معه زاهية فاستأذن لهما الفضل بن سوار فقال له إذا كان عدأ فأت بيمنا عند بر أم خير

(The book) 'Al Kafi' - Ali Bin Ibrahim and Ahmad Bin Mihran, altogether from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaquob Bin Ja'far who said,

'I was in the presence of Abu Ibrahim^{-asws}, and a man came over to him^{-asws} from the people of Najran of Al-Yemen, from the Monks, and with him was a Nun. Al-Fazl Bin Sawwar sought permission for them, so he^{-asws} said to him: 'When it is the morning, come with both of them by the well of Umm Khayr'.

¹⁹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 106

قَالَ فَوَافَيْنَا مِنَ الْعُدِ فَوَجَدْنَا الْقَوْمَ قَدْ وَافُوا فَأَمَرَ بِخَصْفَةِ بَوَارِيٍّ ثُمَّ جَلَسَ وَ جَلَسُوا فَبَدَأَتِ الرَّاهِبَةُ بِالْمَسَائِلِ فَسَأَلْتُ عَنْ مَسَائِلَ كَثِيرَةٍ كُلَّ ذَلِكَ يُجِيبُهَا وَ سَأَلَهَا أَبُو إِبْرَاهِيمَ ع عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَهَا فِيهِ شَيْءٌ ثُمَّ أَسْلَمَتْ ثُمَّ أَقْبَلَتِ الرَّاهِبُ يَسْأَلُهُ فَكَانَ يُجِيبُهُ فِي كُلِّ مَا يَسْأَلُهُ

He (the narrator) said, 'We kept the appointment the next day, and we found the people to have (also) kept the appointment. He^{-asws} ordered with the mat of palm leaves, then was seated, and they were seated. The nun began with the questions, and she asked a lot of questions. Each of that he^{-asws} answered her. And Abu Ibrahim^{-asws} asked her about things, and there did not happen to be anything with her. Then she became a Muslim. Then the Monk turned to ask him^{-asws}. He^{-asws} answered regarding everything what he asked him^{-asws}.

فَقَالَ الرَّاهِبُ قَدْ كُنْتُ قَوِيًّا عَلَى دِينِي وَ مَا خَلَفْتُ أَحَدًا مِنَ النَّصَارَى فِي الْأَرْضِ يَبْلُغُ مَبْلَغِي فِي الْعِلْمِ وَ لَقَدْ سَمِعْتُ بِرَجُلٍ فِي الْهُنْدِ إِذَا شَاءَ حَجَّ إِلَى بَيْتِ الْمَقْدِسِ فِي يَوْمٍ وَ لَيْلَةٍ ثُمَّ يَرْجِعُ إِلَى مَنْزِلِهِ بِأَرْضِ الْهُنْدِ

The Monk said, 'I used to be strong upon my religion and I was not behind anyone from the Christians in the earth who would reach my level in the knowledge, and I had heard of a man in India who, whenever he so desired to, he could go for pilgrimage to Bayt Al-Maqdis in one day and one night, then return to his house, in the land of India.

فَسَأَلْتُ عَنْهُ بِأَيِّ أَرْضٍ هُوَ قَبِيلٌ لِي إِنَّهُ بِسَنْدَانَ وَ سَأَلْتُ الَّذِي أَخْبَرَنِي فَقَالَ هُوَ عِلْمُ الْإِسْمِ الَّذِي ظَفَرَ بِهِ أَحَصَفُ صَاحِبِ سُلَيْمَانَ لَمَّا أَتَى بِعَرْشِ سَبَأٍ وَ هُوَ الَّذِي ذَكَرَهُ اللَّهُ لَكُمْ فِي كِتَابِكُمْ وَ لَنَا مَعْشَرَ الْأَدْبَانِ فِي كُتُبِنَا

I asked about him, in which land he was, and it was said to me that he was in Subzan. And I asked the one who informed me, so he said, it is the knowledge of the Name which Asif^{-as}, the companions of Suleyman^{-as} was successful with when he^{-as} came with the throne of Saba, and it is which Allah^{-azwj} Mentioned to you all in your Book, and for us our circle of religions in our Books'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ ع فَكَمْ لِلَّهِ مِنْ اسْمٍ لَا يُرَدُّ فَقَالَ الرَّاهِبُ الْأَسْمَاءُ كَثِيرَةٌ فَأَمَّا الْمُحْتَوَمُ مِنْهَا الَّذِي لَا يُرَدُّ سَائِلُهُ فَسَبْعَةٌ فَقَالَ لَهُ أَبُو الْحَسَنِ ع فَأَخْبَرَنِي عَمَّا تَحْفَظُ مِنْهَا

Abu Ibrahim^{-asws} said to him: 'How many Names are there for Allah^{-azwj} which do not get repelled?' The Monk said, 'Many Names, but as for the inevitable from these which its questioner does not get repelled, so (these are) seven'. Abu Al-Hassan^{-asws} said to him: 'Inform me^{-asws} about what you have preserved from these'.

فَقَالَ الرَّاهِبُ لَا وَ اللَّهُ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ جَعَلَ عِيسَى عِبْرَةً لِلْعَالَمِينَ وَ فِتْنَةً لِشُكْرِ أُولِي الْأَلْبَابِ وَ جَعَلَ مُحَمَّدًا بَرَكَةً وَ رَحْمَةً وَ جَعَلَ عَلِيًّا ع عِبْرَةً وَ بَصِيرَةً وَ جَعَلَ الْأَوْصِيَاءَ مِنْ نَسْلِهِ وَ نَسْلِ مُحَمَّدٍ ص مَا أَدْرِي وَ لَوْ دَرَيْتُ مَا اخْتَجْتُ فِيهِ إِلَى كَلَامِكَ وَ لَا جِئْتُكَ وَ لَا سَأَلْتُكَ

The Monk said, 'No, by Allah^{-azwj} Who Revealed the Torah upon Musa^{-as} and Made Isa^{-as} as a lesson for the Momineen and a Trial for the gratefulness of the ones of understanding, and Made Muhammad^{-sawww} as a Blessing and a Mercy, and Made Ali^{-asws} as a lesson and an insight, and Made the successors^{-asws} to be from his^{-asws} lineage and lineage of Muhammad^{-sawww}, I do not know, and had I known, I would not have argue with regards to it to your^{-asws} speech, nor would I have come to you^{-asws}, nor asked you^{-asws}'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ عَ عُدَّ إِلَى حَدِيثِ الْهِنْدِيِّ

Abu Ibrahim^{-asws} said: 'Return to the discussion of the Indian'.

فَقَالَ لَهُ الرَّاهِبُ سَمِعْتُ بِهَذِهِ الْأَسْمَاءِ وَ لَا أَدْرِي مَا بَطَانَتُهَا وَ لَا شَرَائِخُهَا وَ لَا أَدْرِي مَا هِيَ وَ لَا كَيْفَ هِيَ وَ لَا بُدْعَائِهَا فَأَنْطَلَقْتُ حَتَّى قَدِمْتُ سَنَدَانَ الْهِنْدِ فَسَأَلْتُ عَنِ الرَّجُلِ فَيَقِيلُ لِي إِنَّهُ بَنَى دَيْرًا فِي جَبَلٍ فَصَارَ لَا يُخْرَجُ وَ لَا يُرَى إِلَّا فِي كُلِّ سَنَةٍ مَرَّتَيْنِ

The Monk said to him^{-asws}, 'I had heard of these Names and I did not know what their esoteric (meanings) were nor of their segments, nor did I know what these were, nor how they were, nor of their supplications. I went until I arrived at Subzan in India, and I asked around about the man, so it was said to me, 'He has built a monastery in a mountain, so he has become such that he neither comes out nor is seen except twice during every year'.

وَ زَعَمَتِ الْهِنْدُ أَنَّ اللَّهَ تَعَالَى فَحَجَّرَ لَهُ عَيْنًا فِي دَيْرِهِ وَ زَعَمَتِ الْهِنْدُ أَنَّهُ يُزْرَعُ لَهُ مِنْ غَيْرِ زَرْعٍ يَلْقِيهِ وَ يُحْرَثُ لَهُ مِنْ غَيْرِ حَرْثٍ يَعْمَلُهُ

And the Indians were alleging that Allah^{-azwj} Burst out a stream for him in his monastery and the Indians were alleging that it is cultivated for him from without any planting occurring in it, and it is farmed for him from without any farmers working on it.

فَأَنْتَهَيْتُ إِلَى بَابِهِ فَأَقَمْتُ ثَلَاثًا لَا أَذُقُ الْبَابَ وَ لَا أُعَالِجُ الْبَابَ فَلَمَّا كَانَ الْيَوْمَ الرَّابِعَ فَتَحَ اللَّهُ الْبَابَ وَ جَاءَتْ بَقْرَةٌ عَلَيْهَا حَطَبٌ نُحْرُ صَرَعَهَا بِكَأَدِ يُخْرَجُ مَا فِي صَرَعِهَا مِنَ اللَّبَنِ فَدَفَعَتِ الْبَابَ فَانْفَتَحَ فَتَبِعْتُهَا وَ دَخَلْتُ فَوَجَدْتُ الرَّجُلَ قَائِمًا يَنْظُرُ إِلَى السَّمَاءِ فَيَبْكِي وَ يَنْظُرُ إِلَى الْأَرْضِ فَيَبْكِي وَ يَنْظُرُ إِلَى الْجِبَالِ فَيَبْكِي

I ended up to its door and I stayed there for thee (days) not knocking the door nor trying to open the door. When it was the fourth day, Allah^{-azwj} Opened the door and a cow came over. Upon her was some firewood. Her udders were flowing such that there almost came out from these whatever was in her udders from the milk. She pushed the door, so it opened wide, and I followed her and entered. There, I found the man standing looking towards the sky then weeping, and looking at the earth and weeping, and looking at the mountain and weeping.

فَقُلْتُ سُبْحَانَ اللَّهِ مَا أَقَلَّ صِرْتِكَ فِي دَهْرِنَا هَذَا فَقَالَ لِي وَ اللَّهُ مَا أَنَا إِلَّا حَسَنَةٌ مِنْ حَسَنَاتِ رَجُلٍ خَلَقْتَهُ وَرَاءَ ظَهْرِكَ

I said, 'Glory be to Allah^{-azwj}! How scarce are the likes of you during this time of ours!' He said to me, 'By Allah^{-azwj}! I am not, except for a good deed from the good deeds of a man you have left behind your back'.

فَقُلْتُ لَهُ أَخْبِرْتُ أَنَّ عِنْدَكَ اسْمًا مِنْ أَسْمَاءِ اللَّهِ تَعَالَى تَبْلُغُ بِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بَيْتَ الْمُقَدَّسِ وَ تَرْجِعُ إِلَى بَيْتِكَ فَقَالَ لِي فَهَلْ تَعْرِفُ الْبَيْتَ الْمُقَدَّسَ

I said to him, 'I am informed that with you are Names from the Names of Allah^{-azwj} by which you can reach Bayt Al-Maqdis every day and night and return to your house'. He said to me, 'And do you recognise the Bayt Al-Maqdis (the Holy House)?'

فَقُلْتُ لَا أَعْرِفُ إِلَّا بَيْتَ الْمُقَدَّسِ الَّذِي بِالشَّامِ فَقَالَ لَيْسَ بَيْتَ الْمُقَدَّسِ وَ لَكِنَّهُ الْبَيْتَ الْمُقَدَّسَ وَ هُوَ بَيْتُ آلِ مُحَمَّدٍ

I said, 'I do not know except of the Bayt Al-Maqdis which is in Syria (Jerusalem of today)'. He said, 'It isn't the Bayt Al-Maqdis, but the Bayt Al-Maqdis (the Holy House) is the house of the Progeny^{-asws} of Muhammad^{-saww}'.

فَقُلْتُ لَهُ أَمَا مَا سَمِعْتُ بِهِ إِلَى يَوْمِي هَذَا فَهُوَ بَيْتُ الْمُقَدَّسِ فَقَالَ لِي تِلْكَ مَحَارِبُ الْأَنْبِيَاءِ وَ إِنَّمَا كَانَ يُقَالُ لَهَا حَظِيرَةُ الْمَحَارِبِ حَتَّى جَاءَتْ الْفِتْرَةُ الَّتِي كَانَتْ بَيْنَ مُحَمَّدٍ وَ عِيسَى صَلَّى اللَّهُ عَلَيْهِمَا وَ قَرَّبَ الْبَلَاءُ مِنْ أَهْلِ النَّبِيِّ وَ حَلَّتِ النَّقْمَاتُ فِي دُورِ الشَّيَاطِينِ

I said to him, 'But, I have not heard with it up to this day of mine that it is Bayt Al-Maqdis'. So he said to me, 'There were the prayer Niches (*Mihraabs*) of the Prophets^{-as}, and rather it used to be called 'Hangar of the prayer Niches', until there came the gap, which was between Muhammad^{-saww} and Isa^{-as}, and killings and the afflictions from the people of Polytheism and released the Curses in the houses of Satans^{la}.

فَحَوَّلُوا وَ بَدَّلُوا وَ نَقَلُوا تِلْكَ الْأَسْمَاءَ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى الْبَطْنُ لِأَلِ مُحَمَّدٍ وَ الظَّهُرُ مَثَلٌ إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

They transformed and changed and turned over those Names; and these are the Words of Allah^{-azwj} Blessed and Exalted in its esoteric (meaning) the Progeny^{-asws} of Muhammad^{-saww}, and the apparent it is a parable: **Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. [53:23]**'.

فَقُلْتُ لَهُ إِنَّي قَدْ صَرَنْتُ إِلَيْكَ مِنْ بَلَدٍ بَعِيدٍ تَعَرَّضْتُ إِلَيْكَ بِحَارًا وَ غُمُومًا وَ هُمُومًا وَ خَوْفًا وَ أَصْبَحْتُ وَ أَمْسَيْتُ مُؤَيَّسًا أَلَا أَكُونُ ظَفَرْتُ بِحَاجَتِي

I said to him, 'I have come to you from a distant city, exposed to oceans, and sorrows, and worries, and fear. In the morning and evening I was despairing that I would not be succeeding with my need'.

فَقَالَ لِي مَا أَرَى أَمَّا كَمْ حَمَلَتْ بِكَ إِلَّا وَ قَدْ حَضَرَهَا مَلَكٌ كَرِيمٌ وَ لَا أَعْلَمُ أَنَّ أَبَاكَ جِئْتَ أَرَادَ الْوُقُوعَ بِأَبْنِكَ إِلَّا وَ قَدْ اغْتَسَلَ وَ جَاءَهَا عَلَى طَهْرٍ وَ لَا أَرْعُمُ إِلَّا أَنَّهُ كَانَ دَرَسَ السِّتْرِ الرَّابِعِ مِنْ سَحَرِهِ ذَلِكَ فَحُبَّتْ لَهُ بِحَيْرٍ

He said to me, 'I do not see your mother to have carried you except an Honourable Angel would have been present, nor do I know that your father, when he intended to copulate with your mother, except he would have washed and would have come to her upon purity, nor do I allege except that he would have learnt the fourth part of the Torah from that vigil of his. Thus, it ended with goodness for him.

ارْجِعْ مِنْ حَيْثُ جِئْتَ فَانْطَلِقْ حَتَّى تَنْزِلَ مَدِينَةَ مُحَمَّدٍ ص الَّتِي يُقَالُ لَهَا طَيْبَةُ وَ قَدْ كَانَ اسْمُهَا فِي الْجَاهِلِيَّةِ يَثْرِبُ ثُمَّ اعْتَمَدَ إِلَى مَوْضِعٍ مِنْهَا يُقَالُ لَهُ الْبَيْعِ ثُمَّ سَلَ عَنْ دَارٍ يُقَالُ لَهَا دَارُ مَرْوَانَ فَانْزِلْهَا وَ أَوِّمِ ثَلَاثًا ثُمَّ سَلِ الشَّيْخَ الْأَسْوَدَ الَّذِي يَكُونُ عَلَى بَابِهَا يَعْمَلُ الْبُورِيَّ وَ هِيَ فِي بِلَادِهِمْ اسْمُهَا الْخَصْفُ فَتَلَطَّفَ بِالشَّيْخِ وَ قُلْ لَهُ بَعْنِي إِلَيْكَ نَزِيلَكَ الَّذِي كَانَ يَنْزِلُ فِي الرَّأْوِيَّةِ فِي النَّبِيِّ الَّذِي فِيهِ الْحُسَيْنَاتُ الْأَرْبَعُ

Return to wherever you came from, so go until you disembark as the city of Muhammad^{-saww} which is called Tayba, and its name during the Pre-Islamic period was Yasrib. Then deliberate to a place from it called Al-Baqie. Then ask about the house called the house of Marwan, so lodge in it, and stay for three (days). Then ask about the black Sheikh who would happen to be upon its door working (producing) the matting, and in their city its name is 'Al-Khasaf'. Be

kind to the Sheikh and say to him, 'He has sent me to you, your lodger who used to lodge in the corner of the house wherein were four planks of wood'.

ثُمَّ سَأَلَهُ عَنْ فُلَانٍ بْنِ فُلَانٍ الْفُلَانِيِّ وَ سَأَلَهُ أَيْنَ نَادِيهِ وَ سَأَلَهُ أَيُّ سَاعَةٍ يَمُرُّ فِيهَا فَلْيُرِيكَاهُ أَوْ يَصِفْهُ لَكَ فَتَعْرِفُهُ بِالصِّفَةِ وَ سَأَصِفُكَ لَكَ

Then ask him about so and so, son of so and so, and ask him where his association is, and ask him which time he would be passing by therein. He would either show it to you or describe it for you. So recognise him^{-asws} with the description and I shall describe him^{-asws} to you'.

فُلْتُ فَإِذَا لَقَيْتُهُ فَأَصْنَعُ مَا دَا فَقَالَ سَأَلَهُ عَمَّا كَانَ وَ عَمَّا هُوَ كَائِنٌ وَ سَأَلَهُ عَنْ مَعَالِمِ دِينِ مَنْ مَضَى وَ مَنْ بَقِيَ

I said, 'When I do meet him^{-asws}, and what is that should I do?' He said, 'Ask him^{-asws} about what has happened, and about what is going to happen, and ask him^{-asws} about the teachings of the ones who has passed away and the ones who remain'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ ع قَدْ نَصَحَكَ صَاحِبُكَ الَّذِي لَقَيْتَ فَقَالَ الرَّاهِبُ مَا اسْمُهُ جَعَلْتُ فِذَاكَ

Abu Ibrahim^{-asws} said to him: 'Your companion whom you met has given you good advice'. The Monk said, 'What is his name? May I be sacrificed for you^{-asws}!'

قَالَ هُوَ مُتَمِّمٌ بْنُ فَيْرُوزَ وَ هُوَ مِنْ أَوْلَادِ الْفُرسِ وَ هُوَ يَمُنُّ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ عَبْدَهُ بِالْإِحْلَاصِ وَ الْإِيْقَانِ وَ فَرَّ مِنْ قَوْمِهِ لَمَّا خَالَفَهُمْ فَوَهَبَ لَهُ رُبُّهُ حُكْمًا وَ هَدَاهُ لِسَبِيلِ الرِّشَادِ وَ جَعَلَهُ مِنَ الْمُتَّقِينَ وَ عَرَفَ بَيْنَهُ وَ بَيْنَ عِبَادِهِ الْمُخْلِصِينَ

He^{-asws} said: 'He is Motamim Bin Feyrouz, and he is from the sons of Persia, and he is from the ones who believe in Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and worships Him^{-azwj} with the sincerity and the conviction, and he fled from his people due to what his fearing was from them, so his Lord^{-azwj} Endowed wisdom to him and Guided him to the way of righteousness, and Made him to be from the pious ones, and understanding between him and His^{-azwj} sincere servants.

وَ مَا مِنْ سَنَةٍ إِلَّا وَ هُوَ يَزُورُ فِيهَا مَكَّةَ حَاجًّا وَ يَعْتَمِرُ فِي رَأْسِ كُلِّ شَهْرٍ مَرَّةً وَ يَجِيءُ مِنْ مَوْضِعِهِ مِنَ الْهُندِ إِلَى مَكَّةَ فَضَلًّا مِنَ اللَّهِ وَ عَوْنًا وَ كَذَلِكَ تَجْزِي الشَّاكِرِينَ

And there is none from a year except he visits Makkah during it as a Pilgrim, and he performs Umrah at the beginning of every month time and again, and he come from his place from India to Makkah as a Grace from Allah^{-azwj} and Assitance. And like that, Allah^{-azwj} Recompenses the grateful ones'.

ثُمَّ سَأَلَهُ الرَّاهِبُ عَنْ مَسَائِلَ كَثِيرَةٍ كُلُّ ذَلِكَ يُجِيبُهُ فِيهَا وَ سَأَلَ الرَّاهِبَ عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَ الرَّاهِبِ فِيهَا شَيْءٌ فَأَخْبَرَهُ بِهَا ثُمَّ إِنَّ الرَّاهِبَ قَالَ أَخْبِرْنِي عَنْ ثَمَانِيَةِ أَحْرُفٍ نَزَلَتْ فَتَبَيَّنَ فِي الْأَرْضِ مِنْهَا أَرْبَعَةٌ وَ بَقِيَ فِي الْهَوَاءِ مِنْهَا أَرْبَعَةٌ عَلَى مَنْ نَزَلَتْ تِلْكَ الْأَرْبَعَةُ الَّتِي فِي الْهَوَاءِ وَ مَنْ يُفَسِّرُهَا

Then the Monk asked him^{-asws} a lot of questions, each one of that he^{-asws} answered with regards to it. And he^{-asws} asked the Monk about things he did not happen to have anything with regards to these, and he^{-asws} informed him with it. Then the Monk said, 'Inform me about the eight 'Hurouf' (letter/sentences) which were Revealed. So four from these were

Manifested in the earth and there remain four of these in the atmosphere, upon whom would these four be Revealed which are in the atmosphere, and who would be interpreting these?’

قَالَ ذَلِكَ قَائِمًا فَيَنْزِلُهُ اللَّهُ عَلَيْهِ فَيُفَسِّرُهُ وَ يَنْزِلُهُ [يُنزِلُ] عَلَيْهِ مَا لَمْ يُنَزَّلْ عَلَى الصِّدِّيقِينَ وَ الرُّسُلِ وَ الْمُتَهَمِّدِينَ

He^{-asws} said: ‘That would be our^{-asws} Qaim^{-asws}. Allah^{-azwj} would be Revealing unto him^{-asws}, so he^{-asws} would be interpreting these, and there would be Revealed unto him^{-asws} what was not Revealed upon the truthful ones, and the Rasools^{-as} and the Guided ones’.

ثُمَّ قَالَ الرَّاهِبُ فَأَخْبِرْنِي عَنِ الْإِثْنَيْنِ مِنْ تِلْكَ الْأَرْبَعَةِ الْأَخْرَفِ الَّتِي فِي الْأَرْضِ مَا هِيَ

Then the Monk said, ‘Inform me about the two from those four ‘Hurouf’ which are in the earth, what are these?’

قَالَ أُخْبِرُكَ بِالْأَرْبَعَةِ كُلِّهَا أَمَّا أَوْلَاهُنَّ فَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ قَائِمًا وَ الثَّانِيَةَ مُحَمَّدٌ رَسُولُ اللَّهِ مُخْلِصًا وَ الثَّالِثَةَ نَحْنُ أَهْلُ الْبَيْتِ وَ الرَّابِعَةَ شِيعَتُنَا مِنَّا وَ نَحْنُ مِنْ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ مِنْ اللَّهِ بِسَبَبٍ

He^{-asws} said: ‘I^{-asws} shall inform you with all four of them. As for the first of these so it is, ‘There is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj} surviving’; and the second, ‘Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, purely’; and the third is us^{-asws}, the People^{-asws} of the Household; and the fourth, ‘Our^{-asws} Shias are from us^{-asws} and we^{-asws} are from Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} is from Allah^{-azwj} by a cause’.

فَقَالَ لَهُ الرَّاهِبُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ مَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ حَقٌّ وَ أَنَّكُمْ صَفْوَةُ اللَّهِ مِنْ خَلْقِهِ وَ أَنَّ شِيعَتَكُمْ الْمُطَهَّرُونَ الْمُسْتَبَدَّلُونَ وَ لَهُمْ عَاقِبَةُ اللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ*

The Monk said to him^{-asws}, ‘I testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and that whatever he^{-saww} came with from the Presence of Allah^{-azwj} is true, and you (Imams^{-asws}) are the elites of Allah^{-azwj} from His^{-azwj} creatures, and that your^{-asws} Shias are the clean ones, the exchanged ones, and for them is the goodly end of Allah^{-azwj}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’.

فَدَعَا أَبُو إِبْرَاهِيمَ ع بِجُبَّةٍ حَرِّ وَ قَمِيصٍ قُوهِي وَ طَبْلَسَانٍ وَ حَفِيٍّ وَ فَلَنَسُوهُ فَأَعْطَاهَا إِيَّاهُ وَ صَلَّى الظُّهْرَ وَ قَالَ لَهُ الْخَتْبَيْنِ فَقَالَ قَدْ اِخْتَبَنْتُ فِي سَابِعِي.

Abu Ibrahim^{-asws} called for a gown (made of) *Khazz*, and a *Qowhy* shirt, and a pallium, and shoes, and a cap, so he^{-asws} gave these to him, and he^{-asws} prayed Al-Zohr *Salat* and said to him: ‘Get circumcised!’ He said, ‘I was circumcised during my seventh (day)’.¹⁹⁸

وَ رَوَى أَبُو بَرَسٍ فِي مَشَارِقِ الْأَنْوَارِ عَنْ صَفْوَانَ بْنِ مِهْرَانَ قَالَ أَمَرَنِي سَيِّدِي أَبُو عَبْدِ اللَّهِ ع يَوْمًا أَنْ أَقْدِمَ نَاقَتَهُ إِلَى بَابِ الدَّارِ فَجِئْتُ بِهَا فَخَرَجَ أَبُو الْحَسَنِ مُوسَى ع مُسْرِعًا وَ هُوَ ابْنُ سِتِّ سِنِينَ فَاسْتَوَى عَلَى ظَهْرِ النَّاقَةِ وَ أَثَارَهَا وَ غَابَ عَنْ بَصَرِي

And it is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar, from Safwan Bin Mihran who said,

¹⁹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 107 a

'My Master^{-asws} Abu Abdullah^{-asws} instructed me one day that I should bring forwards his^{-asws} she-camel at the door of the house. I came with it. Abu Al-Hassan^{-asws} came out quickly and he^{-asws} was a boy of six years old. He^{-asws} sat evenly upon the back of the she-camel, and spurred it, and disappeared from my sight.

قَالَ فَعُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَ مَا أَقُولُ لِمَوْلَايَ إِذَا خَرَجَ يُرِيدُ النَّاقَةَ

He (the narrator) said, 'I said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! And what will I say to my Master^{-asws} when he^{-asws} comes out wanting the she-camel?'

قَالَ فَلَمَّا مَضَى مِنَ النَّهَارِ سَاعَةٌ إِذَا النَّاقَةُ قَدِ انْقَضَتْ كَأَنَّهَا شِهَابٌ وَ هِيَ تَرْفُضُ عَرَقًا فَتَنَزَلُ عَنْهَا وَ دَخَلَ الدَّارَ فَخَرَجَ الخَادِمُ وَ قَالَ أَعِدِ النَّاقَةَ مَكَانَهَا وَ أَجِبْ مَوْلَاكَ

He (the narrator) said, 'When an hour had passed from the day, when the camel return and if it was a shooting star, and it was sweating profusely. He^{-asws} descended from it and entered the house. The servant came out and said, 'Return the camel to its place, and answer your Master^{-asws}!'

قَالَ فَعَعَلْتُ مَا أَمَرَنِي فَدَخَلْتُ عَلَيْهِ فَقَالَ يَا صَفْوَانُ إِنَّمَا أَمَرْتُكَ بِإِحْضَارِ النَّاقَةِ لِيَرْكَبَهَا مَوْلَاكَ أَبُو الْحَسَنِ

He (the narrator) said, 'I did what he had instructed me, and I entered to see him^{-asws}. He^{-asws} said: 'O Safwan! But rather I^{-asws} had instructed you with presenting the camel for your Master^{-asws} Abu Al-Hassan^{-asws} to ride it'.

فَقُلْتُ فِي نَفْسِكَ كَذَا وَ كَذَا فَهَلْ عَلِمْتَ يَا صَفْوَانُ أَيْنَ بَلَغَ عَلَيْهَا فِي هَذِهِ السَّاعَةِ إِنَّهُ بَلَغَ مَا بَلَغَهُ ذُو الْقَرْنَيْنِ وَ جَاوَزَهُ أَضْعَافًا مُضَاعَفَةً وَ أَبْلَغَ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ سَلَامِي.

I said such and such within myself. (He^{-asws} said): 'Do you know, O Safwan, when he^{-asws} reached upon it during this time? He^{-asws} reached what Zul Qarnayn had reached, and exceeded it manifold, and he^{-asws} delivered my^{-asws} greetings to every Momin and Momina'.¹⁹⁹

¹⁹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 4 H 107 b

CHAPTER 5 – HIS^{-asws} (ACTS OF) WORSHIP, AND HIS^{-asws} NOBLE MANNERS, AND THE ABUNDANCE OF HIS^{-asws} KNOWLEDGE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ ع فِي بَيْتِهِ الَّذِي كَانَ يُصَلِّي فِيهِ فَإِذَا لَيْسَ فِي الْبَيْتِ شَيْءٌ إِلَّا خَصْفَةٌ وَ سَيْفٌ مُعَلَّقٌ وَ مُصْحَفٌ.

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st in his^{-asws} room which he^{-asws} used to pray Salat in, and behold, there wasn't anything in the room except a thick garment, and a sword hanging (on the wall), and a Parchment (Quran)'.²⁰⁰

2- ب، قرب الإسناد عَلِيُّ بْنُ جَعْفَرٍ قَالَ خَرَجْنَا مَعَ أَخِي مُوسَى بْنِ جَعْفَرٍ ع فِي أَرْبَعِ عُمَرٍ نَمَشِي فِيهَا إِلَى مَكَّةَ بَيْتَالِهِ وَ أَهْلِهِ وَاحِدَةً مِنْهُمْ مَشَى فِيهَا سِتَّةً وَ عَشْرِينَ يَوْمًا وَ أُخْرَى حَمْسَةً وَ عَشْرِينَ يَوْمًا وَ أُخْرَى أَرْبَعَةً وَ عَشْرِينَ يَوْمًا وَ أُخْرَى أَحَدًا وَ عَشْرِينَ يَوْمًا.

(The book) 'Qurb Al Asnad' –

'Ali son of Ja'far^{-asws} said, 'We went out with my brother Musa^{-asws} Bin Ja'far^{-asws} regarding four Umrah, walking in it to Makkah with his^{-asws} dependants, and his wife alone – from these he^{-asws} walked for twenty-six days, and another for twenty-five days, and another for twenty-four days, and another for twenty-one years'.²⁰¹

3- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع إِذْ دَخَلَ عَلَيْهِ ثَلَاثُونَ مَمْلُوكًا مِنَ الْحَبَشِ وَ قَدْ اشْتَرَوْهُمْ لَهُ فَكَلَّمَهُ غُلَامًا مِنْهُمْ وَ كَانَ مِنَ الْحَبَشِ جَمِيلٌ فَكَلَّمَهُ بِكَلَامٍ سَاعَةً حَتَّى أَتَى عَلَى جَمِيعِ مَا يُرِيدُ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Abu Hamza who said,

'I was in the presence of Abu Al-Hassan^{-asws} when thirty slaves from Ethiopia were entered to see him^{-asws}, and they had been acquired for him^{-asws}. A handsome slave from them spoke, and he was from Ethiopia. He spoke with a speech for a while until he came upon entirety of what he wanted.

وَ أَعْطَاهُ دِرْهَمًا فَقَالَ أَعْطِ أَصْحَابَكَ هَؤُلَاءِ كُلَّ غُلَامٍ مِنْهُمْ كُلَّ هِلَالٍ ثَلَاثِينَ دِرْهَمًا ثُمَّ خَرَجُوا

And he^{-asws} gave him some Dirhams. He^{-asws} said: 'Give these to your companions, each slave from them, every crescent (month), thirty Dirhams'. Then they went out.

²⁰⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 1

²⁰¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 2

فَقُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُكَ تُكَلِّمُ هَذَا الْعُلَامَ بِالْحَبَشِيَّةِ فَمَاذَا أَمَرْتَهُ قَالَ أَمَرْتُهُ أَنْ يَسْتَوْصِيَ بِأَصْحَابِهِ خَيْرًا وَ يُعْطِيَهُمْ فِي كُلِّ هِلَالٍ ثَلَاثِينَ دِرْهَمًا وَ ذَلِكَ أَنِّي لَمَّا نَظَرْتُ إِلَيْهِ عَلِمْتُ أَنَّهُ عُلَامٌ عَاقِلٌ مِنْ أَوْلَادِ مَلِكِهِمْ فَأَوْصَيْتُهُ بِجَمِيعِ مَا أَحْتَاجُ إِلَيْهِ فَقَبِلَ وَصِيَّتِي وَ مَعَ هَذَا عُلَامٌ صِدِّقٌ

I said, 'May I be sacrificed for you^{-asws}! I saw you^{-asws} speaking to this slave in Ethiopian (language). What is that which you^{-asws} order him with?' He^{-asws} said: 'I^{-asws} ordered him to deal goodly with his companions and give them thirty Dirhams (each) during every crescent (month), and that is because when I^{-asws} looked at him, I^{-asws} knew that he was an intellectual slave from the sons of their kings. So, I^{-asws} advised him with entirety of what he could be needy to. He accepted my^{-asws} advice, and along with that, he is a sincere slave'.

ثُمَّ قَالَ لَعَلَّكَ عَجِبْتَ مِنْ كَلَامِي إِيَّاهُ بِالْحَبَشِيَّةِ لَا تَعْجَبْ فَمَا حَفَنِي عَلَيْكَ مِنْ أَمْرِ الْإِمَامِ أَعْجَبَ وَ أَكْثَرَ

Then he^{-asws} said: 'Perhaps you are surprised from my^{-asws} talking to him in Ethiopian (language). Do not be surprised. It should not be hidden upon you from the matters of the Imam^{-asws}. (These) are more wonderous and more (in numbers).

وَ مَا هَذَا مِنَ الْإِمَامِ فِي عِلْمِهِ إِلَّا كَطَيْرٍ أَخَذَ بِمِنْقَارِهِ مِنَ الْبَحْرِ قِطْرَةً مِنْ مَاءٍ أَ فَتَرَى الَّذِي أَخَذَ بِمِنْقَارِهِ نَقَصَ مِنَ الْبَحْرِ شَيْئًا

And this is not from the knowledge of the Imam^{-asws} in his^{-asws} knowledge except like a bird taking a drop of water from the ocean. Do you see that which it takes with its beak reducing anything from the ocean?'

قَالَ فَإِنَّ الْإِمَامَ بِمَنْزِلَةِ الْبَحْرِ لَا يَنْقُصُ مَا عِنْدَهُ وَ عَجَائِظُهُ أَكْثَرُ مِنْ ذَلِكَ وَ الطَّيْرُ حِينَ أَخَذَ مِنَ الْبَحْرِ قِطْرَةً بِمِنْقَارِهِ لَمْ يَنْقُصْ مِنَ الْبَحْرِ شَيْئًا كَذَلِكَ الْعُلَامُ لَا يَنْقُصُهُ [يَنْقُصُ] عِلْمُهُ شَيْئًا وَ لَا تَنْقُصُ عَجَائِظُهُ.

He^{-asws} said: 'The Imam^{-asws} is at the status of the ocean. His^{-asws} frequent wonders do not deplete what is in his^{-asws} possession any more than that, and the bird, when it takes a drop from the ocean with its beak, nothing gets reduced from the ocean. Like that is the Imam^{-asws}. Nothing reduces his^{-asws} knowledge, nor do his^{-asws} wonders depleted"²⁰².

4- بيج، الخرائج و الجرائح ابن أبي حمزة ومثله.

(The book) 'Al Kharaij Wa Al Jaraih' – Ibn Abu Hamza – similar to it.²⁰³

5- عم، إعلام الوری شا، الإرشاد كان أبو الحسن موسى ع أعبد أهل زمانه و أفقههم و أسخاهم كفاً و أكرمهم نفساً

(The book) 'I'lam Al-Wara' – Abu Al-Hassan Musa^{-asws} was the most worshipping of the people of his^{-asws} era, and their most understanding, and their most generous of palm (giving), and their most honourable of self'.

وَ رُوِيَ أَنَّهُ كَانَ يُصَلِّي نَوَافِلَ اللَّيْلِ وَ يَصَلِّيهَا بِصَلَاةِ الصُّبْحِ ثُمَّ يُعِيبُ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَجُزُّ لِلَّهِ سَاجِدًا فَلَا يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ وَ التَّحْمِيدِ حَتَّى يَقْرُبَ زَوَالِ الشَّمْسِ وَ كَانَ يَدْعُو كَثِيرًا

²⁰² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 3

²⁰³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 4

And it is reported that he^{-asws} used to pray Optional Salats at night, and he^{-asws} would pray these with the morning Salat, then he^{-asws} would pray the follow-up until the emergence of the sun, and he^{-asws} would fall to Allah^{-azwj} Sajdah and would not raise his^{-asws} head from the Sajdah, and the praising until near to the decline of the sun (midday), and he^{-asws} supplicate a lot.

فَيَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ وَ يُكْرِرُ ذَلِكَ وَ كَانَ مِنْ دُعَائِهِ عَظَمَ الدُّنْبِ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوَ مِنْ عِنْدِكَ

He^{-asws} would say: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} for the rest during the death, and Forgiveness during the Reckoning', and he^{-asws} would repeat that. And it was from his^{-asws} supplications: 'Mighty is the sin from Your^{-azwj} servant, so let there be Excellence in the Forgiveness from You^{-azwj}!'

وَ كَانَ يَبْكِي مِنْ خَشْيَةِ اللَّهِ حَتَّى تَخْضَلَ لِحْيَتُهُ بِالْذَّمْعِ وَ كَانَ أَوْصَلَ النَّاسِ لِأَهْلِهِ وَ رَجَمَهُ وَ كَانَ يُتَمَتِدُ فُقَرَاءَ الْمَدِينَةِ فِي اللَّيْلِ فَيَحْمِلُ إِلَيْهِمُ الرَّبِيلَ فِيهِ الْعَيْنُ وَ الْوَرَقُ وَ الْأَدِقَّةُ وَ التَّمُورُ فَيُوصِلُ إِلَيْهِمْ ذَلِكَ وَ لَا يَعْلَمُونَ مِنْ أَيِّ جِهَةٍ هُوَ.

And he^{-asws} would cry from the fear of Allah^{-azwj} until his^{-asws} beard would be moistened by the tears, and he^{-asws} was the most connecting to his^{-asws} family members and his^{-asws} kindred, and he^{-asws} surveyed the poor people of Al-Medina. He^{-asws} would carry them the sack to them in which would be the chattels, and the silver, and the sugar, and the dates. He^{-asws} would make that arrive to them and they did not know which direction it was from".²⁰⁴

6- شَاءَ الْإِرْشَادَ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ يَحْيَى بْنِ الْحَسَنِ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَكْرِيِّ قَالَ قَدِمْتُ الْمَدِينَةَ أَطْلُبُ بِهَا دَيْنًا فَأَعْيَانِي فَقُلْتُ لَوْ ذَهَبْتُ إِلَى أَبِي الْحَسَنِ عَ فَشَكَوْتُ إِلَيْهِ فَأَتَيْتُهُ بِنَقْمَى فِي ضَيْعَتِهِ فَحَرَجَ إِلَيَّ وَ مَعَهُ عَلَامٌ وَ مَعَهُ مِئْتَةٌ فِيهِ قَدِيدٌ مُجَرَّجٌ لَيْسَ مَعَهُ عَيْرُهُ

(The book) 'Al Irshad' – Al-Hassan Bin Muhammad Bin Yahya, from his grandfather Yahya Bin A L Hassan Bin Ja'far, from Ismail Bin Yaqoub, from Muhammad Bin Abdullah Al Bakry who said,

'I arrived at Al-Medina seeking debts at it. I was fatigued. I said, 'If I could go to Abu Al-Hassan^{-asws} and complain to him'. I came to him^{-asws} at Naqaman in an estate of his^{-asws}. He^{-asws} came out to me and with him^{-asws} was a slave and with him was a bag having pieces of grilled meat in it. There wasn't with him other than it.

فَأَكَلَ فَأَكَلْتُ مَعَهُ ثُمَّ سَأَلَنِي عَنْ حَاجَتِي فَذَكَرْتُ لَهُ قِصَّتِي فَدَخَلَ وَ لَمْ يَكُنْ إِلَّا يَسِيرًا حَتَّى حَرَجَ إِلَيَّ فَقَالَ لِعُلَامِهِ أَذْهَبَ ثُمَّ مَدَّ يَدَهُ إِلَيَّ فَنَاولَنِي صِرَّةً فِيهَا نِلاَمًا ثَمَّةً دِينَارٍ ثُمَّ قَامَ قَوْلِي فَمَنْتُ فَرَكِبْتُ دَابَّتِي وَ انْصَرَفْتُ.

He^{-asws} ate and I ate with him^{-asws}. Then he^{-asws} asked me about my needs. I mentioned my story to him^{-asws}. He^{-asws} entered and did not stay except a little until he^{-asws} came out to me. He^{-asws} said to his^{-asws} slave: 'Go!' Then he^{-asws} extended his^{-asws} hand towards me and gave me a pouch wherein were three hundred Dinars. Then he^{-asws} stood up and turned away. I stood up and rode my animal and left".²⁰⁵

²⁰⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 5

²⁰⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 6

7- عم، إعلام الوری شا، الإرشاد الحسن بن محمد عن جده عن غير واحد من أصحابه و مشايخه أن رجلاً من ولد عمر بن الخطاب كان بالمدينة يؤدي أبا الحسن موسى ع و يسببه إذا رآه و يشتم علياً فقال له بعض حاشيته يوماً دعنا نقتل هذا الفاجر فنهاهم عن ذلك أشد النهي و زجرهم

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Al-Hassan Bin Muhammad, from his grandfather, from someone else from his companions and his elders,

'A man from the sons of Umar Bin Al-Khattab was at Al-Medina hurting Abu Al-Hassan Musa^{asws} and reviling him^{asws} whenever he saw him^{asws} and insulting Ali^{asws}. One of his^{asws} entourage said to him one day, 'Leave us to kill this immoral one!' He^{asws} forbade them from that with intense forbiddance and rebuke them.

و سأل عن العمري فذكر أنه يزرع بناحية من نواحي المدينة فركب إليه فوجدته في مزرعة له فدخل المزرعة بجماره فصاح به العمري لا توطئ زرعنا فتوطأه ع بالجمار حتى وصل إليه و نزل و جلس عنده و باسطه و ضاحكه

And he^{asws} asked about the Umary. It was said, he is cultivating in an area from the areas of Al-Medina. He^{asws} found him in a farm of his. He^{asws} entered the farm with his^{asws} donkey. The Umary shouted at him^{asws}, 'Do not trample our farm!' But he^{asws} trampled with the donkey until he^{asws} arrived to him, and descended and sat with him, and was nice to him and made him smile.

و قال له كم غرمت على زرعك هذا قال مائة دينار قال فكم ترجو أن نصيب قال لسئ أعلم العيب قال له إنما قلت كم ترجو أن يجيبك فيه قال أرجو أن يجيء مائتا دينار

And he^{asws} said to him: 'How much did you borrow upon this farm of yours?' He said, 'One hundred Dinars'. He^{asws} said: 'How much do you hope to achieve?' He said, 'I am not a knower of the hidden matters'. He^{asws} said: 'But rather I^{asws} said, how much do you hope to gain in it'. He said, 'I hope to gain two hundred Dinars'.

قال فأخرج له أبو الحسن ع صرة فيها ثلاثمائة دينار و قال هذا زرعك على حاله و الله يزرُقك فيه ما ترجو قال فقَام العمري فقَبَل رأسه و سأله أن يصفح عن فارطه فتبسّم إليه أبو الحسن و انصرف

He (the narrator) said, 'Abu Al-Hassan^{asws} brought out a pouch wherein were three hundred Dinars and said: 'This farm of yours is upon its state, and Allah^{azwj} will Grace you in it what you are hoping for'. The Umary stood up and kissed his^{asws} head and asked him^{asws} to excuse him about his excesses. Abu Al-Hassan^{asws} smiled at him and left.

قال و راح إلى المسجد فوجد العمري جالسا فلما نظر إليه قال الله أعلم حيث يجعل رسالته

He (the narrator) said, 'And he^{asws} went to the Masjid and found the Umary seated. When he looked at him^{asws}, he said, 'Allah^{azwj} is more Knowing of where to Place His^{azwj} Message!'

قال فوثب أصحابه إليه فقالوا له ما قضيتك فدكنت تقول غير هذا قال فقال لهم قد سمعتم ما قلت الآن و جعل يدعو لأبي الحسن ع فحاصموا و حاصمهم

He (the narrator) said, 'His companions leapt to him and they said to him, 'What is your case? You have been saying other than this!' He said to them, 'You have heard what I said now'.

And he went on to supplicating for Abu Al-Hassan^{-asws}, and they disputed with him and he disputed them.

فَلَمَّا رَجَعَ أَبُو الْحَسَنِ إِلَى دَارِهِ قَالَ لِلْحَسَنَاتِ الَّذِينَ سَأَلُوهُ فِي قَتْلِ الْعُمَيْرِيِّ أَيُّمَا كَانَ خَيْرًا مَا أَرَدْتُمْ أَمْ مَا أَرَدْتُ إِنِّي أَصْلَحْتُ أَمْرَهُ بِالْمِقْدَارِ الَّذِي عَرَفْتُمْ وَ كُفَيْتُ بِهِ شَرَّهُ.

When Abu Al-Hassan^{-asws} returned to his^{-asws} house, he^{-asws} said to his^{-asws} gatherers, those who had asked him^{-asws} regarding killing the Umary: ‘But rather, which of the two was better? What I^{-asws} wanted or what you wanted? I^{-asws} have corrected his matter with a measurement (amount) which you know, and I^{-asws} have suffice of his evil by it’.²⁰⁶

وَ ذَكَرَ جَمَاعَةٌ مِنْ أَهْلِ الْعِلْمِ أَنَّ أَبَا الْحَسَنِ ع كَانَ يَصِلُ بِالْمَائِيَّ دِينَارٍ إِلَى الثَّلَاثِ مِائَةٍ وَ كَانَ صَرَارَ [صُرُرًا] مُوسَى مَثَلًا.

And a group from the people of knowledge mentioned,

‘Abu Al-Hassan^{-asws} would (financially) help with two hundred Dinars to three hundred, and the money bags of Musa^{-asws} became an example (to be followed)’.²⁰⁷

وَ ذَكَرَ ابْنُ عُثْمَانَ وَ غَيْرُهُ مِنَ الرُّوَاةِ أَنَّهُ لَمَّا خَرَجَ الرَّشِيدُ إِلَى الْحَجِّ وَ قَرَّبَ مِنَ الْمَدِينَةِ اسْتَقْبَلَهُ الْوُجُوهُ مِنْ أَهْلِهَا يَفْعُدُهُمْ مُوسَى بْنُ جَعْفَرٍ ع عَلَى بَعْلَةٍ فَقَالَ لَهُ الرَّبِيعُ مَا هَذِهِ الدَّابَّةُ الَّتِي تَلْقَيْتَ عَلَيْهَا أَمِيرَ الْمُؤْمِنِينَ وَ أَنْتَ إِنْ تَطَلَّبَ عَلَيْهَا لَمْ تَلْحَقْ وَ إِنْ طَلَبَتْ عَلَيْهَا لَمْ تُفْتِ

And it is mentioned by Ibn Umara and others from the reporters,

‘When Al-Rasheed went out to perform Hajj and was near from Al-Medina, faces from its inhabitants received him, Musa^{-asws} Bin Ja’far^{-asws} being at their vanguard upon a mule. Al-Rabie said to him^{-asws}, ‘What is this animal which you^{-asws} are receiving commander of the faithful upon, and you^{-asws}, if you^{-asws} were to seek upon it, you^{-asws} will not catch up, and if you^{-asws} are sought upon it, you^{-asws} will not escape?’

فَقَالَ إِنَّهَا تَطَّاطَأَتْ عَنْ حُبَلَاءِ الْحَبْلِ وَ ارْتَفَعَتْ عَنْ ذِلَّةِ الْعَيْرِ وَ خَيْرَ الْأُمُورِ أَوْسَطُهَا

He^{-asws} said: ‘He is lowering himself from the best of horses and I^{-asws} arising from the disgrace of shame, and best of the matters are its moderate ones’.

قَالُوا وَ لَمَّا دَخَلَ هَارُونُ الرَّشِيدُ الْمَدِينَةَ تَوَجَّهَ لِزِيَارَةِ النَّبِيِّ ص وَ مَعَهُ النَّاسُ فَتَقَدَّمَ الرَّشِيدُ إِلَى قَبْرِ رَسُولِ اللَّهِ ص وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ مُفْتَجِرًا بِذَلِكَ عَلَى غَيْرِهِ

They said, ‘And when Haroun Al-Rasheed entered Al-Medina, he headed towards visiting the Prophet^{-sawww}, and the people were with him. Al-Rasheed went ahead to the grave of Rasool-Allah^{-sawww} and said, ‘The greetings be unto you^{-asws}, O Rasool-Allah^{-sawww}! The greetings be unto you^{-sawww}, O son^{-sawww} of uncle^{-as!}’ – priding upon others with that.

²⁰⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 7 a

²⁰⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 7 b

فَتَقَدَّمَ أَبُو الْحَسَنِ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبْنَاهُ فَتَغَيَّرَ وَجْهُ الرَّشِيدِ وَ تَبَيَّنَ الْعَيْظُ فِيهِ.

Abu Al-Hassan^{-asws} proceeded and said: ‘The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}! The greetings be unto you^{-saww}, O father^{-saww}!’ The face of Al-Rasheed changed, and the fury was apparent in it’.

وَ قَدْ رَوَى النَّاسُ عَنْ أَبِي الْحَسَنِ ع فَأَكْثَرُوا وَ كَانَ أَفْقَهُ أَهْلِ زَمَانِهِ حَسَبَ مَا قَدَّمَاهُ وَ أَحْفَظَهُمْ لِكِتَابِ اللَّهِ وَ أَحْسَنَهُمْ صَوْتًا بِالْقُرْآنِ وَ كَانَ إِذَا قَرَأَهُ يَحْزَنُ وَ يَبْكِي السَّامِعُونَ بِتِلَاوَتِهِ

And the people reported from Abu Al-Hassan^{-asws}, and they frequented, ‘And he^{-asws} was the most understanding of the people of his^{-asws} era of, according to what we have presented, and he^{-asws} was most memorising of the Book of Allah^{-azwj} and their most beautiful of the voice with the Quran (recitation), and it was so that whenever he^{-asws} recited, he^{-asws} would grieve, and the listeners would be crying at his^{-asws} recitation.

وَ كَانَ النَّاسُ بِالْمَدِينَةِ يُسَمُّونَهُ زَيْنَ الْمُجْتَهِدِينَ وَ سُمِّيَ بِالْكَازِمِ لِمَا كَظَمَهُ مِنَ الْعَيْظِ وَ صَبَرَ عَلَيْهِ مِنْ فِعْلِ الظَّالِمِينَ حَتَّى مَضَى قَتِيلًا فِي حَبْسِهِمْ وَ وَثَاقِهِمْ صَلَّى اللَّهُ عَلَيْهِ.

And the people at Al-Medina were naming him^{-asws} as ‘Zayn Al-Mujtahideen’, and he^{-asws} was named at ‘Al-Kazim’ due to what he^{-asws} swallowed from the anger and being patient upon it from the deeds of the oppressors until he^{-asws} passed away as killed in their prison and their bonds. May the Salawaat of Allah^{-azwj} be upon him^{-asws}”²⁰⁸

أَقُولُ رَوَى أَبُو الْفَرَجِ فِي مُقَاتِلِ الطَّالِبِينَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ قَالَ كَانَ مُوسَى بْنُ جَعْفَرٍ ع إِذَا بَلَغَهُ عَنِ الرَّجُلِ مَا يَكْرَهُ بَعَثَ إِلَيْهِ بَصْرَةَ دَنَانِيرَ وَ كَانَتْ صَرَاهُ [صُرُؤُهُ] مَا بَيْنَ الثَّلَاثِمِائَةِ إِلَى الْمِائَتِينَ [الْمِائَتِي] دِينَارٍ فَكَانَتْ صَرَارَ [صُرُؤُ] مُوسَى مَثَلًا.

I (Majlisi) am saying, ‘It is reported by Abu Al faraj in ‘Muqatil Al Talibeen’, from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Al-Hassan who said,

‘It was so that whenever it reached Musa^{-asws} Bin Ja’far^{-asws} about a man what he^{-asws} disliked, he^{-asws} would send a pouch of Dinars to him, and his^{-asws} money-bag was what is between the three hundred to the two hundred Dinars. The moneybag of Musa^{-asws} became an example (to be followed)”²⁰⁹

أَقُولُ ثُمَّ رَوَى عَنْ أَحْمَدَ عَنْ يَحْيَى قِصَّةَ الْعُمَرِيِّ نَحْوًا مِمَّا مَرَّ وَ رَوَى بِإِسْنَادٍ آخَرَ مَا أَحْبَابَ بِهِ الرَّشِيدُ كَمَا مَرَّ فِي رِوَايَةِ الْمُفِيدِ.

I (Majlisi) am saying, ‘Then it is reported from Ahmad, form Yahya, the story of the Umary, approximate to what has passed, and it is reported by another chain what the Rasheed answered with like was had passed in the report of Al-Mufeed”²¹⁰

8- قب، المناقب لابن شهر آشوب هشام بن الحكم قال موسى بن جعفر لأبرهة النضري كيف علمك بكتابك قال أنا عالم به و بتأويله

²⁰⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 7 c

²⁰⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 7 d

²¹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 7 e

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Hisham Bin Al Hakam,

'Musa^{-asws} Bin Ja'far^{-asws} said to Abraha the Christian: 'How is your knowledge of your Book?' He said, 'I am a knower of it and of its recitation'.

قَالَ فَايْتَدَأُ مُوسَى ع يَقْرَأُ الْإِنْجِيلَ فَقَالَ أَبْرَهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَقْرَأُهَا هَكَذَا وَ مَا قَرَأَ هَكَذَا إِلَّا الْمَسِيحُ وَ أَنَا كُنْتُ أَطْلُبُهُ مِنْذُ خَمْسِينَ سَنَةً فَأَسْلَمَ عَلَيَّ يَدَيْهِ.

He (the narrator) said, 'Musa^{-asws} began reciting the Evangel. Abraha said, 'And the Messiah^{-as} had been reciting like this, and no one had read like this except the Messiah^{-as}, and I have been seeking him (such a reciter) for fifty years!' He became a Muslim at his (Imam Musa^{-asws}'s) hands'.

حَجَّ الْمَهْدِيُّ فَلَمَّا صَارَ فِي فَتْحِ الْعَبَادِي صَحَّ النَّاسُ مِنَ الْعَطَشِ فَأَمَرَ أَنْ تُحْفَرُ بُئْرٌ فَلَمَّا بَلَّغُوا قَرِيباً مِنَ الْقَرَارِ هَبَّتْ عَلَيْهِمْ رِيحٌ مِنَ الْبُئْرِ فَوَقَعَتِ الدِّلَالَةَ وَ مَنَعَتْ مِنَ الْعَمَلِ فَخَرَجَتِ الْفَعْلَةُ خَوْفاً عَلَيَّ أَنْفُسِهِمْ

Al-Mahdy (caliph) perform Hajj. When he came to be among a crevice of the desert, the people clamour from the thirst. He ordered that a well be dug. When they reached near to the bottom, a wind came down upon them from the well and the bucket fell, and they were prevented from the work. The workers came out fearing upon themselves.

فَأَعْطَى عَلِيُّ بْنُ يَحْيَى بْنِ رَجُلَيْنِ لِرَجُلَيْنِ عَطَاءً كَثِيراً لِيُخْفِرَا فَنَزَلَا فَأَبْطَأَ ثُمَّ حَرَجَا مَرْعُوبَيْنِ قَدْ ذَهَبَتْ أَلْوَانُهُمَا فَسَأَلَهُمَا عَنِ الْخَبْرِ فَقَالَا إِنَّا رَأَيْنَا آثَاراً وَ أَثَاناً وَ رَأَيْنَا رِجَالاً وَ نِسَاءً فَكُلَّمَا أَوْمَأْنَا إِلَى شَيْءٍ مِنْهُمْ صَارَ هَبَاءً فَصَارَ الْمَهْدِيُّ يُسْأَلُ عَنْ ذَلِكَ وَ لَا يَعْلَمُونَ

Ali Bin Yaqteen gave two men a lot of awards in order to dig, but they delayed, then they came out awed, their colours (of their faces) had gone. He asked them the news. They said, 'We saw effects, and chattels, and we saw men and women. Every time we gestured towards anything from them, it because dust'. Al-Mahdy came asking about that, and they were not knowing.

فَقَالَ مُوسَى بْنُ جَعْفَرٍ ع هَؤُلَاءِ أَصْحَابُ الْأَحْقَافِ غَضِبَ اللَّهُ عَلَيْهِمْ فَسَاخَتْ بِهِمْ دِيَارُهُمْ وَ أَمْوَالُهُمْ.

Musa^{-asws} Bin Ja'far^{-asws} said: 'They are companions of the pit. Allah^{-azwj} was Wrathful upon them, so their houses and their wealth submerged with them'.

دَخَلَ مُوسَى بْنُ جَعْفَرٍ ع بَعْضَ فُرَى السَّامِ مُتَنَكِّراً هَارِياً فَوَقَعَ فِي عَارٍ وَ فِيهِ زَاهِبٌ يَعْطُ فِي كُلِّ سَنَةٍ يَوْماً فَلَمَّا رَأَهُ الرَّاهِبُ دَخَلَهُ مِنْهُ هَيْبَةً فَقَالَ يَا هَذَا أَنْتَ عَرِبٌ قَالَ نَعَمْ قَالَ مِنَّا أَوْ عَلَيْنَا قَالَ لَسْتُ مِنْكُمْ قَالَ أَنْتَ مِنَ الْأُمَّةِ الْمَرْحُومَةِ قَالَ نَعَمْ

Musa^{-asws} Bin Ja'far^{-asws} entered one of the towns of Syria, disguised, fleeing. He came to a cave and there was a monk preaching in it one day in every year. When the monk saw him^{-asws}, awe entered into him from him^{-asws}. He said, 'O you^{-asws}! Are you^{-asws} a stranger?' He^{-asws} said: 'Yes'. He said, 'Are you^{-asws} from us or against us?' He^{-asws} said: 'I^{-asws} am not from you'. He said, 'Are you from the Mercied community?' He^{-asws} said: 'Yes'.

قَالَ أَ فَمِنْ عُلَمَائِهِمْ أَنْتَ أَمْ مِنْ جُهَالِهِمْ قَالَ لَسْتُ مِنْ جُهَالِهِمْ فَقَالَ كَيْفَ طُبِقَ أَصْلُهَا فِي دَارِ عِيسَى وَ عِنْدَكُمْ فِي دَارِ مُحَمَّدٍ وَ أَعْصَاهَا فِي كُلِّ دَارٍ فَقَالَ
عَ الشَّمْسُ قَدْ وَصَلَ ضَوْؤُهَا إِلَى كُلِّ مَكَانٍ وَ كُلِّ مَوْضِعٍ وَ هِيَ فِي السَّمَاءِ

He said, 'Are you^{-asws} from their knowledgeable ones or from their ignorant ones?' He^{-asws} said: 'I^{-asws} am not from their ignorant ones'. He said, 'How come (tree of) Tooba, its roots are in the house of Isa^{-as}, and with you in the house of Muhammad^{-saww} are its branches, in every house?' He^{-asws} said; 'The sun, its illumination arrives to all places and every place, while it is in the sky'.

قَالَ وَ فِي الْجَنَّةِ لَا يَنْقُذُ طَعَامُهَا وَ إِنْ أَكَلُوا مِنْهُ وَ لَا يَنْقُصُ مِنْهُ شَيْءٌ قَالَ السِّرَاجُ فِي الدُّنْيَا يُقْتَبَسُ مِنْهُ وَ لَا يَنْقُصُ مِنْهُ شَيْءٌ

He said, 'And in the Paradise, it food will not deplete and even if they eat from it, and nothing would be reduced from it'. He^{-asws} said: 'The lantern in the world (light) is taken from it and nothings gets reduced from it'.

قَالَ وَ فِي الْجَنَّةِ ظِلٌّ مَمْدُودٌ فَقَالَ الْوَقْتُ الَّذِي قَبْلَ طُلُوعِ الشَّمْسِ كُلُّهَا ظِلٌّ مَمْدُودٌ قَوْلُهُ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ

He said, 'And in the Paradise there is an extended shade'. He^{-asws} said: 'The time, which is before rising of the sun, all of it is an extended shade. His^{-azwj} Words: **Do you not look at your Lord how He Extends the shade? [25:45].**

قَالَ مَا يُؤْكَلُ وَ يُشْرَبُ فِي الْجَنَّةِ لَا يَكُونُ بَوْلًا وَ لَا غَائِطًا قَالَ الْجَنِينُ فِي بَطْنِ أُمِّهِ

He said, 'What they will be eating and drinking in the Paradise, will neither become urine nor faeces'. He^{-asws} said: 'The foetus in the belly of its mother'.

قَالَ أَهْلُ الْجَنَّةِ لَهُمْ خِدْمٌ يَأْتُوهُمْ بِمَا أَرَادُوا بِلاَ أَمْرٍ فَقَالَ إِذَا احتَاجَ الْإِنْسَانُ إِلَى شَيْءٍ عَرَفَتْ أَعْضَاؤُهُ ذَلِكَ وَ يَفْعَلُونَ بِمُرَادِهِ مِنْ غَيْرِ أَمْرٍ

He said, 'The people of Paradise, there would be servants for them bringing them whatever they want, without any instructions (from them)'. He^{-asws} said: 'Whenever a person is needy to something, his body parts recognise that and are acting with his purpose from without any (formal) instructions'.

قَالَ مَفَاتِيحُ الْجَنَّةِ مِنْ ذَهَبٍ أَوْ فضَّةٍ قَالَ مِفْتَاحُ الْجَنَّةِ لِسَانُ الْعَبْدِ لَا إِلَهَ إِلَّا اللَّهُ

He^{-asws} said: 'The keys of Paradise are of gold or of silver?' He^{-asws} said: 'They keys of Paradise are a tongue of the servant (saying), 'There is no god except Allah^{-azwj}'.

قَالَ صَدَقْتَ وَ أَسْلَمَ وَ الْجَمَاعَةَ مَعَهُ.

He said, 'You^{-asws} speak the truth', and he became a Muslim and (so did) a group with him".²¹¹

²¹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 8 a

وَقَالَ أَبُو حَنِيفَةَ رَأَيْتُ مُوسَى بْنَ جَعْفَرٍ وَهُوَ صَغِيرُ السِّنِّ فِي دَهْلِيْزِ أَبِيهِ فَقُلْتُ أَيْنَ يُحْدِثُ الْغَرِيبَ مِنْكُمْ إِذَا أَرَادَ ذَلِكَ فَتَنَظَّرَ إِلَيَّ ثُمَّ قَالَ يَتَوَارَى خَلْفَ الْجِدَارِ وَ يَتَوَقَّى أَعْيُنَ الْجَارِ وَ يَتَجَنَّبُ شَطُوطَ الْأَنْهَارِ وَ مَسَاقِطَ التِّمَارِ وَ أَفْنِيَةَ الدُّوْرِ وَ الطَّرِيقَ النَّافِذَةَ وَ الْمَسَاجِدَ وَ لَا يَسْتَقْبِلُ الْقِبْلَةَ وَ لَا يَسْتَدْبِرُهَا وَ يَرْفَعُ وَ يَضَعُ بَعْدَ ذَلِكَ حَيْثُ شَاءَ

And Abu Haneefa said,

'I saw Musa^{-asws} Bin Ja'far^{-asws} and he^{-asws} was of young age, in a corridor of his^{-asws} father^{-asws}. I said, 'Where does the stranger from you^{-asws} go for the toilet when he wants that?' He^{-asws} looked at me, then said, 'He would cover behind the wall, and save from the eyes of the neighbours, and he would keep away from the riverbanks, and falling places of the fruits, and courtyards of the houses, and the main roads, and the Masjids, and he should neither face the Qiblah nor turn his back to it, and he would arise and place after that wherever he so desires to'.

قَالَ فَلَمَّا سَمِعْتُ هَذَا الْقَوْلَ مِنْهُ نَبَلٌ فِي عَيْنِي وَ عَظُمَ فِي قَلْبِي فَقُلْتُ لَهُ جُعِلْتُ لَكَ جِعِلْتُ فِدَاكَ مِنْ الْمَعْصِيَةِ

He (Abu Haneefa) said, 'When I heard that word from him^{-asws}, he^{-asws} became noble in my eyes and revered in my heart. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! From whom is the (act of) disobedience?'

فَتَنَظَّرَ إِلَيَّ ثُمَّ قَالَ اجْلِسْ حَتَّى أُخْبِرَكَ فَجَلَسْتُ فَقَالَ إِنَّ الْمَعْصِيَةَ لَا بُدَّ أَنْ تُكُونَ مِنَ الْعَبْدِ أَوْ مِنْ رَبِّهِ أَوْ مِنْهُمَا جَمِيعاً فَإِنْ كَانَتْ مِنَ اللَّهِ تَعَالَى فَهُوَ أَعْدَلُ وَ أَنْصَفُ مِنْ أَنْ يَظْلِمَ عَبْدَهُ وَ يَأْخُذَهُ بِمَا لَمْ يَفْعَلْهُ

He^{-asws} looked at me, then said: 'Be seated until I^{-asws} inform you'. I sat down. He^{-asws} said: 'Then (act of) disobedience, it is inevitable that it either happens from the servant, or from his Lord^{-azwj}, or from both of them together. If it was from Allah^{-azwj} the Exalted, then He^{-azwj} is more Just and Fair from Oppressing His^{-azwj} servants and Seizing him with what he had not done.

وَ إِنْ كَانَتْ مِنْهُمَا فَهُوَ شَرِيكُهُ وَ الْقَوِيُّ أَوْلَى بِإِنْصَافِ عَبْدِهِ الضَّعِيفِ وَ إِنْ كَانَتْ مِنَ الْعَبْدِ وَحْدَهُ فَعَلَيْهِ وَقَعِ الْأَمْرُ وَ إِلَيْهِ تَوَجَّهَ النَّهْيُ وَ لَهُ حَقُّ التَّوَابِ وَ الْعِقَابِ وَ وَجِبَتِ الْجَنَّةُ وَ النَّارُ

And if it happens from them both, then He^{-azwj} would be his participant, and the strong one is foremost with the fairness of His^{-azwj} weak servant. And if it happens from the servant alone, then the matters would occur upon him and to him would be diverted the Prohibition, and for him would be the right of the Reward and the Punishment, and the Paradise and the Fire would be obligated'.

فَقُلْتُ دُرَيْتَةً بَعْضُهَا مِنْ بَعْضِ الْآيَةِ.

I (Abu Haneefa) said, '**Offspring, one being from the other; [3:34] – the Verse**'.

وَ رَوَى عَنْهُ الْحَطِيبُ فِي تَارِيخِ بَعْدَادَ وَ السَّمْعَانِيُّ فِي الرِّسَالَةِ الْقَوَامِيَّةِ وَ أَبُو صَالِحٍ أَحْمَدُ الْمُؤَدِّدُ فِي الْأَرْبَعِينَ وَ أَبُو عَبْدِ اللَّهِ بِنُ بَطَّةٌ فِي الْإِبَانَةِ وَ التَّعَلُّبِيُّ فِي الْكَشْفِ وَ الْبَيْهَانِ وَ كَانَ أَحْمَدُ بْنُ حَنْبَلٍ مَعَ الْحَرَاثِيِّ عَنِ أَهْلِ الْبَيْتِ عَ لَمَّا رَوَى عَنْهُ قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ وَ هَكَذَا إِلَى النَّبِيِّ ص ثُمَّ قَالَ أَحْمَدُ وَ هَذَا إِسْنَادٌ لَوْ قُرِيَ عَلَى الْمَجْتُونِ أَفَاقَ

And Al Khateeb has reported from him in 'Tareek Baghdad' and Al Sam'any in 'Al Risala Al Qawwamiya', and Abu Salih Ahmad Al Muwazzin in 'Al Arbaeen', and Abu Abdullah Bin Battah in 'Al Ibanah', and Al Sa'alby in 'Al Kashf Wa Al Bayan',

'And Ahmad Bin Hanbal along with his deviation away from People^{-asws} of the Household, when he reported from him, said, 'It is narrated to me by Musa^{-asws} Bin Ja'far^{-asws}, saying: 'My^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} narrated to me', and like that up to the Prophet^{-saww}. Then Ahmad said, 'And this is an attribution, if it is recited unto the insane, would recover''^{.212}

9- قب، المناقب لابن شهر آشوب صفوان الجمال سألت أبا عبد الله ع عن صاحب هذا الأمر فقال صاحب هذا الأمر لا يلهو ولا يلعب

(The book) 'Al Manaqib' of Ibn Shehr Ashub' – Safwan Al Jammal,

'I asked Abu Abdullah^{-asws} about the Master^{-asws} of this command (Imamate). He^{-asws} said: 'The Master^{-asws} of this command neither sports nor plays'.

فأقبل موسى بن جعفر وهو صغير ومعه عناق مكيّة وهو يقول لها اسجدي لربك فأخذه أبو عبد الله ع فضمه إليه وقال بأبي وأمي من لا يلهو ولا يلعب.

Musa^{-asws} Bin Ja'ar^{-asws} came and he^{-asws} was young, and with him^{-asws} was a young Makkan goat, and he^{-asws} was saying to it: 'Prostrate to your Lord^{-azwj!} Abu Abdullah^{-asws} grabbed him^{-asws} and hugged him^{-asws} to him^{-asws} and said: 'By my^{-asws} father^{-asws} and my^{-asws} mother^{-as}! One who neither sports nor plays''^{.213}

اليوناني كانت لموسى بن جعفر بضع عشرة سنة كل يوم سجدة بعد ابيضاض الشمس إلى وقت الزوال وكان ع أحسن الناس صوتاً بالقرآن فكان إذا قرأ يحزن وبكى السامعون ليتلاوته وكان يبكي من خشية الله حتى تحضل لحينه بالدموع.

Al Yunani –

'And there were some ten years for Musa^{-asws} Bin Ja'far^{-asws}. Every day he^{-asws} would perform Sajdah after brightness of the sun to the time of midday, and he^{-asws} was most excellent of the people of voices with the Quran (recitation). Whenever he^{-asws} used to recite, he^{-asws} would grieve, and the listeners would be crying to his^{-asws} recitation, from fear of Allah^{-azwj}, until his^{-asws} beard would be moist with the tears''^{.214}

أحمد بن عبد الله عن أبيه قال دخلت على الفضل بن الربيع وهو جالس على سطح فقال لي أشرف على هذا البيت وانظر ما ترى فقلت ثوباً مطروحاً فقال انظر حسناً فتأملت فقلت رجلاً ساجداً

Ahmad Bin Abdullah, from his father who said,

'I entered to see Al-Fazl Bin Al-Rabie, and he was seated upon a road. He said to me, 'Overlook upon this house and look at what you can see'. I said, 'A cloth has been dropped (on the ground)'. He said, 'Look better and ponder'. I said, 'It is a man performing Sajdah'.

²¹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 8 b

²¹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 8 c

²¹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 8 d

فَقَالَ لِي تَعْرِفُهُ هُوَ مُوسَى بْنُ جَعْفَرٍ أَنْفَقْتُهُ اللَّيْلَ وَ النَّهَارَ فَلَمْ أَجِدْهُ فِي وَفْتٍ مِنَ الْأَوْقَاتِ إِلَّا عَلَى هَذِهِ الْحَالَةِ إِنَّهُ يُصَلِّي الْفَجْرَ فَيَعْقِبُ إِلَى أَنْ تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً فَلَا يَزَالُ سَاجِدًا حَتَّى تَزُولَ الشَّمْسُ

He said to me, 'Do you know him^{-asws}? He^{-asws} is Musa^{-asws} Bin Ja'far^{-asws}. I miss him^{-asws} night and day, and I cannot find him^{-asws} in any time from the timings except he^{-asws} is upon this state! He^{-asws} prays the Fajr Salat and follows it up (with more Salats) until rising of the sun. Then he^{-asws} performs Sajdah. He^{-asws} does not cease to be in Sajdah until decline of the sun (midday).

وَ قَدْ وَكَّلَ مِنْ يَتَرَصَّدُ أَوْقَاتَ الصَّلَاةِ فَإِذَا أَخْبَرَهُ وَتَبَّ يُصَلِّي مِنْ غَيْرِ تَجَدِيدِ وُضُوئِهِ وَ هُوَ دَائِبُهُ فَإِذَا صَلَّى الْعَتَمَةَ أَفْطَرَ ثُمَّ يُجِدِّدُ الْوُضُوءَ ثُمَّ يَسْجُدُ فَلَا يَزَالُ يُصَلِّي فِي جَوْفِ اللَّيْلِ حَتَّى يَطْلُعَ الْفَجْرُ

And he^{-asws} has allocated someone with alerting him^{-asws} at the timings of the (Obligatory) Salat. So, when he does inform him^{-asws}, he^{-asws} leaps from without renewing the wud'u, and it is his^{-asws} customary practice. So, when he^{-asws} has prayed the evening Salat, he^{-asws} breaks fast, then renews the wud'u. Then he^{-asws} performs Sajdah, and he^{-asws} does not cease to pray Salat in the middle of the night until the emergence of dawn'.

وَ قَالَ بَعْضُ غُيُوبِهِ كُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ أَسْأَلُكَ أَنْ تُفَرِّغَنِي لِعِبَادَتِكَ اللَّهُمَّ وَ قَدْ فَعَلْتَ فَكَانَ الْحَمْدُ

And one of his spies said, 'I used to frequently listen to him^{-asws} saying in his^{-asws} supplications: 'O Allah^{-azwj}! You^{-azwj} Know I^{-asws} have been asking You^{-azwj} to Keep me^{-asws} free for worshipping You^{-azwj}! O Allah^{-azwj}! And I^{-asws} have done the Praise to You^{-azwj}!'

وَ كَانَ ع يَقُولُ فِي سُجُودِهِ قَبِيحَ الذَّنْبِ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوَ وَ التَّجَاوُزُ مِنْ عَبْدِكَ وَ مِنْ دُعَائِهِ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ

And he^{-asws} was saying in his^{-asws} Sajdah: 'Ugly is the sin from Your^{-azwj} servant, so let the Pardon be good, and the Overlooking from Your^{-azwj} servant!' And from his^{-asws} supplications is: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} for the ease during the death, and the Pardoning during the Reckoning'.

وَ كَانَ ع يَتَفَقَّدُ فُقَرَاءَ أَهْلِ الْمَدِينَةِ فَيَحْمِلُ إِلَيْهِمْ فِي اللَّيْلِ الْعَيْنَ وَ الْوَرِقَ وَ غَيْرَ ذَلِكَ فَيُؤْصِلُهُ إِلَيْهِمْ وَ هُمْ لَا يَعْلَمُونَ مِنْ أَيْ جِهَةٍ هُوَ وَ كَانَ ع يَصِلُ بِالْمِائَةِ دِينَارٍ إِلَى الثَّلَاثِمِائَةِ دِينَارٍ فَكَانَتْ صَرَارَ [صُرُرًا] مُوسَى مَثَلًا

And he^{-asws} surveyed the poor people of Al-Medina, so he^{-asws} would carry to them during night, the chattels, and the silver, and other than that. He^{-asws} would deliver it to them, and they would not be knowing where it had come from. And he^{-asws} would help with the one hundred Dinars to three hundred Dinars. So the moneybag of Musa^{-asws} became an example.

وَ شَكَا مُحَمَّدُ الْبُكْرِيُّ إِلَيْهِ فَمَدَّ يَدَهُ إِلَيْهِ فَرَجَعَ إِلَى صَرَّةٍ فِيهَا ثَلَاثِمِائَةُ دِينَارٍ وَ حَكِييَ أَنَّ الْمَنْصُورَ تَقَدَّمَ إِلَى مُوسَى بْنِ جَعْفَرٍ ع بِالْجُلُوسِ لِلتَّهْنِيَةِ فِي يَوْمِ التَّيْرُوزِ وَ قَبَضَ مَا يَحْمِلُ إِلَيْهِ

And Muhammad Al-Bukry complained to him^{-asws}. He^{-asws} returned to a pouch wherein were three hundred Dinars. And Al-Masour narrated that he had arrived to Musa^{-asws} Bin Ja'far^{-asws}

with the with the sitting for the congratulations regarding the day of Neyrouz, and he^{-asws} took possession of whatever was being carried to him^{-asws}.

فَقَالَ عِزِّي قَدْ فَتَشْتُ الْأَحْبَارَ عَنْ جَدِّي رَسُولِ اللَّهِ ص فَلَمْ أَجِدْ لِهَذَا الْعِيدِ خَيْرًا وَ إِنَّهُ سَنَةٌ لِلْفُرْسِ وَ مَحَاهَا الْإِسْلَامُ وَ مَعَاذَ اللَّهِ أَنْ نُحْيِيَ مَا مَحَاهُ الْإِسْلَامُ
فَقَالَ الْمَنْصُورُ إِنَّمَا نَفَعَلْ هَذَا سِيَاسَةً لِلْجُنْدِ فَمَا لَأَنْتَ بِاللَّهِ الْعَظِيمِ إِلَّا جَلَسْتَ

He^{-asws} said: 'I^{-asws} investigated the Ahadeeth from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} but could not find any good being for this Eid (festival), and it is a sunnah of the Persians and an obliteration (elimination) of Al-Islam, and Allah^{-azwj} Forbid if we were to revive what obliterates Al-Islam!' Al-Mansour said, 'But rather, we are doing this as politics for the army, so I ask you^{-asws}, by Allah^{-azwj}, except take a seat'.

فَجَلَسَ وَ دَخَلَتْ عَلَيْهِ الْمُلُوكُ وَ الْأَمْرَاءُ وَ الْأَجْنَادُ يُهَيِّئُونَهُ وَ يَحْمِلُونَ إِلَيْهِ الْهَدَايَا وَ التُّخَفَ وَ عَلَى رَأْسِهِ خَادِمُ الْمَنْصُورِ يُحْضِي مَا يُحْمَلُ

He^{-asws} took a seat, and the kings and the governors, and the armies (officers) entered congratulating him and carrying the gifts to him and the presents, and by his head was a servant of Al-Mansour counting what had been brought.

فَدَخَلَ فِي آخِرِ النَّاسِ رَجُلٌ شَيْخٌ كَبِيرُ السِّنِّ فَقَالَ لَهُ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ إِنِّي رَجُلٌ صُغْلُوكُ لَا مَالَ لِي أُحْفِكَ وَ لَكِنِ أُحْفُكَ بِثَلَاثَةِ أُبْيَاتٍ فَالَهَا جَدِّي
فِي جَدِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ ع

At the end of the people, a man entered, being of a very old age. He said to him^{-asws}, 'O son^{-asws} of daughter^{-asws} of Rasool-Allah^{-saww}! I am an extremely poor man. There is no wealth for me to gift you^{-asws}. But I shall gift you with three couplets my grandfather had said regarding your^{-asws} grandfather^{-asws} Al-Husayn Bin Ali^{-asws}.

عَجِبْتُ لِمَصْفُوقِ عَلَاكَ فِرْنْدُهُ
وَ لِأَسْهُمِ نَفْدَتِكَ دُونَ حَرَائِرِ -
يَوْمِ الْهَيَاجِ وَ قَدْ عَلَاكَ عُبَارٌ -
يَدْعُونَ جَدَّكَ وَ الدُّمُوعُ غَزَارٌ -
عَنْ جِسْمِكَ الْإِخْلَالُ وَ الْإِحْتِبَارُ
أَلَّا تَعْضَعَصَتِ السِّهَامُ وَ عَاقَهَا

'I was astounded at the attractive one, upon you^{-asws} is his^{-asws} dignified sword on the day of agitation, and you would have seen the rising dust, and for the arrows to execute you^{-asws} are besides the (other) calamities. They are calling your^{-asws} grandfather^{-saww} and the tears are abundant. The arrows will not turn back and be hindered from your^{-asws} body, for the honour and pride'.

قَالَ قَبِلْتُ هَدِيَّتَكَ اجْلِسْ بَارَكَ اللَّهُ فِيكَ وَ رَفَعَ رَأْسَهُ إِلَى الْخَادِمِ وَ قَالَ امْضِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ عَرِّفْهُ بِهَذَا الْمَالِ وَ مَا يَصْنَعُ بِهِ فَمَضَى الْخَادِمُ وَ عَادَ وَ هُوَ يَقُولُ كُلُّهَا هِبَةٌ مِنِّي لَهُ يُفَعَّلُ بِهِ مَا أَرَادَ فَقَالَ مُوسَى لِلشَّيْخِ اقْبِضْ جَمِيعَ هَذَا الْمَالِ فَهُوَ هِبَةٌ مِنِّي لَكَ.

He^{-asws} said: 'I^{-asws} accept your gift, be seated. May Allah^{-azwj} Bless you!' And he^{-asws} raised his^{-asws} head towards the servant and said, 'Go to commander of the faithful and let him know of this wealth and what is being done with it'. The servant went and returned, and he was saying, 'All of it is a gift from me to him^{-asws}. He can do with it whatever he^{-asws} wants'. Musa^{-asws} said

to the old man: 'Take possession of entirety of this wealth, for it is a gift from me^{-asws} to you".²¹⁵

10- قب، المناقب لابن شهر آشوب موسى بن جعفر ع قَالَ دَخَلْتُ ذَاتَ يَوْمٍ مِنَ الْمَكْتَبِ وَ مَعِيَ لَوْحِي قَالَ فَأَجْلَسَنِي أَبِي بَيْنَ يَدَيْهِ وَ قَالَ يَا بُنَيَّ اكْتُبْ

تَنَحَّ عَنِ الْقَبِيحِ وَ لَا تُرِدْهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'Musa^{-asws} Bin Ja'far^{-asws} said: 'One day I^{-asws} went to the library and with me^{-asws} was my^{-asws} tablet. My^{-asws} father^{-asws} seated me in front of him^{-asws} and said: 'O my^{-asws} son^{-asws}! Write: 'Keep away from the ugly (deeds) and do not (even) intend it'.

ثُمَّ قَالَ أَجِزْهُ فَقُلْتُ

وَ مَنْ أَوْلَيْتُهُ حَسَنًا فَرِدْهُ

Then he^{-asws} said: 'Allow it!' So, I^{-asws} said, 'And the one who is first with a good deed, so increase it to him'.

ثُمَّ قَالَ

سَتَلْقَى مِنْ عَدُوِّكَ كُلِّ كَيْدٍ

Then he^{-asws} said: 'You^{-asws} shall be facing from your^{-asws} enemy, all plots'.

فَقُلْتُ

إِذَا كَادَ الْعَدُوُّ فَلَا تَكِدْهُ

I^{-asws} said: 'When the enemy plots, so do not plot him'.

قَالَ فَقَالَ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ.

He^{-asws} said: 'He^{-asws} said: **'Offspring, one being from the other; [3:34]'**²¹⁶

11- كَش، رجال الكشي وَجَدْتُ بِحِطِّ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ قَالَ لَمَّا حَمِلَ سَيِّدِي مُوسَى بْنُ جَعْفَرٍ ع إِلَى هَارُونَ جَاءَ إِلَيْهِ هِشَامُ بْنُ إِبْرَاهِيمَ الْعَبَّاسِيُّ فَقَالَ لَهُ يَا سَيِّدِي قَدْ كَتَبْتُ لِي صَكًّا إِلَى الْفَضْلِ بْنِ يُوسُفَ تَسْأَلُهُ أَنْ يُرَوِّجَ أَمْرِي

(The book) 'Rijal' of Al Kashy, 'I found in the handwriting of Muhammad Bin Al-Hassan Bin Bundar, from Ali Bin Ibrahim, from Muhammad Bin Salim who said,

²¹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 9

²¹⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 10

'When my Master Musa^{-asws} Bin Ja'far^{-asws} was taken to Haroun (caliph), Hisham Bin Ibrahim the Abbaside, came to him^{-asws} and said to him^{-asws}, 'O my Master^{-asws}! A deed has been written for me to Al-Fazl Bin Yunus asking him to promote my matter'.

قَالَ فَرَكِبَ إِلَيْهِ أَبُو الْحَسَنِ ع فَدَخَلَ عَلَيْهِ حَاجِبُهُ فَقَالَ يَا سَيِّدِي أَبُو الْحَسَنِ مُوسَى بِالْبَابِ فَقَالَ فَإِنْ كُنْتُ صَادِقًا فَأَنْتَ حُرٌّ وَ لَكَ كَذَا وَ كَذَا

He (the narrator) said, 'Abu Al-Hassan^{-asws} rode to him. His doorman entered to see him and said, 'O my master! Abu Al-Hassan Musa^{-asws} is at the door!' He said, 'If you are truthful, then you are hereby free, and for you would be such and such (wealth)'.

فَخَرَجَ الْفَضْلُ بْنُ يُونُسَ خَائِفًا يَعْذُو حَتَّى خَرَجَ إِلَيْهِ فَوَقَعَ عَلَى قَدَمَيْهِ يُقْبِلُهُمَا ثُمَّ سَأَلَهُ أَنْ يَدْخُلَ فَدَخَلَ فَقَالَ لَهُ أَقْضِ حَاجَةَ هِشَامِ بْنِ إِبْرَاهِيمَ فَقَضَاهَا
ثُمَّ قَالَ يَا سَيِّدِي قَدْ حَضَرَ الْعَدَاءُ فَتُكْرِمُنِي أَنْ تَتَعَدَى عِنْدِي فَقَالَ هَاتِ

Al-Fazl Bin Yunus came out sprinting bare footed until he came out to him^{-asws}. He fell to his^{-asws} feet kissing them. Then he asked him to enter (the house), so he^{-asws} entered. He^{-asws} said to him, 'Fulfil the need of Hisham Bin Ibrahim'. He fulfilled it, then said, 'O my Master^{-asws}! The dinner is ready. Honour me by having dinner with me'. He^{-asws} said: 'Bring (it)!'

فَجَاءَ بِالْمَائِدَةِ وَ عَلَيْهَا الْبُورِدُ فَأَجَالَ ع يَدَهُ فِي الْبَارِدِ ثُمَّ قَالَ الْبَارِدُ يُجَالُ الْيَدُ فِيهِ فَلَمَّا رُفِعَ الْبَارِدُ وَ جَاءَ بِالْحَاظِرِ فَقَالَ أَبُو الْحَسَنِ ع الْحَاظِرُ جَمِيٌّ.

He came with the meal and upon it were the cold (foods). He^{-asws} roamed his^{-asws} hand in the cold, then said, 'The cold, the hand should roam (mix) it'. When the cold was raised and they came with the hot, Abu Al-Hassan^{-asws} said: 'The hot is safe (from harm)'.²¹⁷

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَوْلِمَ أَبُو الْحَسَنِ مُوسَى ع عَلَى بَعْضِ وُلْدِهِ فَأَطْعَمَ أَهْلَ الْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ الْفَالُودِجَاتِ فِي الْجُفَانِ فِي الْمَسَاجِدِ وَ الْأَرْقَةِ فَعَابَهُ بِذَلِكَ بَعْضُ أَهْلِ الْمَدِينَةِ فَبَلَعَهُ ذَلِكَ فَقَالَ ع مَا آتَى اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا مِنْ أَنْبِيَائِهِ شَيْئًا إِلَّا وَ قَدْ آتَى مُحَمَّدًا ص مِثْلَهُ وَ زَادَهُ مَا لَمْ يُؤْتِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

'Abu Al-Hassan Musa^{-asws} banqueted a wedding feast over one of his^{-asws} sons, so he^{-asws} fed the people of Al-Medina *Al-Falouzajaat* for three days in the cooking in the Masjids and the alleyways. Some of the people of Al-Medina refused (to eat), and (the news of) that reached him^{-asws}, so he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic did not Grant anything to a Prophet^{-as} from His^{-azwj} Prophets^{-as} except He^{-azwj} Granted Muhammad^{-saww} similar to it and Increased it by what He^{-azwj} did not Grant them^{-as}.

قَالَ لِسُلَيْمَانَ ع هَذَا عَطَاؤُنَا فَامْتَنُ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ وَ قَالَ لِمُحَمَّدٍ ص وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

He^{-azwj} Said to Suleyman^{-as} ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].*** And He^{-azwj} Said for Muhammad^{-saww}: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].***²¹⁸

²¹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 11

²¹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 12

13- كا، الكافي عِدَّة عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ كَانَ أَبُو الْحَسَنِ الْأَوَّلُ عَ كَثِيرًا مَا يَأْكُلُ السُّكَّرَ عِنْدَ النَّوْمِ.

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st used to frequently eat the sugar at sleep time''²¹⁹

14- كا، الكافي العِدَّة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ حَدَّثَنِي مَنْ أَتَيْتُهُ بِهِ أَنَّهُ رَأَى عَلِيَّ بْنَ جَوَارِي أَبِي الْحَسَنِ مُوسَى عَ الْوَشْيِ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Yaqoub who said, 'It is narrated to me from one he trusted with,

'He saw the patterned cloth upon a maid of Abu Al-Hassan Musa^{-asws}''²²⁰

15- عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْحُسَيْنِ بْنِ مُوسَى قَالَ كَانَ أَبِي مُوسَى بْنُ جَعْفَرٍ عَ إِذَا أَرَادَ دُخُولَ الْحَمَّامِ أَمَرَ أَنْ يُوقَدَ عَلَيْهِ ثَلَاثًا فَكَانَ لَا يُمَكِّنُهُ دُخُولُهُ حَتَّى يَدْخُلَهُ السُّودَانُ فَيُلْقُونَ لَهُ اللَّبُودَ فَإِذَا دَخَلَهُ فَمَرَّةً قَاعِدٌ وَ مَرَّةً قَائِمٌ

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Bundar and Muhammad Bin Al-Hassan, altogether from Ibrahim Bin Is'haq Al Ahmar,

'From Al-Husayn son of Musa^{-asws} who said, 'My father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, whenever he^{-asws} wanted to enter the bathhouse, ordered that it should be ignited for him with three (people) being over it, and he^{-asws} would not enter it until the slaves enter it and they would be laying down the matting for him. When he^{-asws} entered it, (into the bath) he^{-asws} would be seated for a while and standing for a while.

فَخَرَجَ يَوْمًا مِنَ الْحَمَّامِ فَاسْتَقْبَلَهُ رَجُلٌ مِنْ آلِ الزُّبَيْرِ يُقَالُ لَهُ كُنَيْدٌ وَ بِيَدِهِ أَثَرٌ حِنَاءٍ فَقَالَ مَا هَذَا الْأَثَرُ بِيَدِكَ فَقَالَ أَثَرُ حِنَاءٍ

One day he^{-asws} came out from the bathhouse, and a man from the progeny of Al-Zubeyr called Kuneid met him^{-asws}, and in his^{-asws} hands were the traces of henna. He said, 'What are these traces in your^{-asws} hands?'

فَقَالَ وَبِكَ يَأْكُنِي حَدَّثَنِي أَبِي وَ كَانَ أَعْلَمَ أَهْلِ زَمَانِهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ دَخَلَ الْحَمَّامَ فَاطَّلَى ثُمَّ أَتْبَعَهُ بِالْحِنَاءِ مِنْ قَرْبِهِ إِلَى قَدَمِهِ كَانَ أَمَانًا لَهُ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ الْأَكِلَةِ إِلَى مِثْلِهِ مِنَ النَّوْرَةِ.

He^{-asws} said: 'Traces of henna. Woe be unto you O Kuneid! My^{-asws} father^{-asws} narrated to me, and he^{-asws} was the most knowledgeable of the people of his^{-asws} time, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who enters the bathhouse, so he waxes, then follows it up with the henna from his head to his feet, it would be a safety for him from the insanity, and the leprosy, and the vitiligo, and the corrosion to such like, from the *Noura* (waxing)''²²¹

²¹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 13

²²⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 14

²²¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 15

16- كا، الكافي علي عن أبيه عن ابن أبي عمير عن الحسين بن الحسن بن عاصم عن أبيه قال دخلت على أبي إبراهيم ع و بي يده مشط عاج يتمشط به فقلت له جعلت فداك إن عندنا بالعراق من يزعم أنه لا يحل التمشط بالعاج

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Husayn Bin Al-Hassan Bin Aasim, from his father who said,

'I went over to Abu Ibrahim^{-asws} (7th Imam^{-asws}), and in his^{-asws} hand was an ivory comb to comb with. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! These ones with us in al-Iraq who are alleging that it is not Permissible to be combing with the ivory'.

قال و لم فقد كان لأبي منها مشط أو مشطان فقال تمشطوا بالعاج فإن العاج يذهب بالوتاء.

He^{-asws} said: 'And why, for there used to be, from my^{-asws} father^{-asws}, one or two ivory combs'. Then he^{-asws} said: 'You should be combing with the ivory, for the ivory removed the illness (fever)'.²²²

17- كا، الكافي علي بن إبراهيم عن صالح بن السيندي عن جعفر بن بشير عن موسى بن بكر قال رأيت أبا الحسن ع يتمشط بمشط عاج و اشترئته له.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Musa Bin Bakr who said,

'I saw Abu Al-Hassan^{-asws} combing with an ivory comb, and I had bought it for him^{-asws}'.²²³

18- كا، الكافي علي عن أبيه عن القاسم بن محمد عن المنقري عن حفص قال ما رأيت أحدا أشد خوفا على نفسه من موسى بن جعفر ع و لا أزعج للناس منه و كانت قراءته حزنا فإذا قرأ فكأنه مخاطب إنسانا.

(The book) 'Al Kafi' – Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs who said,

'I have not seen anyone more intensely fearing upon himself^{-asws} than Musa Bin Ja'far^{-asws}, nor anyone more aromatic to the people than him^{-asws}, and his recitation (of the Quran) was grief-stricken. When he^{-asws} recited, it was as if he^{-asws} was addressing to a person'.²²⁴

19- كا، الكافي علي عن أبيه عن ابن أبي عمير عن مرزوم قال دخلت مع أبي الحسن ع الحمام فلما خرج إلى المسلخ دعا بمجمرة فتجمر به ثم قال جئوا مرزوما قال قلت من أراد يأخذ نصيبه يأخذ قال نعم.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Murazim who said,

'I entered the bathhouse along with Abu Al-Hassan^{-asws}. When he^{-asws} came to the dressing room, he^{-asws} called for the incense burner so he^{-asws} applied the incense vapour with it, then

²²² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 16

²²³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 17

²²⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 18

said: ‘Apply the incense O Murazam! I said, ‘The one who want that he takes his share, can he take it?’ He^{-asws} said: ‘Yes’.²²⁵

20- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ أَحْمَدَ بْنِ أَبِي خَلْفٍ مَوْلَى أَبِي الْحَسَنِ ع- وَكَانَ اشْتَرَاهُ وَ أَبَاهُ وَ أُمَّهُ وَ أَخَاهُ فَأَعْتَقَهُمْ وَ اسْتَكْتَبَ أَحْمَدَ وَ جَعَلَهُ فَهْرَمَانَهُ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan,

‘From Ahmad Bin Abu Khalaf, a slave of Abu Al-Hassan^{-asws}, and he^{-asws} had bought his father, and his mother, and his brother, so he^{-asws} had freed them, and he^{-asws} had contracted Ahmad and made him his^{-asws} butler.

قَالَ أَحْمَدُ كُنَّ نِسَاءُ أَبِي الْحَسَنِ ع إِذَا تَبَخَّرْنَ أَحْذَنَ نَوَاهُ مِنْ نَوَى الصَّبْحَانِي مَسْوُوحَةً مِنَ التَّمْرِ مُنْقَعَةً التَّمْرِ وَ الْفُسَاةَ فَأَلْقَمِيهَا عَلَى النَّارِ قَبْلَ الْبُحُورِ فَإِذَا دَخَلَتِ النَّوَاهُ أَذَى دُخَانِ رَمِيْنِ النَّوَاهِ وَ تَبَخَّرْنَ مِنْ بَعْدِ وَ كُنَّ يَطْلُنُ هُوَ أَعْبَقُ وَ أَطْبَبَ لِلْبُحُورِ وَ كُنَّ يَأْمُرَنَ بِذَلِكَ.

Ahmad said, ‘When the wives of Abu Al-Hassan^{-asws} incensed, they took a type from a type of *Al-Saykhani* date, unrefined dates, and the peels, so they would cast these upon the fire before the incense. When the dates smoked a little smoke, they threw the dates and burnt the incense from afterwards, and it tended to hand and be more remaining, and more aromatic for the vapour, and they used to instruct with these’.²²⁶

21- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّهُ رَأَى كُتُبًا لِأَبِي الْحَسَنِ ع مُتَرَبِّتَةً.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya,

‘He saw books of Abu Al-Hassan^{-asws} (which were) dusty’.²²⁷

22- كا، الكافي عَلِيُّ عَنْ أَبِيهِ وَ الْعِدَّةُ عَنِ الْبَرْقِيِّ جَمِيعاً عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ خَلْفٍ بْنِ حَمَّادٍ وَ رَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ خَلْفِ بْنِ حَمَّادٍ الْكُوفِيِّ قَالَ تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمُتْ فَلَمَّا افْتَضَّهَا سَالَ الدَّمُ فَمَكَتْ سَائِلًا لَا يَنْقَطِعُ نُحُوراً مِنْ عَشْرَةِ أَيَّامٍ قَالَ فَأَرَوْهَا الْقَوَائِلَ وَ مَنْ ظَنُّوا أَنَّهُ يُبْصِرُ ذَلِكَ مِنَ النِّسَاءِ فَاحْتَلَفْنَ فَقَالَ بَعْضٌ هَذَا مِنْ دَمِ الْحَيْضِ وَ قَالَ بَعْضٌ هُوَ مِنْ دَمِ الْعُدْرَةِ

(The book) ‘Al Kafi’ – Ali, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufi who said,

‘One of our companions got married to a young girl who had yet to menstruate. When he deflowered her, the blood flowed, and it remained flowing, not getting cut off for about ten days. He showed her to the midwives and the ones from the women he thought had that insight. But they differed. Some of them said, ‘This is from the blood of menstruation (*Haydh*)’, and some said, ‘It is from the blood of virginity’.

²²⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 19

²²⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 20

²²⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 21

فَسَأَلُوا عَنْ ذَلِكَ فُقِّمَهُمْ مِثْلَ أَبِي حَنِيفَةَ وَ غَيْرِهِ مِنْ فُقِّمَائِهِمْ فَقَالُوا هَذَا شَيْءٌ قَدْ أَشْكَلَ وَ الصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ فَلْتَتَوَضَّأْ وَ لْتُصَلِّ وَ لْتُمْسِكْ عَنْهَا
رَوْجَهَا حَتَّى تَرَى الْبَيَاضَ فَإِنْ كَانَ دَمَ الْحَيْضِ لَمْ تَضُرَّهَا الصَّلَاةُ وَ إِنْ كَانَ دَمَ الْعُدْرَةِ كَانَتْ قَدْ أَدَّتِ الْفَرِيضَةَ

He asked their jurists like Abu Haneefa and others from the jurists, and they said, 'This is something which has confusion, and the *Salaat* is a necessity, an Obligation. So let her perform ablution, and let her pray *Salaat*, and let her husband abstain from her until she sees the whiteness (no blood). If it were the blood of menstruation (*Haydh*), the *Salaat* would not harm her, and if it were the blood of the virginity, she would have fulfilled the Obligation'.

فَفَعَلَتِ الْمُجَارِيَةَ ذَلِكَ وَ حَجَّجْتُ فِي بَلَدِ السَّنَةِ فَلَمَّا صِرْنَا بِمِئِي بَعَثْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ لَنَا مَسْأَلَةٌ قَدْ ضَمِنَّا بِهَا
دَرْعاً فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنِي لِي فَاتِيَنِي فَاسْأَلْكَ عَنْهَا

The girl did that, and I performed Hajj during that year. When we came to be at Mina, I sent a message to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, saying, 'May I be sacrificed for you^{-asws}! There is a problem for us which we have been straitened with and are fed up with it. If you^{-asws} see fit to permit me so I can come over to see you^{-asws} and ask you^{-asws} about it'.

فَبَعَثَ إِلَيَّ إِذَا هَدَأَتِ الرَّجُلُ وَ انْقَطَعَ الطَّرِيقُ فَأَقْبِلْ إِنْ شَاءَ اللَّهُ

He^{-asws} sent a message over to me: 'When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah^{awj} Willing'.

قَالَ خَلَفْتُ فَرَعَيْتُ اللَّيْلَ حَتَّى إِذَا رَأَيْتُ النَّاسَ قَدْ قَلَّ احْتِبَالُهُمْ بِمِئِي تَوَجَّهْتُ إِلَى مَضْرِبِهِ فَلَمَّا كُنْتُ قَرِيباً إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ فَقَالَ مِنَ الرَّجُلِ
فَقُلْتُ رَجُلٌ مِنَ الْحَاجِّ فَقَالَ مَا اسْمُكَ قُلْتُ خَلَفُ بْنُ حَمَّادٍ فَقَالَ ادْخُلْ بَعِيرٍ إِذْنِي فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا فَإِذَا أَتَيْتَ أَذِنْتُ لَكَ

He (the narrator) said, 'I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his^{-asws} tent. When I was near, I saw a black man seated upon the road (blocking it). He said, 'Who is the man (coming over)?' I said, 'A man from the Pilgrims'. He said, 'What is your name?' I said, 'Khalaf Bin Hammad'. He said, 'Enter without a permission, for he^{-asws} had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)'.

فَدَخَلْتُ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ هُوَ جَالِسٌ عَلَى فِرَاشِهِ وَخَدَهُ مَا فِي الْمُسْتَطَاطِ غَيْرُهُ فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ سَأَلَنِي وَ سَأَلْتُهُ عَنْ حَالِهِ فَقُلْتُ لَهُ إِنَّ رَجُلًا
مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِراً لَمْ تَطْمَئِنَّ فَلَمَّا افْتَضَّهَا فَأَفْتَرَعَهَا سَأَلَ الدَّمَ فَمَكَتْ سَائِلاً لَا يَنْقَطِعُ نَحْواً مِنْ عَشْرَةِ أَيَّامٍ وَ إِنَّ الْقَوَابِلَ اخْتَلَفْنَ فِي ذَلِكَ فَقَالَ
بَعْضُهُنَّ دَمَ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ دَمَ الْعُدْرَةِ فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ

I entered and greeted, and he^{-asws} returned the greetings, and he^{-asws} was seated upon his^{-asws} carpet, alone, there being no one else in the tent. When I came to be in front of him^{-asws}, he^{-asws} asked me and I asked him^{-asws} about his^{-asws} state, and I said to him^{-asws}, 'A man from the ones in your^{-asws} Wilayah married a young girl who had yet to menstruate. When he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. Some of them said it is the blood of menstruation (*Haydh*), and some of them said it is the blood of virginity. So what is befitting for her to do?'

قَالَ فَلْتَتَّقِي اللَّهَ فَإِنْ كَانَ مِنْ دَمِ الْخَيْضِ فَلْتُمْسِكِي عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ وَ لِيُتَمَسِكَ عَنْهَا بَعْلُهَا وَ إِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِي اللَّهَ وَ لَتَتَوَضَّأْ وَ لَتُصَلِّ وَ يَأْتِيهَا بَعْلُهَا إِنْ أَحَبَّ ذَلِكَ

He^{-asws} said: 'Let her fear Allah^{awj}, for it was from the blood of menstruation (*Haydh*), so let her abstain from the *Salaat* until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah^{awj}, and let her perform ablution, and let her pray *Salaat*, and her husband can come to her if he likes that'.

فَقُلْتُ لَهُ وَ كَيْفَ هُمْ أَنْ يَعْلَمُوا مِمَّا هِيَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي

I said to him^{-asws}, 'How is it for them to know what it is from until they do what is appropriate?'

قَالَ فَلْتَتَّقِي يَمِينًا وَ شِمَالًا فِي الْفُسْطَاطِ مَخَافَةَ أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ قَالَ ثُمَّ هَدَّ إِلَيَّ فَقَالَ يَا خَلْفُ سِرِّ اللَّهِ فَلَا تُدْبِعُوهُ وَ لَا تُعَلِّمُوا هَذَا الْخَلْقَ أُصُولَ دِينِ اللَّهِ بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ ضَلَالٍ

He^{-asws} looked towards the right and left in the tent, fearing that someone might hear his^{-asws} speech, then he^{-asws} diverted towards me and he^{-asws} said: 'O Khalaf! A secret of Allah^{awj}! A secret of Allah^{awj}! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah^{awj} is Pleased for them, from the straying'.

قَالَ ثُمَّ عَقَدَ بِيَدِهِ الْيُسْرَى تِسْعِينَ ثُمَّ قَالَ تَسْتَدْخِلُ الْفُطْنَةَ ثُمَّ تَدْعُهَا مَلِيًّا ثُمَّ تُخْرِجُهَا إِخْرَاجًا رَفِيقًا فَإِنْ كَانَ الدَّمُ مُطَوَّقًا فِي الْفُطْنَةِ فَهُوَ مِنَ الْعُدْرَةِ وَ إِنْ كَانَ مُسْتَنْفَعًا فِي الْفُطْنَةِ فَهُوَ مِنَ الْخَيْضِ

He (the narrator) said: 'Then he^{-asws} he formed the (number) ninety with his^{-asws} left hand, then said: 'She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. If it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (*Haydh*)'.

قَالَ خَلْفُ فَاسْتَحَفَّنِي الْفَرْحُ فَبَكَيْتُ فَلَمَّا سَكَنَ بُكَائِي فَقَالَ مَا أَبْكَاكَ فُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَ يُحْسِنُ هَذَا غَيْرُكَ

Khalaf said, 'I was overcome with the happiness, and I cried. When my crying settled, he^{-asws} said: 'What made you cry?' I said, 'May I be sacrificed for you^{-asws}! Who can be better at this than you^{-asws}?'

قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ وَ اللَّهُ إِلَيَّ مَا أَخْبَرْتُكَ إِلَّا عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} raised his^{-asws} hand towards the sky and said: 'By Allah^{awj}! I^{-asws} did not inform you except from Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{awj} Mighty and Majestic'.²²⁸

(The book) 'Al Kafi' – Ali Bin Ibrahim, raising it, said,

'Abu Haneefa exited from the presence of Abu Abdullah^{-asws}, and Abu Al-Hassan Musa^{-asws} was standing, and he^{-asws} was a young boy. Abu Haneefa said to him^{-asws}, 'O boy! Where can the strangers in your^{-asws} city place (their faeces and urine)?'

23- كَا، الكافي علي بن إبراهيم رَفَعَهُ قَالَ: خَرَجَ أَبُو حَنِيْفَةَ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ وَ أَبُو الْحَسَنِ مُوسَى ع قَائِمٌ وَ هُوَ غُلَامٌ فَقَالَ لَهُ أَبُو حَنِيْفَةَ يَا غُلَامُ أَيْنَ يَضَعُ الْغَرِيبُ بِلَدَيْكُمْ فَقَالَ اجْتَنِبِ أَفْنِيَةَ الْمَسَاجِدِ وَ شَطُوطَ الْأَنْهَارِ وَ مَسَاقِطَ الْبِمَارِ وَ مَنَازِلَ النَّزَالِ وَ لَا تَسْتَقْبِلِ الْقِبْلَةَ بِغَائِطٍ وَ لَا بَوْلٍ وَ ارْفَعْ ثَوْبَكَ وَ ضَعْ حَيْثُ شِئْتَ.

He^{-asws} said: 'They should keep away from the courtyards of the Masjids, and banks of the rivers, and the places where the fruits fall from the trees, and the houses (places) of combat, and he should neither face the Qiblah by defecation nor urination, and should raise his clothes, and place it where he so desires to'.²²⁹

24- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ ابْنِ أَسْبَاطٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ ع كَانَ إِذَا اهْتَمَّ تَرَكَ النَّافِلَةَ.

Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Asbat, from a number of our companions,

'It was so that whenever Abu Al-Hassan^{-asws} the 1st was distressed, he^{-asws} left the optional (Salāt)'.²³⁰

25- كَا، الكافي علي بن أبيه عن الحسن بن إبراهيم عن يونس عن هشام بن الحكم في حديث بؤريه أنه لما جاء معه إلى أبي عبد الله فلقني أبا الحسن موسى بن جعفر ع فحكى له هشام الحكاية فلما فرغ قال أبو الحسن لبؤريه يا بؤريه كيف علمك بكتابك قال أنا به عالم ثم قال كيف نعتك بتأويله قال ما أوثقني بعلمي فيه

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Al-Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam,

'In a Hadeeth of Bureyh, that when he went with him to Abu Abdullah^{-asws}, so he met Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. Hisham related a story to him^{-asws}. When he finished, Abu Al-Hassan^{-asws} said to Bureyh: 'O Bureyh! How is your knowledge with your Book?' He said, 'I am a knower with it'. Then he^{-asws} said: 'How reliable are you with its interpretation?' He said, 'What I can rely in it with my knowledge'.

قَالَ فَابْتَدَأَ أَبُو الْحَسَنِ يَقْرَأُ الْإِنْجِيلَ فَقَالَ بؤريه إِيَّاكَ كُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً أَوْ مِثْلِكَ قَالَ فَقَالَ قَامَنَ بؤريه وَ حَسَنَ إِيمَانَهُ وَ آمَنَتِ الْمَرْأَةُ الَّتِي كَانَتْ مَعَهُ فَدَخَلَ هِشَامٌ وَ بؤريه وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَحَكَى لَهُ هِشَامُ الْكَلَامَ الَّذِي جَرَى بَيْنَ أَبِي الْحَسَنِ مُوسَى ع وَ بَيْنَ بؤريه

He (the narrator) said, 'Abu Al-Hassan^{-asws} recited the Evangel. Bureyh said, 'You^{-asws} are the one I have been seeking since fifty years, or someone like you^{-asws}!' Bureyh professed belief, and his belief was good, and the woman who was with him (also) expressed belief. Hisham, and Bureyh and the woman went over to Abu Abdullah^{-asws}, and Hisham related to him^{-asws} the speech which flowed between Abu Al-Hassan Musa^{-asws} and Bureyh.

²²⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 23

²³⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 24

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ دُرَيْتَةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَقَالَ بُرَيْهٌ أَنَّى لَكُمْ التَّوْرَةُ وَ الْإِنْجِيلُ وَ كُتُبُ الْأَنْبِيَاءِ

Abu Abdullah^{-asws} said: **Offspring one being from the other; and Allah is Hearing, Knowing [3:34]**. Bureyh said, 'Is there for you^{-asws}, the Torah, and the Evangel, and the Books of the Prophets^{-as}?'

قَالَ هِيَ عِنْدَنَا وَرِائَتُهُ مِنْ عِنْدِهِمْ نَفَرًا كَمَا قَرَأُوهَا وَ نَفُوهَا كَمَا قَالُوا إِنَّ اللَّهَ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي.

He^{-asws} said: 'These are with us^{-asws} as an inheritance from them^{-asws}. We^{-asws} tend to recite these just as they^{-as} recited these, and we^{-asws} are saying it just as they^{-as} were saying it. Allah^{-azwj} does not Make a Divine Authority to be in His^{-azwj} earth who is asked about something, so he^{-asws} would be saying: 'I^{-asws} don't know'^{.231}

26- كَا، الكافي العدة عن البرقي عن سعدان عن معتب قال: كان أبو الحسن موسى ع في حائط له يصرم فنظرت إلى غلام له قد أخذ كارة من تمر فرمى بها وراء الحائط فأتته فأخذته و ذهبته به إليه فقلت له جعلت فداك إني وجدت هذا و هذه الكارة

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from Sa'dan, from Mo'tab who said,

'It was so that Abu Al-Hassan Musa^{-asws} was by a (garden) wall of his^{-asws}, and he^{-asws} looked at a slave of his^{-asws} who had taken a bunch of dates, and he threw it behind the wall. I went over to him, and seized it and went with him to him^{-asws}, and I said, 'May I be sacrificed for you^{-asws}! I found this one that this bunch (of dates)'.^{.231}

فَقَالَ لِلْغُلَامِ فَلَانُ قَالَ لَيْتَكَ قَالَ أ بَجُوعٍ قَالَ لَا يَا سَيِّدِي قَالَ فَتَعْرَى قَالَ لَا يَا سَيِّدِي قَالَ فَلَايَ شَيْءٍ أَخَذْتُ هَذِهِ قَالَ اسْتَهَيْتُ ذَلِكَ قَالَ أَذْهَبَ فَهِيَ لَكَ وَ قَالَ خَلُوا عَنْهُ.

He^{-asws} said to the slave: 'O so and so!' He said, 'At your^{-asws} service!' He^{-asws} said: 'Are you hungry?' He said, 'Yes, my Master^{-asws}!' He^{-asws} said: 'Are you bare (need clothes)?' He said, 'Yes, my Master^{-asws}!' He^{-asws} said: 'So, for which thing (reason) did you take these?' He said, 'I desired that'. He^{-asws} said: 'Go, for these are for you'. And he^{-asws} said: 'Leave him alone'^{.232}

27- كَا، الكافي العدة عن سهل عن الجماوراني عن الحسن بن علي بن أبي حمزة عن أبيه قال رأيت أبا الحسن ع يعمل في أرض له قد استنقعت قدماء في العرق فقلت جعلت فداك أين الرجال

(The book) 'Al Kafi' – The number, from Sahl Bin Ziyad, from Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from his father who said,

'I saw Abu Al-Hassan^{-asws} working in a land of his^{-asws}. His^{-asws} feet were drenched in the sweat, so I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Where are the men (workers)?'

فَقَالَ يَا عَلِيُّ قَدْ عَمِلَ بِالْيَدِ مَنْ هُوَ حَيْرٌ مِنِّي فِي أَرْضِهِ وَ مِنْ أَبِي فُؤْتُتُ وَ مَنْ هُوَ

²³¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 25

²³² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 26

He^{-asws} said: 'O Ali! There have worked by their hands in their land, the ones who were better than I^{-asws} and my^{-asws} father^{-asws}'. I said to him^{-asws}, 'Who is he (are they)?'

فَقَالَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ آبَائِي كُلُّهُمْ كَانُوا قَدْ عَمِلُوا بِأَيْدِيهِمْ وَ هُوَ مِنْ عَمَلِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ وَ الصَّالِحِينَ.

He^{-asws} said: 'Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, and my^{-asws} forefathers^{-asws}, all of them^{-asws} had worked by their^{-asws} hands, and it is from the deeds of the Prophets^{-as}, and the Messenger Prophets^{-as}, and the successors^{-as}, and the righteous ones^{-as}'.²³³

28- كا، الكافي العِدَّةُ عَنِ الرَّهْمِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع فِي السَّنَةِ الَّتِي فُيِّضَ فِيهَا أَبُو عَبْدِ اللَّهِ ع فَقُلْتُ جَعَلْتُ فِدَاكَ مَا لَكَ دَبَّحْتَ كَبْشًا وَ نَحَرَ فُلَانٌ بَدَنَهُ فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نُوحًا ع كَانَ فِي السَّفِينَةِ وَ كَانَ مَا شَاءَ اللَّهُ وَ كَانَتْ السَّفِينَةُ مَأْمُورَةً فَطَافَ بِالْبَيْتِ وَ هُوَ طَوَافُ النَّسَاءِ وَ خَلَى سَبِيلَهَا نُوحٌ ع

(The book) 'Al Kafi' – The number, from Al Barqy, from his father, from Ali Bin Al Hakam, raising it to Abu Baseer who said,

'I went over to Abu Al-Hassan Musa^{-asws} during the year in which Abu Abdullah^{-asws} had passed away, so I said, 'May I be sacrificed for you^{-asws}! What is the matter that you^{-asws} slaughtered a ram, and so and so slaughtered a camel?' He^{-asws} said: 'O Abu Muhammad! Nuh^{-as} was in the ship, and therein was what Allah^{-azwj} so Desired, and the ship was under Command, so it performed the *Tawāf* of the House (Kabah), and it is the *Tawaaf Al-Nisa*, and Noah^{-as} had freed its way.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الْجِبَالِ أَيُّ وَاضِعٌ سَفِينَةَ نُوحٍ عِنْدِي عَلَى جَبَلٍ مِنْكُمْ فَتَطَاوَلَتْ وَ شَمَخَتْ وَ تَوَاضَعَ الْجُودِيُّ وَ هُوَ جَبَلٌ عِنْدَكُمْ فَضَرَبَتْ السَّفِينَةُ بِجُودِيهَا الْجَبَلِ قَالَ فَقَالَ نُوحٌ عِنْدَ ذَلِكَ يَا مَآوِي أَتَقْرَنَ وَ هُوَ بِالسُّرِّيَّاتِ رَبِّ أَصْلِحْ

Allah^{-azwj} Mighty and Majestic Revealed unto the mountain: "I^{-azwj} shall be Placing the ship of Nuh^{-as}, My^{-azwj} servant, upon a mountain from you". They (the mountains) prolonged themselves to be higher, and the (Mount) Judy humbled itself, and it is a mountain in your presence. So the ship struck the mountain with its keel. Nuh^{-as} said during that: '*O Māry Atqin*', and it is in Assyrian (meaning): 'O Lord^{-azwj}! Keep it well'.

قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ ع عَرَّضَ بِنَفْسِهِ.

He (the narrator) said, 'I thought Abu Al-Hassan^{-asws} applying it his^{-asws} own case'²³⁴.

29- كا، الكافي عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ كُنْتُ أُسِيرُ مَعَ أَبِي الْحَسَنِ ع فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ نَفَى رِجْلَهُ عَنْ دَابَّتِهِ فَحَرَ سَاجِدًا فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmar who said,

²³³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 27

²³⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 28

'I was travelling along with Abu Al-Hassan^{-asws} in one of the outskirts of Al-Medina when he^{-asws} joined his^{-asws} legs from his animal and he^{-asws} fell into *Sajadah* (prostration). He^{-asws} prolonged, and I prolonged. Then he^{-asws} raised his^{-asws} head and rode his^{-asws} animal.

فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ أَطَلَّتِ السُّجُودَ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} had prolonged the *Sajadah*'.

فَقَالَ إِنِّي ذَكَرْتُ نِعْمَةَ اللَّهِ بِمَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي.

He^{-asws} said: 'I^{-asws} remembered a Bounty of Allah^{-azwj} He^{-azwj} had Favoured upon me with, so I^{-asws} loved that I^{-asws} should thank my^{-asws} Lord^{-azwj}'.²³⁵

30- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حفص بن البختري وغيره عن عيسى شلقان قال كنت قاعداً فمر أبو الحسن موسى ع و معهُ بيممة قال فقلت يا غلام ما ترى ما يصنع أبوك يأمرنا بالشيء ثم ينهانا عنه أمرنا أن نتولى أبا الخطاب ثم أمرنا أن نلعنه و نتبرأ منه

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else from Isa Shalqan who said,

'I was seated, and Abu Al-Hassan Musa^{-asws} passed by, and with him was a goat. I said, 'O boy! What is your^{-asws} view of what your^{-asws} father^{-asws} did, ordering us with something then forbidding us from it. He^{-asws} ordered us that we befriend Abu Al-Khattab, then he^{-asws} ordered us that we curse him, and we should disavow from him?'

فَقَالَ أَبُو الْحَسَنِ ع وَ هُوَ غُلَامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُمُ اللَّهُ الْإِيمَانَ يُسَمَّوْنَ الْمُعَارَيْنَ إِذَا شَاءَ سَلَبَهُمْ وَ كَانَ أَبُو الْخَطَّابِ مِنْ أَعِيرِ الْإِيمَانِ

Abu Al-Hassan^{-asws} said, and he^{-asws} was a boy: 'Allah^{-azwj} Created a people for the *Emān*, there being no decline for it, and Created a people for the *Kufr* (disbelief) there being no decline for it, and Created a people between that, Lending the *Emān* to him, named as the 'temporary ones'. Whenever He^{-azwj} so Desires, He^{-azwj} Confiscates it from them, and Abu Al-Khattab was from the ones who was Lent the *Emān*'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ مَا قُلْتُ لِأبي الْحَسَنِ ع وَ مَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ نَبَعُهُ نُبُوَّةً.

He (the narrator) said, 'I went over to Abu Abdullah^{-asws} and informed him^{-asws} of what I had said to Abu Al-Hassan^{-asws} and what he^{-asws} had said to me. Abu Abdullah^{-asws} said: 'He^{-asws} is a spring of the Prophet-hood'²³⁶.

31- كا، الكافي علي بن محمد عن إسحاق بن محمد النخعي عن محمد بن جمهور عن فضالة عن موسى بن بكر قال ما أخصى ما سمعت أبا الحسن موسى ص يُنشد

فَعِمْرَانُ بْنُ مُوسَى يَسْتَدِيرُ

فَإِنْ يَلِكُ يَا أَمِيمَ عَلَيَّ دَيْرٌ

²³⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 29

²³⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 30

(The book) 'Al Kafi' – Ali Bin Muhammad, from Is'haq Bin Muhammad Al Nakhaie, from Muhammad Bin Jamhour, from Fazalat, from Musa Bin Bakr who said,

'I heard Abu Al-Hassan Musa^{-asws} reciting a prose: 'O mother! If I^{-asws} were to be with debts upon me^{-asws}, Imran^{-as}, his^{-as} son^{-as} Musa^{-as} was indebteded'.²³⁷

32- كَا، الكافي العدة عن سهل و أحمد بن محمد جميعاً عن ابن محبوب عن يونس بن يعقوب عن عبد الحميد بن سعيد قال بعث أبو الحسن ع غلاماً يشتري له بيضاً فأخذ الغلام بيضة أو بيضتين فقامر بما فلما أتى به أكله فقال له مؤلى له إن فيه من القمار

(The book) 'Al Kafi' – The number, from Sahl, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Yunus Bin Yaqoub, from Abdul Hameed Bin Saeed who said,

'Abu Al-Hassan^{-asws} sent a slave to buy some eggs for him. The slave too an egg or two eggs and gambled these. When he came with (for him^{-asws}) to eat it, a slave of his^{-asws} said to him^{-asws}, 'Among these is from the gambling'.

قَالَ قَدَعَا بِطَشْتٍ فَتَقَيَّأَ فَفَاءَهُ.

He (the narrator) said, 'He^{-asws} called for a tray, and he^{-asws} vomited it out'.²³⁸

33- كَا، الكافي علي بن محمد بن بندان عن أحمد بن أبي عبد الله عن محسن بن أحمد عن يونس بن يعقوب عن معتب قال كان أبو الحسن ع يأمرنا إذا أدركت التمرة أن نخرجها فنبيعها و نشترى مع المسلمين يوماً بيوم.

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhassin Bin Ahmad, from Yunus Bin Yaqoub, from Moattab who said,

'Whenever the dates matured, Abu Al-Hassan^{-asws} would instruct us to extract them, and we would buy and sell with the Muslims day by day'.²³⁹

34- بي، الغيبة للنعماني أحمد بن سليمان بن هودبة عن النهأوندي عن عبد الله بن حماد عن معاوية بن وهب قال: دخلت على أبي عبد الله ع فرأيت أبا الحسن موسى ع و له يومئذ ثلاث سنين و معه عناق من هذه المكيبة و هو أخذ بخطابها و هو يقول لها اسجدي فلا تفعل ذلك ثلاث مرات

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Suleyman Bin Howza, from Al Nahawandy, from Abdullah, from Abdullah Bin Hammad, from Muhawiya Bin Wahab who said,

'I entered to see Abu Abdullah^{-asws} and I saw Abu Al-Hassan^{-asws}, and on that day there were three years for him^{-asws}, and with him^{-asws} was a kid (baby goat) from the Makkah, and he^{-asws} was holding its rein and saying to it: 'Prostrate'. It did not do that three times'.

فقال غلام له صغير يا سيدي قل لها تموت فقال موسى ع وحك أنا أخبي و أميئث الله يجيي و يميت.

²³⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 31

²³⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 32

²³⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 33

A young slave of his^{-asws} said to him^{-asws}, 'O my Master^{-asws}! Say to it, 'You shall die!' Musa^{-asws} said: 'Woe be to you! Do I^{-asws} revive and cause to die? Allah^{-azwj} Revives and Causes to die!'"²⁴⁰

35- مكا، مكارم الأخلاق عن كتاب البصائر عن محمد بن جعفر العاصمي عن أبيه عن جدّه قال حججت و معي جماعة من أصحابنا فأتيت المدينة ففصدنا مكاناً ننزله فاستقبلنا أبو الحسن موسى ع على حمارٍ أخضرٍ يتبعه طعامٌ و نزلنا بين النخل و جاء و نزل و أتني بالطست و الماء و الأشتان

(The book) 'Makarim Al Akhlaq', from the book 'Al Basaair', from Muhammad Bin Ja'far Al Aasimy, from his father, from his grandfather who said,

'I performed Hajj and with me was a group from our companions. I came to Al-Medina. We aimed to get a place to lodge in. We met Abu Al-Hassan Musa^{-asws} upon a green (fresh) donkey followed by food, and we descended between the palm tree, and he^{-asws} came and descended and was brought a tray and water and well-known items.

فبدأ بعسل يديه و أدير الطست عن يمينه حتى بلغ آخرنا ثم أعيد إلى من على يساره حتى أتني إلى آخرنا ثم قدم الطعام فبدأ بالملح ثم قال كلوا بسم الله الرحمن الرحيم

He^{-asws} began by washing his^{-asws} hands and rotated the tray on his^{-asws} right until it reached the last of us. Then he^{-asws} repeated to the one upon his^{-asws} left until it came to the last of us. Then he^{-asws} forwarded the meal. He^{-asws} began with the salt, then said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful'.

ثم أتني بالخل ثم أتني بكتف مشوي فقال كلوا بسم الله الرحمن الرحيم فإن هذا طعام كان يُعجب رسول الله ص

Then he^{-asws} seconded with the vinegar, then was brought a grilled shoulder (of lamb). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Rasool-Allah^{-saww}'.

ثم أتني بالخل و الزيت فقال كلوا بسم الله الرحمن الرحيم فإن هذا طعام كان يُعجب فاطمة ع

Then he^{-asws} was brought the vinegar and the oil. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate (Syeda) Fatima^{-asws}'.

ثم أتني بسكباج فقال كلوا بسم الله الرحمن الرحيم فهذا طعام كان يُعجب أمير المؤمنين ع

Then he^{-asws} was brought Sakbaj (cooked meat, and saffron, and vinegar). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Amir Al Momineen^{-asws}'.

ثم أتني بلحم مقلو فيه بادئجان فقال كلوا بسم الله الرحمن الرحيم فإن هذا طعام كان يُعجب الحسن بن علي ع

Then he^{-asws} was brought fried meat wherein were aubergines. He^{-asws} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Al-Hassan^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَنَّى بَلْبَنٍ حَامِضٍ قَدْ تُرِدُ فِيهِ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought some sour milk, porridge having made in it. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Al-Husayn^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَنَّى بِجُبْنٍ مُبْرَرٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought cheese sandwiches. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Muhammad^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَنَّى بِتَوْرٍ فِيهِ بَيْضٌ كَالْعُجَّةِ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَبِي جَعْفَرٍ ع

Then he^{-asws} was brought container in which were like the 'Ujjah' (egg dish in flour). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this food used to fascinate Abu Ja'far^{-asws}'.

ثُمَّ أَنَّى بِخَلْوَاءٍ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُنِي

Then he^{-asws} was brought the sweets. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which has been fascinating me^{-asws}'.

وَرُفِعَتِ الْمَائِدَةُ فَذَهَبَ أَحَدُنَا لِيَلْفِظَ مَا كَانَ تَحْتَهَا فَقَالَ ع إِنَّمَا ذَلِكَ فِي الْمَنَازِلِ تَحْتَ السُّقُوفِ فَأَمَّا فِي مِثْلِ هَذَا الْمَوْضِعِ فَهُوَ لِعَافِيَةِ الطَّيْرِ وَ الْبَهَائِمِ

And the meal was raised. One of us went to pick up what was beneath it. He^{-asws} said: 'But rather, that should be (done) in the houses under the rooves. As for in the likes of this place, it is for the well-being of the birds and the beasts'.

ثُمَّ أَنَّى بِالْحَلَالِ فَقَالَ مِنْ حَقِّ الْحَلَالِ أَنْ تُدِيرَ لِسَانَكَ فِي فَمِكَ فَمَا أَجَابَكَ ابْتَلَعْتَهُ وَ مَا امْتَنَعَ ثُمَّ بِالْحَلَالِ تُخْرِجُهُ فَتَلْفِظُهُ

Then he^{-asws} was brought the toothpicks. He^{-asws} said: 'It is from a right of the toothpick that it be rotated around the tongue in your mouth. So, whatever (pieces) respond to you, swallow it, and whatever prevents, then (use) toothpick again and extract it and spit it out'.

وَ أَنَّى بِالطَّسْتِ وَ الْمَاءِ فَابْتَدَأَ بِأَوَّلِ مَنْ عَلَى يَسَارِهِ حَتَّى انْتَهَى إِلَيْهِ فَعَسَلَ ثُمَّ عَسَلَ مَنْ عَلَى يَمِينِهِ حَتَّى أَنَّى عَلَى آخِرِهِمْ

And he^{-asws} was brought the tray and the water. He^{-asws} began with the first one upon his^{-asws} left until it ended to him^{-asws}. He^{-asws} washed, then the one on his^{-asws} right washed until it came to their last one.

ثُمَّ قَالَ يَا عَاصِمُ كَيْفَ أَنْتُمْ فِي التَّوَاصِلِ وَ النَّبَارِ فَقَالَ عَلَى أَفْضَلِ مَا كَانَ عَلَيْهِ أَحَدٌ

Then he^{-asws} said: ‘O Aasim! How are you all regarding the connecting (helping financially) and the poverty?’ He^{-asws} said: ‘Upon better than what anyone is upon’.

فَقَالَ أَيُّ أَحَدِكُمْ عِنْدَ الصِّيقَةِ مَنْزِلَ أَخِيهِ فَلَا يَجِدُهُ فَيَأْتِيهِ بِإِخْرَاجِ كَيْسِهِ فَيُخْرِجُ فَيَقْضِي حَتْمَهُ فَيَأْخُذُ مِنْ ذَلِكَ حَاجَتَهُ فَلَا يُنْكِرُ عَلَيْهِ

He^{-asws} said: ‘Does one of you come to his brother during the financial difficulty, and he does not find him, so he instructs with bringing out his money-bag. He brings out and opens its seal and takes from that his need, and it is not denied upon him?’

قَالَ لَا قَالَ لَسْتُمْ عَلَى مَا أَحَبُّ مِنَ التَّوَاصُلِ.

He said, ‘No!’ He^{-asws} said: ‘You aren’t upon what I^{-asws} like from the connecting (helping between Momineen)’.²⁴¹

36- ين، كتاب حسين بن سعيد و النوادر إبراهيم بن أبي البلاد قال: قَالَ لِي أَبُو الْحَسَنِ ع إِنَّي أَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ حَمْسَةَ آلَافٍ مَرَّةً.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Ibrahim Bin Abu Al Billad who said,

‘Abu Al-Hassan^{-asws} said to me: ‘I^{-asws} seek Forgiveness of Allah^{-azwj}, five thousand times every day’.²⁴²

37- ب، قرب الإسناد محمد بن الحسين عن أحمد بن الحسن الميموني عن الحسين بن أبي العزندان قال رأيت أبا الحسن ع يمشي وعليه ثوبان و رداء و هو متكئ على جواليق سود متكئ على يمينه فأناة غلام أسود بصحفة فيها رطب فجعل يتناول بيساره فيأكل و هو متكئ على يمينه

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al-Husayn, from Ahmad Bin Al-Hassan Al Maysami, from Al-Husayn Bin Abu Al Arandas who said,

‘I saw Abu Al-Hassan^{-asws} at Mina and upon him^{-asws} was a loincloth and a robe, and he^{-asws} was leaning upon some black fur, leaning upon his^{-asws} right. A black slave came to him^{-asws} with a basket wherein were some dates. He^{-asws} went on to take with his^{-asws} left hand while he^{-asws} was leaning upon his^{-asws} right.

فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا قَالَ فَقَالَ لِي أَنْتَ رَأَيْتَهُ يَأْكُلُ بَيْسَارِهِ قَالَ قُلْتُ نَعَمْ قَالَ أَمَا وَاللَّهِ لَحَدَّثَنِي سُلَيْمَانُ بْنُ خَالِدٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَاحِبُ هَذَا الْأَمْرِ كَلَّمَا يَدَيْهِ يَمِينًا.

I narrated this Hadeeth to a man from our companions. He said to me, ‘Did you^{-asws} seem him^{-asws} eat with his^{-asws} left hand?’ I said, ‘Yes’. He said, ‘But by Allah^{-azwj}! Suleyman Bin Khalid narrated to me that he heard Abu Abdullah^{-asws} saying: ‘The Master^{-asws} of this command (the replacement Imam^{-asws}), both his^{-asws} hands are right’.²⁴³

38- ب، قرب الإسناد أحمد بن محمد بن الحسين بن موسى بن جعفر عن أبيه قالت كنت أعمى قدم أبي الحسن ع و هو نائم مستقبلاً في السطح فقام مبادراً بجير إزاره مسرعاً فتبعته فإذا غلامان له يكلمان جاريتين له و بينهما حائط لا يصلان إليهما فتسمع عليهما

²⁴¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 35

²⁴² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 36

²⁴³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 37

(The book) 'Qurb Al Asnaad' – Ahmad Bin Muhammad, from Al-Husayn Bin Musa Bin Ja'far, from his mother who said,

'I was pressing the feet of Abu Al-Hassan^{-asws} while he^{-asws} was asleep on his^{-asws} back on the rooftop. He^{-asws} stood up quickly dragging his clothes. I followed him^{-asws}, and there was two slaves of his talking to two maids of his^{-asws}, and there was a wall between them, not arriving to them.

فَمَّا التَفَّتْ إِلَيَّ فَقَالَ مَتَى جِئْتِ هَاهُنَا فَقُلْتُ حَيْثُ قُمْتُ مِنْ نَوْمِكَ مُسْرِعاً فَرَعْتُ فَتَبِعْتُكَ قَالَ لَمْ تَسْمَعِي الْكَلَامَ قُلْتُ بَلَى

Then he^{-asws} turned to me and said, 'When did you come over here?' I said, 'When you woke up quickly from your^{-asws} sleep in alarm, so I followed you^{-asws}'. Did you not listen to the talk?' I said, 'Yes'.

فَلَمَّا أَصْبَحَ بَعَثَ الْعُلَامِينَ إِلَى بَلَدٍ وَ بَعَثَ بِالْجَارِيَتَيْنِ إِلَى بَلَدٍ آخَرَ فَبَاعَهُمَا.

When it was morning, he^{-asws} sent the two slaves to a city and sent the two maids to another city and sold them".²⁴⁴

39- يج، الخراج و الجرائح روي أن المهدي أمر بحفر بئر بقرب قبر العبادي ليعطش الحاج هناك فحفر أكثر من مائة قامه فبينما هم يحفرون إذ خرخوا خرخوا فإذا تحتها هواء لا يدرى قعره و هو مظلم و للريح فيه دوي

(The book) 'Al Kharaj Wa Al Jaraih' –

'It is reported that Al-Mahdy (caliph) ordered with digging a well nearby the grave of Al-Ibady for the thirst of the pilgrims over there. More than one hundred statures were dug. While they were digging when they punctured a hold, and beneath it was air, its bottom was not known, and it was dark, and there was a loud noise for the wind.

فَادْخَلُوا رَجُلَيْنِ فَلَمَّا خَرَجَا تَغَيَّرَتْ أَلْوَانُهُمَا فَقَالَا رَأَيْنَا هَوَاءً وَ رَأَيْنَا بَيْوتاً قَائِمَةً وَ رِجَالاً وَ نِسَاءً وَ إِبِلًا وَ بَقَرًا وَ غَنَمًا كُلَّمَا مَسِسْنَا شَيْئًا مِنْهَا رَأَيْنَاهُ هَبَاءً

They got two men to enter (into it). When they came out, their colours had changed. They said, 'We saw air, and we saw standing houses, and men and women, and camels and cows and sheep. Every time we touched anything from these, we saw it (disintegrate) as dust'.

فَسَأَلْنَا الْقُمَّهَاءَ عَنْ ذَلِكَ فَلَمْ يَدْرِ أَحَدٌ مَا هُوَ فَقَدِمَ أَبُو الْحَسَنِ مُوسَى عَلَى الْمَهْدِيِّ فَسَأَلَهُ عَنْهُ فَقَالَ أَوْلَيْكَ أَصْحَابُ الْأَحْقَافِ هُمْ بَقِيَّةٌ مِنْ قَوْمِ عَادٍ سَاحَتْ بِهِمْ مَنَارُهُمْ وَ ذَكَرَ عَلَى مِثْلِ قَوْلِ الرَّجُلَيْنِ.

We asked the jurists about that, but no one knew what it was. Abu Al-Hassan^{-asws} was brought to Al-Mahdy. He asked him^{-asws} about it. He^{-asws} said: 'They are companions of the pits. They are a remainder from the people of Aad. Their houses had submerged with them'. And he^{-asws} mentioned similar to the words of the two men".²⁴⁵

²⁴⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 38

²⁴⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 5 H 39

باب 6 مناظراته ع مع خلفاء الجور و ما جرى بينه و بينهم و فيه بعض أحوال علي بن يقطين

CHAPTER 6 – HIS^{-asws} DEBATES WITH THE TYRANNICAL CALIPHS, AND WHAT TRANSPIRED BETWEEN THEM AND HIM^{-asws}, AND IN IT ARE SOME OF THE SITUATIONS OF ALI BIN YAQTEEN

1- حَتَص، الإختصاص ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الزُّرْقَانِ الدَّمَغَانِيُّ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع لَمَّا أَمَرَ هَارُونَ الرَّشِيدُ بِحُمَلِي دَخَلْتُ عَلَيْهِ فَسَلَّمْتُ فَلَمْ يَرِدْ السَّلَامَ وَ رَأَيْتُهُ مُغْضَبًا فَرَمَى إِلَيَّ بِطُومَارٍ فَقَالَ أَفْرَأَهُ

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Ismail Al Alawy who said, 'It was narrated to me by Muhammad Bin Zaribriqan Al Damagany who said,

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} said: 'When Haroun Al-Rasheed ordered with carrying me^{-asws} (to him), I^{-asws} entered to see him. I^{-asws} greeted, but he did not respond the greeting, and I^{-asws} saw him angry. He threw a scroll towards me^{-asws}. He said, 'Read it!'

فَإِذَا فِيهِ كَلَامٌ قَدْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ بَرَاءَتِي مِنْهُ وَ فِيهِ أَنَّ مُوسَى بْنَ جَعْفَرٍ يُجِبِي إِلَيْهِ خَرَاجَ الْأَفَاقِ مِنْ عُقَاةِ الشِّيْعَةِ مِمَّنْ يَقُولُ بِإِمَامَتِهِ يَدِينُونَ اللَّهَ بِذَلِكَ وَ يَزْعُمُونَ أَنَّهُ فَرَضَ عَلَيْهِمْ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

There was some speech in it which Allah^{-azwj} Mighty and Majestic has Known of me^{-asws} being innocent from it, and in it was (written), 'Musa^{-asws} Bin Ja'far^{-asws}, there come to him^{-asws} the tax collections of the outskirts from the exaggerator Shias, from the ones who are saying (believing) in his^{-asws} Imamate. They are making it a religion with that and are claiming that it is an obligation upon that until such time as Allah^{-azwj} Causes them to inherit the earth and the ones upon it.

وَ يَزْعُمُونَ أَنَّهُ مَنْ لَمْ يَذْهَبْ إِلَيْهِ بِالْعَشْرِ وَ لَمْ يُصَلِّ بِإِمَامَتِهِمْ وَ لَمْ يُحَجَّ بِأَذْنِهِمْ وَ يُجَاهِدُ بِأَمْرِهِمْ وَ يَحْمِلُ الْعَنِيمَةَ إِلَيْهِمْ وَ يُفْضِلُ الْأَيْمَةَ عَلَى جَمِيعِ الْخَلْقِ وَ يَفْرِضُ طَاعَتَهُمْ مِثْلَ طَاعَةِ اللَّهِ وَ طَاعَةِ رَسُولِهِ فَهُوَ كَافِرٌ خَلَالَ مَالِهِ وَ دَمِهِ

And they (exaggerating Shias) are claiming that the one who does not go to him^{-asws} with the taxes and does not financially connect with their Imam^{-asws}, and does not perform Hajj with their^{-asws} permission, and rejects their^{-asws} orders, and (does not) carry the war booty to them, and (does not) give preference to the Imams^{-asws} upon entirety of the creatures, and does not obligate obedience to them^{-asws} like the obedience to Allah^{-azwj} and obedience to His^{-azwj} Rasool^{-saww}, so he is a Kafir. His wealth, and his blood is permissible (to be shed).

وَ فِيهِ كَلَامٌ شَاعَتْ مِثْلَ الْمُتَنَعَةِ بِلَا شُهُودٍ وَ اسْتِخْلَالَ الْفُرُوجِ بِأَمْرِهِ وَ لَوْ يَدْرِهِمْ وَ الْبِرَاءَةِ مِنَ السَّلَفِ وَ يَلْعَنُونَ عَلَيْهِمْ فِي صَلَاتِهِمْ وَ يَزْعُمُونَ أَنَّ مَنْ لَمْ يَتَبَرَّأْ مِنْهُمْ فَقَدْ بَانَتِ ائْرَأْتُهُ مِنْهُ وَ مَنْ أَحْرَ الْوَقْتِ فَلَا صَلَاةَ لَهُ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْفُونَ عِيًّا يَزْعُمُونَ أَنَّهُ وَادٍ فِي جَهَنَّمَ وَ الْكِتَابُ طَوِيلٌ

And in it was speech were enormities like the Mut'ah without witnesses and permitting the private parts with his^{-asws} orders, and even if it be with one Dirham, and the disavowing from

the ancestors, and they are cursing upon them in their Salats. And they claim that the one from them who does not disavow, so his wife is irrevocably divorced from him, and one who does not delay the time, so there is no Salat for him due to the Word of Allah^{-azwj} Blessed and Exalted: **who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]**. They claim that it is a valley in Hell – and the letter was long.

وَأَنَا قَائِمٌ أَقْرَأُ وَهُوَ سَاكِتٌ فَرَفَعَ رَأْسَهُ وَقَالَ أَكْتَفَيْتَ بِمَا قَرَأْتَ فَكَلِمٌ بِحُجَّتِكَ بِمَا قَرَأْتَهُ

And I^{-asws} was standing reciting, and he was silent. He raised his head and said, 'It suffices you^{-asws} with what you^{-asws} have read (so far). Speak with your^{-asws} arguments at what you^{-asws} have read'.

فُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَالَّذِي بَعَثَ مُحَمَّدًا ص بِالنَّبِيِّتِ مَا حَمَلَ إِلَيَّ أَحَدٌ دِرْهَمًا وَلَا دِينَارًا مِنْ طَرِيقِ الْخُرَاجِ لَكِنَّا مَعَاشِرَ آلِ أَبِي طَالِبٍ نَقْبَلُ الْهَدِيَّةَ الَّتِي أَحَلَّهَا اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ص فِي قَوْلِهِ لَوْ أُهْدِيَ لِي كُرْجٌ لَقَبِلْتُ وَ لَوْ دُعِيتُ إِلَى ذِرَاعٍ لَأَجِبْتُ

I^{-asws} said, 'O amir al-momineen^{-asws}! By the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood! No one has even carried a single Dirham to me^{-asws} nor any Dinar, from the way of the tax collections, but we, community of the Progeny of Abu Talib^{-as}, we do accept the gifts which Allah^{-azwj} Mighty and Majestic had Permitted it to His^{-azwj} Prophet^{-saww} in His^{-azwj} Words, if livestock were to be gifted to me^{-asws}, I^{-asws} would accept, and if I^{-asws} were to be invited to a forearm (meal), I^{-asws} would answer.

وَقَدْ عَلِمَ أَمِيرُ الْمُؤْمِنِينَ صَبِيقَ مَا نَحْنُ فِيهِ وَ كَثْرَةَ عَدُوِّنَا وَ مَا مَنَعَنَا السَّلْفُ مِنَ الْخُمْسِ الَّذِي تَطَقَّ لَنَا بِهِ الْكِتَابُ فَصَاقَ بِنَا الْأَمْرُ وَ حُرِمَتْ عَلَيْنَا الصَّدَقَةُ وَ عَوَّضَنَا اللَّهُ عَزَّ وَجَلَّ عَنْهَا الْخُمْسَ وَ اضْطَرَّرْنَا إِلَى قَبُولِ الْهَدِيَّةِ وَ كُلُّ ذَلِكَ بِمَا عَلِمَهُ أَمِيرُ الْمُؤْمِنِينَ

And commander of the faithful has known of the financial adversities what we^{-asws} are in, and the large number of our^{-asws} enemies, and what the previous ones have prevented us from the *Khums* which the Book has been Spoken with for us^{-asws}. Thus the matters have become restrictive with us and the charities are forbidden unto us^{-asws}, and Allah^{-azwj} Mighty and Majestic has Given us^{-asws} *Khums* instead, and we^{-asws} are desperate to accepting the gifts, and all that is from what commander of the faithful already knows of'.

فَلَمَّا نَمَّ كَلَامِي سَكَتَ ثُمَّ فُلْتُ إِنْ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنْ يَأْذَنَ لِابْنِ عَمِّهِ فِي حَدِيثٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص

When my^{-asws} speech was completed, he was silent. Then I^{-asws} said: 'If commander of the faithful views fit, he could permit for the son^{-asws} of his uncle^{-as} regarding a Hadeeth from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww}'.

فَكَأَنَّهُ اغْتَنَمَهَا فَقَالَ مَا دُونَكَ هَاتِيهِ فَمُلْتُ حَدِيثِي أَبِي عَنْ جَدِّي يَرْفَعُهُ إِلَى النَّبِيِّ ص أَنَّ الرَّجْمَ إِذَا مَسَّتْ رَجْمًا تَحَرَّكَتْ وَ اضْطَرَبَتْ فَإِنْ رَأَيْتَ أَنْ تُنَاوِلَنِي يَدَكَ فَأَشَارَ بِيَدِهِ إِلَيَّ ثُمَّ قَالَ اذْنُ فَدَنَوْتُ فَصَافِحَنِي وَ جَدَّبَنِي إِلَى نَفْسِهِ مَلِيًّا ثُمَّ قَارَفَنِي وَ قَدْ دَمَعَتْ عَيْنَاهُ

It was as if it had saddened him. He said, 'There is permission for you^{-asws}. Give it!' I^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws}, raising it to the Prophet^{-saww}: 'The kinship, when it touches kindred, it stirs and is restless'. So, if you see fit, you could give me your hand'. He indicated by his hand to me^{-asws}, then said, 'Approach!' I^{-asws}

approached and he shook my^{-asws} hand and pulled me^{-asws} to himself for a while. Then he separated me^{-asws} and his tears were flowing.

فَقَالَ لِي اجْلِسْ يَا مُوسَى فَلَيْسَ عَلَيْكَ بَأْسٌ صَدَقْتَ وَ صَدَقَ جَدُّكَ وَ صَدَقَ النَّبِيُّ ص لَقَدْ حَرَّكَ دَمِي وَ اضْطَرَبَتْ عُرُوفِي وَ أَعْلَمَ أَنَّكَ لَحْمِي وَ دَمِي وَ أَنَّ الَّذِي حَدَّثْتَنِي بِهِ صَاحِبٌ وَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ فَإِنْ أَجَبْتَنِي أَعْلَمَ أَنَّكَ صَدَقْتَنِي خَلَيْتُ عَنْكَ وَ وَصَلْتُكَ وَ لَمْ أُصَدِّقْ مَا قِيلَ فِيكَ

He said to me^{-asws}, 'Be seated, O Musa^{-asws}! There isn't any problem upon you^{-asws}. You^{-asws} speak the truth, and your^{-asws} grandfather^{-asws} spoke the truth, and the Prophet^{-saww} spoke the truth. My blood has stirred, and my veins are restless, and know that you^{-asws} are my flesh and blood, and the one who narrated to me with it is correct, and I want to ask you^{-asws} about issues. If you^{-asws} were to answer me, I would know that you^{-asws} are being truthful to me, I shall free you^{-asws} and help you (financially), and I will not ratify what has been said regarding you^{-asws}'.

فَقُلْتُ مَا كَانَ عِلْمُهُ عِنْدِي أَجَبْتُكَ فِيهِ فَقَالَ لِمَ لَا تَنْهَوْنَ شَيْعَتَكُمْ عَنْ قَوْلِهِمْ لَكُمْ يَا ابْنَ رَسُولِ اللَّهِ وَ أَنْتُمْ وُلْدُ عَلِيٍّ وَ فَاطِمَةُ إِنَّمَا هِيَ وَعَاءٌ وَ الْوَلَدُ يُنْسَبُ إِلَى الْأَبِ لَا إِلَى الْأُمِّ

I^{-asws} said: 'Whatever its knowledge is with me^{-asws}, I^{-asws} shall answer you regarding it'. He said, 'Why are you^{-asws} forbidding your^{-asws} Shias from their words regarding you^{-asws} (Imams^{-asws}), O son^{-asws} of Rasool-Allah^{-saww}, and you^{-asws} are sons of Ali^{-asws} and (Syeda) Fatima^{-asws}. But rather, she^{-asws} is only a receptacle and the son is attributed to the father, not to the mother'.

فَقُلْتُ إِنْ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنْ يُعْفِيَنِي مِنْ هَذِهِ الْمَسْأَلَةِ فَعَلَّ فَقَالَ لَسْتُ أَفْعَلُ أَوْ أَجَبْتُ فَقُلْتُ فَأَنَا فِي أَمَانِكَ أَنْ لَا يُصِيبَنِي مِنْ آفَةِ السُّلْطَانِ شَيْءٌ فَقَالَ لَكَ الْأَمَانُ

I^{-asws} said, 'If commander of the faithful sees fit, he should excuse me^{-asws} from this issue'. He^{-asws} said: 'I will not do so, and you^{-asws} answer'. I^{-asws} said: 'And am I^{-asws} in your safety that nothing from the afflictions of the sultan would afflict me^{-asws}?'. He said, 'The safety is for you^{-asws}'.

قُلْتُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا وَ نُوْحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى فَمَنْ أَبُو عِيسَى

I^{-asws} said: 'I^{-asws} seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}! In the Name of Allah^{-azwj} the Beneficent, the Merciful. **And We Granted to him Is'haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his children Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa, [6:85].** So, who is father of Isa^{-as}?'

فَقَالَ لَيْسَ لَهُ أَبٌ إِنَّمَا خُلِقَ مِنْ كَلَامِ اللَّهِ عَزَّ وَ جَلَّ وَ رُوحِ الْقُدُسِ

He said, 'There isn't any father for him^{-as}. But rather, he^{-as} was from A Word of Allah^{-azwj} Mighty and Majestic, and the Holy Spirit'.

فَقُلْتُ إِنَّمَا الْحَقُّ عِيسَى بَدْرَارِي الْأَنْبِيَاءِ مِنْ قَبْلِ مَرْيَمَ وَ الْحُقْنَا بَدْرَارِي الْأَنْبِيَاءِ مِنْ قَبْلِ فَاطِمَةَ لَا مِنْ قَبْلِ عَلِيٍّ ع فَقَالَ أَحْسَنْتَ أَحْسَنْتَ يَا مُوسَى زِدْنِي مِنْ مِثْلِهِ

I^{-asws} said, 'But rather, Isa^{-as} has been joined with children of the Prophets^{-as} from the direction of Maryam^{-as}, and we^{-asws} are joined with offspring of the Prophets^{-as} from the direction of (Syeda) Fatima^{-asws}, not from the direction of Ali^{-asws}'. He said, 'Excellent! Excellent, O Musa^{-asws}! Increase for me from the like of it'.

فَقُلْتُ اجْتَمَعَتِ الْأُمَّةُ بَرُّهَا وَ فَاجِرُهَا أَنَّ حَدِيثَ النَّجْرَانِيِّ حِينَ دَعَاهُ النَّبِيُّ ص إِلَى الْمُبَاهَلَةِ لَمْ يَكُنْ فِي الْكِسَاءِ إِلَّا النَّبِيُّ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

I^{-asws} said: 'The community is united, its righteous ones and its immoral ones, that the Hadeeth of the Najrany (Christian), when the Prophet^{-sawww} called him to the imprecation (Al-Mubahila), there did not happen to be in the cloak except the Prophet^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فُكِّلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ

Allah^{-azwj} Blessed and Exalted Said: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].***

فَكَانَ تَأْوِيلُ أَبْنَاءَنَا الْحَسَنَ وَ الْحُسَيْنَ وَ نِسَاءَنَا فَاطِمَةَ وَ أَنْفُسَنَا عَلِيٍّ بِنَ أَبِي طَالِبٍ

So, the interpretation of ***our sons***, is (a reference to) Al-Hassan^{-asws} and Al-Husayn^{-asws}, and ***our women***, is (Syeda) Fatima^{-asws}, and ***ourselves*** is Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقَالَ أَحْسَنْتَ ثُمَّ قَالَ أَحْبَبْتَنِي بِحَقِّ اللَّهِ وَ بِحَقِّ رَسُولِهِ ص أَنْ تُغْفِيَنِي مِنْ تَأْوِيلِ هَذِهِ الْآيَةِ وَ كَشَفْتَهَا وَ هِيَ عِنْدَ الْعُلَمَاءِ مَسْتُورَةٌ

He said, 'Excellent'. Then he said, 'Inform me about your^{-asws} words: 'There isn't any inheritance of the uncle along with a son of the lineage'.

فَقُلْتُ أَسْأَلُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّ اللَّهِ وَ بِحَقِّ رَسُولِهِ ص أَنْ تُغْفِيَنِي مِنْ تَأْوِيلِ هَذِهِ الْآيَةِ وَ كَشَفْتَهَا وَ هِيَ عِنْدَ الْعُلَمَاءِ مَسْتُورَةٌ

I^{-asws} said, 'I^{-asws} ask you, O commander of the faithful, by the Right of Allah^{-azwj} and by the right of His^{-azwj} Rasool^{-sawww}, if you could excuse me^{-asws} from interpreting this Verse and uncovering it, and it is concealed with the scholars'.

فَقَالَ إِنَّكَ قَدْ ضَمِنْتَ لِي أَنْ يُجِيبَ فِيمَا أَسْأَلُكَ وَ لَسْتُ أُغْفِيَكَ فَقُلْتُ فَجَدِّدْ لِي الْأَمَانَ فَقَالَ قَدْ أَمَّنْتُكَ

He said, 'You^{-asws} have guaranteed to me that you^{-asws} will answer me regarding whatever I ask you^{-asws}, and I will not excuse you^{-asws}!' I^{-asws} said: 'Then renew the safety for me^{-asws}'. He said, 'I have granted you^{-asws} safety'.

فَقُلْتُ إِنَّ النَّبِيَّ ص لَمْ يُورَثْ مَنْ قَدَرَ عَلَى الْهِجْرَةِ فَلَمْ يُهَاجِرْ وَ إِنَّ عَمِّي الْعَبَّاسَ قَدَرَ عَلَى الْهِجْرَةِ فَلَمْ يُهَاجِرْ وَ إِنَّمَا كَانَ فِي عَدَدِ الْأَسَارَى عِنْدَ النَّبِيِّ ص وَ بَجَدَ أَنْ يَكُونَ لَهُ الْفِدَاءُ

I^{-asws} said: 'The Prophet^{-saww} did not let to inherit the one who was able upon the emigrating and did not emigrate, and that my^{-asws} uncle Al-Abbas was able upon the emigrating but did not emigrate, and rather he was among a number of captives in the presence of the Prophet^{-saww}, and he rejected that the ransom be for him.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى النَّبِيِّ ص يُخْبِرُهُ بِدَفِينٍ لَهُ مِنْ ذَهَبٍ فَبَعَثَ عَلِيًّا ع فَأَخْرَجَهُ مِنْ عِنْدِ أُمِّ الْفَضْلِ وَ أَخْبَرَ الْعَبَّاسَ بِمَا أَخْبَرَهُ جِبْرَائِيلُ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَذِنَ لِعَلِيِّ وَ أَعْطَاهُ عَلَامَةً الَّتِي فِيهَا دُفِنَ فِيهِ

Allah^{-azwj} Blessed and Exalted Revealed unto the Prophet^{-saww}, Informing him^{-saww} with a buried gold of his. So, he^{-saww} sent Ali^{-asws} and extracted it from the possession of Umm Al-Fazl and informed Al-Abbas with what Jibraeel^{-as} had informed him^{-saww} on behalf of Allah^{-azwj} Blessed and Exalted, so he^{-saww} had permitted for Ali^{-asws} and gave him^{-asws} a sign of where it was buried.

فَقَالَ الْعَبَّاسُ عِنْدَ ذَلِكَ يَا ابْنَ أَخِي مَا فَاتَنِي مِنْكَ أَكْثَرُ وَ أَشْهَدُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ فَلَمَّا أَحْضَرَ عَلِيًّا الدَّهَبَ فَقَالَ الْعَبَّاسُ أَفْقَرْتَنِي يَا ابْنَ أَخِي

Al-Abbas said during that, 'O son^{-saww} of my brother^{-as}! What has been lost by me from you^{-saww} is more, and I testify that you^{-saww} are a Rasool^{-saww} of Lord^{-azwj} of the worlds'. When Ali^{-asws} presented the gold, Al-Abbas said, 'You^{-saww} have impoverished me, O son^{-saww} of my brother^{-as}!'

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ يَعْزِمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرُ لَكُمْ وَ قَوْلُهُ وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا ثُمَّ قَالَ وَ إِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ

So Allah^{-azwj} Blessed and Exalted Revealed: ***'If Allah Knows any goodness in your hearts, He will Give you better than what He Takes from you and He will Forgive you; [8:70]; and His^{-azwj} Words: and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; then Said: and if they seek your help in the Religion, then the helping is (incumbent) upon you, [8:72]'***

فَرَأَيْتُهُ قَدْ اعْتَمَ ثُمَّ قَالَ أَخْبِرْنِي مِنْ أَيْنَ قُلْتُمْ إِنَّ الْإِنْسَانَ يَدْخُلُهُ الْفَسَادُ مِنْ قِبَلِ النِّسَاءِ لِجَالِ الْخُمْسِ الَّذِي لَمْ يَدْفَعْ إِلَى أَهْلِهِ

I^{-asws} saw him to have been saddened. Then he said, 'Inform me, from where do you^{-asws} say: 'The person, the corruption would enter him from the direction of women due to permitting the Khums which he did not hand it over to his family?'

فَقُلْتُ أَخْبِرْكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِشَرْطٍ أَنْ لَا تَكْشِفَ هَذَا الْبَابَ لِأَحَدٍ مَا دُمْتُ حَيًّا وَ عَنْ قَرِيبٍ يُفَرِّقُ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ ظَلَمْنَا وَ هَذِهِ مَسْأَلَةٌ لَمْ يَسْأَلْهَا أَحَدًا [أَحَدًا] مِنَ السَّلَاطِينِ غَيْرَ أَمِيرِ الْمُؤْمِنِينَ

I^{-asws} said: 'I^{-asws} shall inform you, O commander of the faithful, with a stipulated condition that you will not uncover this door to anyone, for as long as I^{-asws} am alive, and shortly Allah^{-azwj}

would Separate between us^{-asws} and the ones who oppressed us^{-asws}, and this is an issue no one from the rulers have asked apart from commander of the faithful (you)'.

قَالَ وَلَا تَيْمَ وَلَا عَدِيَّ وَلَا بَنُو أُمَيَّةَ وَلَا أَحَدٌ مِنْ آبَائِنَا فَلْتُ مَا سَأَلْتُ وَلَا سَأَلَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْهَا

He said, 'Neither Taym (clan of Abu Bakr), nor Aday (clan of Umar), nor clan of Umayya, nor anyone from our fathers?' I^{-asws} said: 'Neither have I^{-asws} been asked, nor was Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} asked about it'.

قَالَ فَإِنْ بَلَغَنِي عَنْكَ أَوْ عَنْ أَحَدٍ مِنْ أَهْلِ بَيْتِكَ كَشَفْتُ مَا أَخْبَرْتَنِي بِهِ رَجَعْتُ عَنْكَ أَمَّا أَنْتَ فَعَلْتُ لَكَ عَلَيَّ ذَلِكَ

He said, 'So if it reaches me, either from you^{-asws}, or from anyone from your^{-asws} family members uncovering what you^{-asws} are informing me with, I will retract from what safety I have granted you'. I^{-asws} said: 'That is for you upon me^{-asws}'.

فَقَالَ أَحَبِّبْتُ أَنْ تَكْتُبَ لِي كَلَامًا مُوجِزًا لَهُ أَصُولٌ وَفُرُوعٌ يُفْهَمُ تَفْسِيرُهُ وَ يَكُونُ ذَلِكَ سَمَاعَكَ مِنْ أَبِي عَبْدِ اللَّهِ عَ فَعَلْتُ نَعَمْ وَ عَلَيَّ عَيْنِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَإِذَا فَرَعْتَ فَارْفَعْ حَوَائِجَكَ وَ قَامَ وَ وَكَّلَ بِي مَنْ يَحْفَظُنِي وَ بَعَثَ إِلَيَّ فِي كُلِّ يَوْمٍ بِمَائِدَةٍ سَرِيَّةٍ

He said, 'I would love it if you^{-asws} could write a speech for me, summarising it, principles and branches, to make its interpretation to be understood, and that to be what you^{-asws} had heard from Abu Abdullah^{-asws}'. I^{-asws} said: 'Yes, and upon my^{-asws} eyes, O commander of the faithful!' He said, 'When you^{-asws} are free, then raise your^{-asws} need'. And he stood up and allocated someone with me to protect me^{-asws}, and during every day he secretly sent me a meal.

فَكَتَبْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمْرٌ أَمْرَانِ الدُّنْيَا أَمْرَانِ أَمْرٌ لَا اخْتِلَافَ فِيهِ وَ هُوَ إِجْمَاعُ الْأُمَّةِ عَلَى الصَّرْوَرَةِ الَّتِي يُضْطَرُّونَ إِلَيْهَا وَ الْأَخْبَارُ الْمُجْتَمِعُ عَلَيْهَا الْمَعْرُوضُ عَلَيْهَا شُبْهَةٌ وَ الْمُسْتَنْبَطُ مِنْهَا كُلُّ حَادِثَةٍ

I^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. The matters of the world are two (types of) matters. A matter there is no differing in it, and it is a consensus of the community upon the necessity they are forced to it, and the Ahadeeth there is consensus upon, the well-known, there is doubt upon it, and the extraction from every event.

وَ أَمْرٌ يَحْتَمِلُ الشُّكَّ وَ الْإِنْكَارَ وَ سَبِيلُ اسْتِئْصَاحِ أَهْلِهِ الْحُجَّةُ عَلَيْهِ فَمَا نَبَتْ لِمُنْتَحِلِيهِ مِنْ كِتَابٍ مُسْتَجْمِعٍ عَلَى تَأْوِيلِهِ أَوْ سُنَّةٍ عَنِ النَّبِيِّ صَ لَا اخْتِلَافَ فِيهَا أَوْ قِيَاسٍ تَعْرِفُ الْعُقُولُ عَدْلَهُ ضَاقَ عَلَيَّ مِنَ اسْتَوْضَاحِ تِلْكَ الْحُجَّةِ رَدُّهَا وَ وَجِبَ عَلَيْهِ قَبُولُهَا وَ الْإِقْرَارُ وَ الدِّيَانَةُ بِهَا

And a matter carrying the doubt and the denial, and a way to seek for its people to seek the proof upon it. So, whatever is proven as plagiarism from a book, the unity upon its interpretation, or a Sunnah from the Prophet^{-sawww} there is no differing in it, or an analogy the intellects would recognise its justice. The one who clarifies a response to that argument would be constricted, and its acceptance would be obligated upon him, and the acknowledgment, and making it a religion with it.

وَ مَا لَمْ يَبْتُثْ لِمُنْتَحِلِيهِ بِهِ حُجَّةٌ مِنْ كِتَابٍ مُسْتَجْمِعٍ عَلَى تَأْوِيلِهِ أَوْ سُنَّةٍ عَنِ النَّبِيِّ صَ لَا اخْتِلَافَ فِيهَا أَوْ قِيَاسٍ تَعْرِفُ الْعُقُولُ عَدْلَهُ وَسِعَ خَاصَّ الْأُمَّةِ وَ عَامَهَا الشُّكُّ فِيهِ وَ الْإِنْكَارُ لَهُ

And what is not proven to the plagiarism with it, an argument from a Book concurred upon its interpretation, or a Sunnah from the Prophet^{-saww} there is no differing in it, or an analogy the intellects can recognise its justness, there is leeway for the special ones of the community and its general ones to doubt in it and the denial to it.

كَذَلِكَ هَذَانِ الْأُمْرَانِ مِنْ أَمْرِ التَّوْحِيدِ فَمَا دُونَهُ إِلَى أَرْضِ الْحَدِيثِ فَمَا دُونَهُ فَهَذَا الْمَعْرُوضُ الَّذِي يُعْرَضُ عَلَيْهِ أَمْرُ الدِّينِ فَمَا تَبَتَ لَكَ بُرْهَانُهُ اصْطَفَيْتَهُ وَ مَا عَمَضَ عَنْكَ ضَوْؤُهُ نَفَيْتَهُ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

Like that are the two matters from the matters of Al-Tawheed, whatever is besides it, up to the compensation of the scratch and what is less than it. So this is the presented which the matters of religion are presented upon. Whatever its proof is affirmed for you, choose it, and whatever its light is closed from you, negate it. There is no Strength except with Allah^{-azwj}, and Allah^{-azwj} is Sufficient for us and is the best Protector”.

فَأَخْبَرْتُ الْمُؤَكَّلَ بِي أَنِّي قَدْ فَرَعْتُ مِنْ حَاجَتِهِ فَأَخْبَرَهُ فَخَرَجَ وَ عَرَضْتُ عَلَيْهِ فَقَالَ أَحْسَنْتَ هُوَ كَلَامٌ مُوجِزٌ جَامِعٌ فَارْفَعْ حَوَائِجَكَ يَا مُوسَى

I^{-asws} informed the person allocated with me that I^{-asws} have finished from his, so inform him. He went out and presented to him. He said, ‘Excellent! It is a brief speech, summarised, so raise your^{-asws} need, O Musa^{-asws}!’

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوَّلُ حَاجَتِي إِلَيْكَ أَنْ تَأْذَنَ لِي فِي الْإِنْصِرَافِ إِلَى أَهْلِي فَإِنِّي تَرَكْتُهُمْ بَاكِينَ آسِيئِينَ مِنْ أَنْ يَرَوْنِي أَبَدًا فَقَالَ مَاذُونَ لَكَ ازْدَدْ

I^{-asws} said: ‘o amir al-momineen^{-asws}! The first of my^{-asws} need (request) to you is that you permit me^{-asws} to leave to go to my^{-asws} family, for I^{-asws} left them crying, despairing from whether they would see me (again) ever!’ He said, ‘You^{-asws} are permitted for. Increased!’

فَقُلْتُ يُبْقِي اللَّهُ أَمِيرَ الْمُؤْمِنِينَ لَنَا مَعَايِرَ بَنِي عَمِّهِ فَقَالَ ازْدَدْ

I^{-asws} said: ‘May Allah^{-azwj} Cause commander of the faithful to remain for us, community of the sons of his uncle’. He said, ‘Increase!’

فَقُلْتُ عَلَيَّ عِيَالٌ كَثِيرٌ وَ أَعْيُنُنَا بَعْدَ اللَّهِ مَمْدُودَةٌ إِلَى فَضْلِ أَمِيرِ الْمُؤْمِنِينَ وَ عَادَتِهِ فَأَمَرَ لِي بِمِائَةِ أَلْفِ دِرْهَمٍ وَ كِسْوَةٍ وَ حَمَلِي وَ رَدَّنِي إِلَى أَهْلِي مُكْرَمًا.

I^{-asws} said: ‘There are a lot of dependants upon me^{-asws}, and our aider, after Allah^{-azwj}, praised to the merit, is commander of the faithful, and his norms’. He ordered one hundred thousand Dirhams for me^{-asws}, and a garment, and had me^{-asws} carried (upon a riding animal) and returned me^{-asws} to my^{-asws} family, honourably”²⁴⁶.

2- ن، عيون أخبار الرضا عليه السلام أبو أحمد هاني بن محمد بن محمود العبدِيُّ رضي الله عنه عن أبيه بإسناده رفعه إلى موسى بن جعفر ع قال لما أدخلت على الرشيد سلمت عليه فرد علي السلام ثم قال يا موسى بن جعفر خليفتي بجبي إليهما الخراج

(The book) ‘Uyoon Akhbaar Al Reza^{-asws}’ – Abu Ahmad Hany Bin Muhammad Bin Mahmoud Al Abdy, may Allah^{-azwj} be Pleased with him, from his father, by his chain raising it to,

'Musa^{-asws} Bin Ja'far^{-asws} having said: 'When I^{-asws} was taken to see Al-Rasheed (caliph), I^{-asws} greeted unto him and he responded the greeting to me^{-asws}, then said, 'O Musa^{-asws} Bin Ja'far^{-asws}! There are two caliphs pulling the tax monies to them'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أُعِيدُكَ بِاللَّهِ أَنْ تَبُوءَ بِيَأْتِي وَ إِيَّكَ وَ تَقْبَلُ الْبَاطِلَ مِنْ أَعْدَائِنَا عَلَيْنَا فَقَدْ عَلِمْتَ أَنَّهُ قَدْ كُذِبَ عَلَيْنَا مِنْذُ قُبُضَ رَسُولُ اللَّهِ ص بِمَا عَلِمَ ذَلِكَ عِنْدَكَ فَإِنْ رَأَيْتَ بِقَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص أَنْ تَأْذَنَ لِي أُحَدِّثُكَ بِحَدِيثِ أَخْبَرَنِي بِهِ أَبِي عَنْ آبَائِهِ عَنْ جَدِّي رَسُولِ اللَّهِ ص

I^{-asws} said: 'O commander of the faithful! I^{-asws} seek Refuge with Allah^{-azwj} from assuming my^{-asws} sin and your sin and accept the falsity from our^{-asws} enemies upon us^{-asws}. You have known that they have been belying upon us^{-asws} since Rasool-Allah^{-saww} passed away with what the knowledge of that is already with you. If you see fit due to your kinship from Rasool-Allah^{-saww}, if you could permit for me^{-asws} to narrate to you with a Hadeeth which my^{-asws} father^{-asws} had informed me^{-asws} with from his^{-asws} forefathers^{-asws}, from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'.

فَقَالَ قَدْ أَذْنْتُ لَكَ فَقُلْتُ أَخْبَرَنِي أَبِي عَنْ آبَائِهِ عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ إِنَّ الرَّجْمَ إِذَا مَسَّتِ الرَّجْمَ تَحَرَّكَتْ وَ اضْطَرَبَتْ فَتَأْوِلُنِي يَدُكَ جَعَلَنِي اللَّهُ فِدَاكَ

He said, 'I have permitted for you^{-asws}'. I^{-asws} said: 'My^{-asws} father^{-asws} informed me^{-asws} from his^{-asws} forefathers^{-asws}, from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} having said: 'The kinship, when it touches the kinship, it stirs and is restless'. So give me your hand, may Allah^{-azwj} Make me^{-asws} to be sacrificed for you!'

فَقَالَ اذْنُ فِدَاكَ مِنْهُ فَأَخَذَ بِيَدِي ثُمَّ جَدَّنِي إِلَى نَفْسِهِ وَ عَانَقَنِي طَوِيلًا ثُمَّ تَرَكَنِي وَ قَالَ اجْلِسْ يَا مُوسَى فَلَيْسَ عَلَيْكَ بَأْسٌ

He said, 'Come closer!' I^{-asws} closer to him. He grabbed my^{-asws} hand, then pulled me^{-asws} to himself and hugged me^{-asws} for a long time. Then he left me^{-asws} and said, 'Be seated, O Musa^{-asws}, for there isn't any problem upon you^{-asws}!'

فَنظَرْتُ إِلَيْهِ فَإِذَا إِنَّهُ قَدْ دَمَعَتْ عَيْنَاهُ فَزَجَعَتْ إِلَيَّ نَفْسِي فَقَالَ صَدَقْتَ وَ صَدَقَ جَدُّكَ ص لَقَدْ تَحَرَّكَتْ دَمِي وَ اضْطَرَبَتْ عُرْوَتِي حَتَّى غَلَبَتْ عَلَيَّ الرَّفَّةُ وَ فَاضَتْ عَيْنَايَ

I looked at him, and there, his eyes were tearful. My^{-asws} soul returned to me^{-asws}. He said, 'You^{-asws} spoke the truth, and your^{-asws} grandfather^{-saww} spoke the truth. My blood has stirred, and my veins are restless, until the kindness has overcome upon me and my eyes overflowed.

وَ أَنَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْ أَشْيَاءَ تَتَلَجَّلُجُ فِي صَدْرِي مِنْذُ حِينٍ لَمْ أَسْأَلْ عَنْهَا أَحَدًا فَإِنْ أَنْتَ أَجَبْتَنِي عَنْهَا خَلَبْتُ عَنْكَ وَ لَمْ أَقْبَلْ قَوْلَ أَحَدٍ فِيكَ وَ قَدْ بَلَغَنِي أَنَّكَ لَمْ تَكْذِبْ قَطُّ فَاصْدُقْنِي عَمَّا أَسْأَلُكَ بِمَا فِي قَلْبِي

And I want to ask you^{-asws} about things which are stammering in my chest since a while ago. I have not asked anyone. If you^{-asws} were to answer me about these, I would free your^{-asws} way and I will not accept the word of anyone regarding you^{-asws}, and it has reached me that you^{-asws} do not lie at all. So be sincere about what I am going to ask you, from what is in my heart'.

فَقُلْتُ مَا كَانَ عِلْمُهُ عِنْدِي فَإِنِّي مُخْبِرُكَ بِهِ إِنْ أَنْتَ آمَنْتَنِي قَالَ لَكَ الْأَمَانُ إِنْ صَدَقْتَنِي وَ تَرَكَتِ النَّقِيَّةَ الَّتِي تُعْرِفُونَ بِهَا مَعْشَرَ بَنِي فَاطِمَةَ فَقُلْتُ لَيْسَ أَسْأَلُ أَمِيرَ الْمُؤْمِنِينَ عَمَّا شَاءَ

I^{-asws} said: 'Whatever its knowledge is with me^{-asws}, I^{-asws} shall inform with it, if you were to grant me^{-asws} safety'. He said, 'The safety is for you^{-asws}, if you^{-asws} were to be truthful to me and avoid the Taqiyya (dissimulation) which you^{-asws} are known to be with, O sons^{-asws} of (Syeda) Fatima^{-asws}!' I^{-asws} said: 'Let commander of the faithful ask about whatever he so desires to'.

قَالَ أَحْبِرْنِي لِمَ فَضَلْتُمْ عَلَيْنَا وَ نَحْنُ وَ أَنْتُمْ مِنْ شَجَرَةٍ وَاحِدَةٍ وَ بُنُو عَبْدِ الْمُطَّلِبِ وَ نَحْنُ وَ أَنْتُمْ وَاحِدٌ إِنَّا بُنُو الْعَبَّاسِ وَ أَنْتُمْ وَ لِدَ أَبِي طَالِبٍ وَ هُمَا عَمَّا رَسُولِ اللَّهِ ص وَ قَرَابَتُهُمَا مِنْهُ سَوَاءٌ

He said, 'Inform me, which are you^{-asws} merited over us, while we and you^{-asws} are from one tree (lineage), and the sons of Abdul Muttalib^{-as} and we and you^{-asws} are one? We are sons of Al-Abbas, and you^{-asws} are sons^{-asws} of Abu Talib^{-as}, and they are both the same from Rasool-Allah^{-saww} in their kinship!'

فَقُلْتُ نَحْنُ أَقْرَبُ قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ لِأَنَّ عَبْدَ اللَّهِ وَ أَبَا طَالِبٍ لِأَبٍ وَ أُمٍّ وَ أَبُوكُمُ الْعَبَّاسُ لَيْسَ هُوَ مِنْ أُمِّ عَبْدِ اللَّهِ وَ لَا مِنْ أُمِّ أَبِي طَالِبٍ

I^{-asws} said: 'We^{-asws} are closer'. He said, 'And how is that so?' I^{-asws} said: 'Because Abdullah^{-as} and Abu Talib^{-as} are of a (one) father^{-as} and (one) mother^{-as}, while your father Al-Abbas, he isn't from the mother^{-as} of Abdullah^{-as}, nor is he from the mother^{-as} of Abu Talib^{-as}!'

قَالَ فَلِمَ ادَّعَيْتُمْ أَنْكُمْ وَرِثْتُمُ النَّبِيَّ ص وَ الْعَمُّ يَحْجُبُ ابْنَ الْعَمِّ وَ قُبِضَ رَسُولُ اللَّهِ ص وَ قَدْ تُوِّفِيَ أَبُو طَالِبٍ قَبْلَهُ وَ الْعَبَّاسُ عَمُّهُ حَيٌّ

He said, 'Why are you^{-asws} claiming that you^{-asws} all have inherited (from) the Prophet^{-saww} while the uncle tends to block the son of uncle, and (when) Rasool-Allah^{-saww} passed away, Abu Talib^{-as} had already passed away before him^{-saww} while his^{-saww} uncle Al-Abbas was alive!'

فَقُلْتُ لَهُ إِنْ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنْ يُعْفِيَنِي مِنْ هَذِهِ الْمَسْأَلَةِ وَ يَسْتَأْذِنِي عَنْ كُلِّ بَابٍ سِوَاهُ يُرِيدُهُ فَقَالَ لَا أَوْ تُجِيبُ فَقُلْتُ فَأَمَّا قَالِ فَقَدْ آمَنْتُكَ قَبْلَ الْكَلَامِ

I^{-asws} said to him: 'If commander of the faithful sees fit, he could excuse me^{-asws} from this issue and ask me^{-asws} (instead) about every subject besides it, he so wants to'. He said, 'No, and you^{-asws} will answer!' I^{-asws} said: 'Grant me^{-asws} safety'. He said, 'I had granted you^{-asws} safety before the talk!'

فَقُلْتُ إِنَّ فِي قَوْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذْ لَيْسَ مَعَ وُلْدِ الصُّلْبِ ذَكَرًا كَانَ أَوْ أَنْتَى لِأَحَدٍ سَهْمٌ إِلَّا لِلْأَبَوَيْنِ وَ الزَّوْجِ وَ الزَّوْجَةِ وَ لَمْ يَثْبُتْ لِلْعَمِّ مَعَ وُلْدِ الصُّلْبِ مِيرَاثٌ وَ لَمْ يَنْطِقْ بِهِ الْكِتَابُ إِلَّا أَنْ تَيْمًا وَ عَدِيًّا وَ نَبِيٍّ أُمِّيَّةً قَالُوا الْعَمُّ وَالِدٌ رَأْيَا مِنْهُمْ بِلَا حَقِيقَةٍ وَ لَا آثَرٍ عَنِ النَّبِيِّ ص

I said, 'In the words of Ali^{-asws} Bin Abu Talib^{-asws}, when there isn't any lineage of a son, male or female for one of the shares, except for the two parents and the husband and the wife, and inheritance isn't affirmed with the son of the lineage, and the Book does not Speak with it, except Taym (clan of Bakr), and Aday (clan of Umar), and the clan of Umayya do. They said, 'The uncle is a caretaker father', without there being any reality nor any Hadeeth from the Prophet^{-saww}.

وَ مَنْ قَالَ يَقُولُ عَلِيُّ ع مِنَ الْعُلَمَاءِ قَضَايَاهُمْ خِلَافُ قَضَايَا هَؤُلَاءِ هَذَا نُوحُ بْنُ دَرَّاجٍ يَقُولُ فِي هَذِهِ الْمَسْأَلَةِ يَقُولُ عَلِيُّ ع وَ قَدْ حَكَمَ بِهِ وَ قَدْ وَّلَاهُ أَمِيرُ الْمُؤْمِنِينَ الْمُصَرِّينَ الْكُوفَةَ وَ الْبَصْرَةَ وَ قَدْ قَضَى بِهِ فَأُخِي إِلَى أَمِيرِ الْمُؤْمِنِينَ

And ones from the scholars who say with the word of Ali^{-asws}, their judgments are opposite to their judgments. This here is Nuh Bin Darraj, saying regarding this issue with the word of Ali^{-asws}, and he has ruled with it, and commander of the faithful has made him governor of the two cities, Al-Kufa and Al-Basra, and he has judged with it. So it ends to commander of the faithful’.

فَأَمَرَ بِإِحْضَارِهِ وَ إِحْضَارِ مَنْ يُقُولُ بِخِلَافِ قَوْلِهِ مِنْهُمْ سُفْيَانَ الثَّوْرِيَّ وَ إِبْرَاهِيمَ الْمَدِينِيَّ وَ الْمُضَنَّبِلُ بْنُ عِيَاضٍ فَشَهِدُوا أَنَّهُ قَوْلَ عَلِيٍّ ع فِي هَذِهِ الْمَسْأَلَةِ فَقَالَ لَهُمْ فِيمَا أَتَلَعَنِي بَعْضُ الْعُلَمَاءِ مِنْ أَهْلِ الْحِجَازِ قَلِمَ لَا تُقْتُونَ بِهِ وَ قَدْ قَضَى بِهِ نُوحُ بْنُ دَرَّاجٍ

He ordered with presented him and presented the ones who were saying with opposite to his word, from them being Sufyan Al-Sowry, and Ibrahim Al-Madany, and Al-Fuzeyl Bin Iyaz. They testified that it was the word of Ali^{-asws} regarding this issue. He said to them, ‘Among what has reached me of some of the scholars from the people of Al-Hijaz, so why are you not issuing verdicts with it, and Nuh Bin Darraj has judged with it?’

فَقَالُوا جَسَرَ نُوحٍ وَ جَبْنًا وَ قَدْ أَمْضَى أَمِيرُ الْمُؤْمِنِينَ قَضِيَّتَهُ يَقُولُ قَدَمَاءُ الْعَامَّةِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ عَلِيٌّ أَقْضَاكُمْ وَ كَذَلِكَ قَالَ عُمَرُ بْنُ الْخَطَّابِ عَلِيٌّ أَقْضَانَا وَ هُوَ اسْمٌ جَامِعٌ لِأَنَّ جَمِيعَ مَا مَدَّحَ بِهِ النَّبِيُّ ص أَصْحَابَهُ مِنَ الْقِرَاءَةِ وَ الْقِرَائِضِ وَ الْعِلْمِ دَاخِلٌ فِي الْقَضَاءِ

They said, ‘Nuh is audacious, and we are cowards, and commander of the faithful has issued his judgment by the words of ancient scholars of the general Muslims, from the Prophet^{-saww} having said: ‘Ali^{-asws} is most judicial of you all!’ And like that was said by Umar Bin Al-Khattab, ‘Ali^{-asws} is our most judicial’. And it is a collective word because the Prophet^{-saww} would not praise his^{-saww} companions with it, from the recitation and the obligations, to be included in the judgment’.

قَالَ زَيْدِي يَا مُوسَى قُلْتَ الْمَجَالِسُ بِالْأَمَانَاتِ وَ خَاصَّةً مَجْلِسِكَ فَقَالَ لَا بَأْسَ عَلَيْكَ فَقُلْتُ إِنَّ النَّبِيَّ ص لَمْ يُورَثْ مَنْ لَمْ يُهَاجِرْ وَ لَا أَتَيْتَ لَهُ وَلايَةً حَتَّى يُهَاجِرَ فَقَالَ مَا حُجَّتُكَ فِيهِ

He said, ‘Increase for me, O Musa^{-asws}!’ I^{-asws} said: ‘The gatherings are with the safety, and especially your gathering’. He said, ‘There will be no problem upon you^{-asws}’. I^{-asws} said: ‘The Prophet^{-saww} did not let inherit the one who neither emigrated nor was the guardianship affirmed for him, until he did emigrate’. He said, ‘What is your^{-asws} proof regarding it?’

قُلْتُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَ إِنَّ عَمِّي الْعَبَّاسَ لَمْ يُهَاجِرْ

I^{-asws} said: ‘Words of Allah^{-azwj} Blessed and Exalted: **and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72]**. And my^{-asws} uncle Al-Abbas did not emigrate’.

فَقَالَ لِي أَسْأَلُكَ يَا مُوسَى هَلْ أَتَيْتَ بِذَلِكَ أَحَدًا مِنْ أَعْدَائِنَا أَمْ أَخْبَرْتَ أَحَدًا مِنَ الْفُقَهَاءِ فِي هَذِهِ الْمَسْأَلَةِ بِشَيْءٍ فَقُلْتُ لِلَّهِمَّ لَا وَ مَا سَأَلَنِي عَنْهَا إِلَّا أَمِيرُ الْمُؤْمِنِينَ

He said to me^{-asws}, ‘I ask you^{-asws}, O Musa^{-asws}! Has anyone from our enemies issued a verdict with that, or has anyone from the jurists informed anything regarding this issue?’ I^{-asws} said: ‘O Allah^{-azwj}, No! And no one has asked me^{-asws} except commander of the faithful’.

ثُمَّ قَالَ لِمَ جَوَزْتُمْ لِلْعَامَّةِ وَالْخَاصَّةِ أَنْ يَنْسُبُواكُمْ إِلَى رَسُولِ اللَّهِ ص وَ يَقُولُونَ لَكُمْ يَا بَنِي رَسُولِ اللَّهِ وَ أَنْتُمْ بَنُو عَلِيٍّ وَ إِنَّمَا يَنْسَبُ الْمَرْءُ إِلَى أَبِيهِ وَ فَاطِمَةَ إِنَّمَا هِيَ وَعَاءٌ وَ النَّبِيُّ ع جَدُّكُمْ مِنْ قَبْلِ أُمَّكُمْ

Then he said, 'Why are you allowing for the general Muslims and the special ones (Shias), that they should be attributing you^{-asws} to Rasool-Allah^{-sawww} and saying for you^{-asws} all, 'O sons^{-asws} of Rasool-Allah^{-sawww}', while you^{-asws} are sons^{-asws} of Ali^{-asws}, and rather the man is attributed to his father, and (Syeda) Fatima^{-asws}, she^{-asws} was rather a receptacle, and the Prophet^{-sawww} is your^{-asws} grandfather^{-asws} is from the direction of your^{-asws} mother^{-asws}!'

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ النَّبِيَّ ص نُشِرَ فَحَطَبَ إِلَيْكَ كَرِيْمَتِكَ هَلْ كُنْتَ تُجِيبُهُ

I^{-asws} said: 'O commander of the faithful! If the Prophet^{-sawww} were to be Resurrected and he^{-sawww} were to propose to you of your honourable daughter, would you answer him^{-sawww} (positively)?'

فَقَالَ سُبْحَانَ اللَّهِ وَ لَمْ لَا أَجِيبُهُ بَلْ أَفْتَخِرُ عَلَى الْعَرَبِ وَ الْعَجَمِ وَ قُرَيْشٍ بِذَلِكَ

He said, 'Glory be to Allah^{-azwj}! And why should I not answer him^{-sawww}? But I would be priding over the Arabs and the non-Arabs and Qureysh due to that!'

فَقُلْتُ لَكِنَّهُ ع لَا يَحْطَبُ إِلَيَّ وَ لَا أَرْجُوهُ فَقَالَ وَ لَمْ أَفْعَلْ لِأَنَّهُ وَلَدِي وَ لَمْ يَلِدْكَ

I^{-asws} said: 'But neither would he^{-sawww} propose to me^{-asws} (of my^{-asws}) daughter^{-asws}, nor would I^{-asws} marry to him^{-sawww}'. He said, 'And why not?' I^{-asws} said: 'Because he^{-sawww} begot me^{-asws} and did not beget you!'

فَقَالَ أَحْسَنْتَ يَا مُوسَى ثُمَّ قَالَ كَيْفَ فُلْتُمْ إِنَّا ذُرِّيَّةُ النَّبِيِّ وَ النَّبِيُّ ع لَمْ يَعْقِبْ وَ إِنَّمَا الْعَقِبُ لِلذَّكَرِ لَا لِلْأُنثَى وَ أَنْتُمْ وُلْدُ الْإِنثَةِ وَ لَا يَكُونُ لَهَا عَقِبٌ

He said, 'You have been excellent, O Musa^{-asws}!' Then he said, 'How can you^{-asws} be saying: 'We^{-asws} are children of the Prophet^{-sawww}, and the Prophet^{-sawww} had no posterity, and rather the posterity is for the males not for the females, and you^{-asws} are sons^{-asws} of the daughter^{-asws}, and there cannot be posterity for her^{-asws}.'

فَقُلْتُ أَسْأَلُكَ بِحَقِّ الْقَرَابَةِ وَ الْقَبْرِ وَ مَنْ فِيهِ إِلَّا مَا أَعْفَيْتَنِي عَنْ هَذِهِ الْمَسْأَلَةِ

I^{-asws} said: 'I^{-asws} ask you by the right of kinship and the grave (of Rasool-Allah^{-sawww}) and the one^{-sawww} in it if you could excuse me^{-asws} from this issue'.

فَقَالَ لَا أَوْ تُخْبِرُنِي بِحُجَّتِكُمْ فِيهِ يَا وُلْدَ عَلِيٍّ وَ أَنْتَ يَا مُوسَى يَعْشُوهُمْ وَ إِمَامٌ زَمَانِهِمْ كَذَا أَنْهَى إِلَيَّ وَ لَسْتُ أُعْفِيكَ فِي كُلِّ مَا أَسْأَلُكَ عَنْهُ حَتَّى تَأْتِيَنِي فِيهِ بِحُجَّةٍ مِنْ كِتَابِ اللَّهِ

He said, 'No, you^{-asws} will inform me with your^{-asws} arguments regarding it, O son^{-asws} of Ali^{-asws}, and you^{-asws}, O Musa^{-asws}, are their leader and Imam^{-asws} of their time. Like that it ends to me, and I will not excuse you^{-asws} regarding all what I ask you^{-asws} about, until you^{-asws} come to me with an argument from the Book of Allah^{-azwj}.

فَأَنْتُمْ تَدْعُونَ مَعْشَرَ وُلْدِ عَلِيٍّ أَنَّهُ لَا يَسْفُطُ عَنْكُمْ مِنْهُ شَيْءٌ أَلِفٌ وَ لَا وَاوٌ إِلَّا وَ تَأْوِيلُهُ عِنْدَكُمْ وَ اخْتِجَجْتُمْ بِقَوْلِهِ عَزَّ وَ جَلَّ مَا فَتَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ وَ قَدْ اسْتَعْنَيْتُمْ عَنِ رَأْيِ الْعُلَمَاءِ وَ قِيَاسِهِمْ

You^{-asws}, community of the sons^{-asws} of Ali^{-asws}, are claiming that nothing from it has been missed out by you^{-asws} from it, neither an 'Alif' nor a 'Waaw' (letters), and its interpretation is with you^{-asws}, and you^{-asws} are arguing with His^{-azwj} words: ***We have not neglected in the Book of anything; [6:38]***, and you^{-asws} are (considering yourselves) to be needless from the views of the scholars and their analogies'.

فَقُلْتُ تَأْذَنُ لِي فِي الْجَوَابِ قَالَ هَاتِ

I^{-asws} said: 'Will you permit me^{-asws} regarding the answer?' He said, 'Give!'

فَقُلْتُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى مِنْ أَبُو عِيسَى يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَيْسَ لِعِيسَى أَبٌ

I^{-asws} said: 'I^{-asws} seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}. In the Name of Allah^{-azwj} the Beneficent, the Merciful. ***and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa, [6:85]***. Who is the father of Isa^{-as}, O commander of the faithful?' He said, 'There isn't any father for Isa^{-as}'.

فَقُلْتُ إِنَّمَا أَخْفَاهُ بِذُرَارِيٍّ الْأَنْبِيَاءِ ع مِنْ طَرِيقِ مَرْيَمَ ع وَ كَذَلِكَ أَخْفَيْنَا بِذُرَارِيٍّ النَّبِيِّ ص مِنْ قَبْلِ أَمْنَا فَاطِمَةَ ع أَرِيدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هَاتِ

I^{-asws} said: 'But rather we are joining him^{-as} with the children of the Prophets^{-as} from the way of Maryam^{-as}, and like that we^{-asws} we are joined with offspring of the Prophet^{-sawww} from the direction of our^{-asws} mother^{-asws} (Syeda) Fatima^{-asws}. Shall I^{-asws} increase for you, O commander of the faithful?' He said, 'Give!'

قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَعُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْنَهُنَّ فَنَجْعَلَنَّ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

I^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]***.

وَ لَمْ يَدْعِ أَحَدٌ أَنَّهُ أُدْخِلَ النَّبِيُّ ص تَحْتَ الْكِسَاءِ عِنْدَ مُبَاهِلَةِ النَّصَارَى إِلَّا عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَكَانَ تَأْوِيلُ قَوْلِهِ عَزَّ وَ جَلَّ أَبْنَاءَنَا الْحَسَنُ وَ الْحُسَيْنُ وَ نِسَاءَنَا فَاطِمَةَ وَ أَنْفُسَنَا عَلِيٌّ بِنُ أَبِي طَالِبٍ

And no one has claimed that the Prophet^{-sawww} had included him under the cloak during the imprecation (Mubahila) of the Christians, except Ali^{-asws} Bin Abu Talib^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Thus, the interpretation of His^{-azwj} Words, Mighty and Majestic, happens to be – ***our sons*** are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and ***our women*** is (Syeda) Fatima^{-asws}, and ***ourselves*** is Ali^{-asws} Bin Abu Talib^{-asws}.

إِنَّ الْعُلَمَاءَ قَدْ أَجْمَعُوا عَلَى أَنَّ جِبْرَائِيلَ قَالَ يَوْمَ أُحُدٍ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمَوْاسَاةُ مِنْ عَلِيٍّ قَالَ لِأَنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرَائِيلُ وَ أَنَا مِنْكُمْ يَا رَسُولَ اللَّهِ ثُمَّ قَالَ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ

The scholars have concurred upon that Jibraeel^{-as} had said on the day of Ohad: ‘O Muhammad^{-saww}! This, it is the consolation from Ali^{-asws}’. He^{-saww} said: ‘Because he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}’. Jibraeel^{-as} said: ‘And I^{-as} am from you^{-asws} both, O Rasool-Allah^{-saww}!’ Then he^{-as} said: ‘There is no sword except Zulfiqar and there is no youth except Ali^{-asws}!’

فَكَانَ كَمَا مَدَحَ اللَّهُ عَزَّ وَ جَلَّ بِهِ خَلِيلَهُ عِ إِذْ يَقُولُ فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ إِنَّا مَعْشَرَ بَنِي عَمِّكَ نَفْتَحِرُ بِقَوْلِ جِبْرَائِيلَ إِنَّهُ مِنَّا

It happened just as Allah^{-azwj} Mighty and Majestic had Praised His^{-azwj} friend (Ibrahim^{-as}) when He^{-azwj} Said: **a youth called Ibrahim mentioned them’ [21:60]**. We, community of the sons of your uncle^{-as}, are priding with the words of Jibraeel^{-as} that he^{-as} is from us^{-asws}’.

فَقَالَ أَحْسَنْتَ يَا مُوسَى اذْفَعِ إِلَيْنَا حَوَائِجَكَ فَعُلْتُ لَهُ أَوْلَ حَاجَةٍ أَنْ تَأْذَنَ لِابْنِ عَمِّكَ أَنْ يَرْجِعَ إِلَى حَرَمِ جَدِّهِ عِ وَ إِلَى عِيَالِهِ فَقَالَ نَنْظُرُ إِنْ شَاءَ اللَّهُ

He said, ‘You^{-asws} have been excellent, O Musa^{-asws}! Raise your^{-asws} needs to us!’ I^{-asws} said: ‘The first need (request) is that you allow for the son^{-asws} of your uncle^{-asws} to return to the Sanctuary of his^{-asws} grandfather^{-saww}, and to his^{-asws} dependants’. He said, ‘We shall consider, if Allah^{-azwj} so Desires’.

فَرَوِيَ أَنَّهُ أَنْزَلَهُ عِنْدَ السِّنْدِيِّ بْنِ شَاهِكٍ فَرَعِمَ أَنَّهُ تُؤَيِّ عِنْدَهُ وَ اللَّهُ أَعْلَمُ.

It is reported that he^{-asws} was lodged with Al-Sindy Bin Shahak, and it is alleged that he^{-asws} passed away with him. And Allah^{-azwj} is more knowing”²⁴⁷

3 ج، الإحتجاج مُرْسَلًا مِثْلَهُ إِلَى قَوْلِهِ نَنْظُرُ إِنْ شَاءَ اللَّهُ.

(The book) ‘Al-Ihtijaj’ – With an unbroken chain – similar to it up to his words, ‘We shall consider, if Allah^{-azwj} so Desires”²⁴⁸

4- ن، عيون أخبار الرضا عليه السلام الوراق و المكيب و الهمداني و ابن تاتانه و أحمد بن علي بن إبراهيم و ماجيلويه و ابن المتوكيل رضي الله عنهم جميعاً عن علي عن أبيه عن عثمان بن عيسى عن سفيان بن نزار قال كنت يوماً على رأس المأمون فقال أ تدرؤن من علمي التشييع فقال القوم جميعاً و الله ما نعلم قال علمني الرشيد قيل له و كيف ذلك و الرشيد كان يقتل أهل هذا البيت

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Warraq and Al Mukattib, and Al Hamdany, and Ibn Tatanah, and Ahmad Bin Ali Bin Ibrahim, and Majaylawiya, and Ibn Mutawakkal, may Allah^{-azwj} be Pleased with them all, from Ali, from his father, from Usman Bin Isa, from Sufyan Bin Bizaz who said,

‘One day I was by the head of Al-Mamoun. He said, ‘Are you knowing who taught me the Shia religion?’ The people in their entirety said, ‘No, by Allah^{-azwj}, we do not know’. He said, ‘Al-Rasheed taught me’. It was said to him, ‘And how can that be so, and Al-Rasheed used to kill the People^{-asws} of this Household?’

²⁴⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 2

²⁴⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 3

قَالَ كَانَ يَقْتُلُهُمْ عَلَى الْمَلِكِ لِأَنَّ الْمَلِكَ عَقِيمٌ وَ لَقَدْ حَجَّجْتُ مَعَهُ سَنَةً فَلَمَّا صَارَ إِلَى الْمَدِينَةِ تَقَدَّمَ إِلَى حُجَّابِهِ وَ قَالَ لَا يَدْخُلَنَّ عَلَيَّ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ وَ مَكَّةَ مِنْ أَبْنَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ نَبِيِّ هَاشِمٍ وَ سَائِرِ بَطُونِ قُرَيْشٍ إِلَّا نَسَبَ نَفْسَهُ

He said, 'He was killing them upon the kingdom because the kingdom is futile (inhospitable), and I had performed Hajj with him one year. When he came to Al-Medina, he proceeded to its pilgrims and said, 'No one from the men from the people of Al-Medina and Makkah, from the sons of the Emigrants and Helpers and clan of Hashim and rest of the bellies of Qureysh should enter to see me until he lineages himself'.

فَكَانَ الرَّجُلُ إِذَا دَخَلَ عَلَيْهِ قَالَ أَنَا فُلَانُ بْنُ فُلَانٍ حَتَّى يَنْتَهِيَ إِلَى جَدِّهِ مِنْ هَاشِمِيٍّ أَوْ قُرَيْشِيٍّ أَوْ مُهَاجِرِيٍّ أَوْ أَنْصَارِيٍّ فَيَصِلُهُ مِنَ الْمِائَةِ بِخَمْسَةِ آلَافٍ دِرْهَمٍ وَ مَا دُونَهَا إِلَى مِائَتَيْ دِينَارٍ عَلَى قَدْرِ شَرَفِهِ وَ هِجْرَةِ آبَائِهِ

So the man, when he entered to see him, would say, 'I am so and so, son of so and so', until he would end up to his grandfather from a Hashemite, or Qureysh, or an Emigrant, or a Helper. He would (then) help from the hundred with five thousand Dirhams and what is below it, up to two hundred Dinars, based upon the worth of his nobility and emigration done by his forefathers.

فَأَنَا ذَاتَ يَوْمٍ وَاقِفٌ إِذْ دَخَلَ الْفَضْلُ بْنُ الرَّبِيعِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى الْبَابِ رَجُلٌ زَعَمَ أَنَّهُ مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ فَاقْبَلْ عَلَيْنَا وَ نَحْنُ قِيَامٌ عَلَى رَأْسِهِ وَ الْأَمِينُ وَ الْمُؤْتَمَنُ وَ سَائِرِ الْقَوَادِ فَقَالَ احْفَظُوا عَلَيَّ أَنْفُسِكُمْ

One day I was standing when Al-Fazl Bin Al-Rabie entered. He said, 'O commander of the faithful! There is a man at the door claiming he^{-asws} is Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}!' He turned towards us, and we were standing by his head, and Al-Ameen and Al-Motaman, and rest of the commanders. He said, 'Preserve upon yourselves!'

ثُمَّ قَالَ لِذَوِيهِ ائْتِدُنْ لَهُ وَ لَا يَنْزِلُ إِلَّا عَلَيَّ بِسَاطِي فَأَنَا كَذَلِكَ إِذْ دَخَلَ شَيْخٌ مُسَخَّذٌ قَدْ أَهْمَكْتَهُ الْعِبَادَةُ كَأَنَّهُ شَيْءٌ بَالٍ قَدْ كَلِمَ السُّجُودَ وَجْهَهُ وَ أَنْفَهُ

Then he said to his doorman, 'Allow him^{-asws}, and he^{-asws} should not descend except upon my carpet'. I was like that when an ill-looking old man entered. The worship seemed to have exhausted him^{-asws}. It is as if he^{-asws} was a dried insect. The (frequent) Sajdah had injured his^{-asws} face and his^{-asws} nose.

فَلَمَّا رَأَى الرَّشِيدَ رَمَى بِنَفْسِهِ عَنْ حِمَارٍ كَانَ رَاكِبَهُ فَصَاحَ الرَّشِيدُ لَا وَ اللَّهُ إِلَّا عَلَيَّ بِسَاطِي فَمَنَعَهُ الْحُجَّابُ مِنَ الرَّجُلِ وَ نَظَرْنَا إِلَيْهِ بِأَجْمَعِنَا بِالْإِجْلَالِ وَ الْإِعْظَامِ فَمَا زَالَ يَسِيرُ عَلَى حِمَارِهِ حَتَّى سَارَ إِلَى الْبِسَاطِ وَ الْحُجَّابُ وَ الْقَوَادِ مُخَدِقُونَ بِهِ فَتَنَزَلَ

When Al-Rasheed saw (him^{-asws}), he threw himself from a donkey he was riding on. Al-Rasheed shouted, 'By Allah^{-azwj}! Only upon my carpet!' The doorman prevented him^{-asws} from walking and we all looked at him^{-asws} being with the majesty and magnificence. He^{-asws} did not travel upon his^{-asws} donkey until he came to the carpet, and the guards and the commanders were nearby him. He^{-asws} descended.

فَقَامَ إِلَيْهِ الرَّشِيدُ وَ اسْتَقْبَلَهُ إِلَى آخِرِ الْبِسَاطِ وَ قَبَّلَ وَجْهَهُ وَ عَيْنَيْهِ وَ أَحَدَ يَدَيْهِ حَتَّى صَبَّرَهُ فِي صَدْرِ الْمَجْلِسِ وَ أَجْلَسَهُ مَعَهُ فِيهِ وَ جَعَلَ يُحَدِّثُهُ وَ يُعْبِلُ بِوَجْهِهِ عَلَيْهِ وَ يَسْأَلُهُ عَنْ أَحْوَالِهِ

Al-Rasheed stood up to him^{-asws} and received him^{-asws} to the end of the carpet and kissed his^{-asws} face and his^{-asws} eyes and held his^{-asws} hand until brought him^{-asws} in the centre of the gathering and seated him^{-asws} with him in it and went on to discuss with him^{-asws} and faced by his face towards him^{-asws} and asked him^{-asws} about his^{-asws} situations.

ثُمَّ قَالَ يَا أَبَا الْحَسَنِ مَا عَلَيْكَ مِنَ الْعِيَالِ فَقَالَ يَزِيدُونَ عَلَى الْحَمْسِمِائَةِ قَالَ أَوْلَادٌ كُلُّهُمْ قَالَ لَا أَكْثَرُهُمْ مَوْلَى وَ حَشَمٌ فَأَمَّا الْوَلَدُ فَلِي نَيْفٌ وَ ثَلَاثُونَ الذُّكْرَانُ مِنْهُمْ كَذَا وَ النِّسْوَانُ مِنْهُمْ كَذَا

Then he said, 'O Abu Al-Hassan^{-asws}! How many dependants are there upon you^{-asws}?' He^{-asws} said: 'They are more than five hundred'. He said, 'All of them are children?' He^{-asws} said: 'No. Most of them are slaves and attendants. As for the children, so for me^{-asws} there are more than thirty, the males from them are such, and the women from them are such'.

قَالَ فَلِمَ لَا تُزَوِّجُ النِّسْوَانَ مِنْ بَنِي عُمُومَتَيْهِنَّ وَ أَخْفَائِهِنَّ قَالَ الْبِدُّ تَقْصُرُ عَنْ ذَلِكَ قَالَ فَمَا حَالُ الصَّبِيَعَةِ قَالَ تُعْطِي فِي وَقْتٍ وَ تَمْنَعُ فِي آخَرَ

He said, 'Why are you^{-asws} not getting the women married to the sons of your^{-asws} uncles and their matches?' He^{-asws} said: 'The hand is deficient from that'. He said, 'So what is the state of the financial difficulties'. He^{-asws} said: 'I^{-asws} am given during a time and am prevented during another (time)'.

قَالَ فَهَلْ عَلَيْكَ دَيْنٌ قَالَ نَعَمْ قَالَ كَمْ قَالَ نَحْوُ مِنْ عَشْرَةِ آلَافٍ دِينَارٍ فَقَالَ الرَّشِيدُ يَا ابْنَ عَمِّ أَنَا أُعْطِيكَ مِنَ الْمَالِ مَا تُزَوِّجُ بِهِ الذُّكْرَانَ وَ النِّسْوَانَ وَ تَعْمُرُ الصَّبِيَاعَ

He said, 'Is there any debt upon you^{-asws}?' He^{-asws} said: 'Yes'. He said, 'How much?' He^{-asws} said: 'Approximately ten thousand Dinars'. Al-Rasheed said, 'O son^{-asws} of uncle^{-as}! I shall give you from the wealth what you^{-asws} will be (able to) get males and the women to be married and build the estate'.

فَقَالَ لَهُ وَصَلْتَنكَ رَحِمَ يَا ابْنَ عَمِّ وَ شَكَرَ اللَّهُ لَكَ هَذِهِ النِّيَّةَ الْجَمِيلَةَ وَ الرَّحِمَ مَاسَّةً وَ الْقَرَابَةَ وَاشِجَّةً وَ النَّسَبَ وَاجِدًا وَ الْعَبَّاسَ عَمَّ النَّبِيِّ ص وَ صِنُو أَبِيهِ وَ عَمَّ عَلِيَّ بْنِ أَبِي طَالِبٍ ع وَ صِنُو أَبِيهِ وَ مَا أَبْعَدَكَ اللَّهُ مِنْ أَنْ تَفْعَلَ ذَلِكَ وَ قَدْ بَسَطَ يَدَكَ وَ أَكْرَمَ غُنْصُرَكَ وَ أَعْلَى مَخْتِدَكَ

He^{-asws} said to him: 'You have connected the kinship, O son of uncle, and Allah^{-azwj} has Thanked you for this beautiful intention, and the sparkling kinship, and the interlocking relationship, and the one lineage, and Al-Abbas was the uncle of the Prophet^{-saww} and full brother of his^{-saww} father^{-as}, and uncle of Ali^{-asws} Bin Abu Talib^{-asws}, and full brother of his^{-asws} father^{-as}, and may Allah^{-azwj} not Distance you from doing that, and you have extended your hand and honoured your roots, and raised your origins'.

فَقَالَ أَفْعَلُ ذَلِكَ يَا أَبَا الْحَسَنِ وَ كَرَامَةً فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ عَلَيَّ وَ لَاءَةَ عَهْدِهِ أَنْ يَنْعَشُوا فُقَرَاءَ الْأُمَّةِ وَ يَنْقُضُوا عَنِ الْعَارِمِينَ وَ يُؤَدُّوا عَنِ الْمُتَّقِلِّ وَ يَكْسُوا الْعَارِيَّ وَ يُجْسِنُوا إِلَى الْعَانِي وَ أَنْتَ أَوْلَى مَنْ يَفْعَلُ ذَلِكَ فَقَالَ أَفْعَلُ يَا أَبَا الْحَسَنِ

He said, 'I shall do that, O Abu Al-Hassan^{-asws}, and there is honour'. He^{-asws} said: 'O commander of the faithful! Allah^{-azwj} Mighty and Majestic has Obligated His^{-azwj} Pact upon the rulers that they should be infusing life into the poor of the community, and pay off their creditors, and fulfil their encumberments, and clothe the bare ones, and do good to the sufferers, and you are foremost with doing that'. He said, 'I shall do it, O Abu Al-Hassan^{-asws}!'

ثُمَّ قَامَ فَقَامَ الرَّشِيدُ لِقِيَامِهِ وَ قَبَّلَ عَيْنَيْهِ وَ وَجْهَهُ ثُمَّ أَقْبَلَ عَلَيَّ وَ عَلَى الْأَمِينِ وَ الْمُؤَمَّنِ فَقَالَ يَا عَبْدَ اللَّهِ وَ يَا مُحَمَّدُ وَ يَا إِبْرَاهِيمَ بَيْنَ يَدَيْ عَمُوكُمْ وَ سَيِّدِكُمْ خُذُوا بِرِكَابِهِ وَ سَوْوَا عَلَيْهِ ثِيَابَهُ وَ شَبِّعُوهُ إِلَى مَنْزِلِهِ

Then he^{-asws} stood up, so Al-Rasheed stood up to his^{-asws} standing and kissed his^{-asws} eyes and his^{-asws} face. Then he faced towards me and to Al-Ameen and Al-Motaman. He said, 'O Abdullah! And O Muhammad! And O Ibrahim! (Walk) in front of your uncle and your chief! Hold his^{-asws} rein, and even his^{-asws} clothes upon him^{-asws}, and escort him^{-asws} to his^{-asws} house!'

فَأَقْبَلَ أَبُو الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَ سِرّاً بَيْنِي وَ بَيْنَهُ فَبَشَّرَنِي بِالْخِلَافَةِ وَ قَالَ لِي إِذَا مَلَكَتَ هَذَا الْأَمْرَ فَأَحْسِنِ إِلَى وُلْدِي

(Al-Mamoun said), 'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} came with a secret between me and him^{-asws}. He^{-asws} gave me glad tidings with the caliphate and said to me, 'When you possess the command, then be good to my^{-asws} children'.

ثُمَّ انْصَرَفْنَا وَ كُنْتُ أَجْزَأَ وُلْدِ أَبِي عَلَيْهِ فَلَمَّا خَلَا الْمَجْلِسُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الرَّجُلُ الَّذِي قَدْ عَظَّمْتَهُ وَ أَجَلَلْتَهُ وَ قُمْتَ مِنْ مَجْلِسِكَ إِلَيْهِ فَاسْتَقْبَلْتَهُ وَ أَقْعَدْتَهُ فِي صَدْرِ الْمَجْلِسِ وَ جَلَسْتُ دُونَهُ ثُمَّ أَمَرْتَنَا بِأَخْذِ الرِّكَابِ لَهُ

When we left, and I was the most audacious of the sons of my father to him. When the gathering was empty, I said, 'O commander of the faithful! Who was this man whom you magnified and revered, and stood up from the seat to him^{-asws}, and you received him^{-asws} and seated him^{-asws} in the centre of the gathering, and I had to sit besides him^{-asws}? Then you ordered us to hold the rein for him^{-asws}!'

قَالَ هَذَا إِمَامُ النَّاسِ وَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ لَيْسَتْ هَذِهِ الصِّفَاتُ كُلُّهَا لَكَ وَ فَيْكَ

He (Al-Rasheed) said, 'This is Imam^{-asws} of the people and Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} caliph upon His^{-azwj} servants'. I said, 'O commander of the faithful! Or aren't all these characteristics for you and regarding you?'

فَقَالَ أَنَا إِمَامُ الْجُمَاعَةِ فِي الظَّاهِرِ بِالْعَلْبَةِ وَ الْقَهْرِ وَ مُوسَى بْنُ جَعْفَرٍ إِمَامٌ حَقٌّ وَ اللَّهُ يَا بُنَيَّ إِنَّهُ لَأَحَقُّ بِمَقَامِ رَسُولِ اللَّهِ صَ مِنِّي وَ مِنَ الْخَلْقِ جَمِيعاً وَ وَ اللَّهِ لَوْ نَارَعْتَنِي هَذَا الْأَمْرَ لَأَخَذْتُ الَّذِي فِيهِ عَيْنَاكَ فَإِنَّ الْمُلْكَ عَقِيمٌ

He said, 'I am an imam of the community, the one prevailing due to the overcoming, but Musa^{-asws} Bin Ja'far^{-asws} is a true Imam^{-asws}. By Allah^{-azwj}, O my son! He^{-asws} is more rightful with the position of Rasool-Allah^{-saww} than me, and the entirety of the people. And by Allah^{-azwj}! If you were to dispute me of this command, I shall take that in which are your eyes, for the kingdom is futile (sterile/ has no elegance)'

فَلَمَّا أَرَادَ الرَّحِيلَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ أَمَرَ بِصُرَّةٍ سَوْدَاءَ فِيهَا مِائَتَا دِينَارٍ ثُمَّ أَقْبَلَ عَلَى الْفَضْلِ بْنِ الرَّبِيعِ فَقَالَ لَهُ أَذْهَبَ بِهَذِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ وَ قُلْ لَهُ يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ نَحْنُ فِي ضَيْقَةٍ وَ سَيِّئَاتِكَ بُرْنَا بَعْدَ هَذَا الْوَقْتِ

When he intended the departure from Al-Medina to Makkah, he ordered with a black moneybag wherein were two hundred Dinars. Then he turned to Al-Fazl Bin Rabie and said to him, (go and say to Musa^{-asws} Ibn Jafar^{-asws}) 'Commander of the faithful says to you^{-asws}, 'We are in financial difficulty, and our righteousness shall be coming to you^{-asws} after this time'.

فَقُمْتُ فِي صَدْرِهِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ تُعْطِي أَبْنَاءَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ سَائِرَ قُرَيْشٍ وَ بَنِي هَاشِمٍ وَ مَنْ لَا يُعْرِفُ حَسْبُهُ وَ نَسَبُهُ حَمْسَةَ آلَافٍ دِينَارٍ إِلَى مَا دُونَهَا وَ تُعْطِي مُوسَى بْنَ جَعْفَرٍ وَ قَدْ أَعْظَمْتَهُ وَ أَجْلَلْتَهُ مِائَتِي دِينَارٍ أَحْسَسَ عَطِيَّةً أَعْطَيْتَهَا أَحَدًا مِنَ النَّاسِ

I stood up to his chest (confronted him) and said, 'O commander of the faithful! You gave the sons of the Emigrants and the Helpers, and rest of Qureysh, and clan of Hashim^{as}, and the ones you did not even know of his affiliation and his lineage, a thousand Dinars (each) to what is less than it, and you gave Musa^{asws} Bin Ja'far^{asws} two hundred Dinars, and although you had magnified him^{asws} and revered him^{asws}, such a despicable award you have not given to anyone from the people?'

فَقَالَ اسْكُتْ لَا أُمَّ لَكَ فَإِنِّي لَوْ أَعْطَيْتُ هَذَا مَا صَمِنْتُهُ لَهُ مَا كُنْتُ أَمْنُهُ أَنْ يَضْرِبَ وَجْهِي غَدًا بِمِائَةِ أَلْفِ سَيْفٍ مِنْ شِيعَتِهِ وَ مَوَالِيهِ وَ فَفَرَّ هَذَا وَ أَهْلُ بَيْتِهِ أَشْلَمَ لِي وَ لَكُمْ مِنْ بَسْطِ أَيْدِيهِمْ وَ أَعْيُنِهِمْ

He said, 'Be quiet! May there be no mother for you! If I were to give him^{asws} what I had guaranteed to him^{asws}, I would not be safe from him^{asws} striking my face tomorrow with a hundred thousand swords from his^{asws} Shias and his^{asws} friends, and the poverty of this one and his^{asws} family members is safer for me and for you all, than stretching their hands and enriching them!'

فَلَمَّا نَظَرَ إِلَى ذَلِكَ مُخَارِقُ الْمُعْتَبِيِّ دَخَلَهُ فِي ذَلِكَ عَيْظٌ فَقَامَ إِلَى الرَّشِيدِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ دَخَلْتُ الْمَدِينَةَ وَ أَكْثَرَ أَهْلِهَا يَطْلُبُونَ مِنِّي شَيْئًا وَ إِنِّي خَرَجْتُ وَ لَمْ أَقْسِمَ فِيهِمْ شَيْئًا لَمْ يَتَّبِعْنِي هُمْ تَفَضُّلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ وَ مَنْزِلَتِي عِنْدَهُ فَأَمَرَ لَهُ بِعَشْرَةِ آلَافِ دِينَارٍ

When Mukhariq the singer looked at that, rage entered into him regarding that. He stood up to Al-Rasheed and said, 'O commander of the faithful! I had entered Al-Medina, and most of its inhabitants were seeking something from me, and I came out and did not distribute anything among them. I did not reveal to them the preference of commander of the faithful upon me and of my status in his presence'. So he ordered ten thousand Dinars for him.

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِأَهْلِ الْمَدِينَةِ وَ عَلَيَّ دَيْنٌ أَسْتَأْجِ أَنْ أَقْضِيَهُ فَأَمَرَ لَهُ بِعَشْرَةِ آلَافِ دِينَارٍ أُخْرَى

He said to him, 'O commander of the faithful! This is for people of Al-Medina, and there is debt upon me, I am needy to pay it off'. So, he ordered with another ten thousand Dinars for him'.

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ بِنَاتِي أُرِيدُ أَنْ أُزَوِّجَهُنَّ وَ أَنَا مُتَحَاجٌّ إِلَى جِهَارِهِنَّ فَأَمَرَ لَهُ بِعَشْرَةِ آلَافِ دِينَارٍ أُخْرَى

He said to him, 'O commander of the faithful! I want to get my daughters married and I am needy to their wedding gifts'. So he ordered for him another ten thousand Dinars.

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا بُدَّ مِنْ غَلَّةٍ تُعْطِينِيهَا تَزِدُّ عَلَيَّ وَ عَلَيَّ عِيَالِي وَ بِنَاتِي وَ أُزْوَاجَهُنَّ الْفُوتُ فَأَمَرَ لَهُ بِأَقْطَاعٍ مَا يَبْلُغُ غَلَّتَهُ فِي السَّنَةِ عَشْرَةَ آلَافِ دِينَارٍ وَ أَمَرَ أَنْ يُعْجَلَ ذَلِكَ لَهُ مِنْ سَاعَتِهِ

He said to him, 'O commander of the faithful! There is no escape from produce to be given, returning to me and to my dependants, and my daughters and their wives, the daily

subsistence'. So he ordered for him with a piece of land what its yield would reach ten thousand Dinars for a year, and he ordered with hastening that for him, immediately.

ثُمَّ قَامَ مُخَارِقٌ مِنْ فَوْرِهِ وَ قَصَدَ مُوسَى بْنَ جَعْفَرٍ ع وَ قَالَ لَهُ قَدْ وَقَفْتُ عَلَى مَا عَامَلَك بِهِ هَذَا الْمَلْعُونُ وَ مَا أَمَرَ لَكَ بِهِ وَ قَدْ اخْتَلْتُ عَلَيْهِ لَكَ وَ أَخَذْتُ مِنْهُ صِلَاتٍ ثَلَاثِينَ أَلْفَ دِينَارٍ وَ أَقْطَاعاً تَعْلُ فِي السَّنَةِ عَشْرَةَ أَلْفِ دِينَارٍ وَ لَا وَ اللَّهُ يَا سَيِّدِي مَا أَحْتَاجُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ مَا أَخَذْتُهُ إِلَّا لَكَ وَ أَنَا أَشْهَدُ لَكَ بِحَدِيثِ الْأَقْطَاعِ وَ قَدْ حَمَلْتُ الْمَالَ إِلَيْكَ

Then Mukhariq stood up straight away and aimed for Musa^{-asws} Bin Ja'far^{-asws} and said to him^{-asws}, 'I had stood by at what this accursed one had dealt with you^{-asws} and what he had ordered with for you^{-asws}, and I defrauded him for you^{-asws}, and have taken from him financial aid of thirty thousand Dinars, and a piece of land yielding ten thousand Dinars every year, and no, by Allah^{-azwj}, my Master^{-asws}! I am not needy to anything from that, and I did not take except for you^{-asws}, and I testify with this piece of land being for you^{-asws} and have carried the wealth over to you^{-asws}!'

فَقَالَ بَارَكَ اللَّهُ لَكَ فِي مَالِكَ وَ أَحْسَنَ جَزَاكَ مَا كُنْتُ لِأَخَذِ مِنْهُ دِرْهَمًا وَاحِدًا وَ لَا مِنْ هَذِهِ الْأَقْطَاعِ شَيْئًا وَ قَدْ قَبِلْتُ صِلَتَكَ وَ بَرِّكَ فَأَنْصَرِفَ رَاشِدًا وَ لَا تُرَاجِعْنِي فِي ذَلِكَ فَقَبِلَ يَدَهُ وَ أَنْصَرَفَ.

He^{-asws} said: 'May Allah^{-azwj} Bless you in your wealth and Give you excellent Recompense. I^{-asws} will not be taking even one Dirham from it, not anything from this piece of land, and I have accepted your financial help and your righteousness. So leave rightly guided and do not rebut me^{-asws} regarding that'. He kissed his^{-asws} hand and left²⁴⁹.

ج، الإحتجاج رُوي أَنَّ الْمَأْمُونُ قَالَ لِقَوْمِهِ أ تَدْرُونَ مَنْ عَلَّمَنِي التَّشْيِيعَ إِلَى قَوْلِهِ أَسْلَمَ لِي وَ لَكُمْ مِنْ بَسْطِ أَيْدِيهِمْ وَ إِعْنَائِهِمْ.

(The book) 'Al Ihtijaj' –

'Al-Mamoun said to his people, "Do you know the one who taught me the Shia religion?" – up to his words, 'It is safer for me and for you all than extending their hands and enriching them'²⁵⁰.

6- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام أبي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ شَيْبٍ قَالَ: سَمِعْتُ الْمَأْمُونَ يَقُولُ مَا زِلْتُ أُحِبُّ أَهْلَ الْبَيْتِ ع وَ أَطَهَّرُ لِلرَّشِيدِ بَعْضَهُمْ تَقَرُّبًا إِلَيْهِ فَلَمَّا حَجَّ الرَّشِيدُ وَ كُنْتُ أَنَا وَ مُحَمَّدٌ وَ الْقَاسِمُ مَعَهُ فَلَمَّا كَانَ بِالْمَدِينَةِ اسْتَأْذَنَ عَلَيْهِ النَّاسُ

(The book) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al Reza^{-asws}' – My father, from Ali, from his father, from Al Rayyan Bin Shabeeb who said,

'I heard Al-Mamoun saying, 'I have not ceased loving People^{-asws} of the Household and I manifested to Al-Rasheed, hating them^{-asws}, to draw near to him. When Al-Rasheed performed Hajj, and I and Muhammad (Al-Ameen) and Al-Qasim (Al-Motamin) were with him. When he was at Al-Medina, the people sought permission to see him.

²⁴⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 4

²⁵⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 5

فَكَانَ آخِرُ مَنْ أُذِنَ لَهُ مُوسَى بْنُ جَعْفَرٍ عَ فَدَخَلَ فَلَمَّا نَظَرَ إِلَيْهِ الرَّشِيدُ تَحَرَّكَ وَ مَدَّ بَصَرَهُ وَ عُنُقَهُ إِلَيْهِ حَتَّى دَخَلَ الْبَيْتَ الَّذِي كَانَ فِيهِ فَلَمَّا قَرَّبَ مِنْهُ جَنَّا الرَّشِيدُ عَلَى رُكْبَتَيْهِ وَ عَانَقَهُ ثُمَّ أَقْبَلَ عَلَيْهِ

The last one he permitted for was Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} entered. When Al-Rasheed looked at him^{-asws}, he moved and extended his sight and his neck towards him^{-asws} until he^{-asws} entered the room which he was in. When he^{-asws} was near to him, Al-Rasheed knelt upon his knees and hugged him^{-asws}.

فَقَالَ لَهُ كَيْفَ أَنْتَ يَا أَبَا الْحَسَنِ كَيْفَ عِيَالُكَ وَ عِيَالُ أَبِيكَ كَيْفَ أَنْتُمْ مَا حَالُكُمْ فَمَا زَالَ يَسْأَلُهُ عَنْ هَذَا وَ أَبُو الْحَسَنِ عَ يَقُولُ خَيْرٌ خَيْرٌ

He said to him^{-asws}, 'How are you^{-asws}, O Abu Al-Hassan^{-asws}? How are your^{-asws} dependants and dependants of your^{-asws} father^{-asws}? How are you all? What is your state?' He did not cease to ask him^{-asws} about this, and Abu Al-Hassan^{-asws} kept saying: 'Good! Good!'

فَلَمَّا قَامَ أَرَادَ الرَّشِيدُ أَنْ يَنْهَضَ فَأَقْسَمَ عَلَيْهِ أَبُو الْحَسَنِ عَ فَفَعَدَّ وَ عَانَقَهُ وَ سَلَّمَ عَلَيْهِ وَ وَدَّعَهُ

When he^{-asws} stood up, Al-Rasheed wanted to get up, but Abu Al-Hassan^{-asws} vowed upon him, so he sat down and hugged him^{-asws} and greeted unto him^{-asws} and bade him^{-asws} farewell.

قَالَ الْمَأْمُونُ وَ كُنْتُ أَجْزَأَ وُلْدِ أَبِي عَلَيْهِ فَلَمَّا حَرَجَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَ قُلْتُ لِأَبِي يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ رَأَيْتُكَ عَمِلْتَ بِهَذَا الرَّجُلِ شَيْئاً مَا رَأَيْتُكَ فَعَلْتَهُ بِأَحَدٍ مِنْ أَبْنَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ لَا بَنِي هَاشِمٍ فَمَنْ هَذَا الرَّجُلُ

Al-Mamoun said, 'And I was the most audacious of sons of my father, to him. When Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} went out, I said to my father, 'O commander of the faithful! I saw you do something with this man, I have not seen you doing it to anyone, neither from the sons of the Emigrants, and the Helpers, nor the clan of Hashim^{-as}! So, who is this man?'

فَقَالَ يَا بُنَيَّ هَذَا وَارِثُ عِلْمِ النَّبِيِّينَ هَذَا مُوسَى بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ إِنْ أَرَدْتَ الْعِلْمَ الصَّحِيحَ فَعِنْدَ هَذَا

He said, 'O my son! This one is an inheritor of the knowledge of Prophets^{-as}. This is Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws}. If you intend the correct knowledge, it is with him^{-asws}'.

قَالَ الْمَأْمُونُ فَحِينَئِذٍ انْغَرَسَ فِي قَلْبِي حُبُّهُمْ.

Al-Mamoun said, 'On that day, I planted their^{-asws} love in my heart'²⁵¹.

7- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ بَعْضِ مَنْ ذَكَرَهُ أَنَّهُ كَتَبَ أَبُو الْحَسَنِ مُوسَى عَ إِلَى الْخِزْرَانَ أُمِّ أَمِيرِ الْمُؤْمِنِينَ يُعَزِّبُهَا بِمُوسَى ابْنِهِ [ابْنِهَا] وَ يُهَيِّبُهَا بِهَازُونَ ابْنِهَا

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from someone who mentioned it,

²⁵¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 6

'Abu Al-Hassan Musa^{-asws} wrote to Al-Hayzuran, mother of commander of the faithful, consoling her of her son Musa (Musa Bin Al-Mahdy), and congratulating her of her son Haroun:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلْخَيْرِزَانِ أُمِّ أَمِيرِ الْمُؤْمِنِينَ مِنْ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ أَمَّا بَعْدُ أَصْلَحَكَ اللَّهُ وَ أَمْتَعَ بِكَ وَ أَكْرَمَكَ وَ حَفِظَكَ وَ أَمَّ النِّعْمَةَ وَ الْعَافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ لَكَ بِرَحْمَتِهِ

'In Name of Allah^{-azwj} the Beneficent, the Merciful. To Al-Kahyzeran, mother of commander of the faithful, from Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}! As for after, May Allah^{-azwj} Keep you well, and Cause you to enjoy, and Honour you, and Protect you, and Complete the favours and the well-being in the world and the Hereafter for you with His^{-azwj} Mercy.

مُمْ إِنَّ الْأُمُورَ أَطَالَ اللَّهُ بَقَاءَكَ كُلَّهَا بِيَدِ اللَّهِ عَزَّ وَ جَلَّ يُضَيِّبُهَا وَ يُتَقَدِّرُهَا بِقُدْرَتِهِ فِيهَا وَ السُّلْطَانِ عَلَيْهَا تُؤَكَّلُ بِحِفْظِ مَا ضَيَّيْتَهَا وَ تَمَّ نَاقِيَهَا

May Allah^{-azwj} Prolong your lifespan. The matters, all of them are in the Hand of Allah^{-azwj} Mighty and Majestic. He^{-azwj} Accomplishes them and Determines them with His^{-azwj} Pre-determination regarding them, and the ruling authority is allocated upon these with preserving their implementation and complete their remaining.

فَلَا مُقَدِّمَ لِمَا أَخَّرَ مِنْهَا وَ لَا مُؤَخَّرَ لِمَا قَدَّمَ اسْتَأْتَرَ بِالْبَقَاءِ وَ خَلَقَ خَلْفَهُ لِلْفَنَاءِ أَسْكَنَهُمْ دُنْيَا سَرِيحاً زَوَاهُنَا قَلِيلاً بَقَاؤُهَا وَ جَعَلَ لَهُمْ مَرْجِعاً إِلَى دَارٍ لَا زَوَالَ لَهَا وَ لَا فَنَاءَ وَ كَتَبَ الْمَوْتَ عَلَى جَمِيعِ خَلْقِهِ

Thus, it cannot be brought forward, whatever is delayed from these, nor can it be delayed, whatever has been brought forward. He^{-azwj} is exclusive with the lifespans, and He^{-azwj} Created His^{-azwj} creatures for the annihilation, dwelling in a world, quick is its decline, and little is its remaining, and He^{-azwj} Made a return to be for them to a house there is no declining for it, nor any annihilation, and Decreed the death upon entirety of His^{-azwj} creatures.

وَ جَعَلَهُمْ أُسْوَةً فِيهِ عَدْلًا مِنْهُ عَلَيْهِمْ عَزِيزاً وَ قُدْرَةً مِنْهُ عَلَيْهِمْ لَا مَدْفَعَ لِأَحَدٍ مِنْهُمْ وَ لَا حَيْصَ لَهُ عَنْهُ حَتَّى يَجْمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِدَلِّكَ إِلَى دَارِ الْبَقَاءِ خَلَقَهُ وَ يَرِثُ بِهِ أَرْضَهُ وَ مَنْ عَلَيْهَا وَ إِلَيْهِ يَرْجِعُونَ

And He^{-azwj} Made them as examples in it as a justice from Him^{-azwj} upon them, Endearing, and as a Determination from Him^{-azwj} upon them. There is no defence for anyone of them, nor any escape for him from Him^{-azwj}, until Allah^{-azwj} Blessed and Exalted Gathers with that to the everlasting house of His^{-azwj} creatures and Causes its land to be inherited and the ones upon it, and to Him^{-azwj} they would be returning.

بَلَعْنَا أَطَالَ اللَّهُ بَقَاكَ مَا كَانَ مِنْ قَضَاءِ اللَّهِ الْعَالِي فِي وَفَاةِ أَمِيرِ الْمُؤْمِنِينَ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ

May Allah^{-azwj} Prolong your lifespan! It has reached us what happened from the overcoming Decree of Allah^{-azwj} regarding the expiry of commander of the faithful Musa, may the Salawaat of Allah^{-azwj} be upon him, and His^{-azwj} Mercy, and His^{-azwj} Forgiveness, and His^{-azwj} Pleasure.

وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِعْظَاماً لِمُصِيبَتِهِ وَ إِخْلَالاً لِرُزْقِهِ وَ فَقْدِهِ ثُمَّ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ صَبْرًا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ تَسْلِيمًا لِقَضَائِهِ ثُمَّ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ لِشِدَّةِ مُصِيبَتِكَ عَلَيْنَا خَاصَّةً وَ بُلُوغِهَا مِنْ حَرِّ قُلُوبِنَا وَ نُشُوزِ أَنْفُسِنَا

And **We are for Allah and we are returning to Him [2:156]**, a magnification of its calamity, and reverence to its afflictions and its loss. Then **We are for Allah and we are returning to Him [2:156]**, patience to the Command of Allah^{-azwj} Mighty and Majestic and submission to His^{-azwj} Decree. Then **We are for Allah and we are returning to Him [2:156]**, at the severity of your difficulty upon us^{-asws} in particular, and its reaching from the heat of our^{-asws} hearts, and discord of ourselves.

نَسْأَلُ اللَّهَ أَنْ يُصَلِّيَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ أَنْ يَرْحَمَهُ وَ يُلْحِقَهُ بِبَنِيهِ ص وَ بِصَالِحِ سَلَفِهِ وَ أَنْ يَجْعَلَ مَا نَقَلَهُ إِلَيْهِ خَيْرًا مِمَّا أَخْرَجَهُ مِنْهُ

We ask Allah^{-azwj} to Send Salawaat upon commander of the faithful, and Show Mercy to him, and Join him with his Prophet^{-saww}, and with the righteous ones of his ancestors, and Made what he is being transferred to be better than what he has come out from.

وَ نَسْأَلُ اللَّهَ أَنْ يُعْظِمَ أَجْرَكَ أَمْتَعَ اللَّهُ بِكَ وَ أَنْ يُحْسِنَ عُقُوبَكَ وَ أَنْ يُعَوِّضَكَ مِنَ الْمُصِيبَةِ بِأَمِيرِ الْمُؤْمِنِينَ أَفْضَلَ مَا وَعَدَ الصَّابِرِينَ مِنْ صَلَوَاتِهِ وَ رَحْمَتِهِ وَ هُدَاهُ

And we ask Allah^{-azwj} to Magnify your Recompense, may Allah^{-azwj} Cause you to enjoy, and to Improve your posterity, and Replace you of the calamity with commander of the faithful, superior to what He^{-azwj} has Promised the patient ones, from His^{-azwj} Salawaat, and His^{-azwj} Mercy, and His^{-azwj} Guidance.

وَ نَسْأَلُ اللَّهَ أَنْ يَرِبَطَ عَلَى قَلْبِكَ وَ يُحْسِنَ عَزَاكَ وَ سَلْوَتَكَ وَ الْخَلْفَ عَلَيْكَ وَ لَا يُرِيكَ بَعْدَهُ مَكْرُوهًا فِي نَفْسِكَ وَ لَا فِي شَيْءٍ مِنْ نِعْمَتِهِ

And we^{-asws} ask Allah^{-azwj} to Fasten upon your heart and Improve your consolation and your goodwill, and the replacement upon you, and not Show you any abhorrence to you after it, neither in yourself nor in anything from His^{-azwj} Favours.

وَ أَسْأَلُ اللَّهَ أَنْ يُهَيِّبَكَ خِلَافَةَ أَمِيرِ الْمُؤْمِنِينَ أَمْتَعَ اللَّهُ بِهِ وَ أَطَالَ بَقَاؤَهُ وَ مَدَّ فِي عُمُرِهِ وَ أَنْسَأَ فِي أَجَلِهِ وَ أَنْ يُسَوِّعَكُمَا بِأَيِّمِ النِّعْمَةِ وَ أَفْضَلَ الْكِرَامَةِ وَ أَطْوَلَ الْعُمُرِ وَ أَحْسَنَ الْكِفَايَةِ وَ أَنْ يُمِيعَكَ وَ إِنَّا خَاصَّةً وَ الْمُسْلِمِينَ عَامَّةً بِأَمِيرِ الْمُؤْمِنِينَ حَتَّى نَبْلُغَ بِهِ أَفْضَلَ الْأَمَلِ فِيهِ لِنَفْسِهِ وَ مِنْكَ

And I^{-asws} ask Allah^{-azwj} to Congratulate you of the caliphate of commander of the faithful, may Allah^{-azwj} Cause you to enjoy, and Prolong his lifespan, and extend in his age, and Forget his death, and Justify you both with Completing the Favour, and superior honour, and long age, and excellent sufficiency, and Cause you to enjoy, and us^{-asws} in particular, and the Muslims in general, with commander of the faithful, until we reach with him the best hopes regarding him for himself and from you.

أَطَالَ اللَّهُ بَقَاؤَهُ وَ مَنَالَهُ لَمْ يَكُنْ أَطَالَ اللَّهُ بِتَاكِ أَحَدٌ مِنْ أَهْلِي وَ قَوْمِي وَ خَاصَّتِكَ وَ حُرْمَتِكَ كَانَ أَشَدَّ لِمُصِيبَتِكَ إِعْظَامًا وَ بِهَا حَزْنَا وَ لَكَ بِالْأَجْرِ عَلَيْهَا دُعَاءٌ وَ بِالنِّعْمَةِ الَّتِي أَحَدَتْ اللَّهُ لِأَمِيرِ الْمُؤْمِنِينَ أَطَالَ اللَّهُ بَقَاؤَهُ

May Allah^{-azwj} Prolong his lifespan and his gains. May Allah^{-azwj} Prolong your lifespan! Allah^{-azwj} did not happen to Prolong your lifespan, anyone from my^{-asws} family, and your people, and

your special ones, and your sanctimonious ones who were with severity of your mighty calamity, and grieving at it, and supplication with the Recompense being for you upon it, and with the Favours which Allah^{-azwj} had Originated for commander of the faithful, may Allah^{-azwj} Prolong his lifespan.

دُعَاءَ بِتَمَامِهَا وَ دَوَامِهَا وَ بَقَائِهَا وَ دَفْعَ الْمَكْرُوهِ فِيهَا مِنِّي وَ الْحَمْدُ لِلَّهِ لِمَا جَعَلَنِي اللَّهُ عَلَيْهِ بِمَعْرِفَتِي بِفَضْلِكَ وَ النِّعْمَةِ عَلَيْكَ وَ بِشُكْرِي بِبَلَاءِكَ وَ عَظِيمِ رِجَائِي لَكَ أَمْتَعِ اللَّهُ بِكَ وَ أَحْسَنَ حَزَاكَ

A supplication with its completeness, and its permanency and its lasting, and Push away its abhorrence in it away from me^{-asws}, and the Praise is for Allah^{-azwj} for what Allah^{-azwj} has Made me^{-asws} upon it, with my^{-asws} recognition of your merit, and the Favour upon you, and with my^{-asws} gratitude/condolences for your affliction, and my^{-asws} great hopes for you, may Allah^{-azwj} Cause you to enjoy, and better your Recompense.

إِنْ رَأَيْتَ أَطَالَ اللَّهُ بِقَاكَ أَنْ تَكُنِّي إِلَيْ بِحَبْرِكَ فِي حَاصَّةِ نَفْسِكَ وَ خَالَ جَزِيلَ هَذِهِ الْمُصِيبَةِ وَ سَلَوَاتِكَ عَنْهَا فَعَلَّتْ فَلِي بِدَلِّكَ مُهْتَمٌّ وَ إِلَى مَا جَاءَنِي مِنْ حَبْرِكَ وَ خَالِكَ فِيهِ مُتَطَلِّعٌ

May Allah^{-azwj} Prolong your lifespan! If you see fit, you can write to me^{-asws} with your news regarding yourself in particular, and numerous states of this calamity, and your good-naturedness of it, do so, for I^{-asws} am concerned with that, and looking forward to what would come to me^{-asws} of your news and your situation in it.

أَتَمَّ اللَّهُ لَكَ أَفْضَلَ مَا عَوَّدَكَ مِنْ نِعْمَتِهِ وَ اصْطَلَعَ عِنْدَكَ مِنْ كَرَامَتِهِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ كُتِبَ يَوْمَ الْحَمِيسِ لِسَبْعِ لَيَالٍ خَلَوْنَ مِنْ شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ سَبْعِينَ وَ مِائَةٍ.

May Allah^{-azwj} Complete for you the superior of what you are accustomed from His^{-azwj} Favours and Synthesise with your of His^{-azwj} Benevolence. And the greetings be unto you, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings. Written on the day of Thursday vacant from the month of Rabbi Al-Akhar of the year one hundred and seventy”.²⁵² (simply does not make sense. Looks like someone has been paid by the Abbasids to fabricate this)

8- ج، الإحتجاج قيل لَمَّا دَخَلَ هَارُونُ الرَّشِيدُ الْمَدِينَةَ تَوَجَّهَ لِزِيَارَةِ النَّبِيِّ ص وَ مَعَهُ النَّاسُ فَتَقَدَّمَ إِلَى قَبْرِ النَّبِيِّ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ مُفْتَحِرًا بِدَلِّكَ عَلَى غَيْرِهِ

(The book) ‘Al Ihtijaj’ –

‘When Haroun Al Rashid entered Al-Medina, he head to visit the Prophet^{-saww}, and the people were with him. He proceeded to the grave of the Prophet^{-saww}. He said, ‘The greetings be unto you^{-saww}, O son^{-saww} of uncle^{-as!}’ – priding with that over others.

فَتَقَدَّمَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ الْكَاطِمُ ع إِلَى الْقَبْرِ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَنَهُ

²⁵² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 7

Abu Al-Hassan Musa^{-asws} Bin Ja'far Al-Kazim^{-asws} proceeded to the grave. He^{-asws} said: 'The greetings unto you^{-saww}, O Rasool-Allah^{-azwj}! The greetings be unto you^{-saww}, O father^{-saww}!'

فَتَعَيَّرَ وَجْهَ الرَّشِيدِ وَ تَبَيَّنَ الْغَيْظُ فِيهِ.

The face of Al-Rasheed changed, and the rage was manifested in it".²⁵³

9- مل، كامل الزيارات الكُلَيْبِيُّ الْعِدَّةُ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ حَضَرْتُ أَبَا الْحَسَنِ الْأَوَّلَ وَ هَارُونَ الْخَلِيفَةَ وَ عِيسَى بْنَ جَعْفَرٍ وَ جَعْفَرَ بْنَ يَحْيَى بِالْمَدِينَةِ وَ قَدْ جَاءُوا إِلَى قَبْرِ النَّبِيِّ ص فَقَالَ هَارُونَ لِأَبِي الْحَسَنِ ع تَقَدَّمْ فَأَبَى فَتَقَدَّمَ هَارُونَ فَسَلَّمَ وَ قَامَ نَاحِيَةً

(The book) 'Kamil Al Ziyaraat' – Al Kulayni, the number of his companions, from Sahl, from Ali Bin Hassan, from one of our companions who said,

'Abu Al-Hassan^{-asws} the 1st, and the caliph Haroun (Al-Rasheed), and Isa Bin Ja'far, and Ja'far Bin Yahya were at Al-Medina, and they had come to the grave of the Prophet^{-saww}. Haroun said to Abu Al-Hassan^{-asws}, 'Go ahead!' He^{-asws} refused. So Haroun went ahead, greeted, and stood in a corner.

فَقَالَ عِيسَى بْنُ جَعْفَرٍ لِأَبِي الْحَسَنِ ع تَقَدَّمْ فَأَبَى فَتَقَدَّمَ عِيسَى فَسَلَّمَ وَ وَقَفَ مَعَ هَارُونَ فَقَالَ عِيسَى بْنُ جَعْفَرٍ لِأَبِي الْحَسَنِ ع تَقَدَّمْ فَأَبَى فَتَقَدَّمَ عِيسَى فَسَلَّمَ وَ وَقَفَ مَعَ هَارُونَ

Isa Bin Ja'far said to Abu Al-Hassan^{-asws}, 'Go ahead!' He^{-asws} refused, so Isa went ahead and greeted, and stood with Haroun.

فَقَالَ جَعْفَرُ لِأَبِي الْحَسَنِ ع تَقَدَّمْ فَأَبَى فَتَقَدَّمَ جَعْفَرُ فَسَلَّمَ وَ وَقَفَ مَعَ هَارُونَ

Ja'far said to Abu Al-Hassan^{-asws}, 'Go ahead!' He^{-asws} refused, so Ja'far went ahead, greeted, and stood with Haroun.

وَ تَقَدَّمَ أَبُو الْحَسَنِ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا أَبَةَ أَسْأَلُ اللَّهَ الَّذِي اصْطَفَاكَ وَ اجْتَبَاكَ وَ هَدَاكَ وَ هَدَى بِكَ أَنْ يُصَلِّيَ عَلَيْكَ

And Abu Al-Hassan^{-asws} went ahead. He^{-asws} said: 'The greetings be unto you^{-saww}, O father^{-saww}! I^{-asws} ask Allah^{-azwj} Who Chose you^{-saww}, and Selected you^{-saww}, and Guided you^{-saww}, and Guided (others) by you^{-saww}, that He^{-azwj} Sends Salawaat upon you^{-saww}.

فَقَالَ هَارُونَ لِعِيسَى سَمِعْتَ مَا قَالَ قَالَ نَعَمْ قَالَ هَارُونَ أَشْهَدُ أَنَّهُ أَبُوهُ حَقًّا.

Haroun said to Isa, 'Did you hear what he^{-asws} said?' He said, 'Yes'. Haroun said, 'I testify that he^{-saww} is his^{-asws} father^{-saww}, truly".²⁵⁴

10- مِنْ كِتَابِ حُقُوقِ الْمُؤْمِنِينَ، لِأَبِي عَلِيٍّ بْنِ طَاهِرٍ قَالَ اسْتَأْذَنَ عَلِيٌّ بْنُ يَحْيَى بْنِ مَوْلَايَ الْكَاطِمِ ع فِي تَرْكِ عَمَلِ السُّلْطَانِ فَلَمْ يَأْذُنْ لَهُ وَ قَالَ لَا تَعْمَلَنَّ لَنَا بِكَ أَنْسَاءً وَ لِإِحْوَانِكَ بِكَ عِزًّا وَ عَسَى أَنْ يَجْزِيَ اللَّهُ بِكَ كَسْرًا وَ يَكْسِرَ بِكَ نَائِرَةَ الْمُخَالِفِينَ عَنْ أَوْلِيَائِهِ

²⁵³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 8

²⁵⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 9

From the book 'Huqooq Al Momineen' of Abu Ali Bin Tahir who said,

'Ali Bin Yaqteen sought permission to see my Master^{-asws} Al-Kazim^{-asws} in leaving working for the sultan (caliph). He^{-asws} did not permit for him and said: 'Do not do so, for there is comfort for us with you, and for our brethren there is a consolation with you, and perhaps Allah^{-azwj} would Pull the pieces together by you, and Break the flames of the adversaries by you, away from His^{-azwj} friends.

يَا عَلِيُّ كَفَارَةُ أَعْمَالِكُمُ الْإِحْسَانُ إِلَى إِخْوَانِكُمْ اصْمَنْ لِي وَاحِدَةً وَأَصْمَنْ لَكَ ثَلَاثًا اصْمَنْ لِي أَنْ لَا تَلْقَى أَحَدًا مِنْ أَوْلِيَانَا إِلَّا قَضَيْتَ حَاجَتَهُ وَ أَكْرَمْتَهُ
وَ أَصْمَنْ لَكَ أَنْ لَا يُطَلِّكَ سَفْفٌ سِجْنٍ أَبَدًا وَ لَا يَنَالَكَ حَدٌّ سَيْفٍ أَبَدًا وَ لَا يَدْخُلَ الْفَقْرُ بَيْتَكَ أَبَدًا

O Ali! An expiation of your deeds is the favours to your brethren. Guarantee one thing to me^{-asws} and I^{-asws} shall guarantee three to you. Guarantee to me^{-asws} that you will not meeting anyone from our^{-asws} friends except you will fulfil his needs, and honour him, and I^{-asws} shall guarantee to you that a roof of a prison will not shade you, ever, nor will a blade of a sword take from you (strike you), ever, nor will the poverty enter your house, ever!

يَا عَلِيُّ مَنْ سَرَّ مُؤْمِنًا فَبِاللَّهِ بَدَأَ وَ بِالنَّبِيِّ ص تَنَّى وَ بِنَا ثَلَّثَ.

O Ali! One who cheers a Momin, so he shall be with Allah^{-azwj} firstly, and with the Prophet^{-saww} secondly, and with us^{-asws} thirdly".²⁵⁵

11- **يج، الخراج و الجرائح روي** أَنَّ عَلِيَّ بْنَ يَظِينِ كَتَبَ إِلَى مُوسَى بْنِ جَعْفَرٍ عِ الْخُتَيْفِ فِي الْمَسْحِ عَلَى الرَّجْلَيْنِ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ مَا يَكُونُ عَمَلِي عَلَيْهِ فَعَلْتُ

(The book) 'Al Kharaj Wa Al Jaraih' –

'Ali Bin Yaqteen wrote to Musa^{-asws} Bin Ja'far^{-asws}, 'There is differing regarding the wiping upon the two legs (during performance of the wud'u). If you^{-asws} see fit, if you^{-asws} could write what my deed should be upon it, I can do so'.

فَكَتَبَ أَبُو الْحَسَنِ الَّذِي أَمْرُكَ بِهِ أَنْ تَتَمَضَّمْنَ ثَلَاثًا وَ تَسْتَشِيقَ ثَلَاثًا وَ تَغْسِلَ وَجْهَكَ ثَلَاثًا وَ تُخَلِّلَ شَعْرَ لِحْيَتِكَ ثَلَاثًا وَ تَغْسِلَ يَدَيْكَ ثَلَاثًا وَ تَمْسَحَ ظَاهِرَ أُذُنَيْكَ وَ بَاطِنَهُمَا وَ تَغْسِلَ رِجْلَيْكَ ثَلَاثًا وَ لَا تُخَالَفَ ذَلِكَ إِلَى غَيْرِهِ فَاَمْتَثَلْ أَمْرَهُ وَ عَمِلْ عَلَيْهِ

Abu Al-Hassan^{-asws} wrote: 'That which I^{-asws} am ordering you with is that you should rinse thrice, and clean your nostrils thrice, and wash your face thrice, and dampen the hair of your beard thrice, and wash your hands thrice, and wipe the outside of your ears and its inside, and wash your legs thrice, and do not oppose that to something else'. So he implemented his^{-asws} instructions and acted upon it.

فَقَالَ الرَّشِيدُ أَحَبُّ أَنْ أَسْتَبْرَأَ أَمْرَ عَلِيٍّ بْنِ يَظِينٍ فَإِنَّهُمْ يَقُولُونَ إِنَّهُ رَافِضِيٌّ وَ الرَّافِضَةُ يُحْتَفُونَ فِي الْوُضُوءِ فَنَاطَهُ بِشَيْءٍ مِنَ الشُّعْلِ فِي الدَّارِ حَتَّى دَخَلَ وَ قَفَّ الصَّلَاةَ وَ وَقَفَ الرَّشِيدُ وَرَاءَ حَائِطِ الْحُجْرَةِ بِحَيْثُ يَرَى عَلِيَّ بْنَ يَظِينٍ وَ لَا يَرَاهُ هُوَ

²⁵⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 10

Al-Rasheed said, 'I would love to acquit the matter of Ali Bin Yaqteen, for they are saying that he is a Rafizite (Shia), and the Rafizites are hiding regarding the wud'u. He was then pre-occupied from the affairs in the house until the time of Salat entered. And Al-Rasheed entered behind a wall of the chamber where he could see Ali Bin Yaqteen, and he could not see him.

وَقَدْ بَعَثَ إِلَيْهِ بِالْمَاءِ لِلْوُضُوءِ فَتَوَضَّأَ كَمَا أَمَرَهُ مُوسَى فَقَامَ الرَّشِيدُ وَقَالَ كَذَبَ مَنْ زَعَمَ أَنَّكَ رَافِضِيٌّ

And he had sent water to him for the wud'u. He performed wud'u like what Musa^{-asws} had instructed him to. Al-Rasheed stood up and said, 'He is lying, the one who claims that you are a Rafizi (Shia)!'

فَوَرَدَ عَلَى عَلِيٍّ بْنِ يَقْطِينٍ كِتَابُ مُوسَى بْنِ جَعْفَرٍ تَوْضِيحًا مِنَ الْآنَ كَمَا أَمَرَ اللَّهُ اغْسِلْ وَجْهَكَ مَرَّةً فَرِيضَةً وَالْأُخْرَى إِسْبَاغًا وَاغْسِلْ يَدَيْكَ مِنَ الْمِرْفَقَيْنِ كَذَلِكَ وَامْسَحْ مُقَدَّمَ رَأْسِكَ وَظَاهِرَ قَدَمَيْكَ مِنْ فَضْلِ نَدَاوَةٍ وَضَوْنِكَ فَقَدْ زَالَ مَا يُخَافُ عَلَيْكَ.

A letter of Musa^{-asws} Bin Ja'far^{-asws} arrived to Ali Bin Yaqteen: 'From now on, perform wud'u like what Allah^{-azwj} has Commanded, washing your face once is an Obligation, and the other (second time) is perfection, and washing your hands from the elbows is like that, and wiping the front of your head, and apparent (top part) of your feet is from the remnants of the moisture of your wud'u, for it has decline, what had been feared upon you (conditions of harm from enemies have been lifted)'.²⁵⁶

12- عم، إعلام الوری، الإرشاد روى عبد الله بن إدريس عن ابن سنان قال حمل الرشيد في بعض الأيام إلى علي بن يقطين ثياباً أكرمه بها وكان في جملة ثيابها خنزير سوداء من لباس الملوك مثقلة بالذهب فأنفذ علي بن يقطين جل ثياب تلك الثياب إلى أبي الحسن موسى بن جعفر ع وأنفذ في ثيابها تلك الدرعة و أضاف إليها ما لا كان أعدده له على رسم له فيما يحمله إليه من خمس ماله

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Abdullah Bin Irdrees, from Ibn Sinan who said,

'Al-Rasheed had garments carried over to Ali Bin Yaqteen honouring him by it, and among its total was an armour of black Khazz, being from the apparel of the kings, embroidered with the gold. Ali Bin Yaqteen sent most of those clothes to Abu Al-Hassan Musa^{-asws} Bin Jafar^{-asws}, and sent that armour among its total, and added wealth to it what he had prepared for him^{-asws} upon a norm of his among what he carried over to him^{-asws}, from the Khums of his wealth.

فَلَمَّا وَصَلَ ذَلِكَ إِلَى أَبِي الْحَسَنِ قَبِلَ الْمَالَ وَالثِّيَابَ وَرَدَّ الدَّرْعَةَ عَلَى بَدِ الرَّسُولِ إِلَى عَلِيٍّ بْنِ يَقْطِينٍ وَكَتَبَ إِلَيْهِ أَنْ احْتَفِظْ بِهَا وَلَا تُخْرِجْهَا عَنْ يَدِكَ فَسَيَكُونُ لَكَ بِهَا شَأْنٌ تَحْتَاجُ إِلَيْهَا مَعَهُ

When that arrived to Abu Al-Hassan^{-asws}, he^{-asws} accepted the wealth and the clothes, and he^{-asws} returned the armour upon the hand of a messenger to Ali Bin Yaqteen and wrote to him: 'Preserve it and do not let it go out from your hand, for there shall be a concern with it you will be needy to it, with him (caliph)'.²⁵⁶

فَارْتَابَ عَلِيٌّ بْنُ يَقْطِينٍ بِرَدِّهَا عَلَيْهِ وَ لَمْ يَدْرِ مَا سَبَبُ ذَلِكَ فَاحْتَفِظَ بِالدَّرْعَةِ فَلَمَّا كَانَ بَعْدَ أَيَّامٍ تَغَيَّرَ عَلِيُّ بْنُ يَقْطِينٍ عَلَى غُلَامٍ كَانَ يُحْتَضُّ بِهِ فَصَرَفَهُ عَنْ خِدْمَتِهِ وَكَانَ الْغُلَامُ يَعْرِفُ مَبْلَغَ عَلِيٍّ بْنِ يَقْطِينٍ إِلَى أَبِي الْحَسَنِ ع وَ يَقِفُ عَلَى مَا يَحْمِلُهُ إِلَيْهِ فِي كُلِّ وَقْتٍ مِنْ مَالٍ وَ ثِيَابٍ وَ أَلطَافٍ وَ غَيْرِ ذَلِكَ

²⁵⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 11

Ali Bin Yaqteen was suspicious of that being returned to him and he did not know what the cause of that was, and he preserved the armour. When it was after some days, Ali Bin Yaqteen changed a slave who had been particularised with him. He changed him away from his service, and the slave knew the inclination of Ali Bin Yaqteen towards Abu Al-Hassan^{-asws}, and he was aware of what he had carried to him^{-asws} during every time, from wealth, and garments, and chattels and other than that.

فَسَعَى بِهِ إِلَى الرَّشِيدِ فَقَالَ إِنَّهُ يَقُولُ بِإِمَامَةِ مُوسَى بْنِ جَعْفَرٍ وَ يَحْمِلُ إِلَيْهِ خُمْسَ مَالِهِ فِي كُلِّ سَنَةٍ وَ قَدْ حَمَلَ إِلَيْهِ الدَّرَاعَةَ الَّتِي أَكْرَمَهُ بِهَا أَمِيرُ الْمُؤْمِنِينَ فِي
وَقْتِ كَذَا وَ كَذَا

He informed with it to Al-Rasheed and said, 'He is saying (believing) in the imamate of Musa^{-asws} Bin Ja'far^{-asws} and carries the Khums of his wealth to him^{-asws} during every year, and he has carried the armour which commander of the faithful had honoured him with during such and such time!'

فَاسْتَشَاطَ الرَّشِيدُ لِذَلِكَ وَ غَضِبَ غَضَبًا وَ قَالَ لَأَكْشِفَنَّ عَنْ هَذِهِ الْحَالِ فَإِنْ كَانَ الْأَمْرُ كَمَا يَقُولُ أَزْهَمْتُ نَفْسَهُ وَ أَنْفَذَ فِي الْوَقْتِ بِإِحْضَارِ عَلِيِّ بْنِ
يَعْقُوبَ فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ قَالَ لَهُ مَا فَعَلْتَ بِالْذَّرَاعَةِ الَّتِي كَسَوْتُكَ بِهَا

Al-Rasheed was enraged at that and was angered with an anger, and said, 'I will uncover from this situation. If the matter were to be as he is saying, I shall put an end to his soul', and he immediately enforced with presenting Ali Bin Yaqteen. When he was in front of him, he said to him, 'What did you do with the armour which I had clothed you with?'

قَالَ هِيَ يَا أَمِيرَ الْمُؤْمِنِينَ عِنْدِي فِي سَقَطٍ مَخْتُومٍ فِيهِ طِيبٌ وَ قَدْ احْتَفَظْتُ بِهَا وَ قَلَّمَا أَصْبَحْتُ إِلَّا وَ فَتَحْتُ السَّقَطَ فَتَطَرْتُ إِلَيْهَا تَبْرُكًا بِهَا وَ قَبَّلْتُهَا وَ
رَدَدْتُهَا إِلَى مَوْضِعِهَا وَ كَلَّمَا أَمْسَيْتُ صَنَعْتُ مِثْلَ ذَلِكَ

He said, 'O commander of the faithful! It is with me in a sealed basket wherein is perfume, and I have been preserving it, and there is hardly any morning except, and I open the basket and look at it to be blessed by it, and I kiss it and return it to its place, and every time it is evening, I do similar to that'.

فَقَالَ أَخْضِرْهَا السَّاعَةَ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اسْتَدْعَى بَعْضَ خَدَمِهِ وَ قَالَ لَهُ امْضِ إِلَى الْبَيْتِ الْفُلَانِيِّ مِنَ الدَّارِ فَخُذْ مِفْتَاحَهُ مِنْ خَارِجِي فَافْتَحْهُ وَ
افْتَحِ الصُّنْدُوقَ الْفُلَانِيَّ وَ جِنِّي بِالسَّقَطِ الَّذِي فِيهِ بَخْتِمِهِ

He said, 'Present it right now!' He said, 'Yes, O commander of the faithful!' And he summoned one of his servants and said to him, 'Go to such and such room of the house and take its keys from my treasurer, and open it, and open such and such box, and come to me with the basket which is with its seal'.

فَلَمَّا يَلَبَثَ الْعُلَامُ أَنْ جَاءَهُ بِالسَّقَطِ مَخْتُومًا فَوَضَعَ بَيْنَ يَدَيْ الرَّشِيدِ فَأَمَرَ بِكَسْرِ خْتَمِهِ وَ فَتَحَهُ فَلَمَّا فَتِحَ نَظَرَ إِلَى الدَّرَاعَةِ فِيهَا بِحَالِهَا مَطْوِيَّةً مَذْفُونَةً فِي الطِّيبِ
فَسَكَرَ الرَّشِيدُ مِنْ غَضَبِهِ

The slave wasn't gone long because he came with the sealed basket and placed it in front of Al-Rasheed. He ordered with breaking its seal and opening it. When it was opened, he looked

at the armour being in it in its folded state, buried in perfume (bottles). Al-Rasheed calmed down from his anger.

ثُمَّ قَالَ لِعَلِيِّ بْنِ يَقْتَنِ بْنِ يَفْطِينِ إِذْ دَخَلَهَا إِلَى مَكَانِهَا وَ انْصَرَفَ رَاشِدًا فَلَنْ أُصَدِّقَ عَلَيْكَ بَعْدَهَا سَاعِيًا وَ أَمَرَ أَنْ يُتْبَعَ بِجَائِزَةٍ سَنِيَّةٍ وَ تَقَدَّمَ بِضَرْبِ السَّاعِيِ أَلْفَ سَوْطٍ فَضُرِبَ نَحْوًا مِنْ خَمْسِمِائَةِ سَوْطٍ فَمَاتَ فِي ذَلِكَ.

Then he said to Ali Bin Yaqteen, 'Return it to its place, and leave reasonably/comfortably, for I will never ratify (anyone) against you after it, for a moment!' And he ordered with following it with a goodly award and went (ordered) with striking the slanderer with a thousand lashes. He was struck with approximately five hundred lashes, and he died during that".²⁵⁷

13- شي، تفسير العياشي عن مُحَمَّدِ بْنِ سَابِقِ بْنِ طَلْحَةَ الْأَنْصَارِيِّ قَالَ كَانَ مِمَّا قَالَ هَارُونُ لِأَبِي الْحَسَنِ مُوسَى ع حِينَ أُدْجِلَ عَلَيْهِ مَا هَذِهِ الدَّارُ قَالَ هَذِهِ دَارُ الْفَاسِقِينَ

Tafseer Al Ayyashi – From Muhammad Bin Sabiq Bin Talha Al Ansary who said,

'It was from what Haroun said to Abu Al-Hassan Musa^{-asws} when he^{-asws} was taken to him, 'What is this house (world)?' He^{-asws} said: 'This is a house of mischief-makers'.

قَالَ وَ قَرَأَ سَاصِرُفٌ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِعِزِّ الْحَقِّ وَ إِنَّ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا بِهَا وَ إِنَّ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَ إِنَّ يَرَوْا سَبِيلَ الْعِثْرِ يَتَّخِذُوهُ سَبِيلًا

And he^{-asws} recited: ***I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign, they would not be believing in it, and even if they were to see the right way, they would not be taking it as a way; and (but) if they were to see the way of error, they would be taking it as a way; [7:146].***

فَقَالَ لَهُ هَارُونُ فَدَارُ مَنْ هِيَ قَالَ هِيَ لِشِبَعَيْنَا فِتْرَةٌ وَ لِعَيْرِهِمْ فِتْنَةٌ

Haroun said to him^{-asws}, 'So, whose house, is it?' He^{-asws} said: 'It is for an interval phase for our^{asws} Shias and a Fitna for others'.

قَالَ فَمَا بَالُ صَاحِبِ الدَّارِ لَا يَأْخُذُهَا قَالَ أُخِذَتْ مِنْهُ عَامِرَةٌ وَ لَا يَأْخُذُهَا إِلَّا مَعْمُورَةٌ.

He said, 'So what is the matter the owner of the house is not taking it?' He^{-asws} said: 'The rulers are taking from it, and he will not take from it except as Commanded".²⁵⁸

14- قب، المناقب لابن شهر آشوب ابن عبد ربه في العمد أن المهدي رأى في منامه شريكاً القاصي مصروفاً وجهه عنه فلما انتبه قص رؤياه على الربيع فقال إن شريكاً مخالفاً لك فإنه فاطمي محض قال المهدي علي بشريك

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Abd Rabbih Al Uqad,

²⁵⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 12

²⁵⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 13

'Al-Mahdy (caliph) saw in his dream the judged Shareek turning his face away from him. When he woke up, he narrated his dream to Al-Rabie. He said, 'Shareek is an opponent of yours, for he is a Fatimid purely'. Al-Mahdy said, 'To me, with Shareek!'

قَاتِي بِهِ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ بَلَغَنِي أَنَّكَ فَاطِمِيٌّ قَالَ أُعِيدُكَ بِاللَّهِ أَنْ تَكُونَ غَيْرَ فَاطِمِيٍّ إِلَّا أَنْ تَغْنِي فَاطِمَةٌ بِنْتُ كِسْرَى قَالَ لَا وَ لَكِنْ أُعْنِي فَاطِمَةٌ بِنْتُ مُحَمَّدٍ

They came with him. When he entered to see him, he said, 'It has reached me that you are a Fatimid!' He said, 'I seek Refuge with Allah^{-azwj} from becoming other than a Fatimid except if you mean Fatima daughter of Chosroe'. He said, 'No, but I mean (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww!}'

قَالَ فَتَلَعْنَهَا قَالَ لَا مَعَادَ اللَّهِ قَالَ فَمَا تَقُولُ فِيمَنْ يَلْعَنُهَا قَالَ عَلَيْهِ لَعْنَةُ اللَّهِ قَالَ فَالْعَنْ هَذَا يَعْني الرَّبِيعَ قَالَ لَا وَاللَّهِ مَا أَلْعَنُهَا يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'Do you curse her^{-asws}? He said, 'No, Allah^{-azwj} Forbid!' He said, 'So what are you saying regarding the one who does curse her^{-asws}? He said, 'Upon him is the Curse of Allah^{-azwj}!' He said, 'Then curse this one' – meaning Al-Rabie'. He (Al-Rabie) said, 'No, by Allah^{-azwj}, I do not curse her^{-asws}, O commander of the faithful!'

قَالَ لَهُ شَرِيكَ يَا مَا جِئْتُ فَمَا ذَكَرْتُكِ لِسَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ ابْنَةَ سَيِّدِ الْمُرْسَلِينَ فِي مَجَالِسِ الرِّجَالِ

Shareek said to him, 'O shameless! So what was your mention of chieftess of women of the worlds and daughter^{-asws} of chief of the Messengers^{-as} in a gathering of men?'

قَالَ الْمَهْدِيُّ فَمَا وَجْهَ الْمَنَامِ قَالَ إِنَّ رُؤْيَاكَ كَيْسَتْ بِرُؤْيَا يُوسُفَ عَ وَإِنَّ الدِّمَاءَ لَا تُسْتَحَلُّ بِالْأَخْلَامِ

Al-Mahdy said, 'So what is an aspect of the dream?' He said, 'Your dream isn't like the dream of Yusuf^{-as}, and the blood cannot be made permissible based upon the dreams'.

وَ أُتِيَ بِرَجُلٍ سَمَّ فَاطِمَةَ إِلَى الْفَضْلِ بْنِ الرَّبِيعِ فَقَالَ لِابْنِ غَانِمٍ انظُرْ فِي أَمْرِهِ مَا تَقُولُ قَالَ يَجِبُ عَلَيْهِ الْحُدُّ قَالَ لَهُ الْفَضْلُ هِيَ ذَا أُمَّكَ إِنَّ حَدِّدْتَهُ فَأَمَرَ بِأَنْ يُضْرَبَ أَلْفَ سَوْطٍ وَ يُصَلَّبَ فِي الطَّرِيقِ.

And they came with a man reviling (Syeda) Fatima^{-asws}, to Al-Fazl Bin Rabie. He said to Ibn Ghanim, 'Look into his matter. What do you say?' He said, 'The legal penalty is obligated upon him'. Al-Fazl said to him, 'She^{-asws} is your mother^{-asws} then you apply the legal punishment'. He ordered with striking a thousand lashes and to be crucified in the road"²⁵⁹

15- قب، المناقب لابن شهر آشوب كما يروي محمد المهدى دعا حميد بن قحطبة نصف الليل و قال إن إخلاص أبيك و أخيك فينا أظهر من الشمس و حالك عندي مؤثوم فقال أفديك بالمال و النفس

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'When Muhammad Al-Mahdy (3rd Abbasid Caliph) was pledged allegiance to, he summoned Humeyd Bin Qahtabah in the middle of the night and said, 'The sincerity of your father and

²⁵⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 14

you brother is clearer among us than the sun, and your state in my presence is assigned'. He said, 'I shall ransom you with the wealth and the soul (sacrifice for you)'.

فَقَالَ هَذَا لِسَائِرِ النَّاسِ قَالَ أَفْدِيكَ بِالرُّوحِ وَالْمَالِ وَالْأَهْلِ وَالْوَالِدِ فَلَمْ يُجِبْهُ الْمَهْدِيُّ فَقَالَ أَفْدِيكَ بِالْمَالِ وَالنَّفْسِ وَالْأَهْلِ وَالْوَالِدِ وَاللِّدِينِ فَقَالَ لِلَّهِ دَرَكٌ فَعَاهَدَ عَلَى ذَلِكَ وَ أَمَرَهُ أَنْ يَقْتُلَ الْكَاطِمَ ع فِي السُّحْرَةِ بَعْتَهُ

He said, 'This is for rest of the people'. He said, 'I shall ransom, you with the soul, and the wealth and the wife and the children'. Al-Mahdy did not answer him. He said, 'I shall ransom you with the wealth, and the soul, and the wife, and the children, and the religion!' He said, 'For Allah^{-azwj} is your conduct'. He made a pact upon that, and he ordered him to kill Al-Kazim^{-asws} in the sorcery, suddenly.

فَنَامَ فَرَأَى فِي مَنَامِهِ عَلِيًّا ع يُشِيرُ إِلَيْهِ وَ يَقْرَأُ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ فَانْتَبَهَ مَدْعُورًا وَ هَمَى حُمِيدًا عَمَّا أَمَرَهُ وَ أَكْرَمَ الْكَاطِمَ وَ وَصَلَهُ.

He slept and saw Ali^{-asws} in his dream indicating to him and reciting: ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]***. He woke up scared and forbid Humeyd from what he had ordered him, and he honoured Al-Kazim^{-asws} and (financially) aided him^{-asws''}.²⁶⁰

16- قب، المناقب لابن شهر آشوب علي بن أبي حمزة قال كان يتقدم الرشيد إلى خدمه إذا خرج موسى بن جعفر من عنده أن يقتلوه فكانوا يهيمون به فيتداحلهم من الهيبة والرمع فلما طال ذلك أمر بتمثال من حشب وجعل له وجهاً مثل وجه موسى بن جعفر وكانوا إذا سكروا أمرهم أن يدبجوها بالسكاكين وكانوا يفعلون ذلك أبداً

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ali Bin Abu Hamza who said,

'(Haroun) Al-Rasheed (son of caliph Al-Mahdy), ordered his servants that when Musa^{-asws} Bin Ja'far^{-asws} were to exit from his presence, they should kill him^{-asws}. So they were plotting with him^{-asws}. Awe and astonishment entered them. When that was prolonged, he ordered for a wooden resemblance and made a face to be for it like the face of Musa^{-asws} Bin Ja'far^{-asws}, and whenever they were intoxicated, he would order them to slaughter it with the knives, and they were doing that all the time.

فَلَمَّا كَانَ فِي بَعْضِ الْأَيَّامِ جَمَعَهُمْ فِي الْمَوْضِعِ وَ هُمْ سُكَارَى وَ أَخْرَجَ سَيِّدِي إِلَيْهِمْ فَلَمَّا بَصُرُوا بِهِ هَمُّوا بِهِ عَلَى رَسْمِ الصُّورَةِ فَلَمَّا عَلِمَ مِنْهُمْ مَا يُرِيدُونَ كَلَّمَهُمْ بِالخَزْرِيَّةِ وَ التُّرْكِيَّةِ

When it was during one of the days, he gathered them in the place, and they were intoxicated, and my Master^{-asws} came out to them. When they sighted him^{-asws}, they thought of killing him^{-asws} based upon the drawing of the picture (on the wooden resemblance). When he^{-asws} came to know from them what they were intending, he^{-asws} spoke to them in the Khazri and Turkish (languages).

فَرَمَوْا مِنْ أَيْدِيهِمُ السُّكَاكِينَ وَ وَتَبُوا إِلَى قَدَمَيْهِ فَقَبَلُوهُمَا وَ نَضَّرَعُوا إِلَيْهِ وَ تَبِعُوهُ إِلَى أَنْ شَبِعُوهُ إِلَى الْمَنْزِلِ الَّذِي كَانَ يَنْتَرِلُ فِيهِ

They threw down the knives from their hands and they leapt to his^{-asws} feet and kissed them, and they beseeched to him^{-asws} and followed him^{-asws} until they had escorted him^{-asws} to his^{-asws} house which he^{-asws} had lodged in.

فَسَأَلَهُمُ الرَّجُلَانُ عَنْ حَالِهِمْ فَقَالُوا إِنَّ هَذَا الرَّجُلَ يَصِيرُ إِلَيْنَا فِي كُلِّ عَامٍ فَيَقْضِي أَحْكَامَنَا وَ يُرْضِي بَعْضًا مِنْ بَعْضٍ وَ نَسْتَسْقِي بِهِ إِذَا فُحِطَ بِلَدُنَا وَ إِذَا نَزَلَتْ بِنَا نَارِلَةٌ فَرَعَيْنَا إِلَيْهِ فَعَاهَدَهُمْ أَنَّهُ لَا يَأْمُرُهُمْ بِذَلِكَ فَرَجَعُوا.

The interpreter asked them about their state. They said, ‘This man comes to us during every year, and he^{-asws} judges our ruling and pleases some of us from others, and we are quenched by him^{-asws} whenever there is drought in our city, and whenever a calamity has befallen us, he panic to him^{-asws}. He made a pact with them that he would not order them with that, and they returned’²⁶¹.

17- قب، المناقب لابن شهر آشوب حكى أنه مريض بعض الخلقاء فعجز بختيشوع النصراني عن دوائه و أخذ جليداً فأذاب به بدواء ثم أخذ ماءً و عقده بدواء و قال هذا الطب إلا أن يكون مستجاب دعاء دا منزلة عند الله يدعو لك

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘It is told that one of the caliphs had belly ache. Bakhtishou the Christian was unable from curing it, and he took frozen snow and melted it with medicine. Then he took water and tied it with the medication and said, ‘This is the medicine, except if a supplication one with status in the Presence of Allah^{-azwj} could supplicate for you’.

فَقَالَ الْخَلِيفَةُ عَلِيٌّ بِمُوسَى بْنِ جَعْفَرٍ فَأُتِيَ بِهِ فَسَمِعَ فِي الطَّرِيقِ أَيْنَهُ فَدَعَا اللَّهَ سُبْحَانَهُ وَ زَالَ مَعْصُ الْخَلِيفَةُ

The caliph said, ‘To me with Musa^{-asws} Bin Ja’far^{-asws}!’ They came with him^{-asws}. He^{-asws} heard his groaning in the street, so he^{-asws} supplicated to Allah^{-azwj} the Glorious, and the bellyache of the caliph subsided.

فَقَالَ لَهُ بِحَقِّ جَدِّكَ الْمُصْطَفَى أَنْ تَقُولَ بِمِ دَعْوَتِ لِي فَقَالَ ع قُلْتُ اللَّهُمَّ كَمَا أَرَيْتَهُ ذُلَّ مَعْصِيَتِهِ فَأَرِهِ عِزَّ طَاعَتِي فَشَفَاهُ اللَّهُ مِنْ سَاعَتِهِ.

He said to him^{-asws}, ‘By the right of your^{-asws} grandfather^{-saww} Al-Mustafa^{-saww}! Speak, with what did you^{-asws} supplicate for me?’ He^{-asws} said: ‘I^{-asws} said: ‘O Allah^{-azwj}! Just as You^{-azwj} have Seen him in the disgrace of his act of disobedience, so Show him the honour of my^{-asws} act of obedience!’ So, Allah^{-azwj} Healed him from its time’²⁶².

18- قب، المناقب لابن شهر آشوب الفضل بن الربيع و رجل آخر قال حج هارون الرشيد و ابتدأ بالطواف و منعت العامة من ذلك لينقرد وحده فبينما هو في ذلك إذ ابتدر أعرابي البيت و جعل يطوف معه فقال الحاجب تنح يا هذا عن وجه الخليفة فانتهرهم الأعرابي و قال إن الله ساوى بين الناس في هذا الموضع فقال سوا العاكف فيه و الباد

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Fazl Bin Rabie and another man, they both said,

²⁶¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 16

²⁶² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 17

'Haroun Al-Rashid performed Hajj and began with performing the Tawaaf, and the general Muslims were prevented from that in order for him to be alone. While he was in that when a Bedouin rushed and went on to perform Tawaaf with him. The guards said, 'O you! Get away from the face of the caliph!' The Bedouin rebuked them and said, 'Allah^{-azwj} has Equalised between the people in this place. He^{-azwj} Said: **equal therein, the dweller in it and the visitor, [22:25]**'.

فَأَمَرَ الْحَاجِبَ بِالْكَفِّ عَنْهُ فَكُلَّمَا طَافَ الرَّشِيدُ طَافَ الْأَعْرَابِيُّ أَمَامَهُ فَتَهَضَّ إِلَى الْحَجَرِ الْأَسْوَدِ لِيَقْبَلَهُ فَسَبَقَهُ الْأَعْرَابِيُّ إِلَيْهِ وَ اتَّخَمَهُ ثُمَّ صَارَ الرَّشِيدُ إِلَى الْمَقَامِ لِيُصَلِّيَ فِيهِ فَصَلَّى الْأَعْرَابِيُّ أَمَامَهُ

He ordered the guards to refrain from him. Every time Al-Rasheed performed Tawaaf, the Bedouin performed Tawaaf in front of him. He got up to the Black Stone to kiss it, but the Bedouin preceded him to it and kissed it. The Al-Rasheed came to the Standing place (of Ibrahim^{-as}) to pray Salat in it, but the Bedouin prayed Salat in front of him.

فَلَمَّا فَرَعَ هَارُونُ مِنْ صَلَاتِهِ اسْتَدْعَى الْأَعْرَابِيَّ فَقَالَ الْحُجَّابُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ مَا لِي إِلَيْهِ حَاجَةٌ فَأَقْوَمَ إِلَيْهِ بَلْ إِنْ كَانَتْ الْحَاجَةُ لَهُ فَهُوَ بِالْقِيَامِ إِلَيَّ أَوْ لِي قَالَ صَدَقَ

When Haroun was free from his Salat, he summoned the Bedouin. The guards said, 'Answer commander of the faithful!' He said, 'There is no need for me to him, so I would be standing to go to him. But if there is a need for him, he is foremost to be standing and coming to me'.

فَمَشَى إِلَيْهِ وَ سَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ فَقَالَ هَارُونُ أَجْلِسْ يَا أَعْرَابِيَّ فَقَالَ مَا الْمَوْضِعُ لِي فَتَسْتَأْذِنِي فِيهِ بِالْجُلُوسِ إِنَّمَا هُوَ بَيْتُ اللَّهِ نَصَبَهُ لِعِبَادِهِ فَإِنْ أَحْبَبْتَ أَنْ تَجْلِسَ فَاجْلِسْ وَ إِنْ أَحْبَبْتَ أَنْ تَنْصَرِفَ فَانْصَرِفْ

He (Al-Rasheed) walked to him and greeted unto him. He responded the greetings. Haroun said, 'Can I sit down, O Bedouin?' He said, 'The place is not mine that you should be seeking my permission to be sitting in it. But rather, it is a House of Allah^{-azwj} He^{-azwj} has Nominated it for His^{-azwj} worshippers. If you like to be seated, then sit, and if you like to leave, then leave!'

فَجَلَسَ هَارُونُ وَ قَالَ وَجْهَكَ يَا أَعْرَابِيَّ مِثْلَكَ مَنْ يُزَاحِمُ الْمُلُوكَ قَالَ نَعَمْ وَ فِيَّ مُسْتَمْعٌ قَالَ فَإِنِّي سَأَلْتُكَ فَإِنْ عَجَزْتَ أَدْبْتُكَ قَالَ سَأَلْتُكَ هَذَا سُؤَالٌ مُتَعَلِّمٌ أَوْ سُؤَالٌ مُتَعَلِّمٌ قَالَ بَلْ سُؤَالٌ مُتَعَلِّمٌ

Haroun sat down and said, 'Woe be to you, O Bedouin! The likes of you are rebuking the kings?' He said, 'Yes, and I am one who is listened to'. He said, 'I shall ask you if you are unable (to answer), I will hurt you'. He said, 'This question of yours, it is to learn or a question out of obstinacy?' He said, 'But, a question to learn (from)'.

قَالَ اجْلِسْ مَكَانَ السَّائِلِ مِنَ الْمَسْئُولِ وَ سَلْ وَ أَنْتَ مَسْئُولٌ فَقَالَ هَارُونُ أَحْبَبْتُ مَا قُرَيْضَكَ

He said, 'Sit in the place of the questioner from the questioned, and ask, and you will be Questioned'. Haroun said, 'Inform me, what is your Obligation?'

قَالَ إِنَّ الْفَرَضَ بِحَمَلِكِ اللَّهُ وَاحِدٌ وَ حَمْسَةٌ وَ سَبْعَةٌ عَشْرَ وَ أَرْبَعٌ وَ ثَلَاثُونَ وَ أَرْبَعٌ وَ تِسْعُونَ وَ مِائَةٌ وَ ثَلَاثُونَ [ثَلَاثَةٌ] وَ خَمْسُونَ عَلَى سَبْعَةِ عَشْرَ وَ مِنْ اثْنَيْ عَشْرَ وَاحِدٌ وَ مِنْ أَرْبَعِينَ وَاحِدٌ وَ مِنْ مِائَتَيْنِ خَمْسٌ وَ مِنْ الدَّهْرِ كَلْبٌ وَاحِدٌ وَ وَاحِدٌ بِوَاحِدٍ

He said, 'May Allah^{-azwj} have Mercy on you! The Obligations are one, and five, and seventeen, and thirty-four, and ninety-four, and one hundred and fifty-three over seventeen, and from twelve there is one, and from forty there is one, and from two hundred there are five, and from the time, all of it, is one and one by one'.

قَالَ فَضَحِكَ الرَّشِيدُ وَ قَالَ وَجُحِكَ أَسْأَلُكَ عَنْ فَرَضِكَ وَ أَنْتَ تَعُدُّ عَلَيَّ الْحِسَابَ

He (the narrator) said, 'Al-Rasheed laughed and said, 'Woe be to you! I asked you about your Obligations, and you counted the calculation to me?'

قَالَ أَمَا عَلِمْتَ أَنَّ الدِّينَ كُلَّهُ حِسَابٌ وَ لَوْ لَمْ يَكُنِ الدِّينُ حِسَاباً لَمَا اتَّخَذَ اللَّهُ لِلْخَلْقِ حِسَاباً ثُمَّ قَرَأَ وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ أَتَيْنَا بِهَا وَ كَفَى
بِنَا حَاسِبِينَ

He said, 'But, don't you know that the religion, all of it is a calculation? And it the religion does not happen to be a calculation, Allah^{-azwj} would not Take the accounting of the creatures'. Then he recited: **And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47]**'.

قَالَ فَيَتَى لِي مَا قُلْتَ وَ إِلَّا أَمَرْتُ بِقَتْلِكَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَقَالَ الْحَاجِبُ تَهَبْ لِلَّهِ وَ لِهَذَا الْمَقَامِ قَالَ فَضَحِكَ الْأَعْرَابِيُّ مِنْ قَوْلِهِ

He said, 'Explain to me what you said, or else I shall order with killing you between Al-Safa and Al-Marwa'. The guard said, 'Gift it to Allah^{-azwj} and to this place (of Ibrahim^{-as})'

فَقَالَ الرَّشِيدُ مِمَّا ضَحِكْتَ يَا أَعْرَابِيُّ قَالَ تَعَجَّباً مِنْكُمْ إِذْ لَا أَدْرِي مِنَ الْأَجْهَلِ مِنْكُمْ الَّذِي يَسْتَوْهَبُ أَجْلاً قَدْ حَضَرَ أَوْ الَّذِي اسْتَعْجَلَ أَجْلاً لَمْ يَحْضُرْ
فَقَالَ الرَّشِيدُ فَبَيَّرَ مَا قُلْتَ

Al-Rasheed said, 'What are you laughing from, O Bedouin?' He said, 'I am astounded from you both when I don't know who is more ignorant than you two. Is it the one who gifts a death which has presented, or the one who hastens the death which has not yet presented'? Al-Rasheed said, 'Interpret what you said'.

قَالَ أَمَا قَوْلِي الْفَرَضُ وَاحِدٌ فَدِينُ الْإِسْلَامِ كُلُّهُ وَاحِدٌ وَ عَلَيْهِ خَمْسُ صَلَوَاتٍ وَ هِيَ سَبْعَ عَشْرَةَ رُكْعَةً وَ أَرْبَعٌ وَ ثَلَاثُونَ سَجْدَةً وَ أَرْبَعٌ وَ تِسْعُونَ تَكْبِيرَةً وَ
مِائَةٌ وَ ثَلَاثٌ وَ خَمْسُونَ تَسْبِيحَةً

He said, 'As for my words, the obligations are one, so the religion of Al-Islam is one, all of it is one, and upon it are five Salats, and these are of seventeen Cycles, and thirty-four Sajdahs, and ninety-four exclamations of Takbeer, and one hundred and fifty-three Glorifications.

وَ أَمَا قَوْلِي مِنْ اثْنَيْ عَشَرَ وَاحِدٌ فَصِيَامُ شَهْرِ رَمَضَانَ مِنْ اثْنَيْ عَشَرَ شَهْراً وَ أَمَا قَوْلِي مِنَ الْأَرْبَعِينَ وَاحِدٌ فَمَنْ مَلَكَ أَرْبَعِينَ دِينَراً أَوْجَبَ اللَّهُ عَلَيْهِ دِينَراً وَ
أَمَا قَوْلِي مِنْ مِائَتَيْنِ خَمْسَةٌ فَمَنْ مَلَكَ مِائَتَيْ دِرْهَمٍ أَوْجَبَ اللَّهُ عَلَيْهِ خَمْسَةَ دِرْهَمٍ

And as for my words, 'from twelve, there is one', it is the Fasting of the Month of Ramazan from twelve months. And as for my words, 'From forty, there is one', so from the possession of one Forty Dinars, Allah^{-azwj} has Obligated one Dinar upon it. And as for my words, 'From

two hundred there are five’, so from possession of two hundred Dirhams, Allah^{-azwj} has Obligated five Dirhams.

وَأَمَّا قَوْلِي فَمِنَ الدَّهْرِ كَلِمَةٌ وَاحِدَةٌ فَحُجَّةُ الْإِسْلَامِ وَأَمَّا قَوْلِي وَاحِدٌ مِنْ وَاحِدٍ فَمَنْ أَهْرَقَ دَمًا مِنْ غَيْرِ حَقٍّ وَجَبَ إِهْرَاقُ دَمِهِ قَالَ اللَّهُ تَعَالَى النَّفْسُ بِالنَّفْسِ

And as for my words, ‘From the time, all of it, is one’, the Hajj of Al-Islam is one. And as for my words, ‘One from one’, the one who sheds blood from without a right, it would obligate shedding of his blood. Allah^{-azwj} the Exalted Said: **the soul is for the soul [5:45]**.

فَقَالَ الرَّشِيدُ لِلَّهِ ذُرْكَ وَ أَعْطَاهُ بَدْرَةَ فَقَالَ فِيمَ اسْتَوْجِبْتُ مِنْكَ هَذِهِ الْبَدْرَةَ يَا هَارُونَ بِالْكَلامِ أَوْ بِالْمَسْأَلَةِ قَالَ بِالْكَلامِ

Al-Rasheed said, ‘For Allah^{-azwj} is your conduct!’ And he gave him a large sum. He said, ‘Due to what does it obligated this large sum from you, O Haroun! Due to the speech or due to the question (answered)?’ He said, ‘Due to the speech’.

قَالَ فَإِنِّي سَأَلْتُكَ عَنْ مَسْأَلَةٍ فَإِنِ أَتَيْتَ بِهَا كَانَتْ الْبَدْرَةَ لَكَ تَصَدَّقُ بِهَا فِي هَذَا الْمَوْضِعِ الشَّرِيفِ وَإِنِ لَمْ تُجِبْنِي عَنْهَا أَضْفَيْتَ إِلَى الْبَدْرَةِ بَدْرَةَ أُخْرَى لِأَتَصَدَّقَ بِهَا عَلَى فُقَرَاءِ الْحَيِّ مِنْ قَوْمِي

He said, ‘So I shall ask you about an issue. If you come with it (answer), the large sum would be for you to be donated with in this noble place, and if you do not answer me about it, you will have to add another large sum to this large sum to be donated with to the poor tribes of my people’.

فَأَمَرَ بِإِيْرَادِ أُخْرَى وَ قَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أُخْرَى عَنِ الْخُتْمِ نَزَقْتُ أُمَّ تُرْضِعُ وَلَدَهَا فَحَرَدَ هَارُونَ وَ قَالَ وَيْحَكَ يَا أَعْرَابِيْ مِثْلِي مَنْ يُسْأَلُ عَنْ هَذِهِ الْمَسْأَلَةِ

He ordered with another large sum, and said, ‘Ask about whatever comes to you’. He said, ‘Inform me about the beetle. Does it provide or breast-feed its children?’ Haroun was angered and said, ‘O Bedouin! The like of me is asked about this issue?’

فَقَالَ سَمِعْتُ مَنْ سَمِعَ مِنْ رَسُولِ اللَّهِ ص يَقُولُ مَنْ وَلِيَ أَقْوَامًا وَهَبَ لَهُ مِنَ الْعَقْلِ كَعُقُولِهِمْ وَ أَنْتَ إِمَامٌ هَذِهِ الْأُمَّةِ يَجِبُ أَنْ لَا تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ دِينِكَ وَ مِنَ الْفَرَائِضِ إِلَّا أَجَبْتَ عَنْهَا فَهَلْ عِنْدَكَ لَهُ الْجَوَابُ

He said, ‘I have heard from the one who heard from Rasool-Allah^{-saww} saying: ‘One who rules a people, it is gifted to him from the intellects like their intellects, and you are a leader of this community. It obligates that you are not asked about anything from the matters of your religion, and from the Obligations except you answer about it. So, is the answer for it with you?’

قَالَ هَارُونَ رَجَحَكَ اللَّهُ لَا فَيَبِّئْ لِي مَا قُلْتَهُ وَ خُذِ الْبَدْرَتَيْنِ

Haroun said, ‘May Allah^{-azwj} have Mercy on you, no! So explain to me what you said and take the two large sums’.

فَقَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْأَرْضَ خَلَقَ دَبَابَاتِ الْأَرْضِ الَّذِي مِنْ غَيْرِ فَرْثٍ وَ لَا دِمٍ خَلَقَهَا مِنَ التُّرَابِ وَ جَعَلَ رِزْقَهَا وَ عَيْشَهَا مِنْهُ فَإِذَا فَارَقَ الْجَنِينَ أُمَّهُ لَمْ تُرِضْهُ وَ لَمْ تُرْضِعْهُ وَ كَانَ عَيْشَهَا مِنَ التُّرَابِ

He said, 'When Allah^{-azwj} the Exalted Created the creatures of the earth, Created insects of the earth which are from without intestines nor blood. He^{-azwj} Created them from the soil and Made their sustenance and its life to be from it. When the foetus separates from its mother, it neither provides and does not breast-feed, and its living is from the soil'.

فَقَالَ هَارُونُ وَ اللَّهُ مَا ابْتُلِيَ أَحَدٌ بِمِثْلِ هَذِهِ الْمَسْأَلَةِ وَ أَحَدَ الْأَعْرَابِيِّ الْبَدْرِيِّ وَ حَرَجَ فَتَبِعَهُ بَعْضُ النَّاسِ وَ سَأَلَهُ عَنْ اسْمِهِ فَإِذَا هُوَ مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَأَخْبَرَ هَارُونُ بِذَلِكَ فَقَالَ وَ اللَّهُ لَقَدْ كَانَ يُنْبَغِي أَنْ تَكُونَ هَذِهِ الْوَرْقَةُ مِنْ تِلْكَ الشَّجَرَةِ.

Haroun said, 'By Allah^{-azwj}! No one has involved me with the likes of this issue!' And the Bedouin took the two large sums and went out. One of the people followed him and asked him his name, and behold, it was Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws}. So, he informed Haroun with that. He said, 'By Allah^{-azwj}! It was always befitting that this leaf happens to be from that tree'.²⁶³

19- الشَّرِيفُ الْمُتَضَى فِي الْعُرَى، وَ الدَّيْلَمِيُّ فِي أَعْلَامِ الدِّينِ، عَنْ أَبِي عَبْدِ اللَّهِ بِإِسْنَادِهِ عَنْ أَيُّوبَ الْهَاشِمِيِّ أَنَّهُ حَضَرَ بَابَ الرَّشِيدِ رَجُلًا يُقَالُ لَهُ نُفَيْعُ الْأَنْصَارِيِّ وَ حَضَرَ مُوسَى بْنُ جَعْفَرٍ ع عَلَى حِمَارٍ لَهُ فَتَلَقَّاهُ الْحَاجِبُ بِالْإِكْرَامِ وَ عَجَّلَ لَهُ بِالْإِذْنِ فَسَأَلَ نُفَيْعَ عَبْدَ الْعَزِيزِ بْنِ عُمَرَ مَنْ هَذَا الشَّيْخُ قَالَ شَيْخُ آلِ أَبِي طَالِبٍ شَيْخُ آلِ مُحَمَّدٍ هَذَا مُوسَى بْنُ جَعْفَرٍ

Al Shareef Al Murtaza in 'Al Ghurar', and Al Daylami in 'A'lam Al Deen', from Abu Abdullah by his chain, from Ayoub Al Hashimy,

'A man called Nufie Al-Ansary presented at the door of Al-Rasheed, and Musa^{-asws} Bin Ja'far^{-asws} presented upon a donkey of his^{-asws}. The guards received him^{-asws} with the honour and hastened the permission for him^{-asws}. Nufie asked Abdul Aziz Bin Umar, 'Who is this sheykh?' He said, 'A sheykh of the Progeny of Abu Talib^{-as}, a sheykh of the Progeny^{-asws} of Muhammad^{-saww}. This is Musa^{-asws} Bin Ja'far^{-asws}'.

قَالَ مَا رَأَيْتُ أَعْجَزَ مِنْ هَؤُلَاءِ الْقَوْمِ يَفْعَلُونَ هَذَا بِرَجُلٍ يَفِدُرُ أَنْ يُرْبِلَهُمْ عَنِ السَّرِيرِ أَمَا إِنْ حَرَجَ لِأَسْوَأَتِهِ فَقَالَ لَهُ عَبْدُ الْعَزِيزِ لَا تَفْعَلْ فَإِنَّ هَؤُلَاءِ أَهْلُ بَيْتِ قَلٍ مَا تَعَرَّضَ لَهُمْ أَحَدٌ فِي الْحِطَابِ إِلَّا وَسَمُوهُ فِي الْجَوَابِ سِمَةً يَبْقَى عَارُهَا عَلَيْهِ مَدَى الدَّهْرِ

He said, 'I have not seen one more unable than these people doing this with a man who is able upon removing them from the throne. But, if he^{-asws} comes out, I shall make it worse for him^{-asws}'. Abdul Aziz said to him, 'Do not do it, for they^{-asws} are People^{-asws} of the Household. Hardly anyone presents to them^{-asws} in the address except they^{-asws} mark him in the answer with such a name, its shame remains upon him for all time'.

قَالَ وَ حَرَجَ مُوسَى وَ أَخَذَ نُفَيْعٌ بِلِجَامِ حِمَارِهِ وَ قَالَ مَنْ أَنْتَ يَا هَذَا

He (the narrator) said, 'And Musa^{-asws} came out, and Nufie grabbed a rein of his^{-asws} donkey and said, 'Who are you^{-asws}, O you!'

²⁶³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 18

قَالَ يَا هَذَا إِنْ كُنْتَ تُرِيدُ النَّسَبَ أَنَا ابْنُ مُحَمَّدٍ حَبِيبِ اللَّهِ ابْنِ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

He^{-asws} said: 'O you! If you intend the lineage, I^{-asws} am a son^{-asws} of Muhammad^{-saww}, Beloved of Allah^{-azwj}, and son^{-asws} of Ismail^{-as}, slaughter of Allah^{-azwj}, the son^{-as} of Ibrahim^{-as} Friend of Allah^{-azwj}.

وَ إِنْ كُنْتَ تُرِيدُ الْبَلَدَ فَهُوَ الَّذِي فَرَضَ اللَّهُ عَلَى الْمُسْلِمِينَ وَ عَلَيْكَ إِنْ كُنْتَ مِنْهُمْ الْحَجَّ إِلَيْهِ

And if you were intending the city, so it is which Allah^{-azwj} has Obligated upon the Muslims and upon you, if your were to be from them, to perform the Hajj to it.

وَ إِنْ كُنْتَ تُرِيدُ الْمَفَاخِرَةَ فَوَ اللَّهُ مَا رَضُوا مُشْرِكُو قَوْمِي مُسْلِمِي قَوْمِكَ أَكْفَاءَ لَهُمْ حَتَّى قَالُوا يَا مُحَمَّدُ أخرج إِينَا أَكْفَاءَنَا مِنْ قُرَيْشٍ

And if you were intending the priding, then by Allah^{-azwj}, the Polytheists of my^{-asws} people were not pleased with the Muslims of your people as peers for them until they said, 'O Muhammad^{-saww}! Bring out our peers to us from Qureysh!' (at the battle of Badr)

وَ إِنْ كُنْتَ تُرِيدُ الصِّبْتَ وَ الْأَسْمَ فَتَنَحْنُ الَّذِينَ أَمَرَ اللَّهُ بِالصَّلَاةِ عَلَيْنَا فِي الصَّلَوَاتِ الْمَفْرُوضَةِ نَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَتَنَحْنُ آلَ مُحَمَّدٍ خَلِ عَنِ الْحِمَارِ

And if you were intending the reputation and the name, so we^{-asws} are those Allah^{-azwj} has Commanded with the sending of Salawaat upon us^{-asws} during the Obligatory Salats. You are saying, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}'. We^{-asws} are Progeny^{-asws} of Muhammad^{-saww}. Free the donkey!'

فَخَلَّى عَنْهُ وَ يَدُهُ تُرَعْدُ وَ انصرفت مخزياً فقال له عبد العزيز ألم أقل لك.

He freed it and his hand was trembling, and he left disgraced. Abdul Aziz said, 'Did I not say to you?''²⁶⁴

20- قب، المناقب لابن شهر آشوب في كتاب أخبار الخلفاء أن هارون الرشيد كان يقول لموسى بن جعفر لخذ فدكاً حتى أزدكها إليك فيأبى حتى أخرج عليه فقال لا آخذها إلا بخدودها قال و ما خدودها قال إن خدودها لم تردكها قال بحق جدك إلا فعلت

(The book) 'Al Manaqib' of Ibn Shehr Ashub in the book 'Akhbar Al Khulafa'a' –

'Haroun Al-Rasheed had said to Musa^{-asws} Bin Ja'far^{-asws}, 'Take (estate of) Fadak until I return it to you^{-asws}'. He^{-asws} refused until he insisted upon him^{-asws}. He^{-asws} said: 'I^{-asws} shall not take it except with (all of) its boundaries. He said, 'And what are its boundaries?' He^{-asws} said: 'If I^{-asws} were to define its boundaries, you will not be returning it'. He said, 'By the right of your^{-asws} grandfather^{-saww}! I will do it!'

قال أما الحد الأول فعدن فتنبر وجه الرشيد و قال إليها قال و الحد الثاني سمرقند فازيد و وجهه قال و الحد الثالث إفريقيا فاسود و وجهه و قال هيب قال و الرابع سيف البحر مما يلي الجزر و إزمينية

He^{-asws} said: 'As for the first boundary, it is Aden'. The face of Al-Rasheed changed, and he said, 'Yes'. He^{-asws} said: 'And the second boundary is Samarqand'. His face puffed. He^{-asws} said: 'And the third boundary is Africa'. His face darkened, and he said, 'How far!' He^{-asws} said: 'The fourth is Sayf Al-Bahr, from what follows the islands and Armenia'.

قَالَ الرَّشِيدُ فَلَمْ يَبْقَ لَنَا شَيْءٌ فَتَحَوَّلَ إِلَى مَجْلِسِي قَالَ مُوسَى قَدْ أَعْلَمْتُكَ أَنِّي إِنْ حَدَدْتُهَا لَمْ تَرُدَّهَا فَعِنْدَ ذَلِكَ عَزَمَ عَلَى قَتْلِهِ.

Al-Rasheed said, 'But there would not remain anything for us. Transfer to my gathering'. Musa^{-asws} said: 'I^{-asws} had told you that if I^{-asws} were to define its boundaries, you will not be returning it!' During that, he plotted to kill him^{-asws}''.²⁶⁵

وَ فِي رِوَايَةِ ابْنِ أَسْبَاطٍ أَنَّهُ قَالَ أَمَّا الْحُدُّ الْأَوَّلُ فَعَرِيشُ مِصْرَ وَ الثَّانِي دَوْمَةُ الْجَنْدَلِ وَ الثَّلَاثُ أُحُدٌ وَ الرَّابِعُ سَيْفُ الْبَحْرِ فَقَالَ هَذَا كُلُّهُ هَذِهِ الدُّنْيَا

And it a report of Ibn Asbaat having said,

'As for the first boundary, the trees of Egypt, and the second is Dowmat Al-Jandal, and the third is Ohad, and the fourth is Sayf Al-Bahr. He said, 'This, all of it is in this world'.

فَقَالَ عَ هَذَا كَانَ فِي أَيْدِي الْيَهُودِ بَعْدَ مَوْتِ أَبِي هَالَةَ فَأَقَاءَهُ اللَّهُ عَلَى رَسُولِهِ بِلَا حَيْلٍ وَ لَا رِكَابٍ فَأَمَرَهُ اللَّهُ أَنْ يَدْفَعَهُ إِلَى فَاطِمَةَ ع.

He^{-asws} said: 'This was in the hands of the Jews after the death of Abu Halah. Allah^{-azwj} Legalised it to His^{-azwj} Rasool^{-saww} **neither by horses nor camels, [59:6]**. Allah^{-azwj} Commanded him^{-saww} to hand it over to (Syeda) Fatima^{-asws}''.²⁶⁶

21- نجم، كتاب النجوم من كتاب نزهة الكرام و بُسْتَانِ الْعَوَامِ تَأْلِيفِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الرَّازِيِّ وَ هَذَا الْكِتَابُ حَطَلُهُ بِالْعَجْمِيَّةِ تَكَلَّفْنَا مِنْ نَقْلِهِ إِلَى الْعَرَبِيَّةِ فَذَكَرَ فِي أَوَاخِرِ الْمُجَلَّدِ الثَّانِي مِنْهُ مَا هَذَا لَفْظٌ مِنْ أَعْرَبِهِ وَ زُوِيَ أَنَّ هَارُونَ الرَّشِيدَ أَنْفَقَ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ فَأَحْضَرَهُ فَلَمَّا حَضَرَ عِنْدَهُ قَالَ إِنَّ النَّاسَ يَنْسُبُونَكَ يَا بِنِي فَاطِمَةَ إِلَى عِلْمِ النُّجُومِ وَ أَنَّ مَعْرِفَتَكُمْ بِهَا مَعْرِفَةٌ جَيِّدَةٌ

'Kitab Al Nujoum;', from 'Kitab Nuzhat Al Kiram Wa Bustan Al Awwam' compiled by Muhammad Bin Al-Husayn Bin Al-Hassan Al Razy, and this is a book written by the non-Arabs encumbering us from copying it to Arabic. He mentioned in the end of the second volume from it, what are these wordings by the one who translated it into Arabic,

'And it is reported that Haroun Al-Rashid (Rasheed most places) sent summoners to Musa^{-asws} Bin Ja'far^{-asws} to present him^{-asws}. When he^{-asws} was present in his presence, he said, 'O sons^{-asws} of Fatima^{-asws}! The people are attributing you^{-asws} all to the knowledge of the stars (astrology), and that your^{-asws} understanding with it is a new understanding.

وَ فُقَهَاءُ الْعَامَّةِ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا ذَكَرْتَنِي أَصْحَابِي فَاسْكُنُوا [فَاسْكُنُوا] وَ إِذَا ذَكَرُوا الْقَدَرَ فَاسْكُنُوا وَ إِذَا ذَكَرُوا النُّجُومَ فَاسْكُنُوا

And the jurists of the general Muslims are saying that Rasool-Allah^{-saww} had said: 'Whenever my^{-saww} companions mention me^{-saww}, then be silent, and when they mention the Pre-determination, then be silent, and when they mention the stars, be silent!'

²⁶⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 20 a

²⁶⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 20 b

وَأَمِيرُ الْمُؤْمِنِينَ ع كَانَ أَعْلَمَ الْخَلَائِقِ بِعِلْمِ النُّجُومِ وَأَوْلَادُهُ وَدُرَيْتُهُ الَّذِينَ يَقُولُ الشَّيْعَةُ بِإِمَامَتِهِمْ كَانُوا عَارِفِينَ بِهَا

And Amir Al-Momineen^{-asws} was the most knowledgeable of the people with knowledge of the stars, and his^{-asws} children, and his^{-asws} offspring are the ones the Shias are saying (believing) in their^{-asws} Imamate, were knowers of it’.

فَقَالَ لَهُ الْكَاطِمُ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا حَدِيثٌ ضَعِيفٌ وَإِسْنَادُهُ مَطْعُونٌ فِيهِ وَاللَّهُ تَبَارَكَ وَتَعَالَى قَدْ مَدَحَ النُّجُومَ وَ لَوْ لَا أَنَّ النُّجُومَ صَحِيحَةٌ مَا مَدَحَهَا اللَّهُ عَزَّ وَ جَلَّ

Al-Kazim^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said to him: ‘This is a weak (unreliable) Hadeeth, and its chain has defamation in it, and Allah^{-azwj} Blessed and Exalted has Praised the stars, and had the stars not been correct, Allah^{-azwj} Mighty and Majestic would not have Praised it.

وَالْأَنْبِيَاءُ ع كَانُوا عَالِمِينَ بِهَا وَ قَدْ قَالَ اللَّهُ تَعَالَى فِي حَقِّ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ وَ قَالَ فِي مَوْضِعٍ آخَرَ فَتَطَّرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ

And the Prophets^{-as} were knowers of it, and Allah^{-azwj} the Exalted has Said in the right of Ibrahim^{-as} the Friend, may the Salawaat of Allah^{-azwj} be upon Him^{-azwj}: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].** And He^{-azwj} Said in another place: **Then he looked with a consideration among the stars [37:88].**

فَلَوْ لَمْ يَكُنْ عَالِمًا بِعِلْمِ النُّجُومِ مَا نَظَرَ فِيهَا وَ مَا قَالَ إِنِّي سَقِيمٌ وَ إِدْرِيسُ ع كَانَ أَعْلَمَ أَهْلِ زَمَانِهِ بِالنُّجُومِ

Had he^{-as} not been a knower with knowledge of the stars, he^{-as} would not have looked into it and would not have said: ‘I^{-as} feel sick’. And Idrees^{-as} was the most knowledgeable of the people of his^{-as} era with the stars.

وَاللَّهُ تَعَالَى قَدْ أَقْسَمَ بِمَوَاقِعِ النُّجُومِ وَ إِنَّهُ لَفَسَمٌ لَوْ تَعَلَّمُونَ عَظِيمٌ وَ قَالَ فِي مَوْضِعٍ وَ النَّازِعَاتِ عَرَفًا إِلَى قَوْلِهِ فَالْمُدَبِّرَاتِ أَمْرًا يَعْنِي بِذَلِكَ ائْتِي عَشْرَ بُرْجَاءَ وَ سَبْعَةَ سَيَّارَاتٍ وَ الَّذِي يَظْهَرُ بِاللَّيْلِ وَ النَّهَارِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And Allah^{-azwj} the Exalted has Said: **by the locations of the stars! [56:75] And it is a mighty oath if you only knew [56:76].** And He^{-azwj} Said in a place: **(I Swear) by the snatchers snatching out [79:1]** – to His^{-azwj} Words: **The regulators of matters [79:5]**, meaning by that, twelve constellations and seven travellers, and that which appears at night and day by the Command of Allah^{-azwj} Mighty and Majestic.

وَ بَعْدَ عِلْمِ الْقُرْآنِ مَا يَكُونُ أَشْرَفَ مِنْ عِلْمِ النُّجُومِ وَ هُوَ عِلْمُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ وَرَثَةِ الْأَنْبِيَاءِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ وَ نَحْنُ نَعْرِفُ هَذَا الْعِلْمَ وَ مَا نَذْكُرُهُ

And after knowledge of the Quran, what can happen to be nobler than knowledge of the stars, and it is knowledge of the Prophets^{-sawww} and the successors^{-as}, and inheritors of the Prophets^{-as}, those Allah^{-azwj} Mighty and Majestic Said: **And directional signs, and by the star they are**

being guided [16:16], and we^{-asws} understand this knowledge and what we^{-asws} have mentioned’.

فَقَالَ لَهُ هَارُونُ بِاللَّهِ عَلَيْكَ يَا مُوسَى هَذَا الْعِلْمُ لَا تُظْهِرُهُ عِنْدَ الْجُمَّالِ وَ عَوَامِ النَّاسِ حَتَّى لَا يُشْتَعُوا عَلَيْكَ وَ انْفَسَ عَنِ الْعَوَامِ بِهِ وَ عَطَّ هَذَا الْعِلْمُ وَ ارْجِعْ إِلَى حَرَمِ جَدِّكَ

Haroun said to him^{-asws}, ‘With Allah^{-azwj} upon you^{-asws}, O Musa^{-asws}! This is the knowledge you^{-asws} should not reveal it in the presence of the ignoramuses and the general public so they will not be heinous upon you^{-asws} and help yourself^{-asws} from the general public by it and cover up this knowledge and return to the Sanctuary of your^{-asws} grandfather^{-sawww}’.

ثُمَّ قَالَ لَهُ هَارُونُ وَ قَدْ بَقِيَ مَسْأَلَةٌ أُخْرَى بِاللَّهِ عَلَيْكَ أُخْبِرْنِي بِهَا قَالَ لَهُ سَلْ فَقَالَ بِحَقِّ الْقَبْرِ وَ الْمَنْبَرِ وَ بِحَقِّ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص أُخْبِرْنِي أَنْتَ تَمُوتُ قَبْلِي أَوْ أَنَا أَمُوتُ قَبْلَكَ لِأَنَّكَ تَعْرِفُ هَذَا مِنْ عِلْمِ النُّجُومِ

Then Haroun said to him^{-asws}, ‘And there remains another issue. With Allah^{-azwj} upon you^{-asws}, inform me with it’. He^{-asws} said to him: ‘Ask!’ He said, ‘By the right of the grave (of Rasool-Allah^{-sawww}), and the pulpit, and by the right of your^{-asws} kinship from Rasool-Allah^{-sawww}! Inform me, will you^{-asws} be dying before me or will I be dying before you^{-asws}? Because you^{-asws} know this from knowledge of the stars’.

فَقَالَ لَهُ مُوسَى ع آمِنِّي حَتَّى أُخْبِرَكَ فَقَالَ لَكَ الْإِمَانُ فَقَالَ أَنَا أَمُوتُ قَبْلَكَ وَ مَا كُذِّبْتُ وَ لَا أَكْذِبُ وَ وَفَاتِي قَرِيبٌ

Musa^{-asws} said to him: ‘Grant me^{-asws} safety until I^{-asws} inform you’. He said, ‘The safety is for you^{-asws}’. He^{-asws} said: ‘I^{-asws} shall be dying before you, and neither have I^{-asws} been lied to nor am I^{-asws} lying, and my^{-asws} expiry is near’.

فَقَالَ لَهُ هَارُونُ قَدْ بَقِيَ مَسْأَلَةٌ أُخْرَى بِهَا وَ لَا تَضْجِرْ فَقَالَ لَهُ سَلْ فَقَالَ حَبْرُونِي أَنْتُمْ تَقُولُونَ إِنَّ جَمِيعَ الْمُسْلِمِينَ عِبِيدَانَا وَ جَوَارِينَا وَ أَنْتُمْ تَقُولُونَ مَنْ يَكُونُ لَنَا عَلَيْهِ حَقٌّ وَ لَا يُؤْصِلُهُ إِلَيْنَا فَلَيْسَ بِمُسْلِمٍ

Haroun said to him^{-asws}, ‘There remains an issue. You^{-asws} inform me with it and do not be displeased’. He^{-asws} said to him: ‘Ask!’ He said, ‘They have informed me that you (Imams^{-asws}) are saying: ‘Entirety of the Muslims are our^{-asws} slaves and our maids’, and you (Imams^{-asws}) are saying, ‘The one upon whom there happens to be a right of ours^{-asws} and does not fulfil it to us, so he isn’t a Muslim’.

فَقَالَ لَهُ مُوسَى ع كَذَّبَ الَّذِينَ رَعَمُوا أَنْتَا تَقُولُ ذَلِكَ وَ إِذَا كَانَ الْأَمْرُ كَذَلِكَ فَكَيْفَ يَصِحُّ الْبَيْعُ وَ الشِّرَاءُ عَلَيْهِمْ وَ نَحْنُ نَشْتَرِي عِبِيداً وَ جَوَارِي وَ نَعْتِقُهُمْ وَ نَعْتِدُ مَعَهُمْ وَ نَأْكُلُ مَعَهُمْ وَ نَشْتَرِي الْمَمْلُوكَ وَ نَقُولُ لَهُ يَا بَنِيَّ وَ لِلْبَجَارَةِ يَا بَنِيَّ وَ نَعْتِدُهُمْ يَأْكُلُونَ مَعَنَا تَقَرُّباً إِلَى اللَّهِ سُبْحَانَهُ

Musa^{-asws} said to him: ‘They are lying, the ones who are claiming that we^{-asws} are saying that, and when the matter was like that, then how can the selling and buying be correct upon them, and we^{-asws} are buying slaves and maids, and we^{-asws} are liberating them and sitting with them, and we^{-asws} are eating with them, and we^{-asws} are buying the slaves, and we^{-asws} are saying to him: ‘O my^{-asws} son!’, and to the slave girl: ‘O my^{-asws} daughter!’, and we^{-asws} sit them to be eating with us^{-asws}, to draw near to Allah^{-azwj} the Glorious’.

فَلَوْ أَنَّهُمْ عِبِيدُنَا وَجَوَارِينَا مَا صَحَّ الْبَيْعُ وَالشِّرَاءُ وَ قَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَلَكَتْ أَيْمَانُكُمْ يَعْني صَلَواتُكُمْ وَ أَكْرَمُوا مَمَالِكِكُمْ وَ جَوَارِيَكُمْ وَ نَحْنُ نُعْتِمُهُمْ

So, if they were slaves of our and our slave girls, the selling and the buying would not be correct, and the Prophet^{-sawww} had said, when the expiry presented to him^{-sawww}: ‘Allah^{-azwj}! Allah^{-azwj} regarding the Salat, and what your right hands possess!’ – meaning, connect and honour your slaves and your maids, and we^{-asws} are liberating them.

وَ هَذَا الَّذِي سَمِعْتُمْ غَلَطٌ مِنْ قَائِلِهِ وَ دَعْوَى باطِلَةٌ وَ لَكِنْ نَحْنُ نَدْعِي أَنْ ولاءِ جَمِيعِ الخَلائِقِ لَنَا يَعْني ولاءِ الدِّينِ وَ هؤُلاءِ الجُهَّالُ يَظُنُّونَهُ ولاءِ المَلِكِ حَمَلُوا دَعْوَاهُمْ عَلَى ذَلِكَ وَ نَحْنُ نَدْعِي ذَلِكَ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ غَدِيرِ حِمٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ وَ مَا كَانَ يَطْلُبُ بِذَلِكَ إِلَّا ولاءِ الدِّينِ

And this which you have heard, is wrong from its speaker, and is a false claim, but we^{-asws} are claiming that the governance of entirety of the creatures is for us^{-asws}, meaning governance of the religion, and these ignoramuses are thinking that it is governance of kingdom. They are carrying their claims upon that. And we^{-asws} are claiming that due to the words of the Prophet^{-sawww} on the day of Ghadeer Khumm: ‘One whose Master I^{-sawww} was, so Ali^{-asws} is his Master’, and He^{-azwj} did not Demand that except as governance of religions.

وَ الَّذِي يُوصِلُونَهُ إِلَيْنَا مِنَ الرِّكَاةِ وَ الصَّدَقَةِ فَهِيَ حَرَامٌ عَلَيْنَا مِثْلَ المَيْتَةِ وَ الدَّمِ وَ لَحْمِ الخَنْزِيرِ وَ أَمَّا العَنَائِمُ وَ الخُمْسُ مِنْ بَعْدِ مَوْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَدُّ مَعْنُونًا ذَلِكَ وَ نَحْنُ مُتَحَاجِّونَ إِلَى مَا فِي يَدِ بَنِي آدَمَ الَّذِينَ لَنَا وَ لَوْ هُمْ بِوِلاءِ الدِّينِ لَيْسَ بِوِلاءِ المَلِكِ

And that which is being brought to us^{-asws}, from the Zakat and the charities, it is Prohibited unto us^{-asws}, like the dead, and the blood, and the flesh of swine. And as for the war booty and the Khums from after the expiry of Rasool-Allah^{-sawww}, so we^{-asws} have been deprived of that, and we^{-asws} are needy to what is in the hands of the sons of Adam^{-as}, those whose governance is for us^{-asws} due to the governance of the religion, it isn’t with governance of the kingdom.

فَإِنْ نَقَدَ إِلَيْنَا أَحَدٌ هَدِيَّةً وَ لَا يَقُولُ إِنَّهَا صَدَقَةٌ نَقْبَلُهَا لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ دُعِيتُ إِلَى كُرَاعٍ لَأَجِبْتُ وَ لَوْ أُهْدِيَ لِي كُرَاعٌ لَقَبِلْتُ وَ الكُرَاعُ اسْمُ القَرْيَةِ وَ الكُرَاعُ يَدُ الشَّاةِ وَ ذَلِكَ سُنَّةٌ إِلَى يَوْمِ القِيَامَةِ

So if anyone were to bring any gift to us^{-asws} and he does not say that it is charity, we^{-asws} shall accept it due to the words of the Prophet^{-sawww}: ‘If I^{-sawww} were to be invited to *Kura’a*, I^{-sawww} would answer, and if I^{-sawww} were to be gifted *Kura’a*, I^{-sawww} would accept’ – and *Kura’a* is the name of a town, and *Al-Kura’a* is the hand (forearm) of a sheep, and that is a Sunnah up to the Day of Qiyamah.

وَ لَوْ حَمَلُوا إِلَيْنَا زَكَاةً وَ عَلِمْنَا أَنَّهَا زَكَاةٌ رَدَدْنَاهَا وَ إِنْ كَانَتْ هَدِيَّةً قَبِلْنَاهَا

And if the Zakat were to be carried to us^{-asws}, and we^{-asws} know that it is Zakat, we^{-asws} return it, and if it were to be a gift, we^{-asws} accept it’.

ثُمَّ إِنْ هَارُونَ أَذِنَ لَهُ فِي الإِنْصِرَافِ فَتَوَجَّهَ إِلَى الرِّقَّةِ ثُمَّ تَقَوَّلُوا عَلَيْهِ أَشْيَاءَ فَاسْتَعَادَهُ هَارُونُ وَ أَطْعَمَهُ السَّمَّ فَتَوَيَّعَ ع.

Then Haroun permitted for him^{-asws} for leaving, so he^{-asws} headed to Raqqa. Then they were saying things against him^{-asws}, so Haroun summoned him^{-asws} and fed him^{-asws} the poison, so he^{-asws} expired”.²⁶⁷

22- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ نَقَلَ عَنِ الْفَضْلِ بْنِ الرَّبِيعِ أَنَّهُ أَخْبَرَ عَنْ أَبِيهِ أَنَّ الْمَهْدِيَّ لَمَّا حَبَسَ مُوسَى بْنَ جَعْفَرٍ فَنَبِي بَعْضِ اللَّيَالِي رَأَى الْمَهْدِيَّ فِي مَنَامِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَهُوَ يَقُولُ لَهُ يَا مُحَمَّدُ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقْطَعُوا أَرْحَامَكُمْ

(The book) ‘Kashf Al Ghumma’ – Muhammad Bin Talha said, ‘It has been copied from Al Fazl Bin Al Rabie having been informed from his father,

‘When (caliph) Al-Mahdy imprisoned Musa^{-asws} Bin Ja’far^{-asws}, so in one of the nights Al-Mahdy saw Ali^{-asws} Bin Abu Talib^{-asws} in his dream and he^{-asws} said to him: ‘O Muhammad! ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].***

قَالَ الرَّبِيعُ فَأَرْسَلَ إِلَيَّ لَيْلًا فَرَاعَنِي وَ خِفْتُ مِنْ ذَلِكَ وَ جِئْتُ إِلَيْهِ وَ إِذَا هُوَ يَقْرَأُ هَذِهِ الْآيَةَ وَ كَانَ أَحْسَنَ النَّاسِ صَوْتًا فَقَالَ عَلِيُّ الْآنَ بِمُوسَى بْنِ جَعْفَرٍ

Al-Rabie said, ‘He (Al-Mahdy) sent for me one night. It scared me, and I feared from that and came to him, and there he was reciting this Verse, and he was of excellent voices of the people. He said, ‘To me right now with Musa^{-asws} Bin Ja’far^{-asws}!’

فَجِئْتُهُ بِهِ فَعَانَقَهُ وَ أَجْلَسَهُ إِلَى جَانِبِهِ وَ قَالَ يَا أَبَا الْحَسَنِ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي النَّوْمِ فَقَرَأَ عَلَيَّ كَذَا فَتَوَمَّنِي أَنَّ تَخْرُجَ عَلَيَّ أَوْ عَلَيَّ أَخَذَ مِنْ وُلْدِي

I came with him^{-asws}. He hugged him^{-asws} and seated him^{-asws} to his side and said, ‘O Abu Al-Hassan^{-asws}! I saw Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in the sleep, and he^{-asws} recited such unto me. Will you reassure me that you will not come out against me (in rebellion) or against anyone of my sons^{-asws}?’

فَقَالَ وَ اللَّهُ لَا فَعَلْتُ ذَلِكَ وَ لَا هُوَ مِنْ شَأْنِي قَالَ صَدَقْتَ يَا رَبِيعُ أَعْطِهِ ثَلَاثَةَ آلَافِ دِينَارٍ وَ زَوِّدْهُ إِلَى أَهْلِهِ إِلَى الْمَدِينَةِ

He^{-asws} said: ‘By Allah^{-azwj}! I^{-asws} will not do that, nor is it from my^{-asws} glory’. He said, ‘You^{-asws} speak the truth. O Rabie! Give him^{-asws} three thousand Dinars and provide him^{-asws} to go to his^{-asws} family to Al-Medina’.

قَالَ الرَّبِيعُ فَأَحْكَمْتُ أَمْرَهُ لَيْلًا فَمَا أَصْبَحَ إِلَّا وَ هُوَ فِي الطَّرِيقِ خَوْفَ الْعَوَاقِقِ.

Al-Rabie said, ‘I implemented his order at night. It wasn’t even morning except and he^{-asws} was in the road fearing the obstacles”.²⁶⁸

وَ زَوَّاهُ الْجَنَابِذِيَّ وَ ذَكَرَ أَنَّهُ وَصَلَهُ بِعَشْرَةِ آلَافِ دِينَارٍ.

And it is reported by al Janabizy, and he mentioned,

²⁶⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 21

²⁶⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 22 a

‘He (financially) aided him^{-asws} with ten thousand Dinars’.²⁶⁹

وَقَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ حَدَّثَ أَبُو إِسْمَاعِيلَ قَالَ بَعَثَ مُوسَى بْنُ جَعْفَرٍ ع إِلَى الرَّشِيدِ مِنَ الْحَبْسِ بِرِسَالَةٍ كَانَتْ إِنَّهُ لَنْ يَنْقُضِيَ عَنِّي يَوْمَ مِنَ الْبَلَاءِ إِلَّا أَنْقَضَى عَنكَ مَعَهُ يَوْمَ مِنَ الرَّحَاءِ حَتَّى تَقْضِيَ جَمِيعاً إِلَى يَوْمٍ لَيْسَ لَهُ انْقِضَاءٌ يَحْسُرُ فِيهِ الْمُبْطِلُونَ.

And Al Hafiz Abdul Aziz said, ‘It is narrated by Ahmad Bin Ismail who said,

‘Musa^{-asws} Bin Ja’far^{-asws} sent a message to Al-Rasheed from the prison which was: ‘No day from the affliction will terminate from me^{-asws} except and a day from the prosperity will terminate from you, until we both together are terminated to a Day, there isn’t any termination for it. The falsifiers would be incurring loss in it’.²⁷⁰

23- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ بَيْنَا مُوسَى بْنُ عِيسَى فِي دَارِهِ الَّتِي فِي الْمَسْجِدِ تُشْرَفُ عَلَى الْمَسْجِدِ إِذْ رَأَى أَبَا الْحُسَيْنِ مُوسَى ع مُقْبِلًا مِنَ الْمَرْوَةِ عَلَى بَعْلَةٍ فَأَمَرَ ابْنَ هَبَّاجٍ رَجُلًا مِنْ هَمْدَانَ مُنْقَطِعًا إِلَيْهِ أَنْ يَتَعَلَّقَ بِلِجَامِهِ وَ يَدْعِيَ الْبَعْلَةَ فَأَتَاهُ فَتَعَلَّقَ بِاللِّجَامِ وَ ادَّعَى الْبَعْلَةَ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad, from Al-Barqy, from Muhammad Bin Yahya, from Hammaad Bin Usman who said:

‘Musa Bin Isa was in his house which was in the place of Sa’ee (nearby the Kaaba), overlooking it when he saw Abu Al-Hassan Musa^{-asws} coming from Al-Marwa upon his^{-asws} mule. He instructed Ibn Hayyaaj, a man from Hamdaan who was very close to him^{-asws} to go and hold on to the reins and make a claim for the mule. So he came up to him^{-asws}, held on to the reins, and staked a claim for the mule.

فَتَعَى أَبُو الْحُسَيْنِ ع رِجْلَهُ فَنَزَلَ عَنْهَا وَ قَالَ لِغَلْمَانِهِ خُذُوا سَرْجَهَا وَ اذْفَعُوهَا إِلَيْهِ فَقَالَ وَ السَّرْجُ أَيْضاً لِي فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع كَذَبْتَ عِنْدَنَا الْبَيْتَةَ بِأَنَّهُ سَرْجُ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَمَا الْبَعْلَةُ فَأَنَا اشْتَرَيْتُهَا مِنْذُ قَرِيبٍ وَ أَنْتَ أَعْلَمُ وَ مَا قُلْتَ.

Abu Al-Hassan^{-asws} took his^{-asws} feet off and dismounted from it and said to his^{-asws} servant: ‘Take the saddle and hand (the mule) over to him’. He said, ‘And the saddle is mine as well’. Abu Al-Hassan^{-asws} said: ‘You are lying, for we^{-asws} have clear proof that it is the saddle of Muhammad^{-asws} Bin Ali^{-asws}, and as for the mule, so we^{-asws} have bought it not so long ago and you know it, and what you are saying’.²⁷¹

24- كَأ، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا وَ عَلِيِّ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ يَعْطِينِ قَالَ سَأَلَ الْمَهْدِيَّ أَبَا الْحُسَيْنِ ع عَنِ الْحَمْرِ هَلْ هِيَ مُحَرَّمَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ النَّاسَ إِذَا يَعْرِفُونَ النَّهْيَ عَنْهَا وَ لَا يَعْرِفُونَ التَّحْرِيمَ لَهَا

(The book) ‘Al Kafi’ – Abu Ali Al Ash’ary, from one of our companions, and Ali, from his father, altogether from Ibn Al Batainy, from his father, from Ali Bin Yaqteen who said,

²⁶⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 22 b

²⁷⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 22 c

²⁷¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 23

'Al-Mahdy (the caliph) asked Abu Al-Hassan^{-asws} about the wine, 'Is it a Prohibition in the Book of Allah^{-azwj} Mighty and Majestic, as the people, rather, are recognising the prevention from it and are not understanding the Prohibition of it'.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع بَلْ هِيَ مُحَرَّمَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ يَا أَمِيرَ الْمُؤْمِنِينَ

Abu Al-Hassan^{-asws} said to him: 'But it is a Prohibition in the Book of Allah^{-azwj} Mighty and Majestic, O commander of the faithful!'

فَقَالَ لَهُ فِي أَيِّ مَوْضِعٍ هِيَ مُحَرَّمَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ يَا أبا الْحُسَيْنِ

He said to him^{-asws}, 'Which place is it Prohibited in the Book of Allah^{-azwj}, Majestic is His^{-azwj} Name, O Abu Al-Hassan^{-asws}?'

فَقَالَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ فَأَمَّا قَوْلُهُ مَا ظَهَرَ مِنْهَا يَعْنِي الزَّنا الْمَعْلَنَ وَ نَصَبَ الرِّايَاتِ الَّتِي كَانَتْ تَرْفَعُهَا الْفَوَاحِشُ لِلْفَوَاحِشِ فِي الْجَاهِلِيَّةِ

He^{-asws} said: 'The Words of Allah^{-azwj} Mighty and Majestic: **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33].** As for His^{-azwj} Words 'whatever is apparent from it' it Means the adultery committed openly, and the establishment of the flags which the immoral were raising for the immoralities during the Pre-Islamic period'.

وَ أَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَ مَا بَطَّنَ يَعْنِي مَا نَكَحَ الْأَبَاءُ لِأَنَّ النَّاسَ كَانُوا قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ ص إِذَا كَانَ لِلرَّجُلِ زَوْجَةٌ وَ مَاتَ عَنْهَا تَزَوَّجَهَا ابْنُهُ مِنْ بَعْدِهِ إِذَا لَمْ تَكُنْ أُمَّهُ فَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ

And as for the Words of the Mighty and Majestic: **and whatever is hidden**, it means what the forefathers had married, because the people, before the Sending of the Prophet^{-saww}, when the man had a wife and he died from her, the son used to marry her from after him, when she did not happen to be his mother. Allah^{-azwj} Mighty and Majestic Prohibited that.

وَ أَمَّا الْإِثْمُ فَإِنَّهَا الْحُمْرُ بِعَيْنِهَا وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي مَوْضِعٍ آخَرَ يَسْتَلُونَكَ عَنِ الْحُمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعٌ لِلنَّاسِ فَأَمَّا الْإِثْمُ فِي كِتَابِ اللَّهِ فَهِيَ الْحُمْرُ وَ الْمَيْسِرُ وَ إِثْمُهُمَا كَبِيرٌ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ

And as for **and the sin**, so these are the wines specifically, and Allah^{-azwj} Mighty and Majestic has Said in another place: **They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people [2:219].** As for the sin in the Book of Allah^{-azwj}, so it is the wine and the gambling, and the sins of these two is greater, just as Allah^{-azwj} Mighty and Majestic has Said'.

قَالَ فَقَالَ الْمَهْدِيُّ يَا عَلِيُّ بْنُ يَسُطِينِ هَذِهِ وَ اللَّهُ فَتَوَى هَاشِمِيَّةً

He (the narrator) said, 'Al-Mahdy said, 'O Ali Bin Yaqteen! By Allah^{-azwj}, these are Hashemite Fatwas'.

قَالَ فَقُلْتُ لَهُ صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخْرِجْ هَذَا الْعِلْمَ مِنْكُمْ أَهْلَ الْبَيْتِ

He (the narrator) said, 'I said to him, 'You speak the truth, by Allah^{-azwj}, O commander of the faithful! The Praise is for Allah^{-azwj} Who did not Take away this Knowledge from you, the People^{-asws} of the Household'.

قَالَ فَوَ اللَّهُ مَا صَبَرَ الْمَهْدِيُّ أَنْ قَالَ لِي صَدَقْتَ يَا رَافِضِي.

He (the narrator) said, 'By Allah^{-azwj}, Al-Mahdy could not be patient and he said to me, 'You speak the truth, of 'Rafizy' (Shia)'.²⁷²

25- مهج، مهج الدعوات أبو عليّ الحسني بن محمد بن عليّ الطوسي و عبد الجبار بن جبار بن عبد الله بن عليّ الرازي و أبو الفضل مثنى بن أبي زيد الحسني و محمد بن أحمد بن شهرنار الخازن جميعاً عن محمد بن الحسن الطوسي عن ابن العضايري و أحمد بن عبدون و أبي طالب بن العزور و أبي الحسن الصفار و الحسن بن إسماعيل بن أشناس جميعاً عن أبي المفضل السبائي عن محمد بن يزيد بن أبي الأزهر عن أبي الوضاح محمد بن عبد الله النهشلي عن أبيه قال

(The book) 'Mahj Al Dawaat' – Abu Ali Al-Hassan Bin Muhammad Bin Ali Al Tusi, and Abdul Jabbar Bin Jabbar Bin Abdullah Bin Ali Al Razy, and Abu Al Fazl Muntaha Bin Abu Zayd Al-Husayni, and Muhammad Bin Ahmad Bin Shahryar Al Khazy, altogether from Muhammad Bin Al-Hassan Al Tusi, from Ibn Al Ghazairi, and Ahmad Bin Abdoud, and Abu Talib Bin Al Azour, and Abu Al-Hassan Al Saffar, and Al-Hassan Bin Ismail Bin Ashnas, altogether from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Yazeed Bin Abu Al Azhar, from Abu Al Wazah Muhammad Bin Abdullah Al Nahshaly, from his father who said,

سَمِعْتُ الْإِمَامَ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ التَّحَدُّثُ بِنِعْمِ اللَّهِ شُكْرٌ وَ تَرْكُ ذَلِكَ كُفْرٌ فَارْتَبِطُوا بِنِعْمِ رَبِّكُمْ تَعَالَى بِالشُّكْرِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ وَ اذْفَعُوا الْبَلَاءَ بِالِدُّعَاءِ فَإِنَّ الدُّعَاءَ جَنَّةٌ مُنْجِيَةٌ تَرُدُّ الْبَلَاءَ وَ قَدْ أُثِرِمَ إِثْرَامًا.

'I heard the Imam^{-asws} Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} saying: 'The speaking with the Favours of Allah^{-azwj} is gratefulness, and neglecting that is Kufr, so tie up the Favours of your Lord^{-azwj} the Exalted with the thanking, and fortify your wealth with the Zakaat, and repel the afflictions with the supplication, for the supplication is a saving shield repelling the afflictions and is concluded conclusively'.²⁷³

قَالَ أَبُو الْوَضَّاحِ وَ أَخْبَرَنِي أَبِي قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ صَاحِبُ فَحٍّ وَ هُوَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بِيَعَجٍ وَ تَفَرَّقَ النَّاسُ عَنْهُ حَمَلٌ رَأْسُهُ وَ الْأَسْرَى مِنْ أَصْحَابِهِ إِلَى مُوسَى بْنِ الْمَهْدِيِّ فَلَمَّا بَصُرَ بِهِمْ أَنْشَأَ

Abu al Wazah said, 'And my father informed me saying,

'When Al-Husayn Bin Ali, companion of Fakhin was killed at Fakha, and he is Al-Husayn Bin Ali Bin Al-Hassan Bin Al-Hassan Bin Al-Hassan, and the people dispersed from him, his head was carried, and the captives from his companions, to Musa Bin Al-Mahdy. When he sighted them, he composed a poem.

²⁷² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 24

²⁷³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 25 a

ثُمَّ أَمَرَ بِرَجُلٍ مِنَ الْأَسْرَى فَوَجَّحَهُ ثُمَّ قَتَلَهُ ثُمَّ صَنَعَ مِثْلَ ذَلِكَ بِجَمَاعَةٍ مِنْ وُلْدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَخَذَ مِنَ الطَّالِبِيِّينَ وَ جَعَلَ يَنَالُ مِنْهُمْ إِلَى أَنْ ذَكَرَ مُوسَى بْنُ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

Then he ordered with a man from the captives. He rebuked him, then killed him. Then he did similar to that with a group from the sons of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and he took from the Talibeen and went on to speak badly of them until he mentioned Musa^{-asws} Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

فَقَالَ مِنْهُ قَالَ وَ اللَّهُ مَا حَرَجَ حُسَيْنٌ إِلَّا عَنْ أَمْرِهِ وَ لَا اتَّبَعَ إِلَّا حَبَّتَهُ لِأَنَّهُ صَاحِبُ الْوَصِيَّةِ فِي أَهْلِ هَذَا الْبَيْتِ فَتَلَيَّ اللَّهُ إِنْ أَبْقَيْتُ عَلَيْهِ

He spoke badly of him^{-asws}. He said, 'By Allah^{-azwj}! Husayn did not come out (rebellng) except from his^{-asws} instructions, and he did not pursue except his^{-asws} love, because he^{-asws} is Master of the bequest among the People^{-asws} of this Household. May Allah^{-azwj} Kill me if I let him^{-asws} live!'

فَقَالَ لَهُ أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الْقَاضِي وَ كَانَ جَرِيماً عَلَيْهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَقُولُ أَمْ أَسْكُتُ

Abu Yusuf Yaqoub Bin Ibrahim the judge said to him, and he was bold to him, 'O commander of the faithful! Shall I speak or be silent?'

فَقَالَ فَتَلَيَّ اللَّهُ إِنْ عَفَوْتُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ لَوْ لَا مَا سِعْتُ مِنَ الْمَهْدِيِّ فِيمَا أَخْبَرَ بِهِ الْمَنْصُورُ بِمَا كَانَ بِهِ جَعْفَرٌ مِنَ الْفَضْلِ الْمُبَرَّرِ عَنْ أَهْلِهِ فِي دِينِهِ وَ عِلْمِهِ وَ فَضْلِهِ وَ مَا بَلَغَنِي عَنِ السَّفَّاحِ فِيهِ مِنْ تَقْرِيطِهِ وَ تَفْضِيلِهِ لَنَبَشْتُ قَبْرَهُ وَ أَحْرَقْتُهُ بِالنَّارِ إِخْرَاقاً

He said, 'May Allah^{-azwj} Kill me if I were to pardon Musa^{-asws} Bin Ja'far^{-asws}, and had it not been for what I have heard from Al-Mahdy regarding what Al-Mansour had informed him with what had happened with him regarding Ja'far^{-asws}, of the extraordinary merits from his^{-asws} family in his^{-asws} religion, and his^{-asws} knowledge, and his^{-asws} merits, and what has reached me from the foolish ones regarding him^{-asws}, of his^{-asws} praises, and his^{-asws} virtues, I would have exhumed his^{-asws} grave and burnt him^{-asws} with the fire, with an incineration!'

فَقَالَ أَبُو يُوسُفَ نِسَاؤُهُ طَوَالِقٌ وَ عَتَقَ جَمِيعَ مَا يَمْلِكُ مِنَ الرَّقِيقِ وَ تَصَدَّقَ بِجَمِيعِ مَا يَمْلِكُ مِنَ الْمَالِ وَ حَبَسَ دَوَابَّهُ وَ عَلَيْهِ الْمَشْيُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ إِنْ كَانَ مَذْهَبُ مُوسَى بْنِ جَعْفَرٍ الْحُرُوجَ لَا يَذْهَبُ إِلَيْهِ وَ لَا مَذْهَبُ أَحَدٍ مِنْ وُلْدِهِ وَ لَا يَنْبَغِي أَنْ يَكُونَ هَذَا مِنْهُمْ

Abu Yusuf said, 'His^{-asws} wives would be divorced, and entirety of what he^{-asws} owns from the slaves would be liberated, and whatever wealth he^{-asws} owns would be donated in charity, and his^{-asws} animals would be withheld, and upon him^{-asws} would be the walking to the Sacred House of Allah^{-azwj}, if the doctrine of Musa^{-asws} Bin Ja'far^{-asws} is the rebellion. He^{-asws} will not go to it, nor is it the doctrine of anyone from his^{-asws} sons, nor is it befitting that this happens from them'.

ثُمَّ ذَكَرَ الرَّيْدِيَّةَ وَ مَا يَنْتَحِلُونَ فَقَالَ وَ مَا كَانَ بَقِيَ مِنَ الرَّيْدِيَّةِ إِلَّا هَذِهِ الْعِصَابَةُ الَّذِينَ كَانُوا قَدْ خَرَجُوا مَعَ حُسَيْنٍ وَ قَدْ ظَفِرَ أَمِيرُ الْمُؤْمِنِينَ بِهِمْ وَ لَمْ يَزَلْ يَرْتَفِعُ بِهِ حَتَّى سَكَنَ عَضْبُهُ

Then he mentioned the Zaydites and what they were arrogating. He said, 'And there does not remain anyone from the Zaydites except this group, the one who had come out (rebellious) with Husayn, and commander of the faithful has prevailed with them' – and he did not cease to be friendly with him until his anger had subsided.

قَالَ وَ كَتَبَ عَلِيُّ بْنُ يَفْطِينٍ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عِصْمَةَ الْأَمْرِ فَوَرَدَ الْكِتَابُ فَلَمَّا أَصْبَحَ أَخْضَرَ أَهْلَ بَيْتِهِ وَ شِيعَتَهُ فَأَطْلَعَهُمْ أَبُو الْحَسَنِ عِ
عَلَى مَا وَرَدَ عَلَيْهِ مِنَ الْخَبَرِ وَ قَالَ لَهُمْ مَا تُشِيرُونَ فِي هَذَا

And Ali Bin Yaqteen wrote to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} with the situation of the matter. The letter arrived. When it was morning, he^{-asws} presented his^{-asws} family members and his^{-asws} Shias, and Abu Al-Hassan^{-asws} notified them upon what news had arrived to him^{-asws}, and he^{-asws} said to them: 'What are your consultations regarding this?'

فَقَالُوا نُشِيرُ عَلَيْكَ أَصْلَحَكَ اللَّهُ وَ عَلَيْنَا مَعَكَ أَنْ تُبَاعِدَ شَخْصَكَ عَنْ هَذَا الْجَبَّارِ وَ تُعَيِّبَ شَخْصَكَ ذُونَهُ فَإِنَّهُ لَا يُؤْمَنُ شَرُّهُ وَ عَادِيَتُهُ وَ غَشْمُهُ سِيمَا وَ
قَدْ تَوَعَّدَكَ وَ إِثَانَا مَعَكَ

They said, 'May Allah^{-azwj} Keep you^{-asws} well! We consult upon you^{-asws} and it is upon us to be with you^{-asws} and to distance your^{-asws} person away from this tyrant, and to disappear your^{-asws} person besides (away from) him, for there is no safety from his evil, and his habits, and his norm, and he has threatened you^{-asws}, and he means us along with you^{-asws}'.

فَتَبَسَّمَ مُوسَى عِ ثُمَّ تَمَثَّلَ بَيْنَتِ كَعْبِ بْنِ مَالِكٍ أَخِي بَنِي سَلْمَةَ وَ هُوَ

فَلْيَغْلِبَنَّ مُغَالِبَ الْعَلَابِ

رَزَعَمَتْ سَخِينَةَ أَنْ سَتَغْلِبَ رَجْمًا-

Musa^{-asws} smiled, then gave an example with a couplet of Ka'ab Bin Malik, brother of clan of Salama, and it is: 'Sakheena alleges that it would overcome its lord, so let the overcome one, overcome the overcomer'.

البيت من قصيدة لكعب بن مالك الأنصاري قالها في جواب عبد الله بن الزبير السهمي حين قال قصيدته في يوم الخندق

Note: - The couplet is from a poem of Ka'b Bin Malik Al-Ansari. He had said it in answer to Abdullah Bin Al-Zab'ary Al-Sahmy when he had said his poem on the day of (battle of) Al-Khandaq.

و روى ان النبي «ص» قال له: لقد شكرك الله يا كعب على قولك هذا، و القصيدة تبلغ 22 بيتا مثبتة في سيرة ابن هشام ج 2 ص 205-204

And it is reported that the Prophet^{-saww} said to him: 'Allah^{-azwj} is Thanking you, O Ka'ab, upon this word of yours'. And the poem reaches twenty-two couplets, affirmed in the biography by Ibn Hisham Vol. 2 Pages 204 to 205.

ثُمَّ أَقْبَلَ عَلَيَّ مَنْ حَضَرَهُ مِنْ مَوَالِيهِ وَ أَهْلِ بَيْتِي فَقَالَ لِيُفْرِحَ زَوْعُكُمْ إِنَّهُ لَا يَرُدُّ أَوَّلَ كِتَابٍ مِنَ الْعِرَاقِ إِلَّا بِمَوْتِ مُوسَى بْنِ الْمُهَدِيِّ وَ هَلَاقِهِ فَقَالَ وَ مَا
ذَلِكَ أَصْلَحَكَ اللَّهُ

Then he^{-asws} faced towards the ones from his^{-asws} friends and family members present. He^{-asws} said: ‘Let your awe reduce, for the first letter would not arrive from except with the death of Musa Bin Al-Mahdy and his death’. He said, ‘And what is that? May Allah^{-azwj} Keep you^{-asws} well!’

قَالَ قَدْ وَ حُرْمَةِ هَذَا الْقَبْرِ مَاتَ فِي يَوْمِهِ هَذَا وَ اللَّهُ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنْتُمْ تَنْطِطُونَ سَأُخْبِرُكُمْ بِذَلِكَ بَيْنَمَا أَنَا جَالِسٌ فِي مُصَلَّايَ بَعْدَ فَرَاجِي مِنْ وَرْدِي وَ قَدْ تَنَوَّمْتُ عَيْنَايَ إِذْ سَنَخَ جَدِّي رَسُولُ اللَّهِ ص فِي مَنَامِي فَشَكَوْتُ إِلَيْهِ مُوسَى بْنِ الْمَهْدِيِّ وَ دَكَرْتُ مَا جَرَى مِنْهُ فِي أَهْلِ بَيْتِهِ وَ أَنَا مُشْفِقٌ مِنْ عَوَائِلِهِ

He^{-asws} said, ‘By the sanctity of this grave! He died during this day of his. By Allah^{-azwj}, **It is the Truth, similar to what you are talking about [51:23]**. I^{-asws} shall inform you with that. While I^{-asws} was seated in my^{-asws} prayer mat after my^{-asws} being free from my chanting (Glorifying Allah^{-azwj}), and my^{-asws} eyes were flowing, when my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} came to my^{-asws} mind. I^{-asws} complained to him^{-saww} of Musa Bin Al-Mahdy, and I^{-asws} mentioned what had transpired from him among his family, and I^{-asws} was fearful from his assassinating me^{-asws}.

فَقَالَ لِي لِيَطِبَ نَفْسُكَ يَا مُوسَى فَمَا جَعَلَ اللَّهُ لِمُوسَى عَلَيْكَ سَبِيلًا فَبَيْنَمَا هُوَ يُخْبِرُنِي إِذْ أَخَذَ بِيَدِي وَ قَالَ لِي قَدْ أَهْلَكَ اللَّهُ أَنْفَاءً عَدُوَّكَ فَلْيُحْسِنِ لِلَّهِ شُكْرَكَ

He^{-saww} said to me^{-asws}: ‘Let your^{-asws} soul feel good, O Musa^{-asws}, for Allah^{-azwj} will not Make a way to be for Musa against you^{-asws}’. While he^{-saww} was narrating to me^{-asws} when he^{-saww} held my^{-asws} hand and said to me^{-asws}: ‘Allah^{-azwj} has Destroyed your^{-asws} enemy just now, so let your^{-asws} gratefulness to Allah^{-azwj} be excellent’.

قَالَ ثُمَّ اسْتَقْبَلَ أَبُو الْحَسَنِ ع الْقِبْلَةَ وَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ يَدْعُو

He (the narrator) said, ‘Then Abu Al-Hassan^{-asws} faced the Qiblah and raised his^{-asws} hands towards the sky, supplicating.

فَقَالَ أَبُو الْوَضَّاحِ فَخَدَّثَنِي أَبِي قَالَ كَانَ جَمَاعَةٌ مِنْ خَاصَّةِ أَبِي الْحَسَنِ ع مِنْ أَهْلِ بَيْتِهِ وَ شِبَعَتِهِ يَحْضُرُونَ جُلُوسَهُ وَ مَعَهُمْ فِي أَكْمَامِهِمْ الْأَوَاحُ أَنْبُوسٍ لَطَافٌ وَ أَمْبِيَالٌ فَإِذَا نَطَقَ أَبُو الْحَسَنِ ع بِكَلِمَةٍ وَ أَقْبَى فِي نَارِلَةٍ أَثَبَتَ الْقَوْمُ مَا سَمِعُوا مِنْهُ فِي ذَلِكَ

Abu Al-Wazah (narrator) said, ‘My father narrated to me saying, ‘There was a group of special ones of Abu Al-Hassan^{-asws}, from his^{-asws} family members and his^{-asws} Shias, who were present at his^{-asws} gatherings, and with them in their sleeves would be a thin wooden tablet and ink. When Abu Al-Hassan^{-asws} spoke with a word and issued a verdict regarding a misfortune, the group would affirm what they had heard from him^{-asws} regarding that.

قَالَ فَسَمِعْنَاهُ وَ هُوَ يَقُولُ فِي دُعَائِهِ شُكْرًا لِلَّهِ جَلَّتْ عَظَمَتُهُ

He (narrator) said, ‘We heard him^{-asws} and he^{-asws} was saying in his^{-asws} supplication, thanking Allah^{-azwj} Glorifying His^{-azwj} Magnificence’.

ثُمَّ ذَكَرَ الدُّعَاءَ وَ قَالَ ثُمَّ أَقْبَلَ عَلَيْنَا مَوْلَانَا أَبُو الْحَسَنِ ع ثُمَّ قَالَ سَمِعْتُ مِنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدٍ يُخْبِرُنِي عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَدْ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ اعْتَرَفُوا بِنِعْمَةِ اللَّهِ رَبِّكُمْ عَزَّ وَ جَلَّ وَ ثُوبُوا إِلَيْهِ مِنْ جَمِيعِ ذُنُوبِكُمْ فَإِنَّ اللَّهَ يُحِبُّ الشَّاكِرِينَ مِنْ عِبَادِهِ

Then he mentioned the supplication and said, ‘Then our Master^{-asws} Abu Al-Hassan^{-asws} turned to us, then said: ‘I^{-asws} heard from my^{-asws} father Ja’far^{-asws} Bin Muhammad^{-asws} narrating from his^{-asws} (grand) father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}, he^{-asws} had heard Rasool-Allah^{-saww} saying: ‘Acknowledge the Favours of your Lord^{-azwj} Mighty and Majestic, and repent to Him^{-azwj} from entirety of your sins, for Allah^{-azwj} Loves the grateful ones from His^{-azwj} servants’.

قَالَ ثُمَّ فُئِمْنَا إِلَى الصَّلَاةِ وَ تَفَرَّقَ الْقَوْمُ فَمَا اجْتَمَعُوا إِلَّا لِقِرَاءَةِ الْكِتَابِ الْوَارِدِ بِمَوْتِ مُوسَى بْنِ الْمُهَدَّبِيِّ وَ الْبَيْعَةِ لِهَارُونَ الرَّشِيدِ.

He (narrator) said, ‘Then we stood up to (pray) the Salat, and the people dispersed. They did not gather except to recitation of the letter having arrived with (news of) the death of Musa Bin Al-Mahdy and the allegiance to Haroun Al-Rasheed’.²⁷⁴

26- كَا، الكافي علي بن إبراهيم أو غيره رفعه قال: خرج عبد الصمد بن علي و معه جماعة فبصر بأبي الحسن ع مثبلاً زاكياً بغلاً فقال لمن معه مكانكم حتى أضحككم من موسى بن جعفر

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, or someone else, raising it, said,

‘Abdul Samad Bin Ali went out and with him was a group. He sighted Abu Al-Hassan^{-asws} coming over, riding a mule. He said to the ones with him, ‘Stay in your places until I make you laugh from Musa^{-asws} Bin Ja’far^{-asws}!’

فَلَمَّا دَنَا مِنْهُ قَالَ لَهُ مَا هَذِهِ الدَّابَّةُ الَّتِي لَا تُدْرِكُ عَلَيْهَا النَّارُ وَ لَا تَصْلُحُ عِنْدَ النَّزَالِ

When he went near him^{-asws}, said to him^{-asws}, ‘What is this animal which neither can the retaliation be realised upon it, nor is it correct during the battle?’

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع تَطَأْت عَن سُمُو الْخَيْلِ وَ تَحَاوَزَتْ قُومَةَ الْعَيْرِ وَ خَيْرُ الْأُمُورِ أَوْسَطُهَا فَأَفْجَمَ عَبْدَ الصَّمَدِ فَمَا أَحَارَ جَوَابًا.

Abu Al-Hassan^{-asws} said to him: ‘Lowering your head from the highness of the horse, and it exceeds unattractiveness of the camel, and best of the matters are their middle (moderate) one’. Abdul Samad was confounded and did not respond an answer’.²⁷⁵

27- مهج، مهج الدعوات قال الفضل بن الربيع لما اصطحب الرشيد يوماً استدعى حاجبه فقال له انض إلى علي بن موسى العلوي و أخرجته من الحبس و ألقه في بركة السباع

(The book) ‘Mahj Al Dawaat’ – Al Fazl Bin Al Rabie said,

‘One day when Al-Rasheed was having breakfast, he summoned his guard. He said to him, ‘Go to Ali^{-asws} Bin Musa^{-asws} (see note below) the Alawite and bring him^{-asws} from the prison and throw him^{-asws} into the den of lions!’

فَمَا زِلْتُ أَلْطُفُ بِهِ وَ أَزْفُؤُ وَ لَا يَزِدَادُ إِلَّا عَضْبًا وَ قَالَ وَ اللَّهُ لَئِنْ لَمْ تُلْقِهِ إِلَى السَّبَاعِ لَأُلْقِيَنَّكَ عَوْضَهُ

²⁷⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 25 b

²⁷⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 26

I did not cease to be kind to him and friendly, and he did not increase except in anger, and said, 'By Allah^{-azwj}! If you do not throw him^{-asws} to the lions, I will have you thrown into it instead of him^{-asws}!

قَالَ فَمَضَيْتُ إِلَى عَلِيٍّ بْنِ مُوسَى الرِّضَا فَعُلْتُ لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَنِي بِكَذَا وَ بِكَذَا قَالَ أَفْعَلُ مَا أُمِرْتُ بِهِ فَإِنِّي مُسْتَعِينٌ بِاللَّهِ تَعَالَى عَلَيْهِ

He (narrator) said, 'I went to Ali^{-asws} Bin Musa Al-Reza^{-asws} and said to him^{-asws}, 'Commander of the faithful has ordered me with such and such'. He^{-asws} said: 'Do what you have been ordered with, for I^{-asws} shall be Helped by Allah^{-azwj} the Exalted upon it'.

وَ أَقْبَلَ بِحِذِّهِ الْعُودَةَ وَ هُوَ يَمْشِي مَعِيَ إِلَى أَنْ انْتَهَيْتُ إِلَى الرَّجْمَةِ فَفَتَحْتُ بَابَهَا وَ أَدَخَلْتُهُ فِيهَا وَ فِيهَا أَرْبَعُونَ سَبْعًا وَ عِنْدِي مِنَ الْعَمِّ وَ الْقَلْقِ أَنْ يَكُونَ قَتْلًا مِثْلَهُ عَلَى يَدَيَّ وَ عُذْتُ إِلَى مُوضِعِي

And I came with this protection, and he^{-asws} was walking with me until I ended up to the den. I opened its gate and made him^{-asws} enter into it, and in it were forty lions, and with me was the sorrow and the anxiety that the killing of the like of him^{-asws} would be upon my hands, and I returned to my place.

فَلَمَّا انْتَصَفَ اللَّيْلُ أَتَانِي خَادِمٌ فَقَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكَ فَصِرْتُ إِلَيْهِ فَقَالَ لَعَلِّي أَخْطَأْتُ الْبَارِحَةَ بِحَطِيبَةٍ أَوْ أَتَيْتُ مِنْكَ فَإِنِّي رَأَيْتُ الْبَارِحَةَ مَنَامًا هَالِكًا وَ ذَلِكَ أَنِّي رَأَيْتُ جَمَاعَةً مِنَ الرِّجَالِ دَخَلُوا عَلَيَّ وَ بِأَيْدِيهِمْ سَائِرُ السِّلَاحِ وَ فِي وَسْطِهِمْ رَجُلٌ كَأَنَّهُ الْقَمَرُ وَ دَخَلَ إِلَى قَلْبِي هَيْبَةٌ

When it was middle of the night, a servant came to me. He said to me, 'Commander of the faithful is calling you!' So I went to him. He said, 'Perhaps I made a mistake yesterday with a sin, or have committed an evil deed, for I saw a dream last night, and that is I saw a group of men entering to see me and in their hands were a variety of weapons, and in their midst was a man as if he was the moon, and his awe entered into my heart.

فَقَالَ لِي قَائِلٌ هَذَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى أَهْلِهِ فَتَقَدَّمْتُ إِلَيْهِ لِأَقْبَلَ قَدَمَيْهِ فَصَرَفَنِي عَنْهُ فَقَالَ فَهَلْ عَسَيْتُمْ أَنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقْطِعُوا أَرْحَامَكُمْ ثُمَّ حَوَّلَ وَجْهَهُ فَدَخَلَ بَابًا فَانْتَبَهْتُ مَدْعُورًا لِذَلِكَ

A speaker said to me, 'This is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} sons^{-asws}!' I went ahead to him^{-asws} to kiss his^{-asws} feet, but he^{-asws} turned me away from him^{-asws} and said: ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].*** Then he^{-asws} turned away his^{-asws} face and entered a door. I woke up suddenly, frightened at that'.

فَعُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَرْتَنِي أَنْ أَلْقِيَ عَلَيَّ بِنَ مُوسَى لِلْسَّبَاعِ فَقَالَ وَبِذَلِكَ أَلْقَيْتَنِي فَعُلْتُ إِي وَ اللَّهُ فَقَالَ امْضِ وَ انظُرْ مَا حَالَهُ

I said, 'O commander of the faithful! You ordered me to throw Ali^{-asws} Bin Musa^{-asws} to the lions!' He said, 'Woe be unto you! Have you thrown him^{-asws}?' I said, 'Yes, by Allah^{-azwj}!' He said, 'Go and look what his^{-asws} state is'.

فَأَخَذْتُ السَّمْعَ بَيْنَ يَدَيَّ وَ طَالَعْتُهُ فَإِذَا هُوَ قَائِمٌ يُصَلِّي وَ السَّبَاعُ حَوْلَهُ فَعُدْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَلَمْ يُصَدِّقْنِي وَ هَضَّ وَ أَطْلَعَ إِلَيْهِ فَشَاهَدَهُ فِي تِلْكَ الْحَالِ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ

I grabbed a candle in front of me and I went, and behold, he^{-asws} was standing, praying Salat, and the lions were around him^{-asws}. I returned to him and informed him, but he did not ratify me, and got up and went to him^{-asws}. He witnessed him^{-asws} being in that state. He said, 'The greetings be unto you^{-asws}, O son^{-asws} of uncle!'

فَلَمْ يُجِبْهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ قَالَ وَ عَلَيْكَ السَّلَامُ يَا ابْنَ عَمِّ قَدْ كُنْتُ أَرْجُو أَنْ لَا تُسَلِّمَ عَلَيَّ فِي مِثْلِ هَذَا الْمَوْضِعِ فَقَالَ أَقْلَبِي فَلِيَّ مُعْتَدِرٌ إِلَيْكَ فَقَالَ لَهُ قَدْ نَجَّانَا اللَّهُ تَعَالَى بِطُفْهِهِ فَلَهُ الْحَمْدُ ثُمَّ أَمَرَ بِإِخْرَاجِهِ فَأُخْرِجَ

He^{-asws} did not answer him until he^{-asws} was free from his^{-asws} Salat, then said: 'And upon you be the greetings, O son of uncle! I^{-asws} had hoped that you would not be greeting me^{-asws} in the likes of this place'. He said, 'Diminish me, for I apologise to you^{-asws}!' He^{-asws} said to him: 'Allah^{-azwj} the Exalted has Rescued us^{-asws} by His^{-azwj} Subtlety. For Him^{-azwj} is the Praise'. Then he ordered with his^{-asws} expulsion (from the prison). He^{-asws} was taken out.

فَقَالَ فَلَا وَ اللَّهُ مَا تَبِعَهُ سَبْعُ فَلَمَّا حَضَرَ بَيْنَ يَدَيْ الرَّشِيدِ عَانَقَهُ ثُمَّ حَمَلَهُ إِلَى مَجْلِسِهِ وَ رَفَعَهُ فَوْقَ سَرِيرِهِ وَ قَالَ يَا ابْنَ عَمِّ إِنْ أَرَدْتَ الْمَقَامَ عِنْدَنَا فَبِي الرِّحْبِ وَ السَّعَةِ وَ قَدْ أَمَرْنَا لَكَ وَ لِأَهْلِكَ بِمَالٍ وَ ثِيَابٍ

He said, 'No by Allah^{-azwj}! No lion followed him^{-asws}. When he^{-asws} presented in front of Al-Rasheed, he hugged him^{-asws}, then carried him to his^{-asws} seat and raised it to be above his own throne and said, 'O son^{-asws} of uncle! If you^{-asws} want to stay with us, it would be in welcoming (environment) and the vastness, and we has ordered for you^{-asws} and for your^{-asws} family with wealth and garments'.

فَقَالَ لَهُ لَا حَاجَةَ لِي فِي الْمَالِ وَ لَا الثِّيَابِ وَ لَكِنَّ فِي فُرُشِي نَفَرٌ يُفَرِّقُ ذَلِكَ عَلَيْهِمْ وَ ذَكَرَ لَهُ قَوْلَهُ فَأَمَرَ لَهُ بِصِلَةٍ وَ كِسْوَةٍ ثُمَّ سَأَلَهُ أَنْ يُرِيكِبُهُ عَلَى بَعَالِ الرِّبْدِ إِلَى الْمَوْضِعِ الَّذِي يُحِبُّ فَأَجَابَهُ إِلَى ذَلِكَ وَ قَالَ لِي سَبِّعُهُ

He^{-asws} said to him: 'There is neither any need for me^{-asws} regarding the wealth nor the garments, but among Qureysh there are a number of people you can distribute among them and mentioned to him His^{-azwj} Words. He ordered with financial help for him^{-asws} and garments, then asked him^{-asws} he could ride him^{-asws} upon mules to the place which he^{-asws} likes. He^{-asws} answered him to that. And he said to me, 'Escort him^{-asws}!'

فَسَبِّعْنَاهُ إِلَى بَعْضِ الطَّرِيقِ وَ قُلْتُ لَهُ يَا سَيِّدِي إِنْ رَأَيْتَ أَنْ تَطَوَّلَ عَلَيَّ بِالْعُودَةِ فَقَالَ مُبْعِنًا أَنْ نَدْفَعُ عُودَنَا وَ تَسْبِيحَنَا إِلَى كُلِّ أَحَدٍ وَ لَكِنَّ لَكَ عَلَيَّ حَقٌّ الصُّحْبَةِ وَ الْحِدْمَةِ

I escorted him^{-asws} to one of the roads and said to him^{-asws}, 'O my Master^{-asws}! If you^{-asws} see fit, teach me the protection (supplication)'. He^{-asws} said: 'We^{-asws} have been Refused to hand over our^{-asws} protection supplication and our^{-asws} Glorifications to everyone, but there is a right of companionship for you upon me^{-asws}, and the service'.

فَأَحْفِظُ بِهَا فِكْتَبْتُهَا فِي دَفْتَرٍ وَ شَدَدْتُهَا فِي مِندِيلٍ فِي كُمِّي فَمَا دَخَلْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ إِلَّا صَحِكَ إِلَيَّ وَ قَضَى حَوَائِجِي وَ لَا سَافَرْتُ إِلَّا كَأَنَّكَ حِزْرًا وَ أَمَانًا مِنْ كُلِّ مَخُوفٍ وَ لَا وَقَعْتُ فِي الشِّدَّةِ إِلَّا دَعَوْتُ بِهَا فَفَرَّجَ عَنِّي ثُمَّ ذَكَرَهَا.

I memorised it and wrote it down in a register and I tied with a towel in my sleeve. I did not enter to see commander of the faithful except he smiled at me and fulfilled my need, and I

did not travel except it was a protection and a safety from every fright, and I did not fall into any adversity except I supplicated with it, and it was relieved from me'. Then he mentioned it".²⁷⁶

أقول: قال السيد ره لربما كان هذا الحديث عن الكاظم موسى بن جعفر ع لأنه كان محبوبا عند الرشيد لكنني ذكرت هذا كما وجدته.

Note: I (Majlisi) am saying, 'Then Seyyid said, 'Perhaps this Hadeeth was about Al-Kazim Musa^{asws} Bin Ja'far^{asws}, because he^{asws} had been imprison with Al-Rasheed, but I have mentioned this like what I found it to be'.

28- تختص، الإختصاص عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ السَّائِي عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ النَّهْبَكِيِّ عَنْ مُحَمَّدِ بْنِ سَابِقِ بْنِ طَلْحَةَ الْأَنْصَارِيِّ قَالَ كَانَ يَمَّا قَالَ هَارُونُ لِأَبِي الْحَسَنِ ع حِينَ أُدْخِلَ عَلَيْهِ مَا هَذِهِ الدَّارُ

(The book) 'Al Ikhtisaas' – Abdullah Bin Muhammad Al Saie, from Al-Hassan Bin Musa, from Abdullah Bin Muhammad Al Naheyki, from Muhammad Bin Sabiq Bin Talha Al Ansary who said,

'It was from what Haroun had said to Abu Al-Hassan^{asws} when he^{asws} had been taken to him, 'What is this house (world)?'

فَقَالَ هَذِهِ دَارُ الْفَاسِقِينَ قَالَ اللَّهُ تَعَالَى سَأَصْرَفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلِمَةً آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِجْيِ يَتَّخِذُوهُ سَبِيلًا الْآيَةَ

He^{asws} said: 'This is a house of mischief-makers. Allah^{azwj} the Exalted Said: ***I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign they would not be believing in it, and even if they were to see the right way they would not be taking it as a way; and (but) if they were to see the way of error, they would be taking it as a way; [7:146]*** – the Verse.

فَقَالَ لَهُ هَارُونُ فَدَارُ مَنْ هِيَ قَالَ هِيَ لِشِيعَتِنَا فَتْرَةٌ وَ لِعَيْرِهِمْ فَتْنَةٌ

Haroun said to him^{asws}, 'So whose house, is it?' He^{asws} said: 'It is a Fitna for our^{asws} Shias'.

قَالَ فَمَا بَالُ صَاحِبِ الدَّارِ لَا يَأْخُذُهَا فَقَالَ أَخَذَتْ مِنْهُ عَامِرَةٌ وَ لَا يَأْخُذُهَا إِلَّا مَعْمُورَةٌ

He said, 'So what is the matter the Master of the house is not taking it?' He^{asws} said: 'The rulers are taking from it, and he^{asws} will not take it except as Commanded'.

قَالَ فَأَيْنَ شِيعَتِكَ فَقَرَأَ أَبُو الْحَسَنِ ع لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

He said, 'Where are your Shias?' Abu Al-Hassan^{asws} recited: ***Those from the people of the Book and the Polytheists were not going to leave their disbelief until the clear evidence comes to them [98:1].***

²⁷⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{asws}, Ch 6 H 27

قَالَ فَقَالَ لَهُ فَتَحْنُ كُفَّارًا قَالَ لَا وَ لَكِنْ كَمَا قَالَ اللَّهُ الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ

He (the narrator) said, 'He said to him^{-asws}, 'So we are Kafirs?' He^{-asws} said: 'No, but like what Allah^{-azwj} Said: **Do you not see those who replaced the Favour of Allah for Kufir and released their people into the abode of perdition? [14:28]**'.

فَعَصَبَ عِنْدَ ذَلِكَ وَ غَلَطَ عَلَيْهِ فَقَدْ لَقِيَهُ أَبُو الْحُسَيْنِ ع بِمِثْلِ هَذِهِ الْمَقَالَةِ وَ مَا رَهَبَهُ وَ هَذَا خِلَافُ قَوْلِ مَنْ زَعَمَ أَنَّهُ هَرَبَ مِنْهُ مِنَ الْخَوْفِ.

He was angered during that and was harsh upon him^{-asws}. Abu Al-Hassan^{-asws} had cast to him with the like of these words and did not flee from him, and this is opposite to the words of the one who claims that he^{-asws} had fled from him from fear²⁷⁷.

29- كا، الكافي علي بن محمد بن عبد الله عن بعض أصحابنا أظنه السيارى عن علي بن أسباط قال لما ورد أبو الحسن موسى ع على المهدي رآه يرد المظالم فقال يا أمير المؤمنين ما بال مظلمتنا لا ترد فقال له و ما ذلك يا أبا الحسن

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Abdullah, from one of our companions I think it was Al Sayyari, from Ali Bin Asbaat who said,

'When Abu Al-Hassan Musa^{-asws} arrived to Al-Mahdy (the Caliph), he^{-asws} saw him paying compensation for the injustices. He^{-asws} said: 'O commander of the faithful! What is the matter the injustices upon us^{-asws} are not being compensated for?' He said to him^{-asws}, 'And what is that O Abu Al-Hassan^{-asws}?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَتَحَ عَلَى نَبِيِّهِ ص فَدَكَ وَ مَا وَالَاهَا لَمْ يُوجِفْ عَلَيْهِ بِ خَيْلٍ وَ لَا رِكَابٍ

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted, When He^{-azwj} Granted victory to His^{-azwj} Prophet^{-saww}, (the land of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص وَ آتِ ذَا الْقُرْبَى حَقَّهُ فَلَمْ يَدْرِ رَسُولُ اللَّهِ ص مَنْ هُمْ فَرَاخَعَ فِي ذَلِكَ جَبْرَيْلَ وَ رَاجَعَ جَبْرَيْلَ ع رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ادْفَعْ فَدَكَ إِلَى فَاطِمَةَ ع

Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww} **And give to the near of kin his due [17:26]**, and Rasool-Allah^{-saww} did not know who they were. He^{-saww} referred that back to Jibraeel^{-as}, and Jibraeel^{-as} referred it back to his^{-as} Lord^{-azwj}. Allah^{-azwj} Revealed unto him^{-saww} that he^{-saww} should hand over Fadak to (Syeda) Fatima^{-asws}.

فَدَعَاهَا رَسُولُ اللَّهِ ص فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَدْفَعَ إِلَيْكَ فَدَكَ فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنَ اللَّهِ وَ مِنْكَ

Rasool-Allah^{-saww} called her^{-asws} over and said to her^{-asws}: 'O Fatima^{-asws}! Allah^{-azwj} Commanded me^{-saww} that I^{-saww} should hand over Fadak to you^{-asws}'. She^{-asws} said: 'I^{-asws} have accepted, O Rasool-Allah^{-saww}, as being from Allah^{-azwj} and from you^{-saww}'.

²⁷⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 28

فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ ص فَلَمَّا وُلِّيَ أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وَكَلَاءَهَا فَأَتَتْهُ فَسَأَلَتْهُ أَنْ يُرَدَّهَا عَلَيْهَا فَقَالَ لَهَا ايْتِنِي بِأَسْوَدٍ أَوْ أَحْمَرَ يَشْهَدُ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ أُمِّ أَيْمَنٍ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِرَأْسِكَ التَّعْرُضَ

Thus, her^{-asws} agents did not cease to be therein during the lifetime of Rasool-Allah^{-saww}. When Abu Bakr became the ruler, he threw her^{-asws} agents out from it. She^{-asws} went over to him asking him to return it to her^{-asws}, but he said to her^{-asws}, 'Come to me with either a black (man) or a red (man) to testify for you^{-asws} with that'. She^{-asws} came over with Amir Al-Momineen^{-asws} and Umm Ayman and they both testified for her^{-asws}. So he wrote it to be for her^{-asws} to be left alone from interference.

فَخَرَجَتْ وَ الْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكَ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبَ لِي ابْنُ أَبِي قُحَافَةَ قَالَ أَرَيْتِيهِ فَأَبَتْ فَانْتَرَعَهُ مِنْ يَدِهَا وَ نَظَرَ فِيهِ ثُمَّ تَقَلَّ فِيهِ وَ نَحَاهُ وَ خَرَفَهُ فَقَالَ لَهَا هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكَ بِ حَيْلٍ وَ لَا رِكَابٍ فَضَعِيَ الْجِبَالَ فِي رِقَابِنَا

She^{-asws} went out and the letter was with her^{-asws}, and Umar met her^{-asws}, and he said, 'What is this with you^{-asws}, O daughter^{-asws} of Muhammad^{-saww}? She^{-asws} said: 'A letter written out for me^{-asws} by Ibn Abu Qohafa?' He said, 'Show it to me'. But she^{-asws} refused. So he snatched it from her^{-asws} hand and looked into it, then spit in it, and deleted it, and shredded it, and he said to her^{-asws}, 'This (land) was not captured upon by your^{-asws} father^{-saww} without a cavalry or an infantry so the ropes could be tied in our necks!'

فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحَسَنِ حَدِّثْنَا إِيَّاهُ فَقَالَ حَدِّثْنَا مِنْهَا جَبَلٌ أَحَدٌ وَ حَدِّثْنَا مِنْهَا عَرِيشٌ مِصْرٌ وَ حَدِّثْنَا مِنْهَا سَيْفٌ الْبَحْرُ وَ حَدِّثْنَا مِنْهَا دَوْمَةُ الْجَنْدَلِ

Al-Mahdi said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! Define its boundary for me'. He^{-asws} said: 'A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'.

فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا بِمَا لَمْ يُوجِفْ أَهْلُهُ عَلَى رَسُولِ اللَّهِ بِ حَيْلٍ وَ لَا رِكَابٍ فَقَالَ كَثِيرٌ وَ أَنْظَرُ فِيهِ.

He said, 'All of this?' He^{-asws} said: 'Yes, O commander of the faithful, all of this. All of this is from what was not captured upon from its owners by Rasool-Allah^{-saww}, neither by a cavalry nor an infantry'. He said, 'It is a lot, and I shall look into it'²⁷⁸.

30- كافي، الكافي علي بن أبيه عن ابن أبي عمير عن علي بن يقطين عن أبي الحسن موسى ع قال قلت له إني قد أشققت من دعوة أبي عبد الله ع على ابن يقطين وما ولد فقال يا أبا الحسن ليس حيث تذهب إنما المؤمن في صلب الكافر بمنزلة الحصاة في اللبنة يجيء المطر فيغسل اللبنة فلا يضر الحصاة شيئاً.

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

'From Abu Al-Hassan Musa^{-asws}, said, 'I said to him^{-asws}, 'I pitied from a supplication of Abu Abdullah^{-asws} against Yaqteen and what he begot'. He^{-asws} said: 'O Abu Al-Hassan! It is not where you are going with it. But rather, the Momin in the back of the Kafir is at a status of the

pebbles in the brick. The rain comes and it washes the block, and it does not harm the pebbles anything”.²⁷⁹

31- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع مَا تَقُولُ فِي أَعْمَالِ هَؤُلَاءِ قَالَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَاتَّقِ أَمْوَالَ الشَّيْعَةِ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from the one who mentioned it, from Ali Bin Asbaat, from Ibrahim Bin Abu Mahmoud, from Ali Bin Yaqteen who said,

‘I said to Abu Al-Hassan^{-asws}, ‘What are you^{-asws} saying regarding working for them (Abbasid government)?’ He^{-asws} said: ‘If there is no escape from you doing so, then save the wealth of the Shias’.

31- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع مَا تَقُولُ فِي أَعْمَالِ هَؤُلَاءِ قَالَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَاتَّقِ أَمْوَالَ الشَّيْعَةِ

He (the narrator) said, ‘Ali informed me that he used to pull (collect) collect from the Shias openly and returned it to them secretly’.²⁸⁰

31- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع مَا تَقُولُ فِي أَعْمَالِ هَؤُلَاءِ قَالَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَاتَّقِ أَمْوَالَ الشَّيْعَةِ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from the one who mentioned it, from Ali Bin Asbaat, from Ibrahim Bin Abu Mahmoud, from Ali Bin Yaqteen who said,

‘I said to Abu Al-Hassan^{-asws}, ‘What are you^{-asws} saying regarding working for them (Abbasids)?’ He^{-asws} said: ‘If there was no escape for you to do so, then save the wealth of the Shias’.²⁸¹

32- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ يَفْطِينٍ أَوْ عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ يَفْطِينٍ أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ مُوسَى ع إِنْ قَلْبِي يَضِيقُ بِمَا أَنَا عَلَيْهِ مِنْ عَمَلِ السُّلْطَانِ وَكَانَ وَزيراً لَهُاَزُونَ فَإِنْ أَدْنَتْ لِي جَعَلَنِي اللَّهُ فِدَاكَ هَرَبْتُ مِنْهُ

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Ali Bin Yaqteen, or from Zayd,

‘From Ali Bin Yaqteen having had written to Abu Al-Hassan Musa^{-asws}, ‘My heart is constricted from what I am upon from being a worker for the Sultan’ - and he was a minister of Haroun (Al-Rasheed) – ‘So if you^{-asws} were to permit for me, may Allah^{-azwj} Make me to be sacrificed for you^{-asws}, I can flee from him’.

فَرَجَعَ الْجَوَابُ لَا أَدْنُ لَكَ بِالْخُرُوجِ مِنْ عَمَلِهِمْ وَاتَّقِ اللَّهَ أَوْ كَمَا قَالَ.

²⁷⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 30

²⁸⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 31

²⁸¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 32

The answer returned: ‘There is no permission for you with exiting from their work, and fear Allah^{-azwj!}’ – of like what he^{-asws} said’’.²⁸²

33- كِتَابُ الْإِسْتِدْرَاكِ، عَنِ الثَّلَعُكْبَرِيِّ بِإِسْنَادِهِ عَنِ الْكَاطِمِ ع قَالَ قَالَ لِي هَارُونُ أ تَقُولُونَ إِنَّ الْخُمْسَ لَكُمْ قُلْتُ نَعَمْ قَالَ إِنَّهُ لَكثيرٌ قَالَ قُلْتُ إِنَّ الدِّيَ
أَعْطَانَاهُ عَلِيمٌ أَنَّهُ لَنَا غَيْرُ كَثِيرٍ .

‘Kitab Al Istidrak’, from Al Tal’albary, by his chain,

‘From Al-Kazim^{-asws} having said: ‘Haroun said to me^{-asws}, ‘Are you^{-asws} saying that the Khums is for you^{-asws}?’ I^{-asws} said: ‘Yes’. He said, ‘It is a lot!’ I^{-asws} said: ‘The ones who give it to us^{-asws} know that it is not a lot for us^{-asws}’’.²⁸³

²⁸² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 33

²⁸³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 34

باب 7 أحوال عشائره وأصحابه وأهل زمانه و ما جرى بينه وبينهم و ما جرى من الظلم على عشائره صلوات الله عليه

CHAPTER 7 – SITUATIONS OF HIS^{-asws} CLAN, AND HIS^{-asws} COMPANIONS, AND PEOPLE OF HIS^{-asws} ERA, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM, AND WHAT INJUSTICES WERE PERPETRATED UPON HIS^{-asws} CLAN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ الْمُفَضَّلِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع وَ هُوَ يَخْلِفُ أَنْ لَا يُكَلِّمَ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ الْأَرْقَطَ أَبَدًا فَقُلْتُ فِي نَفْسِي هَذَا يَأْمُرُ بِالرِّبِّ وَالصَّلَاةِ وَ يَخْلِفُ أَنْ لَا يُكَلِّمَ ابْنَ عَمِّهِ أَبَدًا

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Ibrahim Bin Al Mufazzal Bin Qays wo said,

'I heard Abu Al-Hassan^{-asws} the 1st, and he^{-asws} was vowing that he^{-asws} will not speak to Muhammad Bin Abdullah Al-Arqaṭ, ever'. I said within myself, 'This one tends to instruct with the righteousness and connecting (relatives), and he^{-asws} is vowing that he^{-asws} will not speak to a son of his^{-asws} uncle, ever?'

قَالَ فَقَالَ هَذَا مِنْ بَرِّي بِهِ هُوَ لَا يَصْبِرُ أَنْ يَذْكُرَنِي وَ يُعِينَنِي فَإِذَا عَلِمَ النَّاسُ إِلَّا أَكَلِمَةً لَمْ يَقْبَلُوا مِنْهُ وَ أَمْسَكَ عَنْ ذِكْرِي فَكَانَ خَيْرًا لَهُ.

He (the narrator) said, 'He^{-asws} said: 'This is from my^{-asws} righteousness with him. He is not patient. He mentions me^{-asws} and that faults me^{-asws}. So when the people know that I^{-asws} do not speak to him, they would not be accepting from him, and he would withhold from mentioning me^{-asws}, and it would be better for him''²⁸⁴.

2- شي، تفسير العياشي عن صفوان قال سألتني أبو الحسن ع و مُحَمَّدُ بْنُ خَلْفٍ جَالِسٌ فَقَالَ لِي مَاتَ يَحْيَى بْنُ الْقَاسِمِ الْحَذَاءُ فَقُلْتُ لَهُ نَعَمْ وَ مَاتَ زُرْعَةُ

Tafseer Al Ayyashi – From Safwan who said,

'Abu Al-Hassan^{-asws} asked me, and Muhammad Bin Khalaf was seated. He^{-asws} said to me; 'Yahya Bin Al-Qasim Al-Haza'a has died'. I said to him^{-asws}, 'Yes, and Zur'a has died'.

فَقَالَ كَانَ جَعْفَرُ ع يَقُولُ فَمُسْتَنْقَرٌ وَ مُسْتَوْدَعٌ فَالْمُسْتَنْقَرُ قَوْمٌ يُعْطَوْنَ الْإِيمَانَ وَ مُسْتَنْقَرٌ فِي قُلُوبِهِمْ وَ الْمُسْتَوْدَعُ قَوْمٌ يُعْطَوْنَ الْإِيمَانَ ثُمَّ يُسَلْبُونَهُ.

He^{-asws} said: 'Ja'far^{-asws} had said: **so there is a (permanent) stable one and a (temporarily) deposited one. [6:98]**. The stable ones are a people given the Eman, and it is stable in their hearts, while the deposited one is given the Eman, then it is confiscated''²⁸⁵.

²⁸⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 1

²⁸⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 2

3- شي، تفسير العياشي عن أحمد بن محمد قال وقف علي أبو الحسن الثاني ع بي بني زريق فقال لي و هو زافع صوته يا أحمد قلت لبيك قال إنه لما فُيض رسول الله ص جهد الناس على إطفاء نور الله فأبى الله إلا أن ييم نوره بأمير المؤمنين ع

Tafseer Al Ayyashi – From Ahmad Bin Muhammad who said,

‘Abu Al-Hassan^{-asws} the 2nd stood to me among the clan of Zureyq. He^{-asws} said to me, and he^{-asws} was raising his^{-asws} voice: ‘O Ahmad!’ I said, ‘Here I am!’ He^{-asws} said: ‘When Rasool-Allah^{-saww} passed away, the people strived upon extinguishing the Noor of Allah^{-azwj}. But **Allah Refused except that He would Complete His Light, [9:32]** by Amir Al-Momineen^{-asws}’.

فَلَمَّا مَاتَ أَبُو الْحَسَنِ ع جَهَدَ ابْنُ أَبِي حَمْرَةَ وَ أَصْحَابُهُ عَلَى إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُيَمَّ نُورُهُ الْحَبْرَ.

When Abu Al-Hassan^{-asws} passed away, Ibn Abu Hamza and his companions strived upon extinguishing the Noor of Allah^{-azwj} But **Allah Refused except that He would Complete His Light, [9:32]** – the Hadeeth²⁸⁶.

4- ب، قرب الإسناد الحسن بن زريق عن أبيه زريق بن ناصح قال كنت مع الحسين بن زيد و معه ابنة علي إذ مر بنا أبو الحسن موسى بن جعفر ص فسلم عليه ثم جاز فقلت جعلت فداك يعرف موسى قائم آل محمد

Qurb Al Asnaad’ – Al-Hassan Bin Zareyf, from his father Zareyf Bin Nasih who said,

‘I was with Al-Husayn Bin Zayd and with him was his son Ali when Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} passed by us. He greeted unto him^{-asws}, then carried on. I said, ‘Does he know Musa^{-asws}, Qaim of Progeny^{-asws} of Muhammad^{-saww}?’

قَالَ فَقَالَ لِي إِنْ يَكُنْ أَحَدٌ يَعْرِفُهُ فَهُوَ تَمَّ قَالَ وَ كَيْفَ لَا يَعْرِفُهُ وَ عِنْدَهُ حُطُّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِمْلَاءُ رَسُولِ اللَّهِ ص

He (the narrator) said, ‘He said to me, ‘If anyone happens to know him^{-asws}, it is he’. Then he said, ‘And how can he not know him^{-asws}, and with him^{-asws} is handwriting of Ali^{-asws} Bin Abu Talib^{-asws} and dictation of Rasool-Allah^{-saww}?’

فَقَالَ عَلِيُّ ابْنُهُ يَا أَبَاهُ كَيْفَ لَمْ يَكُنْ ذَلِكَ عِنْدَ أَبِي زَيْدِ بْنِ عَلِيٍّ

His son Ali said, ‘O father! How come that did not happen to be in the possession of Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})?’

فَقَالَ يَا بُنَيَّ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ سَيِّدَ النَّاسِ وَ إِمَامَهُمْ فَلِمَ يَا بُنَيَّ أَبُوكَ زَيْدٌ أَحَاهُ فَتَأَدَّبَ بِأَدْبِهِ وَ تَقَمَّ بِفِقْهِهِ

He said, ‘O my son! Ali^{-asws} Bin Al-Husayn^{-asws} and Muhammad Bin Ali^{-asws}, are chiefs of the people and their Imams^{-asws}. O my son! Your father adhered with his^{-asws} brother Zayd and was educated with his education and understood with his understanding’.

²⁸⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 3

قَالَ فَفَلْتُ فَإِنَّهُ يَا أَبَتِ إِنَّ حَدَّثَ بِمُوسَى حَدَّثَ يُوصِي إِلَى أَحَدٍ مِنْ إِخْوَتِهِ قَالَ لَا وَاللَّهِ مَا يُوصِي إِلَّا إِلَى ابْنِهِ أَمَا تَرَى أَيُّ بَنِي هَؤُلَاءِ الْخُلَفَاءِ لَا يَجْعَلُونَ الْخِلَافَةَ إِلَّا فِي أَوْلَادِهِمْ.

He (the narrator) said, 'I said, 'O father! If there is a death with Musa^{-asws}, would he^{-asws} bequeath to anyone from his^{-asws} brothers?' He said, 'No, by Allah^{-azwj}! He^{-asws} will not bequeath except to his^{-asws} son^{-asws}. Don't you see, my son, that these caliphs are not making the caliphate except to be in their sons?'²⁸⁷

5- ير، بصائر الدرجات أحمد بن محمد عن علي بن الحكم عن عمر بن يزيد قال: كنت عند أبي الحسن ع فذكر محمد فقال إني جعلت علي أن لا يظلني و إياه سفت بيت

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

'I was in the presence of Abu Al-Hassan^{-asws} and Muhammad was mentioned. He^{-asws} said: 'I^{-asws} have made it to be upon myself that me^{-asws} and him would not be shaded under the roof of one house'.

فقلت في نفسي هذا يأمر بالبر و الصلة و يقول هذا لعمري

I said within myself, 'This one^{-asws} (always) instructs with the righteousness and maintaining relationships, and he^{-asws} is saying this for his^{-asws} uncle!'

قال فنظر إني فقال هذا من البر و الصلة إنه متى يأتيني و يدخل علي فيقول و يصدقه الناس و إذا لم يدخل علي لم يقبل قوله إذا قال.

He (the narrator) said, 'He^{-asws} looked at me and said: 'This is from the acts of righteousness and maintenance of relationships. When he comes to me^{-asws} and enters to see me^{-asws}, he speaks, and the people ratify him. And when he does not enter to see me^{-asws}, his words are not accepted when he speaks''²⁸⁸

6- كا، الكافي بغض أصحابنا عن محمد بن حسن بن محمد بن زنجويه عن عبد الله بن الحكم الأزدي عن عبد الله بن جعفر بن إبراهيم الجعفي عن عبد الله بن الفضل مولى عبد الله بن جعفر بن أبي طالب قال قال لما خرج الحسين بن علي المقتول بفتح و احتوى على المدينة دعا موسى بن جعفر ع إلى البيعة فأتاه

(The book) 'Al Kafi' – One of our companions, from Muhammad Bin Hassan, from Muhammad Bin Zanjawayh, from Abdullah Bin Al Hakam Al Armany, from Abdullah Bin Ja'far Bin Ibrahim Al Ja'fary,

'From a slave of Abdullah son of Ja'far Bin Abu Talib^{-asws}, 'When Al-Husayn Bin Ali, the one killed at Fajhha went out (against the ruling authorities) and established upon Al-Medina, he called Musa^{-asws} Bin Ja'far^{-asws} to the allegiance. So he^{-asws} went to him.

فقال له يا ابن عم لا تكلمني ما كلف ابن عمك عمك أبا عبد الله ع فيخرج مني ما لا أريد كما خرج من أبي عبد الله ع ما لم يكن يريد

²⁸⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 4

²⁸⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 5

He^{-asws} said to him: ‘O son of my^{-asws} uncle! Do not encumber me^{-asws} what the son of your uncle encumbered upon Abu Abdullah^{-asws}, so there would come out from me^{-asws} what I^{-asws} do not want, just as it came out from my^{-asws} father^{-asws} Abu Abdullah^{-asws}, and what you do not want would happen’.

فَقَالَ لَهُ الْحُسَيْنُ إِذَا عَرَضْتُ عَلَيْكَ أَمْرًا فَإِنْ أَرَدْتَهُ دَخَلْتُ فِيهِ وَإِنْ كَرِهْتَهُ لَمْ أَحْمِلْكَ عَلَيْهِ وَاللَّهُ الْمُسْتَعَانُ ثُمَّ وَدَّعَهُ

Al-Husayn said, ‘But rather, I shall present a matter to you^{-asws}, so if you^{-asws} want, enter into it, and if you^{-asws} dislike, I shall not burden it upon you^{-asws}, and Allah^{-azwj} is the Aider’. Then he bade him^{-asws} farewell.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ مُوسَى بْنُ جَعْفَرٍ ع حِينَ وَدَّعَهُ يَا ابْنَ عَمِّ إِنَّكَ مَقْتُولٌ فَأَجِدْ الصِّرَابَ فَإِنَّ الْقَوْمَ فُسَّاقٌ يُظْهِرُونَ إِيْمَانًا وَ يُسِرُّونَ شِرْكًَا وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَى اللَّهِ رَاغِبُونَ أَخْتَسِبُكُمْ عِنْدَ اللَّهِ مِنْ عَصَبَةٍ

Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} said to him when he bade him^{-asws} farewell: ‘O son of my^{-asws} uncle! You will be killed, therefore fight forcefully, for the people are transgressors. They are displaying Eman and they are veiling *Shirk*, and we are for Allah^{-azwj} and to Him^{-azwj} we are returning. Your Reckoning is in the Presence of Allah^{-azwj}, from the disobedient ones’.

ثُمَّ خَرَجَ الْحُسَيْنُ وَ كَانَ مِنْ أَمْرِهِ مَا كَانَ فُقِلُوا كُلُّهُمْ كَمَا قَالَ ع.

Then Al-Husayn went out, and it happened from his matter what happened. All of them were killed like what he^{-asws} had said²⁸⁹.

بيان الفخ بئر بينه و بين مكة فرسخ تقريبا و الحسين هو الحسين بن علي بن الحسن بن الحسن بن الحسن بن علي ع و أمه زينب بنت عبد الله بن الحسن

Explanation: *Al-Fakh is a well between it and Makkah by a Farsakh. And Al-Husayn, he is Al-Husayn Bin Ali Bin Al-Hassan Bin Al-Hassan, son of Al-Hassan Bin Ali, and his mother is Zainab daughter of a daughter of Abdullah Bin Al-Hassan.*

و خرج في أيام موسى الهادي بن محمد المهدي بن أبي جعفر المنصور و خرج معه جماعة كثيرة من العلويين. و كان خروجه بالمدينة في ذي القعدة سنة تسع و ستين و مائة بعد موت المهدي بمكة و خلافة الهادي ابنه.

And he went out (to rebel) during the days of Musa Al-Hady Bin Muhammad Al-Mahdy Abdu Ja’far Al-Mansour, and a large group of the Alawites came out with him. And his rebellion was at Al-Medina during Zil Qadah of the year one hundred and ninety-nine after the death of Al-Mahdy at Makkah and caliphate of his son Al-Hady’.

و روى أبو الفرج الأصبهاني بأسانيده عن عبد الله بن إبراهيم الجعفري و غيره أنهم قالوا كان سبب خروج الحسين أن الهادي ولي المدينة إسحاق بن عيسى بن علي فاستخلف عليها رجلا من ولد عمر بن الخطاب يعرف بعبد العزيز فحمل على الطالبين و أساء إليهم و طالبهم بالعرض كل يوم في المقصورة و وافى أوائل الحاج

²⁸⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 6 a

And it is reported by Abu Al Faraj Al Asfahany, by his chain, from Abdullah Bin Ibrahim Al Ja'fary and others, they said,

'The cause of the rebellion of Al-Husayn is that Al Hady made Is'haq Bin Isa Bin Ali the governor of Al-Medina. He left a replacement upon it a man from the sons of Umar Bin Al-Khattab known as Abdul Aziz. He attacked upon the Talibeen and was evil to them and sought them all across every day in the private homes and delegates of the first pilgrims.

و قدم من الشيعة نحو من سبعين رجلا و لقوا حسينا و غيره فبلغ ذلك العمري و أغلظ أمر العرض و الجأهم إلى الخروج فجمع الحسين يحيى و سليمان و إدريس بنى عبد الله بن الحسن و عبد الله بن الحسن الأفتس و إبراهيم بن إسماعيل طباطبا و عمر بن الحسن بن علي بن الحسن المثلث و عبد الله بن إسحاق بن إبراهيم بن الحسن المثنى و عبد الله بن جعفر الصادق ع و وجهوا إلى فتیان من فتیانهم و مواليهم فاجتمعوا ستة و عشرين رجلا من ولد علي ع و عشرة من الحاج و جماعة من الموالي.

And approximately seventy men from the Shias arrived and they met Husayn and others. That reached the Umari and he harshened the commands all across and forced them to go out. Al-Husayn gathered Yahya and Suleyman and Idrees, sons of Abdullah Bin Al-Hassan, and Abdullah Bin Al-Hassan Al-Aftas, and Ibrahim Bin Ismail Tabataba, and Umar Bin Al-Hassan Bin Ali Bin Al-Hassan Al-Musallas, and Abdullah Bin Is'haq Bin Ibrahim Bin Al-Hassan Al-Musanna, and Abdullah son of Ja'far Al-Sadiq^{-asws}, and some faces, to youths from their youths and their friends. Twenty-six men from the sons of Ali^{-asws} gathered, and ten from the pilgrims, and a group of slaves.

فلما أذن المؤذن الصبح دخلوا المسجد و نادوا أجد أجد و سعد الأفتس المنارة و جبر المؤذن على قول حي على خير العمل فلما سمعه العمري أحس بالشر و دهش و مضى هاربا على وجهه يسعى و يضطر حتى نجا

When the Muezzin proclaimed the morning Azaan, they entered the Masjid and called out, 'Work hard! Work hard!' And Al-Aftas ascended the minaret and informed the Muezzin upon the words: "Hasten to the good deeds!" When the Umari heard it, he sensed the evil and the terror and went away fleeing to his direction and was restless until he was safe.

و صلى الحسين بالناس الصبح و لم يتخلف عنه أحد من الطالبين إلا الحسن بن جعفر بن الحسن بن الحسن و موسى بن جعفر ع.

And Al-Husayn prayed the morning Salat (leading) with the people, and no one from the Talibeen came to him except Al-Hassan Bin Ja'far Bin Al-Hassan Bin Al-Hassan, and Musa^{-asws} Bin Ja'far^{-asws}.

فخطب بعد الصلاة و قال بعد الحمد و الثناء أنا ابن رسول الله على منبر رسول الله و في حرم رسول الله أدعوكم إلى سنة رسول الله ص أيها الناس أطلبون آثار رسول الله في الحجر و العود تمسحون بذلك و تضعون بضعة منه

He addressed after the Salat and said after (reciting Surah) 'Al-Hamd', and praised, 'I am a son of Rasool-Allah^{-saww} upon the pulpit of Rasool-Allah^{-saww} and in the sanctuary of Rasool-Allah^{-saww}. I call you all to the Sunnah of Rasool-Allah^{-saww}. O you people! Are you seeking effects of Rasool-Allah^{-saww} in the (Black) Stone and the stick to be touching that, while you are wasting a part of his^{saw} (Sunnah)'

قالوا فأقبل حماد البربري و كان مسلحة للسلطان بالمدينة في السلاح و معه أصحابه حتى وافوا باب المسجد فقصده يحيى بن عبد الله و بي يده السيف فأراد حماد أن ينزل فبدره يحيى فضربه على جبينه و عليه البيضة و المغفر و القلنسوة فقطع ذلك كله و أطار قحف رأسه و سقط عن دابته و حمل على أصحابه فتفرقوا و انهزموا

They said, 'Hamad the Berber came, and he was an in-charge of the weapons of the sultan at Al-Medina, and with him were his companion, until they arrived at the door of the Masjid. Yahya Bin Abdullah aimed for him and in his hand was the sword. Hamad intended to descend, but Yahya rushed and struck him upon his forehead, and upon him was the helmet and the armour place and the cap. All that was cut off, and the cranium of his head flew off, and he fell off from his animal, and he attached upon his companions. They dispersed and were defeated.

و حج في تلك السنة مبارك التركي فبدأ بالمدينة فبلغه خبر الحسين فبعث إليه من الليل أني و الله ما أحب أن تبتلى بي و لا أبتلى بك فابعث الليلة إلي نفرًا من أصحابك و لو عشرة يبيتون عسكري حتى انهزم و اعتل بالبيات

And during that year, Mubarak the Turk performed Hajj. He began at Al-Medina. The news of Al-Husayn reached him. He sent a message to him from the night, 'By Allah^{-azwj!} I do not like you to be tried by me, nor for me to be tried by you. Send a message tonight to a number of your companion, and even if they were ten, they should be staying overnight until they defeat (the enemy) and ascend the houses.

ففعل ذلك الحسين و وجه عشرة من أصحابه فجمعوا بمبارك و صبحوا في نواحي عسكره فهرب و ذهب إلى مكة.

Al-Husayn did that and he diverted ten of his companions. They bolstered Mubarak and gathered in a corner of the army. He fled and went to Makkah.

و حج في تلك السنة العباس بن محمد و سليمان بن أبي جعفر و موسى بن عيسى فصار مبارك معهم و اعتل عليهم بالبيات و خرج الحسين قاصدا إلى مكة و معه من تبعه من أهله و مواليه و أصحابه و هم زهاء ثلاثمائة و استخلف رجلا على المدينة

And Al-Abbas Bin Muhammad, and Suleyman Bin Abu Ja'far, and Musa Bin Isa performed Hajj during that year. Mubarak came to be with them and ascended upon them at the houses, and Al-Husayn came out aiming to Makkah, and with him were the ones who had followed him, from his family members and his companions, and they were more than three hundred, and he nominated a replacement man upon Al-Medina.

فلما صاروا بفتح تلقتهم الجيوش فعرض العباس على الحسين الأمان و العفو و الصلة فأبى ذلك أشد الإباء و كانت قادة الجيوش العباس و موسى و جعفر و محمد ابنا سليمان و مبارك التركي و الحسن الحاجب و حسين بن يقطين فالتقوا يوم التروية وقت الصلاة الصبح.

When they came at (the well of) Fakh, Al-Abbas presented the amnesty, and the pardoning, and the financial aid to Al-Husayn, but he refused that with intense of refusals, and the commanders of the armies were Al-Abbas, and Musa, and Ja'far and Muhammad two sons of Suleyman, and Mubarak the Turk, and (8th Zilhajj) Al-Hassan the guard, and Husayn Bin Yaqteen. They met in battle on the day of Al-Tarwiyya (at the time of the morning Salat.

فكان أول من بدأهم موسى فحملوا عليه فاستطرد لهم شيئاً حتى انحدروا في الوادي و حمل عليهم محمد بن سليمان من خلفهم فطحنهم طحنة واحدة حتى قتل أكثر أصحاب الحسين و جعلت المسودة تصيح بالحسين يا حسين لك الأمان

The first one Musa who began (fighting) them was Musa. They attacked upon him. He repelled a bit to them until they rolled down into the valley, and Muhammad Bin Suleyman attacked upon them from behind them. He grinded them with one grind until he had killed most of the companions of Al-Husayn, and the commanders went on to shout at Al-Husayn, 'O Husayn! The amnesty is for you!'

فيقول لا أمان أريد و يحمل عليهم حتى قتل و قتل معه سليمان بن عبد الله بن الحسن و عبد الله بن إسحاق بن إبراهيم بن الحسن و أصابت الحسن بن محمد نشابة في عينه فتركها و جعل يقاتل أشد القتال حتى أمنوه ثم قتلوه

He said, 'I do not want the amnesty!' And he attacked upon them until he was killed, and there were killed with him, Suleyman Bin Abdullah Bin Al-Hassan, and Abdullah Bin Is'haq Bin Ibrahim Bin Al-Hassan, and Al-Husayn Bin Muhammad was hit by an arrow in his eye. He left it and kept on fighting a severe battle until they granted him safety, then killed him.

و جاء الجند بالرؤوس إلى موسى و العباس و عندهما جماعة من ولد الحسن و الحسين فلم يسألا أحدا منهم إلا موسى بن جعفر ع فقالا هذا رأس حسين

And the army came with the heads to Musa, and Al-Abbas, and there was a group with them from the son sons of Al-Hassan^{-asws} and Al-Husayn^{-asws}. They did not ask anyone of them except Musa^{-asws} Bin Ja'far^{-asws}. They said, 'This is head of Husayn!'

قال نعم إنا لله و إنا إليه راجعون مضي و الله مسلماً صالحاً صواماً آمراً بالمعروف ناهياً عن المنكر ما كان في أهل بيته مثله

He^{-asws} said: 'Yes. We are for Allah^{-azwj} and we are returning to Him^{-azwj}! By Allah^{-azwj}! He passed away as a Muslim, righteous, a fasting one, enjoining with the good, forbidding from the evil. There is no one like him in his family'.

فلم يجيبوه بشيء و حملت الأسرى إلى الهادي فأمر بقتلهم و مات في ذلك اليوم.

They did not answer him^{-asws} with anything, and the captives were carried over to (caliph) Al-Hady. He ordered with killing them, and he died during that day.

و روي عن جماعة أن محمد بن سليمان لما حضرته الوفاة جعلوا يلقتونه الشهادة و هو يقول.

لقيت حسينا يوم فجع و لا الحسن.

ألا ليت أمني لم تلدني و لم أكن

فجعل يردها حتى مات.

And it is reported from a group that Muhammad Bin Suleyman, when the expiry presented to him, they went to indoctrinate him the testimonies, and he was saying (a couplet), 'Alas! If

only my mother had not begotten me and I would not have met Husayn on the day of Fakh, nor Al-Hassan'. He went on repeating it until he died".²⁹⁰

وَرُوِيَ فِي عُثْمَةَ الطَّالِبِ وَ مُعْجَمِ الْبُلْدَانِ عَنْ أَبِي نَصْرِ الْبُخَارِيِّ عَنْ أَبِي جَعْفَرِ الْجَوَادِ ع أَنَّهُ قَالَ لَمْ يَكُنْ لَنَا بَعْدَ الطَّفَةِ مَصْرَعٌ أَكْبَرُ مِنْ فَحٍّ.

And it is reported in (the books) 'Umdah Al Talib', and 'Mujam Al Buldan' – from Abu Nasr Al Bukhari,

'From Abu Ja'far Al-Jawad^{-asws} having said: 'There did not happen to be for us, after Al-Taff (Karbala), any slaying mightier than at Fakh".²⁹¹

7- كَأ، الكافي بالإِسْنَادِ الْمُتَّفَقِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ كَتَبَ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ إِلَى مُوسَى بْنِ جَعْفَرٍ ع أَمَا بَعْدُ فَإِنِّي أَوْصِي نَفْسِي بِتَقْوَى اللَّهِ وَ بِمَا أَوْصِيكَ فَإِنَّمَا وَصِيَّتُهُ اللَّهُ فِي الْأَوَّلِينَ وَ وَصِيَّتُهُ فِي الْآخِرِينَ

(The book) 'Al Kafi' – By the preceding chain from Abdullah Bin Ibrahim Al Ja'fary who said,

'Yahya Bin Abdullah Bin Al-Hassan wrote to Musa^{-asws} Bin Ja'far^{-asws}, 'As for after, I hereby bequeath myself to fear Allah^{-azwj}, and by it I bequeath you^{-asws}, for it is a Bequest of Allah^{-azwj} among the former ones and His^{-azwj} Bequest among the later ones.

حَبْرِي مَنْ وَرَدَ عَلَيَّ مِنْ أَعْوَانِ اللَّهِ عَلَى دِينِهِ وَ نَشَرَ طَاعَتِهِ بِمَا كَانَ مِنْ تَحْتِكَ مَعَ خِذْلَانِكَ

They have informed me, the ones who came to me, from the supporters of Allah^{-azwj} upon His^{-azwj} Religion and (those who) spread His^{-azwj} obedience, with what has been from your^{-asws} sympathy and your^{-asws} abandonment (of us).

وَ قَدْ شَاوَرْتُ فِي الدَّعْوَةِ لِلرِّضَا مِنْ آلِ مُحَمَّدٍ ص وَ قَدْ احْتَجَجْتَهَا وَ احْتَجَجَهَا أَبُوكَ مِنْ قَبْلِكَ وَ قَدِيمًا ادَّعَيْتُمْ مَا لَيْسَ لَكُمْ وَ بَسَطْتُمْ أَمَالِكُمْ إِلَى مَا لَمْ يُعْطِكُمْ اللَّهُ فَاسْتَهْوَيْتُمْ وَ أَضَلَلْتُمْ وَ أَنَا مُحَذِّرُكَ مَا حَذَّرَكَ اللَّهُ مِنْ نَفْسِهِ

And I had consulted regarding the claiming to the agreeable one from the Progeny^{-asws} of Muhammad^{-saww}, and you^{-asws} had blocked it and your^{-asws} father^{-asws} had blocked it from before you^{-asws}, and for long you^{-asws} have been claiming what is not for you^{-asws}, and you^{-asws} all extended your^{-asws} hopes to what Allah^{-azwj} did not Give you. Thus, you^{-asws} followed desires and strayed, and I am cautioning you^{-asws} of what Allah^{-azwj} Cautioned You^{-asws} from Himself^{-azwj} of'.

فَكَتَبَ إِلَيْهِ أَبُو الْحُسَيْنِ مُوسَى بْنُ جَعْفَرٍ ع مِنْ مُوسَى بْنِ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ وَ عَلَيٍّ مُشْتَرِكِينَ فِي التَّدَلُّلِ لِلَّهِ وَ طَاعَتِهِ إِلَى يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ أَمَا بَعْدُ فَإِنِّي أُحَذِّرُكَ اللَّهُ وَ نَفْسِي وَ أَعْلَمُكَ أَلِيمَ عَذَابِهِ وَ شَدِيدَ عِقَابِهِ وَ تَكَامُلَ نِقَمَاتِهِ وَ أَوْصِيكَ وَ نَفْسِي بِتَقْوَى اللَّهِ فَإِنَّمَا زَيْنُ الْكَلَامِ وَ تَثْبِيْتُ النِّعَمِ

Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} wrote to him: '(This letter is) from Musa^{-asws} Bin Abu Abdullah Ja'far^{-asws} and Ali^{-asws}, both participants in the humbleness to Allah^{-azwj} and His^{-azwj} obedience, to Yahya Bin Abdullah Bin Hassan – As for after, I^{-asws} caution you of Allah^{-azwj} and myself^{-asws} and let you know of the pain of His^{-azwj} Punishment and the intensity of His^{-azwj}

²⁹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 6 b

²⁹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 6 c

Retribution, and completion of His^{-azwj} Curse, and I^{-asws} bequeath you and myself^{-asws} with the fear of Allah^{-azwj} for it is the beautiful speech and the affirmation of the Bounties.

أَتَانِي كِتَابُكَ تَذَكُّرٌ فِيهِ أَبِي مُدْعٍ وَأَبِي مِنْ قَبْلُ وَمَا سَمِعْتَ ذَلِكَ مِنِّي وَ سَتَكُنْتُ شَهَادَتُهُمْ وَ يُسْتَلُونَ وَ لَمْ يَدْعُ حِرْصُ الدُّنْيَا وَ مَطَالِيهَا لِأَهْلِهَا مَطْلَبًا لِأَخْرَجِهِمْ
حَتَّى يُفْسِدَ عَلَيْهِمْ مَطْلَبَ آخِرَتِهِمْ فِي دُنْيَاهُمْ

Your letter came to me^{-asws} mentioning therein that I^{-asws} am claiming, and so did my^{-asws} father^{-asws} from before, and you have not heard that from me^{-asws}, and ***Their evidence shall be written down and they shall be questioned [43:19]***, and the greed of the world and its seeking does not leave for its owners the seeking of the Hereafter until it spoils it upon them the seeking of their Hereafter in their world.

وَ ذَكَرْتَ أَبِي تَبَطُّتَ النَّاسَ عَنْكَ لِرِعْبَتِي فِيمَا بِي يَدَيْكَ وَ مَا مَنَعَنِي مِنْ مَدْخَلِكَ الَّذِي أَنْتَ فِيهِ لَوْ كُنْتُ رَاجِبًا ضَعُفٌ عَنْ سُنَّةٍ وَ لَا قَلَّةٌ بِصِيرَةٍ بِحُجَّةٍ وَ لَكَرَّمَ اللَّهُ تَبَارَكَ وَ تَعَالَى خَلَقَ النَّاسَ أُمَّشَاجًا وَ غَرَائِبَ وَ عَرَائِزَ فَأَخْبِرْنِي عَنْ حَرْفَيْنِ أَسْأَلُكَ عَنْهُمَا مَا الْعُرْفُ فِي بَدَنِكَ وَ مَا الصَّهْلَجُ فِي الْإِنْسَانِ

And you mentioned that I^{-asws} am blocking the people from you for my^{-asws} desire regarding what is in your hands. And If I^{-asws} was desirous (as such), it would not be the weakness from the Sunnah, nor the scarcity of insight with proof what would prevent me from entering into that which you are in, but Allah^{-azwj} Blessed and Exalted Created the people with variations, of different instincts. So inform me about two words I^{-asws} am asking you about. What is *Al-Atraf* in your body and what is *Al-Sahljaj* in the human being?

ثُمَّ أَكْتُبُ إِلَيْي بِخَبْرٍ ذَلِكَ وَ أَنَا مُتَقَلِّمٌ إِلَيْكَ أَحَدُكَ مَعْصِيَةَ الْخَلِيفَةِ وَ أَحْتَكُ عَلَى بَرِّهِ وَ طَاعَتِهِ وَ أَنْ تَطْلُبَ لِنَفْسِكَ أَمَانًا قَبْلَ أَنْ تَأْخُذَكَ الْأَطْفَارُ وَ يَلْزَمَكَ الْخِنَافُ مِنْ كُلِّ مَكَانٍ تَتَرَوُّحُ إِلَى النَّفْسِ مِنْ كُلِّ مَكَانٍ وَ لَا يَجِدُهُ حَتَّى يَمُرَّ اللَّهُ عَلَيْكَ بِمَنِّهِ وَ فَضْلِهِ وَ رِقَّةِ الْخَلِيفَةِ أَبْقَاهُ اللَّهُ فَيُؤْمِنَكَ وَ يَرْحَمَكَ وَ يَحْفَظُ فِيكَ أَرْحَامَ رَسُولِ اللَّهِ ص

Then write to me with the information of that and I^{-asws} shall proceed to you. I^{-asws} caution you from disobeying the Caliph and urge you upon being good to him and obey him, and you should seek security for yourself before the claws seize you and the pressures choke you from every place, so you would look for rest for yourself from every place but will not find it until Allah^{-azwj} Favours upon you with a Favour and His^{-azwj} Grace, the kindness of the Caliph, may Allah^{-azwj} Cause him to remain, so he would grant you security and preserve regarding you the kinship of Rasool-Allah^{-saww}.

وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى إِنَّا قَدْ أَوْحَيْتُنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَ تَوَلَّى

And the greetings be upon one who follows the Guidance [20:47] Surely it has been Revealed to us that the Punishment would be upon one who belies and turns back' [20:48].

قَالَ الْجَعْفَرِيُّ قَبْلَعَنِي أَنَّ كِتَابَ مُوسَى بْنِ جَعْفَرٍ وَقَعَ فِي يَدَيَّ هَارُونَ فَلَمَّا قَرَأَهُ قَالَ النَّاسُ يَحْمِلُونِي عَلَى مُوسَى بْنِ جَعْفَرٍ وَ هُوَ بَرِيءٌ مِمَّا يُرْمَى بِهِ.

Al-Ja'fari said, '(News) reached me that the letter of Musa^{-asws} Bin Ja'far^{-asws} fell into the hands of Haroun (Al-Rashid the Caliph), So when he read it, said: 'The people are carrying me to go against Musa^{-asws} Bin Ja'far^{-asws} and he^{-asws} is innocent of what he^{-asws} is being accused with'.²⁹²

أَقُولُ وَ رَوَى أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي كِتَابِ مُقَاتِلِ الطَّالِبِيِّينَ بِأَسَانِيدِهِ عَنْ عُثَيْبَةَ الْقَصْبَانِيِّ قَالَ رَأَيْتُ مُوسَى بْنَ جَعْفَرٍ ع بَعْدَ عَتَمَةِ وَ قَدْ جَاءَ إِلَى الْحُسَيْنِ صَاحِبِ فَحٍّ فَانْكَبَ عَلَيْهِ شِبْهُ الرُّكُوعِ وَ قَالَ أَحِبُّ أَنْ تَجْعَلَنِي فِي سَعَةٍ وَ جِلٍّ مِنْ تَخْلُفِي عَنْكَ

I (Majlisi) am saying, 'And it is reported by Abu Al Faraj Al-Asfahany in 'Kitab Al Maqatil Al-Talibeen', by his chains, from Uneyza al Qasbany who said,

'I saw Musa^{-asws} Bin Ja'far^{-asws} before evening and he^{-asws} had come to Al-Husayn, companion of Fakh. He^{-asws} bowed to him resembling the ruk'u and said, 'I^{-asws} would love it if you could make me^{-asws} to be in a leeway from staying behind from you'.

فَأَطْرَقَ الْحُسَيْنُ طَوِيلًا لَا يُجِيبُهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ أَنْتَ فِي سَعَةٍ.

Al-Husayn lowered his head for a long time, not answering him. Then he raised his head towards him^{-asws} and said, 'You^{-asws} are in leeway'.²⁹³

وَ بِأَسَانِيدٍ أُخْرَى قَالَ قَالَ الْحُسَيْنُ لِمُوسَى بْنِ جَعْفَرٍ ع فِي الْخُرُوجِ فَقَالَ لَهُ إِنَّكَ مَقْتُولٌ فَأَجَدَ الضَّرَابَ فَإِنَّ الْقَوْمَ مُسَاقِقٌ يُظْهِرُونَ إِيْمَانًا وَ يُضْمِرُونَ نِفَاقًا وَ شَكَا فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ عِنْدَ اللَّهِ جَلٌّ وَ عَزٌّ أَحْتَسِبُكُمْ مِنْ عُصْبَةٍ.

And by another chain, said,

'Al-Husayn said to Musa^{-asws} Bin Ja'far^{-asws} regarding the going out (to rebel). He^{-asws} said to him: 'You will be killed, so strike hard, for the people are mischief-makers. They are manifesting Eman but are hiding hypocrisy and doubts. We are for Allah^{-azwj} and we are returning to Him^{-azwj}, and in the Presence of Allah^{-azwj} Majestic and Mighty you shall be Reckoned from the party (enemies)'.²⁹⁴

وَ بِإِسْنَادِهِ عَنْ سُلَيْمَانَ بْنِ عَبَّادٍ قَالَ لَمَّا أَنَّ لَقِيَ الْحُسَيْنُ الْمُسَوِّدَةَ أَقْعَدَ رَجُلًا عَلَى جَمَلٍ مَعَهُ سَيْفٌ يَلُوحُ بِهِ وَ الْحُسَيْنُ يُجَلِّي عَلَيْهِ حَرْفًا حَرْفًا يَشُوقُ نَادٍ فَنَادَى يَا مَعْشَرَ النَّاسِ يَا مَعْشَرَ الْمُسَوِّدَةِ هَذَا الْحُسَيْنُ ابْنُ رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ يَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ ص.

And by his chain from Suleyman Bin Abbad who said,

'When Al-Husayn met Al-Musawwida, he seated a man upon a camel. There was a sword with him he was waving it, and Al-Husayn was dictating to him word by word saying, 'Call out!' He called out, 'O community of people! O community of Al-Musawwida! This is Al-Husayn son of Rasool-Allah^{-saww} and son of his^{-saww} uncle! He is calling you all to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool-Allah^{-saww}'.²⁹⁵

²⁹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 a

²⁹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 b

²⁹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 c

²⁹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 d

وَ بِإِسْنَادِهِ إِلَى أَرْطَاةَ قَالَ لَمَّا كَانَتْ بَيْعَةُ الْحُسَيْنِ بْنِ عَلِيٍّ صَاحِبِ فَحٍّ قَالَ أَبَايَعُكُمْ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ ص وَ عَلَى أَنْ يُطَاعَ اللَّهُ وَ لَا يُعْصَى وَ أَدْعُوَكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَ عَلَى أَنْ يُعْمَلَ فِيكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص وَ الْعَدْلِ فِي الرِّعَايَةِ وَ الْقِسْمِ بِالسُّوِيَّةِ وَ عَلَى أَنْ تُقِيمُوا مَعَنَا وَ تُجَاهِدُوا عَدُوَّنَا

And by his chain to Artah who said,

‘When the allegiance of Al-Husayn Bin Ali, companion of Fakh, took place, he said, ‘I take your allegiances upon the Book of Allah^{-azwj} and Sunnah of Rasool-Allah^{-saww}, and upon that Allah^{-azwj} would be obeyed and will not be disobeyed, and I call you all to the agreement from Progeny^{-asws} of Muhammad^{-saww}, and upon that it would be conducted among you all with the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww}, and the justice among the citizens, and the distribution with the equality, and upon that you will be standing with us and fight our enemies.

فَإِنْ نَحْنُ وَفِينَا لَكُمْ وَفَيْتُمْ لَنَا وَ إِنْ نَحْنُ لَمْ نَفِ لَكُمْ فَلَا بَيْعَةَ لَنَا عَلَيْكُمْ.

So if we were to be loyal to you all, you should be loyal to us, and if we are not loyal to you all, then there is no allegiance for us upon you all!”²⁹⁶

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ مَرَّ النَّبِيُّ ص بِفَحٍّ فَتَزَلَّ فَصَلَّى رُجْعَةً فَلَمَّا صَلَّى الثَّانِيَةَ بَكَى وَ هُوَ فِي الصَّلَاةِ فَلَمَّا رَأَى النَّاسُ النَّبِيَّ ص يَبْكِي بَكَوْا

And by his chain from Muhammad Bin Is’haq,

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘The Prophet^{-saww} passed by Fakh. He^{-saww} descended. He^{-saww} prayed one Cycle. When he^{-asws} was praying the second, he^{-saww} wept while he^{-saww} was in the Salat. When the people saw him^{-saww} crying they cried.

فَلَمَّا انْصَرَفَ قَالَ مَا يُبْكِيكُمْ قَالُوا لَمَّا رَأَيْنَاكَ تَبْكِي بَكَيْنَا يَا رَسُولَ اللَّهِ

When he^{-saww} finished, he^{-saww} said: ‘What made you all cry?’ They said, ‘When we saw you^{-saww} crying, we (also) cried, O Rasool-Allah^{-saww}!’

قَالَ نَزَلَ عَلَيَّ جِبْرَائِيلُ لَمَّا صَلَّيْتُ الرَّجْعَةَ الْأُولَى فَقَالَ لِي يَا مُحَمَّدُ إِنَّ رَجُلًا مِنْ وُلْدِكَ يُقْتَلُ فِي هَذَا الْمَكَانِ وَ أَجْرُ الشَّهِيدِ مَعَهُ أَجْرُ شَهِيدَيْنِ.

He^{-saww} said: ‘Jibraeel^{-as} descended unto me^{-saww} when I^{-saww} had prayed the first Cycle. He^{-as} said to me^{-saww}: ‘O Muhammad^{-saww}! A man from your^{-saww} children would be killed in this place, and the Recompense of the martyr with him would be the Recompense of two martyrs”^{.297}

وَ بِإِسْنَادِهِ عَنِ النَّضْرِ بْنِ قُرَوَاشٍ قَالَ أَكْرَبْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع مِنَ الْمَدِينَةِ فَلَمَّا رَحَلْنَا مِنْ بَطْنِ مَرِّ قَالَ لِي يَا نَصْرُ [نَضْرُ] إِذَا انْتَهَيْتَ إِلَى فَحٍّ فَأَعْلِمْنِي فُلْتُ أَوْ لَسْتُ تَعْرِفُهُ قَالَ بَلَى وَ لَكِنْ أَحْشَى أَنْ تَغْلِبَنِي عَيْنِي

²⁹⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 e

²⁹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 f

And by his chain from Al Nazar Bin Qirwash who said,

‘When I hired (riding camels) to Ja’far^{-asws} Bin Muhammad^{-asws} from Al-Medina from the valley of Marr, he^{-asws} said to me; ‘O Nazr! When we end up to Fakh, let me^{-asws} know’. I said, ‘And you^{-asws} don’t recognise it?’ He^{-asws} said: ‘Yes, but I fear that my^{-asws} eyes might be overcome (with sleep)’.

فَلَمَّا انْتَهَيْنَا إِلَى فَخِّ دَنُوتٍ مِنَ الْمَحْمِلِ إِذَا هُوَ نَائِمٌ فَتَنَحَّحْتُ فَلَمْ يَنْتَبِهْ فَحَرَكْتُ الْمَحْمِلَ فَجَلَسَ فَقُلْتُ قَدْ بَلَغْتُ فَقَالَ حَلِّ حَمْلِي

When we ended up to Fakh, I went closer to the carriage, and there, he^{-asws} was asleep. I cleared my throat. But he^{-asws} did not wake up. I moved the carriage, so he^{-asws} sat up. I said, ‘We have reached’. He^{-asws} said: ‘Loosen my^{-asws} carriage’.

ثُمَّ قَالَ صِلِ الْفَطَارَ فَوَصَلْتُهُ ثُمَّ تَنَحَّيْتُ بِهِ عَنِ الْجَادَةِ فَأَنْخْتُ بَعِيرَهُ فَقَالَ نَاولني الإداوةَ وَ الرِّكْوَةَ فَتَوَضَّأَ وَ صَلَّى ثُمَّ رَكِبَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ رَأَيْتَكَ قَدْ صَنَعْتَ شَيْئاً أَوْ فَهُوَ مِنْ مَنَاسِكِ الْحَجِّ قَالَ

Then he^{-asws} said: ‘Connect the line (of camels)’. I connected them. Then he^{-asws} went aside from the main road and knelt his^{-asws} camel. He^{-asws} said: ‘Give me^{-asws} the pitcher and the washbasin. He^{-asws} performed wud’u, then rode. I said, ‘May I be sacrificed for you^{-asws}! I saw you^{-asws} to have done something. Is it from the rituals of Hajj?’

قَالَ لَا وَ لَكِنْ يُقْتَلُ هَاهُنَا رَجُلٌ مِنْ أَهْلِ بَيْتِي فِي عَصَابَةٍ تَسْبِقُ أَرْوَاحَهُمْ أَجْسَادَهُمْ إِلَى الْجَنَّةِ.

He^{-asws} said: ‘No, but a man from my^{-asws} family members would be killed over here among a group. Their souls would precede their bodies to the Paradise’.²⁹⁸

8- كَأ، الكافي علي بن إبراهيم رفعه عن محمد بن مسلم قال دخل أبو حنيفة على أبي عبد الله ع فقال له رأيت ابنك موسى يصلي والناس يمرون بين يديه فلا ينهأهم وفيه ما فيه

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, raising it from Muhammad Bin Muslim who said,

‘Abu Haneefa came over to Abu Abdullah^{-asws} and said to him^{-asws}, ‘I saw your^{-asws} son^{-asws} Musa^{-asws} praying *Salāt* and the people were passing by in front of him^{-asws}, and he^{-asws} did not prevent them, and in it is what is in it’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع ادْعُوا لِي مُوسَى فُدْعِي فَقَالَ لَهُ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَ النَّاسُ يَمْرُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

Abu Abdullah^{-asws} said: ‘Call Musa^{-asws} for me^{-asws}!’ He^{-asws} was called, and he^{-asws} said to him^{-asws}: ‘O my^{-asws} son^{-asws}! Abu Haneefa mentions that you^{-asws} were praying *Salāt* and the people were passing by in front of you^{-asws}, and you^{-asws} did not forbid them’.

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أُصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَصَمَّهُ أَبُو عَبْدِ اللَّهِ ع إِلَى نَفْسِهِ ثُمَّ قَالَ يَا أَبَتِ أَنْتَ وَ أُمِّي يَا مُودِعَ الْأَسْرَارِ.

²⁹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 7 g

He^{-asws} said: ‘Yes, O father^{-asws}! The One Whom I^{-asws} was praying *Salāt* to was closer to me^{-asws} than them. Allah^{-azwj} Mighty and Majestic is Saying: **and We are nearer to him than his jugular vein [50:16]**. Abu Abdullah^{-asws} embraced him^{-asws} to himself^{-asws}, then said: ‘O my^{-asws} son^{-asws}! By my^{-asws} father^{-asws} and my^{-asws} mother^{-asws}, O the mine of the secrets!’²⁹⁹

9- ك، الكافي عدّة من أصحابنا عن أحمد بن محمد بن جعفر بن المثنى الحطّيب عن محمد بن الفضيل و بشير بن إسماعيل قال قال لي محمد أ لا أسرك يا ابن المثنى قال قلت بلى و فمئت إليه قال دخل هذا الفاسق أنفاً فجلس فباله أبي الحسن الكاظم ثم أقبل عليه فقال له يا أبا الحسن ما تقول في المخرم أ يستظل على المخمل فقال له لا قال فيستظل في الخباء فقال له نعم

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Ja;far Al Musanna Al Khateeb, from Muhammad Bin Al Fuzeyl, and Bashir Bin Ismail who said,

‘Shall I cheer you up O son of Musanna?’ I said, ‘Yes’, and I arose to him. This indecent man entered just now, and he sat nearby Abu Al-Hassan^{-asws}. Then he turned facing him^{-asws} and he said to him^{-asws}, ‘O Abu Al-Hassan^{-asws}! What are you^{-asws} saying regarding the one in *Ihraam*, can he shade himself in the carriage?’ He^{-asws} said to him: ‘No’. He said, ‘Can he shade in the tent?’ He^{-asws} said to him: ‘Yes’.

فأعاد عليه القول شبه المستهزئ يضحك فقال يا أبا الحسن فما فرق بين هذا و هذا

He repeated the words to him^{-asws}, like scoffing, laughing, saying, ‘O Abu Al-Hassan^{-asws}! So what is the difference between this and this?’

فقال يا با يوسف إن الدين ليس بقياس كقياسك أنتم تلعبون بالدين إننا صنعنا كما صنع رسول الله ص و قلنا كما قال رسول الله ص كان رسول الله يركب راحلته فلا يستظل عليها و تؤذيه الشمس فيستر حسده بعضه ببعض و ربما ستر وجهه بيده و إذا نزل استظل بالخباء و فيء البيت و فيء الجدار.

He^{-asws} said: ‘O Abu Yusuf! The Religion is not by the analogy like your analogies. You all are playing with the Religion. We^{-asws} are doing just as Rasool-Allah^{-saww} did, and we^{-asws} say what Rasool-Allah^{-saww} said. Rasool-Allah^{-saww} used to ride upon his animal, and he^{-saww} did not shade himself^{-saww} upon it, and the sun bothered him^{-saww}. He^{-saww} used to veil part of his^{-saww} body with the other parts. Sometimes he^{-saww} would veil his face with his^{-saww} hands, and when he^{-saww} encamped, he^{-saww} shaded in the tent, and in the house, and by the wall’.³⁰⁰

10- ك، الكافي علي بن إبراهيم عن أبيه قال رأيت عبد الله بن جندب بالموقف فلم أر موقفاً كان أحسن من موقفه ما زال ماداً يديه إلى السماء و دموعه تسيل على خده حتى تبلغ الأرض فلما انصرف الناس قلت له يا أبا محمد ما رأيت موقفاً قط أحسن من موقفك

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father who said,

‘I saw Abu Abdullah Bin Jundub at the Pausing Station, and I had not seen a pausing which was better than his pausing. He did not cease to extend his hand towards the sky, and his tears were flowing upon his cheeks until they reached the ground. When the people left, I said to him, ‘O Abu Muhammad! I have not seen a pause at all to be better than your pausing’.

²⁹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 8

³⁰⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 9

قَالَ وَ اللَّهُ مَا دَعَوْتُ إِلَّا لِإِخْوَانِي وَ ذَلِكَ أَنَّ أَبَا الْحُسَيْنِ مُوسَى بْنَ جَعْفَرٍ ع أَخْبَرَنِي أَنَّهُ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْعَيْبِ نُودِيَ مِنَ الْعَرْشِ هَا وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ مِثْلِهِ فَكْرَهْتُ أَنْ أَدْعَ مِائَةَ أَلْفٍ ضِعْفٍ مَضْمُونَةٌ لِوَاحِدٍ لَا أَدْرِي يُسْتَجَابُ أَمْ لَا.

He said, 'I did not supplicate except for my brethren, and that is because Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} informed me that the one who supplicates for his brother in absence, would be Called out from the Throne, and for you would be a hundred thousand multiples of the likes of his'. Therefore, I disliked that I should leave a guaranteed multiple of a hundred thousand, for one which I do not even know whether I would be Answered for or not'.³⁰¹

11- كَأ، الكافي أحمد بن محمد العاصمي عن علي بن الحسين السلمي عن علي بن أسباط عن إبراهيم بن أبي البلاد أو عبد الله بن جندب قال كنت في الموقف فلما أفضت لقيت إبراهيم بن شعيب فسألته عليه وكان مصاباً بإحدى عينيه وإذا عينه الصحيحة حمراء كأنها حلقة دم فقلت له قد أصبت بإحدى عينيك وأنا والله مشفق على الأخرى فلو قصرت من البكاء قليلاً

(The book) 'Al Kafi' – Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al-Husayn Al Sulmy, from Ali Bin Asbaat, from Ibrahim Bin Abu Al Balaad or Abullah Bin Jundab who said,

'I was in the Pausing Station. When I departed I met Ibrahim Bin Shuayb. I greeted to him, and he was blinded by one of his eyes, and his other healthy eye was red, as if blood had been thrown at it. I said to him, 'You are blinded with one of your eyes, and I, by Allah^{-azwj}, am scared upon the other one. If only you would reduce from the wailing by a little?'

فَقَالَ لَا وَ اللَّهُ يَا أَبَا مُحَمَّدٍ مَا دَعَوْتُ لِنَفْسِي الْيَوْمَ بِدَعْوَةٍ فَعَلْتُ لِمَنْ دَعَوْتُ

He said, 'By Allah^{-azwj}, O Abu Muhammad! I did not supplicate for myself today with a (single) supplication'. I said, 'For whom did you supplicate?'

قَالَ دَعَوْتُ لِإِخْوَانِي لِأَنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْعَيْبِ وَكَلَّ اللَّهُ بِهِ مَلَكًا يَقُولُ وَ لَكَ مِثْلَاهُ فَأَرَدْتُ أَنْ أَكُونَ إِذَا أَدْعُو لِإِخْوَانِي وَ يَكُونُ الْمَلَكُ يَدْعُو لِي لِأَنِّي فِي شَكٍّ مِنْ دُعَائِي لِنَفْسِي وَ لَسْتُ فِي شَكٍّ مِنْ دُعَائِي الْمَلَكِ.

He said, 'I supplicated for my brethren because I heard Abu Abdullah^{-asws} saying: 'The one who supplicates for his brother in his absence, Allah^{-azwj} would Allocate and Angel with him saying: 'And for you is the like of it'. Therefore, I wanted to, rather be supplicating for my brethren, and the Angel would become supplicating for me, because I am in doubt from my own supplication for myself, and I am not in doubt from the supplication of the Angel for me'.³⁰²

12- ختص، الإختصاص أبو العباس أحمد بن محمد بن القاسم الكوفي عن علي بن محمد بن يعقوب الكوفي عن علي بن فضال عن ابن أسباط مثله.

(The book) 'Al Ikhtisaas' – Abu Al Abbas Ahmad Bin Muhammad Bin Al Qasim Al Kufy, from Ali Bin Muhammad Bin Yaqaub Al Kufy, from Ali Bin Fazzal, from Ibn Asbaat – similar to it.³⁰³

³⁰¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 10

³⁰² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 11

³⁰³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 12

13- كَأ، الكافي الحسين بن الحسن الهاشمي عن صالح بن أبي حماد عن محمد بن خالد عن زياد بن أبي سلمة قال دخلت على أبي الحسن موسى ع فقال لي يا زياد إنك لتعمل عمل السلطان قال قلت أجل قال لي ولم قلت أنا رجل لي مروة و علي عيال و ليس وراء ظهري شيء

(The book) 'Al Kafi' – Al-Husayn Bin Al-Hassan Al Hashimy, from Salih Bin Abu Hammad, from Muhammad Bin Khalid, from Ziyad Bin Abu Salma who said,

'I went over to Abu Al-Hassan Musa^{-asws}, an he^{-asws} said to me: 'O Ziyad! You are working as an office-bearer of the Sultan (ruling authority)?' I said, 'Yes'. He^{-asws} said to me: 'And why?' I said, 'I am a man with magnanimity for me, and upon me are dependents, and there is nothing upon my back (no wealth)'.

فقال لي يا زياد لأن أسقط من خالقي فأنقطع قطعة قطعة أحب إلي من أن أتولى لأحد منهم عملاً أو أطأ بساط رجل منهم إلا لما ذا قلت لا أدري جعلت فداك

He^{-asws} said to me: 'O Ziyad! If I^{-asws} were to fall down from a high mountain and be cut into pieces and pieces, it would be more beloved to me^{-asws} than for me^{-asws} to govern for anyone of them as an office-bearer, or roll out a carpet for one of them, except for that' I said, 'I do not understand, may I be sacrificed for you^{-asws}'.

قال إلا لتفريح كربة عن مؤمن أو فك أسره أو قضاء دينه يا زياد إن أهون ما يصنع الله بمن تولى لهم عملاً أن يضرب عليه سرادق من نار إلى أن يفرغ الله من حساب الخلائق

He^{-asws} said: 'Except for relieving the suffering of a Momin, or freeing his chains, or paying off his debts. O Ziyad! The easiest of what Allah^{-azwj} would Deal with the one who rules for them as an office-bearer is that He^{-azwj} would Set up over them pavilions of Fire until Allah^{-azwj} is Free from Reckoning the creatures.

يا زياد فإن وليت شيئاً من أعمالهم فأحسين إلى إخوانك فواحدة بواحدة و الله من وراء ذلك يا زياد إنما رجل منكم تولى لأحد منهم عملاً ثم ساوى بينهم و بينهم فقولوا له أنت متجمل كذاب

O Ziyad! If you were to govern anything from their works, so reckon to your brethren, one with one (equal terms), and Allah^{-azwj} is from behind that (Backer). O Ziyad! Whichever man from you governs for anyone from them (government), so he treats equally between you and them, so say to him, 'You are an impersonating liar'.

يا زياد إذا ذكرت مقدرتك على الناس فادكر مقدره الله عليك غداً و نفاذ ما أتيت إليهم عنهم و بقاء ما أتيت إليهم عليك.

O Ziyad! When you remember your power over the people so remember the Power of Allah^{-azwj} upon you tomorrow, and it will deplete what you give to them from them (government), and it would remain upon you what you give to them".³⁰⁴

14- كَأ، الكافي العده عن سهل عن يحيى بن المبارك عن إبراهيم بن صالح عن رجل من الجعفرين قال كان بالمدينة عندنا رجل يكنى أبا القمقام و كان محارفاً فأتى أبا الحسن ع فسأكا إليه حرفته و أخبره أنه لا يتوجه في حاجة له فتمضى له

³⁰⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 13

(The book) 'Al Kafi' – Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Ibrahim BiN Salih, from a man from Al Jafariyyeen who said,

'In Al-Medina there was a man with us whose teknonym was Abu Al-Qamaam, and he was unfortunate. He went over to Abu Al-Hassan^{-asws} and complained to him^{-asws} of his bad luck, and informed him^{-asws} no matter where he diverts himself, his need does not get fulfilled for him.

فَقَالَ لَهُ أَبُو الْحَسَنِ ع قُلْ فِي آخِرِ دُعَائِكَ مِنْ صَلَاةِ الْفَجْرِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَثُوبُ إِلَيْهِ وَ أَسْأَلُهُ مِنْ فَضْلِهِ عَشْرَ مَرَّاتٍ

Abu Al-Hassan^{-asws} said to him: 'Say at the end of your supplication from the Dawn Salat, 'Glory be to Allah^{-azwj}, the Magnificent. I seek Forgiveness of Allah^{-azwj} and ask Him^{-azwj} from His^{-azwj} Grace' – ten times'.

قَالَ أَبُو الْقَمَّامِ فَلَزِمْتُ ذَلِكَ فَوَ اللَّهُ مَا لَبِثْتُ إِلَّا قَلِيلًا حَتَّى وَرَدَ عَلَيَّ قَوْمٌ مِنَ الْبَادِيَةِ فَأَخْبَرُونِي أَنَّ رَجُلًا مِنْ قَوْمِي مَاتَ وَ لَمْ يُعْرِفْ لَهُ وَارِثٌ غَيْرِي فَانْطَلَقْتُ فَقَبَضْتُ مِيرَاثَهُ وَ أَنَا مُسْتَعْنٍ.

Abu Al-Qamqaam said, 'I necessitated that, and by Allah^{-azwj}, it did not remain except for a little while until a group of people from Al-Badiyya came over to me and informed me that a man from my people had died and no inheritors were recognised for him apart from myself. I went over and took possession of my inheritance, and I am now self-sufficient'.³⁰⁵

15- الفُصُولُ الْمُهِيْمَةُ، شَاعِرُهُ السَّيِّدُ الْحَمَيْرِيُّ بِوَأْيِهِ مُحَمَّدُ بْنُ الْفَضْلِ.

(The book) 'Al Fusool Al Muhimma' –

'His^{-asws} poet was Al-Seyyid Al-Himeyri. His door (access man) was Muhammad Bin Al-Fazl'.³⁰⁶

16- مِنْ كِتَابِ قَضَاءِ حُقُوقِ الْمُؤْمِنِينَ، لِأَبِي عَلِيٍّ بْنِ طَاهِرِ الصُّورِيِّ بِإِسْنَادِهِ عَنْ رَجُلٍ مِنْ أَهْلِ الرَّبِيعِ قَالَ وَبِئْسَ عَلَيْنَا بَعْضُ كُتَّابِ يَحْيَى بْنِ خَالِدٍ وَ كَانَ عَلَيَّ بَقَايَا يُطَالِبُنِي بِهَا وَ حَفْتُ مِنْ إِيَّاهَا خُرُوجًا عَنْ نِعْمَتِي وَ قِيلَ لِي إِنَّهُ يَنْتَحِلُ هَذَا الْمَذْهَبَ فَحَفْتُ أَنْ أَمْضِيَ إِلَيْهِ فَلَا يَكُونُ كَذَلِكَ فَأَقَعَ فِيمَا لَا أُحِبُّ

And from the book 'Qaza'a Huqooq Al-Momineen' of Abu Ali Bin Tahir Al sowry by his chain from a man from the people of Al Rayy who said,

'There was a governor upon us, one of the scribed of Yahya Bin Khalid, and there was a remainder (of taxes) upon me, he was demanding it, and I feared from him enforcing it and the exiting of my wealth, and it was said to me that he was arrogating the doctrine, so I feared from going to him and that would not happen to be like that, and I would fall into what I don't like.

³⁰⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 14

³⁰⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 15

فَاجْتَمَعَ رَأْيِي عَلَى أَبِي هُرَيْرَةَ إِلَى اللَّهِ تَعَالَى وَ حَجَّجْتُ وَ لَقَيْتُ مُؤَلَّي الصَّابِرِ يَعْنِي مُوسَى بْنَ جَعْفَرٍ ع فَشَكَوْتُ حَالِي إِلَيْهِ فَأَصْحَبَنِي مَكْتُوباً نُسخْتُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْلَمَنَّ أَنَّ لِلَّهِ تَحْتَ عَرْشِهِ ظِلًّا لَا يَسْكُنُهُ إِلَّا مَنْ أَسَدَى إِلَى أَخِيهِ مَعْرُوفاً أَوْ نَفَسَ عَنْهُ كُرْبَةً أَوْ أَدْخَلَ عَلَى قَلْبِهِ سُوراً وَ هَذَا أَخُوكَ وَ السَّلَامُ

I gathered my views upon that I should flee to Allah^{-azwj} the Exalted and perform Hajj, and I met my Master^{-asws}, the patient, meaning Musa^{-asws} Bin Ja'far^{-asws}. I complained of my situation to him^{-asws}. He^{-asws} accompanied me, with his^{-asws} written copy (letter): 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Know that for Allah^{-azwj}, there is a shade under His^{-azwj} Throne, no one can dwell in it except one who confers an act of kindness to his brother, or remove a distress from him, or enter cheerfulness upon his heart, and this is your brother. And the greetings'.

قَالَ فَعُدْتُ مِنَ الْحَجِّ إِلَى بَلَدِي وَ مَضَيْتُ إِلَى الرَّجُلِ لَيْلاً وَ اسْتَأْذَنْتُ عَلَيْهِ وَ قُلْتُ رَسُولُ الصَّابِرِ ع فَخَرَجَ إِلَيَّ حَافِياً مَا شِياً فَفَتَحَ لِي بَابَهُ وَ قَبَّلَنِي وَ ضَمَّنِي إِلَيْهِ وَ جَعَلَ يُقَبِّلُ بَيْنَ عَيْنَيْ وَ يُكْرِزُ ذَلِكَ كُلَّمَا سَأَلَنِي عَنْ رُؤْيَيْهِ ع وَ كُلَّمَا أَحْبَرْتُهُ بِسَلَامَتِهِ وَ صَلَاحِ أحوَالِهِ اسْتَبَشَّرَ وَ شَكَرَ اللَّهَ

He (the narrator) said, 'I returned from the Hajj to my city, and I went to the man at night, and I sought permission to see him, and I said, 'Messenger of the patient one^{-asws}!' He came out to me walking bare-footed. He opened his door for me and received me and hugged me to him and went on to kiss between my eyes and repeating that. Every time he was asking me about seeing him^{-asws}, and every time I kept inform him of his^{-asws} safety and wellness of his^{-asws} situation, he would smile and thank Allah.

ثُمَّ أَدْخَلَنِي دَارَهُ وَ صَدَّرَنِي فِي مَجْلِسِهِ وَ جَلَسَ بَيْنَ يَدَيَّ فَأَخْرَجْتُ إِلَيْهِ كِتَابَهُ ع فَقَبَّلَهُ قَائِماً وَ قَرَأَهُ ثُمَّ اسْتَدْعَى بِمَالِهِ وَ ثِيَابِهِ فَقَاسَمَنِي دِينَاراً دِينَاراً وَ دِرْهَمًا دِرْهَمًا وَ ثُوباً ثُوباً وَ أَعْطَانِي قِيَمَةَ مَا لَمْ يُمَكِّنْ قِسْمَتُهُ وَ فِي كُلِّ شَيْءٍ مِنْ ذَلِكَ يَقُولُ يَا أَخِي هَلْ سَرَرْتِكَ فَأَقُولُ إِي وَ اللَّهِ وَ زِدْتَ عَلَيَّ السُّرُورَ

Then he entered me into his house and seated me in the centre in his gathering and he sat in front of him. I brought out his^{-asws} letter to him. He kissed it standing and read it. Then he called for his wealth and his clothes, and apportioned half of it for me, Dinar by Dinar, and Dirham by Dirham, and cloth by cloth, and gave me the price of what was not possible to divide it, and during all things from that he was saying to me, 'O my brother, have I cheered you?' And I was saying, 'Yes, by Allah^{-azwj}, and you have increased the cheerfulness upon me!'

ثُمَّ اسْتَدْعَى الْعَمَلَ فَاسْقَطَ مَا كَانَ بِاسْمِي وَ أَعْطَانِي بَرَاءَةً مِمَّا يَتَوَجَّهُ عَلَيَّ مِنْهُ وَ وَدَعْتُهُ وَ انصَرَفْتُ عَنْهُ فَقُلْتُ لَا أَقْدِرُ عَلَى مَكَافَاةِ هَذَا الرَّجُلِ إِلَّا بِأَنْ أَحْجَّ فِي قَابِلٍ وَ أَدْعُو لَهُ وَ أَلْفَى الصَّابِرِ ع وَ أَعْرَفَهُ فِعْلَهُ

Then he called for the work (register of taxes) and dropped whatever was with my name and gave me a pass from what was headed upon me from it, and I bade him farewell and left from him, I said, 'I am not able upon sufficing this man except if I were to perform Hajj next year and supplicate for him and meet the patient one^{-asws} and let him^{-asws} know of his deed'.

فَقَعَلْتُ وَ لَقَيْتُ مُؤَلَّي الصَّابِرِ ع وَ جَعَلْتُ أَحَدِيَّهُ وَ وَجْهَهُ يَتَهَلَّلُ فَرِحاً فَقُلْتُ يَا مُؤَلَّي هَلْ سَرَرَكَ ذَلِكَ

I did so and met my Master^{-asws} the patient one^{-asws} and went on to narrate to him^{-asws}, and his^{-asws} face beamed with happiness. I said, 'O my Master^{-asws}! Has that cheered you^{-asws}?'

فَقَالَ إِي وَ اللَّهِ لَقَدْ سَرَّيْنِي وَ سَرَّ أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهِ لَقَدْ سَرَّ جَدِّي رَسُولَ اللَّهِ ص وَ لَقَدْ سَرَّ اللَّهُ تَعَالَى.

He^{-asws} said: ‘Yes, by Allah^{-azwj}! He has cheered me^{-asws}, and cheered Amir Al-Momineen^{-asws}. By Allah^{-azwj}! He has cheered my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and he has cheered Allah^{-azwj} the Exalted’^{.307}

17- تختص، الإختصاص ابن الوليد قال حمل إلى محمد بن موسى بن المتوكل رُفَعَةٌ مِنْ أَبِي الْحَسَنِ الْأَسَدِيِّ قَالَ حَدَّثَنِي سَهْلُ بْنُ زِيَادِ الْأَدَمِيِّ لَمَّا أَنْ صَنَّفَ عَبْدُ اللَّهِ بْنُ الْمُغْبِرَةِ كِتَابَهُ وَعَدَّ أَصْحَابَهُ أَنْ يَقْرَأَ عَلَيْهِمْ فِي زَاوِيَةٍ مِنْ زَاوِيَا مَسْجِدِ الْكُوفَةِ وَ كَانَ لَهُ أَخٌ مُخَالِفٌ فَلَمَّا أَنْ حَضَرُوا لِاسْتِمَاعِ الْكِتَابِ جَاءَ الْأَخُ وَ قَعَدَ

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed who said, ‘A note was carry to Muhammad Bin Musa Bin Al Mutawkkal, from Abu Al-Hassan Al Asady. He said, ‘It is narrated to me by Sahl Bin Ziyad Al Adamy,

‘When Abdullah Bin Al-Mugheira wrote his letter, he promised his companions that he would read it out to them in a corner from the corners of the Masjid of Al-Kufa, and there was a brother who was opposing him. When they were present to listen to the letter, the brother came and sat.

قَالَ فَقَالَ لَهُمْ انصَرِفُوا الْيَوْمَ فَقَالَ الْأَخُ أَيْنَ يَنْصَرِفُونَ فَلِيَّ أَيْضاً جِئْتُ لِمَا جَاءُوا

He (the narrator) said, ‘He said to them, ‘Leave today!’ The brother said, ‘Where are they leaving to? I have come as well for what they had come for’.

قَالَ فَقَالَ لَهُ لِمَا جَاءُوا قَالَ يَا أَخِي أَرَيْتَ فِيمَا يَرَى النَّاسُ أَنَّ الْمَلَائِكَةَ تَنْزِلُ مِنَ السَّمَاءِ فَمَلْتُ لِمَاذَا يَنْزِلُونَ هَؤُلَاءِ فَقَالَ قَائِلٌ يَنْزِلُونَ يَسْتَمِعُونَ الْكِتَابَ الَّذِي يُخْرِجُهُ عَبْدُ اللَّهِ بْنُ الْمُغْبِرَةِ فَأَنَا أَيْضاً جِئْتُ لِهَذَا وَ أَنَا تَائِبٌ إِلَى اللَّهِ قَالَ فَسَرَّ عَبْدُ اللَّهِ بْنُ الْمُغْبِرَةِ بِذَلِكَ.

He (the narrator) said, ‘When they came, he said, ‘O my brother! I saw in what the sleeping one tends to see, the Angels were descending from the sky. I said, ‘What are they descending for?’ A speaker said, ‘They are descending to listening to the letter which Abdullah Bin Al-Mugheira has brought out’. I as well have come for this, and I am repentant to Allah^{-azwj}’. Abdullah Bin Al-Mugheira was cheered with that’^{.308} **(This is not a Hadith)**

18- أَغْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، رُوِيَ عَنْ أَبِي حَنِيفَةَ أَنَّهُ قَالَ أَتَيْتُ الصَّادِقَ ع لِأَسْأَلَهُ عَنْ مَسَائِلَ فَعِيلَ لِي إِنَّهُ نَائِمٌ فَجَلَسْتُ أَنْتَظِرُ انْتِبَاهَهُ فَرَأَيْتُ غُلَاماً حُسَّاسِيًّا أَوْ سُدَّاسِيًّا حَمِيلَ الْمُنْظَرِ ذَا هَيْبَةٍ وَ حُسْنِ سَمْتٍ فَسَأَلْتُ عَنْهُ فَقَالُوا هَذَا مُوسَى بْنُ جَعْفَرٍ

(The book) ‘I’lam Al Deen’ of Al-Daylami – It is reported from Abu Haneefa having said,

‘I came to Al-Sadiq^{-asws} to ask him^{-asws} about issues. It was said to me, ‘He^{-asws} is sleeping’. So I sat down awaiting his^{-asws} waking up. I saw a five, or six-year-old boy of beautiful appearance, with prestige and excellent stature. I asked about him^{-asws}. They said, ‘He^{-asws} is Musa^{-asws} Bin Ja’far^{-asws}’.

³⁰⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 16

³⁰⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 17

فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي أَعْمَالِ الْعِبَادِ مِمَّنْ هِيَ

I greeted unto him^{-asws} and said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding the deeds of the servants? Who are these from?'

فَجَلَسَ ثُمَّ تَرَبَّعَ وَ جَعَلَ كُمُّهُ الْأَيْمَنَ عَلَى الْأَيْسَرِ وَ قَالَ يَا نُعْمَانُ قَدْ سَأَلْتُ فَاسْمَعْ وَ إِذَا سَمِعْتَ فَعِمَّهِ وَ إِذَا وَعَيْتَ فَاعْمَلْ إِنَّ أَعْمَالَ الْعِبَادِ لَا تَعْدُو مِنْ ثَلَاثِ خِصَالٍ إِمَّا مِنَ اللَّهِ عَلَى انْفِرَادِهِ أَوْ مِنَ اللَّهِ وَ الْعَبْدِ شَرِكَةً أَوْ مِنَ الْعَبْدِ بِانْفِرَادِهِ

He^{-asws} sat down, then crossed his^{-asws} legs and made his^{-asws} right sleeve to be upon the left, and said, 'O Numan! You have asked, so listen, and when you have listened, retain it, and when you have retained, then act (upon it). The deeds of the servants cannot exceed from three characteristics. Either these are from Allah^{-azwj} upon His^{-azwj} Individuality, or from Allah^{-azwj} and the servant as participants, or from the servant with his individuality.

فَإِنْ كَانَتْ مِنَ اللَّهِ عَلَى انْفِرَادِهِ فَمَا بَالُهُ سُيْحَانُهُ يُعَذِّبُ عَبْدَهُ عَلَى مَا لَمْ يَفْعَلْهُ مَعَ عَدْلِهِ وَ رَحْمَتِهِ وَ حِكْمَتِهِ

If it was from Allah^{-azwj} upon His^{-azwj} being Alone, then what is the matter He^{-azwj} the Glorious would be Punishing His^{-azwj} servants upon what they had not done, along with Him^{-azwj} being with His^{-azwj} Justice, and His^{-azwj} Mercy, and His^{-azwj} Wisdom?

وَ إِنْ كَانَتْ مِنَ اللَّهِ وَ الْعَبْدِ شَرِكَةً فَمَا بَالُ الشَّرِيكِ الْقَوِيِّ يُعَذِّبُ شَرِيكَهُ عَلَى مَا قَدْ شَرِكُهُ فِيهِ وَ أَعَانَهُ عَلَيْهِ

And it these were from Allah^{-azwj} and the servants as participants, then what is the matter with the Strong Partner Punishing His^{-azwj} (weaker) partner upon what he had participated in, and assisted Him^{-azwj} upon it?'

قَالَ اسْتَحَالَ الْوَجْهَانِ يَا نُعْمَانُ فَقَالَ نَعَمْ فَقَالَ لَهُ فَلَمْ يَبْقَ إِلَّا أَنْ يَكُونَ مِنَ الْعَبْدِ عَلَى انْفِرَادِهِ

He^{-asws} said: 'The two aspects are impossible, O Numan!' He said, 'Yes'. He^{-asws} said to him: 'So there does not remain except that these happen from the servant upon his being individual in it'.

ثُمَّ أَنْشَأَ يَقُولُ

لَمْ تَخُلْ أَعْمَالَنَا الَّتِي نُدُّمُ بِهَا -	إِخْدَى ثَلَاثِ خِصَالٍ حِينَ تُبْدِيهَا
إِمَّا تَفَرَّدَ بَارِنًا بِصُنْعِهَا -	فَيَسْتَقْطُ اللَّوْمُ عَنَّا حِينَ نَأْتِيهَا
أَوْ كَانَ يَشْرِكُنَا فِيهَا فَيُلْحِقُهُ -	مَا كَانَ يَلْحِقُنَا مِنْ لَائِمٍ فِيهَا -
أَوْ لَمْ يَكُنْ لِإِلَهِي فِي جَنَابِهَا -	ذَنْبٌ فَمَا الذَّنْبُ إِلَّا ذَنْبٌ جَانِبِهَا

Then he^{-asws} prosed a poem saying: 'Our deeds which we are condemned with, are not vacant from one of the three characteristics when we begin them. Either our Creator is Alone in Doing them, then the blame drops away from us when we commit these, or He^{-azwj} is our participant in these, so it attaches to Him^{-azwj} what would be attaching to us, from the blame regarding

these, or there is no sign for our God^{-azwj} in our felonies, so the sin isn't except the sin of its perpetrator".³⁰⁹

19- الدُّرَّةُ الْبَاهِرَةُ مِنَ الْأَصْدَافِ الطَّاهِرَةِ، قَالَ: قَالَ نَفِيعُ الْأَنْصَارِيِّ لِمُوسَى بْنِ جَعْفَرٍ ع وَكَانَ مَعَ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَمَنَعَهُ مِنْ كَلَامِهِ فَأَبَى مِنْ أَنْتَ

(The book) 'Al Durru Al Bahira Min Al Asdaaf Al Tahira', said,

'Nufie Al-Ansari said to Musa^{-asws} Bin Ja'far^{-asws}, and he was with Abdul Aziz Bin Umar Bin Abdul Aziz. He prevent him from speaking to him, but he refused, (and said), 'Who are you^{-asws}?'

فَقَالَ إِنْ كُنْتُ تُرِيدُ النَّسَبَ فَأَنَا ابْنُ مُحَمَّدٍ حَبِيبِ اللَّهِ بْنِ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

He^{-asws} said: 'If you were intending the lineage, then I^{-asws} am a son^{-asws} of Muhammad^{-sawww}, Beloved of Allah^{-azwj} son^{-sawww} of Ismail^{-as} sacrifice of Allah^{-azwj}, son^{-as} of Ibrahim^{-as} Friend of Allah^{-azwj}.

وَ إِنْ كُنْتُ تُرِيدُ الْبَلَدَ فَهُوَ الَّذِي فَرَضَ اللَّهُ عَلَى الْمُسْلِمِينَ وَ عَلَيْكَ إِنْ كُنْتُ مِنْهُمْ الْحَجَّ إِلَيْهِ

And if you were intending the city, then it is which Allah^{-azwj} has Obligated upon the Muslims and upon you, if you were from them, to be performing the Hajj to it.

وَ إِنْ كُنْتُ تُرِيدُ الْمُنَاطَرَةَ فِي الرُّتْبَةِ فَمَا رَضِي مُشْرِكُو قَوْمِي مُسْلِمِي قَوْمِكَ أَكْفَاءَ لَهُمْ حِينَ قَالُوا يَا مُحَمَّدُ أَخْرِجْ إِلَيْنَا أَكْفَاءَنَا مِنْ قُرَيْشٍ فَانصَرَفَ خَجْرًا.

And if you were intending the debate regarding the rank, then the Polytheists of my^{-asws} people do not agree as being a match for them, the Muslims of your people. They had said to them, 'O Muhammad^{-sawww}! Bring out to us our match (peers) from Qureysh!' He left disgraced".³¹⁰

وَ قَالَ: لَقِيَ ع الرَّشِيدَ حِينَ قُدُومِهِ إِلَى الْمَدِينَةِ عَلَى بَعْلَتِهِ فَأَعْرَضَ عَلَيْهِ فِي ذَلِكَ فَقَالَ تَطَاطَأَتْ عَنْ حَيْلَاءِ الْحَيْلِ وَ ارْتَفَعَتْ عَنْ ذَلَّةِ الْعَبْرِ وَ خَيْرُ الْأُمُورِ أَوْسَطُهَا.

And he said,

'He^{-asws} met Al-Rasheed while being upon his^{-asws} mule at his arrival to Al-Medina, and he objected to him^{-asws} regarding that. He^{-asws} said: 'Lowering the head from the highness of the horse, and raising from the humiliation of the camel, and best of the affairs is their middle (moderate one)".³¹¹

³⁰⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 18

³¹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 19 a

³¹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 19 b

20- ن، عيون الرضا عليه السلام أحمد بن محمد بن الحسين البرزنجي عن أبي طاهر الشامي عن بشر بن محمد بن بشر عن أحمد بن سهل بن ماهان عن عبدة الله البرزنجي النيسابوري وكان مسناً قال كان بيني وبين حميد بن فحطبة الطائي الطوسي معاملة فرحلت إليه في بعض الأيام فبلغه خبر قدومي فاستحضرني للوقت وعلي ثياب السفر لم أعيرها وذلك في شهر رمضان وقت صلاة الظهر

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Ahmad Bin Muhammad Bin Al Husayn Al Bazzaz, from Abu Tahir Al shamy, from Bishr Bin Muhammad Bin Bishr, from Ahmad Bin Sahl Bin Mahan, from Ubeydullah Al Bazzaz Al Neshapuri, and we were elders, who said,

'There were dealings between me and Humeyd Bin Qahtaba Al-Taie Al-Tusy, so I departed to go to him in one of the days. The news of my arrival reached him, so he had me presented immediately, and upon me were travel clothes I had not changed, and that was during a month of Ramazan, at the time of Al-Zohr Salat.

فَلَمَّا دَخَلْتُ إِلَيْهِ رَأَيْتُهُ فِي بَيْتٍ يَجْرِي فِيهِ الْمَاءُ فَسَلَّمْتُ عَلَيْهِ وَجَلَسْتُ فَأَبَى بِطَسْتٍ وَإِبْرِيْقٍ فَعَسَلْتُ يَدَيْهِ ثُمَّ أَمَرَنِي فَعَسَلْتُ يَدَيَّ وَأُحْضِرَتِ الْمَائِدَةَ وَدَهَبَ عَنِّي أَيُّ صَائِمٍ وَأَيُّ فِي شَهْرِ رَمَضَانَ

When I entered to see him, I saw him being in a room the water was flowing in it. I greeted to him and sat down. He came with perfume and a pitcher. He washed his hands, then instructed me, so I washed my hands, and he presented the meal, and it (thought) went away from me that I was fasting, and I was in a month of Ramazan.

ثُمَّ دَكَّرْتُ فَأَمْسَكْتُ يَدِي فَقَالَ لِي حَمِيدٌ مَا لَكَ لَا تَأْكُلُ فَقُلْتُ أَيُّهَا الْأَمِيرُ هَذَا شَهْرُ رَمَضَانَ وَ لَسْتُ بِمَرِيضٍ وَلَا بِي عِلَّةٌ تُوجِبُ الْإِفْطَارَ وَ لَعَلَّ الْأَمِيرَ لَهُ عُذْرٌ فِي ذَلِكَ أَوْ عِلَّةٌ تُوجِبُ الْإِفْطَارَ

Then I remembered, so I withheld my hand. Humeyd said to me, 'What is the matter you are not eating?' I said, 'O you commander! This is a month of Ramazan, and I am neither sick nor with any reason obligating breaking of the fast, and perhaps the commander has an excuse for him regarding that, or a reason obligation the breaking of the fast (not fasting)'.

فَقَالَ مَا بِي عِلَّةٌ تُوجِبُ الْإِفْطَارَ وَ إِنِّي لَصَاحِبُ الْبَدَنِ ثُمَّ دَمَعَتْ عَيْنَاهُ وَ بَكَى فَقُلْتُ لَهُ بَعْدَ مَا فَرَغَ مِنْ طَعَامِهِ مَا يُبْكِيكَ أَيُّهَا الْأَمِيرُ

He said, 'There is no reason with me for not fasting and I am of healthy body'. Then his eyes filled up and he cried. I said to him, after he was free from his meal, 'What makes you cry, O you commander?'

فَقَالَ أَنْفَدَ إِلَيَّ هَارُونَ الرَّشِيدُ وَقَدْ كَوْنَهُ بِطُوسَ فِي بَعْضِ اللَّيْلِ أَنْ أَحْبَبَ فَلَمَّا دَخَلْتُ عَلَيْهِ رَأَيْتُ بَيْنَ يَدَيْهِ شَمْعَةً تَنْقُدُ وَ سَيْفًا أُحْضِرَ مَسْلُولًا وَ بَيْنَ يَدَيْهِ خَادِمٌ وَقَفْتُ فَلَمَّا قُمْتُ بَيْنَ يَدَيْهِ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ كَيْفَ طَاعَتُكَ لِأَمِيرِ الْمُؤْمِنِينَ فَقُلْتُ بِالنَّفْسِ وَ الْمَالِ فَأَطْرَقَ ثُمَّ أَدْنَى لِي فِي الْإِنْصِرَافِ

He said, 'Haroun Al-Rasheed sent someone to me at the time of his being there at Toos, during one of the nights, that I should answer. When I entered to see him, I saw a burning candle in front of him and an unsheathed sword present, and in front of him was a servant standing by. When I stood in front of him, he raised his head towards me and said, 'How is your obedience to commander of the faithful?' I said, 'With the soul and the wealth'. He lowered his head, then allowed me to leave.

فَلَمْ أَلْبَثُ فِي مَنْزِلِي حَتَّى عَادَ الرَّسُولُ إِلَيَّ وَ قَالَ أَجِبَ أَمِيرَ الْمُؤْمِنِينَ فَمُلْتُ فِي نَفْسِي إِنَّا لِلَّهِ أَخَافُ أَنْ يَكُونَ قَدْ عَزَمَ عَلَيَّ قَتْلِي وَ إِنَّهُ لَمَّا رَأَى اسْتَحْيَا مِنِّي

I was not long in my house until the messenger returned to me and said, 'Answer commander of the faithful!' I said within myself, 'We are for Allah^{-azwj}! I fear from becoming such that he had determined upon killing me, and when he had seen me, he was embarrassed from me'.

فَعَدْتُ إِلَى بَيْنِ يَدَيْهِ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ كَيْفَ طَاعَتُكَ لِأَمِيرِ الْمُؤْمِنِينَ فَمُلْتُ بِالنَّفْسِ وَ الْمَالِ وَ الْأَهْلِ وَ الْوَلَدِ فَتَبَسَّمَ صَاحِكًا ثُمَّ أَدْنَى لِي فِي الْإِنْصِرَافِ

I returned to be in front of him. He raised his head towards me. He said, 'How is your obedience to commander of the faithful!' I said, 'With the soul and the wealth and the wife and the children!' He smiled laughing, then allowed me to leave.

فَلَمَّا دَخَلْتُ مَنْزِلِي لَمْ أَلْبَثُ أَنْ عَادَ الرَّسُولُ إِلَيَّ فَقَالَ أَجِبَ أَمِيرَ الْمُؤْمِنِينَ فَحَضَرْتُ بَيْنَ يَدَيْهِ وَ هُوَ عَلَيَّ خَالِيَهُ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ كَيْفَ طَاعَتُكَ لِأَمِيرِ الْمُؤْمِنِينَ فَمُلْتُ بِالنَّفْسِ وَ الْمَالِ وَ الْأَهْلِ وَ الْوَلَدِ وَ الدِّينِ

When I entered my house, it was not long before the messenger returned to me. He said, 'Answer commander of the faithful!' I presented in front of him, and he was (still) upon his state. He raised his head towards me and said, 'How is your obedience to commander of the faithful?' I said, 'With the soul, and the wealth, and the wife, and the children, and the religion'.

فَضَحِكَ ثُمَّ قَالَ لِي خُذْ هَذَا السَّيْفَ وَ امْتَنِلْ مَا يَأْمُرُكَ بِهِ هَذَا الْخَادِمُ قَالَ

He laughed, then said to me, 'Take this sword and make a resemblance of whatever this servant instructs you with'.

فَتَنَاوَلَ الْخَادِمُ السَّيْفَ وَ نَاوَلَنِيهِ وَ جَاءَ بِي إِلَى بَيْتِ بَابِهِ مُغْلَقٌ فَفَتَحَهُ فَإِذَا فِيهِ بَيْتٌ فِي وَسْطِهِ وَ ثَلَاثَةُ بُيُوتٍ أَبْوَابُهَا مُغْلَقَةٌ فَفَتَحَ بَابَ بَيْتٍ مِنْهَا فَإِذَا فِيهِ عِشْرُونَ نَفْسًا عَلَيْهِمُ الشُّعُورُ وَ الدَّوَابُّ شَيْوُخٌ وَ كُهُولٌ وَ شَبَابٌ مُقَيَّدُونَ

He gave the sword to the servant and he gave it to me, and he came with me to a room, its door was locked. He opened it, and there was a well in the middle of it, and there were three (other) rooms, their doors were locked. He opened the door of a room from it, and in it there were twenty persons, upon them were the hairs and the clothes of the elderly and the aged, and youths shackled.

فَقَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتْلِ هَؤُلَاءِ وَ كَانُوا كُلُّهُمْ عَلَوِيَّةً مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ ع فَجَعَلَ يُخْرِجُ إِلَيَّ وَاحِدًا بَعْدَ وَاحِدٍ فَأَضْرَبُ عَنْقَهُ حَتَّى أَتَيْتُ عَلَى آخِرِهِمْ ثُمَّ رَمَى بِأَجْسَادِهِمْ وَ رُءُوسِهِمْ فِي تِلْكَ الْبُئْرِ

He said to me, 'Commander of the faithful orders you with killing them!' And they were all Alawites, being from the children of Ali^{-asws} and (Syeda) Fatima^{-asws}. He went on bringing out to me one after one, and I kept striking his neck off until I came to their last one. Then I threw their bodies and their heads in that well.

ثُمَّ فَتَحَ بَابَ بَيْتٍ آخَرَ فَإِذَا فِيهِ أَيْضاً عِشْرُونَ نَفْساً مِنَ الْعُلُوِيَّةِ مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ عَ مُقَيَّدُونَ فَقَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتْلِ هَؤُلَاءِ فَجَعَلَ يُخْرِجُ إِلَيَّ وَاحِداً بَعْدَ وَاحِدٍ فَأَضْرَبُ عُنُقَهُ وَ يَرْمِي بِهِ فِي تِلْكَ الْبُئْرِ حَتَّى أَتَيْتُ عَلَى آخِرِهِمْ

Then he opened the door of another room, and there as well were twenty persons from the Alawites, being from the children of Ali^{-asws} and (Syeda) Fatima^{-asws} shackled. He said to me, 'Commander of the faithful orders you with killing them!' He went on bring out to me one after one, and I kept striking his neck off and throw him into that well, until I had come to the last of them.

ثُمَّ فَتَحَ بَابَ الْبَيْتِ الثَّلَاثِ فَإِذَا فِيهِ مِثْلُهُمْ عِشْرُونَ نَفْساً مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ مُقَيَّدُونَ عَلَيْهِمُ الشُّعُورُ وَ الدَّوَابُّ فَقَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ أَنْ تَقْتُلَ هَؤُلَاءِ أَيْضاً فَجَعَلَ يُخْرِجُ إِلَيَّ وَاحِداً بَعْدَ وَاحِدٍ فَأَضْرَبُ عُنُقَهُ فَيَرْمِي بِهِ فِي تِلْكَ الْبُئْرِ حَتَّى أَتَيْتُ عَلَى تِسْعِ عَشْرَةَ نَفْساً مِنْهُمْ وَ بَقِيَ شَيْخٌ مِنْهُمْ عَلَيْهِ شَعْرٌ

Then he opened the door of the third room, and there were the like of them in it, twenty persons from the children of Ali^{-asws} and (Syeda) Fatima^{-asws}, shackled. Upon them were the hair and the clothes. He said to me, 'Commander of the faithful ordered you to kill them as well!' He went on bringing out to me one after one, and I struck his neck off and I threw him into that well, until I had come to the nineteenth person from them, and there remained an old man from them, upon him was (long) hair.

فَقَالَ لِي تَبَّأَ لَكَ يَا مَشُومٌ أَيُّ عَذْرِ لَكَ يَوْمَ الْقِيَامَةِ إِذَا قَدِمْتَ عَلَى جَدِّتَا رَسُولِ اللَّهِ صَ وَ قَدْ قَتَلْتَ مِنْ أَوْلَادِهِ سِتِينَ نَفْساً قَدْ وَلَدَهُمْ عَلِيٌّ وَ فَاطِمَةُ عَ

He said to me, 'Damnation be for you, O inauspicious one! Which excuse would be for you on the Day of Qiyamah when you are brought forwards to our grandfather^{-saww} Rasool-Allah^{-saww}, and you would have killed sixty persons from his^{-saww} children having been blessed to Ali^{-asws} and (Syeda) Fatima^{-asws}?'

فَارْتَعَشَتْ يَدَايَ وَ ارْتَعَدَتْ فُرَائِصِي فَتَنَظَّرَ إِلَيَّ الْخَادِمُ مُعْضَباً وَ زَبْرَنِي فَأَتَيْتُ عَلَى ذَلِكَ الشَّيْخِ أَيْضاً فَقَتَلْتُهُ وَ رَمَى بِهِ فِي تِلْكَ الْبُئْرِ فَإِذَا كَانَ فِعْلِي هَذَا وَ قَدْ قَتَلْتُ سِتِينَ نَفْساً مِنْ وُلْدِ رَسُولِ اللَّهِ صَ فَمَا يَنْفَعُنِي صَوْمِي وَ صَلَاتِي وَ أَنَا لَا أَشْكُ أَيَّ مَحَلَّةٍ فِي النَّارِ.

My hand trembled and my limbs shook. The servant looked at me angrily and scolded me. I went to that old man as well and killed him and threw him into that well. So when my deed was this, and I had killed sixty persons from the children of Rasool-Allah^{-saww}, so neither my fasts, nor my Salats will benefit me, and I have no doubt that I would eternally be in the Fire".³¹²

21- خنص، الإختصاص من أصحابه ع عليُّ بنُ يقطينِ عليُّ بنُ سُؤدِ السَّائِي وَ سَايَةُ قَرِيَّةٌ مِنْ سَوَادِ الْمَدِينَةِ مُحَمَّدُ بْنُ سِنَانَ مُحَمَّدُ بْنُ أَبِي عَمْرِؤِ الْأَزْدِيِّ.

(The book) 'Al Ikhtisas' –

³¹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 20

‘From his^{-asws} companions were – Ali Bin Yaqteen, Ali Bin Suweyd Al Saie, and ‘Sayat’ is a town from the outskirts of Al-Medina, Muhammad Bin Sinan, Muhammad Bin Abu Umeyr Al-Azdy’.³¹³

22- ختص، الإختصاص قَالَ أَبُو حَنِيفَةَ يَوْمًا لِمُوسَى بْنِ جَعْفَرٍ عَ أَخْبَرَنِي أَيُّ شَيْءٍ كَانَ أَحَبَّ إِلَيَّ أَيْبِكَ الْعُودُ أَمْ الطُّبُّورُ

(The book) ‘Al Ikhtisas’ –

‘One day Abu Haneefa said to Musa^{-asws} Bin Ja’far^{-asws}, ‘Inform me, which one was most beloved to your^{-asws} father^{-asws}, the Oud (lute) or the drum?’

قَالَ لَا بَلِ الْعُودُ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ يُحِبُّ عُودَ الْبُحُورِ وَ يُبْغِضُ الطُّبُّورَ.

He^{-asws} said: ‘No, but the Oud’. He asked about that’. He^{-asws} said: ‘He^{-asws} loved the ‘Oud’ of the incense burner and hated the drum’.³¹⁴

23- ختص، الإختصاص حَمَّادُ بْنُ عَيْسَى الْجُهَيْمِيُّ الْبَصْرِيُّ كَانَ أَصْلُهُ كُوفِيًّا وَ مَسْكَنُهُ الْبَصْرَةَ وَ عَاشَ نَيْفًا وَ تِسْعِينَ سَنَةً رَوَى عَنْ أَبِي عَبْدِ اللَّهِ عَ وَ مَاتَ بِوَادِي فُبَاءَ بِالْمَدِينَةِ وَ هُوَ وَادٍ يَسِيلُ مِنَ الشَّجَرَةِ إِلَى الْمَدِينَةِ وَ مَاتَ سَنَةَ تِسْعٍ وَ مِائَتَيْنِ حَدَّثَنَا جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤَمَّرُ عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْيَمُطِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ عَ فَقُلْتُ لَهُ لِمَ جَعَلْتَ فِدَاكَ إِذْغَ اللَّهُ لِي أَنْ يَزُوقَنِي دَارًا وَ زَوْجَةً وَ وَلَدًا وَ خَادِمًا وَ الْحَجَّ فِي كُلِّ سَنَةٍ

(The book) ‘Al Ikhtisas’ – Hammad Bin Isa Al Juhanny Al Basry, his origin was Al-Kufa and his dwelling was in Al Basra, and he lived for more than ninety years. He reported from Abu Abdullah^{-asws} and died at the valley of Quba in Al-Medina, and it is a valley flowing from the trees to Al-Medina, and he died in the year two hundred and nine. It is narrated to us by Ja’far Bin Al Husayn Al Momin, from Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Hammad Bin Isa who said,

‘I entered to see Abu Al-Hassan^{-asws} the 1st. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} for me that He^{-azwj} Graces me a house, and a wife, and a son, and a servant, and the Hajj every year’.

فَقَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارزُقْهُ دَارًا وَ زَوْجَةً وَ وَلَدًا وَ خَادِمًا وَ الْحَجَّ خَمْسِينَ سَنَةً

He^{-asws} said: ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace him a house, and a wife, and a son, and a servant, and Hajj of fifty years!’

قَالَ حَمَّادٌ فَلَمَّا اشْتَرَطَ خَمْسِينَ سَنَةً عَلِمْتُ أَنِّي لَا أَحْجُ أَكْثَرَ مِنْ خَمْسِينَ سَنَةً

Hammad (narrator) said, ‘When he^{-asws} had stipulated fifty years, I knew that I will not be performing Hajj for more than fifty years’.

³¹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 21

³¹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 22

قَالَ حَمَّادٌ وَ حَجَّجْتُ ثَمَانَ [ثَمَانِيًا] وَ أَرْبَعِينَ حَجَّةً وَ هَذِهِ دَارِي قَدْ رُزِقْتُهَا وَ هَذِهِ زَوْجَتِي وَرَاءَ السِّتْرِ تَسْمَعُ كَلَامِي وَ هَذَا ابْنِي وَ هَذِهِ خَادِمَتِي قَدْ رُزِقْتُ كُلَّ ذَلِكَ

Hammad (narrator) said, 'And I have performed forty-eight Hajj, and this is my house I have been Graced with, and this is my wife behind the curtain listening to my talk, and this is my son, and this is my maid. I have been Graced all that'.

فَحَجَّ بَعْدَ هَذَا الْكَلَامِ حَجَّتَيْنِ تَمَامَ الْحُمْسِينَ ثُمَّ خَرَجَ بَعْدَ الْحُمْسِينَ حَاجًّا فَرَامَلَ أَبَا الْعَبَّاسِ النَّوْفَلِيَّ الْقَصِيرَ فَلَمَّا صَارَ فِي مَوْضِعِ الْإِحْرَامِ دَخَلَ يَغْتَسِلُ فِي الْوَادِي فَحَمَلَهُ فَعَرَقَهُ الْمَاءُ رَحِمَهُ اللَّهُ

He performed Hajj after this talk, two (more) Hajj, to complete the fifty. Then he went out after the fiftieth as a pilgrim, accompanied by Abu Al-Abbas Al-Nowfaly Al-Qaseyr. When he came to be in the place of (donning) the Ihraam, he entered into the valley to wash, but the water carried him away and he drowned. May Allah^{-azwj} have Mercy on him.

وَ أَنَاهُ قَبْلَ أَنْ يَحْجَّ زِنَادَةً عَلَى خَمْسِينَ عَاشِرَ إِلَى وَقْتِ الرِّضَاعِ وَ تُؤَفِّي سَنَةً تَسْمَعُ وَ مَائَتَيْنِ وَ كَانَ مِنْ جُهَيْنَةَ.

And before, his father had performed Hajj more than fifty (times), living up to the time of Al-Reza^{-asws}, and he died in the year two hundred and nine, and he was from Juheyna".³¹⁵

24- عُمْدَةُ الطَّلَبِ، يَحْيَى صَاحِبُ الدَّيْلَمِ ابْنُ عَبْدِ اللَّهِ الْمُحَضِّ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَدْ هَرَبَ إِلَى بِلَادِ الدَّيْلَمِ وَ ظَهَرَ هُنَاكَ وَ اجْتَمَعَ عَلَيْهِ النَّاسُ وَ بَايَعَهُ أَهْلُ تِلْكَ الْأَعْمَالِ وَ عَظُمَ أَمْرُهُ وَ خَافَ الرَّشِيدُ لِذَلِكَ وَ أَهَمَّهُ وَ انزَعَجَ مِنْهُ غَايَةَ الانزِعَاجِ

(The book) 'Umdah Al Talib' –

'Yahya, companion of Al-Daylam Ibn Abdullah Al-Mahz Bin Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, had fled to the city of Al-Daylam and prevailed over there, and the people gathered to him and the people of those works, and his affair was magnified, and Al-Rasheed feared to that, and plotted to kill him, and was annoyed by him at the peak of annoyance.

فَكَتَبَ إِلَى الْفَضْلِ بْنِ يَحْيَى الْبَرْمَكِيِّ أَنَّ يَحْيَى بْنَ عَبْدِ اللَّهِ قَدَاةٌ فِي عَيْنِي فَأَعْطِهِ مَا شَاءَ وَ أَكْفِنِي أَمْرَهُ فَسَارَ إِلَيْهِ الْفَضْلُ فِي جَيْشٍ كَثِيفٍ وَ أَرْسَلَ إِلَيْهِ بِالرِّفْقِ وَ التَّخْذِيرِ وَ التَّرْغِيبِ وَ التَّرْهيبِ فَرَغَبَ يَحْيَى فِي الْأَمَانِ

He wrote to Al-Fazl Bin Yahya Al-Barmakky, 'Yahya Bin Abdullah is a speck in my eye, so give him whatever he so desires and suffice me of his matter'. Al-Fazl travelled to him among a large army, and sent him with the friendship, and the caution, and the desire, and the frightening. Yahya was desirous regarding the amnesty.

فَكَتَبَ لَهُ الْفَضْلُ أَمَانًا مُؤَكَّدًا وَ أَخَذَ يَحْيَى وَ جَاءَ بِهِ إِلَى الرَّشِيدِ وَ يُقَالُ إِنَّهُ صَارَ إِلَى الدَّيْلَمِ مُسْتَجِيرًا فَبَاعَهُ صَاحِبُ الدَّيْلَمِ مِنَ الْفَضْلِ بْنِ يَحْيَى بِمِائَةِ أَلْفِ دِرْهَمٍ وَ مَضَى يَحْيَى إِلَى الْمَدِينَةِ فَأَقَامَ بِهَا إِلَى أَنْ سَعَى بِهِ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ إِلَى الرَّشِيدِ.

Al-Fazl wrote out a confirmed amnesty for him, and he came with it to Al-Rasheed. And it is said he came to Al-Daylam seeking shelter, but the governor of Al-Daylam sold him out to Al-

³¹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 23

Fazl Bin Yahya for one hundred thousand Dirhams, and Yahya went to Al-Medina. He stayed at it until Abdullah Bin Al-Zubeyr sprinted with him to Al-Rasheed".³¹⁶

25- كِتَابُ الْمُفْتَضَبِ، لِابْنِ عِيَّاشٍ عَنِ صَالِحِ بْنِ الْحُسَيْنِ النَّوْفَلِيِّ عَنِ ذِي النُّونِ الْمِصْرِيِّ قَالَ خَرَجْتُ فِي بَعْضِ سِيَاحَتِي حَتَّى كُنْتُ بِبَطْنِ السَّمَاوَةِ فَأَفْضَى لِي الْمَسِيرُ إِلَى تَدْمُرَ فَرَأَيْتُ بِقُرْبِهَا أُبَيْيَّةً عَادِيَّةً قَدِيمَةً فَسَاوَرْتُهَا فَإِذَا هِيَ مِنْ حِجَارَةٍ مَنْقُورَةٍ فِيهَا بُيُوتٌ وَغُرُفٌ مِنْ حِجَارَةٍ وَأَبْوَابُهَا كَذَلِكَ بِغَيْرِ مِلَاطٍ وَارْضُهَا كَذَلِكَ حِجَارَةٌ صَلْدَةٌ

(The book) 'Al Muqtasab' of Ibn Ayyash, from Salih Bin Al Husayn Al Nowfaly, from Zulnoon Al Misry who said,

'I went out in one of my tours until I was in the midst of Al-Samawa, and the way to Tadmur was clear to me. I saw nearby it an old ordinary building. I surveyed it and there, it was of faceted stones wherein were rooms and a stone tower, and its doors were like that without mortar, and its ground was like that of solid stones.

فَبَيْنَا أَجُولُ فِيهَا إِذْ بَصُرْتُ بِكِتَابَةٍ عَرَبِيَّةٍ عَلَى حَائِطٍ مِنْهَا فَقَرَأْتُهُ فَإِذَا هُوَ

While I was roaming around in it when I sighted strange writing upon a wall from it. I read it and it was (a poem): -

أَنَا ابْنُ مِئَى وَ الْمَشْعَرَيْنِ وَ زَمْزَمَ-	وَ مَكَّةَ وَ النَّبْتَ الْعَتِيقِ الْمُعْظَمَ
وَ جَدِّي النَّبِيُّ الْمُصْطَفَى وَ أَبِي الْوَدِيِّ-	وَ لَا بَيْتُهُ فَرَضٌ عَلَى كُلِّ مُسْلِمٍ-
وَ أُمِّي الْبَثُولُ الْمُسْتَنْصَاءُ بِثُورِهَا-	إِذَا مَا عَدَدْنَاَهَا عَدِيلُهُ مَرْيَمَ-
وَ سِبْطًا رَسُولِ اللَّهِ عَمِّي وَ وَالِدِي	وَ أَوْلَادُهُ الْأَطْهَارُ تِسْعَةُ أَجْمَمِ

'I am a son of Mina, and the Monuments, and Zamzam, and Makkah, and the magnificent ancient House, and my grandfather^{-sawww} is the Prophet^{-sawww} Al-Mustafa^{-sawww}, and my father^{-asws} is the one his^{-asws} Wilayah is Obligated upon every Muslim, and my mother is the chaste, the one (everything) is illuminated be her^{-asws} Noor, when we do not count her^{-asws} as equating Maryam^{-as}, and the two grandsons of Rasool-Allah^{-sawww} are my uncles^{-asws}, and his^{-asws} pure children are nine stars.

مَنْ تَعَلَّقَ مِنْهُمْ بِحَبْلِ وَلَايَةِ-	تُعَزُّ يَوْمَ يُجْزَى الْفَائِزُونَ وَ تُنْعَمَ-
أَيْمُهُ هَذَا الْخَلْقِ بَعْدَ نَبِيِّهِمْ-	فَإِنْ كُنْتُ لَمْ تَعْلَمْ بِذَلِكَ فَاعْلَمْ-
أَنَا الْعَلَوِيُّ الْفَاطِمِيُّ الَّذِي ارْتَمَى-	بِهِ الْحَوْفُ وَ الْأَيَّامُ بِالْمَرْءِ تَرْتَمِي
فَصَاقَتْ بِي الْأَرْضُ الْفَضَاءَ بِرُحْبِهَا-	وَ لَمْ أَسْتَطِعْ نَيْلَ السَّمَاءِ بِسُلْمٍ

When you attach with them^{-asws} with the rope of Wilayah, you will succeed on the Day the successful ones would be Recompense, and you shall be in Bliss. (They^{-asws}) are the Imams^{-asws} of these people after their Prophet^{-sawww}, so if you didn't know of that, then know. I am the Alawite, the Fatimid who has befallen with fear, and the days befalling a man, so the earth is constricted with me despite its wide space, and I am not able to grab the sky with a ladder.

³¹⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 24

عَلَيْهَا بِشِعْرِي فَاقْرَأْ إِنَّ شِئْتُمْ وَ الْمُمْ-
فَلَيْسَ أَخُو الْإِسْلَامِ مَنْ لَمْ يُسَلِّمْ-

فَأَلَمْتُ بِالْأَنْبِيَاءِ أَنَا كَاتِبٌ-
وَ سَلِّمْ لِأَمْرِ اللَّهِ فِي كُلِّ حَالَةٍ-

So I got acquainted with the house which I am writing upon my poem, so read it if you so desire, and blame, and submit to the Command of Allah^{-azwj} in every state, for he is not a brother in Islam, the one who does not submit'.

قَالَ ذُو الثُّونِ فَعَلِمْتُ أَنَّهُ عَلَوِيٌّ قَدْ هَرَبَ وَ ذَلِكَ فِي خِلَافَةِ هَارُونَ وَ وَقَعَ إِلَى مَا هُنَاكَ فَسَأَلْتُ مَنْ نَمَّ مِنْ سُكَّانِ هَذِهِ الدَّارِ وَ كَانُوا مِنْ بَقَايَا الْقِبْطِ الْأَوَّلِ
هَلْ تَعْرِفُونَ مَنْ كَتَبَ هَذَا الْكِتَابَ

Zulnoon (narrator) said, 'I knew that he was an Alawite who had fled, and that was during the caliphate of Haroun, and he had fallen to what was there. I asked the ones who had lived in this house, and they were from the Coptics formerly, 'Do you know who has written this writing?'

قَالُوا لَا وَ اللَّهُ مَا عَرَفْنَاهُ إِلَّا يَوْمًا وَاجِدًا فَإِنَّهُ نَزَلَ بِنَا فَأَنْزَلْنَاهُ فَلَمَّا كَانَ صَبِيحَهُ لَيْلَتِهِ عَدَا فَكَتَبَ هَذَا الْكِتَابَ وَ مَضَى

They said, 'No, by Allah^{-azwj}! We do not know him, except that one day he wanted to lodge with us, so we lodged him. When it was the morning of his night, next day, he wrote this writing and went away'.

قُلْتُ أَيُّ رَجُلٍ كَانَ قَالُوا رَجُلٌ عَلَيْهِ أَطْمَازٌ رِيَّةٌ نَعْلُوهُ هَيْبَةٌ وَ جِلَالَةٌ وَ بَيْنَ عَيْنَيْهِ نُورٌ شَدِيدٌ لَمْ يَزَلْ لَيْلَتَهُ قَائِمًا وَ رَاكِعًا وَ سَاجِدًا إِلَى أَنْ انْبَلَجَ لَهُ الْفَجْرُ
فَكَتَبَ وَ انْصَرَفَ.

I said, 'Which man was he?' They said, 'He was a man, upon him was shabbiness of the wilderness, and majesty, and between his eyes was intense light. He did not cease standing and performing ruk'u and Sajdah during his night until the dawn shone for him. He wrote and left''³¹⁷.

أقول: لا يبعد كونه الكاظم ع ذهب و كتب لإتمام الحججة عليهم.

Note: *I (Majlisi) am saying, 'It is not far-fetched that it would have been Al-Kazim^{-asws}. He^{-asws} gone and written in order to complete the argument upon them'.*

26- مُقَاتِلُ الطَّالِبِيِّينَ، بِأَسَانِيدِهِ عَنْ جَمَاعَةٍ أَنَّهُمْ قَالُوا إِنَّ يَحْيَى بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ لَمَّا قُتِلَ أَصْحَابُ فَخِّ كَانَ فِي قَبْلِهِمْ فَاسْتَتَرَ مُدَّةً يُجُولُ فِي الْبُلْدَانِ وَ يَطْلُبُ مَوْضِعًا يَلْجَأُ إِلَيْهِ وَ عَلِمَ الْفَضْلُ بْنُ يَحْيَى بِمَكَانِهِ فِي بَعْضِ النَّوَاجِي فَأَمَرَهُ بِالِانْتِقَالِ عَنْهُ وَ قَصَدَ الدَّيْلَمَ وَ كَتَبَ لَهُ مَنْشُورًا لَا يَعْزِضُ لَهُ أَحَدٌ

(The book) 'Muqatil Al Talibeen', by his chain from a group, they said,

'Yahya Bin Abdullah Bin Al-Hassan, when the companions of Fakh had been killed, he was before them. He hid for a period roaming around in the cities and seeking a place to shelter to, and Al-Fazl Bin Yahya came to know of his place in one of the areas. He instructed him with

³¹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 25

transferring away from it and he aimed for Al-Daylam and wrote out a notice for him, that no one would object to him.

فَمَضَى مُتَنَكِّراً حَتَّى وَرَدَ الدَّيْلَمَ وَ بَلَغَ الرَّشِيدَ خَبْرَهُ وَ هُوَ فِي بَعْضِ الطَّرِيقِ فَوَلَّى الْفَضْلَ بَنَ يَحْيَى نَوَاجِي الْمَشْرِقِ وَ أَمَرَهُ بِالخُرُوجِ إِلَى يَحْيَى فَلَمَّا عَلِمَ الْفَضْلُ بِمَكَانِ يَحْيَى كَتَبَ إِلَيْهِ أَنِّي أُرِيدُ أَنْ أُخَدِّثَ بِكَ عَهْداً وَ أَخشى أَنْ تُبْتَلَى بِي وَ أُبْتَلَى بِكَ

He went disguised until he arrived at Al-Daylam, and his news reached Al-Rasheed, and he was in one of the roads. He made Al-Fazl Bin Yahya governor of an area of the east, and ordered him with going out to Yahya. When Al-Fazl knew of the place of Yahya, he wrote to him, 'I want to discuss a pact with you, and I fear that you might be tried by me, and I would be tried by you'.

فَكَاتَبَ صَاحِبَ الدَّيْلَمِ فَإِنِّي قَدْ كَاتَبْتُهُ لَكَ لِيَدْخُلَ إِلَى بِلَادِهِ فَمَتَمْتَعِ بِهِ فَفَعَلَ ذَلِكَ يَحْيَى وَ كَانَ صَاحِبَهُ جَمَاعَةً مِنْ أَهْلِ الْكُوفَةِ وَ فِيهِمُ الْحَسَنُ بْنُ صَالِحِ بْنِ حَيٍّ كَانَ يَدْهَبُ مَدْهَبَ الرَّزْدِيَّةِ الْبُتْرِيَّةِ فِي تَفْضِيلِ أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ فِي سِتِّ سِنِينَ مِنْ إِمَارَتِهِ وَ تَكْفِيرِهِ فِي بَاقِي عُمُرِهِ وَ يَشْرَبُ النَّبِيذَ وَ يَمْسُخُ عَلَى الْخُفَّيْنِ

The governor of Al-Daylam contracted (him), 'I have contracted him for you, so you can enter into his city'. He made him covetous with it. Yahya did that, and he was accompanied by a group from the people of Al-Kufa, and among them was Al-Hassan Bin Salih Bin Hayy. He was making it a doctrine with the doctrine of the Zaydiites Al-Batriyya, in preferring Abu Bakr and Umar and Usman, in six years of his rule, and his declaring (Shias) Kafirs in the remainder of his age, and he drank Al-Nabeez, and performed 'Mas'ha' upon the two socks.

فَكَانَ يُخَالِفُ يَحْيَى فِي أَمْرِهِ وَ يُفْسِدُ أَصْحَابَهُ فَخَصَلَ بَيْنَهُمَا بِذَلِكَ تَنَافُراً وَ وَلى الرَّشِيدُ الْفَضْلَ جَمِيعَ كُورِ الْمَشْرِقِ وَ خُرَاسَانَ وَ أَمَرَهُ بِفَضْلِ يَحْيَى وَ الْجِدِّ بِهِ وَ بَدَلَ الْأَمَانَ وَ الصِّلَةَ لَهُ إِنْ قَبِلَ ذَلِكَ

He was opposing Yahya in his matter, and he corrupted his companions, and it resulted in contradictions between the two due to that, and Al-Rasheed made Al-Fazl the governor of entirety of the eastern towns and Khurasan and ordered him with aiming for Yahya and being serious with him, and he sent the (deed of) amnesty and the financial package to him if he were to accept that.

فَمَضَى الْفَضْلُ فِيمَنْ نَدَبَ مَعَهُ وَ رَاسَلَ يَحْيَى فَأَجَابَهُ إِلَى قَبُولِهِ لِمَا رَأَى مِنْ تَفْرِقِ أَصْحَابِهِ وَ سُوءِ زَوَائِبِهِمْ فِيهِ وَ كَثْرَةِ خِلَافِهِمْ عَلَيْهِ إِلَّا أَنَّهُ لَمْ يَرْضَ الشَّرَاطِطَ الَّتِي شَرَطَتْ لَهُ وَ لَا الشُّهُودَ الَّذِينَ شَهِدُوا لَهُ وَ بَعَثَ بِالْكِتَابِ إِلَى الْفَضْلِ

Al-Fazl went among the ones delegated with him and he sent a message to Yahya. He answered him to accepting it when he was from the dispersal of his companions and their evil views regarding him, and the frequent opposition against him, except that he did not agree to the conditions which had been stipulated to him, nor the testimonies of the ones who had witnessed for him, and he sent the letter to Al-Fazl.

فَبَعَثَ بِهِ إِلَى الرَّشِيدِ فَكَتَبَ لَهُ عَلَى مَا أَرَادَ وَ شَهِدَ لَهُ مِنْ التَّمَسُّقِ فَلَمَّا وَرَدَ كِتَابَ الرَّشِيدِ عَلَى الْفَضْلِ وَ قَدْ كَتَبَ الْأَمَانَ عَلَى مَا رَسَمَ يَحْيَى وَ أَشْهَدَ الشُّهُودَ الَّذِينَ التَّمَسَّهُمْ وَ جَعَلَ الْأَمَانَ عَلَى نُسَخَتَيْنِ إِحْدَاهُمَا مَعَ يَحْيَى وَ الْأُخْرَى مَعَهُ

He sent it to Al-Rasheed. He wrote to him upon whatever he wanted and testified for him ones he sought. When the letter of Al-Rasheed arrived to Al-Fazl, and he had written out the amnesty upon what Yahya had wanted, and testified the witnesses, those he had sought and he made the amnesty to be upon two copies, one of them being with Yahya and the other being with him.

شَخَصَ بِحَيٍّ مَعَ الْفَضْلِ حَتَّىٰ وَاقَىٰ بَعْدَادَ وَ دَخَلَهَا مُعَادِلُهُ فِي عَمَّارِيَّةٍ عَلَىٰ بَعْلِ فَلَمَّا قَدِمَ بِحَيٌّ أَجَارَهُ الرَّشِيدُ بِجَوَائِزَ سَنِيَّةٍ يُقَالُ إِنَّ مَبْلَعَهَا مِائَتَا أَلْفٍ دِينَارٍ
وَ عَزِيَ ذَلِكَ مِنَ الْخَلْعِ وَ الْحَمَلَانِ

Yahya went with Al-Fazl until he arrived at Baghdad and entered it being in Ammariah upon a mule. When Yahya arrived, Al-Rasheed awarded him with an excellent award. It is said it reached one hundred thousand Dinars, and other than that from the chattels and two (camel) loads (garments).

فَأَقَامَ عَلَىٰ ذَلِكَ مُدَّةً وَ فِي نَفْسِهِ الْحَيْلَةَ عَلَىٰ بِحَيٍّ وَ التَّتَبُّعُ لَهُ وَ طَلَبَ الْعِلَانَ عَلَيْهِ وَ عَلَىٰ أَصْحَابِهِ ثُمَّ إِنَّ نَفَرًا مِنْ أَهْلِ الْحِجَازِ تَخَالَفُوا عَلَىٰ السِّتَاعِيَّةِ بِبِحَيٍّ
وَ هُمُ عَبْدُ اللَّهِ بْنُ مُصْعَبِ الرَّبِيعِيِّ وَ أَبُو الْبَحْتَرِيِّ وَهُبُ بْنُ وَهْبٍ وَ رَجُلٌ مِنْ بَنِي زُهْرَةَ وَ رَجُلٌ مِنْ بَنِي مَخْرُومٍ

He stayed upon that for a period and within himself was the trick upon Yahya, and the pursuing him, and seeking the reason against him and against his companions. Then, a number of the people of Al-Hijaz vowed upon the hypocrisy with Yahya, and they were – Abdullah Bin Mus'ab Al-Zubeyri, and Abu Al-Bakhtary Wahab Bin Wahab, and a man from the clan of Zuhra, and a man from the clan of Makhzum.

فَوَافُوا الرَّشِيدَ لِذَلِكَ وَ احْتَالُوا إِلَىٰ أَنْ أَمَكَّنَهُمْ ذِكْرُهُ لَهُ وَ أَشْخَصَهُ الرَّشِيدُ إِلَيْهِ وَ حَبَسَهُ عِنْدَ مَسْرُورِ الْكَبِيرِ فِي سِرْدَابٍ فَكَانَ فِي أَكْثَرِ الْأَيَّامِ يَدْعُوهُ وَ يُنَاطِرُهُ
إِلَىٰ أَنْ مَاتَ فِي حَبْسِهِ وَ اخْتَلَفَ كَيْفَ كَانَتْ وَفَاتُهُ

They were loyalists of Al-Rasheed for that, and they cheated until he enabled them to mention him to him, and Al-Rasheed sent him to him and imprisoned him in charge of Masrour in a basement. In most of the days he would summon him and debate him until he died in his prison. And there is differing on how his death came about.

فَقِيلَ إِنَّهُ دَعَاهُ يَوْمًا وَ جَمَعَ بَيْنَهُ وَ بَيْنَ ابْنِ مُصْعَبٍ لِنَاطِرِهِ فِيمَا رَفَعَ إِلَيْهِ فَجَبَّهُهُ ابْنُ مُصْعَبٍ بِحَضْرَةِ الرَّشِيدِ وَ قَالَ إِنَّ هَذَا دَعَانِي إِلَىٰ بَيْعَتِهِ

It is said that he summoned him and gathered between him and Ibn Mus'ab to debate him regarding what had been raised to him. Ibn Mus'ab confronted him in the presence of Al-Rasheed and said, 'This one called to me to his allegiance!'

فَقَالَ بِحَيٍّ يَا أَمِيرَ الْمُؤْمِنِينَ أَ تُصَدِّقُ هَذَا عَلَيَّ وَ تَسْتَنْصِحُهُ وَ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ الَّذِي أَدْخَلَ أَبَاكَ وَ وُلْدَهُ الشَّعْبَ وَ أَضْرَمَ عَلَيْهِمُ النَّارَ حَتَّىٰ
تَخْلَصَهُمْ أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ صَاحِبُ عَلِيٍّ ع وَ هُوَ الَّذِي بَقِيَ أَرْبَعِينَ يَوْمًا لَا يُصَلِّيَ عَلَىٰ النَّبِيِّ ص فِي حُطْبَتِهِ حَتَّىٰ الثَّلَاثَ عَلَيْهِ النَّاسُ

Yahya said, 'O commander of the faithful! Are you going to ratify this one against me and take his advice, and he is a son of Abdullah Bin Al-Zubeyr, the one who entered your father and his children into the mountain pass and ignited the fire upon them until Abu Abdullah Al-Jadaly, companion of Ali^{asws} had to rescue them? And he is the one who remains for forty days not sending any Salawaat upon the Prophet^{saww} in his sermons until the people linger upon him!'

فَقَالَ إِنَّ لَهُ أَهْلًا نَبِيَتْ سَوْءٌ إِذَا ذَكَرْتُهُ اشْرَأَبْتُ نَفْسَهُمْ إِلَيْهِ وَ فَرِحُوا بِذَلِكَ فَلَا أُحِبُّ أَنْ أُفَرَّ أَعْيُنُهُمْ بِذَلِكَ وَ هُوَ الَّذِي فَعَلَ بِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ مَا لَا خَفَاءَ بِهِ عَلَيْكَ

He said, 'There is an evil family for him. When he mentions it, the people drink to it, and they rejoice with that, so I do not like to delight their eyes with that, and he is the one who did with Abdullah Bin Al-Abbas what is not hidden to you!'

وَ طَالَ الْكَلَامَ بَيْنَهُمَا حَتَّى قَالَ يَحْيَى وَ مَعَ ذَلِكَ هُوَ الْخَارِجُ مَعَ أَخِي عَلَى أَبِيكَ

And the talk was prolonged between the two until Yahya said, 'And along with that, he had come out (in rebellion) with my brother against your father!'

وَ قَالَ فِي ذَلِكَ أَبْنَاءًا مِنْهَا

فُؤُومُوا بِنَبِيِّكُمْ نَنْهَضُ بِطَاعَتِنَا-
إِنَّ الْخِلَافَةَ فِيكُمْ يَا بَنِي حَسَنِ

And he said couplets regarding that. From these was, 'Arise with your allegiance, getting up with obedience to us! The caliphate should be among you all, O sons of Hassan^{-asws!}'

قَالَ فَتَغَيَّرَ وَجْهُ الرَّشِيدِ عِنْدَ سَمَاعِ الْأَنْبِيَاءِ فَابْتَدَأَ ابْنُ مُصْعَبٍ بِخَلْفِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ بِأَيْمَانِ النَّبِيِّ أَنَّ هَذَا الشِّعْرَ لَيْسَ لَهُ

He (the narrator) said, 'The face of Al-Rasheed changed at hearing the couplets. Ibn Mus'ab began swearing by Allah^{-azwj} the One^{-azwj} Who, there is no got except He^{-azwj}, and with the vow of the allegiance, that this poem wasn't his.

فَقَالَ يَحْيَى وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا قَالَهُ عَزَبَهُ وَ مَا حَلَفْتُ بِاللَّهِ كَاذِبًا وَ لَا صَادِقًا قَبْلَ هَذَا وَ إِنَّ اللَّهَ إِذَا حَجَّدَهُ الْعَبْدُ فِي يَمِينِهِ اسْتَحْيَا أَنْ يُعَاقِبَهُ فَدَعَانِي أَخْلِفُهُ بِيَمِينٍ مَا حَلَفَ بِهَا أَحَدٌ قَطُّ كَاذِبًا إِلَّا غُوَجِلَ قَالَ حَلَفْتُهُ

Yahya said, 'By Allah^{-azwj}, O commander of the faithful! No one other than him has said it, and I am not swearing by Allah^{-azwj} falsely nor truthfully before this, and Allah^{-azwj}, when the servant Glorifies Him^{-azwj} in his oath, is too Embarrassed from Punishing him. So leave him to swear him with an oath no one would swear falsely with it at all, except his death would be hastened'. He said, 'Swear him!'

قَالَ قُلْ بَرَأْتُ مِنْ حَوْلِ اللَّهِ وَ قُوَّتِهِ وَ اعْتَصَمْتُ بِحَوْلِي وَ قُوَّتِي وَ تَقَلَّدْتُ الْحَوْلَ وَ الْقُوَّةَ مِنْ دُونِ اللَّهِ اسْتِكْبَارًا عَلَى اللَّهِ وَ اسْتِغْنَاءً عَنْهُ وَ اسْتِغْلَاءً عَلَيْهِ إِنَّ كُنْتُ قُلْتُ هَذَا الشِّعْرَ

He said, 'Say, 'I hereby disavow from the Might of Allah^{-azwj} and His^{-azwj} Strength and I adhere with my might and my strength, and I collar the might and the strength from besides Allah^{-azwj}, in arrogance upon Allah^{-azwj}, and being needless from Him^{-azwj}, and being loftier upon Him^{-azwj}, if I have said this poem!''

فَأَمْتَنَعَ عَبْدُ اللَّهِ مِنْهُ فَعَضِبَ الرَّشِيدُ وَ قَالَ لِلْفَضْلِ بْنِ الرَّبِيعِ هُنَا شَيْءٌ مَا لَهُ لَا يَخْلِفُ إِذْ كَانَ صَادِقًا فَرَفَسَ الْفَضْلُ عَبْدَ اللَّهِ بِرِجْلِهِ وَ صَاحَ بِهِ اخْلِفْ وَ حُكِّكَ وَ كَانَ لَهُ فِيهِ هَوَى فَحَلَفَ بِالْيَمِينِ وَ وَجْهَهُ مُتَعَبِّرٌ وَ هُوَ يَزْعُدُ فَضْرَبَ يَحْيَى بَيْنَ كَتِفَيْهِ ثُمَّ قَالَ يَا ابْنَ مُصْعَبٍ قَطَعْتَ وَ اللَّهُ عُمَرُكَ وَ اللَّهُ لَا تُفْلِحُ بَعْدَهَا

Abdullah refused from it, so Al-Rasheed was angered and said to Al-Fazl Bin Al-Rabie, 'There is something over here! What is the matter he is not swearing an oath if he was truthful?' Al-Fazl nudged Abdullah with his leg and shouted at him, 'Swear, woe be unto you!' And there was a desire for him in it, so he swore the oath, and his faced changed, and he was scared. Yahya struck him between his shoulders then said, 'O Ibn Mus'ab! By Allah^{-azwj}, your age has been cut! By Allah^{-azwj}, you will not be succeeding after it!'

فَمَا بَرِحَ مِنْ مَوْضِعِهِ حَتَّى أَصَابَهُ الْجُدَامُ فَتَنَطَّعَ وَ مَاتَ فِي الْيَوْمِ الثَّالِثِ فَحَضَرَ الْفَضْلُ جَنَازَتَهُ وَ مَشَى مَعَهَا وَ مَشَى النَّاسُ مَعَهُ فَلَمَّا وَضَعُوهُ فِي لَحْدِهِ وَ جَعَلُوا اللَّيْنَ فَوْقَهُ انْخَسَفَ الْقَبْرُ بِهِ وَ خَرَجَتْ مِنْهُ عَبْرَةٌ عَظِيمَةٌ

He had not departed from his place until the leprosy afflicted him, so he was cut, and he died during the third day. Al-Fazl presented at his funeral and walked with it, and the people walked with him. When they placed him in his grave and they made the bricks above him, the grave collapsed with him and a lot of dust emerged from it.

فَصَاحَ الْفَضْلُ التُّرَابُ التُّرَابُ فَجَعَلَ يَطْرُقُ وَ هُوَ يَهْوِي فَدَعَا بِأَحْمَالِ شَوْكٍ وَ طَرَحَهَا فَهَوَتْ فَأَمَرَ حِينَئِذٍ بِالْقَبْرِ فَسُوِّفَ بِخَشَبٍ وَ أَصْلَحَهُ وَ انْصَرَفَ مُنْكَسِرًا

Al-Fazl shouted, 'The soil! The soil!' He went on to drop it and it was collapsing. He called for a load of thorns and dropped it, and it collapsed. Then he ordered with the grave, and it was covered with wooden planks, and he corrected it and left with a lowered head.

فَكَانَ الرَّشِيدُ بَعْدَ ذَلِكَ يَقُولُ لِلْفَضْلِ رَأَيْتَ يَا عَبَّاسِيُّ مَا أَسْرَعَ مَا أُدِيلَ يَخْجِي مِنْ ابْنِ مُصْعَبٍ

After that, Al-Rasheed said to Al-Fazl, 'What is your view, O Abbasid! How quickly Yahya Bin Mus'ab was let down!'

ثُمَّ جَمَعَ لَهُ الرَّشِيدُ الْمُفْهَاءَ وَ فِيهِمْ مُحَمَّدُ بْنُ الْحَسَنِ صَاحِبُ أَبِي يُوسُفَ وَ الْحَسَنُ بْنُ زَيْدِ اللَّؤْلُؤِيِّ وَ أَبُو الْبَحْتَرِيِّ

Then Al-Rasheed gathered the jurists to him, and among them was Muhammad Bin Al-Hassan, companion of Abu Yusuf, and Al-Hassan Bin Zayd Al-Luluie, and Abu Al-Bakhtari.

فَجُمِعُوا فِي مَجْلِسٍ فَخَرَجَ إِلَيْهِمْ مَسْرُورٌ الْكَبِيرُ بِالْأَمَانِ فَبَدَأَ مُحَمَّدُ بْنُ الْحَسَنِ فَنَظَرَ فِيهِ فَقَالَ هَذَا أَمَانٌ مُؤَكَّدٌ لَا حِيلَةَ فِيهِ فَصَاحَ عَلَيْهِ مَسْرُورٌ هَاتِهِ فَدَفَعَهُ إِلَى الْحَسَنِ بْنِ زَيْدٍ فَقَالَ بِصَوْتٍ ضَعِيفٍ هُوَ أَمَانٌ فَاسْتَلَبَهُ أَبُو الْبَحْتَرِيِّ وَ قَالَ هَذَا بَاطِلٌ مُنْتَقِضٌ قَدْ شَقَّ الْعَصَا وَ سَفَكَ الدَّمَ فَاقْتُلْهُ وَ دَمُهُ فِي عُنُقِي

They were gathered in a gathering. Masrou Al-Kabeer came out with the amnesty. He began with Muhammad Bin Al-Hassan. He looked into it. He said, 'This is a serious amnesty, there is no trickery in it'. Masrou sighed at him, 'Give it!' He handed it to Al-Hassan Bin Zayd. He said in a weak voice, 'It is an amnesty'. Abu Al-Bakhtary took it and said, 'This is invalid, artificial! He has cracked the staff (unity) and shed the blood, so kill him and his blood would be in my neck'.

فَدَخَلَ مَسْرُورٌ إِلَى الرَّشِيدِ وَ أَخْبَرَهُ فَقَالَ أَذْهَبَ وَ قُلْ لَهُ خَرَفُهُ إِنْ كَانَ بَاطِلًا يَبْدِكَ فَجَاءَ مَسْرُورٌ فَقَالَ لَهُ ذَلِكَ فَقَالَ شَعْنُ أَبِي هَاشِمٍ قَالَ لَهُ مَسْرُورٌ بَلْ شَعْنُ أَنْتَ إِنْ كَانَ مُنْتَقِضًا فَأَحَدٌ سَكِينًا وَ جَعَلَ يَشْتُمُهُ وَ يَدُهُ تَرْتَعِدُ حَتَّى صَبَرَهُ سُبُورًا

Masrou entered to see Al-Rasheed and informed him. He said, 'Go and say to him, 'Tear it up with your own hands if it were invalid''. Masrou came and said that to him. He said, 'Tear

it, Abu Ibrahim!' Masrou said to him, 'But you tear it up if it was artificial'. So he took a knife and went on to tear it with his hands until he made it like belts.

فَأَدْخَلَهُ مَسْرُورٌ عَلَى الرَّشِيدِ فَوَثَبَ فَأَخَذَهُ مِنْ يَدِهِ وَهُوَ فَرِحَ وَوَهَبَ لِأَبِي الْبَخْتَرِيِّ أَلْفَ أَلْفٍ وَ سِتِّمِائَةَ أَلْفٍ وَ وِلَاةَ قَضَاءِ الْفُضَاةِ وَ صَرَفَ الْآخِرِينَ وَ مَنَعَ مُحَمَّدَ بْنَ الْحَسَنِ مِنَ الْفُتْيَا مُدَّةً طَوِيلَةً وَ أَجْمَعَ عَلَى إِنْفَادِ مَا أَرَادَ فِي يَحْيَى

Masrou took it to Al-Rasheed. He leapt up and grabbed it from his hands, and he was happy, and he gifted thousands and thousands to Abu Al-Bakhtary, the chief justice, and dismissed the others, and he refused Muhammad Bin Al-Hassan from issuing verdicts for a lengthy period, and he united upon enforcing whatever he wanted regarding Yahya.

فَرُوي عَنْ رَجُلٍ كَانَ مَعَ يَحْيَى فِي الْمَطْبِقِ قَالَ كُنْتُ مِنْهُ قَرِيباً فَكَانَ فِي أَصْبِقِ الْبُيُوتِ وَ أَظْلَمَهَا فَبَيَّنَّا نَحْنُ ذَاتَ لَيْلَةٍ كَذَلِكَ إِذْ سَمِعْنَا صَوْتِ الْأَقْفَالِ وَ قَدْ مَضَى مِنَ اللَّيْلِ هَجْعَةٌ فَإِذَا هَارُونُ قَدْ أَقْبَلَ عَلَى بَرْدُونٍ لَهُ فَوَقَفَ ثُمَّ قَالَ أَيْنَ هَذَا يَعْنِي يَحْيَى قَالُوا فِي هَذَا الْبَيْتِ

It is reported from a man who was with Yahya in the covered pit. He said, 'I was near from him. He was in the narrowest of the rooms and its darkest. One night while we were like that when we heard the sound of locks, and most of the night had gone, and there was Haroun coming over upon a workhorse of his. He paused, then said, 'Where is this one?' – meaning Yahya. They said, 'He is in this room'.

قَالَ عَلِيٌّ بِهِ فَأَذِنَ إِلَيْهِ فَجَعَلَ هَارُونُ يُكَلِّمُهُ بِشَيْءٍ لَمْ أَفْهَمُهُ فَقَالَ لِحُدُودِهِ فَأَخَذَ فَضْرَتَهُ مِائَةَ عَصَاً وَ يَحْيَى يُنَاشِدُهُ اللَّهَ وَ الرَّحِمَ وَ الْقَرَابَةَ مِنْ رَسُولِ اللَّهِ ص وَ يَقُولُ بِقَرَابَتِي مِنْكَ فَيَقُولُ مَا بَيْنِي وَ بَيْنَكَ قَرَابَةٌ

He said, 'To me with him!' He was brought near him. Haroun went on to speak to him with something, I did not understand it. He said, 'Seize him!' He was seized, and he struck him one hundred beatings of a stick, and Yahya was adjuring Allah^{-azwj}, and the kinship, and the relationship from Rasool-Allah^{-saww} and saying, 'By my kinship from you!' He said, 'There is kinship between me and you!'

ثُمَّ حُمِلَ فَرُدَّ إِلَى مَوْضِعِهِ فَقَالَ كَمْ أَجْرْتُمْ عَلَيَّ قَالُوا أَرْبَعَةَ أَرْغِفَةٍ وَ ثَمَانِيَةَ أَرْطَالٍ مَاءً قَالَ اجْعَلُوهُ عَلَى التِّصْنَفِ ثُمَّ خَرَجَ وَ مَكَثَ لَيْالٍ ثُمَّ سَمِعْنَا وَفَعاً فَإِذَا نَحْنُ بِهِ حَتَّى دَخَلَ فَوَقَفَ مَوْفِقَهُ

Then he was carried and returned to his place. He said, 'How much (rations) are you flowing to him?' They said, 'Four loaves and eight pints (ratls) of water'. He said, 'Make him to be upon the half!' Then he went out and I remained for some nights. Then we heard a crash, and there we were with him, until he entered and stood in his place.

فَقَالَ عَلِيٌّ بِهِ فَأُخْرِجَ فَمَقَّلَ بِهِ مِثْلَ فِعْلِهِ ذَلِكَ وَ ضَرَبَهُ مِائَةَ عَصَاً أُخْرَى وَ يَحْيَى يُنَاشِدُهُ فَقَالَ كَمْ أَجْرْتُمْ عَلَيَّ قَالُوا رُبْعَيْنِ وَ أَرْبَعَةَ أَرْطَالٍ مَاءً قَالَ اجْعَلُوهُ عَلَى التِّصْنَفِ

He (Haroun) said, 'To me with him!' He did with him similar to that deed of his, and struck him one hundred beatings of a stick, and Yahya kept adjuring him. He said, 'How much (rations) are you flowing to him?' They said, 'Two loaves and four pints (ratls) water'. He said, 'Make him to be upon the half'.

ثُمَّ خَرَجَ وَ عَاوَدَ الثَّالِثَةَ وَ قَدْ مَرَضَ يَحْيَى وَ تَقَلَّ فَلَمَّا دَخَلَ قَالَ عَلِيٌّ بِهِ قَالُوا هُوَ عَلِيٌّ مُدْنِفٌ لِمَا بِهِ قَالَ كَمْ أُخْرِجْتُمْ عَلَيْهِ قَالُوا رَغِيْفًا وَ رَطْلَيْنِ مَاءً قَالَ اجْعَلُوهُ عَلَى النَّصْفِ ثُمَّ خَرَجَ فَلَمْ يَلْبَثْ يَحْيَى أَنْ مَاتَ فَأُخْرِجَ إِلَى النَّاسِ فَدُفِنَ

Then he was brought out and returned the third time, and Yahya had become sick and sluggish. When he (Haroun) entered, he said, 'To me with him!' They said, 'He is sick, in a dying state due to what is with him'. He said, 'How much (ration) are you flowing to him?' They said, 'One loaf and two pints (rats) water'. He said, 'Make him to be upon the half'. Then he went out. Yahya did not remain long until he died and was brought out to the people and was buried.

وَ عَنْ إِبْرَاهِيمَ بْنِ رِيَّاحٍ أَنَّهُ بَنَى عَلَيْهِ أُسْطُوَانَةً بِالرَّافِقَةِ وَ هُوَ حَيٌّ

And from Ibrahim Bin Riyah, 'Pillars were built upon him at Al-Rafiqah while he was still alive'.

وَ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ أَنَّهُ دَسَّ إِلَيْهِ فِي اللَّيْلِ مِنْ حَنْقِهِ حَتَّى تَلَفَ قَالَ وَ بَلَغَنِي أَنَّهُ سَقَاهُ سَمًّا

And from Ali Bin Muhammad Bin Suleyman, 'He was stepped upon during the night by the one who asphyxiated him, until he died'. He said, 'And it has reached me that he quenched him poison'.

وَ عَنْ مُحَمَّدِ بْنِ أَبِي الْحُسَيْنِ أَنَّهُ أَجَاعَ السَّبْعَاءِ ثُمَّ أَلْقَاهُ إِلَيْهَا فَأَكَلَتْهُ.

And from Muhammad Bin Abu Al-Hasna'a, 'He was brought to the lions, then thrown to them, and was devoured'³¹⁸.

وَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيِّ قَالَ دُعِينَا لِمَنَاظَرَةِ يَحْيَى بْنِ عَبْدِ اللَّهِ بِحَضْرَةِ الرَّشِيدِ فَجَعَلَ يُقُولُ لَهُ يَا يَحْيَى اتَّقِ اللَّهَ وَ عَرِّفْنِي أَصْحَابَكَ السَّبْعِينَ لَعَلَّ يَنْتَقِضَ أَمَانُكَ وَ أَقْبَلَ عَلَيْنَا فَقَالَ إِنَّ هَذَا لَمْ يُسَمِّ أَصْحَابَهُ فَكُلَّمَا أَرَدْتُ أَخَذَ إِنْسَانٍ يَبْلُغُنِي عَنْهُ شَيْءٌ أَكْرَهُهُ ذَكَرَ أَنَّهُ جَمُنَ أَمَنْتَ

And from Abdullah Bin Umar Al Umary who said,

'We were called to debate Yahya Bin Abdullah in the presence of Al-Rasheed. He went on saying to him, 'O Yahya! Fear Allah^{-azwj} and introduce your seventy companions to me or else I shall break your amnesty!' And he turned towards us and said, 'This one does not name his companions. Every time I want to seize any person, something evil reaches me from him, he turns out to be from the ones I have already granted amnesty'.

فَقَالَ يَحْيَى يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا رَجُلٌ مِنَ السَّبْعِينَ فَمَا الَّذِي تَفْعَلِي مِنَ الْأَمَانِ أَفَتُرِيدُ أَنْ أَدْفَعُ إِلَيْكَ قَوْمًا تَقْتُلُهُمْ مَعِيَ لَا يَجِلُّ لِي هَذَا

Yahya said, 'O commander of the faithful! I am a man from the seventy, so what is that which has benefitted me from the amnesty? Do you want me to hand over a people you will be killing them along with me? This is not permissible for me'.

³¹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 26 a

قَالَ ثُمَّ خَرَجْنَا ذَلِكَ الْيَوْمَ وَ دَعَانَا لَهُ يَوْمًا آخَرَ فَرَأَيْنَاهُ أَصْفَرَ اللَّوْنِ مُتَغَيِّرًا فَجَعَلَ الرَّشِيدُ يُكَلِّمُهُ فَلَا يُجِيبُهُ فَقَالَ أَلَا تَرَوْنَ إِلَيْهِ لَا يُجِيبُنِي فَأَخْرَجَ إِلَيْنَا لِسَانَهُ
قَدْ صَارَ أَسْوَدَ مِثْلَ الْحُمَمَةِ يُرِينَا أَنَّهُ لَا يَقْدِرُ عَلَى الْكَلَامِ

He said, 'Then we went out that day and we were called to him another day. I saw him as being of pale colour. Al-Rasheed went on to speak to him, but he did not answer him. He said, 'Are you seeing that he is not answering me?' He brought out his tongue towards us and it had become black like the incinerated, showing us that he is not able upon talking.

فَأَسْتَشَاطَ الرَّشِيدُ وَقَالَ إِنَّهُ يُرِيكُمْ أَبِي سَقَيْتُهُ السَّمَّ وَ وَاللَّهِ لَوْ رَأَيْتُ عَلَيْهِ الْقَتْلَ لَضَرَبْتُ عُنُقَهُ صَبْرًا

Al-Rasheed was enraged and said, 'He is showing you all that I have quenched him the poison, and by Allah^{-azwj}, if I have viewed the killing to be upon him, I would have struck off his neck a long time ago!'

ثُمَّ خَرَجْنَا مِنْ عِنْدِهِ فَمَا صِرْنَا فِي وَسْطِ الدَّارِ حَتَّى سَقَطَ عَلَى وَجْهِهِ لِأَخِرِ مَا بِهِ.

Then we went out from his presence. We had not come to be in the middle of the house until he fell down upon his face lastly, due to what was with him".³¹⁹

وَ عَنْ إِدْرِيسَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى كَانَ يَقُولُ قُتِلَ جَدِّي بِالْجُوعِ وَ الْعَطَشِ فِي الْحَبْسِ.

And from Idrees Bin Muhammad Bin Yahya who said,

'My grandfather was killed with the hunger and the thirst in the prison".³²⁰

وَ عَنْ الرَّبِيعِ بْنِ بَكَّارٍ عَنْ عَمِّهِ أَنَّ يَحْيَى لَمَّا أَخَذَ مِنَ الرَّشِيدِ الْمَائَتِي الْأَلْفِ الدِّينَارِ [أَلْفَ دِينَارٍ] فَضَى بِهَا دَيْنَ الْحُسَيْنِ صَاحِبِ فَحٍّ وَ كَانَ الْحُسَيْنُ حَافِلَ مَائَتِي أَلْفِ دِينَارٍ دَيْنًا

And from Al Zubeyr Bin Bakkar, from his uncle,

'When Yahya had taken two hundred thousand Dinars, he paid off by it the debt of Al-Husayn, companion of Fakh, and Al-Husayn had left behind two hundred thousand Dinars of debt.

وَ قَالَ خَرَجَ مَعَ يَحْيَى عَامِرُ بْنُ كَثِيرٍ السَّرَاجُ وَ سَهْلُ بْنُ عَامِرِ الْبَجَلِيُّ وَ يَحْيَى [بْنُ عَبْدِ اللَّهِ بْنِ يَحْيَى] بَنُ مُسَاوِرٍ وَ كَانَ مِنْ أَصْحَابِهِ عَلِيُّ بْنُ هَاشِمِ بْنِ الرَّبِيعِ وَ عَبْدِ اللَّهِ بْنُ عَلْقَمَةَ وَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّهْدِيُّ فَحَبَسَهُمْ جَمِيعًا هَاؤُونَ فِي الْمَطْبِقِ فَمَكَثُوا فِيهِ اثْنَتَيْ عَشْرَةَ سَنَةً.

And he said, 'And there had gone out with Yahya (to rebel), Aamir Bin Kaseer Al-Sarraj, and Sahl Bin Aamir Al-Bajaly, and Yahya Bin Abdullah Bin Yahya Bin Musaqir, and he was from the companions of Ali Bin Hashim Bin Al-Bareed, and Abdullah Bin Alqamah, and Mukhaqqal Bin Ibrahim Al-Nahdy. Haroun imprisoned them all in a covered pit. They remained in it for twelve years".³²¹

³¹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 26 b

³²⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 26 c

³²¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 26 d

باب 8 احتجاجات هشام بن الحكم في الإمامة و بدو أمره و ما آل إليه أمره إلى وفاته صلوات الله عليه

CHAPTER 8 – ARGUMENTATION OF HISHAM BIN AL-HAKAM REGARDING THE IMAMATE, AND BEGINNING OF HIS MATTER, AND WHAT DEVOLVED TO HIM OF HIS^{-asws} INSTRUCTIONS UP TO HIS^{-asws} EXPIRY, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- كَش، رجال الكشي أحمد بن محمد الخالدي عن محمد بن همام عن إسحاق بن أحمد عن أبي حفص الحداد و غيره عن يونس بن عبد الرحمن قال كان يحيى بن خالد البرمكي قد وجد على هشام بن الحكم شيئاً من طغيبه على الفلاسفة و أحب أن يُغري به هارون و نصرته [بُصْرِيَه] على القتل

(The book) 'Rijal' of Al Kashy – Ahmad Bin Muhammad Al Khalidy, from Muhammad Bin Hammam, from Is'haq Bin Ahmad, from Abu Hafs Al Haddad and someone else from Yunus Bin Abdul Rahman who said,

'Yahya Bin Khalid Al-Barmakky had felt something upon Hisham Bin Al-Hakam from his taunting upon the philosophers and he loved to deceive Hasoun (Al-Rasheed) with it and worsen him upon the killing'.

قَالَ وَ كَانَ هَارُونَ لَمَّا بَلَغَهُ عَنْ هِشَامٍ مَالٍ إِلَيْهِ وَ ذَلِكَ أَنَّ هِشَامًا تَكَلَّمَ يَوْمًا بِكَلَامٍ عِنْدَ يَحْيَى بْنِ خَالِدٍ فِي إِزْثِ النَّبِيِّ ص فَنُقِلَ إِلَى هَارُونَ فَأَعْجَبَهُ وَ قَدْ كَانَ قَبْلَ ذَلِكَ يَحْيَى يَسْتَرْقِي أَمْرَهُ عِنْدَ هَارُونَ وَ يَرُدُّهُ عَنْ أَشْيَاءَ كَانَ يَغْرُمُ عَلَيْهَا مِنْ أَدَائِهِ

He (the narrator) said, 'And Haroun, when it reached him from Hisham, inclined to him, and that is because Hisham had one day spoken with a speech in the presence of Yahya Bin Khalid in a eulogy of the Prophet^{-sawww}. It was transmitted to Haroun, and it fascinated him, and before that Yahya had secretly listened to his matter in the presence of Haroun, and he had responded about things which he had determined upon, from hurting him.

فَكَانَ مَيْلُ هَارُونَ إِلَى هِشَامٍ أَحَدَ مَا غَيَّرَ قَلْبَ يَحْيَى عَلَى هِشَامٍ فَشَبَّعَهُ عِنْدَهُ وَ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدِ اسْتَبْطَنْتُ أَمْرَ هِشَامٍ فَإِذَا هُوَ يَزْعُمُ أَنَّ لِلَّهِ فِي أَرْضِهِ إِمَامًا غَيْرَكَ مَفْرُوضَ الطَّاعَةِ قَالَ سُبْحَانَ اللَّهِ

The inclination of Haroun towards Hisham was one (of the things) which changed the heart of Yahya upon Hisham, so he escorted him to his presence and said to him, 'O commander of the faithful! I have investigated the matter of Hisham, and there, he is alleging that there is an Imam^{-asws} for Allah^{-azwj} in His^{-azwj} earth, being of obligatory obedience, apart from you'. He said, 'Glory be to Allah^{-azwj}!' (in shock)

قَالَ نَعَمْ وَ يَزْعُمُ أَنَّهُ لَوْ أَمَرَهُ بِالْحُرُوجِ لَخَرَجَ وَ إِنَّمَا كُنَّا نَرَى أَنَّهُ مِمَّنْ يَرَى الْإِلْبَادَ بِالْأَرْضِ

He said, 'Yes, and he alleges that if he^{-asws} were to order him with the rebelling, he would rebel, and rather he has been viewing neglecting rebelling in the land'.

فَقَالَ هَارُونَ لِيَحْيَى فَاجْمَعْ عِنْدَكَ الْمُتَكَلِّمِينَ وَ أَكُونُ أَنَا مِنْ وَرَاءِ السِّتْرِ بَنِي وَ بَيْنَهُمْ لِقَالًا يَفْطَنُونَا فِي وَ لَا يَجْتَنِعُ كُلُّ وَاحِدٍ مِنْهُمْ أَنْ يَأْتِيَ بِأَصْلِهِ لِهَيْبَتِي

Haroun said to Yahya, 'Gather the speakers in your presence and I shall be behind a curtain between me and them, lest they be tried by me, and not one of them should be prevented to come with his origin, due to my awe'.

قَالَ فَوَجَّهَ يَحْيَى فَأَشْحَنَ الْمَجْلِسَ مِنَ الْمُتَكَلِّمِينَ وَكَانَ فِيهِمْ زِرَارُ بْنُ عَمْرٍو وَ سُلَيْمَانُ بْنُ جَرِيرٍ وَ عَبْدِ اللَّهِ بْنُ يَزِيدَ الْإِبَاضِيُّ وَ مُؤَيْدُ بْنُ مُؤَيْدٍ [مُؤَيْدَانُ
مُؤَيْدٍ] وَ رَأْسُ الْجَالُوتِ

He (the narrator) said, 'He directed Yahya to be in charge of the gathering from the speakers, and among them were Zirara Bin Amro, and Suleyman Bin Jareer, and Abdullah Bin Yazeed Al-Ibazy, and Mowbad Bin Mowbad, and Ra'as Al-Jalout.

قَالَ فَتَسَاءَلُوا فَتَكَافَأُوا وَ تَنَاطَرُوا وَ تَنَاطَعُوا تَنَاهُوا إِلَى شَاذٍ مِنْ مَشَادِّ الْكَلَامِ كُلُّ يُقُولُ لِصَاحِبِهِ لَمْ تُجِبْ وَ يَقُولُ قَدْ أَجَبْتُ وَ كَانَ ذَلِكَ عَنْ يَحْيَى حِيلَةً
عَلَى هِشَامٍ إِذْ لَمْ يَعْلَمْ بِذَلِكَ الْمَجْلِسِ وَ اعْتَمَمَ ذَلِكَ لِغَلَّةٍ كَانَ أَصَابَهَا هِشَامُ بْنُ الْحَكَمِ

He (the narrator) said, 'They asked each other, and matched each other, and debated each other, forbidding to abnormality from the abnormal talk. Each one was saying to his companions, 'You did not answer!' And he would say, 'I have answered!' And that was a trick from Yahya against Hisham, when he did not know of that gathering, and he took that chance for an illness had afflicted Hisham Bin Al-Hakam.

فَلَمَّا تَنَاهَا إِلَى هَذَا الْمَوْضِعِ قَالَ لَهُمْ يَحْيَى بْنُ خَالِدٍ أَ تَرْضَوْنَ فِيمَا بَيْنَكُمْ هِشَامًا حَكَمًا قَالُوا قَدْ رَضِينَا أَيُّهَا الْوَزِيرُ فَأَتَى لَنَا بِهِ وَ هُوَ غَلِيلٌ فَقَالَ يَحْيَى فَأَنَا
أُوجِّهُ إِلَيْهِ

When they were isolated to this place, Yahya Bin Khalid said to them, 'Do you agree for Hisham to be a judge regarding what is between you all?' They said, 'We have agreed, O minister, but how can that be for us and he is unwell?' I shall send someone to him'.

فَأَرْسَلَهُ أَنْ يَتَحَسَّمِ الْمَشْيَ فَوَجَّهَ إِلَيْهِ فَأَخْبَرَهُ بِحُضُورِهِمْ وَ أَنَّهُ إِنَّمَا مَنَعَهُ أَنْ يُحْضِرُوهُ أَوَّلَ الْمَجْلِسِ إِنْشَاءً عَلَيْهِ مِنَ الْعِلَّةِ وَ أَنَّ الْقَوْمَ قَدِ اخْتَلَفُوا فِي الْمَسَائِلِ وَ
الْأَجْوِبَةِ وَ تَرَضَوْا بِكَ حَكَمًا بَيْنَهُمْ فَإِنْ رَأَيْتَ أَنْ تَنْقُضَ وَ تَحْمِلَ عَلَى نَفْسِكَ فَافْعَلْ

He sent him a message, 'Suffer the walking and go to him and inform him of their presence' he prevented him from presenting at the beginning of the gathering, as being a lasting upon him due to the illness, 'The people have differed in the issues and the answers, and they have agreed with you as a judge between them. So, if you view fit, you can decide and can tolerate upon yourself, then do so'.

فَلَمَّا صَارَ الرَّسُولُ إِلَى هِشَامٍ قَالَ لِي يَا يُونُسُ قَلْبِي يُنْكِرُ هَذَا الْقَوْلَ وَ لَسْتُ أَمْرٌ أَنْ يَكُونَ هَاهُنَا أَمْرًا [أَمْرٌ] لَا أَفِيثُ عَلَيْهِ لِأَنَّ هَذَا الْمَلْعُونُ يَحْيَى بْنُ خَالِدٍ
قَدْ نَعَّرَ عَلَيَّ لِأُمُورٍ شَتَّى وَ قَدْ كُنْتُ عَزَمْتُ إِنْ مَنَّ اللَّهُ عَلَيَّ بِالْحُرُوجِ مِنْ هَذِهِ الْعِلَّةِ أَنْ أَشْخَصَ إِلَى الْكُوفَةِ وَ أَحْرِمَ الْكَلَامَ بِنْتَةً وَ أَلَزَمَ الْمَسْجِدَ لِيَقْطَعَ عَنِّي
مُشَاهَدَةً هَذَا الْمَلْعُونِ يَعْنِي يَحْيَى بْنَ خَالِدٍ

When the messenger came to Hisham, he said to me, 'O Yunus! My heart is disliking this word, and I am not safe from a matter taking place over there I cannot stand upon it, because this accursed one, Yahya Bin Khalid, has altered various matters upon me, and I have been wishing that Allah^{-azwj} would Confer upon me with exiting from this illness, and that I should go to Al-

Kufa and completely forbid the speech and stay in the Masjid in order to cut away from me witnessing this accursed one' – meaning Yahya Bin Khalid'.

قَالَ قُلْتُ لَجُعِلْتُ فِدَاكَ لَا يَكُونُ إِلَّا خَيْرًا فَتَحَرَّرَ مَا أَمَكْنَاكَ فَقَالَ لِي يَا يُونُسُ أ تَرَى التَّحَرُّرَ عَنْ أَمْرِ يُرِيدُ اللَّهُ إِظْهَارَهُ عَلَى لِسَانِهِ أَيْ يَكُونُ ذَلِكَ وَ لَكِنْ
فَمَ يَبْنَا عَلَى حَوْلِ اللَّهِ وَ قُوَّتِهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you! Nothing will happen except good, so be careful whatever you are able to'. He said to me, 'O Yunus! Do you view that I should be careful from a matter Allah^{-azwj} Wants it to be revealed upon his tongue? How can that be? But arise with us upon the Mighty of Allah^{-azwj} and His^{-azwj} Strength'.

فَرَكِبَ هِشَامٌ بَعْلًا كَانَ مَعَ رَسُولِهِ وَ رَكِبْتُ أَنَا جَمَارًا كَانَ هِشَامِ قَالَ فَدَخَلْنَا الْمَجْلِسَ فَإِذَا هُوَ مَشْحُونٌ بِالْمُنْكَلِمِينَ قَالَ فَمَضَى هِشَامٌ نَحْوَ يَحْيَى فَسَلَّمَ عَلَيْهِ
وَ سَلَّمَ عَلَى الْقَوْمِ وَ جَلَسَ قَرِيبًا مِنْهُ وَ جَلَسْتُ أَنَا حَيْثُ انْتَهَى بِي الْمَجْلِسُ

Hisham rode a mule along with his messenger, and I rode a donkey which was Hisham's. We entered the gathering, and there, it was filled with the speakers. Hisham went towards Yahya, greeted to him, and greeted to the people, and sat nearby from him, and I sat where the gathering ended with me.

قَالَ فَأَقْبَلَ يَحْيَى عَلَى هِشَامٍ بَعْدَ سَاعَةٍ فَقَالَ إِنَّ الْقَوْمَ حَضَرُوا وَ كُنَّا مَعَ حُضُورِهِمْ نُحِبُّ أَنْ تَحْضُرَ لَا لِأَنَّ تَنَاظُرَ بَلْ لِأَنَّ تَأْنَسَ بِحُضُورِكَ إِنْ كَانَتْ الْعِلَّةُ
تَقْطَعُكَ عَنِ الْمُنَاطَرَةِ وَ أَنْتَ بِحَمْدِ اللَّهِ صَالِحٌ وَ لَيْسَتْ عَلَتِكَ بِقَاطِعَةٍ مِنَ الْمُنَاطَرَةِ وَ هَؤُلَاءِ الْقَوْمُ قَدْ تَرَاضَوْا بِكَ حَكَمًا بَيْنَهُمْ

He (the narrator) said, 'Yahya turned to Hisham after a while. He said, 'The people are present and we, along with their presence, loved it if you could be present (as well), nor because of debating you, but because would be comforted by your presence if the illness were to cut you off from the debating, and you, by the Praise of Allah^{-azwj}, are healthy, and your illness wouldn't be cutting you off from the debate, and these people have agreed with you being a judge between them'.

قَالَ فَقَالَ هِشَامٌ مَا الْمَوْضِعُ الَّذِي تَنَاهَتْ بِهِ الْمُنَاطَرَةَ فَأَخْبَرَهُ كُلُّ قَرِيبٍ مِنْهُمْ بِمَوْضِعٍ مَقْطَعِهِ فَكَانَ مِنْ ذَلِكَ أَنْ حَكَمَ لِبَعْضٍ عَلَى بَعْضٍ فَكَانَ مِنْ
الْمَحْكُومِينَ عَلَيْهِ سُلَيْمَانُ بْنُ جَرِيرٍ فَحَقَّقَهَا عَلَى هِشَامٍ

He (the narrator) said, 'Hisham said, 'What is the subject which the debate is specified with?' Each group from them informed him with a segment of the subject. It so happened that he judged for one against the other. From the ones who had been judged against, was Suleyman Bin Jareez, and he held a grudge against Hisham.

قَالَ ثُمَّ إِنَّ يَحْيَى بْنَ خَالِدٍ قَالَ لِهِشَامٍ إِنَّا قَدْ أَعْرَضْنَا عَنِ الْمُنَاطَرَةِ وَ الْمُجَادَلَةِ مُنْذُ الْيَوْمِ وَ لَكِنْ إِنْ رَأَيْتَ أَنْ تُبَيِّنَ عَن فَسَادِ اخْتِيَارِ النَّاسِ الْإِمَامَ وَ أَنَّ
الْإِمَامَةَ فِي آلِ بَيْتِ الرَّسُولِ دُونَ غَيْرِهِمْ

He (the narrator) said, 'Then Yahya Bin Khalid said to Hisham, 'We want to turn away from the debate and the controversies since today, but if you could see fit to clarify about the mischief of the people choosing the Imam, and that the Imamate I supposed to be among People^{-asws} of the Household of the Rasool^{-saww}, besides others'.

قَالَ هِشَامُ أَيُّهَا الْوَزِيرُ الْعَلَّةُ تَقْطَعُنِي عَنْ ذَلِكَ وَ أَعْلَى مُعْتَرِضاً يَعْتَرِضُ فَيَكْتَسِبُ الْمُنَازَرَةَ وَ الْحُصُومَةَ

Hisham said, 'O you minister! The illness is cutting me from that, and perhaps the objector can object and collect the debate and the dispute'.

قَالَ إِنْ اعْتَرَضَ مُعْتَرِضٌ قَبْلَ أَنْ تَبْلُغَ مُرَادَكَ وَ عَرَضَكَ فَلَيْسَ ذَلِكَ لَهُ بَلْ عَلَيْهِ أَنْ يَحْفَظَ الْمَوَاضِعَ الَّتِي لَهُ فِيهَا مَطْعَنٌ فَيَقِفَهَا إِلَى فَرَاحِكَ وَ لَا يَقْطَعُ عَلَيْكَ كَلَامَكَ

He said, 'If the objector were to object before your purpose and your aim is reached, that wouldn't be for him, but it would be against him, and he preserves the subject matter which there is an invective in it for him, so he would pause to your being free and not cut your speech upon you'.

فَبَدَأَ هِشَامٌ وَ سَأَلَ الدُّكْرَ لِذَلِكَ وَ أَطَالَ وَ اخْتَصَرْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ فَلَمَّا فَرَغَ بِمَا قَدْ ابْتَدَأَ فِيهِ مِنَ الْكَلَامِ فِي فَسَادِ اخْتِيَارِ النَّاسِ الْإِمَامَ قَالَ يَحْيَى لِسُلَيْمَانَ بْنِ جَرِيرٍ سَلْ أَبَا مُحَمَّدٍ عَنْ شَيْءٍ مِنْ هَذَا الْبَابِ

Hisham began, and continued the mention of that, and it was prolonged, and we are making the needed subject brief from it. When he was free from what he had begun with from the speech, regarding the mischief of the people choosing the Imam, Yahya said to Suleyman Bin Jareer, 'Ask Abu Muhammad about something from this subject'.

قَالَ سُلَيْمَانُ لِهِشَامٍ أَخْبِرْنِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مَفْرُوضِ الطَّاعَةِ فَقَالَ هِشَامٌ نَعَمْ

Suleyman said to Hisham, 'Inform me about Ali^{-asws} Bin Abu Talib^{-asws}! Was he of obligatory obedience?' Hisham said, 'Yes'.

قَالَ فَإِنْ أَمَرَكَ الَّذِي بَعْدَهُ بِالْحُرُوجِ بِالسَّيْفِ مَعَهُ تَفْعَلُ وَ تُطِيعُهُ فَقَالَ هِشَامٌ لَا يَا مُرَبِّي قَالَ وَ لِمَ إِذَا كَانَتْ طَاعَتُهُ مَفْرُوضَةً عَلَيْكَ وَ عَلَيْكَ أَنْ تُطِيعَهُ فَقَالَ هِشَامٌ عُدَّ عَنْ هَذَا فَقَدْ تَبَيَّنَ فِيهِ الْجَوَابُ

He said, 'Supposing the one (Imam^{-asws}) who is after him^{-asws}, were to order you with rebelling with the sword along with him^{-asws}, would you do so, and would you obey?' Hisham said, 'He^{-asws} will not order me'. He said, 'And why, when obedience to him^{-asws} is obligatory upon you, and upon you is that you obey him^{-asws}?' Hisham said, 'Leave about this, for the answer has been clarified in it'.

قَالَ سُلَيْمَانُ فَلِمَ يَا مُرَبِّي فِي حَالِ طُوعِهِ وَ فِي حَالِ طُوعِهِ فَقَالَ هِشَامٌ وَحَيْكَ لَمْ أَقُلْ لَكَ إِنِّي لَا أُطِيعُهُ فَتَقُولُ إِنَّ طَاعَتَهُ مَفْرُوضَةٌ إِنَّمَا قُلْتُ لَكَ لَا يَا مُرَبِّي

Suleyman said, 'So why does he^{-asws} order you in a situation, you obey him^{-asws}, and in a situation you do not obey him^{-asws}?' Hisham said, 'I did not say to you that I would not obey him^{-asws}, so you would be saying that obeying him^{-asws} is obligatory. But rather, I said to you that he^{-asws} will not order me'.

قَالَ سُلَيْمَانُ لَيْسَ أَسْأَلُكَ إِلَّا عَلَى سَبِيلِ سُلْطَانِ الْجَدَلِ لَيْسَ عَلَيَّ الْوَاجِبُ أَنَّهُ لَا يَا مُرَبِّي

Suleyman said, 'I didn't ask you except upon the controversial sultan, the answer isn't that he^{-asws} will not order you!'

فَقَالَ هِشَامٌ كَمْ تُحَوَّلُ حَوْلَ الْحِمَى هَلْ هُوَ إِلَّا أَنْ أَقُولَ لَكَ إِنَّ أَمْرِي فَعَلْتُ فَتَنْقَطِعَ أَفْبَحِ الْإِنْقِطَاعِ وَ لَا يَكُونُ عِنْدَكَ زِيَادَةٌ وَ أَنَا أَعْلَمُ بِمَا يَجِبُ قَوْلِي وَ مَا إِلَيْهِ يَتَوَلَّى جَوَابِي

Hisham said, 'How long will you be around these protective people? It is except that I should be saying to you, 'I shall do so' (when the Imam^{-asws} orders me), I would do it. You have been cut off with an ugly termination and there does not happen to be additional statement with you, and I am more knowing with what my words are answering, and what my answer is being interpreted to'.

قَالَ فَتَعَيَّرَ وَجْهَ هَارُونَ وَ قَالَ هَارُونَ قَدْ أَفْصَحَ وَ قَامَ النَّاسُ وَ اعْتَنَمَهَا هِشَامٌ فَخَرَجَ عَلَى وَجْهِهِ إِلَى الْمَدَائِنِ

He (the narrator) said, 'The face of Haroun changed, and Haroun said, 'He has disclosed!' And the people stood up and Hisham seized it'. He went out upon his direction to Al-Madain.

قَالَ فَبَلَعْنَا أَنَّ هَارُونَ قَالَ لِيَحْيَى شُدَّ يَدَكَ بِهَذَا وَ أَصْحَابِهِ وَ بَعَثَ إِلَى أَبِي الْحَسَنِ مُوسَى ع فَحَبَسَهُ فَكَانَ هَذَا سَبَبَ حَبْسِهِ مَعَ غَيْرِهِ مِنَ الْأَسْبَابِ

He (the narrator) said, 'It reached us that Haroun had said to Yahya, 'Tighten your hand with this one and his companions'. And he sent (guards) to Abu Al-Hassan Musa^{-asws} and imprisoned him^{-asws}. So, this was the cause of his^{-asws} imprisonment along with other causes.

وَ إِنَّمَا أَرَادَ يَحْيَى أَنْ يَهْرَبَ هِشَامٌ فَيَمُوتَ خُفْيَا مَا دَامَ لِهَارُونَ سُلْطَانًا قَالَ ثُمَّ صَارَ هِشَامٌ إِلَى الْكُوفَةِ وَ هُوَ يُعْتَبَرُ عَلَيْهِ وَ مَاتَ فِي دَارِ ابْنِ شَرْفٍ بِالْكُوفَةِ رَحِمَهُ اللَّهُ

And rather, Yahya wanted to frighten Hisham so he would die in hiding, for as long as authority (caliphate) was for Haroun. Then Hisham came to Al-Kufa, and he was being followed, and he died in the house of Ibn Sharf at Al-Kufa, may Allah^{-azwj} have Mercy on him.

قَالَ فَبَلَعْنَا هَذَا الْمَجْلِسِ مُحَمَّدَ بْنَ سُلَيْمَانَ النَّوْفَلِيِّ وَ ابْنَ مَيْسَمٍ وَ هُمَا فِي حَبْسِ هَارُونَ فَقَالَ النَّوْفَلِيُّ أَرَى هِشَامًا مَا اسْتَطَاعَ أَنْ يَعْتَلَّ فَقَالَ ابْنُ مَيْسَمٍ يَا بَنِي شَيْءٍ يَسْتَطِيعُ أَنْ يَعْتَلَّ وَ قَدْ أُوجِبَ أَنْ طَاعَتَهُ مَفْرُوضَةٌ مِنَ اللَّهِ

He (the narrator) said, '(News of) this gathering reached Muhammad Bin Suleyman Al-Nowfaly, and Ibn Meesam, and they were in the prison of Haroun. Al-Nowfaly said, 'I view that Hisham did not have the capacity to come out on top'. Ibn Meesam said, 'By which would he have been able to be on top? And he was answered that obeying him^{-asws} was an Obligation from Allah^{-azwj}!'

قَالَ يَعْتَلُّ بِأَنْ يَقُولَ الشَّرْطُ عَلَيَّ فِي إِمَامَتِهِ أَنْ لَا يَدْعُو أَحَدًا إِلَى الْمَرْجُوحِ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ فَمَنْ دَعَانِي مِمَّنْ يَدْعِي الْإِمَامَةَ فَبَلَّ ذَلِكَ الْوَقْتِ عَلِمْتُ أَنَّهُ لَيْسَ بِإِمَامٍ وَ طَلَبْتُ مِنْ أَهْلِ هَذَا الْبَيْتِ مَنْ لَا يَقُولُ إِنَّهُ يَخْرُجُ وَ لَا يَأْمُرُ بِذَلِكَ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ فَأَعْلَمْتُ أَنَّهُ صَادِقٌ

He said, 'He could have been on top by saying, 'The condition upon me regarding his^{-asws} Imamate is that he^{-asws} would not call anyone to the rebellion until a caller calls out from the sky. So from the ones claiming Imamate were to call me before that time, I would know that

he isn't an Imam^{-asws}, and I would seek from the People^{-asws} of this Household, someone who is not saying that he would be rebelling, nor ordering me with that until there is a call by a caller from the sky. Then I would know he is truthful".

فَقَالَ ابْنُ مَيْسَمٍ هَذَا مِنْ أَحَبِّتِ الْخُرَافَةِ وَ مَتَى كَانَ هَذَا فِي عَقْدِ الْإِمَامَةِ إِنَّمَا يُرَوَى هَذَا فِي صِفَةِ الْقَائِمِ ع وَ هِشَامٌ أَجَدَلُ مِنْ أَنْ يَخْتَجَّ بِهَذَا عَلَى أَنَّهُ لَمْ يُفْصِحْ بِهَذَا الْإِفْصَاحِ الَّذِي قَدْ شَرَطْتَهُ أَنْتَ إِنَّمَا قَالَ إِنْ أَمَرَنِي الْمَفْرُوضُ الطَّاعَةَ بَعْدَ عَلِيِّ ع فَعَلْتُ وَ لَمْ يُسَمِّ فَلَانَ دُونَ فَلَانٍ كَمَا تَقُولُ إِنْ قَالَ لِي طَلَبْتُ غَيْرَهُ

Ibn Meesam said, 'This is from the wickedest of superstitions! And when has that happened to be in the pact of the Imamate? But rather, this is reported in a description of Al-Qaim^{-asws}, and Hisham is more argumentative than to be arguing with this, based upon that he did not disclose with this disclosure which you have stipulated with. But rather, he said, 'If the one of obligatory obedience after Ali^{-asws} were to order me, I would do it', and he did not name so and so, besides so and so, like what you are saying, 'If he had said it to me, I would seek someone else'.

فَلَوْ قَالَ هَارُونُ لَهُ وَ كَانَ الْمُنَاطِرُ لَهُ مِنَ الْمَفْرُوضِ الطَّاعَةَ فَقَالَ لَهُ أَنْتَ لَمْ يَكُنْ أَنْ يَقُولَ لَهُ فَإِنْ أَمَرْتُكَ بِالْحُرُوجِ بِالسَّيْفِ تُقَاتِلُ أَعْدَائِي تَطَلَّبُ غَيْرِي وَ تَنْتَظِرُ الْمُنَادِيَ مِنَ السَّمَاءِ هَذَا لَا يَتَكَلَّمُ بِهِ مِثْلُ هَذَا لَعَلَّكَ لَوْ كُنْتَ أَنْتَ تَكَلَّمْتَ بِهِ

If Haroun had said to him, and he was debating him, 'Who is of obligatory obedience?' He would have said to him, 'You are!' It would not be that he would say to him, 'If I were to order you with the going out with the sword to fight my enemies, will you seek someone other than me, and await the caller from the sky?' This one does not speak with the like of this. Perhaps if it would have been you, you may have spoken with it'.

قَالَ ثُمَّ قَالَ عَلِيُّ بْنُ إِسْمَاعِيلَ الْمَيْسَمِيُّ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ عَلَى مَا يَمْضِي مِنَ الْعِلْمِ إِنْ قُبِلَ وَ لَقَدْ كَانَ عَضُدَنَا وَ شَيْخَنَا وَ الْمَنْظُورَ إِلَيْهِ فِينَا.

He (the narrator) said, 'Then Ali Bin Ismail Al-Meesamy said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! What (a lot) of knowledge would pass away if he (Hisham) were to be killed, and he has been our forearm, and our elder, and the one looked upon (hoped to), among us"³²²

2- كَش، رجال الكشي روي عن عمر بن يزيد قال كان ابن ابي هشام يذهب في الدين مذهبه الجهمية حيناً فيهم فسألني أن أدخله على أبي عبد الله ع ليناطره فأعلمته أنني لا أفعل ما لم أستأذنه

(The book) 'Rijal Al Kashy' – It is reported from Uman Bin Yazeed who said,

'My nephew Hisham used to make a doctrine in the religion with the doctrine of the wicked fatalism among them. He asked me if I could get him to see Abu Abdullah^{-asws} in order to debate him^{-asws}. I let him know that I will not do so for as long as he^{-asws} does not permit me (first).

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَاسْتَأْذَنْتُهُ فِي إِدْخَالِ هِشَامٍ عَلَيْهِ فَأَذِنَ لِي فِيهِ فَمُتُّ مِنْ عِنْدِهِ وَ حَطَّوَتْ حُطَّوَاتٍ فَذَكَرْتُ رِوَايَتَهُ وَ حُبَّتُهُ فَأَنْصَرَفْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَحَدَّثَنِي رِوَايَتَهُ وَ حُبَّتُهُ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عُمَرُ تَتَحَوَّفُ عَلَيَّ

³²² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 1

I entered to see Abu Abdullah^{-asws} to seek his^{-asws} permission in bringing Hisham to him^{-asws}. He^{-asws} permitted for me regarding him. I stood up from his^{-asws} presence, and step by step, I remembered his viciousness and his wickedness. I left to go (again) to Abu Abdullah^{-asws} and narrated to him^{-asws} viciousness and his wickedness. Abu Abdullah^{-asws} said to me: 'O Umar! Are you scared upon me^{-asws}?'

فَحَجَلْتُ مِنْ قَوْلِي وَ عَلِمْتُ أَنِّي قَدْ عَثَرْتُ فَخَرَجْتُ مُسْتَحْيِيًّا إِلَى هِشَامٍ فَسَأَلْتُهُ تَأْخِيرَ دُخُولِهِ وَ أَعْلَمْتُهُ أَنَّهُ قَدْ أُذِنَ لَهُ بِالْدُخُولِ فَبَادَرَ هِشَامٌ فَاسْتَأْذَنَ وَ دَخَلَ فَدَخَلْتُ مَعَهُ

I was ashamed from my words and I knew that I had stumbled, so I went out embarrassed to Hisham, and asked him to delay his entry and let him know that he^{-asws} had permitted for him with the entry. Hisham rushed and sought permission and entered. So, I entered along with him.

فَلَمَّا تَمَكَّنَ فِي مَجْلِسِهِ سَأَلَهُ أَبُو عَبْدِ اللَّهِ ع عَنْ مَسْأَلَةِ فَحَارٍ فِيهَا هِشَامٌ وَ بَقِيَ فَسَأَلَهُ هِشَامٌ أَنْ يُوجِّلَهُ فِيهَا فَأَجَلَهُ أَبُو عَبْدِ اللَّهِ ع فَذَهَبَ هِشَامٌ فَاضْطَرَبَ فِي طَلَبِ الْجَوَابِ أَيَّامًا فَلَمْ يَقِفْ عَلَيْهِ فَرَجَعَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرَهُ أَبُو عَبْدِ اللَّهِ ع بِهَا وَ سَأَلَهُ عَنْ مَسَائِلٍ أُخْرَى فِيهَا فَسَأَدُ أَصْلِهِ وَ عَقْدِ مَذْهَبِهِ فَخَرَجَ هِشَامٌ مِنْ عِنْدِهِ مُعْتَمًا مُتَحَيِّرًا

When he was able in his seat, Abu Abdullah^{-asws} asked him about issues, and Hisham was confused in these, and remained (silent). Hisham asked if he could be respited regarding these. Abu Abdullah^{-asws} respited him. Hisham went and was desperate in seeking the answer for days, but he would not stand upon it, and he returned to Abu Abdullah^{-asws}, and Abu Abdullah^{-asws} informed him with it, and asked him about another issue wherein was spoiling of his principles, and belief of his doctrine. Hisham went out from his^{-asws} presence, astounded, confounded.

قَالَ فَبَقِيَْتُ أَيَّامًا لَا أَفِيقُ مِنْ حَيْرَتِي

He (Hisham) said, 'I remained for days not getting out from my confusion'.

قَالَ عُمَرُ بْنُ يَزِيدَ فَسَأَلَنِي هِشَامٌ أَنْ أَسْتَأْذِنَ لَهُ عَلَى أَبِي عَبْدِ اللَّهِ ع ثَالِثًا فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلْتُهُ لَه فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِيُنْظَرُنِي فِي مَوْضِعِ سَمَاءَ بِالْحَيْرَةِ لِأَتَقِيَّ مَعَهُ فِيهِ عَدَا إِنِ شَاءَ اللَّهُ إِذَا رَاحَ إِلَيْهَا

Umar Bin Yazeed (the narrator) said, 'Hisham asked me if I could get permission for him to see Abu Abdullah^{-asws}, thirdly. I entered to see Abu Abdullah^{-asws} and sought permission for him. Abu Abdullah^{-asws} said: 'Let him debate me^{-asws} in a place named as Al-Hira. I shall meet with him in it tomorrow morning, if Allah^{-azwj} so Desires, when I^{-asws} depart to go to it'.

فَقَالَ عُمَرُ فَخَرَجْتُ إِلَى هِشَامٍ فَأَخْبَرْتُهُ بِمَقَالَتِهِ وَ أَمْرِهِ فَسَرَّ بِذَلِكَ هِشَامٌ وَ اسْتَبَشَرَ وَ سَبَقَهُ إِلَى الْمَوْضِعِ الَّذِي سَمَاءُ ثُمَّ رَأَيْتُ هِشَامًا بَعْدَ ذَلِكَ فَسَأَلْتُهُ عَمَّا بَيْنَهُمَا فَأَخْبَرَنِي أَنَّهُ سَبَقَ أَبَا عَبْدِ اللَّهِ ع إِلَى الْمَوْضِعِ الَّذِي كَانَ سَمَاءُ لَهُ فَبَيْنَا هُوَ إِذَا بِأَبِي عَبْدِ اللَّهِ ع قَدْ أَقْبَلَ عَلَيَّ بَعْلَةً لَهُ

Umar said, 'I went out to Hisham and informed him^{-asws} of his^{-asws} words, and his^{-asws} instructions. Hisham was cheered by that and smiled and preceded him^{-asws} to the place which he^{-asws} had specified. Then I saw Hisham after that and asked him about what (had transpired) between the two. He informed me that he had preceded Abu Abdullah^{-asws} to the place which

he^{-asws} had specified for him. When he was there, Abu Abdullah^{-asws} came upon a mule of his^{-asws}.

فَلَمَّا بَصُرْتُ بِهِ وَ قَرَّبَ مِنِّي هَالِكِي مُنْظَرُهُ وَ أَرْعَبَنِي حَتَّى بَقِيْتُ لَا أَجِدُ شَيْئاً أَتَفَوُّهُ بِهِ وَ لَا أَنْطَلِقُ لِسَانِي لِمَا أَرَدْتُ مِنْ مَنَاطِقَتِهِ وَ وَقَفَ عَلَيَّ أَبُو عَبْدِ اللَّهِ مَلِيئاً يَنْتَظِرُ مَا أُكَلِّمُهُ وَ كَانَ وَفُوهُ عَلَيَّ لَا يَرِيدُنِي إِلَّا هَمِيئاً وَ تَحِيئاً

(He said), 'When I sighted him^{-asws}, and he^{-asws} was near from me, his^{-asws} appearance terrified me and scared me until I remained not finding anything to answer him^{-asws} with, nor could my tongue speak of what I had wanted to speak to him^{-asws}, and Abu Abdullah^{-asws} paused to me for a while, awaiting what I would say to him^{-asws}, and his^{-asws} pausing to me did not increase me except awe and astonishment.

فَلَمَّا رَأَى ذَلِكَ مِنِّي ضَرَبَ بَعْلَتَهُ وَ سَارَ حَتَّى دَخَلَ بَعْضَ السِّكِّكِ فِي الْحَيْرَةِ وَ تَيَقَّنْتُ أَنَّ مَا أَصَابَنِي مِنْ هَيْبَتِهِ لَمْ يَكُنْ إِلَّا مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ مِنْ عَظَمِ مَوْجِعِهِ وَ مَكَانِهِ مِنَ الرَّبِّ الْجَلِيلِ

When he^{-asws} saw that from me, he^{-asws} tapped his^{-asws} mule and travelled until he^{-asws} entered one of the markets in Al-Hira, and I was certain that what had affected me from his^{-asws} awe, did not happen except from the Direction of Allah^{-azwj} Mighty and Majestic, due to his^{-asws} mighty position and his^{-asws} place from the Majestic Lord^{-azwj}'.

قَالَ عُمَرُ فَأَنْصَرَفَ هِشَامٌ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ تَرَكَ مَذْهَبَهُ وَ دَانَ بِدِينِ الْحَقِّ وَ فَاقَ أَصْحَابَ أَبِي عَبْدِ اللَّهِ ع كُلَّهُمْ وَ الْحَمْدُ لِلَّهِ

Umar (the narrator) said, 'Hisham left to go to Abu Abdullah^{-asws} and left his doctrine and made it a religion with the religion of truth, and excelled the companions of Abu Abdullah^{-asws}, all of them, and the Praise is for Allah^{-azwj}'.

قَالَ وَ اعْتَلَّ هِشَامٌ بِنُ الْحَكْمِ عِلَّتَهُ الَّتِي قُبِضَ فِيهَا فَاَمْتَنَعَ مِنَ الْإِسْتِعَانَةِ بِالْأَطِبَّاءِ فَسَأَلُوهُ أَنْ يَفْعَلَ ذَلِكَ فَجَاءُوا بِهِمْ إِلَيْهِ فَأَدْخَلَ عَلَيْهِ جَمَاعَةً مِنَ الْأَطِبَّاءِ فَكَانَ إِذَا دَخَلَ الطَّبِيبُ عَلَيْهِ وَ أَمَرَهُ بِشَيْءٍ سَأَلَهُ فَقَالَ يَا هَذَا هَلْ وَقَفْتُ عَلَى عَلَيَّ

He (the narrator) said, 'And Hisham Bin Al-Hakam fell sick with the illness in which he died, and he refused to be helped by the physicians. They asked him to do that, so they came with them to him. A group of physicians entered to see him. It so happened, when the physicians entered to see him, and instructed (prescribed) him with something, he said, 'O you! Have you paused upon my illness (know what it is)?'

فَمِنْ بَيْنِ قَائِلٍ يَقُولُ لَا وَ مِنْ قَائِلٍ يَقُولُ نَعَمْ فَإِنْ اسْتَوْصَفَ مِمَّنْ يَقُولُ نَعَمْ وَصَفَهَا فَإِذَا أَحْبَبَهُ كَذَبَهُ وَ يَقُولُ عَلَيَّ عَزَّ هَذِهِ فَيَسْأَلُ عَنْ عَلَيَّ فَيَقُولُ عَلَيَّ فَرَعَ الْقَلْبَ بِمَا أَصَابَنِي مِنَ الْخَوْفِ وَ قَدْ كَانَ قُدِيمٌ لِيضْرَبَ عَنْقَهُ فَعَرَعَ قَلْبُهُ لِذَلِكَ حَتَّى مَاتَ رَحِمَهُ اللَّهُ.

From between the speakers there was one who said, 'No', and from the speakers there was one who said, 'Yes'. He described it, and he would inform him, belying him and saying, 'My illness is other than this'. He was asked about his illness. He said, 'My illness is panic of the heart from what had affected me from the fear'. And he had been brought forwards for his

neck to be struck off (by the caliph), and his heart panicked to that until he died. May Allah-azwj have Mercy on him".³²³

3- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعَبِيدِيِّ عَنْ يُونُسَ قَالَ قُلْتُ لِهَيْشَامٍ إِنَّهُمْ يَزْعُمُونَ أَنَّ أَبَا الْحَسَنِ ع بَعَثَ إِلَيْكَ عَبْدَ الرَّحْمَنِ بْنَ الْحُجَّاجِ يَأْمُرُكَ أَنْ تَسْكُتَ وَ لَا تَتَكَلَّمَ فَأَبَيْتَ أَنْ تَقْبَلَ رِسَالَتَهُ فَأَخْبِرْنِي كَيْفَ كَانَ سَبَبَ هَذَا وَ هَلْ أُرْسِلَ إِلَيْكَ يَنْهَاكَ عَنِ الْكَلَامِ أَوْ لَا وَ هَلْ تَكَلَّمْتَ بَعْدَ نَهْيِهِ إِلَيْكَ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Muhammad Bin Isa Al Ubeydi, from Yunus who said,

'I said to Hisham, 'They are claiming that Abu Al-Hassan^{-asws} had sent Abdul Rahman Bin Al-Hajjaj ordering you to be silent and not speak. But you refused to accept his^{-asws} message. So, inform me how was the cause of this, and did he^{-asws} send a message to you, forbidding you from the talking or not? And did you speak after his^{-asws} prohibiting you?'

فَقَالَ هَيْشَامٌ إِنَّهُ لَمَّا كَانَ أَيَّامَ الْمُهَدِيِّ شَدَّدَ عَلَى أَصْحَابِ الْأَهْوَاءِ وَ كَتَبَ لَهُ ابْنُ الْمُفَضَّلِ صُنُوفَ الْفِرَقِ صِنْفًا صِنْفًا ثُمَّ قَرَأَ الْكِتَابَ عَلَى النَّاسِ

Hisham said, 'Where it were the days of Al-Mahdy (caliph), he was severe upon the companions of whims (opinners), and Ibn Al-Mufazzal had written to him a classification of differences, type by type. Then he read the letter to the people.

فَقَالَ يُونُسُ قَدْ سَمِعْتُ الْكِتَابَ يُقْرَأُ عَلَى النَّاسِ عَلَى بَابِ الذَّهَبِ بِالْمَدِينَةِ وَ مَرَّةً أُخْرَى بِمَدِينَةِ الْوَضَّاحِ فَقَالَ إِنَّ ابْنَ الْمُفَضَّلِ صَنَّفَ لَهُمْ صُنُوفَ الْفِرَقِ فِرْقَةً فِرْقَةً حَتَّى قَالَ فِي كِتَابِهِ وَ فِرْقَةٌ يُقَالُ لَهُمُ الزَّرَارِيَّةُ وَ فِرْقَةٌ يُقَالُ لَهُمُ الْعَمَارِيَّةُ أَصْحَابُ عَمَّارِ السَّنَابِطِيِّ وَ فِرْقَةٌ يُقَالُ لَهُمُ الْيَعْمُورِيَّةُ وَ مِنْهُمْ فِرْقَةٌ أَصْحَابُ سُلَيْمَانَ الْأَقْطَعِ وَ فِرْقَةٌ يُقَالُ لَهُمُ الْجَوَالِيقِيَّةُ

Yunus said, 'I had heard the letter being read out to the people at the golden door at Al-Medina, and another time at the city of Al-Wazzah. He said that Ibn Al-Mufazzal had classified for them the types of sects, sect by sect, until he said in his letter, 'There is a sect called Al-Zarariya, and a sect called Al-Ammariya, companions of Ammar Al-Sabaty, and a sect called Al-Yafouriya, and from them is a sect of companions of Suleyman Al-Aqta'a, and a sect called Al-Jawaliqiya'.

قَالَ يُونُسُ وَ لَمْ يَذْكُرْ يَوْمَئِذٍ هَيْشَامَ بْنَ الْحَكَمِ وَ لَا أَصْحَابَهُ فَرَعَمَ هَيْشَامٌ لِيُونُسَ أَنَّ أَبَا الْحَسَنِ ع بَعَثَ إِلَيْهِ فَقَالَ لَهُ كُفَّ هَذِهِ الْأَيَّامَ عَنِ الْكَلَامِ فَإِنَّ الْأَمْرَ شَدِيدٌ

Yunus said, 'And on that day neither Hisham Bin Al-Hakam nor his companions were mentioned. So Hisham had claimed to Yunus that Abu Al-Hassan^{-asws} had sent a message to him. He^{-asws} said to him: 'Refrain from the speaking in these days, for the matter is difficult'.

قَالَ هَيْشَامٌ فَكَفَّفْتُ عَنِ الْكَلَامِ حَتَّى مَاتَ الْمُهَدِيُّ وَ سَكَنَ الْأَمْرُ فَهَذَا الْأَمْرُ الَّذِي كَانَ مِنْ أَمْرِهِ وَ انْتِهَائِي إِلَى قَوْلِهِ.

³²³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 2

Hisham said, 'I paused from the speaking until Al-Mahdy (caliph) died, and the matter calmed down. So, this is the order which was from his^{-asws} orders, and my ending (of talking) to his^{-asws} words'.³²⁴

وَبَعْدَ الْإِسْنَادِ عَنْ يُونُسَ قَالَ كُنْتُ مَعَ هِشَامِ بْنِ الْحَكَمِ فِي مَسْجِدِهِ بِالْعِشَاءِ حَيْثُ أَتَاهُ مُسْلِمٌ صَاحِبُ بَيْتِ الْحَكَمِ فَقَالَ لَهُ إِنَّ يَحْيَى بْنَ خَالِدٍ يَقُولُ قَدْ أَفْسَدْتُ عَلَى الرَّفِضَةِ دِينَهُمْ لِأَنَّهُمْ يَزْعُمُونَ أَنَّ الدِّينَ لَا يَقُومُ إِلَّا بِالْإِمَامِ حَيٍّ وَ هُمْ لَا يَدْرُونَ إِمَامَهُمُ الْيَوْمَ حَيٌّ أَوْ مَيِّتٌ

And by this chain from Yunus who said,

'I was with Hisham Bin Al-Hakam in his Masjid with the dinner, when Muslim, companion of the house of judgment, came. He said to him, 'Yahya Bin Khalid is saying, 'You have spoilt upon the Rafizites (Shias), their religion, because they are claiming that the religion cannot stand except by a living Imam^{-asws}, and they are not knowing their Imam^{-asws} today, whether he^{-asws} is alive or dead'.

فَقَالَ هِشَامٌ عِنْدَ ذَلِكَ إِنَّمَا عَلَيْنَا أَنْ نَدِينَ بِحَيَاةِ الْإِمَامِ أَنَّهُ حَيٌّ حَاضِرًا عِنْدَنَا أَوْ مُتَوَارِبًا عَنَّا حَتَّى يَأْتِينَا مَوْتُهُ فَمَا لَمْ يَأْتِنَا مَوْتُهُ فَتَحْنُ مُقِيمُونَ عَلَى حَيَاتِهِ وَ مَثَلًا مِثَالًا

Hisham said during that, 'But rather, upon us is that we should make it a religion with a living Imam^{-asws}, that he^{-asws} is alive, present with us, or covered from us, until (news of) his expiry comes to us. For as long as (news of) his^{-asws} expiry does not come to us, we shall be staying upon his^{-asws} being alive and take an example'.

فَقَالَ الرَّجُلُ إِذَا جَامَعَ أَهْلَهُ وَ سَافَرَ إِلَى مَكَّةَ أَوْ تَوَارَى عَنْهُ بِبَعْضِ الْحَيْطَانِ فَعَلَيْنَا أَنْ نَقِيمَ عَلَى حَيَاتِهِ حَتَّى يَأْتِينَا جِلَافُ ذَلِكَ

The man said, 'When he^{-asws} had gathered his^{-asws} family and journeyed to Makkah, or he^{-asws} was covered from him by one of the walls, then upon us is that we should stay upon his^{-asws} being alive until (news) opposite to that comes to us'.

فَانصَرَفَ سَالِمُ ابْنُ عَمِّ يُونُسَ بَعْدَ الْكَلَامِ فَقَصَّهُ عَلَى يَحْيَى بْنِ خَالِدٍ فَقَالَ يَحْيَى مَا تَرَى مَا صَنَعْنَا شَيْئًا فَدَخَلَ يَحْيَى عَلَى هَارُونَ فَأَخْبَرَهُ فَأَرْسَلَ مِنَ الْغَدِ فَطَلَبَهُ فَطُلِبَ فِي مَنْزِلِهِ فَلَمْ يُوْجَدْ وَ بَلَغَهُ الْخَبْرُ فَلَمْ يَلْبَثْ إِلَّا شَهْرَيْنِ أَوْ أَكْثَرَ حَتَّى مَاتَ فِي مَنْزِلِ مُحَمَّدٍ وَ حُسَيْنِ الْحَنَاطِينِ

Salim, son of uncle of Yunus, left with this speech, and narrated it to Yahya Bin Khalid. Yahya said, 'What is your view of what thing which one should do?' So, Yahya entered to see Haroun (Al-Rasheed) and informed him. He sent (soldiers) the next morning to seek him. He was sought in his house but was not found. And the news reached him, and it wasn't long except two months or more, until he died in the house of Muhammad and Husayn, the two wheat sellers.

فَهَذَا تَفْسِيرُ أَمْرِ هِشَامٍ وَ زَعَمَ يُونُسُ أَنَّ دُخُولَ هِشَامِ عَلَى يَحْيَى بْنِ خَالِدٍ وَ كَلَامَهُ مَعَ سُلَيْمَانَ بْنِ جَرِيرٍ بَعْدَ أَنْ أَخَذَ أَبُو الْحَسَنِ عِ بَدْرِهِ إِذْ كَانَ فِي زَمَنِ الْمُهَدِيِّ وَ دُخُولَهُ إِلَى يَحْيَى بْنِ خَالِدٍ فِي زَمَنِ الرَّشِيدِ.

So, this is the interpretation of the matter of Hisham, and Yunus claimed that the entry of Hisham to Yahya Bin Khalid, and his speaking with Suleyman Bin Jareer, was after Abu Al-

³²⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 3 a

Hassan^{-asws} had seized (forbidden him), by a long time, when he was in the time of Al-Mahdy (the caliph before), and his entry to Yahya Bin Khalid during the era of Al-Rasheed”³²⁵

4- ب، قرب الإسناد ابن أبي الخطّاب عن البرنطبي عن الرضا ع قال أ ما كان لكم في أبي الحسن ص عظة ما ترى حال هشام هو الذي صنع بأبي الحسن ع ما صنع و قال لهم و أخبرهم أ ترى الله يعفّر له ما ركب منّا.

(The book) ‘Qurb Al Asnaad’ – Ibn Abu Al Khattab, from Al Bazanty,

‘From Al-Reza^{-asws} having said: ‘Wasn’t there a preaching for you all regarding Abu Al-Hassan^{-asws}? Did you not see the state of Hisham? He is the one who did with Abu Al-Hassan^{-asws} what he did, and said to them, and informed them! Do you see that Allah^{-azwj} would Forgive him of what he had perpetrated from us^{-asws}?’³²⁶

5- ما، الأماالي للشيخ الطوسي الحسين بن أحمد عن خيدر بن محمد بن نعيم عن محمد بن عمر عن محمد بن مسعود عن جعفر بن معروف عن العمركي عن الحسن بن أبي لبابة عن أبي هاشم الجعفری قال قلت لأبي جعفر محمد بن عليّ الثاني ع ما تقول جعلت فداك في هشام بن الحكم فقال رحمه الله ما كان أذبه عن هذه الناحية.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Husayn Bin Ahmad, from Hayday Bin Muhammad Bin Nueym, from Muhammad Bin Umar, from Muhammad Bin masoud, from Ja’far Bin Marouf, from Al Amraky, from Al-Hassan Bin Abu Lubabah, from Abu Hashim Al Ja’fary who said,

‘I said to Abu Ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} the 2nd, ‘May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding Hisham Bin Al-Hakam?’ He^{-asws} said: ‘May Allah^{-azwj} have Mercy on him! He could not be tilted away from this corner!’³²⁷

6- ن، عيون أخبار الرضا عليه السلام يد، التوحيد ابن المثنوي عن عليّ عن أبيه عن الصمّريّ بن دلف قال سألت الرضا ع عن التوحيد و قلت له إني أقول بقول هشام بن الحكم

(The books) ‘Uyoon Akhbar Al Reza^{-asws}’, (and) ‘Al Tawheed’ of Ibn Mutawakkal, from Ali, from his father, from Al Saqr Bin Dulfa who said,

‘I asked Al-Reza^{-asws} about the Tawheed, and I said to him^{-asws}, ‘I am saying with the word of Hisham Bin Al-Hakam’.

فغضب ع ثم قال ما لكم و لقول هشام إنه ليس منّا من رآه أن الله عزّ و جلّ جسم و نحن منه براء في الدنيا و الآخرة.

He^{-asws} was angered, then said: ‘What is the matter with you all and to the words of Hisham? He isn’t from us! The one who claims that Allah^{-azwj} Mighty and Majestic has a body! And we^{-asws} are disavowed from him in the world and the Hereafter”³²⁸

³²⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 3 b

³²⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 4

³²⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 5

³²⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 6

7- ك، إكمال الدين الهمداني و ابن ناتانه معاً عن علي بن أبيه عن ابن أبي عمير عن علي الأسواري قال كان ليحيى بن خالد مجلس في داره يحضره المتكلمون من كل فرقة و ليلة يوم الأحد فيتناظرون في أديانهم و يفتخرون بعضهم على بعض

(The book) 'Ikmal Al Deen' – Al Hamdany and Ibn Natanah, both together from Ali, from his father, from Ibn Abu Umeyr, from Ali Al Aswary who said,

'There used to be gatherings to Yahya Bin Khalid in his house. He would present the speakers from every sect and religion on the day of Sunday, and they would debate regarding their religions and argue against each other.

فَبَلَغَ ذَلِكَ الرَّشِيدَ فَقَالَ لِيَحْيَىٰ بْنِ خَالِدٍ يَا عَبَّاسِيُّ مَا هَذَا الْمَجْلِسُ الَّذِي بَلَغَنِي فِي مَنْزِلِكَ يَحْضُرُهُ الْمُتَكَلِّمُونَ

That reached Al-Rasheed. He said to Yahya Bin Khalid, 'O Abbasid! What are these gatherings which have reached me, they are taking place in your house, the speakers are attending it?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا شَيْءٌ بِمَا رَفَعَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ وَ بَلَغَ مِنَ الْكِرَامَةِ وَ الرَّفْعَةِ أَحْسَنَ مَوْقِعاً عِنْدِي مِنْ هَذَا الْمَجْلِسِ فَإِنَّهُ يَحْضُرُهُ كُلُّ قَوْمٍ مَعَ اخْتِلَافِ مَذَاهِبِهِمْ فَيَحْتَجُّ بَعْضُهُمْ عَلَى بَعْضٍ وَ يُعْرِفُ الْمُجْحُوقُ مِنْهُمْ وَ يَتَّبِعُنَا فَسَادُ كُلِّ مَذْهَبٍ مِنْ مَذَاهِبِهِمْ

He said, 'O commander of the faithful! There is nothing from what commander of the faithful is raising (getting concerned) with of these gatherings, and it has reached from the honour and loftiness an excellent opportunity with me, for it is being attended by every group along with the differing in their doctrines. So they argue against each other and the rightful from them are recognise, and the mischief of every doctrine from their doctrines is manifested'.

قَالَ لَهُ الرَّشِيدُ فَأَنَا أَحِبُّ أَنْ أَحْضُرَ هَذَا الْمَجْلِسَ وَ أَسْمَعُ كَلَامَهُمْ مِنْ غَيْرِ أَنْ يَعْلَمُوا بِحُضُورِي فَيَحْتَشِمُونَ وَ لَا يُظْهِرُونَ مَذَاهِبَهُمْ قَالَ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ مَتَى شَاءَ قَالَ فَضَعُ يَدَكَ عَلَى رَأْسِي وَ لَا تُعَلِّمُهُمْ بِحُضُورِي

Al-Rasheed said to him, 'I would love to be present at this gathering and listen to their speeches, from without them knowing of my presence, for they would be reserved and not reveal their doctrines'. He said, 'That is up to commander of the faithful, whenever he so desires to'. He said, 'Then place you hand upon my head and do not let them know of my presence'.

فَفَعَلَ وَ بَلَغَ الْخَبْرَ الْمُعْتَرِلَةَ فَتَشَاوَرُوا فِيمَا بَيْنَهُمْ وَ عَزَمُوا أَنْ لَا يُكَلِّمُوا هِشَاماً إِلَّا فِي الْإِمَامَةِ لِعِلْمِهِمْ بِمَذْهَبِ الرَّشِيدِ وَ انْتِكَارِهِ عَلَى مَنْ قَالَ بِالْإِمَامَةِ

He did so, and the news reached Al-Mutazilites, and they consulted in what was between them, and they determines upon not to speak to Hisham except regarding the Imamate, due to their knowing the doctrine of Al-Rasheed, and his dislike upon the one who says (believes) in the Imamate.

قَالَ فَحَضَرُوا وَ حَضَرَ هِشَامٌ وَ حَضَرَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الْإِبَازِيُّ وَ كَانَ مِنْ أَصْدَقِ النَّاسِ لِهِشَامِ بْنِ الْحَكَمِ وَ كَانَ يُشَارِكُهُ فِي التِّجَارَةِ فَلَمَّا دَخَلَ هِشَامٌ سَلَّمَ عَلَى عَبْدِ اللَّهِ بْنِ يَزِيدَ مِنْ بَيْنِهِمْ فَقَالَ يَحْيَىٰ بْنُ خَالِدٍ لِعَبْدِ اللَّهِ بْنِ يَزِيدَ يَا عَبْدَ اللَّهِ كَلِّمْ هِشَاماً فِيمَا اخْتَلَفْتُمْ فِيهِ مِنَ الْإِمَامَةِ

He (the narrator) said, 'They presented, and Hisham was present, and Abdullah Bin Yazeed Al-Ibazy was present, and he was from the sincerest of the people to Hisham Bin Al-Hakam, and he had participated him in the trading. When Hisham entered, he greeted unto Abdullah

Bin Yazeed from between them. Yahya Bin Khalid said to Abdullah Bin Yazeed, 'O Abdullah! Speak to Hisham regarding what you all are differing in regarding the Imamate!'

فَقَالَ هِشَامُ أَيُّهَا الْوَزِيرُ لَيْسَ لَهُمْ عَلَيْنَا جَوَابٌ وَ لَا مَسْأَلَةٌ هَهُنَا قَوْمٌ كَانُوا مُجْتَمِعِينَ مَعَنَا عَلَى إِمَامَةِ رَجُلٍ ثُمَّ فَارَقُونَا بِلَا عِلْمٍ وَ لَا مَعْرِفَةٍ فَلَا حِينَ كَانُوا مَعَنَا عَرَفُوا الْحَقَّ وَ لَا حِينَ فَارَقُونَا عَلِمُوا عَلَى مَا فَارَقُونَا فَلَيْسَ لَهُمْ عَلَيْنَا مَسْأَلَةٌ وَ لَا جَوَابٌ

Hisham said, 'O you minister! There is no answer for them against us, nor is there any issue for these people who used to gather with us upon the Imamate of a man, then they separated without having any knowledge nor understanding. So when they were with us, they recognised the truth, nor did they know when they separated from us, upon what they were separating from us. So there is neither any question for them against us nor any answer'.

فَقَالَ بَيَّانٌ وَ كَانَ مِنَ الْحُرُورِيَِّةِ أَنَا أَسْأَلُكَ يَا هِشَامُ أَخْبِرْنِي عَنْ أَصْحَابِ عَلِيٍّ يَوْمَ حَكَمُوا الْحَكَمَيْنِ أَكَانُوا مُؤْمِنِينَ أَمْ كَافِرِينَ

Bayan said, and he was from the Harouriya (Kharijites), 'I ask you, O Hisham! Inform me about the companions of Ali^{-asws} on the day the two judges judged (at the arbitration). Were they two believers or were they two Kafirs?'

قَالَ هِشَامُ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ مُؤْمِنُونَ وَ صِنْفٌ مُشْرِكُونَ وَ صِنْفٌ ضَلَّالٌ فَأَمَّا الْمُؤْمِنُونَ فَمَنْ قَالَ مِثْلَ قَوْلِي الَّذِي قَالُوا إِنَّ عَلِيًّا إِمَامٌ مِنَ عِنْدِ اللَّهِ وَ مُعَاوِيَةُ لَا يَصْلُحُ لَهَا فَآمَنُوا بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي عَلِيٍّ وَ أَقْرَبُوا بِهِ

Hisham said, 'They were of three types – a type of Momineen, and a type of Polytheists, and a type of strayers. As for the Momineen, it is the one who said like my word, the ones who said that Ali^{-asws} is an Imam^{-asws} from the Presence of Allah^{-azwj}, and Muawiya is not correct for it, and they believed in what Allah^{-azwj} Mighty and Majestic had Said regarding Ali^{-asws}, and they acknowledged with it.

وَ أَمَّا الْمُشْرِكُونَ فَقَوْمٌ قَالُوا عَلِيٌّ إِمَامٌ وَ مُعَاوِيَةُ يَصْلُحُ لَهَا فَأَشْرَكُوا إِذْ أَدْخَلُوا مُعَاوِيَةَ مَعَ عَلِيٍّ

And as for the Polytheists, they were a people who said, 'Ali^{-asws} is an Imam^{-asws}, and Muawiya is correct for it'. Thus, they associated when they included Muawiya with Ali^{-asws}.

وَ أَمَّا الضَّلَّالُ فَقَوْمٌ خَرَجُوا عَلَى الْحَمِيَّةِ وَ الْعَصَبِيَّةِ لِلْقَبَائِلِ وَ الْعَشَائِرِ لَمْ يَعْرِفُوا شَيْئاً مِنْ هَذَا وَ هُمْ جُهَّالٌ

And as for the strayers, they were a people who had come out (to fight) based upon the intimacy and the prejudices to the tribes and the clans. They did not understand anything from this, and they were ignoramuses'.

قَالَ وَ أَصْحَابُ مُعَاوِيَةَ مَا كَانُوا

He said, 'And the companions of Muawiya, what were they?'

قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ كَافِرُونَ وَ صِنْفٌ مُشْرِكُونَ وَ صِنْفٌ ضَلَّالٌ فَأَمَّا الْكَافِرُونَ فَالَّذِينَ قَالُوا إِنَّ مُعَاوِيَةَ إِمَامٌ وَ عَلِيٌّ لَا يَصْلُحُ لَهَا فَكَفَرُوا مِنْ جَهْتَيْنِ أَنْ جَحَدُوا إِمَاماً مِنَ اللَّهِ وَ نَصَبُوا إِمَاماً لَيْسَ مِنَ اللَّهِ

He said, 'They were of three types – a type were Kafirs, and a type were Polytheists, and a type were straying ones. As for the Kafirs, the ones who said that Muawiya is an imam and Ali^{-asws} is not correct for it, so they disbelieved from two aspects. They rejected an Imam^{-asws} from Allah^{-azwj} and (instead) they nominated an Imam who wasn't from Allah^{-azwj}.

وَأَمَّا الْمُشْرِكُونَ فَمَقُومٌ قَالُوا مُعَاوِيَةَ إِمَامٌ وَ عَلِيٌّ يَصْلُحُ لَهَا فَأَشْرَكُوا مُعَاوِيَةَ مَعَ عَلِيٍّ ع

And as for the Polytheists, they were a people who said that Muawiya is an imam and Ali^{-asws} is correct for it. So they participated Muawiya with Ali^{-asws}.

وَأَمَّا الضَّالُّونَ فَعَلَى سَبِيلِ أَوْلِيكَ خَرَجُوا لِلْحَمِيَّةِ وَالْعَصِيَّةِ لِلْقَبَائِلِ وَالْعَشَائِرِ

And as for the straying ones, so they came out (to fight) upon the way of the intimacy and the prejudices for the tribes and the clans'.

فَانْقَطَعَ بَيَانٌ عِنْدَ ذَلِكَ فَقَالَ زَيْرًا فَإِنَّا أَسْأَلُكَ يَا هِشَامُ فِي هَذَا فَقَالَ هِشَامُ أَخْطَأْتُ قَالَ وَ لِمَ قَالَ لِأَنَّكُمْ مُجْتَمِعُونَ عَلَى دَفْعِ إِمَامَةِ صَاحِبِي وَ قَدْ سَأَلَنِي هَذَا عَنْ مَسْأَلَةٍ وَ لَيْسَ لَكُمْ أَنْ تُثْنُوا بِالْمَسْأَلَةِ عَلَيَّ حَتَّى أَسْأَلَكَ يَا زَيْرًا عَنْ مَذْهَبٍ فِي هَذَا الْبَابِ

The dialogue was terminated at that. Zirar said, 'I ask you, O Hisham, regarding this'. Hisham said, 'You are mistaken'. He said, 'And why?' He said, 'Because you are united upon repelling the Imamate of my companion (Abu Al-Hassan^{-asws}), and this one asked me about an issue, and it isn't for you that you should be doubling with the questions upon me until I ask you, O Zirar, about a doctrine in this subject'.

قَالَ زَيْرًا فَسَلْ قَالَ أَ تَقُولُ إِنَّ اللَّهَ عَدْلٌ لَا يَجُورُ قَالَ نَعَمْ هُوَ عَدْلٌ لَا يَجُورُ تَبَارَكَ وَ تَعَالَى

Zirar said, 'So ask!' He said, 'Are you saying that Allah^{-azwj} is Just, He^{-azwj} is not tyrannous?' He said, 'He^{-azwj} Blessed and Exalted, is Just, not tyrannous'.

قَالَ فَلَوْ كَلَّفَ اللَّهُ الْمُقْعَدَ الْمَشْيَ إِلَى الْمَسَاجِدِ وَالْجِهَادَ فِي سَبِيلِ اللَّهِ وَ كَلَّفَ الْأَعْمَى قِرَاءَةَ الْمَصَاحِفِ وَ الْكُتُبِ أَ تَرَاهُ كَانَ عَادِلًا أَمْ جَائِرًا

He said, 'If Allah^{-azwj} were to Encumber the disabled one, the walking to the Masjid and the Jihad in the Way of Allah^{-azwj}, and Encumber the blind with reading the Quran and the books, would you view that He^{-azwj} Just or tyrannous?'

قَالَ زَيْرًا مَا كَانَ اللَّهُ لِيُفْعَلَ ذَلِكَ قَالَ هِشَامٌ قَدْ عَلِمْنَا أَنَّ اللَّهَ لَا يَفْعَلُ ذَلِكَ وَ لَكِنْ عَلَى سَبِيلِ الْجَدَلِ وَ الْحُصُومَةِ أَنْ لَوْ فَعَلَ ذَلِكَ أ لَيْسَ كَانَ فِي فِعْلِهِ جَائِرًا وَ كَلَّفَهُ تَكْلِيفًا لَا يَكُونُ لَهُ السَّبِيلُ إِلَى إِقَامَتِهِ وَ أَدَائِهِ قَالَ لَوْ فَعَلَ ذَلِكَ لَكَانَ جَائِرًا

Zirar said, 'Allah^{-azwj} would not Do that'. Hisham said, 'We do know that Allah^{-azwj} would not Do that, but upon the way of the argument and contention, if He^{-azwj} were to Do that, Wouldn't He^{-azwj} be tyrannical in His^{-azwj} Deed and His^{-azwj} Encumbering such an encumberment, there cannot be any way to establish it and fulfil it?' He said, 'If He^{-azwj} were to Do that, He^{-azwj} would be tyrannical'.

قَالَ فَأَخْبَرَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ كَلَّفَ الْعِبَادَ دِينًا وَاجِدًا لَا اخْتِلَافَ فِيهِ لَا يَقْبَلُ مِنْهُمْ إِلَّا أَنْ يَأْتُوا بِهِ كَمَا كَلَّفَهُمْ قَالَ بَلَى

He said, 'Inform me about Allah^{-azwj} Mighty and Majestic. He^{-azwj} Encumbered the servants with one religion, there is no differing in it. He^{-azwj} will not Accept from them except if they were to come with it, like what He^{-azwj} had Encumbered them'. He said, 'Yes'.

قَالَ فَجَعَلَ لَهُمْ دَلِيلًا عَلَىٰ وُجُودِ ذَلِكَ الدِّينِ أَوْ كَلَّفَهُمْ مَا لَا دَلِيلَ عَلَيْهِ وَوُجُودِهِ فَيَكُونُ بِمَنْزِلَةِ مَنْ كَلَّفَ الْأَعْمَىٰ قِرَاءَةَ الْكِتَابِ وَ الْمُتَعَدِّ الْمَشْيَإِ إِلَى الْمَسَاجِدِ وَ الْجِهَادِ

He said, 'He^{-azwj} Made evidence for them upon finding that religion or Encumbered them what there is no evidence upon finding it, so He^{-azwj} would be at the status of the one who encumbers the blind to read the Book and the disabled to walk to the Masjids and the Jihad'.

قَالَ فَسَكَتَ زَيْرًا سَاعَةً ثُمَّ قَالَ لَا بُدَّ مِنْ دَلِيلٍ وَ لَيْسَ بِصَاحِبِكَ قَالَ فَضَحِكَ هِشَامٌ وَ قَالَ تَشْبَعُ شَطْرُكَ وَ صِرْتَ إِلَى الْحَقِّ ضَرُورَةً وَ لَا خِلَافَ بَيْنِي وَ بَيْنَكَ إِلَّا فِي التَّسْمِيَةِ

He (the narrator) said, 'Zirar was silent for a while, then said, 'There is no escape from evidence, and it isn't with your companion'. Hisham laughed and said, 'You are a Shia in your cleverness, and you have come to the truth out of necessity, and there is no differing between me, and you except in the naming'.

قَالَ زَيْرًا فَإِنِّي أَرْجِعُ إِلَيْكَ فِي هَذَا الْقَوْلِ قَالَ هَاتِ قَالَ زَيْرًا كَيْفَ تَعْقِدُ الْإِمَامَةَ قَالَ هِشَامٌ كَمَا عَقَدَ اللَّهُ النَّبِيَّةَ قَالَ فَإِذَا هُوَ نَبِيٌّ

Zirar said, 'I shall return to you regarding this word'. He said, 'Give!' Zirar said, 'How is your pact of the Imamate?' Hisham said, 'Like what Allah^{-azwj} has Pacted the Prophet-hood'. He said, 'Then he^{-asws} is a Prophet^{-as}'.

قَالَ هِشَامٌ لَا لِأَنَّ النَّبِيَّةَ يَعْقِدُهَا أَهْلُ السَّمَاءِ وَ الْإِمَامَةَ يَعْقِدُهَا أَهْلُ الْأَرْضِ فَعَقَدَ النَّبِيَّةَ بِالْمَلَائِكَةِ وَ عَقَدَ الْإِمَامَةَ بِالنَّبِيِّ وَ الْعُقَدَانِ جَمِيعًا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

Hisham said, 'No, because the Prophet-hood which the people of the sky had pacted, and the Imamate is pacted by people of the earth. So the Prophet-hood was pacted with the Angels and the Imamate was pacted with the Prophet^{-sawww}, and the two pacts were both by the Permission of Allah^{-azwj} Mighty and Majestic'.

قَالَ فَمَا الدَّلِيلُ عَلَىٰ ذَلِكَ قَالَ هِشَامٌ الْإِضْطِرَارُ فِي هَذَا قَالَ زَيْرًا وَ كَيْفَ ذَلِكَ قَالَ هِشَامٌ لَا يَخْلُو الْكَلَامُ فِي هَذَا مِنْ أَحَدٍ ثَلَاثَةً وَجُوهٍ إِذَا أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ رَفَعَ التَّكْلِيفَ عَنِ الْخَلْقِ بَعْدَ الرَّسُولِ ص فَلَمْ يَكْلِفْهُمْ وَ لَمْ يَأْمُرْهُمْ وَ لَمْ يَنْهَهُمْ وَ صَارُوا بِمَنْزِلَةِ السَّبَاعِ وَ الْبَهَائِمِ الَّتِي لَا تَكْلِفُ عَلَيْهِمْ فَتَقُولُ هَذَا يَا زَيْرًا إِنَّ التَّكْلِيفَ عَنِ النَّاسِ مَرْفُوعٌ بَعْدَ رَسُولِ اللَّهِ ص

He said, 'So what is the evidence upon that?' Hisham said, 'The desperation in this'. Zirar said, 'And how is that?' Hisham said, 'The speech is not vacant in this from one of the three aspects. Either Allah^{-azwj} Mighty and Majestic happens to Raise the encumberment from the people after the Rasool^{-sawww}. So He^{-azwj} does not encumber them and does not Command them and does not Prohibit them, and they would be at the status of the wild animals and the beasts who there is no encumberment upon them. Are you saying this, O Zirar, that the encumberment is Raised from the people after Rasool-Allah^{-sawww}'?

قَالَ لَا أَقُولُ هَذَا قَالَ هِشَامٌ فَالْوَجْهُ الثَّانِي يَنْبَغِي أَنْ يَكُونَ النَّاسُ الْمُكَلَّفُونَ قَدْ اسْتَحَالُوا بَعْدَ الرَّسُولِ عُلَمَاءَ فِي مِثْلِ حَدِّ الرَّسُولِ فِي الْعِلْمِ حَتَّى لَا يَحْتَاجَ أَحَدٌ إِلَى أَحَدٍ فَيَكُونُوا كُلُّهُمْ قَدْ اسْتَعْنَوْا بِأَنْفُسِهِمْ وَ أَصَابُوا الْحَقَّ الَّذِي لَا اخْتِلَافَ فِيهِ أَ فَتَقُولُ هَذَا إِنَّ النَّاسَ قَدْ اسْتَحَالُوا عُلَمَاءَ حَتَّى صَارُوا فِي مِثْلِ حَدِّ الرَّسُولِ فِي الْعِلْمِ حَتَّى لَا يَحْتَاجَ أَحَدٌ إِلَى أَحَدٍ مُسْتَعِينِينَ بِأَنْفُسِهِمْ عَنْ غَيْرِهِمْ فِي إِصَابَةِ الْحَقِّ

He said, 'I am not saying this'. Hisham said, 'The second aspect is that it is befitting that the people be encumbered, after the Rasool^{-saww}, to be permitting scholar in similar to the limitations of the Rasool^{-saww} in the knowledge, until no one is needy to anyone, so they would all become to be needless with their own selves, and they find the truth which there is no differing in it. Are you saying this, that the people have permitted scholars until they have become in limitation like the Rasool^{-saww} in the knowledge, until no one is needy to anyone, being needless with themselves from others in finding the truth?'

قَالَ لَا أَقُولُ هَذَا وَ لَكِنَّهُمْ يَحْتَاجُونَ إِلَى غَيْرِهِمْ قَالَ فَتَبَيُّ الْوَجْهُ الثَّلَاثُ لِأَنَّهُ لَا بُدَّ لَهُمْ مِنْ عِلْمٍ يَقِيمُهُ الرَّسُولُ لَهُمْ لَا يَسْهُو وَ لَا يَغْلُطُ وَ لَا يَحِيفُ مَعْصُومٍ مِنَ الذُّنُوبِ مُبَرِّئًا مِنَ الْخَطَايَا يُحْتَاجُ إِلَيْهِ وَ لَا يَحْتَاجُ إِلَى أَحَدٍ

He said, 'I am not saying this, but they are needy to others'. He said, 'So there remains the third aspect, because there is no escape for them from knowledge the Rasool^{-saww} had established for them (which) they would neither forget, nor err, nor do wrong, an infallible from the sins, disavowed from the mistakes, being needy to him^{-asws} and he^{-asws} would not be needy to anyone'.

قَالَ فَمَا الدَّلِيلُ عَلَيْهِ قَالَ هِشَامٌ ثَمَانُ دَلَالَاتٍ أَرْبَعٌ فِي نَعْتِ نَسَبِهِ وَ أَرْبَعٌ فِي نَعْتِ نَفْسِهِ فَأَمَّا الْأَرْبَعُ الَّتِي فِي نَعْتِ نَسَبِهِ بِأَنَّ يَكُونَ مَعْرُوفَ الْجِنْسِ مَعْرُوفَ الْقَبِيلَةِ مَعْرُوفَ الْبَيْتِ وَ أَنَّ يَكُونَ مِنْ صَاحِبِ الْمِلَّةِ وَ الدَّعْوَةِ إِلَيْهِ إِشَارَةً

He said, 'So what is the evidence upon it?' Hisham said, 'There are eight evidence (s) – four in attribution to his lineage, and four in attribution to himself^{-asws}. As for the four which are in attribution to his lineage, he would be of well-known of genus, well-known of tribe, well-known of the Household, and that he would be from the companions of religion, and the calling to him^{-asws} by indication.

فَلَمْ يُرْ جِنْسٌ مِنْ هَذَا الْخَلْقِ أَشْهُرُ مِنْ جِنْسِ الْعَرَبِ الَّذِينَ مِنْهُمْ صَاحِبِ الْمِلَّةِ وَ الدَّعْوَةِ الَّتِي يُنَادَى بِاسْمِهِ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ عَلَى الصَّوَامِعِ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

One would not see the descend from these people to be more famous than the descent of the Arabs, those from them is Master of the religion, and the call which he^{-asws} would be called by his name, five times a day upon the ears, 'I testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}'.

فَتَصِلُ دَعْوَتُهُ إِلَى كُلِّ بَرٍّ وَ فَاجِرٍ وَ عَالِمٍ وَ جَاهِلٍ وَ مُقَرَّرٍ وَ مُنْكَرٍ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا وَ لَوْ جَازَ أَنْ يَكُونَ الْخَلْقُ مِنَ اللَّهِ عَلَى هَذَا الْخَلْقِ فِي غَيْرِ هَذَا الْجِنْسِ لَأَتَى عَلَى الطَّالِبِ الْمُرْتَادِ دَهْرٌ مِنْ عَصْرِهِ لَا يَجِدُهُ

So his call would arrive to every righteous and immoral, and learned and ignorant, and acknowledged and deniers, in the east of the earth and its west; and if it is allowed that the Divine Authority from Allah^{-azwj} upon this creation be in other than this descent, the doubts would come to the seeker for all time from his life, he will not find him.

وَلَوْ جَازَ أَنْ يَطْلُبُهُ فِي أَجْنَاسِ هَذَا الْخَلْقِ مِنَ الْعَجْمِ وَغَيْرِهِمْ لَكَانَ مِنْ حَيْثُ أَرَادَ اللَّهُ أَنْ يَكُونَ صَاحِبًا يَكُونُ فَسَادًا وَ لَا يُجُوزُ هَذَا فِي حُكْمِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَدْلِهِ أَنْ يَفْرَضَ عَلَى النَّاسِ فَرِيضَةً لَا تُوجَدُ

And if it were allowed that he search among the descents of these people from the non-Arabs and other, for him to be from where Allah^{-azwj} Wants that he be righteous, there would be mischief (corruption). And this is not allowed in the Judgment of Allah^{-azwj} Blessed and Exalted, and His^{-azwj} Justice, that He^{-azwj} Obligates an Obligation upon the people, which cannot be found.

فَلَمَّا لَمْ يَجْزِ ذَلِكَ لَمْ يَجْزِ إِلَّا أَنْ يَكُونَ إِلَّا فِي هَذَا الْجِنْسِ لِاتِّصَالِهِ بِصَاحِبِ الْمِلَّةِ وَ الدَّعْوَةِ وَ لَمْ يَجْزِ أَنْ يَكُونَ مِنْ هَذَا الْجِنْسِ إِلَّا فِي هَذِهِ الْقَبِيلَةِ لِغُرْبِ نَسَبِهَا مِنْ صَاحِبِ الْمِلَّةِ وَ هِيَ قُرَيْشٌ وَ لَمَّا لَمْ يَجْزِ أَنْ يَكُونَ مِنْ هَذَا الْجِنْسِ إِلَّا فِي هَذِهِ الْقَبِيلَةِ لَمْ يَجْزِ أَنْ يَكُونَ مِنْ هَذِهِ الْقَبِيلَةِ إِلَّا فِي هَذَا الْبَيْتِ لِغُرْبِ نَسَبِهِ مِنْ صَاحِبِ الْمِلَّةِ وَ الدَّعْوَةِ

When that is not allowed, it is not allowed that he be except in this descent for his connection with Master of the religion and the call, and it is not allowed that he be from this descent except in this tribe due to the nearness of its lineage from Master of the religion, and it is Qureysh. And when it is not allowed that he be from this descent except in this tribe, it is not allowed that he be from this tribe except be in this Household due to the nearness of his lineage from Master of the religion and the call.

وَ لَمَّا كَثُرَ أَهْلُ هَذَا الْبَيْتِ وَ تَشَاجَرُوا فِي الْإِمَامَةِ لِعُلُوِّهَا وَ شَرَفِهَا ادَّعَاهَا كُلُّ وَاحِدٍ مِنْهُمْ فَلَمْ يَجْزِ إِلَّا أَنْ يَكُونَ مِنْ صَاحِبِ الْمِلَّةِ وَ الدَّعْوَةِ إِلَيْهِ إِشَارَةً بِعَيْنِهِ وَ اسْمِهِ وَ نَسَبِهِ لِغُلَا بِطَمَعِ فِيهَا غَيْرُهُ

And when the people of this household are a lot and they are quarrelling regarding the Imamate due to its exaltedness and its nobility, each one of them wants to claim it. So it is not allowed except if he be from Master of the religion and the call, and indication to him exactly, and his name, and his lineage, lest others covet regarding it.

وَ أَمَّا الْأَرْبَعُ الَّتِي فِي نَفْسِهِ أَنْ يَكُونَ أَعْلَمَ النَّاسِ كُلِّهِمْ بِفَرَائِضِ اللَّهِ وَ سُنَنِهِ وَ أَحْكَامِهِ حَتَّى لَا يَخْفَى عَلَيْهِ مِنْهَا دَقِيقٌ وَ لَا جَلِيلٌ وَ أَنْ يَكُونَ مَعْصُومًا مِنَ الذُّنُوبِ كُلِّهَا وَ أَنْ يَكُونَ أَشْجَعَ النَّاسِ وَ أَنْ يَكُونَ أَسْحَى النَّاسِ

And as for the four which are in attribution to himself is that he would be the most learned of the people, all of them, with the Obligations of Allah^{-azwj} and His^{-azwj} Sunnah, and His^{-azwj} Rulings, until nothing is hidden from him, neither small nor great, and that he would be infallible from the sins, all of them, and that he would be bravest of the people, and that he would be most generous of the people’.

قَالَ مِنْ أَيْنَ قُلْتَ إِنَّهُ أَعْلَمَ النَّاسِ

He said, ‘From where are you saying that he would be most learned of the people?’

قَالَ لِأَنَّهُ إِنْ لَمْ يَكُنْ عَالِمًا بِجَمِيعِ حُدُودِ اللَّهِ وَ أَحْكَامِهِ وَ شَرَائِعِهِ وَ سُنَنِهِ لَمْ يُؤْمَرْ عَلَيْهِ أَنْ يُقَلِّبَ الْحُدُودَ فَمَنْ وَجِبَ عَلَيْهِ الْقَطْعُ حَدَّهُ وَ مَنْ وَجِبَ عَلَيْهِ الْحُدُودُ فَلَا يُقِيمُ اللَّهُ حَدًّا عَلَى مَا أَمَرَ بِهِ فَيَكُونُ مِنْ حَيْثُ أَرَادَ اللَّهُ صَاحِبًا يَقْعُ فَسَادًا

He said, 'Because if he is not knower of entirety of the legal penalties of Allah^{-azwj}, and His^{-azwj} Rulings, and His^{-azwj} Laws, and His^{-azwj} Sunnah, there would be no safety upon him he might overturn the legal penalties. The one upon whom the cutting is obligation, he would reprimand him, and the one upon whom the reprimand him, he would cut him. So he would not be establishing a legal penalty for Allah^{-azwj} upon what He^{-azwj} has Commanded him with. Thus, from where Allah^{-azwj} Wants him to be righteous, corruption would occur'.

قَالَ فَمِنْ أَيْنَ قُلْتَ إِنَّهُ مَعْصُومٌ مِنَ الذُّنُوبِ

He said, 'So, from where are you saying that he is infallible from the sins?'

قَالَ لِأَنَّهُ إِنْ لَمْ يَكُنْ مَعْصُومًا مِنَ الذُّنُوبِ دَخَلَ فِي الْخَطَايَا فَلَا يُؤْمَرُ أَنْ يَكْتُمَ عَلَى نَفْسِهِ وَ يَكْتُمَ عَلَى حَمِيمِهِ وَ قَرِيبِهِ وَ لَا يَخْتَجِعُ اللَّهُ عَزَّ وَ جَلَّ بِمِثْلِ هَذَا عَلَى خَلْقِهِ

He said, 'Because if he does not happen to be infallible from the sins, he would enter into the mistakes, and he would not be safe from concealing (his mistakes) upon himself, and conceal upon his intimate ones, and his kindred, and Allah^{-azwj} Mighty and Majestic would not be Arguing upon His^{-azwj} creatures with the likes of this one'.

قَالَ فَمِنْ أَيْنَ قُلْتَ إِنَّهُ أَشْجَعُ النَّاسِ

He said, 'From where are you saying that he would be bravest of the people?'

قَالَ لِأَنَّهُ فَتَنَةٌ لِلْمُسْلِمِينَ الَّذِينَ يَرْتَجِعُونَ إِلَيْهِ فِي الْحُرُوبِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ يُؤْمِنُ بِوَعْدِ يَوْمِنَا إِلَّا مَتَحَرِّفًا لِقَائِنا أَوْ مَتَحَرِّفًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبِ مِنَ اللَّهِ فَإِنْ لَمْ يَكُنْ شُجَاعًا فَتَرَفِيئَهُ بِغَضَبِ مِنَ اللَّهِ * فَلَا يَجُوزُ أَنْ يَكُونَ مَنْ يَبُوءُ بِغَضَبِ مِنَ اللَّهِ * حُجَّةً لِلَّهِ عَلَى خَلْقِهِ

He said, 'Because he would be a faction for the Muslims, those who are hoping to him in the wards. And Allah^{-azwj} Mighty and Majestic Said: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16].** So if he does not happen to be brave, he would flee, and incur the Wrath from Allah^{-azwj}. It is not allowed that one who has incurred Wrath from Allah^{-azwj} to be a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures'.

قَالَ فَمِنْ أَيْنَ قُلْتَ إِنَّهُ أَسْحَى النَّاسِ

He said, 'So, from where are you saying that he would be most generous of the people?'

قَالَ لِأَنَّهُ خَازِنُ الْمُسْلِمِينَ فَإِنْ لَمْ يَكُنْ سَخِيًّا تَأَقَّتْ نَفْسُهُ إِلَى أَمْوَالِهِمْ فَأَخَذَهَا فَكَانَ حَائِنًا وَ لَا يَجُوزُ أَنْ يَخْتَجِعَ اللَّهُ عَلَى خَلْقِهِ بِحَائِنٍ

He said, 'Because he is a treasurer of the Muslims. So if he does not happen to be generous, his soul would crave to their wealth, and he would take it, and become a betrayer, and it is not allowed that Allah^{-azwj} would Argue upon His^{-azwj} creatures by a betrayer'.

فَقَالَ عِنْدَ ذَلِكَ ضِرَارٌ فَمَنْ هَذَا يَهْدِيهِ الصِّفَّةَ فِي هَذَا الْوَقْتِ فَقَالَ صَاحِبُ الْعَصْرِ أَمِيرُ الْمُؤْمِنِينَ وَ كَانَ هَارُونَ الرَّشِيدُ قَدْ سَمِعَ الْكَلَامَ كُلَّهُ

Zirar said during that, 'So who is with these qualities at this time?' He said, 'Master of the time is commander of the faithful' – and Haroun Al-Rasheed was listening to the talk, all of it.

فَقَالَ عِنْدَ ذَلِكَ أَغْطَانَا وَ اللَّهُ مِنْ جِرَابِ النُّورَةِ وَيُحَكِّ يَا جَعْفَرُ وَ كَانَ جَعْفَرُ بُنُ يُحَيِّ جَالِسًا مَعَهُ فِي السِّتْرِ مَنْ يَغْنِي بِحَدَا قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ يَغْنِي مُوسَى
بُنُ جَعْفَرٍ قَالَ مَا عَنَى بِهَا غَيْرَ أَهْلِهَا

He (Haroun) said during that, 'By Allah^{azwj}! He has given us a bag of light. Woe be to you, O Ja'far!' - and Ja'far Bin Yahya was seated with him in the curtain – 'Who does he mean by that?' He said, 'O commander of the faithful! He means Musa^{asws} Bin Ja'far^{asws}'. He said, 'He does not mean with it other than its rightful one'.

ثُمَّ غَضَّ عَلَى شَفْتَيْهِ وَ قَالَ مِثْلَ هَذَا حَيٍّ وَ يَبْتَعِي لِي مُلْكِي سَاعَةً وَاحِدَةً فَوَ اللَّهُ لَللِّسَانِ هَذَا أُنْبَعُ فِي قُلُوبِ النَّاسِ مِنْ مِائَةِ أَلْفِ سَيْفٍ

Then he closed his lips and said, 'The likes of this one is living, and my kingdom would remain for me even an hour? By Allah^{azwj}! The tongue of this one is more far-reaching into the hearts of the people than a hundred thousand swords'.

وَ عَلِمَ يُحَيِّ أَنَّ هِشَامًا قَدْ أُتِيَ فَدَخَلَ السِّتْرَ فَقَالَ وَيُحَكِّ يَا عَبَّاسِيُّ مَنْ هَذَا الرَّجُلُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تُكْفَى تُكْفَى ثُمَّ خَرَجَ إِلَى هِشَامٍ فَعَمَزَهُ فَعَلِمَ
هِشَامٌ أَنَّهُ قَدْ أُتِيَ فَقَامَ يُرِيهِمْ أَنَّهُ يُبُولُ أَوْ يَقْضِي حَاجَةً فَلَيْسَ نَعْلَيْهِ وَ أَنْسَلَ وَ مَرَّ بِبَنِيهِ وَ أَمْرَهُمْ بِالتَّوَارِي وَ هَرَبَ وَ مَرَّ مِنْ قُورِهِ نَحْوَ الْكُوفَةِ وَ نَزَلَ عَلَى
بَشِيرِ النَّبَالِ

And Yahya came to know that Hisham had come, so he entered into the curtain. He said, 'Woe be to you, O Abbasid! Who is this man?' He said, 'O commander of the faithful! Enough! Enough!' Then he came out to Hisham and winked at him, so Hisham knew that he (Haroun) had come. He stood up to show them that he wanted to urinate or fulfil a need, so he wore his slippers and sneaked out and passed by his sons and instructed them with hiding, and he fled and passed by immediately around Al-Kufa, and he lodged with Bashir the archer.

وَ كَانَ مِنْ حَمَلَةِ الْحُدَيْثِ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرَهُ الْحَبْرُ ثُمَّ اعْتَلَّ عِلَّةً شَدِيدَةً فَقَالَ لَهُ بَشِيرٌ آتِيكَ بِطَبِيبٍ قَالَ لَا أَنَا مَيِّتٌ فَلَمَّا حَضَرَهُ الْمَوْتُ
قَالَ لِبَشِيرٍ إِذَا فَرَعْتَ مِنْ جِهَازِي فَاجْهَلِي فِي جَوْفِ اللَّيْلِ وَ صَعْنِي بِالْكُنَاسَةِ وَ ائْتُبْ رُفْعَةً وَ قُلْ هَذَا هِشَامُ بُنُ الْحَكَمِ الَّذِي طَلَبَهُ أَمِيرُ الْمُؤْمِنِينَ مَاتَ
حَتْفَ أَنْفِهِ

And he was from the carriers of the Ahadeeth from the companions of Abu Abdullah^{asws}. He informed him the news, then he became ill with severe illness. Bashir said to him, 'I shall come to you with the physician'. He said, 'No, I shall be dying'. When the death presented, he said to Bashir, 'When you are free from my preparations, then carry me in the middle of the night and place me at the Kunasa, and write a note and say, 'This is Hisham Bin Al-Hakam, the one whom commander of the faithful had sought. He died having cut his (Haroun's) nose (pride)'.

وَ كَانَ هَارُونَ قَدْ بَعَثَ إِلَى إِخْوَانِهِ وَ أَصْحَابِهِ فَأَخَذَ الْخُلُقَ بِهِ فَلَمَّا أَصْبَحَ أَهْلُ الْكُوفَةِ رَأَوْهُ وَ حَضَرَ الْقَاضِي وَ صَاحِبُ الْمَعُونَةِ وَ الْعَامِلُ وَ الْمُعَدِّلُونَ
بِالْكُوفَةِ وَ كُتِبَ إِلَى الرَّشِيدِ بِذَلِكَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا أَمْرَهُ فَمَحَلِّي عَمَّنْ كَانَ أَخَذَ بِهِ.

And Haroun has send sent (soldiers) to his brothers and his companions, and he seized people due to him. When it was morning, the people of Al-Kufa saw him, and the judge, and the aid officer, and the workers, and the modifiers presented at Al-Kufa and wrote to Al-Rasheed with

that. He said, 'The Praise is for Allah^{-azwj} Who Sufficed us of his matter'. Then he freed the ones he had seized due to him".³²⁹

8- عم، إعلام الوری شا، الإرشاد ابنُ قُولُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ جَمَاعَةٍ مِنْ رِجَالِهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَوَرَدَ عَلَيَّ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ لَهُ إِنِّي رَجُلٌ صَاحِبُ كَلَامٍ وَفِيهِ وَفَرَاغٌ وَ قَدْ جِئْتُ لِمُنَازَرَةِ أَصْحَابِكَ

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – Ibn Qawlawayya, from Al Kulayni, from Ali, from his father, from a group of his men, from Yunus Bin Yaqoub who said,

'I was in the presence of Abu Abdullah^{-asws}, and a man from the people of Syria arrived to him^{-asws}. He said to him^{-asws}, 'I am a man from the masters of theology and jurisprudence and Obligations, and I have come to debate your companions'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَلَامُكَ هَذَا مِنْ كَلَامِ رَسُولِ اللَّهِ أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ ص بَعْضُهُ وَ مِنْ عِنْدِي بَعْضُهُ

Abu Abdullah^{-asws} said to him: 'This speech of yours, is it from the speech of Rasool-Allah^{-saww} or from your own self?' He said, 'Part of it is from the speech of Rasool-Allah^{-saww} and part of it is from my own self'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَأَنْتَ إِذَا شَرِبْتَ رَسُولَ اللَّهِ ص قَالَ لَا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ اللَّهِ تَعَالَى قَالَ لَا قَالَ فَتَجِبُ طَاعَتُكَ كَمَا تَجِبُ طَاعَةُ رَسُولِ اللَّهِ ص قَالَ لَا

Abu Abdullah^{-asws} said to him, 'So then you are a partner of Rasool-Allah^{-saww}'. He said, 'No'. He^{-asws} said: 'You have heard the Revelation from Allah^{-azwj} the Exalted?' He said, 'No'. He^{-asws} said, 'So is obedience to you as obligated like what obedience to Rasool-Allah^{-saww} is obligated?' He said, 'No'.

قَالَ فَأَنْتَمْت أَبُو عَبْدِ اللَّهِ ع إِلَيَّ وَ قَالَ لِي يَا يُونُسَ بْنَ يَعْقُوبَ هَذَا قَدْ حَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ

He (the narrator) said, 'Abu Abdullah^{-asws} turned to me and said to me: 'O Yunus Bin Yaqoub! This one has disputed himself before he has even spoken'.

قَالَ يَا يُونُسُ لَوْ كُنْتُ تُحْسِنُ الْكَلَامَ لَكَلَّمْتَهُ قَالَ يُونُسُ فَمَا لَهَا مِنْ حَسْرَةٍ فَعُلْتُ جُعِلْتُ فِدَاكَ سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيْلٌ لِأَصْحَابِ الْكَلَامِ يَتَوَلَّوْنَ هَذَا يَتَقَادُ وَ هَذَا لَا يَتَقَادُ وَ هَذَا يَنْسَاقُ وَ هَذَا لَا يَنْسَاقُ وَ هَذَا نَعْقَلُهُ وَ هَذَا لَا نَعْقَلُهُ

He^{-asws} said: 'O Yunus! If you had been good at theology, you could have spoken to him'. Yunus said, 'Alas! The regret of it'. I said, 'May I be sacrificed for you^{-asws}! I heard you had forbidden from the theology, and you^{-asws} said: 'Woe be to the companions of theology (theologians)! This is to be followed and this is not to be followed, and this is confusing, and this is not confusing, and this we understand it and this we do not understand it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا فُلْتُ وَيْلٌ لِقَدَمِ تَرَكُوا قَوْلِي وَ دَهَبُوا إِلَيَّ مَا يُرِيدُونَ

³²⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 8 H 7

Abu Abdullah^{-asws} said: 'But rather I^{-asws} said: 'Woe be to a people who are neglecting my^{-asws} words and they are going to whatever they want'.

ثُمَّ قَالَ أَخْرَجْ إِلَى الْبَابِ فَانظُرْ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَأَدْخِلْهُ

Then he^{-asws} said: 'Go out to the door and look, whom from the speakers you can see, so bring him'.

قَالَ فَمَخْرَجْتُ فَوَجَدْتُ هُمْرَانَ بْنَ أَعْيَنَ وَكَانَ يُحْسِنُ الْكَلَامَ وَ مُحَمَّدَ بْنَ التُّعْمَانِ الْأَحْوَلَ وَ كَانَ مُتَكَلِّمًا وَ هِشَامَ بْنَ سَالِمٍ وَ قَيْسَ الْمَاصِرِ وَ كَانَا مُتَكَلِّمَيْنِ
فَأَدْخَلْتُهُمْ عَلَيْهِ

He (the narrator) said, 'I went out and found Humran Bin Ayn, and he was good at theology, and Muhammad Bin Al-Numan Al-Ahowl, and he was a speaker, and Hisham Bin Salim and Qays Al Maasir, and they were both speakers. I brought all of them to see him.

فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسِ وَ كُنَّا فِي خَيْمَةٍ لِأَبِي عَبْدِ اللَّهِ ع عَلَى طَرْفِ جَبَلٍ فِي طَرْفِ الْحَرَمِ وَ ذَلِكَ قَبْلَ الْحَجِّ بِأَيَّامٍ أَخْرَجَ أَبُو عَبْدِ اللَّهِ ع رَأْسَهُ مِنَ الْخَيْمَةِ
فَإِذَا هُوَ بِبَعِيرٍ يُحِبُّ فَقَالَ هِشَامٌ وَ رَبِّ الْكَعْبَةِ

When the gathering had settled with us, and we were in a tent of Abu Abdullah^{-asws} at an edge of a mountain by a side of the Sanctuary, and that was before the Hajj by some days. Abu Abdullah^{-asws} brought out his^{-asws} head from the tent, and there he^{-asws} was with a camel lingering around. He^{-asws} said: 'Hisham, by the Lord^{-azwj} of Kabah!'

فَطَلَّنَا أَنَّ هِشَامًا رَجُلًا مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لِأَبِي عَبْدِ اللَّهِ ع فَإِذَا هِشَامُ بْنُ الْحَكَمِ قَدْ وَرَدَ وَ هُوَ أَوْلُ مَا اخْتَطَّتْ لِحْيَتُهُ وَ لَيْسَ فِيْنَا إِلَّا مَنْ هُوَ
أَكْبَرُ مِنْهُ سِنًا

We thought that Hisham was a man from the sons of Aqeel. He was of intense love for Abu Abdullah^{-asws}. So there was Hisham Bin Al-Hakam having arrived, and he was the first one to part his beard, and there wasn't anyone among us except he was older than him in age.

قَالَ فَوَسَّعَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ نَاصِرُنَا بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ

He (the narrator) said, 'Abu Abdullah^{-asws} made space for him and said, 'He helps us^{-asws} with his heart, and his^{-asws} tongue, and his^{-asws} hands'.

ثُمَّ قَالَ لِحُمْرَانَ كَلِّمِ الرَّجُلَ يُعْنِي الشَّامِيَّ فَتَكَلَّمَ هُمْرَانُ فَظَهَرَ عَلَيْهِ

Then he^{-asws} said to Humran: 'Speak to the man!' – meaning the Syrian. Humran spoke and prevailed over him.

ثُمَّ قَالَ يَا طَاقِي كَلِّمَهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ مُحَمَّدُ بْنُ التُّعْمَانِ

Then he^{-asws} said: 'O Taqy, speak to him!' He spoke to him. Muhammad Bin Al-Numan prevailed over him.

ثُمَّ قَالَ يَا هِشَامَ بْنَ سَالِمٍ كَلِّمَهُ فَتَعَارَفَا

Then he^{-asws} said: 'O Hisham Bin Salim, speak to him!' Then introduced each other.

ثُمَّ قَالَ لِقَيْسِ الْمَاصِرِ كَلِّمَهُ فَكَلَّمَهُ

Then he^{-asws} said to Qays Al-Masir: 'Speak to him!' He spoke to him.

وَ أَقْبَلَ أَبُو عَبْدِ اللَّهِ ع فَتَبَسَّمَ مِنْ كَلَامِهِمَا وَ قَدْ اسْتَخْدَلَ الشَّامِيَّ فِي يَدِهِ ثُمَّ قَالَ لِلشَّامِيِّ كَلِّمْ هَذَا الْغُلَامَ يَعْنِي هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ

And Abu Abdullah^{-asws} turned and smiled from their talk, and the Syrian had been humiliated in his^{-asws} hand. Then he said to the Syrian, 'Speak to this boy! – meaning Hisham Bin Al-Hakam. He said, 'Yes'.

ثُمَّ قَالَ الشَّامِيُّ هِشَامُ يَا غُلَامُ سَلْنِي فِي إِمَامَةِ هَذَا يَعْنِي أَبَا عَبْدِ اللَّهِ ع فَغَضِبَ هِشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ أَخْبِرْنِي يَا هَذَا أَرَأَيْتَ لِحَلْقِهِ أَمْ هُمْ لِأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظَرُ لِحَلْقِهِ

Then the Syrian said to Hisham, 'O boy! Ask me regarding the Imamate of this one' – meaning Abu Abdullah^{-asws}'. Hisham was angered until he trembled, then said, 'Inform me, O you! Is your Lord^{-azwj} Looking out for His^{-azwj} creatures, or are they looking out for themselves?' The Syrian said, 'But, He^{-azwj} is Looking out for His^{-azwj} creatures'.

قَالَ فَعَمَلٌ يَنْظُرُهُ هُمْ فِي دِينِهِمْ مَاذَا قَالَ كَلَّمَهُمْ وَ أَقَامَ هُمْ حُجَّةً وَ دَلِيلًا عَلَى مَا كَلَّمَهُمْ وَ أَزَاحَ فِي ذَلِكَ عَلَيْهِمْ

He said, 'So His^{-azwj} Deed of Looking out for them in their religion, what is that?' He^{-azwj} Said: 'He^{-azwj} Encumbers them and Establishes the argument and evidence upon what He^{-azwj} has Encumbered them and Removes their ailments in that'.

فَقَالَ لَهُ هِشَامٌ فَمَا هَذَا الدَّلِيلُ الَّذِي نَصَبَهُ هُمْ قَالَ الشَّامِيُّ هُوَ رَسُولُ اللَّهِ ص قَالَ هِشَامٌ فَبَعْدَ رَسُولِ اللَّهِ ص مَنْ قَالَ الْكِتَابُ وَ السُّنَّةُ قَالَ هِشَامٌ فَهَلْ نَعَمْنَا الْيَوْمَ الْكِتَابُ وَ السُّنَّةُ فِيمَا اخْتَلَفْنَا فِيهِ حَتَّى رَفَعْنَا الْاِخْتِلَافَ وَ مَكَّنَّا مِنَ الْاِتِّفَاقِ قَالَ الشَّامِيُّ نَعَمْ

Hisham said to him, 'So what is that evidence which He^{-azwj} has Nominated for them?' The Syrian said, 'He^{-saww} is Rasool-Allah^{-saww}'. Hisham said, 'After Rasool-Allah^{-saww}, who?' He said, 'The Book and the Sunnah'. Hisham said, 'So do we benefit today with the Book and the Sunnah regarding what we are differing in, until the differing is raised from us and we are able upon the concurring?' The Syrian said, 'Yes'.

فَقَالَ لَهُ هِشَامٌ فَلِمَ اخْتَلَفْنَا نَحْنُ وَ أَنْتَ وَ جِئْتَ لَنَا مِنَ الشَّامِ مُخَالِفَنَا وَ تَزْعُمُ أَنَّ الرِّأْيَ طَرِيقُ الدِّينِ وَ أَنْتَ مُقِرٌّ بِأَنَّ الرِّأْيَ لَا يَجْمَعُ عَلَى الْقَوْلِ الْوَاحِدِ الْمُخْتَلِفِينَ فَسَكَتَ الشَّامِيُّ كَالْمُفَكِّرِ

Hisham said to him, 'They why are we differing, and you have come to us (all the way) from Syria to oppose us, and you are claiming that the opinion is the path of religion, and you are accepting that the opinions of the differing ones cannot be united upon one word?' The Syrian was silent like the pondering one.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا لَكَ لَا تَتَكَلَّمُ قَالَ إِنَّ فُلْتُمْ إِنَّا مَا اخْتَلَفْنَا كَابْرُثُ وَإِنْ فُلْتُمْ إِنَّ الْكِتَابَ وَالسُّنَّةَ يَرْفَعَانِ عَنَّا الْاِخْتِلَافَ أَبْطَلْتُمْ لِأَكْثَرِهَا يَحْتَمِلَانِ
الْوُجُوهَ لَكِنَّ لِي عَلَيْهِ مِثْلَ ذَلِكَ

Abu Abdullah^{-asws} said to him: 'What is the matter you are not speaking?' He said, 'If I were to say that we are not differing, I would be stubborn, and if I were to say that the Book and the Sunnah both raise the differing from it, I would be falsifying, because they are carrying the aspects. But, for me there is the like of that against him'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع سَلُهُ بَجَدِهِ مَلِيًّا فَقَالَ الشَّامِيُّ لِهَيْشَامٍ مَنْ أَنْظَرُ لِلْخَلْقِ رُبُّهُمْ أَمْ أَنْفُسُهُمْ فَقَالَ هَيْشَامٌ بَلْ رُبُّهُمْ أَنْظَرُ لَهُمْ

Abu Abdullah^{-asws} said to him: 'Ask him, you will find him full (of knowledge)'. The Syrian said to Hisham, 'Who looks out for the creatures, their Lord^{-azwj} or they themselves?' Hisham said, 'Their Lord^{-azwj} Looks out for them'.

فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ كَلِمَتَهُمْ وَ يَرْفَعُ اِخْتِلَافَهُمْ وَ يَبَيِّنُ لَهُمْ حَقَّهُمْ مِنْ بَاطِلِهِمْ قَالَ هَيْشَامٌ نَعَمْ قَالَ الشَّامِيُّ مَنْ هُوَ قَالَ هَيْشَامٌ أَمَّا فِي ابْتِدَاءِ
الشَّرِيعَةِ فَرَسُولُ اللَّهِ وَ أَمَّا بَعْدَ النَّبِيِّ فَعَبْرَةٌ

The Syrian said, 'Has He^{-azwj} Established for them someone who will unite their words and raise their differing, and clarify their rights for them from their falsehoods?' Hisham said, 'Yes'. The Syrian said, 'Who is he?' Hisham said, 'As for in the beginning of the Law, it was Rasool-Allah^{-saww}, and as for after the Prophet^{-saww}, it was someone else'.

فَقَالَ الشَّامِيُّ وَ مَنْ هُوَ عَبْرَةُ النَّبِيِّ الْقَائِمِ مَقَامَهُ فِي حُجَّتِهِ قَالَ هَيْشَامٌ فِي وَقْتِنَا هَذَا أَمْ قَبْلَهُ قَالَ الشَّامِيُّ بَلْ فِي وَقْتِنَا هَذَا هَيْشَامٌ هَذَا الْجَالِسُ يَغْنِي أَبَا
عَبْدِ اللَّهِ ع الَّذِي تُشَدُّ إِلَيْهِ الرَّحَالُ وَ يُخْبِرُنَا بِأَخْبَارِ السَّمَاءِ وَرَأْسَهُ عَنْ أَبِي عَنْ جَدِّ

The Syrian said, 'And who is it, apart from the Prophet^{-saww}, the one standing in his^{-saww} position regarding His^{-azwj} Divine Authority?' Hisham said, 'In our time or before it?' The Syrian said, 'But, in this time of ours'. Hisham said, 'This one seated' – meaning Abu Abdullah^{-asws} – 'The travellers are pulled to him^{-asws}, and he^{-asws} informs us with news of the sky, being an inheritor from a father^{-asws}, from a grandfather^{-asws}'.

فَقَالَ الشَّامِيُّ وَ كَيْفَ لِي بِعِلْمِ ذَلِكَ قَالَ هَيْشَامٌ سَلُهُ عَمَّا بَدَا لَكَ قَالَ الشَّامِيُّ قَطَعْتَ عُذْرِي فَعَلَيْ السُّؤَالِ

The Syrian said, 'And how can it be for me to know that?' Hisham said, 'Ask him^{-asws} about whatever comes to you'. The Syrian said, 'You have cut off my excuse, so it is up to me to ask'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَنَا أَكْفِيكَ الْمَسْأَلَةَ يَا شَامِي أَخْبِرْكَ عَنْ مَسِيرِكَ وَ سَفَرِكَ خَرَجْتَ فِي يَوْمٍ كَذَا وَ كَانَ طَرِيقُكَ مِنْ كَذَا وَ مَرَزْتَ عَلَى كَذَا
وَ مَرَّ بِكَ كَذَا فَأَقْبَلَ الشَّامِيُّ كُلَّمَا وَصَفَ لَهُ شَيْئاً مِنْ أَمْرِهِ يَقُولُ صَدَقْتَ وَ اللَّهُ

Abu Abdullah^{-asws} said to him: 'I^{-asws} shall suffice you of the questions, O Syrian! I^{-asws} shall inform you about your travel, and your journey. You came out during such and such day. You path was from such and such, and you passed by upon such and such, and such and such passed by you'. Every time he^{-asws} described something to him from his affair, the Syrian kept saying, 'You^{-asws} speak the truth, by Allah^{-azwj}!'

ثُمَّ قَالَ لَهُ الشَّامِيُّ أَسَلِمْتُ لِلَّهِ السَّاعَةَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع بَلْ آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاقِحُونَ وَ الْإِيمَانُ عَلَيْهِ يُنَابُونَ

Then the Syrian said to him^{-asws}, 'I submit to Allah^{-azwj} right now'. Abu Abdullah^{-asws} said to him: 'But you have believed in Allah^{-azwj} right now. Al-Islam is before the Eman, and upon it (Al-Islam), they are inheriting each other, and marrying each other, while the Eman, upon it they are being Rewarded'.

قَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنْتَ وَصِيُّ الْأَنْبِيَاءِ

The Syrian said, 'You^{-asws} speak the truth! I, right now, testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and you^{-asws} are a successor^{-asws} of the Prophets^{-as}'.

قَالَ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ع عَلَى حُمْرَانَ بْنِ أَعْيَنَ فَقَالَ يَا حُمْرَانُ تُجْرِي الْكَلَامَ عَلَى الْأَثَرِ فَتُصِيبُ وَ التَّمْتُّ إِلَى هِشَامِ بْنِ سَالِمٍ فَقَالَ تُرِيدُ الْأَثَرَ وَ لَا تَعْرِفُ

He (the narrator) said, 'Abu Abdullah^{-asws} turned to Humran Bin Ayn and said: 'O Humran! You flowed the speech upon the Ahadeeth, so you were correct'. And he^{-asws} turned to Hisham Bin Salim and said: 'You intended the Ahadeeth and did not understand'.

ثُمَّ التَّمْتُّ إِلَى الْأَحْوَلِ فَقَالَ قِيَاسٌ رَوَّاعٌ تَكْسِيرُ بَاطِلًا بِبَاطِلٍ لَكِنَّ بَاطِلَكَ أَظْهَرَ ثُمَّ التَّمْتُّ إِلَى قَيْسِ الْمَاصِرِ فَقَالَ يَتَكَلَّمُ وَ أَقْرَبُ مَا يَكُونُ مِنَ الْحَبْرِ عَنِ الرَّسُولِ ع أَبْعَدُ مَا يَكُونُ مِنْهُ يَمْزُجُ الْحَقَّ بِالْبَاطِلِ وَ قَلِيلُ الْحَقِّ يَكْفِي عَنْ كَثِيرِ الْبَاطِلِ أَنْتَ وَ الْأَحْوَلُ فَتَازَانِ حَاذِقَانِ

Then he^{-asws} turned to Al-Ahowl and said: 'Popular analogies. You broke the falsehood by falsities, but your falsity prevailed'. Then he^{-asws} turned to Qays Al-Maasir and said: 'He spoke and was as close as could be from the Hadeeth from the Rasool^{-saww}, remote as could be from him^{-saww} by mixing the truth with the falsehood, and the little truth can suffice from a lot of falsehood. You are Al-Ahowl were both jumping around skilfully'.

قَالَ يُؤُسُ بْنُ يَعْقُوبَ وَ ظَنَنْتُ وَ اللَّهُ أَنَّهُ يَقُولُ هِشَامٍ قَرِيبًا مِمَّا قَالَ لَمَّا فَقَالَ يَا هِشَامُ لَا تَكَادُ تَفْعُ تَلْوِي رِجْلَيْكَ إِذَا هَمَمْتَ بِالْأَرْضِ طَرْتُ مِثْلَكَ فَلْيُكَلِّمِ النَّاسَ اتَّقِ الرَّئِيلَةَ وَ الشَّفَاعَةَ مِنْ وَرَائِكَ.

Yunus Bin Yaqoub said, 'And by Allah^{-azwj}, I thought he would be saying to Hisham near to what he^{-asws} had said to them both, but he^{-asws} said: 'O Hisham! You almost fell over your feet. When the likes of you wanders in the earth, he would fly! Let him speak to the people. Beware of the slips, and the intercession would be right behind you''³³⁰.

باب 9 أحواله ع في الحبس إلى شهادته و تاريخ وفاته و مدفنه صلوات الله عليه و لعنة الله على من ظلمه

CHAPTER 9 – HIS^{-asws} SITUATIONS IN THE PRISON UP TO HIS^{-asws} MARTYRDON, AND HISTORY OF HIS^{-asws} EXPIRY, AND HIS^{-asws} BURIAL, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND CURSE OF ALLAH^{-azwj} BE UPON THE ONE WHO OPPRESSED HIM^{-asws}

1- مصبا، المصباحين في الخامس والعشرين من رجب كانت وفاة أبي الحسن موسى بن جعفر ع.

(The book) 'Al Mishabeyn' –

'In the twenty-fifth of Rajab was the expiry of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}'.³³¹

2- كا، الكافي فُيْضَ ع لَيْسَتْ حَلْوَنٌ مِنْ رَجَبٍ مِنْ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ وَ هُوَ ابْنُ أَرْبَعٍ أَوْ خَمْسٍ وَ خَمْسِينَ سَنَةً وَ فُيْضَ ع بَعْدَادَ فِي حَبْسِ السِّنْدِيِّ بْنِ شَاهَكَ وَ كَانَ هَارُونَ حَمَلَهُ مِنَ الْمَدِينَةِ لِعَشْرِ لَيَالٍ بَقِيَتْ مِنْ شَوَّالٍ سَنَةَ تِسْعٍ وَ سَبْعِينَ وَ مِائَةٍ وَ قَدْ قَدِمَ هَارُونَ الْمَدِينَةَ مُنْصَرَفَهُ مِنْ عُمْرَةَ شَهْرِ رَمَضَانَ

(The book) 'Al Kafi' –

'He^{-asws} passed away on the sixth (day) vacant from Rajab of the year one hundred and eighty-three, and he was fifty-five years old. And he^{-asws} passed away at Baghdad in the prison of Al Sindy Bin Shahak. Haroun had him taken from Al-Medina on the tenth night remaining from Shawwal of the year one hundred and seventy-nine, and Haroun had arrived at Al-Medina leaving from Umrah in the month of Ramazan.

ثُمَّ شَخَّصَ هَارُونَ إِلَى الْحَجِّ وَ حَمَلَهُ مَعَهُ ثُمَّ أَنْصَرَفَ عَلَى طَرِيقِ الْبَصْرَةِ فَحَبَسَهُ عِنْدَ عَيْسَى بْنِ جَعْفَرٍ ثُمَّ أَشْخَصَهُ إِلَى بَعْدَادَ فَحَبَسَهُ عِنْدَ السِّنْدِيِّ بْنِ شَاهَكَ فُتُوِّيَ ع فِي حَبْسِهِ وَ دُفِنَ بَعْدَادَ فِي مَقْبَرَةِ قُرَيْشٍ.

Then Haroun went to Al-Hajj and he took him^{-asws} with him. Then he left to go up the road of Al-Basra and imprisoned him^{-asws} with Isa Bin Ja'far. Then he had him^{-asws} taken to Baghdad and imprisoned him with al Sindy Bin Shahak. He^{-asws} expire in his prison and was buried at Baghdad in a graveyard of Qureysh".³³²

3- كا، الكافي سَعْدٌ وَ الْحِمَيْرِيُّ مَعًا عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ فُيْضَ مُوسَى بْنِ جَعْفَرٍ ع وَ هُوَ ابْنُ أَرْبَعٍ وَ خَمْسِينَ سَنَةً فِي عَامِ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ وَ عَاشَ بَعْدَ جَعْفَرٍ ع خَمْسًا وَ ثَلَاثِينَ سَنَةً.

(The book) 'Al Kafi' – Sa'ad and Al Himeyri, both together from Ibrahim Bin Mahziyar, from his brother Ali, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

³³¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 1

³³² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 2

'Musa^{-asws} Bin Ja'far^{-asws} passed away and he^{-asws} was fifty-four years old in the year one hundred and eighty-three, and he^{-asws} lived after Ja'far^{-asws} for thirty-five years".³³³

4- ضه، روضة الواعظين وفائده ع كانت ببعداد يوم الجمعة ليست بيقين من رجب وقيل لخميس خلون سنة ثلاث وثمانين و مائة.

(The book) 'Rowzat Al Waizeen' –

'His^{-asws} expiry happened at Baghdad on the day of Friday of six (days) remaining from Rajab. And it is said five (days) vacant, in the year one hundred and eighty-three".³³⁴

5- قل، إقبال الأعمال محمد بن علي الطيرازي بإسناده إلى أبي علي بن إسماعيل بن يسار قال: لَمَّا حُلِّ مُوسَى ع إِلَى بَعْدَادِ وَ كَانَ ذَلِكَ فِي رَجَبِ سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَةٍ دَعَا بِهَذَا الدَّعَاءِ كَانَ ذَلِكَ يَوْمَ السَّابِعِ وَ الْعِشْرِينَ مِنْهُ يَوْمَ الْمُبْعَثِ.

(The book) 'Iqbal Al Amaal' – Muhammad Bin Ali Al Tirazy, by his chain to Abu Ali Bin Ismail Bin Yasaar who said,

'When Musa^{-asws} was taken to Baghdad, and that was during Rajab of the year one hundred and seventy-nine, he^{-asws} supplicated with this supplication. That happened on the twenty-seventh day from it, on the day of 'Al-Mab'as (27th Rajab)".³³⁵

6- الدُّرُوسُ، فُضِّصَ ع مَسْمُومًا بِبَعْدَادِ فِي حَبْسِ السِّنْدِيِّ بْنِ شَاهِكٍ لَيْسَتْ بِيَقِينٍ مِنْ رَجَبِ سَنَةِ ثَلَاثِ وَ ثَمَانِينَ وَ مِائَةٍ وَ قِيلَ يَوْمَ الْجُمُعَةِ لِحَمْسِ خَلُونَ مِنْ رَجَبِ سَنَةِ إِحْدَى وَ ثَمَانِينَ وَ مِائَةٍ.

Al Dorous –

'He^{-asws} passed away poisoned at Baghdad in the prison of Al-Sindy Bin Shahak on the sixth (day) remaining from Rajab of the year one hundred and eighty-three. And it is said on the day of Friday on fifth (day) vacant from Rajab of the year one hundred and eighty-three".³³⁶

7- ن، عيون أخبار الرضا عليه السلام الطالقاني عن محمد بن يحيى الصوفي عن أبي العباس أحمد بن عبد الله عن علي بن محمد بن سليمان التوفلي عن صالح بن علي بن عطية قال كان السبب في وقوع موسى بن جعفر ع إلى بغداد أن هارون الرشيد أراد أن يعقد الأمر لابنه محمد ابن زبيدة وكان له من البنين أربعة عشر ابناً فاختار منهم ثلاثة محمد ابن زبيدة و جعله ولي عهده و عبد الله المأمون و جعل الأمر له بعد ابن زبيدة و القاسم المؤمن و جعل الأمر له بعد المأمون

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Abu Al Abbas Ahmad Bin Abdullah, from Ali Bin Muhammad Bin Suleyman Al Nowfaly, from Salih Bin Ali Bin Atiyya who said,

'The cause regarding the taking of Musa^{-asws} Bin Ja'far^{-asws} to Baghdad was that Haroun Al-Rasheed had wanted to tie the command for his son Muhammad Ibn Zubeydah, and there used to be fourteen sons for him. He chose three from them – Muhammad Ibn Zubeyday, and made him his heir-apparent, and Abdullah Al-Mamoun, and made the command to be for him

³³³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 3

³³⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 4

³³⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 5

³³⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 6

after Ibn Zubeydah, and Al-Qasim Al-Mutaman, and made the command to be for him after Al-Mamour.

فَأَرَادَ أَنْ يُحْكِمَ الْأَمْرَ فِي ذَلِكَ وَ يُشَهِّرَهُ شَهْرَةً يَقِفُ عَلَيْهَا الْخَاصُّ وَالْعَامُّ فَحَجَّ فِي سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَةٍ وَ كَتَبَ إِلَى جَمِيعِ الْأَقَاقِ بِأَمْرِ الْفُقَهَاءِ وَ الْعُلَمَاءِ وَ الْقُرَاءِ وَ الْأَمْرَاءِ أَنْ يَحْضُرُوا مَكَّةَ أَيَّامَ الْمُؤَسِّمِ فَأَخَذَ هُوَ طَرِيقَ الْمَدِينَةِ

He wanted him (Ibn Zubeydah) to rule the command and publicise him with publicity, both the special (Shias) and the general Muslims would pause upon it. He performed Hajj in the year one hundred and seventy-nine and wrote to entirety of the outskirts ordering the jurists, and the scholars, and the readers, and the governors that they be present at Makkah in the days of the season (of Hajj). He took to the road of Al-Medina.

قَالَ عَلِيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَحَدَّثَنِي أَبِي أَنَّهُ كَانَ سَبَبُ سَعْيَةِ بِنْتِ بْنِ خَالِدٍ بِمُوسَى بْنِ جَعْفَرٍ ع وَضَعَ الرَّشِيدُ ابْنَهُ مُحَمَّدَ ابْنَ زَيْنَةَ فِي حَجْرِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ فَسَاءَ ذَلِكَ بِبِنْتِ وَ قَالَ إِذَا مَاتَ الرَّشِيدُ وَ أَفْضَى الْأَمْرَ إِلَى مُحَمَّدِ ابْنِ جَعْفَرٍ وَ دَوْلَةَ وُلْدِي وَ تَحَوَّلَ الْأَمْرُ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ وَ وُلْدِهِ

Ali Bin Muhammad Al-Nowfaly said, 'It is narrated to me by my father that it was the cause of the slander by Yahya Bin Khalid to Musa^{asws} Bin Ja'far^{asws}. Al-Rasheed placed his son Muhammad Ibn Zubeydah in the lap of Ja'far Bin Muhammad Al-Ash'as. That worsened Yahya and he said, 'When Al-Rasheed died, and the command passes to Muhammad, I shall pounce my governance and governance of my sons and transfer the command to Ja'far Bin Muhammad Al-Ash'as and his sons'.

وَ كَانَ قَدْ عَرَفَ مَذْهَبَ جَعْفَرٍ فِي التَّشْيِيعِ فَأُظْهِرَ لَهُ أَنَّهُ عَلَى مَذْهَبِهِ فَسُرَّ بِهِ جَعْفَرٌ وَ أَفْضَى إِلَيْهِ بِجَمِيعِ أُمُورِهِ وَ ذَكَرَ لَهُ مَا هُوَ عَلَيْهِ فِي مُوسَى بْنِ جَعْفَرٍ ع فَلَمَّا وَقَفَ عَلَى مَذْهَبِهِ سَعَى بِهِ إِلَى الرَّشِيدِ فَكَانَ الرَّشِيدُ يَدْعَى لَهُ مَوْضِعَهُ وَ مَوْضِعَ أَبِيهِ مِنْ نَصْرَةِ الْخِلَافَةِ

And he had known of the Ja'far regarding the Shias. He revealed to him that he was upon his doctrine. Ja'far was cheered by it and delegate to him with entirety of his affairs and mentioned to him what he was upon regarding Musa^{asws} Bin Ja'far^{asws}. When he stood upon his doctrine, he sprinted with him to Al-Rasheed. Rasheed used to take care for him of his place and place of his father from having helped the caliphate.

فَكَانَ يُفَدِّمُ فِي أَمْرِهِ وَ يُؤَخِّرُ وَ يَحْتَجِي لَا يَأْلُو أَنْ يُخْطَبَ عَلَيْهِ إِلَى أَنْ دَخَلَ يَوْمًا إِلَى الرَّشِيدِ فَأُظْهِرَ لَهُ إِكْرَامًا وَ جَرَى بَيْنَهُمَا كَلَامٌ مَتَّ بِه جَعْفَرٌ بِحُرْمَتِهِ وَ حُرْمَةِ أَبِيهِ فَأَمَرَ لَهُ الرَّشِيدُ فِي ذَلِكَ الْيَوْمِ بِعِشْرِينَ أَلْفَ دِينَارٍ

He would bring forward regarding his affairs and delay, and Yahya did not exalt in addressing to him until one day he entered to Al-Rasheed, so he manifest the honouring to him, and talk flowed between the two, Ja'far prolonged with him of his sanctity and sanctity of his father. During that day, Al-Rasheed ordered with ten thousand Dinars being for him.

فَأَمْسَكَ بِبِنْتِ عَنِ أَنْ يَقُولَ فِيهِ شَيْئًا حَتَّى أَمْسَى ثُمَّ قَالَ لِلرَّشِيدِ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ كُنْتُ أُحْبِرُكَ عَنْ جَعْفَرٍ وَ مَذْهَبِهِ فَتَكَذَّبَ عَنْهُ وَ هَاهُنَا أَمْرٌ فِيهِ الْقَبِيضُ قَالَ وَ مَا هُوَ قَالَ إِنَّهُ لَا يَصِلُ إِلَيْهِ مَالٌ مِنْ جِهَةٍ مِنَ الْجِبَاهَاتِ إِلَّا أَخْرَجَ حُمْسَهُ فَوَجَّهَ بِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ وَ لَسْتُ أَشْكُ أَنَّهُ قَدْ فَعَلَ ذَلِكَ فِي الْعِشْرِينَ أَلْفَ الدِّينَارِ الَّتِي أَمَرْتُ بِهَا لَهُ

Yahya withheld from saying anything regarding him until evening, then he said to Al-Rasheed, 'O commander of the faithful! I have informed you about Ja'far and his doctrine, but you belied about him, and over here there is a matter in which is decisive'. He said, 'And what is it?' He said, 'He is not sending any wealth to him from an area from the areas except he extracts its fifth (khums) sending it to Musa^{-asws} Bin Ja'far^{-asws}, and I have no doubt he has done that regarding the twenty thousand Dinars which you had ordered with for him'.

فَقَالَ هَارُونُ إِنَّ فِي هَذَا لَفَيْضًا فَأَرْسَلَ إِلَى جَعْفَرٍ لَيْلًا وَ قَدْ كَانَ عَرَفَ سَعَايَةَ بَحِّي بِهِ فَبَيَّنَّا وَ أَظْهَرَ كُلِّ وَاحِدٍ فِيهِمَا [مِنْهُمَا] لِصَاحِبِهِ الْعِدَاوَةَ فَلَمَّا طَرَقَ جَعْفَرًا رَسُولَ الرَّشِيدِ بِاللَّيْلِ حَشِي أَنْ يَكُونَ قَدْ سَمِعَ فِيهِ قَوْلَ بَحِّي وَ أَنَّهُ إِنَّمَا دَعَا لِيَقْتُلَهُ

Haroun said, 'In this there is a decision (to be made)'. He sent (soldiers) to Ja'far at night, and he had known of the slander of Yahya to him^{-asws}. They had contradicted and each one from them had revealed the enmity to his companion. When the messenger of Al-Rasheed came at night to Ja'far, he feared that the word of Yahya might have been heard regarding him, and rather he must have called him to kill him.

فَأَفَاضَ عَلَيْهِ مَاءً وَ دَعَا بِمِسْكِ وَ كَافُورٍ فَتَحَنَّنَ بِهِمَا وَ لَبَسَ بُرْدَةً فَوْقَ ثِيَابِهِ وَ أَقْبَلَ إِلَى الرَّشِيدِ فَلَمَّا وَقَعَتْ عَلَيْهِ عَيْنُهُ وَ سَمَّ رَائِحَةَ الْكَافُورِ وَ رَأَى الْبُرْدَةَ عَلَيْهِ قَالَ يَا جَعْفَرُ مَا هَذَا

He poured the water upon himself and called for the musk and camphor. He embalmed with these and wore a cloak above his clothes and went to Al-Rasheed. When his eyes fell on him and he smelt the aroma of camphor and saw the cloak upon him, he said, 'O Ja'far! What is this?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ عَلِمْتُ أَنَّهُ قَدْ سَعِيَ بِي عِنْدَكَ فَلَمَّا جَاءَنِي رَسُولُكَ فِي هَذِهِ السَّاعَةِ لَمْ أَمِنْ أَنْ يَكُونَ قَدْ قَدَحَ فِي قَلْبِكَ مَا يُقَالُ عَلَيَّ فَأَرْسَلْتَ إِلَيَّ لِتَقْتُلَنِي

He said, 'O commander of the faithful! I have known that evil has been done with me in your presence, so when your messenger came to me at this time, I was not safe from there having been a slander in your heart of what had been said against me, so you might have sent (the soldiers) to me in order to kill me'.

فَقَالَ كَلًّا وَ لَكِنْ قَدْ حُبْرْتُ أَنَّكَ تَبَعْتُ إِلَى مُوسَى بْنِ جَعْفَرٍ مِنْ كُلِّ مَا يَصِيرُ إِلَيْكَ بِحُكْمِهِ وَ أَنَّكَ قَدْ فَعَلْتَ ذَلِكَ فِي الْعِشْرِينَ الْأَلْفَ الدِّينَارِ فَأَحْبَبْتُ أَنْ أَعْلَمَ ذَلِكَ

He said, 'Never! But I have been informed that you are sending to Musa^{-asws} Bin Ja'far^{-asws}, from all what comes to you, with his^{-asws} Khums (fifth), and you have done that regarding the twenty thousand Dinars, so I loved to know that'.

فَقَالَ جَعْفَرُ اللَّهُ أَكْبَرُ يَا أَمِيرَ الْمُؤْمِنِينَ تَأْمُرُ بَعْضَ خَدَمِكَ بِذَهَبِ قِيَّاتِكَ بِمَا يَحْوَاتِيهَا فَقَالَ الرَّشِيدُ لِخَادِمٍ لَهُ خُذْ خَاتَمَ جَعْفَرٍ وَ انْطَلِقْ بِهِ حَتَّى تَأْتِيَنِي بِهَذَا الْمَالِ وَ سَمَى لَهُ جَعْفَرُ جَارِيَتَهُ الَّتِي عِنْدَهَا الْمَالُ فَدَفَعَتْ إِلَيْهِ الْبَدْرَ بِحَوَاتِيهَا فَأَتَى بِهَا الرَّشِيدَ

Ja'far said, 'Allah^{-azwj} is the Greatest, O commander of the faithful! Order one of your servants to go and come to you with it being its seal!' Al-Rasheed said to a servant of his, 'Take the ring of Ja'far and go with him until you come to me with this wealth', and Ja'far had named his

maid with whom was the wealth. She handed over the bag to him being with its intact seal, and he came with it to Al-Rasheed.

فَقَالَ لَهُ جَعْفَرٌ هَذَا أَوَّلُ مَا تَعْرِفُ بِهِ كَذِبَ مَنْ سَعَى بِإِيْتِكَ قَالَ صَدَقْتَ يَا جَعْفَرُ انْصَرَفَ آمِنًا فَإِنِّي لَا أَقْبَلُ فِيكَ قَوْلَ أَحَدٍ

Ja'far said to him, 'This is the first by what you can recognise the lies of the one who has slandered me to you'. He said, 'You speak the truth, O Ja'far! Leave safely for I will not accept the word of anyone regarding you'.

قَالَ وَ جَعَلَ يَجِيَّ يَحْتَالُ فِي إِسْقَاطِ جَعْفَرٍ

He (the narrator) said, 'And Yahya kept on trying to deceive in bringing down Ja'far.

قَالَ النَّوْفَلِيُّ فَحَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنِ بَعْضِ مَشَائِخِهِ وَ ذَلِكَ فِي حِجَّةِ الرَّشِيدِ قَبْلَ هَذِهِ الْحِجَّةِ قَالَ لَقِيتُ عَلِيَّ بْنَ إِسْمَاعِيلَ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ فَقَالَ لِي مَا لَكَ قَدْ أَحْمَلْتَ نَفْسَكَ مَا لَكَ لَا تُدَبِّرُ أَمْرَ الْوَزِيرِ فَقَدْ أُرْسِلَ إِلَيَّ فَعَادَلْتُهُ وَ طَلَبْتُ الْحَوَاجِ إِلَيْهِ

Al-Nowfaly said, 'It is narrated to me by Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali, from one of his elders and that was during the Hajj of Al-Rasheed before this Hajj. He said, 'Ali Bin Ismail son of Ja'far^{-asws} Bin Muhammad^{-asws} met me. He said to me, 'What is the matter with you are staining yourself? What is the matter you are not managing the affairs of the minister? He sent a message to me, so I accompanied him and sought the needs to him'.

وَ كَانَ سَبَبَ ذَلِكَ أَنَّ يَحْيَى بْنَ خَالِدٍ قَالَ لِيَحْيَى بْنَ أَبِي مَرْثَمٍ أَلَا تَدُلُّنِي عَلَى رَجُلٍ مِنْ آلِ أَبِي طَالِبٍ لَهُ رَغْبَةٌ فِي الدُّنْيَا فَأَوْسِعَ لَهُ مِنْهَا قَالَ بَلَى أَدُلُّكَ عَلَى رَجُلٍ يَهْدِيهِ الصِّفَةَ وَ هُوَ عَلِيُّ بْنُ إِسْمَاعِيلَ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ فَأُرْسِلَ إِلَيْهِ يَحْيَى فَقَالَ أَخْبِرْنِي عَنْ عَمِكَ وَ عَنْ شِيعَتِهِ وَ الْمَالِ الَّذِي يُحْمَلُ إِلَيْهِ

And the cause of that was that Yahya Bin Khalid said to Yahya Bin Abu Maryam, 'Will you not point me to a man from the Progeny of Abu Talib^{-as} having desire regarding the world for him, so I can expand for him from it?' He said, 'Yes, I shall point you to a man with this characteristics, and he is Ali Bin Ismail son of Ja'far^{-asws} Bin Muhammad^{-asws}'. Yahya sent a message to him. He said, 'Inform me about your uncle^{-asws} and about his^{-asws} Shias, and the wealth which is being carried to him^{-asws}'.

فَقَالَ لَهُ عِنْدِي الْخَبْرُ فَسَعَى بَعْتِهِ فَكَانَ فِي سِعَابِهِ أَنْ قَالَ إِنَّ مِنْ كَثْرَةِ الْمَالِ عِنْدَهُ أَنَّهُ اشْتَرَى صَبِيعَةً تُسَمَّى الْبَشْرِيَّةَ بِثَلَاثِينَ أَلْفَ دِينَارٍ فَلَمَّا أَحْضَرَ الْمَالَ قَالَ الْبَائِعُ لَا أُرِيدُ هَذَا النَّقْدَ أُرِيدُ كَذَا وَ كَذَا فَأَمَرَ بِهَا فَصُبَّتْ فِي بَيْتِ مَالِهِ وَ أَخْرَجَ مِنْهُ ثَلَاثِينَ أَلْفَ دِينَارٍ مِنْ ذَلِكَ النَّقْدِ وَ وَزَنَهُ فِي ثَمَنِ الصَّبِيعَةِ

He said to him, 'The news is with me'. He slandered his uncle (Musa^{-asws} Bin Ja'far^{-asws}). It happened in his slander that he said, 'From the large among of wealth with him^{-asws}, he has bought an estate named as Al-Bashariya for thirty thousand Dinars. When the wealth was presented, the seller said, 'I do not want this cash. I want such and such (amount of) cash'. He^{-asws} ordered with it and poured it in his^{-asws} treasure and extracted thirty thousand Dinars from that cash and weighed it regarding the price of the estate.

قَالَ النَّوْفَلِيُّ قَالَ أَبِي وَ كَانَ مُوسَى بْنُ جَعْفَرٍ عَ يَأْمُرُ لِعَلِيٍّ بْنِ إِسْمَاعِيلَ بِالْمَالِ وَ يَتَّقِي بِهِ حَتَّى يُؤْمَا خَرَجَ الْكِتَابُ مِنْهُ إِلَى بَعْضِ شِيعَتِهِ بِخَطِّ عَلِيٍّ بْنِ إِسْمَاعِيلَ ثُمَّ اسْتَوْحَشَ مِنْهُ

Al-Nowfaly said, 'My father said, 'And Musa^{-asws} Bin Ja'far^{-asws} had instructed to Ali Bin Ismail with wealth and had trusted him to the extent that sometime the letter from him^{-asws} would come out to one of his^{-asws} Shias with the handwriting of Ali Bin Ismail. Then he^{-asws} alienated from him.

فَلَمَّا أَرَادَ الرَّشِيدُ الرِّحْلَةَ إِلَى الْعِرَاقِ بَلَغَ مُوسَى بْنَ جَعْفَرٍ ع أَنَّ عَلِيًّا ابْنَ أَخِيهِ يُرِيدُ الْخُرُوجَ مَعَ السُّلْطَانِ إِلَى الْعِرَاقِ فَأَرْسَلَ إِلَيْهِ مَا لَكَ وَالْخُرُوجَ مَعَ السُّلْطَانِ قَالَ لِأَنَّ عَلِيًّا دِينًا فَقَالَ دِينُكَ عَلَيٌّ قَالَ وَتُدْبِرُ عَيْنَالِي قَالَ أَنَا أَكْفِيهِمْ فَأَبَى إِلَّا الْخُرُوجَ

When Al-Rasheed intended the departure to Al-Iraq, it reached Musa^{-asws} Bin Ja'far^{-asws} that Ali, son of his^{-asws} brother intended the going out with the sultan to Al-Iraq. He^{-asws} sent a message to him: 'What is the matter with you going out with the sultan?' He said, 'Because there is debt upon me'. He^{-asws} said: 'Your debt is upon me'. He said, 'And management of my dependants?' He^{-asws} said: 'I^{-asws} shall suffice them'. He refused, except the going out.

فَأَرْسَلَ إِلَيْهِ مَعَ أَخِيهِ مُحَمَّدِ بْنِ جَعْفَرٍ بِثَلَاثِمِائَةِ دِينَارٍ وَ أَرْبَعَةِ آلَافِ دِرْهَمٍ فَقَالَ اجْعَلْ هَذَا فِي جَهَازِكَ وَ لَا تُؤْتِمَّ وُلْدِي.

He^{-asws} sent to him with his^{-asws} brother Muhammad son of Ja'far^{-asws}, three hundred Dirans and four thousand Dirhams. He^{-asws} said: 'Make this to be in your preparation, and do not repeat, my son!'³³⁷

8- ن، عيون أخبار الرضا عليه السلام المُكْتَبِتِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنِ الْبُخَيْرِيِّ عَنِ مُوسَى بْنِ الْقَاسِمِ الْبُخَيْرِيِّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ قَالَ جَاءَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ ذَكَرَ لِي أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ دَخَلَ عَلَيَّ هَارُونَ الرَّشِيدِ فَسَلَّمَ عَلَيَّ بِالْحِلَافَةِ

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Al Mukattib, from Ali Bin Ibrahim, from Al Yaqteeny, from Musa Bin Al Wasim Al Bajaly,

'From Ali son of Ja'far^{-asws} who said, 'Muhammad Bin Ismail son of Ja'far^{-asws} Bin Muhammad^{-asws} came to me and mentioned to me that Muhammad son of Ja'far^{-asws} had entered to see Haroun Al-Rasheed and had greeted unto him with the caliphate.

ثُمَّ قَالَ لَهُ مَا ظَنَنْتُ أَنَّ فِي الْأَرْضِ خَلِيفَتَيْنِ حَتَّى رَأَيْتُ أَخِي مُوسَى بْنَ جَعْفَرٍ يُسَلِّمُ عَلَيَّ بِالْحِلَافَةِ وَ كَانَ مِمَّنْ سَعَى بِمُوسَى بْنِ جَعْفَرٍ ع يَعْقُوبُ بْنُ دَاوُدَ وَ كَانَ يَرَى رَأْيَ الرَّشِيدِ.

Then he said to him, 'I did not think that there would be two caliphs in the earth until I saw my brother Musa^{-asws} Bin Ja'far^{-asws} being greeted unto him^{-asws} with the caliphate (of Allah^{-azwj})'. And from the ones who were slandering Musa^{-asws} Bin Ja'far^{-asws} was Yaqoub Bin Dawood, and he used to view the views of the Zaydites'³³⁸.

9- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أبي عن علي بن إبراهيم عن البخيري عن أحمد بن عبد الله القروي عن أبيه قال دخلت على الفضل بن الربيع وهو جالس على سطح فقال لي اذن مني فدنوت حتى حاذيته ثم قال لي أشرف إلى البيت في الدار فأشرفت فقال ما ترى في البيت قلت ثوباً مطروحاً فقال انظر حسناً فتأملت و نظرت فتبعنت فقلت رجلاً ساجداً

³³⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 7

³³⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 8

(The book) 'Uyoon Akhbar Al Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – 'My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Ahmad Bin Abdullah Al Qarwy, from his father who said,

'I entered to see Al-Fazl Bin Al-Rabie, and he was seated upon the roof. He said to me, 'Come closer to me', I went closer to him, until I was parallel to him. Then he said to me, 'Overlook into the room in the house!' I overlooked. He said, 'What do you see in the room?' I said, 'A dropped cloth'. He said, 'Look properly'. I pondered and looked until I was certain. I said, 'It is a man in Sajdah'.

فَقَالَ لِي تَعْرِفُهُ قُلْتُ لَا قَالَ هَذَا مَوْلَاكَ قُلْتُ وَمَنْ مَوْلَايَ فَقَالَ تَنْجَاهُلُ عَلَيَّ قُلْتُ مَا أَتَجَاهُلُ وَ لَكَيْتِي لَا أَعْرِفُ لِي مَوْلَى

He said to me, 'Do you recognise him^{-asws}?' I said, 'No'. He said, 'This is your Master^{-asws}'. I said, 'And who is my Master^{-asws}?' He said, 'Are you feigning (pretending) ignorance to me?' I said, 'I am not feigning ignorance, but I do not know of there being a Master^{-asws} for me'.

فَقَالَ هَذَا أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ إِنِّي أَتَفَقَّدُهُ اللَّيْلَ وَالنَّهَارَ فَلَمْ أَجِدْهُ فِي وَقْتٍ مِنَ الْأَوْقَاتِ إِلَّا عَلَى الْحَالِ الَّتِي أُخْبِرُكَ بِهَا أَنَّهُ يُصَلِّي الْفَجْرَ فَيَعْتَبُ سَاعَةً فِي دُبُرِ صَلَاتِهِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً فَلَا يَزَالُ سَاجِدًا حَتَّى تَزُولَ الشَّمْسُ

He said, 'This is Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}! I miss him^{-asws} night and day, and I do not find him^{-asws} in any time from the timings except that state which I shall inform you with it. He^{-asws} prays Salat Al-Fajr, and he^{-asws} follows it up for a while at the end of his^{-asws} Salat until emergence of the sun. Then he^{-asws} performs a Sajdah, and he^{-asws} does not cease to be in Sajdah until decline of the sun (midday).

وَ قَدْ وَكَّلَ مَنْ يَتَرَصَّدُ لَهُ الرَّوَالُ فَلَسْتُ أَذْرِي مَتَى يَقُولُ الْعَلَامُ قَدْ زَالَتِ الشَّمْسُ إِذْ يَنْتَبِهُ فَيَنْتَبِهُ بِالصَّلَاةِ مِنْ غَيْرِ أَنْ يُجِدَّ وَضُوءًا فَأَعْلَمَ أَنَّهُ لَمْ يَنْمِ فِي سُجُودِهِ وَلَا أَعْفَى

And he^{-asws} has allocated someone to watch out for the midday for him, and I don't know when the slave would say, 'The sun is declining!' Then he^{-asws} leaps and begins the Salat from without renewing the wud'u. So, I come to know that he had not slept in his^{-asws} Sajdah nor become heedless.

فَلَا يَزَالُ كَذَلِكَ إِلَى أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعَصْرِ فَإِذَا صَلَّى الْعَصْرَ سَجَدَ سَجْدَةً فَلَا يَزَالُ سَاجِدًا إِلَى أَنْ تَغِيْبَ الشَّمْسُ فَإِذَا غَابَتِ الشَّمْسُ وَتَبَّ مِنْ سَجْدَتِهِ فَصَلَّى الْمَغْرِبَ مِنْ غَيْرِ أَنْ يُجِدَّ حَدَثًا

He^{-asws} does not cease to be like that until he^{-asws} is free from Al-Asr Salat. When he^{-asws} has prayed Al-Asr Salat, he^{-asws} performed a Sajdah, and he^{-asws} does not cease to be in Sajdah until the sun sets. When the sun sets, he^{-asws} leaps up from his^{-asws} Sajdah and prays Al-Maghrib from without doing anything new.

وَ لَا يَزَالُ فِي صَلَاتِهِ وَ تَعْقِيبِهِ إِلَى أَنْ يُصَلِّيَ الْعَتَمَةَ فَإِذَا صَلَّى الْعَتَمَةَ أَفْطَرَ عَلَى شَوِيءٍ يُؤْتَى بِهِ ثُمَّ يُجِدُّ الْوُضُوءَ ثُمَّ يَسْجُدُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَنَامُ نَوْمَةً خَفِيفَةً

And he^{-asws} does not cease to be in his^{-asws} Salat and his^{-asws} follow-up (Salats), until he^{-asws} prays the evening Salat. When he^{-asws} has prayed the evening Salat, he^{-asws} breaks fast upon a grill he^{-asws} is brought with. Then he^{-asws} renews the wud'u, then performs Sajdah. Then he^{-asws} raises his^{-asws} and sleeps a light sleep.

ثُمَّ يَتَوَضَّأُ فَيَجِدُّ الْوُضُوءَ ثُمَّ يَتَوَضَّأُ فَلَا يَزَالُ يُصَلِّي فِي جَوْفِ اللَّيْلِ حَتَّى يَطْلُعَ الْفَجْرُ فَلَسْتُ أَدْرِي مَتَى يَتَوَلَّى الْعُلَامُ إِنَّ الْفَجْرَ قَدْ طَلَعَ إِذْ قَدْ وَثَبَ هُوَ لِصَلَاةِ الْفَجْرِ فَهَذَا دَأْبُهُ مُنْذُ حَوَّلَ إِلَيَّ

Then he^{-asws} stand and renews the wud'u, then stands, and does not cease praying Salat in the middle of the night until the dawn emerges. I don't know when the slave says, 'The dawn has emerged!' Then he leaps for Salat Al-Fajr. So this has been his norm since he^{-asws} was transferred to me'.

فَقُلْتُ اتَّقِ اللَّهَ وَ لَا تُخَدِّعَنَّ فِي أَمْرِهِ حَدَثًا يَكُونُ مِنْهُ زَوَالُ التَّعَمَّةِ فَقَدْ تَعَلَّمْتُ أَنَّهُ لَمْ يَفْعَلْ أَحَدًا بِأَحَدٍ مِنْهُمْ سُوءًا إِلَّا كَانَتْ نِعْمَتُهُ زَائِلَةً

I said, 'Fear Allah^{-azwj} and do not do anything new regarding his^{-asws} matter so there would be a decline in the bounties, for you have known that he^{-asws} no one does any evil with any one of them^{-asws} except his bounties decline'.

فَقَالَ قَدْ أُرْسِلُوا إِلَيَّ فِي غَيْرِ مَرَّةٍ بِأَمْرٍ نَبِيٍّ يَقْتُلُهُ فَلَمْ أُجِبْهُمْ إِلَى ذَلِكَ وَ أَعْلَمْتُهُمْ أَنِّي لَا أَفْعَلُ ذَلِكَ وَ لَوْ قَتَلُونِي مَا أَجِبْتُهُمْ إِلَى مَا سَأَلُونِي

He said, 'They have sent messages to me more than once ordering me with killing him^{-asws}, but I did not answer them to that, and I let them know that I would not be doing that, and even if they were to kill me, I will not be answering them to what they are asking me to do'.

فَلَمَّا كَانَ بَعْدَ ذَلِكَ حَوَّلَ إِلَى الْفَضْلِ بْنِ يَحْيَى الْبَرْمَكِيِّ فَحَبَسَ عِنْدَهُ أَيَّامًا فَكَانَ الْفَضْلُ بْنُ الرَّبِيعِ يَبْعَثُ إِلَيْهِ فِي كُلِّ لَيْلَةٍ مَائِدَةً وَ مَنَعَ أَنْ يُدْخَلَ إِلَيْهِ مِنْ عِنْدِ غَيْرِهِ فَكَانَ لَا يَأْكُلُ وَ لَا يُفْطِرُ إِلَّا عَلَى الْمَائِدَةِ الَّتِي يُؤْتَى بِهَا حَتَّى مَضَى عَلَى تِلْكَ الْحَالِ ثَلَاثَةَ أَيَّامٍ وَ لَيْلِيهَا

When it was after that, he^{-asws} was transferred to Al-Fazl Bin Yahya Al-Barmakky and was imprisoned with him for a few days. Al-Fazl Bin Al-Rabie used to send a meal to him^{-asws} during every night and had forbidden others from entering to see him^{-asws}. So, he^{-asws} was neither eating nor breaking fast except upon the meal which he^{-asws} was brought with until he^{-asws} continued upon that state for three days and its nights.

فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ قُدِّمَتْ إِلَيْهِ مَائِدَةٌ لِلْفَضْلِ بْنِ يَحْيَى قَالَ وَ رَفَعَ عِ يَدَهُ إِلَى السَّمَاءِ فَقَالَ يَا رَبِّ إِنَّكَ تَعْلَمُ أَنِّي لَوْ أَكَلْتُ قَبْلَ الْيَوْمِ كُنْتُ قَدْ أَعْنَتُ عَلَى نَفْسِي

When it was the fourth night, I arrived to him^{-asws} with the meal of Al-Fazl Bin Yahya. He^{-asws} said, and he^{-asws} was raising his^{-asws} hands towards the sky, he^{-asws} said: 'O Lord^{-azwj}! You^{-azwj} Known that if I^{-asws} had eaten before today, I^{-asws} would have assisted against myself^{-asws}'.

قَالَ فَأَكَلْتُ فَفَرَضَ فَلَمَّا كَانَ مِنْ غَدٍ بُعِثَ إِلَيْهِ بِالطَّبِيبِ لِيَسْأَلَهُ عَنِ الْعِلَّةِ فَقَالَ لَهُ الطَّبِيبُ مَا خَالَكَ فَتَعَاوَلَ عَنْهُ فَلَمَّا أَكْثَرَ عَلَيْهِ أَخْرَجَ إِلَيْهِ رَاحَتَهُ فَأَرَاهَا الطَّبِيبُ ثُمَّ قَالَ هَذِهِ عَلَيَّ وَ كَانَتْ حُضْرَةٌ وَسَطِ رَاحَتِهِ تَدُلُّ عَلَى أَنَّهُ سُمِّ فَاجْتَمَعَ فِي ذَلِكَ الْمَوْضِعِ

He (the narrator) said, 'He^{-asws} ate and fell ill. When it was the next morning, the physician was sent to him to ask him^{-asws} about the illness. The physician said to him^{-asws}, 'What is your^{-asws} state?' He^{-asws} ignored him about it. When he insisted upon him^{-asws}, he^{-asws} brought out his^{-asws} palm to him and showed it to the physician, then said: 'This is my^{-asws} illness!' – and the middle of his^{-asws} palm had turned green evidencing upon that he^{-asws} had been poisoned. So they gathered in that place.

قَالَ فَاَنْصَرَفَ الطَّبِيبُ إِلَيْهِمْ وَ قَالَ وَ اللَّهُ هُوَ أَعْلَمُ بِمَا فَعَلْتُمْ بِهِ مِنْكُمْ ثُمَّ تَوَوَّجَ ع .

He (the narrator) said, 'The physician left to see them and said, 'By Allah^{-azwj}! Had I known from you what you have done with him^{-asws}'. Then he^{-asws} expired''³³⁹

10- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق أبي عن سعد بن الربيع عن أبي الحسن بن محمد بن بشار قال حدثني شيخ من أهل قطيعة الربيع من العامة ممن كان يُقبل قوله قال قال لي قد رأيت بعض من يُقرون بفضلِهِ من أهل هذا البيت فما رأيت مثله قط في نسكِهِ و فضلِهِ

(The book) 'Uyoon Akhba Al Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – 'My father, from Sa'ad, from Al Yaqteeny, from Al-Hassan Bin Muhammad Bin Bashar who said, 'It is narrated to me by a sheykh from the people of a land of Al Rabie, being from the general Muslims, from the ones who accepted his word, said,

'He said to me, 'I had seen someone whom they were acknowledged with his merits, from the People^{-asws} of this Household, and I had not seen similar to him at all, in his rituals and his merits'.

قَالَ قُلْتُ مَنْ وَ كَيْفَ رَأَيْتَهُ قَالَ جُمِعْنَا أَيَّامَ السِّنْدِيِّ بْنِ شَاهَكَ ثَمَانِينَ رَجُلًا مِنَ الْوُجُوهِ مِمَّنْ يُنْسَبُ إِلَى الْخَيْرِ فَأَدْخَلْنَا عَلَى مُوسَى بْنِ جَعْفَرٍ

He (the narrator) said, 'I said, 'Who, and how did you see him?' He said, 'We had gathered, during the days of Al-Sindy Bin Shahak, eighty men from the faces, from the ones attributed to the good. We entered to see Musa^{-asws} Bin Ja'far^{-asws}.

فَقَالَ لَنَا السِّنْدِيُّ يَا هَوْلَاءِ انظُرُوا إِلَى هَذَا الرَّجُلِ هَلْ حَدَثَ بِهِ حَدَثٌ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ قَدْ فَعَلَ مَكْرُوهًا بِهِ وَ يُكْذِرُونَ فِي ذَلِكَ وَ هَذَا مَنْزِلُهُ وَ فَرَشَتُهُ مُوسَعٌ عَلَيْهِ غَيْرُ مُضَبِّقٍ وَ لَمْ يَرِدْ بِهِ أَمِيرُ الْمُؤْمِنِينَ سُوءًا وَ إِنَّمَا يَنْتَظِرُهُ أَنْ يَبْدَأَ فَيُنَاطِرُهُ أَمِيرُ الْمُؤْمِنِينَ وَ هَا هُوَ ذَا صَحِيحٌ مُوسَعٌ عَلَيْهِ فِي جَمِيعِ أَمْرِهِ

Al-Sindy said, 'O you all! Look at this man. Do you see the event of death with him^{-asws}? The people are alleging that abhorrences are being done with him^{-asws} and they are frequenting regarding that, and this here is his^{-asws} house, and his^{-asws} bed. It is vast for him^{-asws}, without narrowness, and commander of the faithful is not intending evil with him^{-asws}, and rather he is making him^{-asws} wait until commander of the faithful debates him^{-asws}, and here he^{-asws} is, healthy, there is ampleness upon him^{-asws} in entirety of his^{-asws} matters'.

فَأَسْأَلُوهُ قَالَ وَ نَحْنُ لَيْسَ لَنَا هَمٌّ إِلَّا النَّظَرُ إِلَى الرَّجُلِ وَ إِلَى فَضْلِهِ وَ سَمِيهِ

They asked him saying, 'And we, there isn't any concern for us except the looking at the man and to his^{-asws} merits, and his^{-asws} traits'.

فَقَالَ أَمَّا مَا ذَكَرَ مِنَ التَّوَسُّعَةِ وَ مَا أَشْبَهَ ذَلِكَ فَهُوَ عَلَى مَا ذَكَرَ غَيْرُ أَبِي أَحْبِرْكُمْ أَيُّهَا النَّعْرُ أَيُّ قَدْ سَقِيْتُ السَّمَّ فِي تِسْعِ تَمْرَاتٍ وَ أَيُّ أَحْضَرْتُ غَدَاً وَ بَعْدَ غَدَاً أَمُوتُ

He^{-asws} said, 'As for what you are mentioning from the ampleness and what resembles that, it is upon what you have mentioned. I^{-asws} shall inform you all, of you group! I^{-asws} have been

³³⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 9

quenched poison in nine dates, and tomorrow I^{-asws} shall turn green, and the day after tomorrow I^{-asws} shall pass away’.

قَالَ فَتَطَّرْتُ إِلَى السِّنْدِيِّ بْنِ شَاهَكَ يَرْتَعِدُ وَ يَضْطَرِبُ مِثْلَ السَّعْفَةِ

He (the narrator) said, ‘I looked at Al-Sindy Bin Shahak trembling and being restless like the leaf’.

قَالَ الْحُسَيْنُ وَ كَانَ هَذَا الشَّيْخُ مِنْ خِيَارِ الْعَامَّةِ شَيْخٌ صِدِّيقٌ مَقْبُولُ الْقَوْلِ نَفَقَةٌ نَفَقَةٌ جَدًّا عِنْدَ النَّاسِ.

Al-Hassan said, ‘And the sheykh was from the good general Muslims, a truthful sheykh, accepted of the word, trusted, trusted a lot in the presence of the people’.³⁴⁰

11- ب، قرب الإسناد اليقطيني عن الحسن بن محمد بن بشار مثله

(The book) ‘Qurb Al Isnaad’ – Al Yaqteeny, from Al-Hassan Bin Muhammad Bin Bashar – similar to it.³⁴¹

12- غط، الغيبة للشيخ الطوسي الكليبي عن علي بن إبراهيم عن اليقطيني مثله.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny – similar to it.³⁴²

13- ن، عيون أخبار الرضا عليه السلام الطالقاني عن محمد بن يحيى الصولي عن أحمد بن عبد الله عن علي بن محمد بن سليمان عن إبراهيم بن أبي البلاد قال كان يعقوب بن داود مجزني أنه قد قال بالإمامة فدخلت إليه بالمدينة في الليلة التي أخذ فيها موسى بن جعفر ع في صبيحتها

(The book) ‘Uyoon Akhbar Al Reza^{-asws}’ – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Abdullah, from Ali Bin Muhammad Bin Suleyman, from Ibrahim Bin Abu Al Bilad who said,

‘Yaquob Bin Dawood informed me that he was saying (believing) in the Imamate, so I entered to see him at Al-Medina during the night in which Musa^{-asws} Bin Ja’far^{-asws} had been taken in its morning.

فَقَالَ لِي كُنْتُ عِنْدَ الْوَزِيرِ السَّاعَةِ يَغْنِي بَنَ خَالِدٍ فَخَدَّتْنِي أَنَّهُ سَمِعَ الرَّشِيدَ يَقُولُ عِنْدَ رَسُولِ اللَّهِ ص كَالْمُخَاطَبِ لَهُ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ إِنِّي أَعْتَدُ إِلَيْكَ مِنْ أَمْرِ عَزَمْتُ عَلَيْهِ وَ إِنِّي أُرِيدُ أَنْ أَخَذَ مُوسَى بْنُ جَعْفَرٍ فَأَخْبَسَهُ لِأَنِّي قَدْ خَشِيتُ أَنْ يُلْقِيَ بَيْنَ أُمَّتِكَ خِزْبًا تُسْفِكُ فِيهَا دِمَائِهِمْ وَ أَنَا أَحْسَبُ أَنَّهُ سَيَأْخُذُهُ غَدًا

He said to me, ‘I was in the presence of the minister for a while’ – meaning Yahya Bin Khalid – ‘He narrated to me that he heard Al-Rasheed saying as if in the presence of Rasool-Allah^{-saww}, like addressing to him^{-saww}, ‘May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! I apologise to you^{-saww} from the matter I had decided upon him^{-asws}, and I want to seize Musa^{-asws} Bin Ja’far^{-asws} to imprison him^{-asws}, because I feared that he^{-asws} might

³⁴⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 10

³⁴¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 11

³⁴² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 12

cast war between your^{-saww} community and shed the blood in it, and I had reckoned that I would be seizing him^{-asws} tomorrow’.

فَلَمَّا كَانَ مِنَ الْغَدِ أُرْسِلَ إِلَيْهِ الْفَضْلُ بْنُ الرَّبِيعِ وَهُوَ قَائِمٌ يُصَلِّي فِي مَقَامِ رَسُولِ اللَّهِ ص فَأَمَرَ بِالْقُبْضِ عَلَيْهِ وَحَبْسِهِ.

When it was the next morning, he sent Al-Fazl Bin Al-Rabie to him^{-asws}, and he^{-asws} was standing praying Salat in the place of Rasool-Allah^{-saww}. He ordered with the capturing him^{-asws} and imprisoning him^{-asws}.³⁴³

14- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي عن أبيه عن عبيد الله بن صالح قال حدثني حاجب الفضل بن الربيع عن الفضل بن الربيع قال كنت ذات ليلة في فراشي مع بعض جوارئ فلما كان في نصف الليل سمعت حركة باب المقصورة فرأيت ذلك فقالت الجارية لعل هذا من الريح فلم يمش إلا يسيراً حتى رأيت باب البيت الذي كنت فيه قد فُتح وإذا مسرور الكبير قد دخل علي فقال لي أجب الأمير و لم يسلم علي

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Hamdany, from Ali, from his father, from Ubeydullah Bin Salih who said, ‘It is narrated to me by the guard of Al Fazl Bin Al Rabie, from Al Fazl Bin Al Rabie who said,

‘One night I was in my bed with one of my slave girls. When it was midnight, a door of the cabinet moved, so that scared me. The slave girl said, ‘Perhaps this is from the wind’. But (time) did not pass except a little until I saw the door of the room which I was in opened up and there was Masrou Al-Kabeer having entered to see me. He said, ‘Answer commander of the faithful!’, and he did not greet unto me.

فَمَيْسَتْ مِنْ نَفْسِي وَفُلْتُ هَذَا مَسْرُورٌ وَ دَخَلَ إِلَيَّ بِلا إِذْنٍ وَ لَمْ يُسَلِّمْ مَا هُوَ إِلَّا الْقَتْلُ وَ كُنْتُ جُنْباً فَلَمْ أَجْسُرْ أَنْ أَسْأَلَهُ إِنظَارِي حَتَّى أَعْتَسِلَ فَقَالَتْ لِي الْجَارِيَةُ لَمَّا رَأَتْ تَحْيِرِي وَ تَبَلْدِي ثِقٌ بِاللَّهِ عَزَّ وَ جَلَّ وَ أَنهَضَ

I despaired from myself and said, ‘This is Masrou, and he had entered to see me without permission and did not (even) greet. This is not except the killing’. And I was with sexual impurity, but I did not have the courage to ask him to wait for me until I have washed. The slave girl said to me when she saw my confusion and my dullness, ‘Trust in Allah^{-azwj} Mighty and Majestic and get up!’

فَهَضْتُ وَ لَبِسْتُ ثِيَابِي وَ خَرَجْتُ مَعَهُ حَتَّى أَتَيْتُ الدَّارَ فَسَلَّمْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ فِي مَرْقَدِهِ فَرَدَّ عَلَيَّ السَّلَامَ فَسَقَطْتُ فَقَالَ تَدَاخَلَكَ رُغْبٌ فَلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَتَرَكَنِي سَاعَةً حَتَّى سَكَدْتُ

I got up and wore my clothes, and I went out with him until I came to the house. I greeted unto commander of the faithful (Haroun), and he was lying down. He responded the greeting unto me. I fell down. He said, ‘The fear has entered you?’ I said, ‘Yes, O commander of the faithful!’ He left me for a while until I had calmed down.

ثُمَّ قَالَ لِي صِرْ إِلَى حَبْسِنَا فَأَخْرِجْ مُوسَى بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ ادْفَعْ إِلَيْهِ ثَلَاثِينَ أَلْفَ دِرْهَمٍ وَ اخْلَعْ عَلَيْهِ خَمْسَ خَلْعٍ وَ اجْمُلْهُ عَلَى ثَلَاثَةِ مَرَكَبٍ وَ حَيِّرْهُ بَيْنَ الْمَقَامِ مَعَنَا أَوْ الرَّجِيلِ عَنَّا إِلَى أَيِّ بَلَدٍ أَرَادَ وَ أَحَبَّ

Then he said to me, ‘Go to our prison and bring out Musa^{-asws} Bin Ja’far^{-asws} Bin Muhammad^{-asws}, and hand over thirty thousand Dirhams and give to him^{-asws} five garments, and have him

³⁴³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 13

asws carried upon three riding animals, and give him-asws a choice between the staying with us or the departing away from us to whichever city he-asws wants and loves to’.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ تَأْمُرُ بِإِطْلَاقِ مُوسَى بْنِ جَعْفَرٍ قَالَ نَعَمْ فَكَّرْتُ ذَلِكَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَقَالَ لِي نَعَمْ وَيَتْلُكَ أَنْ تُرِيدَ أَنْ أَتُكِّثَ الْعَهْدَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا الْعَهْدُ

I said, ‘O commander of the faithful! Are you ordering with releasing Musa-asws Bin Ja’far-asws?’ He said, ‘Yes’. I repeated that to him three times. He said to me, ‘Yes, woe be unto you! Do you want me to break the pact?’ I said, ‘O commander of the faithful! And what is the pact?’

قَالَ بَيْنَمَا أَنَا فِي مَرَقَدِي هَذَا إِذْ سَاوَرَنِي أَسْوَدٌ مَا رَأَيْتُ مِنَ السُّودَانِ أَكْثَمَ مِنْهُ فَقَعَدَ عَلَيَّ صَدْرِي وَ قَبَضَ عَلَيَّ خَلْقِي وَ قَالَ لِي حَبَسْتَ مُوسَى بْنَ جَعْفَرٍ ظَلِمًا لَهُ فَقُلْتُ فَأَنَا أَطْلُقُهُ وَ أَهْبُ لَهُ وَ أَخْلَعُ عَلَيْهِ فَأَخَذَ عَلَيَّ عَهْدَ اللَّهِ عَزَّ وَ جَلَّ وَ مِيثَاقَهُ وَ قَامَ عَن صَدْرِي وَ قَدَّكَادَتْ نَفْسِي تَخْرُجُ

He said, ‘While I was in this slumber of mine, when a black man rushed towards me. I have not seen from the black men anyone larger than him. He sat upon my chest and grabbed upon my throat and said to me, ‘You imprisoned Musa-asws Bin Ja’far-asws being unjust to him-asws?’ I said, ‘I shall free him-asws, and gift to him-asws and give garments to him!’ He took a Pact of Allah-azwj Mighty and Majestic upon me and His-azwj Covenant, and stood up from my chest, and my soul had almost exited’.

فَخَرَجْتُ مِنْ عِنْدِهِ وَ وَاقَيْتُ مُوسَى بْنَ جَعْفَرٍ ع وَ هُوَ فِي حَبْسِهِ فَرَأَيْتُهُ قَائِمًا يُصَلِّي فَجَلَسْتُ حَتَّى سَلَّمَ ثُمَّ أَبْلَغْتُهُ سَلَامَ أَمِيرِ الْمُؤْمِنِينَ وَ أَغْلَمْتُهُ بِالَّذِي أَمَرَنِي بِهِ فِي أَمْرِهِ وَ آتَيْ قَدْ أَحْضَرْتُ مَا وَصَلَهُ بِهِ

I went out from his presence and arrive to Musa-asws Bin Ja’far-asws, and he-asws was in his prison. I saw him-asws standing, praying Salat. I sat down until he-asws had performed Salaam, then I delivered to him-asws the greetings of Amir Al-Momineen-asws and let him-asws (know) of that which he had ordered me with regarding his-asws matter, and I had presented what he had conferred with.

فَقَالَ إِنْ كُنْتُ أَمَرْتُ بِشَيْءٍ غَيْرِ هَذَا فَاَفْعَلُهُ فَقُلْتُ لَا وَ حَقِّي جَدِّكَ رَسُولَ اللَّهِ مَا أَمُرْتُ إِلَّا بِحَدِّكَ فَقَالَ لَا حَاجَةَ لِي فِي الْخَلْعِ وَ الْحُمْلَانِ وَ الْمَالِ إِذْ كَانَتْ فِيهِ حُقُوقُ الْأُمَّةِ

He-asws said: ‘If you had been ordered with something other than it, then do so’ I said, ‘No, by the right of your-asws grandfather-saww Rasool-Allah-saww! I have not been ordered, except with this’. He-asws said: ‘There is no need for me-asws regarding the garments, and the loads, and the wealth when the rights of the community are in it’.

فَقُلْتُ نَاشِدُكَ بِاللَّهِ أَنْ لَا تَرُدَّهُ فَبِعْتَاظِ فَقَالَ ااعْمَلْ بِهِ مَا أَحْبَبْتَ وَ أَخَذْتُ بِيَدِهِ ع وَ أَخْرَجْتُهُ مِنَ السِّجْنِ ثُمَّ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَحْبَبْتَنِي بِالسَّبَبِ الَّذِي نَلْتُ بِهِ هَذِهِ الْكِرَامَةَ مِنْ هَذَا الرَّجُلِ فَقَدْ وَجِبَ حَقِّي عَلَيْكَ لِشَارَتِي إِيَّاكَ وَ لِمَا أَجْرَاهُ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ يَدَيَّ مِنْ هَذَا الْأَمْرِ

I said, ‘I adjure you with Allah-azwj not to return it, for it would enrage him’. He-asws said: ‘Do what you like’. I held his-asws hand and brought him-asws out from the prison. Then I said to him-asws, ‘O son-asws of Rasool-Allah-saww! Inform me with the cause of that which you have been conferred with these honours, from this man, for my right is obligated upon you-asws due to

my giving you^{-asws} the good news to you^{-asws}, and due to what Allah^{-azwj} Mighty and Majestic has Flowed upon my hands, of this matter’.

فَقَالَ عَ رَأَيْتَ النَّبِيَّ صَ لَيْلَةَ الْأَرْبَعَاءِ فِي النَّوْمِ فَقَالَ لِي يَا مُوسَى أَنْتَ مُخْبَوِّسٌ مَظْلُومٌ فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ مُخْبَوِّسٌ مَظْلُومٌ فَكَّرَ عَلَيَّ ذَلِكَ ثَلَاثًا ثُمَّ قَالَ
وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ

He^{-asws} said: ‘I^{-asws} saw the Prophet^{-saww} on Wednesday night in the sleep. He^{-saww} said to me^{-asws}: ‘O Musa^{-asws}! You^{-asws} are imprisoned, oppressed’. I^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}! Imprisoned, oppressed’. He^{-saww} repeated that unto me^{-asws} thrice, then said: **And I know, perhaps it is a Fitna (Trial) for you and a provision up to a time’ [21:111].**

أَصْبَحَ غَدًا صَائِمًا وَ أَتْبَعُهُ بِصِيَامِ الْحَمِيسِ وَ الْجُمُعَةِ فَإِذَا كَانَ وَقْتُ الْإِفْطَارِ فَصَلَّيْتُ عَشْرَةَ رَكَعَةٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَ اثْنَتَيْ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ

I^{-asws} woke upon in the morning fasting, and I^{-asws} followed it by fasting the Thursday and the Friday. When it was the time of breaking fast, I^{-asws} prayed twelve Cycles of Salat, reciting in every Cycle (Surah) Al-Hamd, and twelve times **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed).

فَإِذَا صَلَّيْتُ مِنْهَا أَرْبَعَ رَكَعَاتٍ فَاسْجُدْ ثُمَّ قُلْ يَا سَابِقَ الْفُوتِ يَا سَامِعَ كُلِّ صَوْتٍ يَا مُخْبِي الْعِظَامِ وَ هِيَ رَمِيمٌ بَعْدَ الْمَوْتِ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ أَنْ تُعَجِّلَ لِي الْفَرَجَ بِمَا أَنَا فِيهِ فَقَعَلْتُ فَكَانَ الَّذِي رَأَيْتُ.

When I^{-asws} had prayed four Cycles from these, I^{-asws} performed Sajdah, then said: ‘O First to every missed one! O Hearer of every voice! O Reviver of the bones when they are decayed after the death! I^{-asws} ask You^{-asws} by Your^{-azwj} Magnificent Name, the Great, that You^{-azwj} Send Salawaat upon Muhammad^{-saww} Your^{-asws} servant and Your^{-azwj} Rasool^{-saww} and upon People^{-asws} of his^{-saww} Household, the goodly, the pure, and that You^{-azwj} Hasten the relief for me^{-asws} from what (predicament) I^{-asws} am in, do it!’ So it happened what you saw”³⁴⁴

15- خنص، الإختصاص حَدَّانُ بِنُ الْحُسَيْنِ النَّهَّائِنْدِيِّ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَّائِنْدِيِّ عَنِ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنِ عُبَيْدِ اللَّهِ بْنِ صَالِحٍ مِثْلَهُ وَ فِيهِ قَبْرَتْ إِلَيْهِ مَرْغُوبًا فَقَالَ لِي يَا فَضْلُ أَطْلِقْ مُوسَى بْنَ جَعْفَرِ السَّاعَةَ وَ هَبْ لَهُ ثَمَانِينَ أَلْفَ دِرْهَمٍ وَ اخْلَعْ عَلَيْهِ خَمْسَ خِلَعٍ وَ اِحْمِلْهُ عَلَى خَمْسَةِ مِنَ الظَّهْرِ.

(The book) ‘Al Ikhtisas’ – Hamdan Bin Al Husayn al Nahawandy, from Ibrahim Bin Is’haq Al Nahawandy, from Ahmad Bin Ismail, from Ubeydullah Bin Salih,

‘Similar to it, and in it, ‘I went to him scared. He said to me, ‘O fazl! Free Musa^{-asws} Bin Ja’far^{-asws} right now, and gift to him^{-asws} eighty thousand Dirhams, and give him^{-asws} five garments, and have him^{-asws} carried upon five from the backs (riding animals)”³⁴⁵

16- ن، عيون أخبار الرضا عليه السلام الأهمداني عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَدِينِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ أَبِيهِ الْفَضْلِ قَالَ كُنْتُ أَحْجُبُ لِلرَّشِيدِ فَأَقْبَلَ عَلَيَّ يَوْمًا عَضْبَانَ وَ بِيَدِهِ سَيْفٌ يُقَالُ لِي يَا فَضْلُ بِقَرَابَتِي مِنْ رَسُولِ اللَّهِ لِمَ تَأْتِينِي بِإِنِّ عَنِّي لِأَخَذَ الَّذِي فِيهِ عَيْنَاكَ فَقُلْتُ بِمَنْ أَجِيئُكَ فَقَالَ بِحَدِّ الْحِجَازِيِّ قُلْتُ وَ أُمِّي الْحِجَازِيَّةِ قَالَ مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ

³⁴⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 14

³⁴⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 15

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Muhammad Bin Al Husayn Al Madany, from Abdullah Bin Al Fazl, from his father Al Fazl who said,

'I was a guard for Al-Rasheed. One day he turned towards me angrily, and there was a sword in his hand, he was turning it. He said to me, 'O Fazl! By my kinship from Rasool-Allah^{-saww}! If you don't come to me with the son^{-asws} of uncle of mine, I would take that which is in your eyes!' I said, 'With whom shall I come with?' He said, 'This one from Al-Hijaz'. I said, 'And which one from Al-Hijaz?' He said, 'Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}!'

قَالَ الْفَضْلُ فَحَفْتُ مِنَ اللَّهِ عَزَّ وَجَلَّ إِنَّ جِئْتُ بِهِ إِلَيْهِ ثُمَّ فَكَّرْتُ فِي النَّقْمَةِ فَعُلْتُ لَهُ أَفْعَلَ فَقَالَ اثْنِي بِسَوَاطِينِي وَهَبْنَانِي [هَصَّارَيْنِ] وَجَلَادَيْنِ

Al-Fazl said, 'I feared from Allah^{-azwj} Mighty and Majestic in coming with him^{-asws} to him. Then I thought regarding the punishment. I said to him, 'I shall do so!' He said, 'Bring me two lashers, and two strong crushers, and two torturers!'

قَالَ فَأَتَيْتُهُ بِذَلِكَ وَ مَضَيْتُ إِلَى مَنْزِلِ أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرٍ فَأَتَيْتُ إِلَى خَرَبَةٍ فِيهَا كُوْحٌ مِنْ جَرَائِدِ التَّخْلِ فَإِذَا أَنَا بِغُلَامٍ أَسْوَدَ فَعُلْتُ لَهُ اسْتَأْذِنَ لِي عَلَى مَوْلَاكَ يَرْحَمُكَ اللَّهُ فَقَالَ لِي لَيْسَ لَهُ حَاجِبٌ وَ لَا بَوَّابٌ

He (the narrator) said, 'I came to him with that, and I went to the house of Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}. I came to a ruin (ruined building) wherein was a hut made out of palm groves, and there I was with a black slave. I said to him, 'Allow me to see your Master^{-asws}, may Allah^{-azwj} have Mercy on you!' He said to me, 'Neither am I a guard for him^{-asws} nor a doorman!'

فَوَجَّهْتُ إِلَيْهِ فَإِذَا أَنَا بِغُلَامٍ أَسْوَدَ يَبْدُو مَقْصُصٌ يَأْخُذُ اللَّحْمَ مِنْ جَبِينِهِ وَ عِزِينَ أَنْفِهِ مِنْ كَثْرَةِ سُجُودِهِ فَعُلْتُ لَهُ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَجِبِ الرَّشِيدَ فَقَالَ مَا لِلرَّشِيدِ وَ مَا لِي أَمَا تَشْعَلُهُ نِعْمَتُهُ عَنِّي

I (managed) passing through to him^{-asws}, and there was a black slave having scissor in his hand. He was cutting out the flesh from his^{-asws} forehead, and the bridge of his^{-asws} nose, due to the frequency of his^{-asws} Sajdahs. I said to him^{-asws}, 'The greetings be to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Answer Al-Rasheed!' He^{-asws} said: 'What is for Al-Rasheed and what is for me^{-asws}? Do his bounties not pre-occupy him from me^{-asws}?'

ثُمَّ قَامَ مُسْرِعًا وَ هُوَ يَقُولُ لَوْ لَا أَنِّي سَمِعْتُ فِي خَبْرٍ عَنِ جَدِّي رَسُولِ اللَّهِ ص أَنَّ طَاعَةَ السُّلْطَانِ لِلتَّقِيَّةِ وَاجِبَةٌ إِذَا مَا جِئْتُ

Then he^{-asws} stood up hurriedly and he^{-asws} was saying, 'Had I^{-asws} not heard in a Hadeeth from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}: 'Obedience to the Sultan, out of Taqiyya (dissimulation) is obligatory', then I^{-asws} would not have come!'

فَعُلْتُ لَهُ اسْتَعِدَّ لِلْعُقُوبَةِ يَا أَبَا إِبْرَاهِيمَ رَحِمَكَ اللَّهُ فَقَالَ عَ أَلَيْسَ مَعِيَ مَنْ يَمْلِكُ الدُّنْيَا وَ الْآخِرَةَ وَ لَنْ يَقْدِرَ الْيَوْمَ عَلَى سُوءٍ بِي إِنْ شَاءَ اللَّهُ

I said to him^{-asws}, 'Be prepared for the punishment, O Abu Ibrahim^{-asws}! May Allah^{-azwj} have Mercy on you^{-asws}!' He^{-asws} said: 'Isn't He^{-azwj} with me^{-asws}, the One^{-azwj} Who Rules the World and the Hereafter? And you will never be able with evil upon me^{-asws} today if Allah^{-azwj} so Desires!'

قَالَ الْفَضْلُ بْنُ الرَّبِيعِ فَرَأَيْتُهُ وَ قَدْ آدَارَ يَدَهُ يَلُوحُ عَلَى رَأْسِهِ ثَلَاثَ مَرَّاتٍ فَدَخَلْتُ إِلَى الرَّشِيدِ فَإِذَا هُوَ كَأَنَّهُ امْرَأَةٌ تَكَلِّي قَائِمٌ خَيْرَانٌ فَلَمَّا رَأَيْتَنِي قَالَ لِي يَا فَضْلُ فَمُلْتُ لَبِيكَ فَقَالَ جِئْتَنِي بِابْنِ عَمِّي قُلْتُ نَعَمْ قَالَ لَا تَكُونُ أَرْعَجْتَهُ فَمُلْتُ لَا قَالَ لَا تَكُونُ أَعْلَمْتَهُ أَبِي عَلَيْهِ غَضَبَانُ فَإِنِّي قَدْ هَيَّجْتُ عَلَى نَفْسِي مَا لَمْ أَرِدْهُ إِذْذَنْ لَهُ بِالْدُّخُولِ فَأَذِنْتُ لَهُ

Al-Fazl Bin Al-Rabie (good man and Fazal Ibh Khalid was a bad man) said, 'I saw him^{-asws}, and he^{-asws} was rotating, motioning his^{-asws} hand upon his head, three times'. I entered to see Al-Rasheed, and there he was as if he was a pregnant woman standing confused. When he saw me, said to me, 'O Fazl!' I said, 'Here I am!' He said, 'Come to me with the son^{-asws} of my uncle!' I said, 'Yes'. He said, 'Do not upset him^{-asws}!' I said, 'No'. He said, 'Do not let him^{-asws} know that I am angry upon him^{-asws}, for I am agitated upon myself for as long as I intend him^{-asws}. Permit for him^{-asws} with the entry!' I permitted for him^{-asws}.

فَلَمَّا رَأَاهُ وَتَبَّ إِلَيْهِ قَائِمًا وَ عَانَقَهُ وَ قَالَ لَهُ مَرْحَبًا بِابْنِ عَمِّي وَ أَخِي وَ وَارِثٍ نِعْمَتِي ثُمَّ أَجْلَسَهُ عَلَى فَخْذِهِ وَ قَالَ لَهُ مَا الَّذِي قَطَعَكَ عَن زِيَارَتِنَا فَقَالَ سَعَةً مُلْكِكَ وَ حُبًّا لِلدُّنْيَا

When he saw him^{-asws}, he leapt towards him standing, and hugged him^{-asws} and said to him^{-asws}, 'Welcome to the son^{-asws} of my uncle, and inheritor of my bounties!' Then he seated him^{-asws} by his thigh and said to him^{-asws}, 'What is that which cut you^{-asws} off from visiting us?' He^{-asws} said: 'Evil of your rule and your love for the world'.

فَقَالَ ابْنُ أَبِي حَفْصَةَ الْعَالِيَةِ فَأَبَى بِهَا فَعَلَّمَهُ بِيَدِهِ ثُمَّ أَمَرَ أَنْ يُحْمَلَ بَيْنَ يَدَيْهِ خَلْعٌ وَ بَدْرَتَانِ دَنَانِيرَ

He said, 'Bring me the perfume box!' He was brought with it. He applied it to him^{-asws} with his hands, then ordered that he^{-asws} be carried (upon a riding animal) in front of him, and given garments, and two large bags of Dinars.

فَقَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ اللَّهُ لَوْ لَا أَنِّي أَرَى مِنْ أَرْوَجِهِ بِهَا مِنْ عُرَابِ بَنِي أَبِي طَالِبٍ لَقَلْبًا يَنْقَطِعُ نَسْلُهُ أَبَدًا مَا قَبِلْتَهَا ثُمَّ تَوَلَّى ع وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Musa^{-asws} Bin Ja'far^{-asws} said: 'By Allah^{-azwj}! Had I^{-asws} not seen the ones (girls) I^{-asws} would get married the single ones of the sons of Abu Talib^{-asws} to be married with, lest his lineage is cut off, I would not have accepted it, ever!' Then he^{-asws} turned around and he^{-asws} was saying: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.

فَقَالَ الْفَضْلُ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَدْتُ أَنْ تُعَاقِبَهُ فَخَلَعْتَ عَلَيْهِ وَ أَكْرَمْتَهُ فَقَالَ لِي يَا فَضْلُ إِنَّكَ لَمَّا مَضَيْتَ لِتَجِيفَنِي بِهِ رَأَيْتُ أَقْوَامًا قَدْ أَخَذُوا بِدَارِي بِأَيْدِيهِمْ جِرَابٌ قَدْ غَرَسُوهَا فِي أَصْلِ الدَّارِ يَقُولُونَ إِنْ آذَى ابْنُ رَسُولِ اللَّهِ حَسَفْنَا بِهِ وَ إِنْ أَحْسَنَ إِلَيْهِ انْصَرَفْنَا عَنْهُ وَ تَرَكْنَاهُ

Al-Fazl said, 'O commander of the faithful! Didn't you want to punish him^{-asws}? But you have gifted garments upon him^{-asws} and have honoured him^{-asws}!' He said to me, 'O Fazl! When you went to come to me with him^{-asws}, I saw a people staring at my house, having spearheads in their hands, and installed them in the base of the door saying, 'If you hurt the son^{-asws} of Rasool-Allah^{-saww}, we shall make it collapse, and if you are good to him, we shall go away from it and leave it'.

فَتَبِعْتُهُ عَ فَعُلْتُ لَهُ مَا الَّذِي قُلْتُ حَتَّى كُفِّيتَ أَمْرَ الرَّشِيدِ فَقَالَ دُعَاءَ جَدِّي عَلِيٍّ بِنِ أَبِي طَالِبٍ عَ كَانَ إِذَا دَعَا بِهِ مَا بَرَزَ إِلَى عَسْكَرٍ إِلَّا هَزَمَهُ وَ لَا إِلَى قَارِسٍ إِلَّا فَهَرَهُ وَ هُوَ دُعَاءُ كِفَايَةِ الْبَلَاءِ قُلْتُ وَ مَا هُوَ

I followed him^{-asws} and said to him^{-asws}, 'What is that which you^{-asws} said until you^{-asws} were sufficed the matter of Al-Rasheed?' He^{-asws} said: 'A supplication of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}. It was so that whenever he^{-saww} supplicated with it, he^{-saww} did not go to any soldier except he^{-saww} defeated him, nor to any horseman, except subdued him, and it is a supplication (called) 'Kifayat Al-Bala'a' (sufficiency for the affliction)'. I said, 'And what is it?'

قَالَ قُلْتُ اللَّهُمَّ بِكَ أَسَاوِرُ وَ بِكَ أُحَاوِرُ وَ بِكَ أَصُولُ وَ بِكَ أَنْتَصِرُ وَ بِكَ أُمُوتُ وَ بِكَ أَحْيَا أَسَلَمْتُ نَفْسِي إِلَيْكَ وَ فَوَضْتُ أَمْرِي إِلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He^{-asws} said: 'I^{-asws} had said: 'O Allah^{-azwj}! By You^{-azwj} I^{-asws} am rising, and by You^{-azwj} I^{-asws} am trying, and by You^{-azwj} am arriving, and by You^{-azwj} I^{-asws} am Helped, and by You^{-azwj} I^{-asws} shall be dying, and by You^{-azwj} I^{-asws} am living! I^{-asws} submit myself to You^{-azwj} and am delegating my^{-asws} affairs to You^{-azwj}, and there is neither any Might nor Strength except with Allah^{-azwj} the Magnificent.

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي وَ رَزَقْتَنِي وَ سَرَّيْتَنِي وَ عَنِ الْعِبَادِ بَلُطْفٍ مَا حَوْلْتَنِي أَعْنَيْتَنِي وَ إِذَا هَوَيْتَ رَدَدْتَنِي وَ إِذَا عَثَرْتُ قَوْمْتَنِي وَ إِذَا مَرَضْتُ شَفَيْتَنِي وَ إِذَا دَعَوْتُ أَجَبْتَنِي يَا سَيِّدِي ارْضَ عَنِّي فَقَدْ أَرْضَيْتَنِي.

O Allah^{-azwj}! You^{-azwj} Created me^{-asws}, and Sustained me^{-asws}, and Covered me^{-asws} from the servants by the Kindness of what You^{-azwj} empowered me^{-asws} and Caused me^{-asws} to be needless, and when I^{-asws} collapse, You^{-azwj} Return me^{-asws}, and when I stumble, You^{-azwj} Straighten me, and when I^{-asws} am sick, You^{-azwj} Heal me^{-asws}, and when I^{-asws} supplicate, You^{-azwj} Answer me^{-asws}! O my Master^{-azwj}! Be Pleased with me^{-asws}, for You^{-azwj} have Pleased me^{-asws} 346

17- ن، عيون أخبار الرضا عليه السلام يحيى بن المكي عن الأوزاعي عن علي بن هارون الحميري عن علي بن محمد بن سليمان التوفلي عن أبيه عن علي بن يقطين قال: أُنهي الخبر إلى أبي الحسن موسى بن جعفر ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَهْلِ بَيْتِهِ بِمَا عَزَمَ عَلَيْهِ مُوسَى بْنُ الْمُهَدَّبِيِّ فِي أَمْرِهِ فَقَالَ لِأَهْلِ بَيْتِهِ مَا تَشِيرُونَ قَالُوا نَرَى أَنْ تَتَبَاعَدَ عَنْهُ وَ أَنْ تُغَيَّبَ شَخْصَكَ مِنْهُ فَإِنَّهُ لَا يُؤْمِنُ شَرَّهُ

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Yahya Bin Al Mukattib, from Al Warraq, from Ali Bin Haroun Al Himeyri, from Ali Bin Muhammad Bin Suleyman Al Nowfaly, from his father, from Ali Bin Yaqteen who said,

'The news ended to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and in his^{-asws} presence was a group of his^{-asws} family members, with what Musa Bin Al-Mahdy had determined regarding his^{-asws} matter. He^{-asws} said to his^{-asws} family members, 'What are your consultations?' They said, 'We view that you^{-asws} should distance from him, and if you^{-asws} would hide yourself^{-asws} from him, for there is no safety from his evil'.

فَتَبَسَّمَ أَبُو الْحَسَنِ عَ ثُمَّ قَالَ

وَ لِيُعْلَبَنَّ مَعْلَبُ الْعَلَابِ-

زَعَمَتْ سَخِينَةُ أَنْ سَتَعْلَبُ رَبَّهَا-

Abu Al-Hassan^{-asws} smiled, then said: ‘Saheyra claims that she can overcome her Lord^{-azwj} and let the one overcomed overcome the overcomer’.

ثُمَّ رَفَعَ عَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ كَمْ مِنْ عَدُوٍّ شَحَدَ لِي طَبَّةً مُدْبِيَةً وَ أَزْهَفَ لِي شَبَابًا حَلِيَّةً وَ دَافَ لِي قَوَاتِلَ سُمُومِهِ وَ لَمْ تَنَمْ عَنِّي عَيْنٌ حِرَاسِيَّةً

Then he^{-asws} raised his^{-asws} hands towards the sky. He^{-asws} said: ‘O Allah^{-azwj}! How many an enemy has sharpened the edge of his dagger for me^{-asws}, and sharpened the point of his arrow for me, and levelled his bow at me^{-asws}, and my^{-asws} eyes did not sleep at the eyes (spies) of his guards.

فَلَمَّا رَأَيْتَ ضَعْفِي عَنِ احْتِمَالِ الْفَوَاحِشِ وَ عَجْزِي مِنْ مِلْمَاتِ الْجَوَائِحِ صَرَفْتَ عَنِّي ذَلِكَ بِحَوْلِكَ وَ قُوَّتِكَ لَا بِحَوْلِي وَ قُوَّتِي فَأَلْقَيْتُهُ فِي الْحُفْرِ الَّذِي احْتَفَرَهُ لِي خَائِبًا بِمَا أَمَلْتُ فِي دُنْيَاهُ مُتَبَاعِدًا بِمَا رَجَاهُ فِي آخِرَتِهِ

When You^{-azwj} Saw my^{-asws} weakness from tolerating the hardships, and my^{-asws} inability from withstanding the misfortunes, You^{-azwj} Turned that away from me^{-asws} by Your^{-azwj} Might and Your^{-azwj} Strength, not by my^{-asws} might and my^{-asws} strength. You^{-azwj} Threw him into the very hole which he had dug for me^{-asws}, disappointed from what he had wished for regarding his world, distancing from what he had wished for his Hereafter.

فَلَكَ الْحَمْدُ عَلَى ذَلِكَ فَذَرِ اسْتِحْقَاقَكَ سَيِّدِي اللَّهُمَّ فَحُدِّهِ بِعِزَّتِكَ وَ أَفْلِلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ وَ اجْعَلْ لَهُ شُغْلًا فِيمَا بَلِيهِ وَ عَجْرًا عَمَّنْ يُنَاوِيهِ

For You^{-azwj} is the Praise upon that Determination, You^{-azwj} are Deserving of my^{-asws} Master^{-azwj}. O Allah^{-azwj}! Seize him by Your^{-azwj} Might and Turn his threat away from me^{-asws} by Your^{-azwj} Power and Make a pre-occupation to be for him in what he follows, and inability from attaining it.

اللَّهُمَّ وَ أَعِدِّي عَلَيْهِ عَدُوِّي حَاضِرَةً تُكُونُ مِنْ غَيْظِي شِقَاءً وَ مِنْ حَقِّي عَلَيْهِ وَفَاءً وَ صَلِّ اللَّهُمَّ دُعَائِي بِالْإِجَابَةِ وَ انظِمْ شِكَايَتِي بِالتَّعْيِيرِ وَ عَرِّفْهُ عَمَّا قَلِيلٍ مَا وَعَدْتَ الظَّالِمِينَ وَ عَرِّفِي مَا وَعَدْتَ فِي إِجَابَةِ الْمُضْطَرِّينَ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ أَمَّنَ الْكَرِيمِ

O Allah^{-azwj}! Return my present enemy to it, for it to be a healing for my^{-asws} rage, and a fulfilment of my^{-asws} rights upon him. O Allah^{-azwj}! And connect my^{-asws} supplication with the Answering and Systemise my^{-asws} complaint with the Alteration and Let him know after a little while, what You^{-azwj} have Prepared for the oppressors and Let me^{-asws} know what You^{-azwj} have Promised in Answering the desperate one. You^{-azwj} are the One^{-azwj} with Magnificent Grace, and the Benevolent Conferment!’

قَالَ ثُمَّ تَفَرَّقَ الْقَوْمُ فَمَا اجْتَمَعُوا إِلَّا لِقِرَاءَةِ الْكِتَابِ الْوَارِدِ عَلَيْهِ بِمَوْتِ مُوسَى بْنِ الْمَهْدِيِّ فَبِي ذَلِكَ يَقُولُ بَعْضُ مَنْ حَضَرَ مُوسَى ع مِنْ أَهْلِ بَيْتِهِ

He (the narrator) said, ‘Then the people dispersed, and they did not gather except to the reading out of the letter having arrived to him^{-asws} with (announcing) the death of Musa Bin Al-Mahdy. During that, someone who as present with Musa^{-asws}, from his^{-asws} family members, recited a poem’’³⁴⁷.

³⁴⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 17

18- ما، الأماالي للشيخ الطوسي العَصَائِرِيُّ عَنِ الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظْفَرِ بْنِ قَالٍ: وَقَعَ الْحَبْرُ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَهْلِ بَيْتِهِ إِلَى قَوْلِهِ فَمَا اجْتَمَعُوا إِلَّا لِقِرَاءَةِ الْكُتُبِ الْوَارِدَةِ بِمَوْتِ مُوسَى بْنِ الْمَهْدِيِّ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Gazairy, from Al Sadouq, from Ibn Al Mutawekkal, from Ali, from his father, from Al Husayn Bin Ali Bin Yaqteen who said,

'The news came to Musa^{-asws} Bin Ja'far^{-asws}, and in his^{-asws} presence there was a group from his^{-asws} family members' – up to his words, 'They did not gather except to the reading out of the letter which had arrived (announcing) the death of Musa Bin Al-Mahdy'.³⁴⁸

19- لي، الأماالي للصدوق ابن المتوكل عن علي عن أبيه مثله

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Ali, from his father – similar to it.³⁴⁹

20- ن، عيون أخبار الرضا عليه السلام ماجيلوي عن علي عن أبيه قال سمعت رجلاً من أصحابنا يقول لما حبس الرشيد موسى بن جعفر ع جئ عليه الليل فحافت ناحية هارون أن يقتله فجدد موسى ع طهوره و استقبل بوجهه القبلة و صلى لله عز و جل أربع ركعات ثم دعا بهذه الدعوات

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya, from Ali, from his father who said, 'I heard a man from our companions saying,

'When Al-Rasheed imprisoned Musa^{-asws} Bin Ja'far^{-asws}, the night shielded upon him^{-asws}, He^{-asws} feared from the direction of Haroun that he might kill him^{-asws}. So, Musa^{-asws} renewed his^{-asws} cleanliness (wud'u) and faced the Qiblah with his^{-asws} face, and prayed four Cycles Salat to Allah^{-azwj} Mighty and Majestic, then supplicated with this supplication: -

فَقَالَ يَا سَيِّدِي نَجِّنِي مِنْ حَبْسِ هَارُونَ وَ خَلِّصْنِي مِنْ يَدِهِ يَا مُخْلِصَ الشَّجَرِ مِنْ بَيْنِ رَمْلِ وَ طِينٍ وَ مَاءٍ وَ يَا مُخْلِصَ اللَّبَنِ مِنْ بَيْنِ قَرْنٍ وَ دَمٍ

He^{-asws} said: 'O my^{-asws} Master^{-azwj}! Rescue me^{-asws} from the prison of Haroun, and Finish me^{-asws} from his hands, O One^{-azwj} Who Finishes off the tree from between the sand and the clay and water! And O One^{-azwj} Who Finishes the off the milk from between the bowels and blood!

وَ يَا مُخْلِصَ الْوَلَدِ مِنْ بَيْنِ مَشِيمَةٍ وَ رَجْمٍ وَ يَا مُخْلِصَ النَّارِ مِنْ بَيْنِ الْحَدِيدِ وَ الْحَجَرِ وَ يَا مُخْلِصَ الرُّوحِ مِنْ بَيْنِ الْأَحْشَاءِ وَ الْأَمْعَاءِ خَلِّصْنِي مِنْ يَدَيْ هَارُونَ

And O One^{-azwj} Who Finishes off the child from between the fat and the womb! And O Finisher of the fire from between the iron and the stone! And O Finisher of the soul from between the guts and the intestines! Finish me^{-asws} off from the hands of Haroun!

قَالَ فَلَمَّا دَعَا مُوسَى ع بِهَذِهِ الدَّعَوَاتِ أَتَى هَارُونَ رَجُلًا أَسْوَدَ فِي مَنَامِهِ وَ بِيَدِهِ سَيْفٌ قَدْ سَلَّهُ فَوَقَفَ عَلَى رَأْسِ هَارُونَ وَ هُوَ يَقُولُ يَا هَارُونَ أَطْلِقْ عَن مُوسَى بْنِ جَعْفَرٍ وَ إِلَّا صَرَبْتُ عِلَاوَتَكَ بِسَيْفِي هَذَا

He (the narrator) said, 'Musa^{-asws} had supplicated with this supplication, a black man came to Haroun in his dream, and there was a sword in his hand he had unsheathed it. He paused by

³⁴⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 18

³⁴⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 19

the head of Haroun and he said, 'O Haroun! Free Musa^{-asws} Bin Ja'far^{-asws} or else I shall strike your top with this sword of mine!'

فَخَافَ هَارُونَ مِنْ هَيْبَتِهِ ثُمَّ دَعَا الْحَاجِبَ فَجَاءَ الْحَاجِبُ فَقَالَ لَهُ اذْهَبْ إِلَى السِّجْنِ فَأَطْلِقْ عَنْ مُوسَى بْنِ جَعْفَرٍ

Haroun feared from his awe, then called for the guard. The guard came. He said to him, 'Go to the prison, and free Musa^{-asws} Bin Ja'far^{-asws}!'

قَالَ فَخَرَجَ الْحَاجِبُ فَفَرَعَ بَابَ السِّجْنِ فَأَجَابَهُ صَاحِبُ السِّجْنِ فَقَالَ مَنْ ذَا قَالَ إِنَّ الْخَلِيفَةَ يَدْعُو مُوسَى بْنَ جَعْفَرٍ فَأَخْرَجَهُ مِنْ سِجْنِكَ وَأَطْلِقْ عَنْهُ
فَصَاحَ السَّجَّانُ يَا مُوسَى إِنَّ الْخَلِيفَةَ يَدْعُوكَ

He (the narrator) said, 'The guard went out and knocked the door of the prison. The warden of the prison answered him. He said, 'Who is that?' He said, 'The caliph is summoning Musa^{-asws} Bin Ja'far^{-asws}, so bring him^{-asws} out from your prison and free him^{-asws}'. The warden shouted, 'O Musa^{-asws}! The caliph is summoning you^{-asws}!'

فَقَامَ مُوسَى عَ مُدْعُوراً فَرِعاً وَ هُوَ يَقُولُ لَا يَدْعُونِي فِي جَوْفِ هَذَا اللَّيْلِ إِلَّا لِشَرِّ يُرِيدُ بِي فَقَامَ تَاكِيّاً حَزِيناً مَعْمُوماً آيساً مِنْ حَيَاتِهِ فَجَاءَ إِلَى هَارُونَ وَ هُوَ
تَرْتَعِدُ فَرَائِضُهُ فَقَالَ سَلَامٌ عَلَيَّ هَارُونَ فَرَدَّ عَلَيْهِ السَّلَامَ

Musa^{-asws} stood up frightened, terrified, and he^{-asws} was saying: 'He is not calling me^{-asws} in the middle of the night except for evil he intends with me^{-asws}'. He^{-asws} stood weeping, grieving, gloomy, despairing from his^{-asws} life. He^{-asws} came to Haroun and his limbs were trembling. He^{-asws} greeted unto Haroun, and he responded the greeting.

ثُمَّ قَالَ لَهُ هَارُونَ نَاشِدْتُكَ بِاللَّهِ هَلْ دَعَوْتَ فِي جَوْفِ هَذِهِ اللَّيْلَةِ بِدَعَوَاتٍ فَقَالَ نَعَمْ قَالَ وَ مَا هُنَّ

Then Haroun said to him^{-asws}, 'I adjure you^{-asws} with Allah^{-azwj}! Have you^{-asws} supplicated in the middle of this night with a supplication?' He^{-asws} said: 'Yes'. He said, 'And what is it?'

قَالَ جَدَّدْتُ طَهوراً وَ صَلَّيْتُ لِلَّهِ عَزَّ وَ جَلَّ أَرْبَعَ رَكَعَاتٍ وَ رَفَعْتُ طَرْفِي إِلَى السَّمَاءِ وَ فُلْتُ يَا سَيِّدِي خَلِصْنِي مِنْ يَدِ هَارُونَ وَ ذِكْرِهِ وَ شَرِّهِ وَ ذَكَرْتُ لَهُ مَا
كَانَ مِنْ دُعَائِهِ

He^{-asws} said; 'I^{-asws} renewed the cleanliness (wud'u) and prayed four Cycles Salat to Allah^{-azwj} Mighty and Majestic, and I^{-asws} raised my^{-asws} eyes towards the sky and said: 'O my^{-asws} Master^{-azwj}! Finish me^{-asws} from the hands of Haroun, and his mentioned, and his evil', and he^{-asws} mentioned to him what happened from his^{-asws} supplication.

فَقَالَ هَارُونُ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ يَا حَاجِبُ أَطْلِقْ عَنْ هَذَا ثُمَّ دَعَا بِجَلْعٍ فَخَلَعَ عَلَيْهِ ثَلَاثاً وَ حَمَلَهُ عَلَى فَرْسِهِ وَ أَكْرَمَهُ وَ صَيَّرَهُ نَدِيماً لِنَفْسِهِ

Haroun said, 'Allah^{-azwj} has Answered your^{-asws} supplication. O guard, free this one!' Then he called for garments and conferred three unto him^{-asws} and had him^{-asws} carried upon his own horse, and honoured him^{-asws}, while he became remorseful of himself.

ثُمَّ قَالَ هَاتِ الْكَلِمَاتِ فَعَلَّمَهُ فَأَطْلَقَ عَنْهُ وَ سَلَّمَهُ إِلَى الْحَاجِبِ لِيُسَلِّمَهُ إِلَى الدَّارِ وَ يَكُونَ مَعَهُ فَصَّارَ مُوسَى بْنُ جَعْفَرٍ عَ كَرِيماً شَرِيفاً عِنْدَ هَارُونَ وَ كَانَ
يَدْخُلُ عَلَيْهِ فِي كُلِّ حَمِيسٍ إِلَى أَنْ حَبَسَهُ الثَّانِيَةَ فَلَمْ يُطْلَقْ عَنْهُ حَتَّى سَلَّمَهُ إِلَى السِّبْطِيِّ بْنِ شَاهَكَ وَ قَتَلَهُ بِالسِّمِّ.

Then he said, 'Give these phrases!' He^{-asws} taught him. He freed him^{-asws} and submitted him^{-asws} to the guard to take him^{-asws} to the house and to be with him^{-asws}. Musa^{-asws} Bin Ja'far^{-asws} became honourable, noble in the presence of Haroun, and he used to enter to see him^{-asws} every Thursday, until he imprisoned him^{-asws} a second time. He did not free him^{-asws} he submitted him to Al-Sindy Bin Shahak, and he killed him^{-asws} with the poison".³⁵⁰

21 لي، الأماالي للصدوق مثله إلى قوله في كل يوم خميس.

(The book) 'Al Amaali' of Al Sadouq – similar to it up to his words, 'During every Thursday'.³⁵¹

22- ما، الأماالي للشيخ الطوسي العضايري عن الصدوق مثله

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Al Sadouq – similar to it.³⁵²

قب، المناقب لابن شهر آشوب مرسلاً مثله مع اخصار ثم قال و في رواية الفضل بن الربيع أنه قال صر إلى حبسنا و أخرج موسى بن جعفر و ادفع إليه ثلاثين ألف درهم و اخلع عليه خمس خلع و اجمله على ثلاث مراكب و خبزه إما المقام معنا أو الرحيل إلى أي البلاد أحب فلما عرض الخلع عليه أبي أن يقبلها.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – With an unbroken chain, similar to it,

'Then he said, 'And in a report of Al-Fazl Bin Al-Rabie, he (Haroun) said, 'Go to our prison and bring out Musa^{-asws} Bin Ja'far^{-asws} and hand over three thousand Dirhams to him^{-asws}, and confer upon him^{-asws} five garments, and have him^{-asws} carried upon three riding animals, and give him^{-asws} a choice, either the staying with us or the departing to whichever city he^{-asws} loves to'. When the garments were presented to him^{-asws}, he^{-asws} refused to accept them".³⁵³

24- ن، عيون أخبار الرضا عليه السلام محمد بن علي بن محمد بن حاتم عن عبد الله بن بحر الشيباني قال حدثني الحزري أبو العباس بالكوفة قال حدثني الثوباني قال كانت لأبي الحسن موسى بن جعفر ع بضع عشرة سنة كل يوم سجدة بعد ابيضاض الشمس إلى وقت الزوال قال فكان هارون يوماً صعد سطحاً يشرف منه على الحبس الذي حبس فيه أبا الحسن ع

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Muhammad Bin Ali Bin Muhammad Bin Hatim, from Abdullah Bin Bahr Al Shaybani who said, 'It is narrated to me by Al Kharzy Abu Al Abbas at Al Kufa, who said,

'For Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, there were some ten years, every day he^{-asws} would perform Sajdah after brightness of the sun, up to the time of midday. Haroun would sometimes ascend to the roof overlooking from it upon the prison which Abu Al-Hassan^{-asws} was imprisoned in.

فكان يرى أبا الحسن ع ساجداً فقال للربيع ما ذلك الثوب الذي أراه كل يوم في ذلك الموضع قال يا أمير المؤمنين ما ذلك بثوب وإنما هو موسى بن جعفر له كل يوم سجدة بعد طلوع الشمس إلى وقت الزوال

³⁵⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 20

³⁵¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 21

³⁵² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 22

³⁵³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 23

He saw Abu Al-Hassan^{-asws} performing Sajdah. He said to Al-Rabie, 'What is that cloth which I see every day being in that place?' He said, 'O commander of the faithful! That is not a cloth, and rather it is Musa^{-asws} Bin Ja'far^{-asws}. For him^{-asws}, every day, is performance of a Sajdah after emergence of the sun, up to the midday!'

قَالَ الرَّبِيعُ فَقَالَ لِي هَارُونُ أَمَا إِنَّ هَذَا مِنْ زُهَبَانَ بَنِي هَاشِمٍ قُلْتُ فَمَا لَكَ فَقَدْ ضَيَّعْتَ عَلَيْهِ فِي الْحَبْسِ قَالَ هَيْهَاتَ لَا بُدَّ مِنْ ذَلِكَ.

Al-Rabie said, 'Haroun said to me, 'But, this one is from the monks of the clan of Hashim^{-as}'. I said, 'Then what is the matter with you to have constricted upon him^{-asws} in the prison?' He said, 'Far be it! There is no escape from that''³⁵⁴

25- ن، عيون أخبار الرضا عليه السلام الطالقاني عن محمد بن يحيى الصولي عن أحمد بن عبد الله عن علي بن محمد بن سليمان التوفلي قال سمعت أبي يقول لثنا قبض الرشيد على موسى بن جعفر ع وهو عند رأس النبي ص قائماً يصلي فقطع عليه صلاته وحمل وهو يبكي ويقول إليك أشكو يا رسول الله ما ألقى وأقبل الناس من كل جانب يبكون ويضجون

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Abdullah, from ali Bin Muhammad Bin Suleyman Al Nowfaly who said, 'I heard my father saying,

'When Al-Rasheed captured Musa^{-asws} Bin Ja'far^{-asws}, and he^{-asws} was by the head of the Prophet^{-saww} (grave in Al-Medina), standing, praying Salat. He cut the Salat upon him^{-asws} and he^{-asws} was taken while he^{-asws} was weeping and saying, 'I^{-asws} complain to you^{-saww}, O Rasool-Allah^{-saww}, of what I^{-asws} am facing!' And the people came from every side, crying and clamouring.

فلما حمل إلى بين يدي الرشيد شتمه وجفا فلما جرى عليه الليل أمر ببيتين فمينا له فحمل موسى بن جعفر ع إلى أحدهما في خفاء ودفعه إلى حسان السروي وأمره أن يصير به في قبة إلى البصرة فيسلمه إلى عيسى بن جعفر بن أبي جعفر وهو أميرها وجه قبة أخرى علانية تهاراً إلى الكوفة معها جماعة ليغمي على الناس أمر موسى بن جعفر ع

When he^{-asws} was brought to be in front of Al-Rasheed, he insulted him^{-asws} and was harsh to him^{-asws}. When the night shielded upon him, he ordered with two rooms, and these were prepared for him^{-asws}. Musa^{-asws} Bin Ja'far^{-asws} was carried to one of them in concealment and handed over to Hassan Al-Sarwy and ordered him to go with him^{-asws} in a dome to Al-Basra, and submit him^{-asws} to Isa Bin Ja'far Bin Abu Ja'far, and he was its governor, and he diverted another dome publicly at daytime, to Al-Kufa, with it was a group, in order to blind upon the people, the matter of Musa^{-asws} Bin Ja'far^{-asws}.

فقدِم حسان البصرة قبل الروية بيوم فدفعه إلى عيسى بن جعفر بن أبي جعفر تهاراً علانية حتى عرف ذلك وشاع أمره فحبسه عيسى في بيت من بيوت المحبس الذي كان يحبس فيه وأقبل عليه وشغل عنه العيد

Hassan arrived at Al-Basra one day before (day of) Al-Tarwiyya (8th Zilhajj) and handed him^{-asws} to Isa Bin Ja'far Bin Abu Ja'far at daytime, publicly, until that was known and his^{-asws} matter was widespread. Isa imprisoned him^{-asws} in a room (cell) from the rooms (cells) of the prison

³⁵⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 24

which he^{-asws} was imprisoned in, and locked him^{-asws} up, and the Eid pre-occupied him from him^{-asws}.

فَكَانَ لَا يَفْتَحُ عَنْهُ الْبَابَ إِلَّا فِي خَالَتَيْنِ خَالَ يَخْرُجُ فِيهَا إِلَى الطَّهْوَرِ وَ خَالَ يَدْخُلُ إِلَيْهِ فِيهَا الطَّعَامَ

He would not open the door from him^{-asws} except in two state – a state he^{-asws} would come out in it for the cleansing, and a state in which the meal would be brought to him^{-asws}.

قَالَ أَبِي فَقَالَ لِي الْفَيْضُ بْنُ أَبِي صَالِحٍ وَ كَانَ نَصْرَانِيًّا ثُمَّ أَظْهَرَ الْإِسْلَامَ وَ كَانَ زَنْدِيقًا وَ كَانَ يَكْتُمُ لِعِيسَى بْنِ جَعْفَرٍ وَ كَانَ بِي حَاصًّا فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَقَدْ سَمِعَ هَذَا الرَّجُلُ الصَّالِحُ فِي أَيَّامِهِ هَذِهِ فِي هَذِهِ الدَّارِ الَّتِي هُوَ فِيهَا مِنْ ضُرُوبِ الْفَوَاحِشِ وَ الْمَنَاقِبِ مَا أَعْلَمُ وَ لَا أَشُكُّ أَنَّهُ لَمْ يَخْطُرْ بِنَالِهِ

My father said, ‘Al-Fayz Bin Abu Salih said to me, and he was a Christian, ‘Then Al-Islam prevailed, and he was an atheist, and he had written to Isa Bin Ja’far, and he was special with me. He said, ‘O Abu Abdullah! He made hear this righteous man during these days of his^{-asws}, and in this house in which he^{-asws} was in, from the types of obscenities and the evil what I didn’t even know, nor did I doubt that it did not even occur in his^{-asws} mind.

قَالَ أَبِي وَ سَعَى بِي فِي تِلْكَ الْأَيَّامِ إِلَى عِيسَى بْنِ جَعْفَرٍ بْنِ أَبِي جَعْفَرٍ عَلِيِّ بْنِ يَعْقُوبَ بْنِ عَوْنِ بْنِ الْعَبَّاسِ بْنِ رَبِيعَةَ فِي رُفْعَةٍ دَفَعَهَا إِلَيْهِ أَحْمَدُ بْنُ أُسَيْدٍ حَاجِبُ عِيسَى

My father said, ‘And they sent me during those days to Isa Bin Ja’far Bin Abu Ja’far Ali Bin Yaqoub Bin Awn Bin Al-Abbas Bin Rabie with a note to Ahmad Bin Useyd, guard of Isa.

قَالَ وَ كَانَ عَلِيُّ بْنُ يَعْقُوبَ مِنْ مَشَائِخِ بَنِي هَاشِمٍ وَ كَانَ أَكْبَرَهُمْ سِنًا وَ كَانَ مَعَ سِنِّهِ يَشْرَبُ الشَّرَابَ وَ يَدْعُو أَحْمَدَ بْنَ أُسَيْدٍ إِلَى مَنْزِلِهِ فَيَحْتَفِلُ لَهُ وَ يَأْتِيهِ بِالْمُعَنِينَ وَ الْمُعْتَبَاتِ وَ يَطْمَعُ فِي أَنْ يَذْكُرَهُ لِعِيسَى

He said, ‘And Ali Bin Yaqoub was from the elders of the clan of Hashim, and he was their eldest in year, and along with his age, he used to drink the drink, and he called Ahmad Bin Useyd to his house. He was gracious to him, and came to him with the male and the female singers, and he coveted in mentioning him^{-asws} to Isa.

فَكَانَ فِي رُفْعَتِهِ الَّتِي دَفَعَهَا إِلَيْهِ إِنَّكَ تُقَدِّمُ عَلَيْنَا مُحَمَّدَ بْنَ سُلَيْمَانَ فِي إِذْنِكَ وَ إِكْرَامِكَ وَ تَخْصُّهُ بِالْمَسْكِ وَ فِينَا مَنْ هُوَ أَسَنُ مِنْهُ وَ هُوَ يَدِينُ بِطَاعَةِ مُوسَى بْنِ جَعْفَرِ الْمَحْبُوسِ عِنْدَكَ

It was in his note which had been handed over to him, ‘Send Muhammad Bin Suleyman to us in your permission, and your honour, and specialise him with the musk, and among us there is one who is older than him and he makes it a religion with obedience to Musa^{-asws} Bin Ja’far^{-asws}, the one imprisoned with you’.

قَالَ أَبِي فَإِنِّي لَقَائِلٌ فِي يَوْمٍ فَائِظٌ إِذْ حُرِّكَتْ حَلْقَةُ الْبَابِ عَلَيَّ فَقُلْتُ مَا هَذَا فَقَالَ لِي الْعَلَامُ فَعَنْتُ بِنُ بَحْيٍ عَلَى الْبَابِ يَقُولُ لَا بُدَّ مِنْ لِقَائِكَ السَّاعَةَ فَقُلْتُ مَا جَاءَ إِلَّا لِأَمْرٍ ائْتَدْنَا لَهُ

My father said, ‘I was having an afternoon nap during an extremely hot day, when the knocker of the door was knocked upon me. I said, ‘What (who) is this?’ He said to me, ‘The slave

Qa'nab Bin Yahya is at the door. He is saying, 'Is there is no escape from your afternoon nap now?' I said, 'I have not come except for a matter to implement it for him'.

فَدَخَلَ فَخَبَّرَنِي عَنِ الْفَيْضِ بْنِ أَبِي صَالِحٍ بِحَدِيثِ الْقِصَّةِ وَالرُّقْعَةِ وَ قَدْ كَانَ قَالَ لِي الْفَيْضُ بَعْدَ مَا أَخْبَرَنِي لَا تُخْبِرُ أَبَا عَبْدِ اللَّهِ فَتُخَوِّفُهُ فَإِنَّ الرَّافِعَ عِنْدَ الْأَمِيرِ لَمْ يَجِدْ فِيهِ مَسَاعِغًا وَ قَدْ فُلْتُ لِلْأَمِيرِ أَيْ فِي نَفْسِكَ مِنْ هَذَا شَيْءٌ حَتَّى أَخْبِرَ أَبَا عَبْدِ اللَّهِ فَيَأْتِيكَ فَيُخَلِّفَ عَلَيَّ كَذِبَهُ

He entered and informed me about Al-Fayz Bin Abu Salih with this story and the note, and Fayz had said to me after having informed me, 'Do not inform Abu Abdullah, for you will frighten him, for Al-Rafie is with the emir, not finding any listening ear in it, and I had said to the emir, 'Is there anything within yourself from this, until I inform Abu Abdullah, so he can come to you and swear upon his lies?'

فَقَالَ لَا تُخْبِرْهُ فَتُعْظِمَهُ فَإِنَّ ابْنَ عَمِّهِ إِنَّمَا حَمَلَهُ عَلَى هَذَا لِحَسَدٍ لَهُ ففُلْتُ لَهُ أَيُّهَا الْأَمِيرُ أَنْتَ تَعْلَمُ أَنَّكَ لَا تَخْلُو بِأَحَدٍ خَلْوَتَكَ بِهِ فَهَلْ حَمَلَكَ عَلَى أَحَدٍ قَطُّ قَالَ مَعَاذَ اللَّهِ

He said, 'Do not inform him, for you will sadden him, for his cousin had rather envy has carried him upon (doing) this to him'. I said to him, 'O you emir! You know that you are not alone with anyone in your being along with him. Did he carry you upon anyone at all?' He said, 'Allah^{-azwj} Forbid!'

فُلْتُ فَلَوْ كَانَ لَهُ مَذْهَبٌ يُخَالِفُ فِيهِ النَّاسَ لَأَحَبُّ أَنْ يَحْمِلَكَ عَلَيْهِ قَالَ أَجَلٌ وَ مَعْرِفَتِي بِهِ أَكْثَرُ

I said, 'If there had been a doctrine for him, he is opposing the people in it, he would have loved to carry you upon it'. He said, 'Yes, and my recognition with it is more'.

قَالَ أَبِي فَدَعَوْتُ بِدَائِي وَ رَكِبْتُ إِلَى الْفَيْضِ مِنْ سَاعَتِي فَصِرْتُ إِلَيْهِ وَ مَعِيَ قَعْنَبٌ فِي الظَّهيرةِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَرْسَلَ إِلَيَّ جَعَلْتُ فِدَاكَ قَدْ جَلَسْتُ مَجْلِسًا أَرْفَعُ قَدْرَكَ عَنْهُ وَ إِذَا هُوَ جَالِسٌ عَلَيَّ شَرَابِهِ فَأَرْسَلْتُ إِلَيْهِ لَا بُدَّ مِنْ لِقَائِكَ

My father said, 'I called for my riding animal and rode to Al-Fayz at that time and came to him in the afternoon, and with me was Qan'ab. I sought permission to see him. He sent someone to me, 'May I be sacrificed for you! He is sitting in a gathering, your worth is higher from it'. And there he was seated upon his drinking. I sent a message to him, 'There is no escape from meeting you'.

فَخَرَجَ إِلَيَّ فِي قَمِيصٍ دَقِيقٍ وَ إِزَارٍ مُوَرَّدٍ فَأَخْبَرْتُهُ بِمَا بَلَغَنِي فَقَالَ لِقَعْنَبٍ لَا جُرِيَتَ خَيْرًا أَمْ لَمْ أَتَقَدَّمْ إِلَيْكَ أَنْ لَا تُخْبِرَ أَبَا عَبْدِ اللَّهِ فَتُعْظِمَهُ

He came out to me in a thin shirt and a wrapped trouser. I informed him with what had reached me. He said to Qan'ab, 'May you not be Recompensed goodly! Did I not sent to you that you should not inform Abu Abdullah, for you would sadden him?'

ثُمَّ قَالَ لَا بَأْسَ فَلَيْسَ فِي قَلْبِ الْأَمِيرِ مِنْ ذَلِكَ شَيْءٌ

Then he said, 'There is no problem, for there isn't anything from that in the heart of the emir'.

قَالَ فَمَا مَضَتْ بَعْدَ ذَلِكَ إِلَّا أَيَّامٌ يَسِيرَةٌ حَتَّى حُجِلَ مُوسَى بْنُ جَعْفَرٍ عَ سِرًّا إِلَى بَغْدَادَ وَ حُسِنَ ثُمَّ أُطْلِقَ ثُمَّ حُسِنَ وَ سَلِمَ إِلَى السِّنْدِيِّ بْنِ شَاهَكَ فَحَبَسَهُ وَ ضَيَّقَ عَلَيْهِ

He (the narrator) said, 'There did not pass after that except a few days until Musa^{-asws} Bin Ja'far^{-asws} was carried secretly to Baghdad and imprisoned. Then he^{-asws} was freed. Then he^{-asws} was imprisoned and submitted to Al-Sindy Bin Shahad. He imprisoned him^{-asws} and constricted upon him^{-asws}.

ثُمَّ بَعَثَ إِلَيْهِ الرَّشِيدُ بِسَمِّ فِي رُطَبٍ وَ أَمَرَهُ أَنْ يُقَدِّمَهُ إِلَيْهِ وَ يَحْتَمِ عَلَيْهِ فِي تَنَاوُلِهِ مِنْهُ فَفَعَلَ فَمَاتَ صَلَوَاتُ اللَّهِ عَلَيْهِ.

Then Al-Rasheed sent poison to him in dates and ordered him to forwards it to him^{-asws} and impose on him^{-asws} in partaking from it. He did, and he^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'³⁵⁵.

26- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن سليمان بن جعفر البصري عن عمر بن واقد قال إن هارون الرشيد لما ضاق صدره بما كان يظهر له من فضل موسى بن جعفر ع و ما كان يبلغه عنه من قول الشيعة بإمامته و اختلافهم في السير إليه بالليل و النهار خشية على نفسه و ملكه

(The book) 'Uyoon Akhbar al Reza^{-asws}' – Tameem Al Qureysi, from his father, from Ahmad Bin Ali Al Ansari, from Suleyman Bin Ja'far Al Basry, from Umar Bin Waqid who said,

'Haroun Al-Rasheed, his chest was constricted from what had been revealed to him, from the merits of Musa^{-asws} Bin Ja'far^{-asws} and what had reached him about him^{-asws}, from the word (belief) of the Shias with his^{-asws} Imamate, and their opposition to him in the secret, by the night and day. It scared him upon himself and his kingdom.

فَفَكَّرَ فِي قَتْلِهِ بِالسَّمِّ فَدَعَا بِرُطَبٍ فَأَكَلَ مِنْهُ ثُمَّ أَخَذَ صَبِيئَةً فَوَضَعَ فِيهَا عَشْرِينَ رُطْبَةً وَ أَخَذَ سِلْكَاً فَعَرَكَهُ فِي السَّمِّ وَ أَدْخَلَهُ فِي سَمِّ الْحَيْطِ وَ أَخَذَ رُطْبَةً مِنْ ذَلِكَ الرُّطَبِ فَأَقْبَلَ يُرِيدُ إِلَيْهَا ذَلِكَ السَّمِّ بِدَلِكِ الْحَيْطِ حَتَّى عَلِمَ أَنَّهُ قَدْ حَصَلَ السَّمُّ فِيهَا فَاسْتَكْتَرَ مِنْهُ

He pondered in killing him^{-asws} with the poison. He called for dates and ate from it, then he took a tray and placed twenty dates in it, and he took a thread and rubbed it in the poison, and entered the thread into the needle, and took a date from those dates and inserted that poison with that needle until he knew that the poison had been inserted in it. He frequented from it.

ثُمَّ رَدَّهَا فِي ذَلِكَ الرُّطَبِ وَ قَالَ لِخَادِمٍ لَهُ احْمِلْ هَذِهِ الصَّبِيئَةَ إِلَى مُوسَى بْنِ جَعْفَرٍ وَ قُلْ لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَكَلَ مِنْ هَذَا الرُّطَبِ وَ تَنَعَّصَ لَكَ بِهِ وَ هُوَ يُفَسِّمُ عَلَيْكَ بِحَقِّهِ لَمَّا أَكَلْتَهَا عَنْ آخِرِ رُطْبَةٍ فَلِإِنِّي احْتَرَمْتُكَ لَكَ بِيَدِي وَ لَا تَنْزَعُهُ بِيَدِي مِنْهَا شَيْئاً وَ لَا يُطْعَمُ مِنْهَا أَحَدًا

Then he returned it to be among those (healthy) dates and said to a servant of his, 'Carry this tray to Musa^{-asws} Bin Ja'far^{-asws} and say to him^{-asws}, 'Commander of the faithful has eaten from these dates and has specialised to you^{-asws} with it, and he is dividing to you of his right when you have eaten from the last day, 'I have chosen these for you^{-asws} with my own hands', and

³⁵⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 25

do not leave him^{-asws} for there to remain anything from these, nor should he^{-asws} feed anyone from it’.

فَأَتَاهُ بِمَا الْحَادِمُ وَ أُنْبِغُهُ الرِّسَالَةَ فَقَالَ لَهُ ابْنِي بِحِلَالٍ فَنَأْوِلُهُ حِلَالًا وَ قَامَ بِإِزَائِهِ وَ هُوَ يَأْكُلُ مِنَ الرُّطَبِ

The servant came to him with it and delivered the message to him^{-asws}. He^{-asws} said: ‘Bring me^{-asws} a toothpick’. He gave him^{-asws} a toothpick and stood facing him^{-asws}, and he^{-asws} was eating from the dates.

وَ كَانَتْ لِلرَّشِيدِ كَلْبَةً نَعَرَ عَلَيْهِ فَجَدَّبَتْ نَفْسَهَا وَ خَرَجَتْ بَحْرُ سَلْسِلِهَا مِنْ ذَهَبٍ وَ جَوْهَرٍ حَتَّى حَادَتْ مُوسَى بِنَ جَعْفَرٍ عَ فَبَادَرَ بِالْحِلَالِ إِلَى الرُّطَبَةِ الْمُسْمُومَةِ وَ رَمَى بِهَا إِلَى الْكَلْبَةِ فَأَكَلَتْهَا فَلَمْ تَلْبَثْ أَنْ ضَرَبَتْ بِنَفْسِهَا الْأَرْضَ وَ عَوَتْ وَ تَهَرَّتْ قِطْعَةً قِطْعَةً وَ اسْتَوَى عَ بَاقِي الرُّطَبِ وَ حَمَلَ الْعَلَامَ الصَّيْبِيَّةَ حَتَّى صَارَ بِهَا إِلَى الرَّشِيدِ

And there was a dog for Al-Rasheed which was dear to him. He pulled it and went out pulling its chain of gold and jewels, until he was facing Musa^{-asws} Bin Ja’far^{-asws}. He^{-asws} quickly inserted the toothpick into the poisoned date and threw it to the dog. It ate it. It was not long before it struck itself to the ground and howled and vomited piece by piece. And he^{-asws} took in rest of the dates, and the slave carried the tray until he came with it to Al-Rasheed.

فَقَالَ لَهُ قَدْ أَكَلَ الرُّطَبَ عَنْ آخِرِهِ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَكَيْفَ رَأَيْتَهُ قَالَ مَا أَنْكَرْتُ مِنْهُ شَيْئًا يَا أَمِيرَ الْمُؤْمِنِينَ

He said to him, ‘Has he eaten the dates to its last one?’ He said, ‘Yes, O commander of the faithful!’ He said, ‘And how did you see him^{-asws} (reacting)?’ He said, ‘I did not dislike anything from him^{-asws}, O commander of the faithful!’

قَالَ ثُمَّ وَرَدَ عَلَيْهِ خَبَرُ الْكَلْبَةِ وَ أَهْمًا قَدْ تَهَرَّتْ وَ مَاتَتْ فَفَلِقَ الرَّشِيدُ لِدَلِكِ فَلِقًا شَدِيدًا وَ اسْتَعْظَمَهُ وَ وَقَفَ عَلَى الْكَلْبَةِ فَوَجَدَهَا مُتَهَرِّئَةً بِالسِّمِّ فَأَحْضَرَ الْحَادِمَ وَ دَعَا لَهُ بِسِنْفٍ وَ نَطَعَ وَ قَالَ لَهُ لَتَصُدَّقَنِي عَنْ خَبَرِ الرُّطَبِ أَوْ لَأَقْتُلَنَّكَ

He (the narrator) said, ‘The news of the dog arrived to him, and it had vomited and died. Al-Rasheed became restless to that with severe restlessness, and it was grievous to him, and he stood at the dog and found it to have churned out the poison. He presented the servant and called for the sword for him and a leather rug (for his head to fall into), and he said to him, ‘Either you will speak the truth to me about the news of the dates, or I shall kill you!’

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي حَمَلْتُ الرُّطَبَ إِلَى مُوسَى بِنِ جَعْفَرٍ وَ أُنْبِغُهُ سَلَامًا وَ قُمْتُ بِإِزَائِهِ فَطَلَبَ مِنِّي حِلَالًا فَدَفَعْتُهُ إِلَيْهِ فَأَقْبَلَ يَغْرُزُ فِي الرُّطَبَةِ بَعْدَ الرُّطَبَةِ وَ يَأْكُلُهَا حَتَّى مَرَّتِ الْكَلْبَةُ فَغَرَزَ الْحِلَالُ فِي رُطَبَةٍ مِنْ ذَلِكَ الرُّطَبِ فَرَمَى بِهَا فَأَكَلَتْهَا الْكَلْبَةُ وَ أَكَلَ هُوَ بَاقِي الرُّطَبِ فَكَانَ مَا تَرَى يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘O commander of the faithful! I carried the dates to Musa^{-asws} Bin Ja’far^{-asws} and delivered your greetings to him^{-asws} and stood facing him^{-asws}. He^{-asws} sought a toothpick from me, so I handed it to him^{-asws}. He^{-asws} kept pricking it in the date after the date and eating it until the dog passed by. He^{-asws} pricked the toothpick into a date from those dates and threw it to the dog, and it ate the date, and so it happened what you can see, O commander of the faithful’.

فَقَالَ الرَّشِيدُ مَا رَجَحْنَا مِنْ مُوسَى إِلَّا أَنَا أَطْعَمْنَاهُ جَيْدَ الرُّطَبِ وَ صَيَعْنَا سَمًّا وَ قَتَلْنَا كَلْبَتَنَا مَا فِي مُوسَى حِيلَةٌ

Al-Rasheed said, 'We have not profited from Musa^{-asws}, except and we have fed him^{-asws} good dates and we wasted our poison and killed our own dog (instead). There is no means regarding Musa^{-asws}'.

ثُمَّ إِنَّ سَيِّدَنَا مُوسَى ع دَعَا بِالْمُسَيَّبِ وَ ذَلِكَ قَبْلَ وَقَاتِهِ بِثَلَاثَةِ أَيَّامٍ وَ كَانَ مُوَكَّلًا بِهِ فَقَالَ لَهُ يَا مُسَيَّبُ فَقَالَ لَبَّيْكَ يَا مَوْلَايَ قَالَ إِنِّي طَاعِنٌ فِي هَذِهِ اللَّيْلَةِ إِلَى الْمَدِينَةِ مَدِينَةِ جَدِّي رَسُولِ اللَّهِ ص لِأَعْهَدَ إِلَى عَلِيِّ ابْنِي مَا عَهَدَهُ إِلَيَّ أَبِي وَ أَجْعَلُهُ وَصِيًّا وَ خَلِيفَتِي وَ أَمْرُهُ بِأَمْرِي

Then our Master^{-asws} Musa^{-asws} called for Musayyab, and that was three days before his^{-asws} expiry, and he had been allocated with him^{-asws}. He^{-asws} said to him: 'O Musayyab!' He said, 'Here I am, O my Master^{-asws}!' He^{-asws} said: 'I^{-asws} shall be departing to go to Al-Medina, city of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, for making a pact to my^{-asws} son^{-asws} Ali^{-asws}, what my^{-asws} father^{-asws} had pacted to me^{-asws} and make him^{-asws} to be my^{-asws} successor^{-asws} and my^{-asws} replacement and instruct him^{-asws} with my^{-asws} instructions'.

قَالَ الْمُسَيَّبُ فُقُلْتُ يَا مَوْلَايَ كَيْفَ تَأْمُرُنِي أَنْ أَفْتَحَ لَكَ الْأَبْوَابَ وَ أَقْفَالَهَا وَ الْحُرُسُ مَعِيَ عَلَى الْأَبْوَابِ فَقَالَ يَا مُسَيَّبُ ضَعْفَ يَقِينِكَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ فِينَا

Al-Musayyab said, 'I said, 'O my Master^{-asws}! How can you^{-asws} instruct me to open the doors for you^{-asws} and their locks while the guards are with me at the doors?' He^{-asws} said: 'O Musayyab! Weak is your conviction in Allah^{-azwj} Mighty and Majestic and in us^{-asws}'.

فُقُلْتُ لَا يَا سَيِّدِي قَالَ فَمَهْ فُقُلْتُ يَا سَيِّدِي ادْعُ اللَّهَ أَنْ يُبَيِّنَ لِي فَقَالَ اللَّهُمَّ ثَبِّتْهُ ثُمَّ قَالَ إِنِّي أَدْعُو اللَّهَ عَزَّ وَ جَلَّ بِاسْمِهِ الْعَظِيمِ الَّذِي دَعَا بِهِ أَصْفَ حَتَّى جَاءَ بِسَرِيرِ بَلْقَيْسَ فَوَضَعَهُ بَيْنَ يَدَيْ سُلَيْمَانَ قَبْلَ ارْتِدَادِ طَرْفِهِ إِلَيْهِ حَتَّى يَجْمَعَ بَيْنِي وَ بَيْنَ ابْنِي عَلِيٍّ بِالْمَدِينَةِ

I said, 'No, my Master^{-asws}!' He^{-asws} said: 'Then what?' I said, 'O my Master^{-asws}! Supplicate to Allah^{-azwj} that He^{-azwj} Affirms me'. He^{-asws} said: 'I^{-asws} shall supplicated to Allah^{-azwj} Mighty and Majestic with His^{-azwj} Magnificent Name which Aasif^{-as} (Bin Barkhiya) had supplicated with until he came with the throne of Bilquees and placed it in front of Suleyman^{-as}, before his^{-as} eyes could blink to it, until He^{-azwj} Gathers between me^{-asws} and my^{-asws} son^{-asws} at Al-Medina'.

قَالَ الْمُسَيَّبُ فَسَمِعْتُهُ ع يَدْعُو فَفَقَدْتُهُ عَنْ مُصَلَّاهُ فَلَمْ أَزَلْ قَائِمًا عَلَى قَدَمِي حَتَّى رَأَيْتُهُ قَدْ عَادَ إِلَيَّ مَكَانِهِ وَ أَحَادَ [أَعَادَ] الْحَدِيدَ إِلَى رِجْلَيْهِ فَحَرَزْتُ لِلَّهِ سَاجِدًا لَوْجْهِي شُكْرًا عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ مِنْ مَعْرِفَتِهِ

Al Musayyab said, 'I heard him^{-asws} supplicating, and I lost him^{-asws} from his^{-asws} prayer mat. I did not cease to stand upon my feet until I saw him^{-asws} to have returned to his^{-asws} place, and the iron (fetters) had returned to his^{-asws} legs. I fell to Allah^{-azwj} in Sajdah to my face, thanking upon what He^{-azwj} had Favoured with upon me, from his^{-asws} recognition.

فَقَالَ لِي ارْفَعْ رَأْسَكَ يَا مُسَيَّبُ وَ اعْلَمْ أَنِّي رَاجِلٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي ثَالِثِ هَذَا الْيَوْمِ قَالَ فَبَكَيْتُ فَقَالَ لِي لَا تَبْكُ يَا مُسَيَّبُ فَإِنَّ عَلِيًّا ابْنِي هُوَ إِمَامُكَ وَ مَوْلَاكَ بَعْدِي فَاسْتَمْسِكْ بِوَلَايَتِهِ فَإِنَّكَ لَا تَضِلُّ مَا لَرَمْتَهُ فُقُلْتُ الْحَمْدُ لِلَّهِ

He^{-asws} said to me: 'Raise your head, O Musayyab, and know that I^{-asws} am departing to Allah^{-azwj} Mighty and Majestic in the third (from) this day'. I cried. He^{-asws} said to me: 'Do not cry, O Musayyab, for my^{-asws} son^{-asws} Ali^{-asws}, he^{-asws} is your Imam^{-asws} and your Mater^{-asws} after me'

asws, so hold fast with his-asws Wilayah and you will not stray for as long as you stick with him-asws'. I said, 'The Praise is for Allah-azwj'.

قَالَ ثُمَّ إِنَّ سَيِّدِي عَدَّانِي فِي لَيْلَةِ الْيَوْمِ الثَّلَاثِ فَقَالَ لِي إِنِّي عَلَى مَا عَرَفْتُكَ مِنَ الرَّحِيلِ إِلَى اللَّهِ عَزَّ وَجَلَّ فَإِذَا دَعَوْتُ بِشَرِيئَةٍ مِنْ مَاءٍ فَشَرِبْتُهَا وَرَأَيْتَنِي قَدْ انْتَفَحَتْ وَارْتَفَعَ بَطْنِي وَاصْفَرَّ لَوْنِي وَاجْمَرَّ وَاحْضَرَّ وَتَلَوَّنَ أَلْوَانًا فَخَيَّرَ الطَّاعِيَةَ بِوَفَائِي فَإِذَا رَأَيْتَ بِي هَذَا الْحَدَثِ فَإِيَّاكَ أَنْ تُظْهِرَ عَلَيْهِ أَحَدًا وَلَا عَلَى مَنْ عِنْدِي إِلَّا بَعْدَ وَفَائِي

He (the narrator) said, 'Then my Master-asws called me during the night of the third day. He-asws said to me: 'I-asws am upon what I-asws had let you now, the departing to Allah-azwj Mighty and Majestic. So when I-asws call for a drink of water and drink it, you shall see me-asws to have swollen, and my-asws belly would be raised, and my-asws colour would be yellow, and red, and green, and am coloured in colours, then inform the tyrant of my-asws expiry. When you see this being with me-asws, then beware of revealing anyone upon it, nor to the ones with me-asws except after my-asws expiry'.

قَالَ الْمُسَيَّبُ بْنُ زُهَيْرٍ فَلَمَّ أَرَزَلَ أَرْقُبُ وَعَدَّهُ حَتَّى دَعَا عَ بِالشَّرِيئَةِ فَشَرِبَهَا ثُمَّ دَعَانِي فَقَالَ لِي يَا مُسَيَّبُ إِنَّ هَذَا الرَّجْسَ السِّنْدِيَّ بْنَ شَاهَكَ سَيَرُغُمُ أَنَّهُ يَتَوَلَّى عُسْلِي وَدُفْنِي وَهَيْهَاتَ هَيْهَاتَ أَنْ يَكُونَ ذَلِكَ أَبَدًا

Al-Musayyab Bin Zuheyr said, 'I did not cease to watch out for his-asws promised until he-asws called for the drink. He-asws drank it, then called me and said to me: 'O Musayyab! This is the filth of Al-Sindy Bin Shahak! He will claim to be in charge of my-asws washing and my-asws burial, and far be it! Far be it for that to happen, ever!

فَإِذَا حُمِلْتُ إِلَى الْمَقْبَرَةِ الْمَعْرُوفَةِ بِمَقَابِرِ قُرَيْشٍ فَالْحُدُونِي بِهَا وَلَا تَرَفَعُوا قَبْرِي فَوْقَ أَرْبَعِ أَصَابِعِ مُفْرَجَاتٍ وَلَا تَأْخُذُوا مِنْ تُرْبَتِي شَيْعًا لِتَبْرِكُوا بِهِ فَإِنَّ كُلَّ تُرْبَةٍ لَنَا مُحَرَّمَةٌ إِلَّا تُرْبَةَ جَدِّي الْحُسَيْنِ بْنِ عَلِيٍّ عَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهَا شِفَاءً لِشِيَعَتِنَا وَأَوْلِيَانِنَا

When I-asws carried to the graveyard well known as graveyard of Qureysh, then bury me-asws at it and do not raise my-asws grave above four fingers relaxed, and do not take anything from my-asws soil in order to be Blessed by it, for every soil for ours-asws is prohibited except the soil of my-asws grandfather-asws Al-Husayn-asws Bin Ali-asws, for Allah-azwj Mighty and Majestic has Made it to be a healing for our-asws Shias and our-asws friends'.

قَالَ ثُمَّ رَأَيْتُ شَخْصًا أَشْبَهَ الْأَشْخَاصَ بِهِ عَ جَالِسًا إِلَى جَانِبِهِ وَكَانَ عَهْدِي بِسَيِّدِي الرِّضَا عَ وَهُوَ غُلَامٌ فَأَرَدْتُ سُؤَالَ فَصَاحَ بِي سَيِّدِي مُوسَى عَ وَ قَالَ لِي أَلَيْسَ قَدْ هَمَيْتُكَ يَا مُسَيَّبُ

He (the narrator) said, 'Then I saw a person most resembling of the persons with him-asws, seated to his-asws side, and it had been my time with my Master-asws Al-Reza-asws when he-asws was a boy. I wanted to ask him-asws, but my Master-asws Musa-asws and said to me: 'Haven't I-asws forbidden you-asws, O Musayyab?'

فَلَمَّ أَرَزَلَ صَابِرًا حَتَّى مَضَى وَغَابَ الشَّخْصُ ثُمَّ أَهْمَيْتُ الْحَبْرَ إِلَى الرَّشِيدِ فَوَافَى السِّنْدِيَّ بْنَ شَاهَكَ فَوَ اللَّهُ لَقَدْ رَأَيْتُهُمْ بِعَيْنِي وَهُمْ يَطُّونَ أَنَّهُمْ يَعْسَلُونَهُ فَلَا تَصِلُ أَيْدِيهِمْ إِلَيْهِ وَ يَطُّونَ أَنَّهُمْ يُحِطُّونَهُ وَ يُكْفُونَهُ وَ أَرَاهُمْ لَا يَصْنَعُونَ بِهِ شَيْئًا

I did not cease to be patient until he-asws passed away, and the person disappeared. Then I gave the news to Al-Rasheed. Al-Sindy Bin Shahal arrived, and by Allah-azwj, I saw them with

my eyes, and they were thinking that they would be washing him^{-asws}. But their hands did not arrive to him^{-asws}. And they thought that they would be embalming him^{-asws} and enshrouding him^{-asws}, and I saw them not (being able to) do anything with him^{-asws}.

وَرَأَيْتُ ذَلِكَ الشَّخْصَ يَتَوَلَّى عُسْلَهُ وَ تَحْبِيطَهُ وَ تَكْفِينَهُ وَ هُوَ يُظْهِرُ الْمُعَاوَنَةَ لَهُمْ وَ هُمْ لَا يَعْرِفُونَهُ

And I saw that person (Imam Ali Al-Reza^{-asws}) taking charge of his^{-asws} washing, and his^{-asws} embalming, and his^{-asws} enshrouding, and he^{-asws} was manifesting the assistance to them and they were not recognising him.

فَلَمَّا فَرَغَ مِنْ أَمْرِهِ قَالَ لِي ذَلِكَ الشَّخْصُ يَا مُسَيَّبُ يَا مَسِيَّبُ مَهْمَا شَكَّكَتَ فِيهِ فَلَا تَشْكَنَّ فِيَّ فَإِنِّي إِيمَانُكَ وَ مَوْلَاكَ وَ حُجَّةُ اللَّهِ عَلَيْكَ بَعْدَ أَبِي

When he^{-asws} was free from his^{-asws} matter, he^{-asws} said to me: 'O Musayyab! Whatever doubts you had regarding him^{-asws}, so you should not doubt regarding me^{-asws}, for I^{-asws} am your Master^{-asws} and Divine Authority of Allah^{-azwj} upon you after my^{-asws} father^{-asws}.

يَا مُسَيَّبُ مَثَلِي مَثَلُ يُوسُفَ الصَّادِقِ ع وَ مَثَلُهُمْ مَثَلُ إِخْوَتِهِ حِينَ دَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَ هُمْ لَهُ مُنْكَرُونَ

O Musayyab! My^{-asws} example is an example of Yusuf^{-asws} the truthful, and their example is an example of his^{-as} brothers when they had entered to see him^{-as}. He^{-as} recognised them and they were in denial to him^{-as}'.

ثُمَّ حُمِّلَ ع حَتَّى دُفِنَ فِي مَقَابِرِ قُرَيْشٍ وَ لَمْ يُرْفَعْ قَبْرُهُ أَكْثَرَ مِمَّا أَمَرَ بِهِ ثُمَّ رَفَعُوا قَبْرَهُ بَعْدَ ذَلِكَ وَ بَنَوْا عَلَيْهِ.

Then he^{-asws} was carried until he^{-asws} was buried in the graveyard of Qureysh, and his^{-asws} grave was not raised any more than what he^{-asws} had ordered me with. Then they raised his^{-asws} grave after that and built upon it".³⁵⁶

27- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عن أحمد بن محمد بن عامر بن الحسن بن محمد القطيعي عن الحسن بن علي النحاس العدل عن الحسن بن عبد الواحد الخزاز عن علي بن جعفر بن عمر عن عمرو بن واقد قال أرسل إلي السندي بن شاهك في بعض الليل و أنا بعباد يستخضرنني فحشيت أن يكون ذلك لسوء يريدته بي فأوصيت عيالي بما احتجت إليه و قلت إنا لله و إنا إليه راجعون ثم ركبت إليه

(The book) 'Ikmal Al Deen', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Talaqany, from Ahmad Bin Muhammad Bin Aamir, from Al-Hassan Bin Muhammad Al Qitaie, from Al-Hassan Bin Ali Al Nakhaas Al Adl, from Al-Hassan Bin Abdul Wahid Al Khazaz, from Ali Bin Ja'far Bin umar, from Umar Bin Waqid who said,

'Al-Sindy Bin Shahak sent for me in one of the nights, and I was at Baghdad, to present me. I feared that would be for evil he intends with me. I bequeathed to my dependants with what I needed to, and I said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}'. Then I rode to him.

فَلَمَّا رَأَى مُقْبِلًا قَالَ يَا أَبَا حَفْصٍ لَعَلَّنَا أَرْعَبْنَاكَ وَ أَفْرَعْنَاكَ قُلْتُ نَعَمْ قَالَ فَلَيْسَ هُنَا إِلَّا خَيْرٌ قُلْتُ فَرَسُولٌ تَبِعْتَهُ إِلَى مَنْزِلِي يُخْبِرُهُمْ خَبْرِي فَقَالَ نَعَمْ

³⁵⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 26

When he saw me coming, he said, 'O Abu Hafs! Perhaps we have scared you and alarmed you'. I said, 'Yes'. He said, 'There isn't anything over there except good'. I said, 'But a messenger you sent to my house informed them of my news'. He said, 'Yes'.

ثُمَّ قَالَ يَا أَبَا حَفْصٍ أَتَدْرِي لِمَ أَرْسَلْتُ إِلَيْكَ فَعُلْتُ لَا فَقَالَ أَتَعْرِفُ مُوسَى بْنَ جَعْفَرٍ فَعُلْتُ إِي وَ اللَّهِ إِلَيَّ لَأَعْرِفُهُ وَ بَنِي وَ بَيْنَهُ صِدَاقَةٌ مُنْذُ دَهْرٍ

Then he said, 'O Abu Hafs! Do you know why I had sent (him) to you?' I said, 'No'. He said, 'Do you know Musa^{-asws} Bin Ja'far^{-asws}?' I said, 'Yes, by Allah^{-azwj}! I do know him^{-asws}, and there has been friendship between me and him^{-asws} for a long time'.

فَقَالَ مَنْ هَاهُنَا بِعِدَادِ يَعْرِفُهُ مِمَّنْ يُقْبَلُ قَوْلُهُ فَسَمَّيْتُ لَهُ أَقْوَامًا وَ وَقَعَ فِي نَفْسِي أَنَّهُ عَ قَدْ مَاتَ

He said, 'Who is over here at Baghdad knowing him^{-asws}, from the ones who are accepting his^{-asws} word?' I named some people to him, and it occurred withing myself that he^{-asws} has probably died.

قَالَ فَبَعَثَ وَ جَاءَ بِهِمْ كَمَا جَاءَ بِي فَقَالَ هَلْ تَعْرِفُونَ قَوْمًا يَعْرِفُونَ مُوسَى بْنَ جَعْفَرٍ فَسَمَّوْا لَهُ قَوْمًا فَجَاءَ بِهِمْ فَأَصْبَحْنَا وَ نَحْنُ فِي الدَّارِ نَيْفٌ وَ حَمْسُونَ رَجُلًا مِمَّنْ يَعْرِفُ مُوسَى بْنَ جَعْفَرٍ عَ وَ قَدْ صَحِبَهُ

He (the narrator) said, 'He sent (summoner) and he came with them like what he had come with me. He said, 'Do you know a people who know Musa^{-asws} Bin Ja'far^{-asws}?' They named some people to him. He came with them, and we were in the house, and we had become more than fifty men from the ones who knew Musa^{-asws} Bin Ja'far^{-asws} and had accompanied him^{-asws}.

قَالَ ثُمَّ قَامَ فَدَخَلَ وَ صَلَّى فَخَرَجَ كَاتِبُهُ وَ مَعَهُ طُومَارٌ فَكَتَبَ أَسْمَاءَنَا وَ مَنَازِلَنَا وَ أَعْمَالَنَا وَ حِلَاتَنَا ثُمَّ دَخَلَ إِلَى السِّنْدِيِّ

He (the narrator) said, 'Then he stood up and entered, and we prayed Salat. His scribe came out and there was a scroll with him. He wrote down our names, and our addresses, and our work details, and our details. Then he entered to see Al-Sindy.

قَالَ فَخَرَجَ السِّنْدِيُّ فَضَرَبَ يَدَهُ إِلَيَّ فَقَالَ لِي قُمْ يَا أَبَا حَفْصٍ فَتَهَضُّتْ وَ تَهَضُّ أَصْحَابُنَا وَ دَخَلْنَا فَقَالَ لِي يَا أَبَا حَفْصٍ أَكْشِفِ الثَّوْبَ عَن وَجْهِ مُوسَى بْنِ جَعْفَرٍ فَكَشَفْتُهُ فَرَأَيْتَهُ مَيِّتًا فَبَكَيْتُ وَ اسْتَرْجَعْتُ

He (the narrator) said, 'Al-Sindy came out. He struck his hand to me and said to me, 'Stand, O Abu Hafs!' I got up, and our companions got up, and we entered. He said to me, 'O Abu Hafs! Uncover the cloth from the face of Musa^{-asws} Bin Ja'far^{-asws}!' I uncovered it and saw him^{-asws} dead. I cried and said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}!'

ثُمَّ قَالَ أَلْقَوْمِ انظُرُوا إِلَيْهِ فَدَنَا وَاحِدٌ وَاحِدٌ فَانظُرُوا إِلَيْهِ ثُمَّ قَالَ تَشْهَدُونَ كُلُّكُمْ أَنَّ هَذَا مُوسَى بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ فَعُلْنَا نَعَمْ نَشْهَدُ أَنَّهُ مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ عَ

Then he said to the people, 'Look at him^{-asws}! We approached, one after one, and we looked at him^{-asws}. Then he said, 'Are all of you testifying that this is Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws}?' We said, 'Yes, we do testify that he^{-asws} is Musa^{-asws} Bin Ja'far Bin Muhammad^{-asws}!'

ثُمَّ قَالَ يَا غُلَامُ اطْرُخْ عَلَيَّ عَوْرَتَهُ مِنْدِيلاً وَ اكْشِفْهُ قَالَ فَمَعَلَّ فَقَالَ أَ تَرُونَ بِهِ أَثْرًا تُنْكِرُونَهُ فَعُلْنَا لَا مَا نَرَى بِهِ شَيْئاً وَ لَا نَرَاهُ إِلَّا مَيِّتاً قَالَ فَلَا تَبْرَحُوا حَتَّى تُغَسِّلُوهُ وَ أُكْفِنَهُ وَ أُدْفِنَهُ

Then he said, 'O slave! Drop a towel upon his^{-asws} private parts and uncover him^{-asws}'. He did so. He said, 'Do you see any effects on him^{-asws} which you dislike?' We said, 'No, we neither see anything with him^{-asws}, nor do we see him^{-asws} except as dead'. He said, 'So do not depart until you have washed him^{-asws} and buried him^{-asws}'.

قَالَ فَلَمْ تَبْرَحْ حَتَّى غُسِّلَ وَ كُفِّنَ وَ حُمِلَ فَصَلَّى عَلَيْهِ السِّنْدِيُّ بْنُ شَاهَكَ وَ دَفَّنَاهُ وَ رَجَعْنَا

He (the narrator) said, 'We did not depart until he^{-asws} had been washed, and enshrouded. And Al-Sindy Bin Shahak prayed Salat upon him, and we buried him^{-asws} and we returned.

فَكَانَ عُمَرُ بْنُ وَاقِدٍ يَقُولُ مَا أَحَدٌ هُوَ أَعْلَمُ بِمُوسَى بْنِ جَعْفَرٍ ع مَنِّي كَيْفَ يَقُولُونَ إِنَّهُ حَيٌّ وَ أَنَا دَفَّنْتُهُ.

Umar Bin Waqid said, 'There was no one who was more knowing with Musa^{-asws} Bin Ja'far^{-asws} than me. How are they (Waqifites) saying that he^{-asws} is still alive and I^{-asws} have buried him^{-asws}'³⁵⁷

28- ن، [عيون أخبار الرضا عليه السلام] الطالقي عن الحسن بن علي بن زكريا عن محمد بن خليلان قال حدثني أبي عن أبيه عن جده عن عتاب بن أسيد عن جماعة عن مشايخ أهل المدينة قالوا لما مضى خمس عشرة سنة من ملك الرشيدي استشهد ولي الله موسى بن جعفر ع مسموماً سمه السندي بن شاهك بأمر الرشيدي في الحبس المعروف بدار المسيب بباب الكوفة وفيه السندرة

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Talaqany, from Al-Hassan bin Ali Bin Zakariya, from Muhammad Bin Khaleelan who said, 'It is narrated to me by my father, from his brother, from his grandfather, from Attab Bin Aseyd, from a group of elders from the people of Al Medina, they said,

'When fifteen years had passed from the kingdom of Al-Rasheed - the friend of Allah^{-azwj}, Musa^{-asws} Bin Ja'far^{-asws} was martyred having been poisoned. Al-Sindy Bin Shahak had poisoned him^{-asws} by the orders of Al-Rasheed, in the prison well known as 'House of Al-Musayyab', at the gate of Al-Kufa, and there is a lotus tree in it.

وَ مَضَى ع إِلَى رَضْوَانِ اللَّهِ وَ كَرَامَتِهِ يَوْمَ الْجُمُعَةِ لِحَمْسِ خَلْوَنٍ مِنْ رَجَبٍ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ مَائَةٍ مِنَ الْهِجْرَةِ وَ قَدْ تَمَّ عُمُرُهُ أَرْبَعاً وَ خَمْسِينَ سَنَةً وَ تُرْبَتُهُ بِمَدِينَةِ السَّلَامِ فِي الْجَانِبِ الْعَرَبِيِّ بِبَابِ الْبَيْتِ فِي الْمَقْبَرَةِ الْمَعْرُوفَةِ بِمَقَابِرِ فَرَيْشٍ.

And he^{-asws} passed away to the Pleasure of Allah^{-azwj} and His^{-azwj} Prestige on the fifth (day) vacant from Rajab of the year one hundred and eighty-three from the Hijrah, and his^{-asws} complete age was fifty-four years, and his^{-asws} soil is at 'Medina Al-Salaam' (city of peace) in the western side, at the clay door in the graveyard well known as the graveyard of Qureysh"³⁵⁸.

³⁵⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 27

³⁵⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 28

29- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام ابنُ عُبدوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الصَّيْرِيِّ عَنِ أَبِيهِ قَالَ تُوِّفِّيَ مُوسَى بْنُ جَعْفَرٍ ع فِي يَدَيِ السِّنْدِيِّ بْنِ شَاهَكَ فَحُمِلَ عَلَى نَعَشٍ وَ تُوِّدِي عَلَيْهِ هَذَا إِمَامَ الرَّافِضَةِ فَأَعْرِفُوهُ

(The book) 'Ikmal Al Deen', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al-Hassan Bin Abdullah Al Sayrafi, from his father who said,

'Musa^{-asws} Bin Ja'far^{-asws} passed away in the hands of Al-Sindy Bin Shahak. He^{-asws} was carried upon a bier and it was called out upon it, 'This the Imam^{-asws} of the Rafizis (Shias), so recognise him^{-asws}!'

فَلَمَّا أُتِيَ بِهِ مَجْلِسَ الشُّرْطَةِ أَقَامَ أَرْبَعَةَ نَفَرٍ فَتَنَادَوْا أَلَا مَنْ أَرَادَ أَنْ يَرَى الْحَبِيبَ بْنَ الْحَبِيبِثِ مُوسَى بْنَ جَعْفَرٍ فَلْيُخْرِجْ

When he^{-asws} was brought with in a gathering of police, four persons stood up and they called out, 'Indeed! One who wants to see the wicked son of the wicked Musa^{-asws} Bin Ja'far^{-asws}, then let him come out!'

وَ خَرَجَ سُلَيْمَانُ بْنُ أَبِي جَعْفَرٍ مِنْ قَصْرِهِ إِلَى الشُّطِّ فَسَمِعَ الصَّيْحَانَ وَ الضُّوْضَاءَ فَقَالَ لَوْلِيهِ وَ غَلْمَانِهِ مَا هَذَا قَالُوا السِّنْدِيُّ بْنُ شَاهَكَ يُنَادِي عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَى نَعَشٍ

And suleyman Bin Abu Ja'far came out from his castle to the riverbank. He heard the shouts and the clamour. He said to his sons and his servants, 'What is this?' They said, 'Al-Sindy Bin Shahak is calling out upon Musa^{-asws} Bin Ja'far^{-asws} being upon a bier'.

فَقَالَ لَوْلِيهِ وَ غَلْمَانِهِ يُوشِكُ أَنْ يُفْعَلَ هَذَا بِهِ فِي الْجَانِبِ الْعَرَبِيِّ فَإِذَا غَبَرَ بِهِ فَانزِلُوا مَعِ غَلْمَانِكُمْ فَخُدُّوهُ مِنْ أَيْدِيهِمْ فَإِنْ مَانَعُوكُمْ فَاضْرِبُوهُمْ وَ حَرِّقُوا مَا عَلَيْهِمْ مِنَ السَّوَادِ

He said to his sons and his servants, 'No doubt he will be doing this with him^{-asws} in the western side, so when they cross over with him^{-asws}, then descend with your servants and take him^{-asws} away from their hands. If they prevent you all, then strike them and rip off the black clothes what are upon them'.

فَلَمَّا عَبَّرُوا بِهِ نَزَلُوا إِلَيْهِمْ فَأَخَذُوهُ مِنْ أَيْدِيهِمْ وَ ضَرَبُوهُمْ وَ حَرَّقُوا عَلَيْهِمْ سَوَادَهُمْ وَ وَضَعُوهُ فِي مَفْرَقِ أَرْبَعَةِ طُرُقٍ وَ أَقَامَ الْمُنَادِينَ يُنَادُونَ أَلَا مَنْ أَرَادَ الطَّيِّبَ بْنَ الطَّيِّبِ مُوسَى بْنَ جَعْفَرٍ فَلْيُخْرِجْ

When they had crossed over, they descended to them and seized him^{-asws}, and struck them, and they ripped off their black clothes upon them, and place him^{-asws} in an intersection of four roads, and the callers stood calling out, 'Indeed! One who wants the good son of the good Musa^{-asws} Bin Ja'far^{-asws}, then let him come out!'

وَ حَضَرَ الخُلُقُ وَ عُسْتَلٌ وَ حُبْطٌ بِحُنُوطٍ فَاجِرٍ وَ كَفَّنَهُ بِكَفْنٍ فِيهِ جِرَّةٌ اسْتُعْمِلَتْ لَهُ بِالْقَمِينِ وَ حَمْسِمَائَةِ دِينَارٍ عَلَيْهَا الْقُرْآنُ كُلُّهُ وَ اخْتَمَى وَ مَسَى فِي جَنَازَتِهِ مُتَسَلِّبًا مَشْفُوقَ الْجَنِيِّ إِلَى مَقَابِرِ فُرَيْشٍ

And the people presented, and washed, and embalmed with pride-worthy embalmmnt, and enshrouded him^{-asws} with a shroud with a shawl having bestowed for him^{-asws} with two thousand five hundred Dinars. Upon it was the Quran (written out), all of it, and they walked

in his^{-asws} funeral bare footed having changed into black clothing, ripped of the pockets, up to the graveyard of Qureysh.

فَدَفَنَهُ عَ هُنَاكَ وَ كَتَبَ بِحَبْرِهِ إِلَى الرَّشِيدِ فَكُتِبَ إِلَى سُلَيْمَانَ بْنِ أَبِي جَعْفَرٍ وَصَلَّتْكَ رَحْمَةُ يَا عَمِّ وَ أَحْسَنَ اللَّهُ جَزَاءَكَ وَ اللَّهُ مَا فَعَلَ السِّنْدِيُّ بِنِ شَاهَكَ لَعْنَهُ اللَّهُ مَا فَعَلَهُ عَنَّا أَمْرًا.

He^{-asws} was buried over there, and his^{-asws} news was written to Al-Rasheed. He wrote to Suleyman Bin Abu Jafar, 'You have connected your kinship, O uncle, and may Allah^{-azwj} Give you goodly Recompense. By Allah^{-azwj}! What Sindy Bin Shahak had done, may Allah^{-azwj} Curse him, he did not do it from our orders'.³⁵⁹

30- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي بن أبيه عن سليمان بن حفص قال إن هارون الرشيد قبض على موسى بن جعفر ع سنة تسع و سبعين و مائة و ثوي في حبسه بعدد لخمس ليل بقين من رجب سنة ثلاث و ثمانين و مائة و هو ابن سبع و أربعين سنة و دفن في مقابر قرش و كانت إمامته خمسا و ثلاثين سنة و أشهراً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Suleyman Bin Hafsa who said,

'Haroun Al-Rasheed captured Musa Bin Ja'far^{-asws} in the year one hundred and seventy-nine, and he^{-asws} expired in his prison at Baghdad on the fifth night remaining from Rajab of the year one hundred and eighty-three, and he^{-asws} was forty-seven years old, and he^{-asws} was buried in the graveyard of Qureysh, and his^{-asws} Imamate was for thirty-five years and some months.

و أمه أم ولد يقال لها حميدة و هي أم أخويه إسحاق و محمد ابني جعفر و نص على ابني علي بن موسى الرضا ع بالإمامة بعده.

And his mother is mother of children called (Syeda) Hameeda^{-as}, and she^{-as} is mother of his^{-asws} brothers Is'haq and Muhammad, two sons of Ja'far^{-asws}, and he^{-asws} texted upon his^{-asws} son Ali^{-asws} Bin Musa Al-Reza^{-asws} with the Imamate after him^{-asws}.³⁶⁰

31- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الهمداني عن علي بن أبيه محمد بن صدقة العنبري قال: لما ثوي أبو إبراهيم موسى بن جعفر ع جمع هارون الرشيد شيوخ الطالبيّة و بني العباس و سائر أهل المملكة و الحكام و أحضر أبا إبراهيم موسى بن جعفر

(The book) 'Ikmal Al Deen', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father Muhammad Bin Sadaqa al Anbary who said,

'When Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws} expired, Haroun Al-Rasheed gathered the elders of his scholars, and the clan of Al-Abbas, and rest of the people of the kingdom, and the judged, and he presented Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}.

فقال هذا موسى بن جعفر قد مات حثف أنفه و ما كان بيني و بينه ما استغفر الله منه في أمره يعني في قتله فانظروا إليه

³⁵⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 29

³⁶⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 30

He said, 'This is Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} has died. Sniff his^{-asws} nose! And it has not happened between me and him^{-asws} what I seek Forgiveness of Allah^{-azwj} from it, regarding his^{-asws} matter!' – meaning killing him. 'So look at him^{-asws}!'

فَدَخَلَ عَلَيْهِ سَبْعُونَ رَجُلًا مِنْ شِيعَتِهِ فَنظَرُوا إِلَى مُوسَى بْنِ جَعْفَرٍ وَ لَبَسَ بِهِ أَثْرَ جِرَاحَةٍ وَ لَا خُنُقٍ وَ كَانَ فِي رِجْلِهِ أَثْرُ الْحِنَاءِ فَأَخَذَهُ سُلَيْمَانُ بْنُ أَبِي جَعْفَرٍ فَتَوَلَّى غُسْلَهُ وَ تَكْفِينَهُ وَ تَحْفَى وَ تَحَسَّرَ فِي جَنَازَتِهِ.

Seventy men from his^{-asws} Shias entered and looked at Musa^{-asws} Bin Ja'far^{-asws}, and there were no signs of injuries with him^{-asws}, nor strangulation, and there were traces of Henna in his^{-asws} legs. Suleyman Bin Abu Ja'far took him^{-asws}. He was in charge of his^{-asws} washing, and his^{-asws} enshrouding, and was barefooted, bare headed in his^{-asws} funeral".³⁶¹

32- ب، قرب الإسناد أحمد بن محمد بن أبي قتادة عن أبي خالد الزباني [الزباني] قال قدم أبو الحسن موسى ع زبالة و معه جماعة من أصحاب المهدي بعثهم المهدي في إحصائه إليه و أمرني بشراء حوائج له و نظر إلي و أنا معموماً فقال يا أبا خالد ما لي أراك معموماً

(The book) 'Qurb Al Asnaad' – Ahmad Bin Muhammad, from Abu Qatadah, from Abu Khalid Al Zabany said,

'Abu Al-Hassan Musa^{-asws} arrived at Zubalah, and with him was a group from the companions of Al-Mahdy. Al-Mahdy had sent them in bringing him^{-asws} to him, and he^{-asws} had instructed to buy necessary items for him^{-asws}, and he^{-asws} looked at me, and I^{-asws} was gloomy. He said, 'O Abu Khalid! What is the matter I^{-asws} see you gloomy?'

فُلْتُ جُعِلْتُ فِدَاكَ هُوَ ذَا تَصْبِرُ إِلَى هَذَا الطَّائِفَةِ وَ لَا أَمْنُهُ عَلَيْكَ فَقَالَ يَا أَبَا خَالِدٍ لَيْسَ عَلَيَّ مِنْهُ تَأْسٌ إِذَا كَانَتْ سَنَةٌ كَذَا وَ كَذَا وَ شَهْرٌ كَذَا وَ كَذَا وَ يَوْمٌ كَذَا وَ كَذَا فَانْتَظَرَنِي فِي أَوَّلِ الْمِيلِ فَإِنِّي أُؤَافِيكَ إِنْ شَاءَ اللَّهُ

I said, 'May I be sacrificed for you^{-asws}! It is that going to this tyrant, and there is no safety of his upon you^{-asws}'. He^{-asws} said: 'O Abu Khalid! There will be no problem upon me^{-asws} from him. When it will be such and such year and such and such month and such and such day, then wait for me^{-asws} at the first mile, for I^{-asws} shall meet you if Allah^{-azwj} so Desires'.

قَالَ فَمَا كَانَتْ لِي هِمَّةٌ إِلَّا إِحْصَاءُ الشُّهُورِ وَ الْأَيَّامِ فَعَدَوْتُ إِلَى أَوَّلِ الْمِيلِ فِي الْيَوْمِ الَّذِي وَعَدَنِي فَلَمْ أَزَلْ أَنْتَظِرُهُ إِلَى أَنْ كَادَتِ الشَّمْسُ أَنْ تَغِيبَ فَلَمْ أَرَ أَحَدًا فَشَكَّكَتُ فَوَقَعَ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَانْتَظَرْتُ قُرْبَ اللَّيْلِ فَإِذَا سَوَادٌ قَدْ رُفِعَ

He (the narrator) said, 'So there was no concern for me except counting the months and the days. I went to the first mile during the day which he^{-asws} had promised me, and I did not cease awaiting him^{-asws} until the sun had almost set, but I still did not see him^{-asws}. I doubted and a mighty matter occurred in my heart. I looked around near to night-time and there was dust having been raised.

قَالَ فَانْتَظَرْتُهُ فَوَافَانِي أَبُو الْحَسَنِ ع أَمَامَ الْقِطَارِ عَلَى بَعْلَةٍ لَهُ فَقَالَ أَيُّهَا [إِيهًا] يَا أَبَا خَالِدٍ فُلْتُ لَبَيْكَ جُعِلْتُ فِدَاكَ قَالَ لَا تَشْكُرَنَّ وَدَّ وَ اللَّهُ الشَّيْطَانُ أَنَّكَ شَكَّكَتَ فُلْتُ قَدْ كَانَتْ وَ اللَّهُ ذَلِكَ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I awaited him^{-asws} and Abu Al-Hassan^{-asws} arrived in front of the line (of camels), being upon a mule of his. He said, 'O Abu Khalid!' I said, 'Here I am, may I be sacrificed

³⁶¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 31

for you^{-asws!} He^{-asws} said: ‘Do not doubt the friendliness. By Allah^{-azwj!} The Satan^{-la} made you doubt!’ I said, ‘That had happened, may I be sacrificed for you^{-asws!}’

قَالَ فَمَرَرْتُ بِتَخْلِيصِهِ وَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي خَلَّصَكَ مِنَ الطَّاعِنَةِ فَقَالَ يَا أَبَا خَالِدٍ إِنَّ لِي إِلَيْهِمْ عَوْدَةً لَا أَخْلَصُ مِنْهُمْ.

He (the narrator) said, ‘I was cheered by his^{-asws} sincerity and said, ‘The Praise is for Allah^{-azwj} Who Finished you^{-asws} off from the tyrant’. He^{-asws} said: ‘O Abu Khalid! There will be a return for me^{-asws} to them. I^{-asws} am not finished from them’³⁶².

33- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ دَلَائِلِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مِثْلَهُ.

(The book) ‘Kashf Al-Ghumma’, from ‘Dalail’ of Al-Himeyri, from Ahmad Bin Muhammad – similar to it.³⁶³

34- ب، قرب الإسناد البقطيني عن يونس عن علي بن سويد السائي قال كتب إلي أبو الحسن الأول ع في كتاب أن أول ما أنعى إليك نفسي في ليالي هذه غير جازع ولا نادم ولا شاك فيما هو كائن بما قضى الله و حتم فاستمسك بعروة الدين آل محمد و العروة الوثقى الوصي بعد الوصي و المسالمة و الرضا بما قالوا.

(The book) ‘Qurb Al Asnaad’ – Al Yaqteeny, from Yunus, from Ali Bin Suweyd Al Saie who said,

‘Abu Al-Hassan^{-asws} the 1st wrote to me in a letter: ‘The first is what I^{-asws} obituarising to you of myself^{-asws} in this night of mine^{-asws}, without any anxiousness nor any regret nor any doubt in what is going to happen from what Allah^{-azwj} has Decreed and Ordained, so hold on to the handhold of religion, the Progeny^{-asws} of Muhammad^{-saww}, and the trustworthy handle, the successor^{-asws} after the successor^{-asws}, and submission and the pleasure with whatever they^{-asws} say’³⁶⁴.

35- غط، الغيبة للشيخ الطوسي يونس بن عبد الرحمن قال حضر الحسين بن علي الرؤاسي جنازة أبي إبراهيم ع فلما وضع على شفير القبر إذا رسول من السندي بن شاهك قد أتى أبا المضا خليفته وكان مع الجنازة أن اكشفت وجهه للناس قبل أن تدفنه حتى يروه صحيحاً لم يحدث به حدث

(The book) ‘Al Ghaybat’ of the Sheykh Al Tusi – Yunus Bin Abdul Rahman who said,

‘Al-Husayn Bin Ali Al-Rawwasy was present at the funeral of Abu Ibrahim^{-asws}. When he^{-asws} was placed at the edge of the grave, there came a messenger from Al-Sindy Bin Shahak came to Abu Al-Maza, his replacement, and he was with the funeral, ‘Uncover his^{-asws} face for the people before you bury him^{-asws} until they see him^{-asws} correctly that no event has occurred with him^{-asws!}’

قَالَ فَكَشَفَ عَنْ وَجْهِ مَوْلَايَ حَتَّى رَأَيْتُهُ وَ عَرَفْتُهُ ثُمَّ غَطَّى وَجْهَهُ وَ أُدْخِلَ قَبْرَهُ صَلَّى اللَّهُ عَلَيْهِ.

³⁶² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 32

³⁶³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 33

³⁶⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 34

He (the narrator) said, 'It was uncovered from the face of my Master^{-asws} until I saw him^{-asws} and recognised him^{-asws}. Then his^{-asws} face was covered and he^{-asws} was inserted into his^{-asws} grave. May the Salawaat of Allah^{-azwj} be upon him^{-asws}' .³⁶⁵

36- غط، الغيبة للشيخ الطوسي البُطَيْنِيُّ قَالَ: أَحْبَبْتَنِي رَحِيمَ [رُحْبَمَةً] أُمُّ وَكَلِدِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَحْيَى بْنِ يَحْيَى وَكَانَتْ امْرَأَةً حُرَّةً فَاصِلَةً قَدْ حَجَّتْ تَيْفًا وَ عِشْرِينَ حَجَّةً عَنْ سَعِيدِ مَوْلَاهُ وَ كَانَ يَخْدُمُهُ فِي الْحَبْسِ وَ يَحْتَلِفُ فِي حَوَائِجِهِ أَنَّهُ حَضَرَ حِينَ مَاتَ كَمَا يَمُوتُ النَّاسُ مِنْ قُوَّةٍ إِلَى ضَعْفٍ إِلَى أَنْ قَضَى ع.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Yaqteeny said,

'Raheema, mother of the children of Al-Husayn Bin Ali Bin Yaqteen informed me, and she was a free woman, meritorious, having performed Hajj more than twenty times on behalf of Saeed his slave, and he was serving him^{-asws} in the prison, and coming and going regarding his^{-asws} needs. He was present when he^{-asws} passed away, like what the people tend to die, from strength to weakness, until he^{-asws} passed away'' .³⁶⁶

37- قب، المناقب لابن شهر آشوب غط، الغيبة للشيخ الطوسي مُحَمَّدُ الرَّقِيقِيُّ عَنْ مُحَمَّدِ بْنِ غِيَاثِ الْمُهَلَّبِيِّ قَالَ لَمَّا حَبَسَ هَارُونَ الرَّشِيدُ أَبَا إِبْرَاهِيمَ مُوسَى ع وَ أَظْهَرَ الدَّلَائِلَ وَ الْمُعْجَزَاتِ وَ هُوَ فِي الْحَبْسِ تَحَيَّرَ الرَّشِيدُ فَدَعَا بِحَيٍّ بْنِ خَالِدِ الْبَرْمَكِيِّ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ أَمَا تَرَى مَا نَحْنُ فِيهِ مِنْ هَذِهِ الْعَجَائِبِ أ لَا تُدِيرُ فِي أَمْرِ هَذَا الرَّجُلِ تَدْبِيرًا تُرِيحُنَا مِنْ عَمِّهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Ghaybat' of the Sheykh Al Tusi – Muhammad Al Barqy, from Muhammad Bin Giyas Al Muhallaby who said,

'When Haroun Al-Rasheed imprisoned Abu Ibrahim Musa^{-asws}, and he^{-asws} manifest the evidence and the miracles while he^{-asws} was in the prison, Al-Rasheed was confounded. He summoned Yahya Bin Khalid Al-Barmakky. He said to him, 'O Abu Ali! Don't you see what (predicament) we are in from these wonders? Can't you manage the affairs of this man with an arrangement so we can rest from his^{-asws} sorrows?'

فَقَالَ لَهُ بِحَيٍّ بْنِ خَالِدِ الَّذِي أَرَاهُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَمْتَنَ عَلَيْهِ وَ تَصِلَ رَحْمَهُ فَقَدْ وَ اللَّهُ أَفْسَدَ عَلَيْنَا قُلُوبَ شِيعَتِنَا وَ كَانَ بِحَيٍّ يَتَوَلَّاهُ وَ هَارُونَ لَا يَعْلَمُ ذَلِكَ

Yahya Bin Khalid said to him, 'That which I am opining regarding him^{-asws} for you, O commander of the faithful, is that you should confer upon him^{-asws} and connect his^{-asws} kinship, for by Allah^{-azwj}, the hearts our loyalists have been spoilt against us' – and it was so that Yahya used to befriend him^{-asws} and Haroun did not know that.

فَقَالَ هَارُونَ انْطَلِقْ إِلَيْهِ وَ أَطْلِقْ عَنْهُ الْحَدِيدَ وَ أبلغه عني السلامَ وَ قُلْ لَهُ يَقُولُ لَكَ ابْنُ عَمِّكَ إِنَّهُ قَدْ سَبَقَ مِنِّي فِيكَ بِحَيٍّ أَبِي لَا أُحْلِيكَ حَتَّى تُقَرَّ لِي بِالْإِسَاءَةِ وَ تَسْأَلَنِي الْعَفْوَ عَمَّا سَلَفَ مِنْكَ وَ لَيْسَ عَلَيْنَا فِي إِفْرَارِكَ عَارٌ وَ لَا فِي مَسْأَلَتِكَ إِثْمًا مَنفِصَةً

Haroun said, 'Go to him^{-asws} and free the iron fetters from him^{-asws} and deliver to him^{-asws} the greetings from me, and say to him^{-asws}, 'The son of your^{-asws} uncle is saying to you^{-asws}, 'An oath has preceded from me regarding you^{-asws} that I^{-asws} will not free you^{-asws} until you^{-asws} acknowledge to me with the offence, and you^{-asws} ask me for the pardon from what has

³⁶⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 35

³⁶⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 36

happened from you^{-asws} in the past, and there is no shame upon you^{-asws} in your^{-asws} acknowledgment nor is there any derogation in your^{-asws} asking me.

وَهَذَا يَحْيَى بْنُ خَالِدٍ هُوَ تَقِيٌّ وَوَزِيرِي وَصَاحِبُ أَمْرِي فَسَلِّهُ بِقَدْرِ مَا أَخْرَجَ مِنْ يَمِينِي وَانصَرَفْ رَاشِدًا

And this is Yahya Bin Khalid. He is my trusted one, and my minister, and carries out my ordered. As him by a measurement of what you^{-asws} can come out from my oath, and you^{-asws} can leave reasonably’.

قَالَ مُحَمَّدُ بْنُ غِيَاثٍ فَأَخْبَرَنِي مُوسَى بْنُ يَحْيَى بْنِ خَالِدٍ أَنَّ أَبَا إِبْرَاهِيمَ قَالَ لِيَحْيَى يَا أَبَا عَلِيٍّ أَنَا مَيِّتٌ وَإِنَّمَا بَقِيَ مِنْ أَجَلِي أُسْبُوعٌ أَكْثَمُ مَوْقِي وَائْتِنِي يَوْمَ الْجُمُعَةِ عِنْدَ الزَّوَالِ وَصَلِّ عَلَيَّ أَنْتَ وَأَوْلِيَايَ فُرَادَى

Muhammad Bin Giyas said, ‘Musa Bin Yahya Bin Khalid informed me that Abu Ibrahim^{-asws} said to Yahya, ‘O Abu Ali! I^{-asws} am about to die, and rather there only remains a week from my^{-asws} term. Conceal my^{-asws} death and come to me on the day of Friday at midday and you and my^{-asws} friends should pray Salat upon me^{-asws}, individually.

وَ انظُرْ إِذَا سَارَ هَذَا الطَّاعِيَةُ إِلَى الرَّقَّةِ وَ عَادَ إِلَى الْعِرَاقِ لَا يَبْرَأكَ وَلَا تَرَاهُ لِنَفْسِكَ فَإِنِّي رَأَيْتُ فِي نَجْمِكَ وَ نَجْمِ وُلْدِكَ وَ نَجْمِهِ أَنَّهُ يَأْتِي عَلَيْكُمْ فَاحذَرُوهُ

And look at what this tyrant sends to Al Raqqa and return to Al-Iraq. Neither let him see you nor should you see him for yourself, for I^{-asws} have seen in your stars, and star of your so, and his stars that he would be coming against you all, therefore be cautious of him’.

ثُمَّ قَالَ يَا أَبَا عَلِيٍّ أَلْبَلَّغُهُ عَنِّي بِقَوْلِكَ لَكَ مُوسَى بْنُ جَعْفَرٍ رَسُولِي يَأْتِيكَ يَوْمَ الْجُمُعَةِ فَيُخْبِرُكَ بِمَا تَرَى وَ سَتَعْلَمُ غَدًا إِذَا جَاءَتْكَ بَيْنَ يَدَيِ اللَّهِ مِنَ الظَّالِمِ وَ الْمُعْتَدِي عَلَيَّ صَاحِبِهِ وَ السَّلَامِ

Then he^{-asws} said: ‘O Abu Ali! Deliver to him on my^{-asws} behalf, ‘Musa^{-asws} Bin Ja’far^{-asws} is saying to you: ‘My messenger shall come to you on the day of Friday, and he will inform you with what you will see, and you shall know tomorrow when you will kneel in front of Allah^{-azwj}, who is the oppressor and the transgressor upon his companion. And the greetings’.

فَخَرَجَ يَحْيَى مِنْ عِنْدِهِ وَ احْمَرَّتْ عَيْنَاهُ مِنَ الْبُكَاءِ حَتَّى دَخَلَ عَلَى هَارُونَ فَأَخْبَرَهُ بِقِصَّتِهِ وَ مَا وَرَدَ عَلَيْهِ فَقَالَ هَارُونَ إِنَّ لَمْ يَدَّعِ النَّبُوَّةَ بَعْدَ أَيَّامٍ فَمَا أَحْسَنَ حَالَنَا

Yahya went out from his^{-asws} presence and his eyes had reddened from the crying, until he entered to see Haroun and informed him with his^{-asws} story and what would arrive to him. Haroun said, ‘If he^{-asws} does not claim the Prophet-hood after a few days, then how excellent is our situation!’

فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ نُزِّيَ أَبُو إِبْرَاهِيمَ ع وَ قَدْ خَرَجَ هَارُونَ إِلَى الْمَدَائِنِ قَبْلَ ذَلِكَ فَأُخْرِجَ إِلَى النَّاسِ حَتَّى نَظَرُوا إِلَيْهِ ثُمَّ دُفِنَ ع وَ رَجَعَ النَّاسُ فَافْتَرَقُوا وَفُتِنِينَ وَفُتِنَةً تَقُولُ مَاتَ وَ فِرْقَةٌ تَقُولُ لَمْ يَمُتْ.

When it was the day of Friday, Abu Ibrahim^{-asws} passed away, and Haroun had gone out to Al-Madain before that. He^{-asws} was brought out to the people until they looked at him^{-asws}. Then

he^{-asws} was buried, and the people returned and divided into two sects – a sect saying he^{-asws} had died, and a sect saying he^{-asws} did not die”.³⁶⁷

38- غط، الغيبة للشيخ الطوسي أخبرنا أحمد بن عبدون سمعاً و قراءه عليه قال أخبرنا أبو الفرج علي بن الحسين الأصهباني قال حدثني أحمد بن عبيد الله بن عمار قال حدثنا علي بن محمد النوفلي عن أبيه قال الأصهباني و حدثني أحمد بن سعيد قال حدثني محمد بن الحسن العلوي و حدثني غيرهما ببعض قصته و جمعت ذلك بغضه إلى بعض قالوا

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – We have been informed by Ahmad Bin Abdoun listening, and it was read out to him, he said, ‘We are informed by Abu Al Faraj Ali bin Al-Husayn Al Asbahany who said, ‘It is narrated to me by Ahmad Bin Ubeydullah Bin Ammar who said, ‘It is narrated to us by Ali Bin Muhammad Al Nowfaly, from his father. Al Asbahany said, ‘And it is narrated to me by Ahmad Bin Saeed who said, ‘it is narrated to me by Muhammad Bin Al-Hassan Al Alawy, and it is narrated to me by others with part of the story, and I have gathered that with its part to a part. They said,

كان السبب في أخذ موسى بن جعفر ع أن الرشيد جعل ابنه في حجر جعفر بن محمد بن الأشعث فحسده يحيى بن خالد البرمكي و قال إن أفضت الخلافة إليه زالت دولتي و دولته وُلدي

‘The cause regarding the seizure of Musa^{-asws} Bin Ja’far^{-asws} was that Al-Rasheed made his son to be in a lap of Muhammad Bin Al-Ash’as, so Yahya Bin Khalid Al-Barmakky envied him and said, ‘If he were to give the caliphate to him, my governance and governance of my son would decline!’

فاحتال على جعفر بن محمد و كان يقول بالإمامة حتى داخله و أنس إليه و كان يكثر غشيانه في منزله فيقف على أمره فيرفعه إلى الرشيد و يريد عليه بما يقدح في قلبه

He played a trick upon Ja’far Bin Muhammad until he mingled with him and was comforting to him, and he would frequently visit him in his house. He paused upon his matter and raised it to Al-Rasheed and added upon it with what had slandered in his heart.

ثم قال يوماً لبعض ثقاته أتعرفون لي رجلاً من آل أبي طالب ليس بواسع الحال يعرفني ما أحتاج إليه فدل على علي بن إسماعيل بن جعفر بن محمد فحمل إليه يحيى بن خالد مالا و كان موسى يأنس إليه و يصله و ربما أفضى إليه بأسراره كلها

Then he said one day to one of his trusted ones, ‘Can you introduce to me a man from the Progeny of Abu Talib^{-as} being of extensive state who can let me know of what I am need to?’ He was pointed to Ali Bin Ismail son of Ja’far^{-asws} Bin Muhammad^{-asws}. Yahya Bin Khalid carried wealth to him, and Musa^{-asws} was comforting to him and aiding him and would sometime he^{-asws} would divulge his^{-asws}, secrets, all of them.

فكتب لي شخص به فأحسن موسى بذلك فدعاه فقال إلى أين يا ابن أخي قال إلى بغداد قال و ما تصنع قال علي دين و أنا مملوك قال فأنا أفضي دينك و أفعل بك و أصنع فلم تلتفت إلى ذلك

He wrote for him^{-asws} to be taken with. Musa^{-asws} sensed that and called him. He^{-asws} said: ‘Where are you going to, O son of my brother?’ He said, ‘To Baghdad’. He said, ‘And what will

³⁶⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 37

you do?’ He said, ‘There is debt upon me, and I am poor’. He^{-asws} said: ‘So I^{-asws} shall pay off your debts and work with you and do it’. He did not turn to that.

فَقَالَ لَهُ انْظُرْ يَا ابْنَ أَخِي لَا تُؤْتِمَّ أَوْلَادِي وَ أَمْرٌ لَهُ بِثَلَاثِمِائَةِ دِينَارٍ وَ أَرْبَعَةَ آلَافٍ دِرْهَمٍ فَلَمَّا قَامَ مِنْ بَيْنِ يَدَيْهِ قَالَ أَبُو الْحَسَنِ مُوسَى ع لِمَنْ حَضَرَهُ وَ اللَّهُ لَيَسْعَيْنَّ فِي ذِمِّي وَ يُؤْتِمَّ أَوْلَادِي

He^{-asws} said to him: ‘Look, O son of my^{-asws} brother! Do not orphan my^{-asws} children’. And he^{-asws} ordered with three hundred Dinars being for him, and four thousand Dirhams. When he stood up from being in front of him^{-asws}, Abu Al-Hassan Musa^{-asws} said to the ones present: ‘By Allah^{-azwj}! He will be striving in (shedding) my^{-asws} blood, and he will orphan my^{-asws} children!’

فَقَالُوا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ فَأَنْتَ تَعْلَمُ هَذَا مِنْ خَالِهِ وَ تُعْطِيهِ وَ تَصِلُهُ فَقَالَ لَهُمْ نَعَمْ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّ الرَّجْمَ إِذَا قُطِعَتْ فَوْصِلَتْ قُطِعَهَا اللَّهُ

They said to him^{-asws}, ‘May Allah^{-azwj} Make us to be sacrificed for you^{-asws}! You know this from his state, and you are giving him and aiding him?’ He^{-asws} said to them: ‘Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}: ‘The kinship, when it is cut off, then connect it (or else) Allah^{-azwj} will Cut it’.

فَخَرَجَ عَلَيَّ بَنُ إِسْمَاعِيلَ حَتَّى أَتَى إِلَى بَحْتِيِّ بْنِ خَالِدٍ فَتَعَرَّفَ مِنْهُ خَبَرَ مُوسَى بْنِ جَعْفَرٍ وَ رَفَعَهُ إِلَى الرَّشِيدِ وَ زَادَ عَلَيْهِ وَ قَالَ لَهُ إِنَّ الْأَمْوَالَ تُحْمَلُ إِلَيْهِ مِنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ إِنَّ لَهُ بُيُوتَ أَمْوَالٍ وَ إِنَّهُ اشْتَرَى ضَيْعَةً بِثَلَاثِينَ أَلْفَ دِينَارٍ فَسَمَّاهَا الْبَيْسِرَةَ

Ali Bin Ismail went out until he came to Yahya Bin Khalid and go to know from him the news of Musa^{-asws} Bin Ja’far^{-asws} and raised it to Al-Rasheed, and added to it, and said to him, ‘The wealth is being carried to him^{-asws} from the east and the west, and there are treasury rooms for him, and he^{-asws} has bought an estate for thirty thousand Dinars and has named it ‘Al-Yaseera’.

وَ قَالَ لَهُ صَاحِبُهَا وَ قَدْ أَحْضَرَ الْأَمَالَ لَا آخِذُ هَذَا النَّقْدَ وَ لَا آخِذُ إِلَّا نَقْدًا كَذَا فَأَمَرَ بِذَلِكَ الْمَالِ فُرْدًا وَ أَعْطَاهُ ثَلَاثِينَ أَلْفَ دِينَارٍ مِنَ النَّقْدِ الَّذِي سَأَلَ بِعَيْنِهِ

And its owner said to him^{-asws}, and the wealth was presented, ‘I will not take this cash, nor will I take except such and such cash’. So he^{-asws} ordered with that wealth, returned and gave him thirty thousand Dinars from the cash which he had asked for exactly’.

فَرَفَعَ ذَلِكَ كُمَّهُ إِلَى الرَّشِيدِ فَأَمَرَ لَهُ بِمِائَتِي أَلْفٍ دِرْهَمٍ يُسَبَّبُ لَهُ عَلَى بَعْضِ النَّوَاجِي فَاخْتَارَ كُوزَ الْمَشْرِقِ وَ مَضَتْ رُسُلُهُ لِيَقْبِضَ الْمَالَ وَ دَخَلَ هُوَ فِي بَعْضِ الْأَيَّامِ إِلَى الْحَلَاءِ فَزَحَرَ زَحْرَةً حَرَجَتْ مِنْهَا جَشُونُهُ كُلُّهَا فَسَقَطَ وَ جَهْدُوا فِي رَدِّهَا فَلَمْ يَتَّغِدُوا فَوَقَعَ لِمَا بِهِ وَ جَاءَهُ الْمَالُ وَ هُوَ يَنْزِعُ فَقَالَ مَا أَصْنَعُ بِهِ وَ أَنَا فِي الْمَوْتِ

All of that was raised to Al-Rasheed. He ordered with two hundred thousand Dirhams for him to be brought to him from one of the areas. He chose the collection of the east, and his messengers went to take possession of the wealth, and he entered in one of the days to the toilet. He pushed hard noisily, and his intestines came out, all of it, dropping, and they struggled in returning it, but they were not able. He fell due to what was with him. They came

to him with the wealth, and he was with pangs of death. He said, 'What will I do with it and I am in the death?'

وَ حَجَّ الرَّشِيدُ فِي تِلْكَ السَّنَةِ فَبَدَأَ بِقَبْرِ النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ شَيْءٍ أُرِيدُ أَنْ أَفْعَلَهُ أُرِيدُ أَنْ أَخْبِسَ مُوسَى بْنَ جَعْفَرٍ فَإِنَّهُ يُرِيدُ التَّشْتُّتَ بَيْنَ أُمَّتِكَ وَ سَفْكَ دِمَائِهَا

And Al-Rasheed performed Hajj during that year. He began with the grave of the Prophet^{-sawww}. He said, 'O Rasool-Allah^{-sawww}! I apologise to you^{-sawww} from something I want to do. I want to imprison Musa^{-asws} Bin Ja'far^{-asws}, for he^{-asws} intends to scatter between your^{-sawww} community and shed their blood!'

ثُمَّ أَمَرَ بِهِ فَأُخِذَ مِنَ الْمَسْجِدِ فَأُدْجِلَ إِلَيْهِ فَفَقِدَهُ وَ أُخْرِجَ مِنْ دَارِهِ بَعْلَانِ عَلَيْهِمَا قَبْطَانٌ مُعْطَاةَانِ هُوَ فِي إِحْدَاهُمَا وَ وَجْهٌ مَعَ كُلِّ وَاحِدَةٍ مِنْهُمَا حَيْلًا فَأَخَذَ بِوَاحِدَةٍ عَلَى طَرِيقِ الْبَصْرَةِ وَ الْأُخْرَى عَلَى طَرِيقِ الْكُوفَةِ لِيُعَيَّبِيَ عَلَى النَّاسِ أَمْرَهُ وَ كَانَ فِي الْيَمِينِ مَضَتْ إِلَى الْبَصْرَةِ

Then he ordered with him^{-sawww}, and he^{-asws} was seized from the Masjid and was entered to see him. He^{-asws} was shackled and two mules were brought out from his^{-asws} house, upon them were two covered domes. He^{-asws} was in one of them, and he diverted a cavalry with each one of them. One took to the road to Al-Basra and the other to the road of Al-Kufa, in order to blind his^{-asws} affair upon the people, and he^{-asws} was in the ones which went to Al-Basra.

وَ أَمَرَ الرَّسُولَ أَنْ يُسَلِّمَهُ إِلَى عَيْسَى بْنِ جَعْفَرِ بْنِ الْمَنْصُورِ وَ كَانَ عَلَى الْبَصْرَةِ حِينَئِذٍ فَمَضَى بِهِ فَحَبَسَهُ عِنْدَهُ سَنَةً ثُمَّ كَتَبَ إِلَى الرَّشِيدِ أَنْ لُحِذَهُ مِنِّي وَ سَلِّمَهُ إِلَيَّ مَنْ شِئْتَ وَ إِلَّا خَلَيْتُ سَبِيلَهُ فَقَدْ اجْتَهَدْتُ بِأَنْ أُجِدَّ عَلَيْهِ حُجَّةٌ فَمَا أَقْدِرُ عَلَى ذَلِكَ حَتَّىٰ إِنِّي لَأَسْمَعُ عَلَيْهِ إِذَا دَعَا لَعَلَّهُ يَدْعُو عَلَيَّ أَوْ عَلَيْكَ فَمَا أَسْمَعُهُ يَدْعُو إِلَّا لِنَفْسِهِ يَسْأَلُ الرَّحْمَةَ وَ الْمَغْفِرَةَ

And he ordered the messenger to have him^{-asws} submitted to Isa Bin Ja'far Bin Al-Mansour, and he was (governor) upon Al-Basra in those days. He went with him^{-asws}, and he^{-asws} was imprisoned with him for a year. Then he wrote to Al-Rasheed, 'Take him^{-asws} from me and submit him^{-asws} to whoever you so desire to, else free his way, for I have struggle to find any argument against him^{-asws}, and I am not able upon that, to the extent that I tend to listen to his^{-asws} supplications when he^{-asws} supplicates. Perhaps he^{-asws} would supplicate against me or against you. But I have not heard him^{-asws} supplicate except for himself^{-asws}. He^{-asws} asks for the Mercy and the Forgiveness'.

فَوَجَّهَ مَنْ تَسَلَّمَ مِنْهُ وَ حَبَسَهُ عِنْدَ الْفَضْلِ بْنِ الرَّبِيعِ بِبَغْدَادَ فَبَقِيَ عِنْدَهُ مُدَّةً طَوِيلَةً وَ أَرَادَهُ الرَّشِيدُ عَلَى شَيْءٍ مِنْ أَمْرِهِ فَأَتَى فَكَتَبَ بِتَسْلِيمِهِ إِلَى الْفَضْلِ بْنِ يَحْيَىٰ

He sent him^{-asws} with someone to submit from him and he^{-asws} was imprisoned with Al-Fazl Bin Al-Rabie at Baghdad. He^{-asws} remained with him for a long period, and Al-Rasheed intended him upon something from his^{-asws} matter, but he refused. He wrote to have him^{-asws} submitted to Al-Gazl Bin Yahya.

فَتَسَلَّمَ مِنْهُ وَ أَرَادَ ذَلِكَ مِنْهُ فَلَمْ يَفْعَلْ وَ بَلَغَهُ أَنَّهُ عِنْدَهُ فِي رَفَاهِيَةٍ وَ سَعَةٍ وَ هُوَ حِينَئِذٍ بِالرَّقَّةِ فَأَنْقَذَ مَسْرُورَ الْحَادِمِ إِلَى بَغْدَادَ عَلَى الرَّبِيدِ وَ أَمَرَهُ أَنْ يَدْخُلَ مِنْ قُورِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ فَيَعْرِفَ خَبْرَهُ فَإِنْ كَانَ الْأَمْرُ عَلَى مَا بَلَغَهُ أَوْصَلَ كِتَابًا مِنْهُ إِلَى الْعَبَّاسِ بْنِ مُحَمَّدٍ وَ أَمَرَهُ بِإِمْتِنَالِهِ وَ أَوْصَلَ مِنْهُ كِتَابًا آخَرَ إِلَى السِّنْدِيِّ بْنِ شَاهِكٍ بِأَمْرِهِ بِطَاعَةِ الْعَبَّاسِ

He^{-asws} was submitted from him, and he wanted that from him, but he did not do so, and it reached him (Al-Rasheed) that he^{-asws} was with him in luxury and vastness, and on that day, he was at Al-Taqqa. He enforced the servant Masrou to Baghdad upon the horse and ordered him to enter immediately to see Musa^{-asws} Bin Ja'far^{-asws} and know his^{-asws} news. If the matter was upon what had reached him, deliver a letter from him to Al-Abbas Bin Muhammad, and ordered him with complying with it, and deliver another letter from him to Al-Sindy Bin Shahak, ordering him with obeying Al-Abbas.

فَقَدِمَ مَسْرُورٌ فَتَنَزَلَ دَارَ الْفَضْلِ بْنِ يَحْيَى لَا يَدْرِي أَحَدًا مَا يُرِيدُ ثُمَّ دَخَلَ عَلَى مُوسَى بْنِ جَعْفَرٍ عَ فَوَجَدَهُ عَلَى مَا بَلَغَ الرَّشِيدَ فَمَضَى مِنْ قُورٍ إِلَى الْعَبَّاسِ
بْنِ مُحَمَّدٍ وَ السِّنْدِيِّ فَأَوْصَلَ الْكِتَابَيْنِ إِلَيْهِمَا

Masrou arrived. He descended at the house of Al Fazl Bin Yahya. No one knew what he intended. Then he entered to see Musa Bin Ja'far^{-asws} and found him^{-asws} to be upon what had reached Al-Rasheed. He immediately went to Al-Abbas Bin Muhammad and Al-Sindy and delivered to two letters to them both.

فَلَمَّا يَلَيْتِ النَّاسُ أَنْ حَرَجَ الرَّسُولُ يَرْكُضُ إِلَى الْفَضْلِ بْنِ يَحْيَى فَركَبَ مَعَهُ وَ حَرَجَ مَشْدُوهاً دَهْشاً حَتَّى دَخَلَ عَلَى الْعَبَّاسِ فَدَعَا بِسِياطٍ وَ عُقَابَيْنِ فَوَجَّهَ
ذَلِكَ إِلَى السِّنْدِيِّ وَ أَمَرَ بِالْفَضْلِ فَجَرَّدَ ثُمَّ ضَرَبَهُ مِائَةَ سَوْطٍ وَ حَرَجَ مُتَعَبِرَ اللَّوْنِ خِلافَ مَا دَخَلَ فَأَذْهَبَتْ نُحُوتهُ فَجَعَلَ يُسَلِّمُ عَلَى النَّاسِ بَيْناً وَ بِيْئالاً

The people did not wait long until the messenger came out running to Al-Fazl Bin Yahya. He rode with him and went out confounded, puzzled, until he entered to see Al-Abbas. He called for a whip and two eagles. He diverted that to Al-Sindy and ordered with Al-Fazl. He was stripped, then he was beaten one hundred lashed, and he went out with changed colour, different to what he had entered with. His friendliness had been taken away and he went on to greet unto the people right and left.

وَ كَتَبَ مَسْرُورٌ بِالْحَتْرِ إِلَى الرَّشِيدِ فَأَمَرَ بِتَسْلِيمِ مُوسَى إِلَى السِّنْدِيِّ بْنِ شَاهَكَ وَ جَلَسَ مَجْلِساً خافِلاً وَ قَالَ أَيُّهَا النَّاسُ إِنَّ الْفَضْلَ بْنَ يَحْيَى قَدْ عَصَانِي وَ
خَالَفَ طَاعَتِي وَ رَأَيْتُ أَنْ أَلْعَنَهُ فَالْعَنُوهُ فَلَعَنَهُ النَّاسُ مِنْ كُلِّ نَاحِيَةٍ حَتَّى ارْتَجَّ الأَبْيْتُ وَ الدَّارُ بِلَعْنِهِ

And Masrou wrote with the news to Al-Rasheed with submitting of Musa^{-asws} to Al-Sindy Bin Shahak, and he sat saw in an overcrowded gathering and said, 'O you people! Al-Fazl Bin Yahya has disobeyed me and has opposed my obedience, and if you see fit to curse him, then curse him'. The people cursed him from every corner until the room and the house shook with cursing him.

وَ بَلَغَ يَحْيَى بْنَ خَالِدٍ فَركَبَ إِلَى الرَّشِيدِ وَ دَخَلَ مِنْ غَيْرِ الأَبَابِ الَّذِي يَدْخُلُ النَّاسُ مِنْهُ حَتَّى جَاءَهُ مِنْ خَلْفِهِ وَ هُوَ لَا يَشْعُرُ ثُمَّ قَالَ التَّفِثْ إِلَيَّ يَا أَمِيرَ
المُؤْمِنِينَ فَأَصْعَى إِلَيْهِ فَرِعاً فَقَالَ لَهُ إِنَّ الْفَضْلَ حَدَّثَ وَ أَنَا أَكْفِيكَ مَا تُرِيدُ

And it (news) reached Yahya Bin Khalid, so he rode to Al-Rasheed and entered from another door which the people had entered from, until they came to him from behind him, and he was not aware. Then he said, 'Turn towards me, O commander of the faithful!' He listened to him in alarm. He said to him, 'Al-Fazl has innovated, and I shall suffice you! What do you want?'

فَأَطْلَقَ وَجْهَهُ وَ سُرَّ وَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ إِنَّ الْفَضْلَ كَانَ عَصَانِي فِي شَيْءٍ فَلَعْنَتُهُ وَ قَدْ تَابَ وَ أَنَابَ إِلَى طَاعَتِي فَتَوَلَّوْهُ فَقَالُوا لَهُ نَحْنُ أَوْلِيَاءُ مِنْ وَأَلَيْتَ وَ أَعْدَاءُ مِنْ عَادَيْتَ وَ قَدْ تَوَلَّيْنَاهُ

His face beamed and he was cheered, and he faced towards the people and said, 'Al-Fazl had disobeyed me regarding something, so I cursed him, and he has repented and is penitent to my obedience, so befriend him!' They said, 'We are friends to the one who befriends you, and are enemies to being inimical to you, and we have befriended him'.

ثُمَّ خَرَجَ يَخْرِي بِنُ خَالِدٍ بِنَفْسِهِ عَلَى الْبَرِيدِ حَتَّى أَتَى بَغْدَادَ فَمَاجَ النَّاسَ وَ أَرْجَفُوا بِكُلِّ شَيْءٍ فَأَظْهَرَ أَنَّهُ وَرَدَ لِتَعْدِيلِ السَّوَادِ وَ النَّظَرِ فِي أَمْرِ الْعُمَّالِ وَ تَشَاغَلَ بِبَعْضِ ذَلِكَ

Then Yahya Bin Khalid went out by himself upon the horse until he came to Baghdad. He made the people nervous and spread the fake news with all things. It appeared that he had arrived in order to modify the multitude, and looking into the matter of the office bearers, and pre-occupy with part of that.

وَ دَعَا السِّنْدِيَّ فَأَمَرَهُ فِيهِ بِأَمْرِهِ فَأَمْتَلَهُ وَ سَأَلَ مُوسَى عَ السِّنْدِيَّ عِنْدَ وَفَاتِهِ أَنْ يَحْضُرَهُ مَوْلَى لَهُ يَنْزِلُ عِنْدَ دَارِ الْعَبَّاسِ بْنِ مُحَمَّدٍ فِي أَصْحَابِ الْقَصَبِ لِيُغْسِلَهُ فَقَعَلَ ذَلِكَ

And he summoned Al-Sindy and ordered him with his order regarding him^{-asws}, and he succumbed. And Musa^{-asws} asked Al-Sindy, during his^{-asws} expiry, that he presents a friend of his^{-asws} in the house of Al-Abbas Bin Muhammad among companions of Al-Qasab in order to wash him^{-asws}. He did that.

قَالَ وَ سَأَلْتُهُ أَنْ يَأْذَنَ لِي أَنْ أَكْفِنَهُ فَأَبَى وَ قَالَ إِنَّا أَهْلُ بَيْتِ مُهُورٍ نَسَائِنَا وَ حَجِّ صُرُورَتِنَا وَ أَكْفَانُ مَوْتَانَا مِنْ طَهْرَةِ أَمْوَالِنَا وَ عِنْدِي كَفْنِي

He (the narrator) said, 'And he asked him^{-asws} to permit for him to enshroud him^{-asws}. He^{-asws} refused and said: 'We^{-asws}, People^{-asws} of the Household, the dowries of our^{-asws} womenfolk, and Hajj of our^{-asws} folk, and shrouds of our^{-asws} deceased are from clean (earnings) of our^{-asws} wealth, and my^{-asws} shroud is already with me^{-asws}'.

فَلَمَّا مَاتَ أُدْخِلَ عَلَيْهِ الْقُمَّهَاءُ وَ وَجُوهُ أَهْلِ بَغْدَادَ وَ فِيهِمْ الْهَيْبِيُّ بْنُ عَبْدِ وَ غَيْرُهُ فَانظَرُوا إِلَيْهِ لَا أَثَرَ بِهِ وَ شَهِدُوا عَلَى ذَلِكَ وَ أُخْرِجَ

When he^{-asws} passed away, the jurists and faces of the people of Baghdad entered to see him^{-asws}, and among them was Al-Haysam Bin Aday and others. They looked at him^{-asws}. There were no effects (marks) with him^{-asws}, and they testified upon that and went out.

فَوُضِعَ عَلَى الْجِسْرِ بِبَغْدَادَ وَ نُودِيَ هَذَا مُوسَى بْنُ جَعْفَرٍ قَدْ مَاتَ فَانظَرُوا إِلَيْهِ فَجَعَلَ النَّاسُ يَنْقَرُسُونَ فِي وَجْهِهِ وَ هُوَ عَ مَيِّتٌ

He^{-asws} was placed upon the bridge at Baghdad and it was called out, 'This is Musa^{-asws} Bin Ja'far^{-asws}! He^{-asws} had died, so come and look at him^{-asws}!' The people came scrutinising in his^{-asws} face, and he^{-asws} was deceased'.

قَالَ وَ حَدَّثَنِي رَجُلٌ مِنْ بَعْضِ الطَّالِبِينَ أَنَّهُ نُودِيَ عَلَيْهِ هَذَا مُوسَى بْنُ جَعْفَرٍ الَّذِي تَزَعَّمُ الرَّافِضَةُ أَنَّهُ لَا يَمُوتُ فَانظَرُوا إِلَيْهِ فَانظَرُوا إِلَيْهِ

He (the narrator) said, 'And it is narrated to me by a man from one of the Talibeen that it was called out upon him^{-asws}, 'This is Musa^{-asws} Bin Ja'far^{-asws} whom the Rafizites (Shias) are claiming that he^{-asws} will not be dying! Look at him^{-asws}!' So they (came and) looked at him^{-asws}.

قَالُوا وَ حُمِلَ فَدُفِنَ فِي مَقَابِرِ قُرَيْشٍ فَوْقَ قَبْرِهِ إِلَى جَانِبِ رَجُلٍ مِنَ التَّوَقَلِيِّينَ يُقَالُ لَهُ عَيْسَى بْنُ عَبْدِ اللَّهِ.

They (Talibeen) said, 'And he was carried and buried in the graveyard of Qureysh to the side of a man from the Nowfaleen called Isa Bin Abdullah"³⁶⁸.

39- شا، الإرشاد أحمد بن عبيد الله بن عمار عن علي بن محمد التوقيبي عن أبيه و أبو محمد الحسن بن محمد بن يحيى عن مشايخهم مثله مع تغيير

(The book) 'Al Irshad' – Ahmad Bin Ubeydullah Bin Ammar, from Ali Bin Muhammad Al Nowfaly, from his father, and Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya, from their elders – similar to it with changes.³⁶⁹

40- ير، بصائر الدرجات عبادة بن سليمان عن سعد بن سعد عن أحمد بن عمر قال سمعته يقول يعني أبا الحسن الرضا ع إني طلقته أم فروة بنت إسحاق في رجب بعد موت أبي بيوم- فقلت له جعلت فداك طلقتهما و قد علمت موت أبي الحسن قال نعم.

(The book) 'Basaair Al Darajaat' - Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Ahmad Bin Umar who said,

'I heard him^{-asws} saying, meaning Abu Al-Hassan Al-Reza^{-asws}: 'I^{-asws} got Umm Farwa Bin Is'haq divorced during Rajab after the passing away of my^{-asws} father^{-asws}, by a day'. I said, 'May I be sacrificed for you^{-asws}! You^{-asws} got her divorced and you^{-asws} had known of the expiry of Abu Al-Hassan^{-asws}?' He^{-asws} said: 'Yes"³⁷⁰.

أقول يمكن أن يكون هذا من خصائصهم ع لإزالة الشرف الذي حصل لهم بسبب الزواج كما طلق أمير المؤمنين ع عائشة يوم الجمل

Explanation (brief): 'I (Majlisi) am saying that this could be from their^{-asws} specialities to remove the nobility which she had attain by the cause of the marriage, like what Amir Al Momineen^{-asws} had divorced Ayesha on the day of (battle of) the camel'.

41- ير، بصائر الدرجات عبادة بن سليمان عن سعد بن سعد عن صفوان قال قلت لأبي الحسن الرضا ع زووا عنك في موت أبي الحسن أن رجلاً قال لك علمت ذلك يقول سعيد فقال جاءني سعيد بما قد كنت علمته قبل مجيئه.

(The book) 'Basaair Al Darajaat' - Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Safwan bin Yahya who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'They are reporting from you^{-asws} regarding the expiry of Abu Al-Hassan^{-asws} that a man said to you^{-asws} that you^{-asws} knew that by the words of Saeed'. He^{-asws} said: 'Saeed came to be with what I^{-asws} had already known before his coming"³⁷¹.

³⁶⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 38

³⁶⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 39

³⁷⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 40

³⁷¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 41

42- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد عن إبراهيم بن أبي محمود عن بعض أصحابنا قال قلت للإمام يعلم إذا مات قال نعم يعلم بالتعليم حتى يتقدم في الأمر قلت علم أبو الحسن ع بالوطب و الریحان المسمومين اللذين بعث إليه يحيى بن خالد قال نعم قلت فأكله و هو يعلم قال أنساه لينفذ فيه الحكم.

(The books) 'Muntakhab Al Basaair', (and) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud, from one of our companions who said,

'I said to Al-Reza^{-asws}, 'Does the Imam^{-asws} know when he^{-asws} would expire?' He^{-asws} said: 'Yes, he^{-asws} knows by the teaching until he^{-asws} advances in the matter'. I said, 'Did Abu Al-Hassan^{-asws} know of the dates and the basil, the poisoned which Yahya Bin Khalid had sent to him^{-asws}? He^{-asws} said: 'Yes'. I said, 'So, he^{-asws} ate it and (although) he^{-asws} knew?' He^{-asws} said: 'Yes. He^{-asws} was Caused to forget it in order for the Decree to be Implemented regarding him^{-asws}' 372

43- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد عن إبراهيم بن أبي محمود قال قلت للإمام يعلم متى يموت قال نعم قلت حيث ما بعث إليه يحيى بن خالد بوطب و ریحان مسمومين علم به قال نعم قلت فأكله و هو يعلم فيكون معيناً على نفسه

(The books) 'Muntakhab Al Basaair', (and) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

'I said, 'The Imam^{-asws} knows when he^{-asws} would be passing away?' He^{-asws} said: 'Yes'. I said, 'When (your^{-asws} father^{-asws}) was sent by Yahya Bin Khalid, the poisoned dates and basil, he^{-asws} knew of it?' He^{-asws} said: 'Yes'. I said, 'He^{-asws} ate it although he^{-asws} knew, then he^{-asws} became assisting against himself^{-asws} (suicide)'.

فقال لا يعلم قبل ذلك ليتقدم فيما يحتاج إليه فإذا جاء الوقت ألقى الله على قلبه التسيان ليُفْضَى فيه الحكم.

He^{-asws} said: 'No, he^{-asws} knew before that in order to advance regarding what he^{-asws} would be needy to. So, when the time came, Allah^{-azwj} Cast the forgetfulness upon his^{-asws} heart in order to Implement the Decree regarding him^{-asws}' 373

44- غط، الغيبة للشيخ الطوسي علي بن أحمد الموسوي عن إبراهيم بن محمد بن حمران عن يحيى بن القاسم الحذاء و غيره عن جميل بن صالح عن داود بن زرير قال بعثت إلي العبد الصالح ع و هو في الحبس فقال أنت هذا الرجل يعني يحيى بن خالد فقل له يقول لك أبو فلان ما حملك على ما صنعت أخرجتني من بلادي و فرقت بي و بين عيالي

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ali Bin Ahmad Al Musawy, from Ibrahim Bin Muhammad Bin Humran, from Yahya Bin Al Qasim Al Haza'a, and someone else, from Jameel Bin Salih, from Dawood Bin Zureyn who said,

'Al-Abd Al Salih^{-asws} (7th Imam^{-asws}) sent a message to me while he^{-asws} was in prison. He^{-asws} said: 'Go to this man!' – meaning Yahya Bin Khalid – 'And say to him, 'Abu so and so is saying to you: 'What carried you upon what you have done? You brought me^{-asws} out from my^{-asws} city and separated between me (and) my^{-asws} dependants!'

372 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 42

373 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 43

فَأْتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ زُبَيْدَةُ طَالِقٌ وَعَلَيْهِ أَغْلَطُ الْأَيْمَانَ لَوَدِدْتُ أَنَّهُ عَرِمَ السَّاعَةَ أَلْفِي أَلْفٍ وَأَنْتَ خَرَجْتَ

I went to him and informed him. He said, ‘Zubeyda is divorced, and upon him is a solemn oath. I would have loved it if he were to be taxed thousands upon thousands, and you^{-asws} were brought out’.

فَرَجَعْتُ إِلَيْهِ فَأَبْلَغْتُهُ فَقَالَ ارْجِعْ إِلَيْهِ فَقُلْ لَهُ يَقُولُ لَكَ وَاللَّهِ لَتُخْرِجَنِي أَوْ لَأُخْرَجَنَّ.

I returned to him^{-asws} and delivered it. He^{-asws} said: ‘Return to him and say to him: ‘He^{-asws} is saying to you: ‘By Allah^{-azwj}! Either you will bring me^{-asws} out or I^{-asws} shall come out’’.³⁷⁴

45- شا، الإرشاد فُيُضَ الكَاظِمُ صَلَوَاتُ اللَّهِ عَلَيْهِ بِبَغْدَادٍ فِي حَبْسِ السِّنْدِيِّ بْنِ شَاهَكَ لَيْسَتْ حَلْوَنَ مِنْ رَجَبِ سَنَةِ ثَلَاثٍ وَتَمَائِينَ وَ مِائَةٍ وَ لَهُ يَوْمَئِذٍ حَمْسٌ وَ حَمْسُونَ سَنَةً وَ كَانَتْ مُدَّةُ خِلَافَتِهِ وَ مُقَامِهِ فِي الْإِمَامَةِ بَعْدَ أَبِيهِ عَ حَمْسًا وَ ثَلَاثِينَ سَنَةً.

(The book) ‘Al Irshad’ –

‘Al-Kazim^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, passed away at Baghdad in the prison of Al-Sindy Bin Shahak on the sixth (day) vacant from Rajab of the year one hundred and eight-three, and on that day, there were fifty-five years for him^{-asws}, and the period of his^{-asws} caliphate and his^{-asws} stay in the Imamate after his^{-asws} father^{-asws} was for thirty-five years’.³⁷⁵

46- قب، المناقب لابن شهر آشوب أَبُو الْأَزْهَرِ نَاصِحُ بِنِ عُلْبَةَ الْبُرْجُمِيِّ فِي حَدِيثٍ طَوِيلٍ أَنَّهُ جَمَعَنِي مَسْجِدُ بِلَازَاءِ دَارِ السِّنْدِيِّ بْنِ شَاهَكَ وَ ابْنِ السِّكَيْتِ فَتَقَاوَضْنَا فِي الْعَرَبِيَّةِ وَ مَعَنَا رَجُلٌ لَا نَعْرِفُهُ فَقَالَ يَا هَؤُلَاءِ أَنْتُمْ إِلَى إِقَامَةِ دِينِكُمْ أَحْوَجُ مِنْكُمْ إِلَى إِقَامَةِ أَلْسِنَتِكُمْ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Al Azhar Nasih Bin Ulayya Al Burjumi, in a lengthy Hadeeth –

‘They gathered me in a Masjid parallel to the house of Al-Sindy Bin Shahak and Ibn Al-Sikeet. They negotiated in Arabic, and with us there was a man we did not know him. He said, ‘O you all! You are needier to stay upon your religion that you are to standing upon your tongues!’

وَ سَاقَ الْكَلَامَ إِلَى إِمَامِ الْوَقْتِ وَ قَالَ لَيْسَ بَيْنَكُمْ وَ بَيْنَهُ غَيْرُ هَذَا الْجِدَارِ فَلْنَا تَعْنِي هَذَا الْمُحْبُوسَ مُوسَى قَالَ نَعَمْ فَلْنَا سَتَرْنَا عَلَيْكَ فَعَمَّ مِنْ عِنْدِنَا حَيْفَةً أَنْ يَرَاكَ أَحَدٌ جَلِيسَنَا فَنُؤَخَذَ بِكَ

And he continued the speech up to the Imam^{-asws} of the time and said, ‘There isn’t anything between you all and him^{-asws} except for this wall!’ We said, ‘Do you mean this prisoner Musa^{-asws}?’ He said, ‘Yes’. We said, ‘We shall conceal upon you, so stand up from our presence, hiding from anyone of our gatherers sees you, so you would be seized!’

قَالَ وَاللَّهِ لَا يَفْعَلُونَ ذَلِكَ أَبَدًا وَ اللَّهُ مَا قُلْتُ لَكُمْ إِلَّا بِأَمْرِهِ وَ إِنَّهُ لَيَرَانَا وَ يَسْمَعُ كَلَامَنَا وَ لَوْ شَاءَ أَنْ يَكُونَ ثَالِثَنَا لَكَانَ فَلْنَا فَقَدْ شِئْنَا فَادْعُهُ إِلَيْنَا

³⁷⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 44

³⁷⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 45

He said, 'By Allah^{-azwj}! They will not be doing that, ever! By Allah^{-azwj}! I am not saying to you all except by his^{-asws} orders, and he^{-asws} can see us and is listening to our talk, and if he^{-asws} so desires to be our third, he^{-asws} can do so'. We said, 'We are desirous, so call him^{-asws} to us!'

فَإِذَا قَدْ أَقْبَلَ رَجُلٌ مِنْ بَابِ الْمَسْجِدِ دَاخِلًا كَادَتْ لِرُؤُوسِهِ الْعُغُولُ أَنْ تَدْهَلَ فَعَلِمْنَا أَنَّهُ مُوسَى بْنُ جَعْفَرٍ عَ ثُمَّ قَالَ أَنَا هَذَا الرَّجُلُ وَتَرَكْنَا وَخَرَجْنَا مِنَ الْمَسْجِدِ مُبَادِرًا فَسَمِعْنَا وَجِيبًا شَدِيدًا وَإِذَا السِّنْدِيُّ بْنُ شَاهِكٍ يَعْذُو دَاخِلًا إِلَى الْمَسْجِدِ مَعَهُ جَمَاعَةٌ

Behold, a man came from the door of the Masjid entering, the minds were almost stunned at seeing him^{-asws}. So we knew that he^{-asws} is Musa^{-asws} Bin Ja'far^{-asws}. Then he^{-asws} said: 'I^{-asws} am this man'. And we left and went rushing out from the Masjid, and we hear an intense noise and there was Al-Sindy Bin Shahak sprinting, entering into the Masjid. There was a group with him.

فَقُلْنَا كَانَ مَعَنَا رَجُلٌ فَدَعَانَا إِلَى كَذَا وَكَذَا وَدَخَلَ هَذَا الرَّجُلُ الْمُصَلِّيَّ وَخَرَجَ ذَلِكَ الرَّجُلُ وَ لَمْ نَرَهُ فَأَمَرَ بِنَا فَأَمْسَكْنَا ثُمَّ تَقَدَّمَ إِلَى مُوسَى وَهُوَ قَائِمٌ فِي الْمِحْرَابِ

We said, 'There was a man with us. He had called us to such and such, and this man, the one praying Salat had entered, and that man went out and we did not see him. He instructed us to withhold (be silent), then proceeded to Musa^{-asws}, and he^{-asws} was standing in the prayer niche.

فَأَتَاهُ مِنْ قِبَلٍ وَجْهِهِ وَنَحْنُ نَسْمَعُ فَقَالَ يَا وَيْحَكَ كَمْ تَخْرُجُ بِسِحْرِكَ هَذَا وَجِيلَتِكَ مِنْ وَرَاءِ الْأَبْوَابِ وَالْأَغْلَاقِ وَالْأَقْفَالِ وَأَرَدْتُكَ فَلَوْ كُنْتَ هَرَبْتَ كَانَ أَحَبَّ إِلَيَّ مِنْ وُفُوفِكَ هَاهُنَا أَوْ تُرِيدُ يَا مُوسَى أَنْ يَقْتُلَنِي الْخَلِيفَةُ

He came to him^{-asws} from the direction of his^{-asws} face, and we were listening. He said, 'O woe be to you! How many times will you^{-asws} exit by this sorcery of yours^{-asws}, and your^{-asws} trickery from behind the doors, and the shutters, and the locks and I have to return you^{-asws}? If you^{-asws} were to flee, it would be more beloved to me than your staying over here. O Musa^{-asws}! Do you^{-asws} want the caliph to kill me?'

قَالَ فَقَالَ مُوسَى وَنَحْنُ وَاللَّهِ نَسْمَعُ كَلَامَهُ كَيْفَ أَهْرَبُ وَاللَّهِ فِي أَيْدِيكُمْ مَوْقِفٌ لِي يَسُوقُ إِلَيْهَا أَقْدَارُهُ وَكَرَامَتِي عَلَى أَيْدِيكُمْ فِي كَلَامِ لَهُ

He (the narrator) said, 'Musa^{-asws} said, and we were listening to his^{-asws} speech: 'How can I^{-asws} flee and there is a pausing for me^{-asws} in your hands for the Sake of Allah^{-azwj}? He^{-azwj} is Ushering to its destiny, and my^{-asws} honour is upon your hands in a Speech of His^{-azwj}'.

قَالَ فَأَخَذَ السِّنْدِيُّ يَدَيْهِ وَ مَشَى ثُمَّ قَالَ لِلْقَوْمِ دَعُوا هَذَيْنِ وَ ائْجُوا إِلَى الطَّرِيقِ فَا مَنَعُوا أَحَدًا يَمُرُّ مِنَ النَّاسِ حَتَّى أَمَّ أَنَا وَ هَذَا إِلَى الدَّارِ.

He said, 'Al-Sindy held him^{-asws} by his hand and walked. Then he (Al-Sindy) said to the group, 'Leave these two and go out to the road, and prevent everyone from the people, until I and this one^{-asws} have completed going to the house!'³⁷⁶

³⁷⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 46 a

و فِي كِتَابِ الْأَنْوَارِ، قَالَ الْأَعْمَرِيُّ إِنَّ هَارُونَ الرَّشِيدَ أَنْفَذَ إِلَى مُوسَى بْنِ جَعْفَرٍ جَارِيَةً خَصِيْفَةً لَهَا جَمَالٌ وَ وِضَاءَةٌ لِنَحْمُهُمْ فِي السِّجْنِ فَقَالَ قُلْ لَهُ بَلْ أَنْتُمْ
بِهَدِيَّتِكُمْ تَفْرَحُونَ لَا حَاجَةَ لِي فِي هَذِهِ وَلَا فِي أَمْثَالِهَا

And in 'Kitab Al Anwaar' – Al Aamiry said,

'Haroun Al-Rasheed sent a fair slave girl to Musa^{-asws} Bin Ja'far^{-asws} having beauty for her and adornment, to serve him^{-asws} in the prison. He^{-asws} said, 'Tell him^{-asws}, **'but you are rejoicing with your gifts [27:36].** There is no need for me^{-asws} regarding this one and her like'.

قَالَ فَاسْتَطَارَ هَارُونُ غَضَبًا وَقَالَ ارْجِعْ إِلَيْهِ وَقُلْ لَهُ لَيْسَ بِرِضَاكَ حَبْسُنَاكَ وَلَا بِرِضَاكَ أَخَذْنَاكَ وَ انْتَرِكُ الْجَارِيَةَ عِنْدَهُ وَ انصَرَفَ

He (the narrator) said, 'Haroun was infuriated with rage and said, 'Return to him^{-asws} and say to him^{-asws}, 'We haven't imprisoned you^{-asws} with your^{-asws} agreement, nor did we seize you^{-asws} with your^{-asws} agreement' and leave the slave girl with him^{-asws} and leave'.

قَالَ فَمَضَى وَ رَجَعَ ثُمَّ قَامَ هَارُونُ عَنْ مَجْلِسِهِ وَ أَنْفَذَ الْخَادِمَ إِلَيْهِ لِيَسْتَفْجِصَ عَنْ حَالِهَا فَرَأَاهَا سَاجِدَةً لِرَبِّهَا لَا تَرْفَعُ رَأْسَهَا تَقُولُ قُدُّوسٌ سُبْحَانَكَ سُبْحَانَكَ

He (the narrator) said, 'He went and returned. Then Haroun stood up from his gathering and sent to servant to him^{-asws} in order to investigate her state. He saw her performing Sajdah to her Lord^{-azwj}, not raising her head. She was saying, 'Holy is Your^{-azwj} Glory! You^{-azwj} are Glorious!'

فَقَالَ هَارُونُ سَحَرَهَا وَ اللَّهُ مُوسَى بْنُ جَعْفَرٍ بِسِحْرِهِ عَلَيَّ بِمَا فَأْتَيْتُ بِهَا وَ هِيَ تُرْعَدُ شَاخِصَةً نَحْوَ السَّمَاءِ بَصَرَهَا فَقَالَ مَا شَأْنُكَ قَالَتْ شَأْنِي الشَّأْنُ الْبَدِيعِ
إِنِّي كُنْتُ عِنْدَهُ وَاقِفَةً وَ هُوَ قَائِمٌ يُصَلِّي لَيْلَهُ وَ نَهَارَهُ فَلَمَّا انصَرَفَ عَنْ صَلَاتِهِ بِوَجْهِهِ وَ هُوَ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ قُلْتُ يَا سَيِّدِي هَلْ لَكَ حَاجَةٌ أُعْطِيكَهَا

Haroun said, 'By Allah^{-azwj}, Musa^{-asws} Bin Ja'far^{-asws} has bewitched her with his^{-asws} sorcery! To me, with her!' He came with her and she was trembling, looking towards the sky with her eyes. He said, 'What is your concern?' She said, 'My concern is the marvellous concern. I was standing in his^{-asws} presence while he^{-asws} was praying during his^{-asws} night and his^{-asws} day. When he^{-asws} turned from his^{-asws} Salat with his^{-asws} face, and he^{-asws} was glorifying Allah^{-azwj} and extolling His^{-azwj} Holiness, I said, 'O my Master^{-asws}! Is there any request for you^{-asws} I can give it?'

قَالَ وَ مَا حَاجَتِي إِلَيْكَ قُلْتُ إِنِّي أُدْخِلْتُ عَلَيْكَ لِحَوَائِجِكَ قَالَ فَمَا بَالُ هَؤُلَاءِ

He^{-asws} said: 'And what can be my^{-asws} request (need) to you?' I said, 'I have been entered to be with you for your^{-asws} needs'. He^{-asws} said: 'So what is the matter with these ones?'

قَالَتْ فَالْتَمْتُ فَإِذَا رَوْضَةٌ مُزْهِرَةٌ لَا أُنْبَعُ آخِرَهَا مِنْ أَوَّلِهَا بِنَظَرِي وَ لَا أَوْكُلُهَا مِنْ آخِرِهَا فِيهَا مَجَالِسٌ مَفْرُوشَةٌ بِاللُّوْشِيِّ وَ الدِّيْبَاجِ وَ عَلَيْهَا وُصْفَاءٌ وَ وَصَائِفٌ لَمْ
أَرِ مِثْلَ وُجُوهِهِمْ حَسَنًا وَ لَا مِثْلَ لِيَابِسِهِمْ لِيَأْسًا عَلَيْهِمُ الْحَرِيرُ الْأَخْضَرُ وَ الْأَكَالِيلُ وَ الدَّرُّ وَ الْبِافُوتُ وَ فِي أَيْدِيهِمُ الْأَبَارِيُّقُ وَ الْمَنَادِيلُ وَ مِنْ كُلِّ الطَّعَامِ
فَحَرَّرْتُ سَاجِدَةً حَتَّى أَقَامَنِي هَذَا الْخَادِمُ فَرَأَيْتُ نَفْسِي حَيْثُ كُنْتُ

She said, 'I turned and behold, there was a blossoming garden. Neither could I reach its end from its beginning with my sight, nor its beginning from its end. Therein was a gathering furnished with the couches and the brocade and upon them were servants and maids, I had not seen the like of their faces as so excellent, nor any clothing the likes of their clothing.

Upon them was the green silk, and the wreaths, and the gems, and the sapphire, and in their hands was the pitchers, and the towels, and from every food item. I fell down in Sajdah until this servant made me stand up, and I saw myself where I was.

قَالَ فَقَالَ هَارُونُ يَا حَيْبَةُ لَعَلَّكَ سَجَدْتَ فَبِمَتِ فَرَأَيْتِ هَذَا فِي مَنَامِكَ قَالَتْ لَا وَاللَّهِ يَا سَيِّدِي إِلَّا قَبْلَ سُجُودِي رَأَيْتُ فَسَجَدْتُ مِنْ أَجْلِ ذَلِكَ

He (the narrator) said, 'Haroun said, 'O wicked woman! Perhaps you performed Sajdah and fell asleep, and you saw this in your dream!' She said, 'No, by Allah^{-azwj}, my Master, only before my Sajdah I did see it, so I performed Sajdah for that reason'.

فَقَالَ الرَّشِيدُ أَفِيضْ هَذِهِ الْحَيْبَةَ إِلَيْكَ فَلَا يَسْمَعَنَّ هَذَا مِنْهَا أَحَدٌ

Al-Rasheed said, 'Capture this wicked woman to you, and do not let anyone hear this from her!'

فَأَقْبَلْتُ فِي الصَّلَاةِ فَإِذَا قِيلَ لَهَا فِي ذَلِكَ قَالَتْ هَكَذَا رَأَيْتُ الْعَبْدَ الصَّالِحَ ع فَسَمِعْتُ عَنْ قَوْلِهَا قَالَتْ إِنِّي لَمَّا عَايَنْتُ مِنَ الْأَمْرِ نَادَيْتُ الْجَوَارِي يَا فَلَانَةُ ابْنُ عَبْدِ الْعَبْدِ الصَّالِحِ حَتَّى نَدْخُلَ عَلَيْهِ فَنَحْنُ لَهُ دُونَكَ

I came back to be in my Salat. Then it was said to her regarding that. She said, 'That is how I saw Al-Abd Al-Salih^{-asws} (Musa^{-asws} Bin Ja'far^{-asws})'. She was asked about her words, she said, 'When I witnessed with my eyes from the matter, the maids called out to me, 'O so and so! Distance yourself from Al-Abd Al-Salih^{-asws} until we enter to see him^{-asws}, for we are for him^{-asws}, besides you!'

فَمَا زَالَتْ كَذَلِكَ حَتَّى مَاتَتْ وَ ذَلِكَ قَبْلَ مَوْتِ مُوسَى بِأَيَّامٍ يَسِيرَةٍ.

She did not cease to be like that until she died, and that was a few days before the expiry of Musa^{-asws}.³⁷⁷

47- قب، المناقب لابن شهر آشوب كَانَ وَقَائِهِ فِي مَسْجِدِ هَارُونَ الرَّشِيدِ وَ هُوَ الْمَعْرُوفُ بِمَسْجِدِ الْمُسَيَّبِ وَ هُوَ فِي الْجَانِبِ الْعَرَبِيِّ بَابِ الْكُوفَةِ لِأَنَّهُ نُقِلَ إِلَيْهِ مِنْ دَارِ تُعْرَفُ بِدَارِ عَمْرُوَيْهِ وَ كَانَ بَيْنَ وَقَاةِ مُوسَى ع إِلَى وَقْتِ حَرْقِ مَقَابِرِ قُرَيْشٍ مِائَتَانِ وَ سِتُّونَ سَنَةً.

(The book) 'Manaqib' of Ibn Shehr Ashub –

'His^{-asws} expiry was in a Masjid of Haroun Al-Rasheed, and it is well known as Masjid Al-Musayyab, and it is in the western side of the gate of Al-Kufa, because he^{-asws} had been transferred from a house known as the house of Amrawiya, and between the expiry of Musa^{-asws} up to the burning of the graveyard of Qureysh, there were two hundred and sixty years'.³⁷⁸

48- كش، رجال الكشي مُحَمَّدُ بْنُ فُلُوَيْهِ الْقُمِّيُّ قَالَ حَدَّثَنِي بَعْضُ الْمَشَائِخِ وَ لَمْ يَذْكُرْ اسْمَهُ عَنْ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ جَاءَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ جَعْفَرٍ يَسْأَلُنِي أَنْ أَسْأَلَ أَبَا الْحَسَنِ مُوسَى ع أَنْ يَأْذَنَ لَهُ فِي الْخُرُوجِ إِلَى الْعِرَاقِ وَ أَنْ يَرْضَى عَنْهُ وَ يُوصِيَهُ بِوَصِيَّتِهِ

³⁷⁷ Bihar Al Awaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 9 H 46 b

³⁷⁸ Bihar Al Awaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 9 H 47

(The book) 'Rijal' of Al Kashy – Muhammad Bin Qawlawayi Al Qummy who said, 'It is narrated to me by one of the elders' – and he did not mention his name,

'From Ali son of Ja'far Bin Muhammad^{-asws} having said, 'Muhammad Bin Ismail son of Ja'far^{-asws} came to me asking me to ask Abu Al-Hassan Musa^{-asws} that he^{-asws} grants permission for him regarding the going out (rebellng) to Al-Iraq, and that he^{-asws} should be pleased with him and advise with some advice.

قَالَ فَتَجَنَّبَ حَتَّى دَخَلَ الْمُتَوَصَّطاً وَ حَرَجَ وَ هُوَ وَقْتُ كَانَ يَتَهَيَّأُ لِي أَنْ أَخْلُوَ بِهِ وَ أَكَلِمَهُ قَالَ فَلَمَّا حَرَجَ فَلْتُ لَهُ إِنَّ ابْنَ أُخِيكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ يَسْأَلُكَ أَنْ تَأْذَنَ لَهُ فِي الْخُرُوجِ إِلَى الْعِرَاقِ وَ أَنْ تُوصِيَهُ فَأَذِنَ لَهُ ع

He (the narrator) said, 'He^{-asws} went aside until he entered having performed wud'u, and he^{-asws} came out during the time which he^{-asws} had prepared for me that I be alone with him^{-asws} and speak to him^{-asws}. When he^{-asws} came out, I said to him^{-asws}, 'The son of your^{-asws} brother, Muhammad Bin Ismail, is asking you^{-asws} if you^{-asws} could permit for him regarding the going out to Al-Iraq, and that if you^{-asws} could advise him'. He^{-asws} permitted for him.

فَلَمَّا رَجَعَ إِلَى مَجْلِسِهِ قَامَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ قَالَ يَا عَمَّ أَحِبُّ أَنْ تُوصِيَنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي فَقَالَ لَعَنَ اللَّهُ مَنْ يَسْعَى فِي دَمِكَ ثُمَّ قَالَ يَا عَمَّ أُوصِيَنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي

When he^{-asws} returned to his^{-asws} seat, Muhammad Bin Ismail stood up and said, 'O uncle^{-asws}! I would love it if you^{-asws} could advise me'. He^{-asws} said: 'I^{-asws} advise you that you should fear Allah^{-azwj} regarding (shedding) my^{-asws} blood'. He said, 'May Allah^{-azwj} Curse the one who strives in (shedding) your^{-asws} blood!' Then he said, 'O uncle, advise me!' He^{-asws} said: 'I^{-asws} advise you that you should fear Allah^{-azwj} in (shedding) my^{-asws} blood'.

قَالَ ثُمَّ نَاولَهُ أَبُو الْحَسَنِ ع صُرَّةً فِيهَا مِائَةٌ وَ حَمْسُونَ دِينَاراً فَقَبِضَهَا مُحَمَّدٌ ثُمَّ نَاولَهُ أُخْرَى فِيهَا مِائَةٌ وَ حَمْسُونَ دِينَاراً فَقَبِضَهَا ثُمَّ أَعْطَاهُ صُرَّةً أُخْرَى فِيهَا مِائَةٌ وَ حَمْسُونَ دِينَاراً فَقَبِضَهَا ثُمَّ أَمَرَ لَهُ بِالْفِ وَ حَمْسِمِائَةَ دِرْهَمٍ كَانَتْ عِنْدَهُ

He (the narrator) said, 'Then Abu Al-Hassan^{-asws} gave him a pouch where were one hundred and fifty Dinars. Muhammad took possession of it. Then he^{-asws} gave him another, wherein were one hundred and fifty Dinars. He took possession of it. Then he^{-asws} gave him another, wherein were one hundred and fifty Dinars. He took possession of it. Then he^{-asws} ordered with one thousand and five hundred Dirhams to be for him, which were with him^{-asws}.

فُلْتُ لَهُ فِي ذَلِكَ وَ لَأَسْتَكْتِرْتَهُ فَقَالَ هَذَا لِيَكُونَ أَوْكَدَ لِحُجَّتِي إِذَا قَطَعَنِي وَ وَصَلْتُهُ

I said to him^{-asws} regarding that, 'And you^{-asws} should not increase for him'. He said, 'This is for it would be more emphatic for my^{-asws} argument, when he shall cut off from me^{-asws} and I^{-asws} have connect him'.

قَالَ فَحَرَجَ إِلَى الْعِرَاقِ فَلَمَّا وَرَدَ حَضْرَةَ هَارُونَ أُنِيَ بَابَ هَارُونَ بِنِيَابِ طَرِيقِهِ قَبْلَ أَنْ يَنْزِلَ وَ اسْتَأْذَنَ عَلَى هَارُونَ وَ قَالَ لِلْحَاجِبِ قُلْ لِأَمِيرِ الْمُؤْمِنِينَ إِنَّ مُحَمَّدَ بْنَ إِسْمَاعِيلَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ بِالْبَابِ فَقَالَ الْحَاجِبُ انزِلْ أَوَّلًا وَ عَزِّزْ نِيَابَ طَرِيقِكَ وَ عُدْ لِأَدْخَلَكَ إِلَيْهِ بَعِيرٍ إِذْ نَامَ أَمِيرُ الْمُؤْمِنِينَ فِي هَذَا الْوَقْتِ

He (the narrator) said, 'He went out to Al-Iraq. When he arrived to the presence of Haroun, he came to the door of Haroun with his road clothes before he had lodged, and sought permission to see Haroun, and he said to the doorman, 'Say to commander of the faithful that Muhammad Bin Ismail son of Ja'far^{-asws} Bin Muhammad^{-asws} is at the door!' The guard said, 'Descend (lodge) first and change your road clothes and return, I shall let you enter to see him without permission, for the commander of the faithful is sleeping in this time'.

فَقَالَ أَعْلِمَ أَمِيرَ الْمُؤْمِنِينَ أَبِي حَضْرَتٍ وَ لَمْ تَأْتَنِّي لِي فَدَخَلَ الْحَاجِبُ وَ أَعْلَمَ هَارُونَ قَوْلَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ فَأَمَرَ بِدُخُولِهِ فَدَخَلَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ خَلِيفَتَانِ فِي الْأَرْضِ مُوسَى بْنُ جَعْفَرٍ بِالْمَدِينَةِ يُجْبَى لَهُ الْحَرَجُ وَ أَنْتَ بِالْعِرَاقِ يُجْبَى لَكَ الْحَرَجُ

He said, 'I shall let commander of the faithful know that I had presented, and you did not permit for me'. The guard entered and let Haroun know the words of Muhammad Bin Ismail. He ordered with his entry. He entered. He said, 'O commander of the faithful! There are two caliphs in the earth. Musa^{-asws} Bin Ja'far^{-asws}, at Al-Medina, the taxes are being pulled to him^{-asws}, and you at Al-Iraq, the taxes are being pulled to you!'

فَقَالَ وَ اللَّهُ فَقَالَ وَ اللَّهُ قَالَ فَأَمَرَ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ فَلَمَّا قَبِضَهَا وَ حُمِلَ إِلَى مَنْزِلِهِ أَخَذَتْهُ الرِّيحَةُ فِي جَوْفٍ لَيْلِيَةٍ فَمَاتَ وَ حُوِّلَ مِنَ الْعَدِ الْمَالُ الَّذِي حُمِلَ إِلَيْهِ.

He said, 'By Allah^{-azwj?}' He said, 'By Allah^{-azwj!}' He ordered a thousand Dirhams for him. When he had taken it and it was carried to his house, the wind seized him in the middle of his night and he died, and the next morning, the wealth which carried to him was turned around".³⁷⁹

49- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ الْفَارِسِيِّ عَنْ أَبِي الْقَاسِمِ الْخَلْبِيِّ عَنْ عَيْسَى بْنِ هُوْدَا عَنْ الْحَسَنِ بْنِ ظَرِيفِ بْنِ نَاصِحٍ فَقَالَ قَدْ جِئْتُكَ بِحَدِيثٍ مِنْ بَأْتِيكَ حَدَّثَنِي فُلَانٌ وَ نَسِيَ الْخَلْبِيُّ اسْمَهُ عَنْ بَشَّارٍ مَوْلَى السِّنْدِيِّ بْنِ شَاهَكَ قَالَ كُنْتُ مِنْ أَشَدِّ النَّاسِ بُعْضًا لِأَبِي طَالِبٍ فَدَعَانِي السِّنْدِيُّ بْنُ شَاهَكَ يَوْمًا فَقَالَ لِي يَا بَشَّارُ إِنِّي أُرِيدُ أَنْ أَتَمِّنَكَ عَلَيَّ مَا أَتَمَّنِي عَلَيْهِ هَارُونُ قُلْتُ إِذْ لَا أَبْقِي فِيهِ عَائَةً فَقَالَ هَذَا مُوسَى بْنُ جَعْفَرٍ قَدْ دَفَعَهُ إِلَيَّ وَ قَدْ وَكَّلْتُكَ بِحِفْظِهِ

(The book) 'Rijal' of Al-Kashy – Muhammad Bin Al-Husayn Bin Ahmad Al Farsy, from Abu Al Qasim Al Huleysi, from Isa Bin Howza, from Al-Hassan Bin Zareef Bin Nasih, he said, 'I have come to you with a Hadeeth by the one who brought it saying, 'It is narrated to me by so and so' – and Al Huleysi forgot his name – 'from Bashar a slave of Al-Sindy Bin Shahak who said,

'I used to be of the most intense hatred to the Progeny of Abu Talib^{-as}, from the people. Al-Sindy Bin Shahak summoned me one day. He said to me, 'O Bashar! I want to trust you upon what Haroun has entrusted me upon'. I said, 'Then I shall not keep back any peak from it'. He said, 'This is Musa^{-asws} Bin Ja'far^{-asws}. He as handed him^{-asws} to me, and I am allocating you with guarding him^{-asws}'.

فَجَعَلَهُ فِي دَارِ دُونَ حَرَمِهِ وَ وَكَّلَنِي عَلَيْهِ فَكُنْتُ أَفْعَلُ عَلَيْهِ عِدَّةً أَفْعَالٍ فَإِذَا مَضَيْتُ فِي حَاجَةٍ وَكَّلْتُ امْرَأَتِي بِالْبَابِ فَلَا تُفَارِقُهُ حَتَّى أَرْجِعَ

³⁷⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 48

He (Sindy) made him^{-asws} to be in a house besides his family and allocated me (Bashar) upon him^{-asws}. I used to lock upon him^{-asws} a number of locks. Whenever I went regarding a need, I would allocate my wife with the door, so she would not separate from it until I would return.

قَالَ بَشَّارٌ فَحَوَّلَ اللَّهُ مَا كَانَ فِي قَلْبِي مِنَ الْبُغْضِ حُبًّا قَالَ قَدَعَانِي عَ يَوْمًا فَقَالَ يَا بَشَّارُ امْضِ إِلَى سِجْنِ الْفَنْطَرَةِ فَادْعُ لِي هِنْدَ بِنَ الْحَجَّاجِ وَ قُلْ لَهُ أَبُو الْحَسَنِ يَا مُرَّكَ بِالْمَصِيرِ إِلَيْهِ فَإِنَّهُ سَيَنْهَرُكَ وَ يَصْبِحُ عَلَيْكَ فَإِذَا فَعَلَ ذَلِكَ فَقُلْ لَهُ أَنَا قَدْ قُلْتُ لَكَ وَ أَبْلَعْتُ رِسَالَتَهُ فَإِنْ شِئْتَ فَافْعَلْ مَا أَمَرَنِي وَ إِنْ شِئْتَ فَلَا تَفْعَلْ وَ انْتَرَهُ وَ انْصَرِفْ

Bashar said, 'Allah^{-azwj} Transformed whatever was in my heart from the hatred, into love. One day he^{-asws} called me and said, 'O Bashar! Go to Al-Qantara prison and call Hind Bin Al-Hajjaj for me^{-asws}, and say to him, 'Abu Al-Hassan^{-asws} orders you with the going to him^{-asws}', for he shall scream and shout upon you'. When he does that, say to him, 'I am saying to you and delivering his^{-asws} message. If you like you can do what he^{-asws} has instructed me, and if you like, then don't do it', and leave him and leave (come back)'.

قَالَ فَفَعَلْتُ مَا أَمَرَنِي وَ أَقْفَلْتُ الْأَبْوَابَ كَمَا كُنْتُ أَقْفَلُ وَ أَقْعَدْتُ امْرَأَتِي عَلَى الْبَابِ وَ قُلْتُ لَهَا لَا تَبْرَحِي حَتَّى آتِيكِ وَ قَصَدْتُ إِلَى سِجْنِ الْفَنْطَرَةِ فَدَخَلْتُ إِلَى هِنْدَ بِنَ الْحَجَّاجِ فَقُلْتُ أَبُو الْحَسَنِ يَا مُرَّكَ بِالْمَصِيرِ إِلَيْهِ

He said, 'I did what he^{-asws} had instructed me and I^{-asws} locked the doors like what I used to lock, and I had my wife seated at the door, and I said to her, 'Do not depart until I come to you', and I aimed to Al-Qantara prison. I entered to see Hind Bin Al-Hajjaj. I said, 'Abu Al-Hassan^{-asws} orders you with going to him^{-asws}!'

قَالَ فَصَاحَ عَلَيَّ وَ انْتَهَرَنِي فَقُلْتُ لَهُ أَنَا قَدْ أَبْلَعْتُكَ وَ قُلْتُ لَكَ فَإِنْ شِئْتَ فَافْعَلْ وَ إِنْ شِئْتَ فَلَا تَفْعَلْ وَ انْصَرَفْتُ وَ تَرَكْتُهُ وَ جِئْتُ إِلَى أَبِي الْحَسَنِ عَ فَوَجَدْتُ امْرَأَتِي قَاعِدَةً عَلَى الْبَابِ وَ الْأَبْوَابُ مَغْلَقَةٌ فَلَمْ أَزَلْ أَفْتَحُ وَاحِدًا وَاحِدًا مِنْهَا حَتَّى انْتَهَيْتُ إِلَيْهِ فَوَجَدْتُهُ وَ أَعْلَمْتُهُ الْخَبْرَ

He (the narrator) said, 'He shouted at me and screamed at me. I said to him, 'I have delivered to you and said to you. If you so like, then do it, but if you (don't) like, then don't do it'. And I left, and left him, and came to Abu Al-Hassan^{-asws}. I found my wife seated at the door and the (other) doors were all lock. I did not cease to open one by one from these until I ended up to him^{-asws}, found him^{-asws} and let him^{-asws} know the news.

فَقَالَ نَعَمْ قَدْ جَاءَنِي وَ انْصَرَفَ فَخَرَجْتُ إِلَى امْرَأَتِي فَقُلْتُ لَهَا جَاءَ أَحَدٌ بَعْدِي فَدَخَلَ هَذَا الْبَابَ فَقَالَتْ لَا وَ اللَّهُ مَا فَارَقْتُ الْبَابَ وَ لَا فَتَحْتُ الْأَقْفَالَ حَتَّى جِئْتُ

He^{-asws} said: 'Yes. He did come to me and left'. I went out to my wife and said to her, 'Did anyone come after me and entered this door?' She said, 'No, by Allah^{-azwj}! I have not separated from the door nor did I open the locks until you came!'

قَالَ وَ رَوَى لِي عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَنْبَارِيُّ أَخُو صَنْدَلٍ قَالَ بَلَغَنِي مِنْ جِهَةٍ أُخْرَى أَنَّهُ لَمَّا صَارَ إِلَيْهِ هِنْدُ بِنُ الْحَجَّاجِ قَالَ لَهُ الْعَبْدُ الصَّالِحُ عَ عِنْدَ انْصِرَافِهِ إِنْ شِئْتَ رَجَعْتُ إِلَى مَوْضِعِكَ وَ لَكَ الْجَنَّةُ وَ إِنْ شِئْتَ انْصَرَفْتُ إِلَى مَنْزِلِكَ

He (the narrator) said, 'And it is reported to me by Ali Bin Muhammad Bin Al-Hassan Al-Anbary, brother of Sandal who said, 'It has reached me from another direction that when Hind Bin Al-Hajjaj came to him^{-asws}, Al-Abd Al-Salih (Musa^{-asws} Bin Ja'far^{-asws}) said to him during

his leaving: 'If you like you can return to your place and for you would be the Paradise, and if you like, you can leave to go to your house'.

فَقَالَ أَرْجِعْ إِلَى مَوْضِعِي إِلَى السِّجْنِ رَحِمَهُ اللَّهُ

He said, 'I shall return to my place to the prison'. May Allah^{-azwj} have Mercy on him.

قَالَ وَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَالِحِ الصَّيْمَرِيِّ أَنَّ هِنْدَ بْنَ الْحِجَّاجِ رَضِيَ اللَّهُ عَنْهُ كَانَ مِنْ أَهْلِ الصَّيْمَرَةِ وَإِنَّ قِصْرَهُ لَبَيِّنٌ.

He said, 'And it is narrated to me by Ali Bin Muhammad Bin Salih Al-Saymary, 'Hind Bin Al-Hajjaj, may Allah^{-azwj} be Pleased with him, was from the people of Al-Saymarah, and his shortness was evident''³⁸⁰.

50- كَش، رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارٍ بِحِطِّهِ حَدَّثَنِي الْحَسَنُ بْنُ أَحْمَدَ الْمَالِكِيِّ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ قَالَ قُلْتُ لِلرِّضَا ع إِنَّ يَحْيَى بْنَ خَالِدٍ سَمَّ أَبَاكَ مُوسَى بْنُ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ نَعَمْ سَمَّهُ فِي ثَلَاثِينَ رُطْبَةً

(The book) 'Rijal' of Al-Kashy – I found in the book of Muhammad Bin Al-Hassan Bin Bundar in his handwriting, 'It is narrated to me by Ahmad Al Maliky, from Abdullah Bin Tawoos who said,

'I said to Al-Reza^{-asws}, 'Yahya Bin Khalid poisoned your^{-asws} father Musa^{-asws} Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both'. He^{-asws} said: 'Yes, he poisoned him^{-asws} in thirty dates'.

قُلْتُ لَهُ فَمَا كَانَ يَعْلَمُ أَنَّهَا مَسْمُومَةٌ قَالَ غَابَ عَنْهُ الْمُحَدِّثُ قُلْتُ وَ مَنْ الْمُحَدِّثُ قَالَ مَلِكٌ أَعْظَمُ مِنْ جَبْرِئِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَيْمَةِ ع وَ لَيْسَ كُلُّ مَا طَلِبَ وَجِدْتُمْ قَالَ إِنَّكَ سَتَعَمَّرُ فَعَاشَ مِائَةَ سَنَةٍ.

I said to him^{-asws}, 'Did he^{-asws} not know these were poisoned?' He^{-asws}, 'The Muhaddis (Angel) was absent from him^{-asws}'. I said, 'And who is the Muhaddis?' He^{-asws} said: 'An Angel mightier than Jibraeel^{-as} and Mikaeel^{-as}. He was with Rasool-Allah^{-sawww}, and he is with the Imams^{-asws}, and it isn't so that all what is sought can be found'. Then he^{-asws} said: 'You shall be living to the age of one hundred years''³⁸¹.

51- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ع وَ هُوَ فِي الْحَبْسِ كِتَابًا أَسْأَلُهُ عَنْ خَالِهِ وَ عَنْ مَسَائِلَ كَثِيرَةٍ فَاجْتَبَسَ الْجَوَابَ عَلَيَّ ثُمَّ أَجَابَنِي بِجَوَابٍ هَذِهِ نُسخُهُ

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Muhammad Bin Mansour, from Ali Bin Suweyd who said,

'I wrote to Abu Al-Hassan Musa^{-asws} whilst he^{-asws} was in prison. I wrote asking him^{-asws} about his^{-asws} condition and about numerous matters. The answer did not come for months, then he^{-asws} answered me by an answer and this is its copy: -

³⁸⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 49

³⁸¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي بِعَظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بِعَظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بِعَظَمَتِهِ وَ نُورِهِ ابْتَعَى مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُتَضَادَّةِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful. Praise be to the Exalted, the Magnificent. It is by His^{-azwj} Greatness and His^{-azwj} Light the hearts of the Momineen achieve vision, and by His^{-azwj} Greatness and His^{-azwj} Noor, (whereas) the ignorant ones are inimical to Him^{-azwj}, and by His^{-azwj} Greatness and His^{-azwj} Noor crave the ones in the skies and in the earth and to Him^{-azwj} is the Means by the different deeds and the contradictory Religions.

فَمُصِيبٌ وَ مُخْطِئٌ وَ ضَالٌّ وَ مُهْتَدٍ وَ سَمِيعٌ وَ أَصَمٌّ وَ بَصِيرٌ وَ أَعْمَى حَيْرَانٌ فَالْحَمْدُ لِلَّهِ الَّذِي عَرَفَ وَ وَصَفَ دِينَهُ مُحَمَّدًا ص

The rightful, and the mistaken, and the stray, and the guided, and the hearing, and the deaf, and the seeing, and the blind ones are perplexed. The Praise Belongs to Allah^{-azwj} Whose Religion was recognised and described by Muhammad^{-saww}.

أَمَّا بَعْدُ فَإِنَّكَ امْرُؤٌ أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ وَ حَفِظَ مَوَدَّةَ مَا اسْتَرْعَاكَ مِنْ دِينِهِ وَ مَا أَهَمَّكَ مِنْ رُشْدِكَ وَ بَصْرَكَ مِنْ أَمْرِ دِينِكَ وَ بِنَفْضِيبِكَ إِتَاهُمْ وَ بَرِّدَكَ الْأُمُورَ إِلَيْهِمْ

As for after, you are of the people whom Allah^{-azwj} has Blessed by Sending the Progeny^{-asws} of Muhammad^{-saww} (towards you and) and by special status and Preserved the cordiality which attracted you to His^{-azwj} Religion, and what He^{-azwj} has Inspired from your guidance and your vision from the matters of your Religion that you give preference to them^{-asws} and are referring your matters to them^{-asws}.

كُنْتُ تَسْأَلُنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كِتْمَانِي فِي سَعَةٍ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ جَاءَ سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَذْمُومَةِ إِلَى أَهْلِهَا الْعَنَاءَ عَلَى خَالِقِهِمْ رَأَيْتُ أَنَّ أَقْبَرَ لَكَ مَا سَأَلْتَنِي عَنْهُ خَافَةَ أَنْ يَدْخُلَ الْحَبْرَةُ عَلَى ضُعْفَاءِ شِيعَتِنَا مِنْ قِبَلِ جَهَالَتِهِمْ

You wrote to me^{-asws} asking me^{-asws} about matters which I^{-asws} was observing dissimulation (Taqiyya) in and had leeway in concealing these. So when the authority of the tyrant has passed by, and there comes the authority of the One^{-azwj} with Great Authority, by my^{-asws} departing from the world which has been condemned by its inhabitants who have hardened themselves against their Creator, I^{-asws} saw that I^{-asws} could explain to you what you had asked me^{-asws} about, fearing that our^{-asws} weak Shias may enter into confusion because of the ignorance which from them.

فَأَنَّيَ اللَّهُ جَلَّ دِكْرُهُ وَ لِحُصِّ بِدَلِّكَ الْأَمْرِ أَهْلُهُ وَ اخْذَرْتُ أَنْ تَكُونَ سَبَبَ بَلِيَّةِ الْأَوْصِيَاءِ أَوْ حَارِشًا عَلَيْهِمْ بِإِفْشَاءِ مَا اسْتَوْدَعْتَنِي وَ إِظْهَارِ مَا اسْتَكْتَمْتَنِي وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ

Fear Allah^{-azwj}, Mighty is His^{-azwj} Mention, and single out for these matters, its deserving ones, and be cautious that you should become a reason for the calamities against the successors^{-asws} or provoking (people) against them^{-asws} by publicising what I^{-asws} am entrusting you with and exposing what I^{-asws} have told you to conceal, and Allah^{-azwj} Willing, you will not do this.

إِنَّ أَوَّلَ مَا أَتَى إِلَيْكَ أَبِي أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْلِي هَذِهِ غَيْرَ جَازِعٍ وَ لَا نَادِمٍ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ بِمَا قَدْ قَضَى اللَّهُ جَلَّ وَ عَزَّ وَ حَتَمَ فَاسْتَمْسِكَ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَ الْعُرْوَةِ الْوُثْقَى الْوُثْقَى بَعْدَ الْوَصِيِّ وَ الْمُسَالَمَةِ لَهُمْ وَ الرِّضَا بِمَا قَالُوا

Firstly what I^{asws} would like to inform you is that you should mourn for myself^{asws} in this very night without remorse and no complaints, for what is to transpire is from what Allah^{azwj} Mighty and Majestic has Ordained and is inevitable. Attach yourself to the Handhold of the Progeny^{asws} of Muhammad^{saww}, and the Firmest Handhold of the successor^{asws} after the successor^{asws}, and the submission to them^{asws} and be pleased with what they^{asws} say.

وَلَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَلَا حِجَّتَ دِينِهِمْ فَإِنَّهُمْ الْخَائِثُونَ الَّذِينَ خَانُوا اللَّهَ وَرَسُولَهُ وَخَانُوا أَمَانَاتِهِمْ وَتَدْرِي مَا خَانُوا أَمَانَاتِهِمْ اثْمِنُوا عَلَى كِتَابِ اللَّهِ فَحَرُّوهُ وَبَدَّلُوهُ وَذَلُّوا عَلَى وُلاَةِ الْأَمْرِ مِنْهُمْ فَأَنْصَرَفُوا عَنْهُمْ فَأَذَاقَهُمُ اللَّهُ لِيَأْسِ الْجُوعِ وَالتَّوْفِ بِمَا كَانُوا يَصْنَعُونَ

And do not seek Religion from the ones who are not from your Shias, and do not love their Religion, for they are traitors who have betrayed Allah^{azwj} and His^{azwj} Rasool^{saww} and betrayed their trusts. And do you know how they betrayed their trusts? They were entrusted with the Book of Allah^{azwj} so they distorted it and altered it, and evidenced it upon the rulers among them. So stay away from them. Allah^{azwj} shall Make them to Taste the clothing of the hunger, and the fear due to what they had done.

وَسَأَلَتْ عَنْ رَجُلَيْنِ اعْتَصَبَا رَجُلًا مَالًا كَانَ يُنْفِقُهُ عَلَى الْفُقَرَاءِ وَالْمَسَاكِينِ وَآبَاءِ السَّبِيلِ وَ فِي سَبِيلِ اللَّهِ فَلَمَّا اعْتَصَبَاهُ ذَلِكَ لَمْ يَرْضِيَا حَيْثُ غَضَبَاهُ حَتَّى حَمَلَاهُ إِبَاهُ كُزْهًا فَوَقَّ رَقَبَتَهُ إِلَى مَنْزِلِهِمَا فَلَمَّا أَحْرَزَاهُ تَوَلَّيَا إِتْفَاقَهُ أَيْبُلُغَانَ بِذَلِكَ كُفْرًا

And you asked about two men (Abu Bakr and Umar) who usurped the wealth of a man which he used to spend upon the poor and the needy and the traveller in need, and in the Way of Allah^{azwj}. When they had usurped that, they were not happy until they made him carry it unwillingly upon his ride to their own homes. When they undertook to be in charge of its spending, and so reached Kufr by doing that.

فَلَعَمْرِي لَقَدْ نَافَقَا قَبْلَ ذَلِكَ وَرَدَّ عَلَى اللَّهِ جَلَّ وَعَزَّ كَلَامَهُ وَهَرَبَا بِرَسُولِهِ ص وَهُمَا الْكَافِرَانِ عَلَيْهِمَا لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

By my^{asws} life, they had become hypocrites before that and rejected against Allah^{azwj} His^{azwj} Words, and mocked at His^{azwj} Rasool^{saww}, and they were both Ksfirs. May Allah^{azwj} Curse them, and the Angels, and the people altogether.

وَاللَّهُ مَا دَخَلَ قَلْبَ أَحَدٍ مِنْهُمَا شَيْءٌ مِنَ الْإِيمَانِ مِنْذُ خُرُوجِهِمَا مِنْ حَالَتَيْهِمَا وَمَا إِذَا دَا إِلاَّ شَكَّ كَمَا نَا حُدَّاعَيْنِ مُرْتَابَيْنِ مُنَافِقَيْنِ حَتَّى تَوَقَّفَتْهُمَا مَلَائِكَةُ الْعَذَابِ إِلَى مَحَلِّ الْحِزْبِ فِي دَارِ الْمُقَامِ

By Allah^{azwj}, the 'Eman' (belief) did not enter into the heart of any one of them since their coming out from their condition (Kufr), and it did not increase them in anything except for doubts. They were deceivers, sceptical, hypocrites until they both died, and the Angels of Punishment took them to the place of disgrace in the eternal house.

وَسَأَلَتْ عَنْ حَضَرَ ذَلِكَ الرَّجُلِ وَهُوَ يُعْصَبُ مَالَهُ وَ يُوضَعُ عَلَى رَقَبَتِهِ مِنْهُمْ عَارِفٌ وَ مُنْكَرٌ فَأُولَئِكَ أَهْلُ الرِّدَّةِ الْأُولَى وَمَنْ هَذِهِ الْأُمَّةِ فَعَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

And you asked about those who were in the presence of that man whilst he was usurping his wealth and placed it upon his ride, and there were among them who knew about it and denied it. So those two (Abu Bakr and Umar) are the first apostates from this community and may the Curse of Allah^{azwj} and the Angels and all the people be upon them.

وَسَأَلْتَ عَن مَبْلَغِ عِلْمِنَا وَ هُوَ عَلَى ثَلَاثَةِ وُجُوهِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْعَابِرُ فَمَكْتُوبٌ وَ أَمَّا الْحَادِثُ فَقَدْ ذُفِرَ فِي الْقُلُوبِ وَ نَقِرَ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا مُحَمَّدٍ ص

And you asked about extent of our^{-asws} Knowledge, and it is upon three aspects. The past, and the future, and the newly recurring. As for the past, it has been explained, and as for the future, it has been written down, and as for that which is newly occurring, it gets imprinted upon the hearts, and resonated in the ears, and it is the highest of our^{-asws} Knowledge, and there is no Prophet^{-as} after our^{-asws} Prophet^{saw} Muhammad^{-sawww}.

وَسَأَلْتَ عَن أُمَّهَاتِ أَوْلَادِهِمْ فَهِنَّ عَوَاهِرُ إِلَى يَوْمِ الْقِيَامَةِ نِكَاحٍ بَعِيرٍ وَ لَيْ وَ طَلَاقٍ لِعَيْرٍ عَدَّةٍ وَ أَمَّا مَنْ دَخَلَ فِي دَعْوَتِنَا فَقَدْ هَدِمَ إِيْمَانَهُ ضَلَالَهُ وَ بَيَّنَّهُ شَكَّهُ

And you asked about the mothers of their children (the followers of those two), and about their marriages, and about their divorces. As for the mothers of their children, they are prostitutes up to the Day of Qiyamah, having married without a guardian (Wali's consent), and going through divorces without (completing the) waiting periods. And as for the one who enters into our^{-asws} Invitation (call to Wilayah), so his 'Eman' demolishes his misguidance, and so does his conviction (demolish) his doubts.

وَسَأَلْتَ عَنِ الرَّكَاةِ فِيهِمْ فَمَا كَانَ مِنَ الرَّكَاةِ فَأَنْتُمْ أَحَقُّ بِهِ لِأَنَّ قَدْ أَخْلَلْنَا ذَلِكَ لَكُمْ مَنْ كَانَ مِنْكُمْ وَ أَيْنَ كَانَ

And you asked about the Zakaat among them. There was nothing from the Zakaat (for them), as you are more deserving of it, because we^{-asws} have made that to be lawful for you, and those who are from you wherever they may be.

وَسَأَلْتَ عَنِ الضَّعْفَاءِ الضَّعِيفِ مَنْ لَمْ تُرْفَعِ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِضَعِيفٍ

And you asked about the weak. The weak is the one who cannot argue against (the falsehood) and he does not understand the differences, for if he understands the difference, then he is not with the weakness.

وَسَأَلْتَ عَنِ الشَّهَادَاتِ لَهُمْ فَأَقِيمِ الشَّهَادَةَ لِلَّهِ عَزَّ وَ جَلَّ وَ لَوْ عَلَى نَفْسِكَ أَوْ الْوَالِدَيْنِ وَ الْأَقْرَبِينَ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنْ خِفتَ عَلَى أَخِيكَ ضَيْمًا فَلَا

You asked about the testimonies for them. So establish the testimony for the sake of Allah^{-azwj}, even if it is against your own-self, and the parents and the relatives in what is between you and them. If you fear injustice against your brother, don't (be part of it).

وَ ادْعُ إِلَى شَرَائِطِ اللَّهِ عَزَّ ذِكْرُهُ بِمَعْرِفَتِنَا مِنْ رِجْوَتِ إِجَابَتِهِ وَ لَا تَحْضُرْ حِصْنَ زَنَا

And call to the Law of Allah^{-azwj}, as He^{-azwj} has (placed those) in our^{-asws} recognition (Ma'rifat). The one whose hopes would be Answered and do not barricade yourself by the fort of adultery (showing off).

وَ وَايَ آلِ مُحَمَّدٍ وَ لَا تُقُلْ لِمَا بَلَغَكَ عَنَّا وَ نُسِبِ إِلَيْنَا هَذَا بَاطِلًا وَ إِنْ كُنْتَ تَعْرِفُ مِنَّا خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَا قُلْنَا وَ عَلَى أَيِّ وَجْهِ وَصَفْنَا أَمِنْ بِمَا أَخْبَرَكَ وَ لَا تُفْشِ مَا اسْتَكْتَمْنَاكَ مِنْ خَبْرِكَ

And befriend the Progeny^{-asws} of Muhammad^{-saww} and do not speak of what reaches you from us^{-asws} and ascribe to us that 'this is false', and you may know something from us^{-asws} which is against it, for you do not know why we^{-asws} may have said it, and upon which perspective we may have described it. Believe in what I^{-asws} inform you^{-asws} and do not publicise what I^{-asws} have told you to conceal from what I^{-asws} inform you.

إِنَّ مِنْ وَاجِبِ حَقِّ أَحَبِّكَ أَنْ لَا تَكْتُمَهُ شَيْئاً تَنْفَعُهُ بِهِ لِأَمْرِ دُنْيَاهُ وَ آخِرَتِهِ وَ لَا تَحْقِدَ عَلَيْهِ وَ إِنْ أَسَاءَ وَ أَجِبْ دَعْوَتَهُ إِذَا دَعَاكَ وَ لَا تَحْلِلْ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ مِنْ النَّاسِ وَ إِنْ كَانَ أَقْرَبَ إِلَيْهِ مِنْكَ وَ عَدُوَّهُ فِي مَرَضِهِ

It is from the obligatory right of your brother that you do not conceal anything from him which might benefit him in the affairs of the world and the Hereafter. And do not hold a grudge against him and not to hurt him and answer his call when he calls you and do not leave him alone between him and his enemies from the people even though they may be closer to you than him and support him in his illness.

لَيْسَ مِنْ أَحْلَاقِ الْمُؤْمِنِينَ الْعِشُّ وَ لَا الْأَذَى وَ لَا الْحِيَانَةُ وَ لَا الْكِبْرُ وَ لَا الْحَتَا وَ لَا الْفُحْشُ وَ لَا الْأَمْرُ بِهِ فَإِذَا رَأَيْتَ الْمُشَوَّهَ الْأَعْرَابِيَّ فِي جَحْقَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشِبَعَتِكَ الْمُؤْمِنِينَ فَإِذَا انْكَسَمَتِ الشَّمْسُ فَانْفَعْ بَصْرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُجْرِمِينَ

It is not from etiquettes of the Momineen, the defrauding, and the injuring, and the treachery, and the arrogance, and the vulgarities, and the immoralities, and the commanding for such things. If you were to see the deformed Bedouin in legions (large armies), then wait for your relief (Al-Qaim^{-asws}), and for your Shias, the Momineen, and when the sun rises, raise your vision to the sky and look at what Allah^{-azwj} has Done with the criminals.

فَقَدْ فَسَّرْتُ لَكَ جُمَلًا جُمَلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ.

I^{-asws} have explained to you all of this in summary. And send greetings upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the righteous".³⁸²

52- مهج، مهج الدعوات بإسناد صحيح عن عبد الله بن مالك الخزازي قال دعاني هارون الرشيد فقال يا أبا عبد الله كيف أنت و موضع السر منك فقلت يا أمير المؤمنين ما أنا إلا عبد من عبيدك فقال امض إلى تلك الحجرة و خذ من فيها و احتفظ به إلى أن أسألك عنه

(The book) 'Mahj Al Dawaat' – By a correct chain from Abdullah Bin Malik Al Khuzai who said,

'Haroun Al-Rasheed called me and said, 'O Abu Abdullah! How are you and the placing of the secret from you?' I said, 'O commander of the faithful! I am not, except a slave from your slaves'. He said, 'Go to that room and take the one who is in it and guard him until I ask you about him'.

قال فدخلت فوجدت موسى بن جعفر ع فلما رأني سلمت عليه و حملته على دابتي إلى منزلي فأدخلته داري و جعلته مع حرابي و فقلت عليه و المفتاح معي و كنت أتولى خدمته و مضت الأيام فلم أشعر إلا برسول الرشيد يقول أحب أمير المؤمنين

He said, 'I entered and found Musa^{-asws} Bin Ja'far^{-asws}. When he^{-asws} saw me, I greeted unto him^{-asws} had him^{-asws} carried upon my riding animal to my house. I entered him^{-asws} into my

³⁸² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 51

house along with my family and I locked (the door) upon him^{-asws}, and the keys were with me, and I was in charge of serving him^{-asws}. The days passed by and I was not aware except there was a messenger saying, 'Answer commander of the faithful!'

فَنَهَضْتُ وَ دَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ وَ عَنْ يَمِينِهِ فِرَاشٌ وَ عَنْ بَسَارِهِ فِرَاشٌ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَنِّي أَنَّهُ قَالَ مَا فَعَلْتَ بِالْوَدِيعَةِ فَكَأَنِّي لَمْ أَفْهَمْ مَا قَالَ
فَقَالَ مَا فَعَلَ صَاحِبُكَ فَقَالَ امْضِ إِلَيْهِ وَ ادْفَعْ إِلَيْهِ ثَلَاثَةَ آلَافِ دِرْهَمٍ وَ اصْرِفْهُ إِلَى مَنْزِلِهِ وَ أَهْلِهِ

I got up and entered to see him, and he was seated, and there was a bed on his right, and a bed on his left. I greeted unto him, but he did not respond, apart from that he said, 'What happened with the entrustment?' It was as if I did not understand what he had said. He said, 'What happened to your companion'. I said, 'He^{-asws} is healthy'. He said, 'Go to him^{-asws} and had over three thousand Dirhams to him^{-asws} and let him^{-asws} leave to go to his^{-asws} house and his^{-asws} family'.

فَقُمْتُ وَ هَمَمْتُ بِالْانْصِرَافِ فَقَالَ لِي أَ تَدْرِي مَا السَّبَبُ فِي ذَلِكَ وَ مَا هُوَ فُلْتُ لَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ بَمَثَ عَلَى الْفِرَاشِ الَّذِي عَنْ يَمِينِي فَرَأَيْتُ فِي
مَنَامِي قَائِلًا يَقُولُ لِي يَا هَارُونَ أَطْلِقْ مُوسَى بْنَ جَعْفَرٍ فَانْتَبَهْتُ فَقُلْتُ لَعَلَّهَا لِمَا فِي نَفْسِي مِنْهُ

I stood up and thought of leaving. He said to me, 'Do you know what is the cause regarding that, and what it is?' I said, 'No, O commander of the faithful!' He said, 'I slept upon the bed which was on my right, and I saw in my dream, a speaker saying to me: 'O Haroun! Free Musa^{-asws} Bin Ja'far^{-asws}!' I woke up suddenly and said, 'Perhaps it is due to what is within myself from him^{-asws}'.

فَقُمْتُ إِلَى هَذَا الْفِرَاشِ الْآخَرَ فَرَأَيْتُ ذَلِكَ الشَّخْصَ بَعَيْنِهِ وَ هُوَ يَقُولُ يَا هَارُونَ أَمَرْتُكَ أَنْ تَطْلِقَ مُوسَى بْنَ جَعْفَرٍ فَلَمْ تَفْعَلْ فَانْتَبَهْتُ وَ تَعَوَّدْتُ مِنَ
الشَّيْطَانِ

I stood up to go to this other bed, and I (still) saw that person exactly, and he said, 'O Haroun! I did order you to free Musa^{-asws} Bin Ja'far^{-asws}, but you did not do so!' I woke up suddenly and sought Refuge from the Satan^{-la}.

ثُمَّ قُمْتُ إِلَى هَذَا الْفِرَاشِ الَّذِي أَنَا عَلَيْهِ وَ إِذَا بِدَلِيكَ الشَّخْصَ بَعَيْنِهِ وَ يَبْدُو حَزْبَةً كَانَ أَوَّلُهَا بِالْمَشْرِقِ وَ آخِرُهَا بِالْمَغْرِبِ وَ قَدْ أَوْمَأَ إِلَيَّ وَ هُوَ يَقُولُ وَ اللَّهُ
يَا هَارُونَ لَئِنْ لَمْ تَطْلِقْ مُوسَى بْنَ جَعْفَرٍ لَأَضَعَنَّ هَذِهِ الْحَزْبَةَ فِي صَدْرِكَ وَ أَطْلَعُهَا مِنْ ظَهْرِكَ

Then I stood to go to this bed which I am upon, and there was that very person, and in his hand was a bayonet, its beginning was in the east and its end was in the west, and he was gesturing to me and saying, 'By Allah^{-azwj}, O Haroun! If you do not free Musa^{-asws} Bin Ja'far^{-asws}, I shall place this bayonet in your chest and make it emerge from your back!'

فَأَرْسَلْتُ إِلَيْكَ فَاْمَضِ فِيمَا أَمَرْتُكَ بِهِ وَ لَا تُظْهِرْهُ إِلَى أَحَدٍ فَأَقْتُلَكَ فَانظُرْ لِنَفْسِكَ

So I sent for you. Implement regarding what I have ordered you with and do not reveal it to anyone, or I shall kill you, therefore look out for yourself!'

قَالَ فَرَجَعْتُ إِلَى مَنْزِلِي وَ فَتَحْتُ الْحُجْرَةَ وَ دَخَلْتُ عَلَى مُوسَى بْنَ جَعْفَرٍ عَ فَوَجَدْتُهُ قَدْ نَامَ فِي سُجُودِهِ فَجَلَسْتُ حَتَّى اسْتَيْقَظَ وَ رَفَعَ رَأْسَهُ وَ قَالَ يَا أَبَا
عَبْدِ اللَّهِ أَفَعَلَ مَا أَمَرْتُ بِهِ

He (the narrator) said, 'I returned to my house and opened the room and entered to see Musa^{-asws} Bin Ja'far^{-asws}. I found him^{-asws} to be sleeping in his^{-asws} Sajdah. I sat down until he^{-asws} woke up and raised his^{-asws} head and said, 'O Abu Abdullah! Do what you have been ordered with!'

فَقُلْتُ لَهُ يَا مَوْلَايَ سَأَلْتُكَ بِاللَّهِ وَبِحَقِّ جَدِّكَ رَسُولِ اللَّهِ هَلْ دَعَوْتَ اللَّهَ عَزَّ وَجَلَّ فِي يَوْمِكَ هَذَا بِالْفَرَجِ

I said to him^{-asws}, 'O my Master^{-asws}! I ask you^{-asws} by Allah^{-azwj}, and by the right of your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}! Did you^{-asws} supplicate to Allah^{-azwj} Mighty and Majestic during this day of yours^{-asws}, for the relief?'

فَقَالَ أَجَلَ إِلَيَّ صَلَّيْتُ الْمَفْرُوضَةَ وَ سَجَدْتُ وَ عَقَمْتُ فِي سُجُودِي فَرَأَيْتُ رَسُولَ اللَّهِ ص فَقَالَ يَا مُوسَى أ تُحِبُّ أَنْ تُطَلَّقَ فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ ص فَقَالَ ادْعُ بِحَدِيثِ الدُّعَاءِ

He^{-asws} said: 'Yes. I^{-asws} prayed the obligatory Salat and performed Sajdah and slumbered in my^{-asws} Sajdah. I^{-asws} saw Rasool-Allah^{-saww}. He^{-saww} said: 'O Musa^{-asws}! Would you^{-asws} like to be freed?' I^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Supplicate with this supplication.

ثُمَّ ذَكَرَ الدُّعَاءَ فَلَقَدْ دَعَوْتُ بِهِ وَ رَسُولُ اللَّهِ يُلَقِّنِيهِ حَتَّى سَمِعْتُكَ فَقُلْتُ قَدْ اسْتَجَابَ اللَّهُ فِيكَ ثُمَّ قُلْتُ لَهُ مَا أَمَرَنِي بِهِ الرَّشِيدُ وَ أَعْطَيْتُهُ ذَلِكَ.

Then he^{-saww} mentioned the supplication. So I^{-asws} supplicated with it and Rasool-Allah^{-saww} had indoctrinated it, until I^{-asws} made you hear it'. I said, 'Allah^{-azwj} has Answered you^{-asws} regarding it'. Then I said to him^{-asws} what Al-Rasheed had ordered me with and gave that to him^{-asws}'.³⁸³

الدعاء المذكور هو « يا سابع النعم، يا دافع النقم يا بارى النسم، يا مجلى الهمم، يا مغشى الظلم، يا كاشف الضر و الالم، يا ذا الجود و الكرم، و يا سامع كل صوت و يا مدرك كل فوت، و يا محيي العظام و هي رميم و منشئها بعد الموت، صل على محمد و آل محمد و اجعل لي من أمرى فرجا و مخرجا يا ذا الجلال و الإكرام».

Note: *The mentioned supplication is: - 'O Perfector of the Favours! O Repeller of the afflictions! O Fashioner of the persons! O Remover of the worries! O Overcomer of the injustices! O Remover of the harm and the pains! O One^{-azwj} with the Generosity and the Benevolence! And O Hearer of every voice! And O Realiser of every lost thing! And O Reviver of the bone when they are decayed and Causing it to live after the death! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make a relief to be from my affair, and a way out, O One^{-azwj} with Majesty and Benevolence!'*

53- كا، الكافي علي بن إبراهيم عن محمد بن عيسى عن مسافر قال قال أبو إبراهيم ع حين أخرج به أبا الحسن أن ينأى على نبيه في محل ليلة أبدا ما كان حيا إلى أن يأتيه خبره

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Musafir who said,

'Abu Ibrahim^{-asws} (7th Imam^{-asws}) instructed Abu Al-Hassan^{-asws} (8th Imam^{-asws}), when he^{-asws} was brought out with (to be imprisoned), that he^{-asws} (8th Imam^{-asws}) should sleep at his^{-asws} door during every night for ever for as long as he (7th Imam^{-asws}) was alive, up to the time when his^{-asws} news (of passing away) comes to him^{-asws} (8th Imam^{-asws})'.

³⁸³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 52

قَالَ فُكُنَّا فِي كُلِّ لَيْلَةٍ نُنْفِثُ لِأَبِي الْحَسَنِ فِي الدَّهْلِيِّزِ ثُمَّ يَأْتِي بَعْدَ الْعِشَاءِ فَيَنَامُ فَإِذَا أَصْبَحَ انْصَرَفَ إِلَى مَنْزِلِهِ قَالَ فَمَكَتْ عَلَيَّ هَذِهِ الْحَالُ أَرْبَعَ سِنِينَ

He (the narrator) said, 'So every night we used to prepared the bed for Abu Al-Hassan^{-asws} at the corridor. Then he^{-asws} would come after Al-Isha and he^{-asws} would sleep. When it would be the morning, he^{-asws} would leave to go to his^{-asws} house. He^{-asws} was upon this state for four years.

فَلَمَّا كَانَ لَيْلَةً مِنَ اللَّيَالِي أَبْطَأَ عَنَّا وَ فُوشَ لَهُ فَلَمْ يَأْتِ كَمَا كَانَ يَأْتِي فَاسْتَوْحَشَ الْعِيَالُ وَ دُعُرُوا وَ دَخَلْنَا أَمْرٌ عَظِيمٌ مِنْ إِنْطَائِهِ فَلَمَّا كَانَ مِنَ الْعَدِ أَتَى الدَّارَ وَ دَخَلَ إِلَى الْعِيَالِ وَ فَصَدَّ إِلَى أُمِّ أَحْمَدَ فَقَالَ لَهَا هَاتِي الَّذِي أَوْدَعَكَ أَبِي فَصَرَخَتْ وَ لَطَمَتْ وَجْهَهَا وَ شَقَّتْ جَبِيهَا وَ قَالَتْ مَاتَ وَ اللَّهُ سَيِّدِي

When it was a night from the nights, he^{-asws} was delayed from us and we had prepared the bed for him^{-asws}, and he^{-asws} did not come as he^{-asws} used to come. The dependants were apprehensive, and a grievous matter entered into us due to his^{-asws} delay. When it was the morning, he^{-asws} came to the house and entered to the dependants and went to Umm Ahmad and said to her: 'Bring that which my^{-asws} father^{-asws} had entrusted to you'. She screamed and slapped her face and tore her garment and said, 'By Allah^{-azwj}, my Master^{-asws} has passed away'.

فَكَفَّهَا وَ قَالَ لَهَا لَا تَكَلِّمِي بِشَيْءٍ وَ لَا تُظْهِرِيهِ حَتَّى يَجِيءَ الْخَبْرُ إِلَى الْوَالِي فَأَخْرَجَتْ إِلَيْهِ سَفْطاً وَ أَلْفِي دِينَارٍ أَوْ أَرْبَعَةَ آلَافِ دِينَارٍ فَدَفَعَتْ ذَلِكَ أَجْمَعِ إِلَيْهِ دُونَ غَيْرِهِ وَ قَالَتْ إِنَّهُ قَالَ لِي فِيمَا بَيْنِي وَ بَيْنَهُ وَ كَانَتْ أَثِيرَةً عِنْدَهُ اخْتَفَيْ بِهَذِهِ الْوَدِيعَةِ عِنْدَكَ لَا تُطْلِعِي عَلَيْهَا أَحَدًا حَتَّى أَمُوتَ فَإِذَا مَضَيْتُ فَمَنْ أَتَاكَ مِنْ وُلْدِي فَطَلَبَهَا مِنْكَ فَادْفَعِيهَا إِلَيْهِ وَ اغْلَمِي أَيْ قَدْ مِتُّ وَ قَدْ جَاءَنِي وَ اللَّهُ عَلَامَةُ سَيِّدِي

He^{-asws} stopped her and said to her: 'Do not speak with anything nor make it apparent until the news comes to the governor'. She brought out to him^{-asws} a package and two thousand Dinars, or four thousand Dinars, and handed over the entirety of these to him^{-asws}, besides others, and she said, 'He^{-asws} had said to me, regarding what is between me and him^{-asws}, and she was affectionate in his^{-asws} presence: 'Protect these entrustments with you and do not notify anyone upon it until I^{-asws} pass away. When I^{-asws} do pass away, so whoever from my^{-asws} sons comes to you seeking it from you, hand it over to him, and know that I^{-asws} have passed away'. And, by Allah^{-azwj}, the sign of my Master^{-asws} has come to me'.

فَقَبِضَ ذَلِكَ مِنْهَا وَ أَمَرَهُمْ بِالْإِمْسَاكِ جَمِيعاً إِلَى أَنْ وَرَدَ الْخَبْرُ وَ انْصَرَفَ فَلَمْ يَعُدْ بِشَيْءٍ مِنَ الْمَسِيَّتِ كَمَا كَانَ يَفْعَلُ فَمَا لَبِثْنَا إِلَّا أَيَّاماً يَسِيرَةً حَتَّى جَاءَتِ الْحَرْبَةُ بِنَعْيِهِ فَعَدَدْنَا الْأَيَّامَ وَ تَفَقَّدْنَا الْوَقْتَ فَإِذَا هُوَ قَدْ مَاتَ فِي الْوَقْتِ الَّذِي فَعَلَ أَبُو الْحَسَنِ عَ مَا فَعَلَ مِنْ تَخْلُفِهِ عَنِ الْمَسِيَّتِ وَ قَبِضِهِ لِمَا قَبِضَ.

He^{-asws} took possession of that from her and instructed all of them to withhold until the news comes to them, and he^{-asws} left. He^{-asws} did not repeat anything from the sleeping just as he^{-asws} used to do beforehand. And it was not long, except a few days, until there came the news of his^{-asws} passing away. We numbered the days and the lost time, and it was so that he (7th Imam^{-asws}) had passed away during the time in which Abu Al-Hassan^{-asws} did what he^{-asws} did from staying behind from the sleeping (in the corridor) and taking possession of what he^{-asws} took possession of³⁸⁴.

³⁸⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 53

54- كَا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ يُوسُفَ عَنِ طَلْحَةَ قَالَ قُلْتُ لِلرِّضَا ع إِنَّ الْإِمَامَ لَا يُغَسَّلُهُ إِلَّا الْإِمَامُ فَقَالَ أَمَا تَذُرُونَ مَنْ حَضَرَ يُغَسَّلُهُ قَدْ حَضَرَهُ خَيْرٌ مِمَّنْ غَابَ عَنْهُ الَّذِينَ حَضَرُوا يُوسُفَ فِي الْجُبِّ حِينَ غَابَ عَنْهُ أَبَوَاهُ وَ أَهْلُ بَيْتِهِ.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Yunus, from Talha who said,

'The Imam^{-asws}, no one can wash him^{-asws} except the (next) Imam^{-asws}?' He^{-asws} said: 'What would make you know who was present for his^{-asws} washing? (The ones who) had attended it were better than those who were absent from it. Those who attended Yusuf^{-as} in the well when his^{-as} parents and his^{-as} family were absent from him^{-as}'³⁸⁵.

55- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ صَفْوَانَ قَالَ قُلْتُ لِلرِّضَا ع أَخْبِرْنِي عَنِ الْإِمَامِ مَتَى يَعْلَمُ أَنَّهُ إِمَامٌ حِينَ يَبْلُغُهُ أَنَّ صَاحِبَهُ قَدْ مَضَى أَوْ حِينَ يَمْضِي مِثْلُ أَبِي الْحَسَنِ ع فُبِضَ بَعْدَادَ وَأَنْتَ هَاهُنَا

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan who said,

'I said to Al-Reza^{-asws}, 'Inform me about the Imam^{-asws}, when does he^{-asws} know that he^{-asws} is the Imam^{-asws}, when it (news) reaches him^{-asws} that his^{-asws} companion (the previous Imam^{-asws}) has passed away, or when he^{-asws} (actually) did pass away? For example, Abu Al-Hassan^{-asws} (7th Imam^{-asws}) passed away at Baghdad and you^{-asws} are over here'.

قَالَ يَعْلَمُ ذَلِكَ حِينَ يَمْضِي صَاحِبَهُ قُلْتُ بِأَيِّ شَيْءٍ قَالَ يُلْهِمُهُ اللَّهُ.

He^{-asws} said: 'He^{-asws} knows that when his^{-asws} companion (the previous Imam^{-asws}) (actually) does pass away'. I said, 'By which thing?' He^{-asws} said: 'Allah^{-azwj} Inspires him^{-asws}'³⁸⁶.

56- عُيُونُ الْمُعْجَزَاتِ، فِي كِتَابِ الْوَصَايَا لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ زِيَادِ الصَّيْمَرِيِّ وَ رُوِيَ مِنْ جِهَاتٍ صَحِيحَةٍ أَنَّ السِّنْدِيَّ بْنَ شَاهَكَ حَضَرَ بَعْدَ مَا كَانَ بَيْنَ يَدَيْهِ السَّمُّ فِي الرُّطْبِ وَ أَنَّهُ ع أَكَلَ مِنْهَا عَشْرَ رُطْبَاتٍ فَقَالَ لَهُ السِّنْدِيُّ تَزَادُ فَقَالَ ع لَهُ حَسْبُكَ قَدْ بَلَغْتَ مَا يُجْتَنَجُ إِلَيْهِ فِيمَا أَمَرْتَ بِهِ

(The book) 'Uyoon Al Mojizaat' – In the book 'Al Wasaya' of Abu Al-Hassan Ali Bin Muhammad Bin Ziyad Al Saymeri, and it is reported from correct directions,

'Al-Sindy Bin Shahak was present in front of him^{-asws} after the dates had be poisoned, and he^{-asws} ate ten dates from these. Al-Sindy said to him^{-asws}, '(Eat) more!' He^{-asws} said to him: 'It suffices you! It has reached what was needed to it regarding what you had been ordered with'.

ثُمَّ إِنَّهُ أَحْضَرَ الْفُضَاءَ وَ الْعُدُولَ قَبْلَ وَقَاتِهِ بِأَيَّامٍ وَ أَخْرَجَهُ إِلَيْهِمْ وَ قَالَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ أَبَا الْحَسَنِ مُوسَى فِي صَنْكٍ وَ ضُرٌّ وَ هَا هُوَ ذَا لَا عِلَّةَ بِهِ وَ لَا مَرَضَ وَ لَا ضُرَّ

Then he presented the judges, and the justices a few days before his^{-asws} expiry, and he brought him^{-asws} out to them and said, 'The people are saying that Abu Al-Hassan Musa^{-asws} is

³⁸⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 54

³⁸⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 55

in constraints and harm, and here he^{-asws} is, there is neither any illness with him^{-asws} nor disease, nor harm!’

فَالْتَفَتَ ع فَقَالَ لَكُمْ اَشْهَدُوا عَلَيَّ اَنِّي مَقْتُولٌ بِالسَّمِّ مُنْذُ ثَلَاثَةِ اَيَّامٍ اَشْهَدُوا اَنِّي صَحِيحٌ الظَّاهِرِ لِكَيْتِي مَسْمُومٌ وَ سَاحِرٌ فِي آخِرِ هَذَا الْيَوْمِ حُمْرَةً شَدِيدَةً مُنْكَرَةً وَ اَصْفُرُّ غَدًا صَفْرَةً شَدِيدَةً وَ اَبْيَضُ بَعْدَ غَدٍ وَ اَمْضِي اِلَى رَحْمَةِ اللّٰهِ وَ رِضْوَانِهِ

He^{-asws} turned and said to them: ‘Bear witness upon me^{-asws} and I^{-asws} am being killed with the poison since three days! Bear witness that I^{-asws} am apparently healthy, but poisoned, and I^{-asws} shall be turning red at the end of this day with intense redness, in repudiation, and (turn) yellow (pale) tomorrow with severe paleness, and white after tomorrow, and pass away to the Mercy of Allah^{-azwj} and His^{-azwj} Pleasure!’

فَمَضَى ع كَمَا قَالَ فِي آخِرِ الْيَوْمِ الثَّلَاثِ فِي سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ مِنَ الْهِجْرَةِ وَ كَانَ سِنُهُ ع اَرْبَعًا وَ حَمْسِينَ سَنَةً اَقَامَ مِنْهَا مَعَ اَبِي عَبْدِ اللّٰهِ ع عِشْرِينَ سَنَةً وَ مُتَفَرِّدًا بِالْاِمَامَةِ اَرْبَعًا وَ ثَلَاثِينَ سَنَةً.

He^{-asws} passed away like what he^{-asws} had said, during the end of the third day, in the year one hundred and eighty-three from the Hijrah, and his^{-asws} age was fifty-four years. From these, he^{-asws} stayed with Abu Abdullah^{-asws} for twenty years and was individual with the Imamate for thirty-four years³⁸⁷.

57- عُمْدَةُ الطَّلِبِ، كَانَ مُوسَى الْكَاطِمُ ع اَسْوَدَ اللّٰوْنِ عَظِيمِ الْفَضْلِ رَابِطَ الْجُنَاشِ وَاسِعِ الْعَطَاءِ وَ كَانَ يُضْرِبُ الْمَثَلُ بِصِرَارٍ [بِصُرْرٍ] مُوسَى وَ كَانَ اَهْلُهُ يُقُولُونَ عَجَبًا لِمَنْ جَاءَتْهُ صُرَّةُ مُوسَى فَشَكَكَ الْقَلَةَ

(The book) ‘Umdah Al Talib’ –

‘Musa Al-Kazim^{-asws} was black of colour, mighty of merit, composed of heart, ample of giving, and the examples used to be struck with the money-bag donated by Musa^{-asws}, and his^{-asws} family were saying, ‘Strange of the one to whom the moneybag of Musa^{-asws} comes to him and he complains of the scarcity’.

قَبِضَ عَلَيْهِ مُوسَى الْهَادِي وَ حَبَسَهُ فَرَأَى اَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ اَبِي طَالِبٍ ع فِي نَوْمِهِ يَقُولُ يَا مُوسَى فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوا فِي الْاَرْضِ وَ تُفْطِنُوا اَرْحَامَكُمْ فَانْتَبَهَ مِنْ نَوْمِهِ وَ قَدْ عَرَفَ اَنَّهُ الْمُرَادُ فَاَمَرَ بِاطْلَاقِهِ ثُمَّ تَنَكَّرَ لَهُ مِنْ بَعْدِ فَهَلَكَ قَبْلَ اَنْ يُوَصَلَ اِلَى الْكَاطِمِ ع اَدَى

(Musa) Al-Hady captured (Imam) Musa^{-asws} and imprisoned him. He saw Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in his dream saying, ‘O Musa! ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].*** It awakened him from his sleep, and he had realised that he had been meant by it, so he ordered with his^{-asws} release. Then he renounced to him^{-asws} from afterwards before harm could reach to Al-Kazim^{-asws}.

وَ لَمَّا وَلِيَ هَارُونَ الرَّشِيدُ الْخِلَافَةَ اَكْرَمَهُ وَ عَظَّمَهُ ثُمَّ قَبِضَ عَلَيْهِ وَ حَبَسَهُ عِنْدَ الْفَضْلِ بْنِ يَحْيَى ثُمَّ اَخْرَجَهُ مِنْ عِنْدِهِ فَسَلَّمَهُ اِلَى السِّنْدِيِّ بْنِ شَاهَكَ وَ مَضَى الرَّشِيدُ اِلَى الشَّامِ فَاَمَرَ يَحْيَى بْنَ خَالِدِ السِّنْدِيِّ بِقَتْلِهِ

³⁸⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 56

And when Haroun ruled the caliphate, he honoured him^{-asws} and revered him^{-asws}. Then he captured him^{-asws} and had him^{-asws} imprisoned with Al-Fazl Bin Yahya. Then he brought him^{-asws} out from him and submitted him^{-asws} to Al-Sindy Bin Shahak. And Al-Rasheed went to Syria and ordered Yahya Bin Khalid Al-Sindy with killing him^{-asws}.

فَقِيلَ إِنَّهُ سُمِّ وَ قِيلَ بَلْ لُفَّ فِي بَسَاطٍ وَ عُمِرَ حَتَّى مَاتَ ثُمَّ أُخْرِجَ لِلنَّاسِ وَ عَمِلَ مَحْضَرًا بِأَنَّهُ مَاتَ حَتْفَ أَنْفِهِ وَ تَرَكَهُ ثَلَاثَةَ أَيَّامٍ عَلَى الطَّرِيقِ يَأْتِي مَنْ يَأْتِي فَيَنْظُرُ إِلَيْهِ ثُمَّ يَكْتُبُ فِي الْمَحْضَرِ.

It is said, 'He^{-asws} was poisoned!' And it is said, 'But, he^{-asws} was wrapped in a rug and immersed unto he^{-asws} drowned, then he^{-asws} was brought out to the people, and it was recorded that he^{-asws} had died. His^{-asws} nose was sniffed, and he^{-asws} was left for three days upon the road. The one who came, came, and looked at him^{-asws}, then he would write in the record'³⁸⁸.

أقول رأيت في بعض مؤلفات أصحابنا روي أن الرشيد لعنه الله لما أراد أن يقتل الإمام موسى بن جعفر ع عرض قتله على سائر جنده و فرسانه فلم يقبله أحد منهم فأرسل إلى عماله في بلاد الأفرنج يقول لهم التمسوا لي قوما لا يعرفون الله و رسوله فإني أريد أن أستعين بهم على أمر

I (Majlisi) am saying, 'I saw in one of the compilations of our companions,

'It is reported that Al-Rasheed, may Allah^{-azwj} Curse him, when he wanted to kill the Imam Musa^{-asws} Bin Ja'far^{-asws}, presented his^{-asws} killing to rest (whole) of his army, and his horsemen, but not one of them accepted (to kill him^{-asws}). He sent a message to his office bearers in the country individually, saying to them, 'Seek a people for me who are not recognising Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, for I want to be assisted by them upon a matter'.

فأرسلوا إليه قوما لا يعرفون من الإسلام و لا من لغة العرب شيئا و كانوا خمسين رجلا فلما دخلوا إليه أكرمهم و سألهم من ربكم و من نبيكم فقالوا لا نعرف لنا ربا و لا نبيا أبدا

They sent a people to him who were neither recognising anything from Al-Islam, nor anything from the Arabic language, and they were fifty men. When they entered to see him, he honoured them and asked them, 'Who is your Lord^{-azwj}? And who is your Prophet^{-as}?' They said, 'We do not know of any Lord^{-azwj} being for us, nor any Prophet^{-as}, ever!'

فأدخلهم البيت الذي فيه الإمام ع ليقتلوه و الرشيد ينظر إليهم من روضة البيت فلما رآوه رموا أسلحتهم و ارتعدت فرائصهم و خروا سجدا يبكون رحمة له فجعل الإمام يمر يده على رؤوسهم و يخاطبهم بلغتهم و هم يبكون

He entered them into the house in which was the Imam^{-asws}, so they could kill him^{-asws}, and Al-Rasheed was looking on at them from a window of the house. When they saw him^{-asws}, they threw down their weapons, and their limbs trembled, and they fell down in prostration crying in mercy for him^{-asws}. The Imam^{-asws} went on to pass his^{-asws} hand upon their head and addressing them in their language, and they were crying.

فلما رأى الرشيد خشى الفتنة و صاح بوزيره أخرجهم فخرجوا و هم يمشون القهقري إجلالا له و ركبوا خيولهم و مضوا نحو بلادهم من غير استئذان.

³⁸⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 57

When Al-Rasheed saw, he feared the discord, and shouted at his minister, 'Bring them out!' They came out, and they were walking backwards in reverence to him^{-asws}, and they rode their horses and went towards their cities from without seeking permission (of Al-Rasheed)".³⁸⁹

58- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع قَالَ فِي حَدِيثٍ طَوِيلٍ فَلَوْ لَا أَنَّ اللَّهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِأَلِ بَزْمَكٍ وَ مَا أَنْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ ع وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى حُطْرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ ع.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Bazanty,

'From Al-Reza^{-asws} in a lengthy Hadeeth: 'Had it not been for Allah^{-azwj} to Defend His^{-azwj} friends and Avenge for His^{-azwj} friends from His^{-azwj} enemies. Don't you see what Allah^{-azwj} has Done with family of (Yahya Bin) Barmakky, and what Allah^{-azwj} had Avenged for Abu Al-Hassan^{-asws}? The clan of Al-Ash'as had been upon great danger, so Allah^{-azwj} Defended them due to their friendship of Abu Al-Hassan^{-asws}'.³⁹⁰

³⁸⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 58

³⁹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 9 H 59

باب 10 رد مذهب الواقفية و السبب الذي لأجله قيل بالوقف على موسى ع

CHAPTER 10 – REFUTAL OF THE DOCTRINE OF THE WAQIFITES, AND THE CAUSE FOR WHICH REASON IT WAS SAID WITH THE STOPPING (THE IMAMATE) UPON MUSA^{-asws}

1- غط، الغيبة للشيخ الطوسي أما الذي يُدُلُّ على فساد مذهب الواقفة الذين وقفوا في إمامة أبي الحسن موسى ع و قالوا إنه المهدي فقولهم باطل بما ظهر من موته ع و اشتهر و استفاض كما اشتهر موث أبيه و جدّه و من تقدّمه من آباءه ع

(The book) 'Al-Ghayba' of the Sheykh Al-Tusi –

'As for those who a pointing upon spoiling the doctrine, are the Waqifites, those who are pausing at the Imamate of Abu Al-Hassan Musa^{-asws}, and they are saying that he^{-asws} is Al-Mahdi^{-asws}. Their word is false due to what had been revealed from his^{-asws} death, and it was well-known and widespread like what the death of his^{-asws} father^{-asws} had been well-known, and of his^{-asws} grandfather^{-asws}, and of the ones^{-asws} from his^{-asws} forefathers^{-asws} who had preceded him^{-asws}.

و لو شككنا لم ننفصل من النّأوسية و الكيسانية و الغلاة و المفضية الذين خالفوا في موت من تقدّم من آباءه ع على أنّ موته اشتهر ما لم يشتهر موث أحد من آباءه ع لأنّه أظهر و أحضروا الفضة و الشهود و نودى عليه ببغداد على الجسر

And if we were to doubt, we would not be separated from the Nawusiya, and the Kaysaniya, and the exaggerators, and Al-Mufawwiza (sects), those who had opposed regarding the death of the ones from his^{-asws} forefathers^{-asws} who had preceded, based upon that his^{-asws} death was so well-known what no death of anyone from his^{-asws} forefathers^{-asws} was so well known, because it was clear, and the judges, and the witnessed had been presented, and it was called upon him^{-asws} at Baghdad upon the bridge.

و قيل هذا الذي تزعم الرافضة أنّه حيّ لا يموت مات حتف أنفه و ما جرى هذا المعجزة لا يمكن الخلاف فيه.

And it is said, 'This is which the Rafizis (Shias) are claiming that he^{-asws} is alive, not having died. His^{-asws} nose had been smelt (for signs of life), and what had flowed this flowing, it is not possible for the differing in it'³⁹¹.

فروى محمد بن يعقوب عن محمد بن يحيى العطار عن محمد بن أحمد عن محمد بن جمهور عن أحمد بن الفضل بن يونس بن عبد الرحمن قال مات أبو إبراهيم ع و ليس من قوامه أحد إلا و عنده المال الكثير و كان ذلك سبب وقفهم و جحدهم موته طمعا في الأموال كان عند زياد بن مروان القندي سبعون ألف دينار و عند علي بن أبي حمزة ثلاثون ألف دينار

It is reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Muhammad Bin Jamhour, from Ahmad Bin Al Fazl, from Yunus Bin Abdul Rahman who said,

'Abu Ibrahim^{-asws} passed away and there wasn't anyone from his^{-asws} custodians, except that with him was a lot of wealth, and that was the cause of their stopping, and their rejecting his'

³⁹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 1 a

asws death, out of greed regarding the wealth, which was in the possession of Ziyad Bin Marwan Al-Qindy, seventy thousand Dinars, and in the possession of Ali Bin Abu Hamza, thirty thousand Dinars.

فلما رأيت ذلك و تبينت الحق و عرفت من أمر أبي الحسن الرضا ما علمت تكلمت و دعوت الناس إليه فبعثنا إلي و قالوا ما يدعوك إلى هذا إن كنت تريد المال فنحن نغنيك و ضمنا لي عشرة آلاف دينار و قالوا لي كف

When I saw that and manifested the truth, and recognised the matter of Abu Al-Hassan Al-Reza^{asws} what I knew and spoke with, and I called the people to him^{asws}, they both (custodians) sent a message to me and said, 'What called you to this? If you want the wealth, then we shall enrich you', and they guaranteed ten thousand Dinars for me, and they said to me, 'Refrain!'

فأبيت و قلت لهما إنا رؤينا عن الصادقين ع أنهم قالوا إذا ظهرت البدع فعلى العالم أن يظهر علمه فإن لم يفعل سلب نور الإيمان و ما كنت لأدع الجهاد في أمر الله على كل حال فناصباني و أضمرنا لي العداوة.

I refused and said to them both 'We are reporting from the two truthful ones (5th and the 6th Imams^{asws}), they^{asws} said: 'When the innovations appear, so it would be upon the scholar to reveal his knowledge. If he does not do so, the Noor of the Eman would be Confiscated', and I am not going to leave the Jihad regarding the Command of Allah^{azwj} upon every state'. They were hostile to me and conceived the enmity towards me".³⁹²

2- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام ابن الوليد عن محمد العطار عن أحمد بن الحسن بن سعيد عن محمد بن جهور مثله

(The books) 'Illal Al Sharaie', (and) 'Uyoon Akhbar Al-Reza^{asws}' – Ibn Al Waleed, from Muhammad Al Attar, from Ahmad Bin Al-Hassan Bin Saeed, from Muhammad Bin Jamhour – similar to it.³⁹³

3- كش، رجال الكشي محمد بن مسعود عن علي بن محمد عن محمد بن أحمد عن أحمد بن الحسين مثله.

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Ahmad Bin Al Husayn – similar to it.³⁹⁴

4- غط، الغيبة للشيخ الطوسي ابن الوليد عن الصفار و سعد معاً عن ابن يزيد عن بعض أصحابه قال مضى أبو إبراهيم و عند زياد القندي سنون ألف دينار و عند عثمان بن عيسى الرواسي ثلاثون ألف دينار و خمس جوار و مسكنه بمصر

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ibn Al Waleed, from Al Saffar and Sa'ad, both together from Ibn Yazeed, from one of his companions who said,

'Abu Ibrahim (Musa^{asws} Bin Ja'far^{asws}) passed away, and there were seventy thousand Dinars with Ziyad Al-Qaindy, and there were thirty thousand Dinars with Usman Bin Isa Al-Rawasy, and five slave girls, and his^{asws} house at Egypt.

³⁹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{asws}, Ch 10 H 1 b

³⁹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{asws}, Ch 10 H 2

³⁹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{asws}, Ch 10 H 3

فَبَعَثَ إِلَيْهِمْ أَبُو الْحَسَنِ الرِّضَا ع أَنْ أَحْمِلُوا مَا قَبِلْتُمْ مِنَ الْمَالِ وَ مَا كَانَ اجْتَمَعَ لِأَبِي عِنْدَكُمْ مِنْ أُنْثَى وَ جَوَارٍ فَإِنِّي وَارِثُهُ وَ قَائِمٌ مَقَامَهُ وَ قَدْ اقْتَسَمْنَا مِيرَاثَهُ وَ لَا عُدْرَ لَكُمْ فِي حَبْسِ مَا قَدْ اجْتَمَعَ لِي وَ لِرِوَاثِهِ قَبْلَكُمْ أَوْ كَلَامٍ يُشْبِهُ هَذَا

Abu Al-Hassan Al-Reza^{-asws} sent a message to them: ‘Carry to me^{-asws} whatever wealth there is with you and whatever had been gathered with you belonging to my^{-asws} father^{-asws}, from the chattels and the slave girls, for I^{-asws} am the inheritor of my^{-asws} father^{-asws} and the one standing in his^{-asws} position, and we have already divided his^{-asws} (other) inheritances and there is no excuse for you to be withholding what had been gathered for me^{-asws} and for the inheritors with you’ – or speech resembling that.

فَأَمَّا ابْنُ أَبِي حَمْزَةَ فَإِنَّهُ أَنْكَرَهُ وَ لَمْ يَعْرِفْ بِمَا عِنْدَهُ وَ كَذَلِكَ زِيَادُ الْقُنْدِيِّ وَ أَمَّا عُثْمَانُ بْنُ عَيْسَى فَإِنَّهُ كَتَبَ إِلَيْهِ أَنَّ أَبَاكَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمْ يَمُتْ وَ هُوَ حَيٌّ قَائِمٌ وَ مَنْ ذَكَرَ أَنَّهُ مَاتَ فَهُوَ مُبْطَلٌ وَ اِعْمَلْ عَلَى أَنَّهُ قَدْ مَضَى كَمَا تَقُولُ فَلَمْ يَأْمُرْنِي بِدَفْعِ شَيْءٍ إِلَيْكَ وَ أَمَّا الْجَوَارِي فَقَدْ اِعْتَقْتُهُمْ وَ تَزَوَّجْتُ بِهِمْ.

As for Abu Hamza, he denied it and did not acknowledge with whatever was in his possession, and like that was Ziyad Al-Qindy, and as for Usman Bin Isa, he wrote to him^{-asws}, ‘Your^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} has not died, and he^{-asws} is still alive, standing, and the one who mentions that he^{-asws} has died, he is false, and working upon that he^{-asws} has passed away, like what you^{-asws} saying, then he^{-asws} had not instructed me with handing over anything to you^{-asws}. And as for the slave girls, so I have freed them and married them’.³⁹⁵

5- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام أبي و ابْنُ الْوَلِيدِ مَعَا عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ أَحْمَدَ بْنِ حَمَّادٍ قَالَ كَانَ أَحَدُ الْقَوْمِ عُثْمَانَ بْنَ عَيْسَى وَ كَانَ يَكُونُ بِمِصْرَ وَ كَانَ عِنْدَهُ مَالٌ كَثِيرٌ وَ سِتُّ جَوَارِي

(The books) ‘Illal Al Sharaie’, (and), ‘Uyoon Akhbar Al-Reza^{-asws}’ – My father and Ibn Al Waleed, both together, from Muhammad Al Attar, from Ahmad Bin Al Husayn Bin Saeed, from Muhammad Bin Jamhour, from Ahmad Bin Hammad who said,

‘One of the custodians was Usman Bin Isa, and he happened to be in Egypt, and there was a lot of wealth with him and six slave girls.

قَالَ فَبَعَثَ إِلَيْهِ أَبُو الْحَسَنِ الرِّضَا ع فِيهِمْ وَ فِي الْمَالِ قَالَ فُكِّنْتُ إِلَيْهِ أَنَّ أَبَاكَ لَمْ يَمُتْ قَالَ فُكِّنْتُ إِلَيْهِ أَنَّ أَبِي قَدْ مَاتَ وَ قَدْ اقْتَسَمْنَا مِيرَاثَهُ وَ قَدْ صَحَّتِ الْأَخْبَارُ بِمَوْتِهِ وَ اِحْتَجَّ عَلَيْهِ فِيهِ

He (the narrator) said, ‘Abu Al-Hassan Al-Reza^{-asws} sent a message to him regarding them and regarding the wealth. He wrote to him^{-asws}, ‘Your^{-asws} father has not died’. He^{-asws} wrote to him: ‘My^{-asws} father^{-asws} has died and we have already divided his^{-asws} inheritance, and the news of his^{-asws} death are correct’, and he^{-asws} argued upon him regarding him^{-asws}.

قَالَ فُكِّنْتُ إِلَيْهِ إِنْ لَمْ يَكُنْ أَبُوكَ مَاتَ فَلَيْسَ لَكَ مِنْ ذَلِكَ شَيْءٌ وَ إِنْ كَانَ قَدْ مَاتَ عَلَى مَا تَحْكِي فَلَمْ يَأْمُرْنِي بِدَفْعِ شَيْءٍ إِلَيْكَ وَ قَدْ اِعْتَقْتُ الْجَوَارِي وَ تَزَوَّجْتُهُنَّ.

He (the narrator) said, ‘He wrote to him^{-asws}, ‘If your^{-asws} father^{-asws} hasn’t died, then there isn’t anything for you^{-asws} from that, and if he^{-asws} has died, based upon what you^{-asws} are telling,

³⁹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 4

then he^{-asws} did not instruct me with handing over anything to you^{-asws}, and I have already liberated the slave girls and married them”.³⁹⁶

6- كَش، رجال الكشي عليُّ بنُ مُحَمَّدٍ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ الْحُسَيْنِ مِثْلَهُ

(The book) ‘Rijal’ of Al Kashy – Ali Bin Muhammad, from Al Ash’ary, from Ahmad Bin Al Husayn – similar to it.³⁹⁷

7- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام ابنُ مَسْرُورٍ عَنِ ابْنِ غَامِرٍ عَنِ الْمُعَلَّى عَنِ عَلِيِّ بْنِ رَبَاطٍ قَالَ قُلْتُ لِعَلِيِّ بْنِ مُوسَى الرِّضَا ع إِنَّ عِنْدَنَا رَجُلًا يُدَّكِّرُ أَنَّ أَبَاكَ ع حَيٌّ وَأَنْتَ نَعْلَمُ مِنْ ذَلِكَ مَا يَعْلَمُ

(The book) ‘Ikmal Al Deen, (and) ‘Uyoon Akhbar Al-Reza^{-asws} – Ibn Masroud, from Ibn Aamir, from Al Moalla, from Ali Bin Ribat who said,

‘I said to Ali^{-asws} Bin Musa Al-Reza^{-asws}, ‘There is a man with us who mentions that your^{-asws} father^{-asws} is still alive and you^{-asws} know from that what he^{-asws} knows’.

فَقَالَ ع سُبْحَانَ اللَّهِ مَاتَ رَسُولُ اللَّهِ ص وَ لَمْ يَمُتْ مُوسَى بْنُ جَعْفَرٍ ع بَلَى وَاللَّهِ وَاللَّهُ لَقَدْ مَاتَ وَ قُسِمَتْ أَمْوَالُهُ وَ نُكِحَتْ حَوَارِيهِ.

He^{-asws} said: ‘Glory be to Allah^{-azwj}! Rasool-Allah^{-saww} died and Musa^{-asws} Bin Ja’far^{-asws} did not die! But, by Allah^{-azwj}, he^{-asws} has died, and his^{-asws} wealth has been divided, and his^{-asws} slave girls have been married”.³⁹⁸

8- ن، عيون أخبار الرضا عليه السلام الْوَرَّاقُ عَنِ سَعْدِ عَنِ النَّبِيِّ عَنِ أَبِيهِ عَنِ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كَانَ وَاللَّهِ مُوسَى بْنُ جَعْفَرٍ ع مِنَ الْمُتَوَسِّمِينَ يَعْلَمُ مَنْ يَقِفُ عَلَيْهِ بَعْدَ مَوْتِهِ وَ يَجْحَدُ الْإِمَامَ بَعْدَهُ إِمَامَةً فَكَانَ يَكْظِمُ غَيْظَهُ عَلَيْهِمْ وَ لَا يُبْدِي لَهُمْ مَا يَعْرِفُهُ مِنْهُمْ فَسَمِيَ الْكَاطِمُ لِذَلِكَ.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Waraq, from Sa’ad, from Al Barqy, from his father, from Rabie Bin Abul Rahman who said,

‘By Allah^{-azwj}! Musa^{-asws} Bin Ja’far^{-asws} was from the distinguishing ones. He^{-asws} knew the ones who would pause at him^{-asws} after his^{-asws} expiry and reject the Imam^{-asws} after him^{-asws} of his^{-asws} Imamate. He^{-asws} would swallow his^{-asws} anger upon them and he^{-asws} did not manifest to them what he^{-asws} knew from them, so he^{-asws} was named at ‘Al-Kazim’ (swallower of anger) due to that”.³⁹⁹

9- غط، الغيبة للشيخ الطوسي عليُّ بنُ حَبِشِيِّ بْنِ فُؤَيْدٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ قَالَ كُنْتُ أَرَى عِنْدَ عَمِّي عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ شَيْخًا مِنْ أَهْلِ بَغْدَادَ وَ كَانَ يُهَازِلُ عَمِّي فَقَالَ لَهُ يَوْمًا لَيْسَ فِي الدُّنْيَا شَرٌّ مِنْكُمْ يَا مَعْشَرَ التَّبِيعَةِ أَوْ قَالَ الرَّافِضَةَ

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Ali Bin Habshy Bin Qowny, from Al Husayn Bin Ahmad Bin Al-Hassan Bin Ali Bin Fazzal who said,

³⁹⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 5

³⁹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 6

³⁹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 7

³⁹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 8

'I used to see in the presence of my uncle Ali Bin Al-Hassan Bin Fazzal, and Sheykh from the people of Baghdad, and he used to poke fun at my uncle. One day he said to him, 'There isn't in the world any evil from you all, O community of Shias' – or said, 'Rafizis'.

فَقَالَ لَهُ عَمِّي وَ لَمْ لَعَنَكَ اللَّهُ قَالَ أَنَا زَوْجُ بِنْتِ أَحْمَدَ بْنِ بَشْرِ السَّرَّاجِ

My uncle said to him, 'May Allah^{-azwj} Curse you!' He said, 'I am the husband of a daughter of Ahmad Bin Bishr Al-Sarraj!'

قَالَ لِي لَمَّا حَضَرْتُهُ الْوَفَاةُ أَنَّهُ كَانَ عِنْدِي عَشْرَةُ آلَافِ دِينَارٍ وَدِيعةٌ لِمُوسَى بْنِ جَعْفَرٍ فَدَفَعْتُ ابْنَهُ عَنْهَا بَعْدَ مَوْتِهِ وَ شَهِدْتُ أَنَّهُ لَمْ يَمُتْ فَالَلَّ اللَّهُ خَلِصُونِي مِنَ النَّارِ وَ سَلِّمُوها إِلَى الرِّضَا عَ فَوَ اللَّهُ مَا أَخْرَجْنَا حَبَّةً وَ لَقَدْ تَرَكْنَاهُ يَصَلِّي فِي نَارِ جَهَنَّمَ.

He said to me when the expiry presented to him, 'There were ten thousand Dinars entrustment with me, for Musa^{-asws} Bin Ja'far^{-asws}. I pushed his^{-asws} son^{-asws} away from it after his^{-asws} death, and I testified that he^{-asws} did not die. Allah^{-azwj}! Allah^{-azwj}! Finish me off from the Fire and submit it to Al-Reza^{-asws}, for by Allah^{-azwj}'. By Allah^{-azwj}! We did not take a seed, and we left him to arrive in the Fire of Hell".⁴⁰⁰

رَوَى الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحَشَّابِ عَنْ أَبِي دَاوُدَ قَالَ كُنْتُ أَنَا وَ عَيْنَةُ بَيْاعِ الْقَصَبِ عِنْدَ عَلِيِّ بْنِ أَبِي حَمْرَةَ الْبَطَائِنِيِّ وَ كَانَ رَئِيسَ الْوَأَقِفَةِ فَسَمِعْتُهُ يَقُولُ قَالَ أَبُو إِبْرَاهِيمَ عَ إِنَّمَا أَنْتَ وَ أَصْحَابُكَ يَا عَلِيُّ أَشْبَاهُ الْحُمَيْرِ

It is reported by Al Ashary, from Abdullah Bin Muhammad, from Al Khashab, from Abu Dawood who said,

'I and Uyayna, the cane seller were in the presence of Ali Bin Abu Hamza Al-Batainy, and he was chief of the Waqifites. I heard him saying, 'Abu Ibrahim^{-asws} said, 'But rather you and your companions, O Ali, are resembling the donkeys'.

فَقَالَ لِي عَيْنَةُ أَسَمِعْتَ فُلْتُ إِي وَ اللَّهُ لَقَدْ سَمِعْتُ فَقَالَ لَا وَ اللَّهُ لَا أَنْفُلُ إِلَيْهِ قَدَمِي مَا حَيْبَتْ.

Uyayna said to me, 'Did you hear?' I said, 'Yes, by Allah^{-azwj}, I have heard!' He said, 'No, by Allah^{-azwj}, I will not take my feet to him for as long as I live".⁴⁰¹

وَ رَوَى ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عَمْرِ بْنِ زَيْدٍ وَ عَلِيِّ بْنِ أَسْبَاطٍ جَمِيعاً قَالَا قَالَ لَنَا عُثْمَانُ بْنُ عَيْسَى الرَّوَاسِيُّ حَدَّثَنِي زِيَادُ الْقُنْدِيُّ وَ ابْنُ مُسْكَانَ قَالَا كُنَّا عِنْدَ أَبِي إِبْرَاهِيمَ عَ إِذْ قَالَ يَدْخُلُ عَلَيْكُمُ السَّاعَةَ خَيْرُ أَهْلِ الْأَرْضِ فَدَخَلَ أَبُو الْحُسَيْنِ الرِّضَا عَ وَ هُوَ صَبِيٌّ فَعَلْنَا خَيْرَ أَهْلِ الْأَرْضِ ثُمَّ دَنَا فَصَمَّمَهُ إِلَيْهِ فَقَبَّلَهُ وَ قَالَ يَا بُنَيَّ تَدْرِي مَا قَالَ ذَانِ قَالَ نَعَمْ يَا سَيِّدِي هَذَا يَشْكُنَانِ فِيَّ

And it is reported by Ibn Uqda, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Umar Bin Yazeed, and Ali Bin Asbaat, altogether said, 'Usman Bin Isa Al Rawasy said to us, 'It is narrated to my by Ziyad Al Qandy, and Ibn Muskan said,

'We were in the presence of Abu Ibrahim (Musa^{-asws} Bin Ja'far^{-asws}) when he^{-asws} said: 'The best of the people of the earth will be entering right now!' So, Abu Al-Hassan Al-Reza^{-asws} entered, and he^{-asws} was a child. We said, 'Best of the people of the earth'. Then he^{-asws} came closer. He^{-asws} hugged him^{-asws} to him^{-asws} and kissed him^{-asws} and said: 'O my^{-asws} son^{-asws}! Do you know

⁴⁰⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 9 a

⁴⁰¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 9 b

what these two have said?' He^{-asws} said: 'Yes, O my Master^{-asws}! These two complained about me^{-asws}'.

قَالَ عَلِيُّ بْنُ أَسْبَاطٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ الْحَسَنَ بْنَ مُحَمَّدٍ فَقَالَ بَرَّ الْحَدِيثَ لَا وَ لَكِنَّ حَدَّثَنِي عَلِيُّ بْنُ رَافٍ أَنَّ أَبَا إِبْرَاهِيمَ قَالَ لَهُمَا إِنَّ جَحْدَمَاهُ حَقُّهُ أَوْ حُثْمَاهُ فَعَلَيْكُمَا لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ يَا زِيَادُ وَلَا تَنْجُبْ أَنْتَ وَ أَصْحَابُكَ أَبَدًا

Ali Bin Asbat said, 'I narrated with this Hadeeth to Al-Hassan Bin Mahboub. He said, 'The Hadeeth is cut off. No, but Ali Bin Ra'ib narrated to me that Abu Ibrahim (Musa^{-asws} Bin Ja'far^{-asws}) had said to them: 'If you two were to reject his^{-asws} right or betray him, then upon you both is the Curse of Allah^{-azwj}, and the Angels, and the people altogether! O Ziyad! You and your companions would not give birth, ever!'

قَالَ عَلِيُّ بْنُ رَافٍ فَلَقِيْتُ زِيَادَ الْقُنْدِيِّ فَقُلْتُ لَهُ بَلَّغْنِي أَنَّ أَبَا إِبْرَاهِيمَ قَالَ لَكَ كَذَا وَ كَذَا فَقَالَ أَحْسَبُكَ قَدْ حُولِطَتْ فَمَرَّ وَ تَرَكَتْنِي فَلَمْ أَكَلِمَهُ وَ لَا مَرَرْتُ بِهِ

Ali Bin Ra'ib said, 'I met Ziyad Al-Qandy. I said to him, 'It has reached me that Abu Ibrahim^{-asws} had said to you such and such?' He said, 'I reckon you are mixed up!' He passed by and left me, so I neither spoke to him nor passed by him.

قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ فَلَمْ نَزَلْ نَتَوَقَّعُ لِرِيَادٍ دَعْوَةَ أَبِي إِبْرَاهِيمَ ع حَتَّى ظَهَرَ مِنْهُ أَيَّامَ الرِّضَا ع مَا ظَهَرَ وَ مَاتَ زَنْدِيقًا.

Al-Hassan Bin Mahboub said, 'We did not cease anticipating for Ziyad a supplication of Abu Ibrahim^{-asws} until the days of Al-Reza^{-asws} appeared from him what appeared, and he died an atheist'⁴⁰².

10- غط، الغيبة للشيخ الطوسي العطار عن أبيه عن ابن أبي الخطاب عن صفوان بن يحيى عن إبراهيم بن يحيى بن أبي البلاد قال قال الرضا ع ما فعل الشقي حمزة بن بزيع فقلت هو ذا هو قد قدم فقال يزعم أن أبي يحيى هم اليوم شكك و لا يموتون عدا إلا على الزندقة

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Attar, from his father, from Ibn Abu Al Khattab, from Safwan Bin Yahya, from Ibrahim Bin Yahya Bin Abu Al Bilad who said,

'Al-Reza^{-asws} said: 'What happened to the wretch Hamza Bin Bazie?' I said, 'There he is! He is arriving'. He^{-asws} said: 'He alleges that my^{-asws} father^{-asws} is still alive. Today, they are the doubters, and tomorrow they will not be dying except upon the atheism'.

قَالَ صَفْوَانٌ فَقُلْتُ فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي شَكَّاكَ قَدْ عَرَفْتُهُمْ فَكَيْفَ يَمُوتُونَ عَلَى الزُّنْدَقَةِ فَمَا لَبِئْنَا إِلَّا قَلِيلًا حَتَّى بَلَغْنَا عَنْ رَجُلٍ مِنْهُمْ أَنَّهُ قَالَ عِنْدَ مَوْتِهِ هُوَ كَافِرٌ بِرَبِّ أَمَانَةٍ

Safwan said, 'I said in what is between me and myself, 'Doubter, I have recognised them, but how will they be dying upon the atheism?' We did not wait except a little until it reached us about a man from them that he had said during his death that he is a Kafir with the Lord^{-azwj} Who Killed him'.

⁴⁰² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 9 c

قَالَ صَفْوَانٌ فَقُلْتُ هَذَا تَصْدِيقُ الْحَدِيثِ.

Safwan said, 'I said, 'This is verification of the Hadeeth''.⁴⁰³

11- غط، الغيبة للشيخ الطوسي وَ رَوَى أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ عَنْ عَلِيِّ بْنِ رِزَّاحٍ قَالَ قُلْتُ لِلْقَاسِمِ بْنِ إِسْمَاعِيلَ الْقُرَشِيِّ وَ كَانَ مَطْوَرًا أَيَّ شَيْءٍ سَمِعْتَ مِنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ قَالَ مَا سَمِعْتُ مِنْهُ إِلَّا حَدِيثًا وَاحِدًا

(The book) 'Al Ghayba' of the Sheykh Al Tusi – And it is reported by Abu Ali Muhammad Bin Hammam, from Ali Bin Rabbah who said,

'I said to Al-Qasim Bin Ismail Al-Qurshy, and it was raining, 'Which thing did you hear from Muhammad Bin Abu Hamza?' He said, 'I have not heard from him except one Hadeeth'.

قَالَ ابْنُ رِزَّاحٍ ثُمَّ أَخْرَجَ بَعْدَ ذَلِكَ حَدِيثًا كَثِيرًا قَرَّاهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ

Ibn Rabbah said, 'Then, after that, he brought out many Ahadeeth from Muhammad Bin Abu Hamza'.

قَالَ ابْنُ رِزَّاحٍ وَ سَأَلْتُ الْقَاسِمَ هَذَا كَمْ سَمِعْتَ مِنْ حَنَانٍ فَقَالَ أَرْبَعَةٌ أَحَادِيثٌ أَوْ خَمْسَةٌ قَالَ ثُمَّ أَخْرَجَ بَعْدَ ذَلِكَ حَدِيثًا كَثِيرًا قَرَّاهُ عَنْهُ.

Ibn Rabbah said, 'And I asked this Al-Qasim, 'How many have you heard from Hanan?' He said, 'Four Ahadeeth or five'. He said, 'Then, after that, I brought our many Ahadeeth and reported it from him''.⁴⁰⁴

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ بِنِ عِيْسَى عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ أَحْمَدَ بْنِ عَمَرَ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ فِي ابْنِ أَبِي حَمْزَةَ أَلَيْسَ هُوَ الَّذِي يَرَوِي أَنَّ رَأْسَ الْمَهْدِيِّ يُهْدَى إِلَى عِيْسَى بْنِ مُوسَى وَ هُوَ صَاحِبُ السُّمِّيَانِيِّ وَ قَالَ إِنَّ أَبَا إِبْرَاهِيمَ يَعُودُ إِلَى ثَمَانِيَةِ أَشْهُرٍ فَمَا اسْتَبَانَ لَهُمْ كَذِبُهُ.

And it is reported by Ahmad Bin Muhammad Bin Isa, from Sa'ad Bin Sa'ad, from Ahmad Bin Umar who said,

'I heard Al-Reza^{-asws} saying regarding Ibn Abu Hamza: 'He is the one who is reported that the head of Al-Mahdy was taken to Isa Bin Musa, and he is a companion of Al-Sufyani. And he said that Abu Ibrahim (Musa^{-asws} Bin Ja'far^{-asws}) will be returning (from occultation) after eight months. So, how exposed they were to his lies!''⁴⁰⁵

وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ ذَكَرَ عَلِيُّ بْنُ أَبِي حَمْزَةَ عِنْدَ الرِّضَا ع فَلَعَنَهُ ثُمَّ قَالَ إِنَّ عَلِيَّ بْنَ أَبِي حَمْزَةَ أَرَادَ أَنْ لَا يُعْبَدَ اللَّهُ فِي سَمَائِهِ وَ أَرْضِهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُنَمَّ نُورُهُ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ لَوْ كَرِهَ اللَّعِينُ الْمُشْرِكُ

And it is reported by Muhammad Bin Ahmad Bin Yahya, from one of our companions, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan who said,

'Ali Bin Abu Hamza was mentioned in the presence of Al-Reza^{-asws}, so he^{-asws} cursed him, then said: 'Ali Bin Abu Hamza want that Allah^{-azwj} should not be worshipped in His^{-azwj} and His^{-azwj}

⁴⁰³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 10

⁴⁰⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 11 a

⁴⁰⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 11 b

earth. But Allah^{-azwj} Refused, except that He^{-azwj} would Complete His^{-azwj} Noor and even if the Polytheists dislike it, and even if the accursed Polytheist (Ali Bin Abu Hamza) dislikes it!

فُلْتُ الْمُشْرِكُ قَالَ نَعَمْ وَاللَّهِ رَغِمَ أَنْفُهُ كَذَلِكَ هُوَ فِي كِتَابِ اللَّهِ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَكَذَّبُوا حَرْثَ فِيهِ وَ فِي أَمْثَالِهِ أَنَّهُ أَرَادَ أَنْ يُطْفِئَ نُورَ اللَّهِ.

I said, 'The Polytheist!' He^{-asws} said; 'Yes and may Allah^{-azwj} Rub his nose! He is like that in the Book of Allah^{-azwj}, ***They are intending to extinguish the Light of Allah with their mouths, [9:32]***, and it flows regarding him and regarding the likes of him. He wanted to extinguish the Noor of Allah^{-azwj}!⁴⁰⁶

12- ن، عيون أخبار الرضا عليه السلام الوراق عن الأسدي عن الحسن بن عيسى الخراط عن جعفر بن محمد النوفلي قال أتيت الرضا ع وهو يقنطرة إبريق فسلمت عليه ثم جلست و قلت جعلت فداك إن أناساً يزعمون أن أباك ع حي

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Waraq, from Al Asady, from Al-Hassan Bin Isa Al Kharrat, from Ja'far Bin Muhammad Al Nowfaly who said,

'I came to Al-Reza^{-asws} and he^{-asws} was at the archway of Ibriq. I greeted unto him^{-asws} then sat down, and I said, May I be sacrificed for you^{-asws}! Some people are alleging that your^{-asws} father^{-asws} is still alive!'

فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ لَوْ كَانَ حَيًّا مَا قُتِلَ مِيرَاثُهُ وَلَا نُكِحَ نِسَاؤُهُ وَ لَكِنَّهُ وَاللَّهِ ذَاقَ الْمَوْتَ كَمَا ذَاقَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He^{-asws} said: 'They are lying, may Allah^{-azwj} Curse them! If he^{-asws} was alive then his^{-asws} inheritance would not be distributed, nor would his^{-asws} wives had remarried. But Allah^{-azwj} Made him^{-asws} taste the death like what Ali^{-asws} Bin Abu Talib^{-asws} had tasted'.

قَالَ فُلْتُ لَهُ مَا تَأْمُرُنِي قَالَ عَلَيْكَ يَا بَنِي مُحَمَّدٍ مِنْ بَعْدِي وَ أَمَا أَنَا فَلَا يَلِيَّ دَاهِبٌ فِي وَجْهِ لَا أَرْجِعُ بُرُوكَ قَبْرٍ بِطُوسٍ وَ قَبْرَانِ بِبَغْدَادَ

He (the narrator) said, 'I said to him^{-asws}, 'What are you^{-asws} ordering me (to do)?' He^{-asws} said: 'Upon you is to be with my^{-asws} son^{-asws} Muhammad^{-asws} after me^{-asws}. And as for me^{-asws}, I^{-asws} shall be going in a direction I^{-asws} will not be returning from. Blessed is the grave at Toos and two graves at Baghdad'.

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ عَرَفْنَا وَاحِدًا فَمَا الثَّانِي قَالَ سَتَعْرِفُونَهُ ثُمَّ قَالَ ع قَبْرِي وَ قَبْرُ هَارُونَ هَكَذَا وَ صَمَّ إِصْبَعَيْهِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! We know of one, but what is the second?' He^{-asws} said, 'You shall be recognising it'. Then he^{-asws} said: 'My^{-asws} grave, and grave of Haroun would be like this!' – and he^{-asws} pressed his^{-asws} fingers"⁴⁰⁷.

13- كش، رجال الكشي خلف بن حماد عن أبي سعيد عن الحسن بن محمد بن أبي طلحة عن داود الرقي قال قلت لأبي الحسن الرضا ع جعلت فداك إن الله ما يلبح في صدري من أمرك شيء إلا حديثاً سمعته من ذريح يرويه عن أبي جعفر ع قال لي و ما هو

⁴⁰⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 11 c

⁴⁰⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 12

(The book) 'Rijal' of Al Kashy – Khalaf Bin Hammad, from Abu Saeed, from Al-Hassan Bin Muhammad Bin Abu Talha, from Dawood Al Raqy who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj}! Nothing is troubling me in my chest from your^{-asws} matter except a Hadeeth I have heard from Zareeh, from Abu Ja'far^{-asws}. He^{-asws} said to me: 'And what is it?'

قَالَ سَمِعْتُهُ يَقُولُ سَابِعُنَا قَائِمُنَا إِنْ شَاءَ اللَّهُ قَالَ صَدَقْتَ وَ صَدَقَ ذَرِيحٌ وَ صَدَقَ أَبُو جَعْفَرٍ ع فَازْدَدْتُ وَ اللَّهُ شَكَاً

He said, 'I heard him^{-asws} saying: 'Our^{-asws} seventh is our^{-asws} Qaim^{-asws} if Allah^{-azwj} so Desires'. He^{-asws} said; 'You speak the truth, and Zareeh spoke the truth, and Abu Ja'far^{-asws} spoke the truth'. By Allah^{-azwj}, my doubt increased!'

ثُمَّ قَالَ لِي يَا دَاوُدَ بْنَ أَبِي كَلَدَةَ أَمَا وَ اللَّهُ لَوْ لَا أَنَّ مُوسَى قَالَ لِلْعَالَمِ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا مَا سَأَلَهُ عَنْ شَيْءٍ وَ كَذَلِكَ أَبُو جَعْفَرٍ ع لَوْ لَا أَنَّ قَالَ إِنْ شَاءَ اللَّهُ لَكَانَ كَمَا قَالَ فَقَطَعْتُ عَلَيْهِ.

Then he^{-asws} said to me: 'O Dawood Bin Abu Kaladah! But, by Allah^{-azwj}! If Musa^{-as} had not said to the scholar, '**If Allah so desires it, you will find me [18:69]**, he^{-as} would not have asked him^{-as} about anything. And like that is the matter of Abu Ja'far^{-asws}. If he^{-asws} had not said: 'If Allah^{-azwj} so Desires', it would have happened like what he^{-asws} had said'. So I cut off (from others) to him^{-asws}'.⁴⁰⁸

14- كَش، رجال الكشي علي بن محمد عن محمد بن أحمد عن أبي عبد الله الرازي عن البرنطي عن محمد بن الفضيل عن أبي الحسن ع قال قلت جعلت فداك إني خلقت ابن أبي حمزة و ابن مهران و ابن أبي سعيد أشد أهل الدنيا عداوة لله تعالى

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad, from Muhammad Bin Ahmad, from Abu Abdullah Al Rzy, from Al Bazanty, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'May I be sacrificed for you^{-asws}! I have left behind Ibn Abu Hamza, and Ibn Mihran, and Ibn Abu Saeed as the severest of people of the world in enmity to Allah^{-azwj} the Exalted'.

قَالَ فَقَالَ لِي مَا ضَرَّكَ مِنْ ضَلَّ إِذَا اهْتَدَيْتَ إِهْمُ كَذَّبُوا رَسُولَ اللَّهِ ص وَ كَذَّبُوا فُلَانًا وَ فُلَانًا وَ كَذَّبُوا جَعْفَرًا وَ مُوسَى ع وَ لِي بِأَبَائِي أُسْوَةٌ

He (the narrator) said, 'He^{-asws} said to me: 'He will not harm you, the one who strays, when you are guided. They are belying Rasool-Allah^{-saww}, and they are belying so and so, and so and so, and they are belying Ja'far^{-asws}, and Musa^{-asws}, and for me^{-asws} there is an exemplar with my^{-asws} forefathers^{-asws}'.

فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّا نَرَوِي أَنَّكَ قُلْتَ لِابْنِ مِهْرَانَ أَذْهَبَ اللَّهُ نُورَ قَلْبِكَ وَ أَدْخَلَ الْفَقْرَ بَيْتَكَ فَقَالَ كَيْفَ حَالُهُ وَ حَالُ بَيْتِهِ فَقُلْتُ يَا سَيِّدِي أَشَدُّ حَالٍ هُمْ مَكْرُوبُونَ يَبْغَدَادَ لَمْ يَبْغَدِرِ الْحُسَيْنُ أَنْ يَخْرُجَ إِلَى الْعُمْرَةِ فَسَكَتَ:

I said, 'May I be sacrificed for you^{-asws}! We are reporting that you^{-asws} had said to Ibn Mihran: 'May Allah^{-azwj} Remove the Noor of your heart and Cause the poverty to enter your house!' He^{-asws} said: 'How is his state and state of his righteousness?' I said, 'O my Master^{-asws}! Severe

⁴⁰⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 13

state. They are anguished at Baghdad. Al-Husayn is not able upon going out to (perform) the Umrah'. He^{-asws} was silent.

وَسَمِعْتُهُ: يَقُولُ فِي ابْنِ أَبِي حَمْزَةَ أَمَا اسْتَبَانَ لَكُمْ كَذِبُهُ أَلَيْسَ هُوَ الَّذِي رَوَى أَنَّ رَأْسَ الْمَهْدِيِّ يُهْدَى إِلَى عَيْسَى بْنِ مُوسَى وَ هُوَ صَاحِبِ السُّفْيَانِيِّ وَ قَالَ إِنَّ أَبَا الْحَسَنِ ع يَعُودُ إِلَى ثَمَانِيَةِ أَشْهُرٍ .

And I heard him^{-asws} saying regarding Ibn Abu Hamza: 'How clear are his lies to you all! Isn't he the one reporting that the head of Al-Mahdy has been taken to Isa Bin Musa, and he is a companion of Al-Sufyani? And he said that Abu Al-Hassan (Musa^{-asws}) would be returning (after) eight months''⁴⁰⁹

15- كَش، رجال الكشي حَمَدُوهُ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ دَاوُدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ وَقَفَ عَلَيَّ أَبُو الْحَسَنِ فِي بَيْتِي زُرَيْقٍ فَقَالَ لِي وَ هُوَ زَائِعٌ صَوْتُهُ يَا أَحْمَدُ فُلْتُ لَكِنَّكَ قَالَ إِنَّهُ لَمَّا قُبِضَ رَسُولُ اللَّهِ ص جَهَدَ النَّاسُ فِي إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُبَيِّنَ نُورَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, from Dawood Bin Muhammad, from Ahmad Bin Muhammad who said,

'Abu Al-Hassan^{-asws} paused at me among the clan of Zureyq, and he^{-asws} raised his^{-asws} voice: 'O Ahmad!' I said, 'Here I am!' He^{-asws} said: 'When Rasool-Allah^{-saww} passed away, the people strived in extinguishing the Noor of Allah^{-azwj}. But Allah^{-azwj} Refused except that He^{-azwj} would Complete His^{-azwj} Noor by Amir Al-Momineen^{-asws}.

فَلَمَّا ثَوَّقِي أَبُو الْحَسَنِ ع جَهَدَ عَلَيَّ بِنُ أَبِي حَمْزَةَ وَ أَصْحَابِهِ فِي إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُبَيِّنَ نُورَهُ

When Abu Al-Hassan (Musa)^{-asws} passed away, Ali Bin Abu Hamza and his companions strived in extinguishing the Noor of Allah^{-azwj}. But Allah^{-azwj} Refused except that He^{-azwj} Complete His^{-azwj} Noor.

وَ إِنَّ أَهْلَ الْحَقِّ إِذَا دَخَلَ عَلَيْهِمْ دَاخِلٌ سُرُوا بِهِ وَ إِذَا خَرَجَ عَنْهُمْ خَارِجٌ لَمْ يَجْرَعُوا عَلَيْهِ وَ ذَلِكَ أَنَّهُمْ عَلَى يَقِينٍ مِنْ أَمْرِهِمْ

And the people of truth, whenever and entering one enters, they are cheered by him, and whenever an exiting one exits, they do not get alarmed upon him, and that is because they are upon a certainty from their matter.

وَ إِنَّ أَهْلَ الْبَاطِلِ إِذَا دَخَلَ فِيهِمْ دَاخِلٌ سُرُوا بِهِ وَ إِذَا خَرَجَ عَنْهُمْ خَارِجٌ جَرَعُوا عَلَيْهِ وَ ذَلِكَ أَنَّهُمْ عَلَى شَكٍّ مِنْ أَمْرِهِمْ إِنَّ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ فَمَسْتَقَرٌّ وَ مُسْتَوْدَعٌ

And the people of falsehood are such that whenever an entering one enters to them, they are cheered by it, and when an exiting one exits from them, they are alarmed upon him, and that is because they are upon 'شَكٍّ' a doubt from their matter. Allah^{-azwj}, Majestic is His^{-azwj} Majesty Says: **so there is a (permanent) stable one and a (temporarily) deposited one. [6:98].**

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُسْتَقَرُّ الثَّابِتُ وَ الْمُسْتَوْدَعُ الْمَعَارُ.

⁴⁰⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 14

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'The stable one is the steadfast, and the deposited one is the lent (borrowed Eman) one'''.⁴¹⁰

16- كَش، رجال الكشي جَعْفَرُ بْنُ أَحْمَدَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحُسَيْنِ بْنِ عُمَرَ قَالَ قُلْتُ لَهُ إِنَّ أَبِي أَخْبَرَنِي أَنَّهُ دَخَلَ عَلَى أَبِيكَ فَقَالَ لَهُ إِنِّي أَخْتَجُ عَلَيْكَ عِنْدَ الْجُبَّارِ أَنَّكَ أَمْرَتِي بِرَبِّكَ عَبْدَ اللَّهِ وَ أَنَّكَ قُلْتَ أَنَا إِمَامٌ فَقَالَ نَعَمْ فَمَا كَانَ مِنْ إِثْمٍ فِيَّ غُنْفِي

(The book) 'Rijal' of Al Kashy – Ja'far Bin Ahmad, from Yunus Bin Abdul Rahman, from Al Husayn Bin Umar who said,

'I said to him (Al-Reza^{-asws}), 'My father informed me that he had entered to see your^{-asws} father^{-asws}. He said to him^{-asws}, 'I shall argue upon you^{-asws} in the presence of the tyrant that you had instructed me with leaving Abdullah, and you^{-asws} said to me: 'I^{-asws} am an Imam^{-asws}?'. He^{-asws} said: 'Yes, so whatever felony there would be, it is in my^{-asws} neck'.

فَقَالَ وَ إِنِّي أَخْتَجُ عَلَيْكَ بِمِثْلِ حُجَّةِ أَبِي عَلَى أَبِيكَ فَإِنَّكَ أَخْبَرْتَنِي أَنَّ أَبَاكَ قَدْ مَضَى وَ أَنَّكَ صَاحِبُ هَذَا الْأَمْرِ مِنْ بَعْدِهِ فَقَالَ نَعَمْ

He said, 'And I am arguing upon you^{-asws} with similar to the argument of my father, for you^{-asws} had informed me that your^{-asws} father^{-asws} has passed away, and that you^{-asws} are Master^{-asws} of this command from after him^{-asws}!' He^{-asws} said: 'Yes'.

فَقُلْتُ لَهُ إِنِّي لَمْ أَخْرُجْ مِنْ مَكَّةَ حَتَّى كَادَ يَتَبَيَّنُ لِي الْأَمْرُ وَ ذَلِكَ أَنَّ فَلَانًا أَقْرَأَنِي كِتَابَكَ يَذْكُرُ أَنَّ تَرْكَهَ صَاحِبِنَا عِنْدَكَ فَقَالَ صَدَقْتَ وَ صَدَقَ

I said to him^{-asws}, 'I did not come out from Makkah until the matter was almost clear to me, and that is because so and so had read out your^{-asws} letter to me mentioning that the legacy (inheritances) of our Master (Musa^{-asws} Bin Ja'far^{-asws}) are with you^{-asws}'. He^{-asws} said: 'You spoke the truth and he spoke the truth'.

أَمَا وَ اللَّهِ مَا فَعَلْتُ ذَلِكَ حَتَّى لَمْ أَجِدْ بَدَأً وَ لَقَدْ قُلْتُهِ عَلَى مِثْلِ جَدِّعِ أَنْفِي وَ لَكَيْتِي خِفْتُ الضَّلَالَ وَ الْفُرْقَةَ.

But, by Allah^{-azwj}! I did not do that until I^{-asws} could not find any escape, and I had said it upon like rubbing of my nose, but I feared the straying and the sectarianism'''.⁴¹¹

17- كَش، رجال الكشي خَلَفْتُ بِنُ حَمَّادٍ عَنْ سَهْلِ بْنِ بَشَّارٍ قَالَ لَمَّا مَاتَ مُوسَى بْنُ جَعْفَرٍ عَ حَرَجْتُ إِلَى عَلِيِّ بْنِ مُوسَى عَ غَيْرِ مُؤْمِنٌ بِمَوْتِ مُوسَى وَ لَا مُقَرَّراً بِإِمَامَةِ عَلِيٍّ عَ إِلَّا أَنَّ فِي نَفْسِي أَنْ أَسْأَلَهُ وَ أَصَدِّقَهُ

(The book) 'Rijal' of Al Kashy – Khalaf Bin Hammad, from Sahl, from Al Husayn Bin Bashar who said,

'When Musa^{-asws} Bin Ja'far^{-asws} had passed away, I went out to Ali^{-asws} Bin Musa^{-asws} not believing in the death of Musa^{-asws} nor acknowledging with the Imamate of Ali^{-asws}, except that within myself was that I should ask him^{-asws} and ratify him^{-asws}.

فَلَمَّا صِرْتُ إِلَى الْمَدِينَةِ انْتَهَيْتُ إِلَيْهِ وَ هُوَ بِالصُّوَارِ فَاسْتَأْذَنْتُ عَلَيْهِ وَ دَخَلْتُ فَأَذْنَابِي وَ أَلْطَفَنِي وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ أَبِيهِ عَ فَبَادَرَنِي فَقَالَ لِي يَا حُسَيْنُ إِنَّ أَرَدْتُ أَنْ يَنْظُرَ اللَّهُ إِلَيْكَ مِنْ غَيْرِ حِجَابٍ وَ تَنْظُرَ إِلَى اللَّهِ مِنْ غَيْرِ حِجَابٍ فَوَالِ آلِ مُحَمَّدٍ وَ وَالِ الْأَمْرِ مِنْهُمْ

⁴¹⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 15

⁴¹¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 16

When I came to Al-Medina, I ended up to him^{-asws} and he^{-asws} was at Al-Sawwar. I sought permission to see him^{-asws} and I entered. He called me^{-asws} and was welcoming with me, and I wanted to ask him^{-asws} about his^{-asws} father^{-asws}. He^{-asws} rushed me by saying to me: ‘O Husayn! If you want Allah^{-azwj} to Look at you from without there being a veil, and you look at Allah^{-azwj} without a veil, then befriend Progeny^{-asws} of Muhammad^{-saww} and befriend the Master^{-asws} of the command from them^{-asws}’.

قَالَ قُلْتُ أَنْظُرْ إِلَى اللَّهِ عَزَّ وَجَلَّ قَالَ إِي وَ اللَّهِ

He (the narrator) said, ‘Look at Allah^{-azwj} Mighty and Majestic?’ He^{-asws} said: ‘Yes, by Allah^{-azwj}!’

قَالَ حُسَيْنٌ فَحَزَمْتُ عَلَى مَوْتِ أَبِيهِ وَ إِمَامَتِهِ ثُمَّ قَالَ لِي مَا أَرَدْتُ أَنْ أَدْرَكَ لَكَ لِشِدَّةِ الْأَمْرِ وَ ضَيْقِهِ وَ لِكَيْتِي عَلِمْتُ الْأَمْرَ الَّذِي أَنْتَ عَلَيْهِ ثُمَّ سَكَتَ قَلِيلًا ثُمَّ قَالَ خَيْرْتُ بِأَمْرِكَ قَالَ قُلْتُ لَهُ أَجَلًا.

Husayn said, ‘I was convinced upon the death of his^{-asws} father^{-asws} and his (Al-Reza^{-asws})’s Imamate. Then he^{-asws} said to me: ‘I^{-asws} did not want to give permission to you due to the severity of the matter and its constriction, but I^{-asws} know the matter which you are upon’. Then he^{-asws} was silent for a while, then said: ‘Are you acquainted with your matter?’ I said to him^{-asws}, ‘Yes’^{.412}

بيان: قد مر تأويل النظر إلى الله تعالى في كتاب التوحيد.

Explanation: ‘The interpretation of ‘Look at Allah^{-azwj} the Exalted’ is in the Book of Tawheed’.

18- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ الْبَرْزَنْجِيُّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ فَارِسٍ عَنْ أَحْمَدَ بْنِ عَبْدِوَسِّ الْخَلَنْجِيِّ أَوْ عَمْرٍو عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الرُّبَيْرِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ عَ أَسْأَلُهُ عَنِ الْوَاقِفَةِ فَكَتَبَ الْوَاقِفُ خَائِدٌ عَنِ الْحَقِّ وَ مُقِيمٌ عَلَى سَيِّئَةٍ إِنْ مَاتَ بِهَا كَانَتْ جَهَنَّمَ مَأْوَاهُ وَ يَنْسَى الْمَصِيرُ.

(The book) ‘Rijal’ of Al-Kashy – Muhammad Bin Masoud, and Muhammad Bin Al-Hassan Al Barasy, from Muhammad Bin Ibrahim, from Muhammad Bin Faris, from Ahmad Bin Ubdous and Khalanjy, or someone else, from Ali Bin Abdullah Al Zubeyri who said,

‘I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about the Waqifites. He^{-asws} wrote: ‘The Waqifite has turned away from the truth and stayed upon an evil deed. If he were to die with it, Hell would be his abode, and it is an evil destination’^{.413}

جَعْفَرُ بْنُ مَعْرُوفٍ عَنْ سَهْلِ بْنِ بَحْرٍ عَنِ الْفَضْلِ بْنِ شَاذَانَ رَفَعَهُ عَنِ الرِّضَا عَ قَالَ سُئِلَ عَنِ الْوَاقِفَةِ فَقَالَ يَعْيشُونَ حَبَارَى وَ يُمَوِّتُونَ زَنَادِقَةً.

Ja’far Bin Marouf, from Sahl Bin Bahr, from Al Fazl Bin Shazan,

‘Raising it from Al-Reza^{-asws}. He (the narrator) said, ‘He^{-asws} was asked about the Waqifites, he^{-asws} said: ‘They are living as confused ones and will be dying as atheists’^{.414}

⁴¹² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 17

⁴¹³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 18 a

⁴¹⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 18 b

19- كَش، رَجَالِ الْكَشِيِّ وَجَدْتُ بِحِطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ بْنِ كِتَابِهِ حَدَّثَنِي سَهْلُ بْنُ زِيَادِ الْأَدَمِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الرَّبِيعِ الْأَقْرَعِيِّ عَنْ جَعْفَرِ بْنِ بَكْرِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع أُعْطِيَ هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ أَنَّ أَبَانَكَ حَيٌّ مِنَ الزَّكَاةِ شَيْئًا قَالَ لَا تُعْطِهِمْ فَإِنَّهُمْ كُفَّارٌ مُشْرِكُونَ زَادِقَةٌ.

(The book) 'Rijal' of Al Kashy – I found in the handwriting of Jibraeel Bin Ahmad in his book, 'It is narrated to me by Sahl Bin Ziyad Al Adamy, from Muhammad Bin Ahmad Bin Al Rabie Al Aqra'a, from Ja'far Bin Bakr, from Yusuf Bin Yaquob who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'There people, the ones who are claiming that your^{-asws} father^{-asws} is still alive, can I give them something from the Zakat?' He^{-asws} said: 'No, you cannot give them, because they are Kafirs, Polytheists, atheists''⁴¹⁵

20- كَش، رَجَالِ الْكَشِيِّ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ سَمِعْنَاهُ يَقُولُ يَعْبَثُونَ شُكَّكَآ وَ يَمُوتُونَ زَادِقَةٌ

(The book) 'Rijal' of Al Kashy – A number of our companions,

'From Abu Al-Hassan Al-Reza^{-asws}. He (the narrator) said, 'We heard him^{-asws} saying: 'They (Waqifites) are living as doubter and will be dying as atheists!'

قَالَ فَقَالَ بَعْضُنَا أَمَا الشُّكَّكَآ فَقَدْ عَلِمْنَا فَكَيْفَ يَمُوتُونَ زَادِقَةٌ

He (the narrator) said, 'One of us said, 'As for the doubters, we have known that, but how would they be dying at atheists?'

قَالَ فَقَالَ حَضَرْتُ رَجُلًا مِنْهُمْ وَ قَدْ اخْتَضِرَ قَالَ فَسَمِعْتُهُ يَقُولُ هُوَ كَافِرٌ إِنْ مَاتَ مُوسَى بْنُ جَعْفَرٍ ع قَالَ قُلْتُ هُوَ هَذَا.

He (the narrator) said, 'He said, 'I was presented with a man from them, and the death had presented him'. He said 'I heard him saying, 'He is a Kafir. Musa^{-asws} Bin Ja'far^{-asws} had died'. He said, 'I said, 'It is this!''⁴¹⁶

21- كَش، رَجَالِ الْكَشِيِّ أَبُو صَالِحٍ خَلَفُ بْنُ حَمَّادِ الْكَلْبِيِّ عَنِ الْحَسَنِ بْنِ طَلْحَةَ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ مَا تَقُولُ النَّاسُ فِي هَذِهِ الْآيَةِ قُلْتُ جَعَلْتُ فِدَاكَ فَأَيَّ آيَةٍ

(The book) 'Rijal' of Al Kashy – Abu Salih Khalaf Bin Hammad Al Kashy, from Al-Hassan Bin Talha, from Bakr Bin Salih who said,

'I heard Al-Reza^{-asws} saying: 'What are the people saying regarding this Verse?' I said, 'May I be sacrificed for you^{-asws}! Which Verse?'

قَالَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ قَالَتِ الْيَهُودُ يُدُّ اللَّهُ مَغْلُولَةً غَلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ قُلْتُ اخْتَلَفُوا فِيهَا

He^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: **And the Jews say: 'The Hand of Allah is tied up!' Their hands shall be Shackled, and they would be Cursed for what they are saying.**

⁴¹⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 19

⁴¹⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 20

But both His Hands are Extended. He Expends however He so Desires to. [5:64]. I said, 'They are differing in it'.

قَالَ أَبُو الْحَسَنِ ع وَ لِكَيْتِي أَقُولُ نَزَلَتْ فِي الْوَاقِفَةِ إِنَّهُمْ قَالُوا لَا إِمَامَ بَعْدَ مُوسَى فَرَدَّ اللَّهُ عَلَيْهِمْ بَلْ يَدَاهُ مَبْسُوطَتَانِ وَ الْيَدُ هُوَ الْإِمَامُ فِي بَاطِنِ الْكِتَابِ وَ إِنَّمَا عَنَى بِقَوْلِهِمْ لَا إِمَامَ بَعْدَ مُوسَى بِنِ جَعْفَرٍ.

Abu Al-Hassan^{-asws} said: 'But I^{-asws} am saying it was Revealed/applicable regarding/to the Waqifites. They are saying there is no Imam^{-asws} after Musa^{-asws}. Allah^{-azwj} has Refuted upon them: **But both His Hands are Extended [5:64]**, and the Hand, it is the Imam^{-asws} in the esoteric (meaning) of the Book, and rather it means due to their words, 'There is no Imam^{-asws} after Musa^{-asws} Bin Ja'far^{-asws}'.⁴¹⁷

22- كَش، رجال الكشي خَلَفَ عَنِ الْحَسَنِ بْنِ طَلْحَةَ الْمَرْوَزِيِّ عَنِ مُحَمَّدِ بْنِ عَاصِمٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ يَا مُحَمَّدُ بْنُ عَاصِمٍ بَلِّغْنِي أَنَّكَ تُجَالِسُ الْوَاقِفَةَ فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ أَجَالِسُهُمْ وَ أَنَا مُخَالِفٌ لَهُمْ

(The book) 'Rijal' of Al Kashy – Khalaf, from Al-Hassan Bin Talha Al Marouzy, from Muhammad Bin Aasim who said,

'I heard Al-Reza^{-asws} saying: 'O Muhammad Bin Aasim! It has reached me^{-asws} that you tend to sit with the Waqifites?' I said, 'Yes, may I be sacrificed for you^{-asws}, I do sit with them and I am an opponent of theirs'.

قَالَ لَا تُجَالِسُهُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَتَّبِعُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ يَعْنِي بِالْآيَاتِ الْأَوْصِيَاءِ الَّذِينَ كَفَرُوا بِهَا الْوَاقِفَةُ.

He^{-asws} said: 'Do not sit with them, for Allah^{-azwj} Mighty and Majestic is Saying: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; then you would be like them; [4:140]** – meaning by the Signs, the successors^{-asws}, those whom the Waqifites are disbelieving in".⁴¹⁸

23- كَش، رجال الكشي خَلَفَ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ عَنِ سُلَيْمَانَ بْنِ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع بِالْمَدِينَةِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ فَسَأَلَهُ عَنِ الْوَاقِفَةِ

(The book) 'Rijal' of Al Kashy – Khalaf said, 'It is narrated to me by Al-Hassan Bin Ali, from Suleyman Bin Al Ja'fary who said,

'I was in the presence of Abu Al-Hassan (Al-Reza)^{-asws} at Al-Medina when a man from the people of Al-Medina entered to see him^{-asws}. He asked him^{-asws} about the Waqifites.

فَقَالَ أَبُو الْحَسَنِ ع مَلْعُونِينَ أَنْتُمْ تَقْعُقُوا أَحْدُوا وَ قُتِلُوا تَقْتَبِلُوا سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَ اللَّهُ إِنَّ اللَّهَ لَا يُبَدِّلُهَا حَتَّى يُقْتَلُوا عَنْ آخِرِهِمْ.

⁴¹⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 21

⁴¹⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 22

Abu Al-Hassan^{-asws} said: ***(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61] Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].*** By Allah^{-azwj}! Allah^{-azwj} will not Alter it until they are killed to their last one!"⁴¹⁹

بيان: لعل المراد قتلهم في الرجعة.

Explanation: *Perhaps the intended is their being killed during the Raj'at (return).*

24- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَاءِيُّ عَنْ أَبِي عَلِيٍّ الْفَارِسِيِّ عَنْ عَبْدِوَسِيِّ الْكُوفِيِّ عَنْ حَمْدَوَيْهِ عَمَّنْ حَدَّثَهُ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ قَالَ وَ حَدَّثَنِي بِذَلِكَ إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ مُوسَى بْنِ سَلَامٍ عَنِ الْحَكَمِ بْنِ عِيصٍ قَالَ دَخَلْتُ مَعَ خَالِي سُلَيْمَانَ بْنِ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا سُلَيْمَانُ مَنْ هَذَا الْعُلَامُ فَقَالَ ابْنُ أُخْتِي فَقَالَ هَلْ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ نَعَمْ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْهُ شَيْطَانًا

(The book) 'Rijal' Al Kashy – Muhammad Bin Al-Hassan Al Barasy, from Abu Ali Al Farsy from Ubdous Al Kufy, from Hamdawiya, from the one who narrated it, from Al Hakam Bin Miskeen who said, 'And it is narrated to me with that by Ismail Bin Muhammad Bin Musa Bin Sallam, from Al Hakam Bin Ays who said,

'I, along with my maternal uncle Suleyman Bin Khalid, entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Suleyman! Who is this boy?' He said, 'Son of my sister'. He^{-asws} said: 'Does he recognise this matter?' He said, 'Yes'. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who did not Create him as a Satan^{-la}'.

تَمَّ قَالَ يَا سُلَيْمَانُ عَوِّدْ بِاللَّهِ وَوَلَدَكَ مِنْ فِتْنَةٍ شَبِعْتَنَا فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا تِلْكَ الْفِتْنَةُ قَالَ إِنَّكَ أَنْتُمْ الْأَيْمَةَ ع وَ وَفُوهُمْ عَلَى ابْنِي مُوسَى

Then he said, 'O Suleyman! Seek Refuge with Allah^{-azwj} for your son (to be) from a Fitna of our^{-asws} Shias'. I said, 'May I be sacrificed for you^{-asws}! And what is that Fitna?' He said, 'Their denial of the Imams^{-asws} and their stopping at my^{-asws} son^{-asws} Musa^{-asws}'.

قَالَ يُنْكِرُونَ مَوْتَهُ وَ يَزْعُمُونَ أَنَّ لَا إِمَامَ بَعْدَهُ أُولَئِكَ شَرُّ الْخَلْقِ.

He^{-asws} said: 'They would be denying his^{-asws} death and will be claiming that there is no Imam^{-asws} after him^{-asws}. They are evilest of the creatures!"⁴²⁰

25- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَاءِيُّ عَنْ أَبِي عَلِيٍّ عَنِ الْفَارِسِيِّ عَنْ عَبْدِوَسِيِّ الْكُوفِيِّ عَنْ حَمْدَوَيْهِ عَمَّنْ حَدَّثَهُ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ قَالَ وَ حَدَّثَنِي بِذَلِكَ إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ مُوسَى بْنِ سَلَامٍ عَنِ الْحَكَمِ بْنِ عِيصٍ قَالَ دَخَلْتُ مَعَ خَالِي سُلَيْمَانَ بْنِ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا سُلَيْمَانُ مَنْ هَذَا الْعُلَامُ فَقَالَ ابْنُ أُخْتِي فَقَالَ هَلْ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ نَعَمْ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْهُ شَيْطَانًا

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Hassan Al Barasy, from Abu Ali, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from a man from our companions who said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! There is a group who have stopped upon your^{-asws} father^{-asws} claiming that he^{-asws} did not die!'

⁴¹⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 23

⁴²⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 24

قَالَ كَذَبُوا وَ هُمْ كُفَّارٌ بِمَا أَنْزَلَ اللَّهُ جَلًّا وَ عَزَّ عَلَى مُحَمَّدٍ ص وَ لَوْ كَانَ اللَّهُ يَمُدُّ فِي أَجَلٍ أَحَدٍ مِنْ بَنِي آدَمَ لِحَاجَةِ الْخَلْقِ إِلَيْهِ لَمَدَّ اللَّهُ فِي أَجَلِ رَسُولِ اللَّهِ
ص.

He^{-asws} said: 'They are lying, and they are disbelievers in what Allah^{-azwj} Majestic and Mighty has Revealed upon Muhammad^{-saww}, and if Allah^{-azwj} were to Extend in the term of anyone from the sons of Adam^{-saww} for the need of the people to him, Allah^{-azwj} would have Extended in the term of Rasool-Allah^{-saww}!''⁴²¹

بيان لعلهم كانوا يستدلون على عدم موته ع بحاجة الخلق إليه فأجابهم بالنقض برسول الله ص فلا ينافي المد في أجل القائم ع لمصالح آخر أو يكون المراد المد بعد حضور الأجل المقدر.

Explanation: 'Perhaps they were evidencing upon negation of his (7th Imam's) death due to the need of the people to him^{-asws}, so he^{-asws} answered them with the contradiction with Rasool-Allah^{-azwj}. It does not negate the extension in the term of Al-Qaim^{-asws} due to other interests, or the intended is the extension after presenting of the death by a measure'.

26- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَائِيِّ عَنْ أَبِي عَلِيٍّ الْفَارِسِيِّ عَنْ مَيْمُونِ النَّحَّاسِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْبِ قَالَ قُلْتُ لِلرِّضَا ع مَا حَالُ قَوْمٍ وَقَفُوا عَلَى أَبِيكَ مُوسَى ع قَالَ لَعَنَهُمُ اللَّهُ مَا أَشَدَّ كَذِبَهُمْ أَمَا إِنَّهُمْ يَزْعُمُونَ أَنِّي عَقِيمٌ وَ يُنْكِرُونَ مَنْ يَلِي هَذَا الْأَمْرَ مِنْ وُلْدِي.

(The book) 'Rija' of Al Kashy – Muhammad Bin Al-Hassan Al Barasy, from Abu Ali Al Farsy, from Maymoun Al Nakhas, from Muhammad Bin Al Fuzeyls who said,

'I said to Al-Reza^{-asws}, 'What is the state of a people who are stopping upon your^{-asws} father^{-asws} Musa^{-asws}? He^{-asws} said: 'May Allah^{-azwj} Curse them! How severe are their lies! But they are alleging that I^{-asws} am sterile and they are denying the one from my^{-asws} sons^{-asws} who would be in charge of this command''⁴²²

27- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَائِيِّ عَنْ أَبِي عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنِ عَمِيهِ عَنِ جَدِّهِ عُمَرَ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَحَدَّثَنِي مَلِيئاً فِي فَصَائِلِ الشَّيْعَةِ ثُمَّ قَالَ إِنَّ مِنَ الشَّيْعَةِ بَعْدَنَا مَنْ هُمْ شَرٌّ مِنَ النَّصَابِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Hassan Al Barasy, from Abu Ali, from Al Husayn Bin Muhammad Bin Umar Bin Yazeed, from his uncle, from his grandfather Umar Bin Yazeed who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} narrated to me for a while regarding merits of the Shias. Then he^{-asws} said: 'From the Shias after us would be ones who would be eviler than the Nasibis (Hostile ones)'.

قُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ يَنْتَحِلُونَ حُبُّكُمْ وَ يَتَوَلَّوْنَكُمْ وَ يَتَبَرَّءُونَ مِنْ عَدُوِّكُمْ قَالَ نَعَمْ

I said, 'May I be sacrificed for you^{-asws}! Wouldn't they be arrogating your^{-asws} love and befriend you^{-asws} and disavowing from your^{-asws} enemies?' He^{-asws} said: 'Yes'.

⁴²¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 25

⁴²² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 26

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ بَيْنَ لَنَا نَعْرِفُهُمْ فَلَسْنَا مِنْهُمْ قَالَ كَلَّا يَا عُمَرُ مَا أَنْتَ مِنْهُمْ إِنَّمَا هُمْ قَوْمٌ يُفْتَنُونَ بِزَيْدٍ وَ يُفْتَنُونَ بِمُوسَى .

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Clarify for us so we can recognise them, for we aren't from them'. He^{-asws} said: 'Never, O Umar! You are not from them. But rather, they are a people having been tempted by Zayd and tempted by Musa^{-asws}' (that he^{-asws} Qaim^{-asws} and did not die).⁴²³

الْبَرَاءِيُّ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ رَجُلٌ أَتَى أَخِي ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَنْ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ أَمَا إِنَّهُمْ يُفْتَنُونَ بَعْدَ مَوْتِي فَيَقُولُونَ هُوَ الْقَائِمُ وَ مَا الْقَائِمُ إِلَّا بَعْدِي بِسِنِينَ.

Al Barasy, from my father Ali, from Muhammad Bin Ismail, from Musa Bin Al-Qasim Al-Bajaly,

'From Ali son of Ja'far^{-asws} having said: 'A man came to my brother (Musa^{-asws} Bin Ja'far^{-asws}). He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Who is Master^{-asws} of this command?' He said, 'But, they will be tempted after my^{-asws} death and they would be saying: 'He^{-asws} is Al-Qaim^{-asws}', and Al-Qaim^{-asws} will not be except after me^{-asws} by years''.⁴²⁴

الْبَرَاءِيُّ عَنْ أَبِي عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ زَيْدٍ عَنْ عَمِّهِ قَالَ كَانَ بَدْعُ الْوَاقِفَةِ أَنَّهُ كَانَ اجْتَمَعَ ثَلَاثُونَ أَلْفَ دِينَارٍ عِنْدَ الْأَشَاعِئَةِ زَكَاةً أَمْوَالِهِمْ وَ مَا كَانَ يَجِبُ عَلَيْهِمْ فِيهَا فَحَمَلُوا إِلَى وَكَيْلَتِي لِمُوسَى ع بِالْكَوْفَةِ أَحَدَهُمَا حَيَّانُ السَّرَاجِ وَ الْآخَرُ كَانَ مَعَهُ وَ كَانَ مُوسَى ع فِي الْحَبْسِ

Al Barasy, from my father Ali, from Al Husayn Bin Muhammad Bin Umar Bin Yazeed, from his uncle who said,

'The beginning of the Waqifites was that they had collected thirty thousand Dinars with various people, being Zakat of their wealth, and whatever had been pulled to them regarding it. They carried it to the two representatives of Musa^{-asws} at Al-Kufa – one of them was Hayyan Al-Siraj, and another one who was with him, while Musa^{-asws} was in the prison.

فَاتَّخَذُوا بِذَلِكَ دُورًا وَ عَقَدُوا الْعُقُودَ وَ اشْتَرَوْا الْعَلَاتِ فَلَمَّا مَاتَ مُوسَى ع فَانْتَهَى الْحَبْرُ إِلَيْهِمَا أَنْكَرَا مَوْتَهُ وَ أَدَاعَا فِي الشَّيْعَةِ أَنَّهُ لَا يَمُوتُ لِأَنَّهُ هُوَ الْقَائِمُ

They took houses with that (money) and they made pacts, and they purchased harvest yields. When Musa^{-asws} passed away, then news ended to them both. They denied his^{-asws} death and broadcast it among the Shias that he^{-asws} had not died, because he^{-asws} is Al-Qaim^{-asws}.

فَاعْتَمَدَتْ عَلَيْهِ طَائِفَةٌ مِنَ الشَّيْعَةِ وَ انْتَشَرَ قَوْلُهُمَا فِي النَّاسِ حَتَّى كَانَ عِنْدَ مَوْتِهِمَا أَوْصِيَا بِدَفْعِ الْمَالِ إِلَى وَرَثَةِ مُوسَى ع وَ اسْتَبَانَ لِلشَّيْعَةِ أَنَّهُمَا قَالَا ذَلِكَ جَرِصًا عَلَى الْمَالِ.

A party from the Shias relied upon it and their words became widespread among the people until it was during both their death, they bequeathed with handing over the wealth to the inheritor of Musa^{-asws}, and it became clear to the Shias that they had both said that out of greed upon the wealth''.⁴²⁵

⁴²³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 a

⁴²⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 b

⁴²⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 c

الْبَرَائِيُّ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ رَجَا الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع أَنَّهُ قَالَ الْوَاقِفَةُ هُمْ حَمِيرُ الشَّيْعَةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلَّ هُمْ أَضْلُ سَبِيلًا.

Al Barasy, from my father Ali, from Muhammad Bin Raja Al Hannat,

‘From Muhammad^{-asws} Bin Ali Al-Reza^{-asws} having said, ‘The Waqifites, they are donkeys of the Shias!’ Then he^{-asws} recited this Verse: **they are only like the cattle. But they are more straying of the way [25:44]**’.⁴²⁶

الْبَرَائِيُّ عَنْ أَبِي عَلِيٍّ قَالَ حَكِي مَنْصُورٌ عَنِ الصَّادِقِ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع أَنَّ الرَّيْدِيَّةَ وَالْوَأَقِفِيَّةَ وَالنُّصَابَ عِنْدَهُ بِمَنْزِلَةِ وَاحِدٍ.

Al Barasy, from my father Ali who said, ‘Mansour has narrated,

‘From Al-Sadiq Muhammad^{-asws} Bin Ali Al-Reza^{-asws}: ‘The Zaydites, and the Waqifites, and the Nasibis (Hostile ones) were with one status in his^{-asws} presence’.⁴²⁷

الْبَرَائِيُّ عَنْ أَبِي عَلِيٍّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا ع عَنْ هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ قَالَ نَزَلَتْ فِي النُّصَابِ وَالرَّيْدِيَّةِ وَالْوَأَقِفَةِ مِنَ النُّصَابِ.

Al Barasy, from my father Ali, from Ibn Yazeed, from Ibn Abu Umeyr, from the one who narrated it who said,

‘I asked Muhammad^{-asws} Bin Ali Al-Reza^{-asws} about this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3]**. He^{-asws} said: ‘It was Revealed regarding the Nasibis, and the Zaydites, and the Waqifites from the Nasibis’.⁴²⁸

الْبَرَائِيُّ عَنْ أَبِي عَلِيٍّ عَنِ إِبْرَاهِيمَ بْنِ عُثْمَانَ قَالَ كَتَبْتُ إِلَى الْعَسْكَرِيِّ ع جَعَلْتُ فِدَاكَ قَدْ عَرَفْتُ هَؤُلَاءِ الْمَمْطُورَةَ فَأَقْنُتُ عَلَيْهِمْ فِي صَلَوَاتِي قَالَ نَعَمْ أَقْنُتُ عَلَيْهِمْ فِي صَلَوَاتِكَ.

Al Barasy, from my father Ali, from Ibrahim Bin Uqba who said,

‘I wrote to Al-Askari^{-asws}, ‘May I be sacrificed for you^{-asws}! I have recognised these doubters (Waqifites), so I supplicate against them in my Salat’. He^{-asws} said: ‘Supplicate against them in your Salat’.⁴²⁹

28- كَش، رجال الكشي البرائي عن أبي علي عن محمد بن الحسن الكوفي عن محمد بن عبد الجبار عن عمرو بن فزارة قال: سألت أبا الحسن الرضا ع عن الواقفة قال يعيشون حباري و يموتون زنادقة.

(The book) ‘Rijal’ of Al Kashy – Al Barasy, from my father Ali, from Muhammad Bin Al-Hassan Al Kufy, from Muhammad Bin Abdul Jabbar, from Amro Bin Furat who said,

⁴²⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 d

⁴²⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 e

⁴²⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 f

⁴²⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 27 g

'I asked Abu Al-Hassan Al-Reza^{-asws} about the Waqifites, he^{-asws} said: 'They are living as confused ones and they will be dying at atheists''.⁴³⁰

وَ بَعَثَ الْإِسْنَادَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يُونُسَ قَالَ جَاءَنِي جَمَاعَةٌ مِنْ أَصْحَابِنَا مَعَهُمْ رِقَاعٌ فِيهَا جَوَابَاتُ الْمَسَائِلِ إِلَّا رِقْعَةَ الْوَاقِفِ قَدْ رُجِعَتْ عَلَى حَالِهَا لَمْ يُوقَعْ فِيهَا شَيْءٌ.

And by this chain, from Ahmad Bin Muhammad Al Barqy, from Ja'far Bin Muhammad Bin Yunus who said,

'A group from our companions came to me. There was a letter with them wherein were answers to the questions, except a letter for the Waqifite which had been returned being upon its state. Nothing had been written in it''.⁴³¹

إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَبَّاسِ الْهَنْدَلِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَجَّالِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِي الْحُسَيْنِ الرِّضَا قَالَ دَكَّرْتُ الْمَمْطُورَةَ وَ شَكَّيْتُ فَقَالَ يَعْيشُونَ مَا عَاشُوا عَلَى شَيْءٍ ثُمَّ يَمُوتُونَ زَنَادِقَةً.

Ibrahim Bin Muhammad Bin Abbas Al Khutaly, from Ahmad Bin Idrees Al Qummy, from Muhammad Bin Ahmad Bin Yahya, from Al Abbas Bin Marouf, from Al Hajjal, from Ibrahim Bin Abu Al Balad,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'The doubters were mentioned and their doubts. He^{-asws} said: 'They are living what they are living upon doubt, then they will be dying as atheists''.⁴³²

خَلَفَ بِنُ حَمَّادِ الْكَيْسِيِّ قَالَ أَخْبَرَنِي الْحُسَيْنُ بْنُ طَلْحَةَ الْمَرْزُوقِيُّ عَنْ يَحْيَى بْنِ الْمُبَارَكِ قَالَ كَتَبْتُ إِلَى الرِّضَا عَ بِمَسَائِلٍ فَأَجَابَنِي وَ دَكَّرْتُ فِي آخِرِ الْكِتَابِ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مُدَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَوْلَاءَ وَ لَا إِلَى هَوْلَاءَ فَقَالَ نَزَلَتْ فِي الْوَاقِفَةِ

Khalaf Bin Hammad Al Kashy who said, 'Al-Hassan Bin Talha Al Marouzy informed me about Yahya Bin Al Mubarak who said,

'I wrote to Al-Reza^{-asws} with some questions. He^{-asws} answered me, and I had mentioned in the end of the letter, the Words of Allah^{-azwj} Mighty and Majestic: **Wavering between that (and this), neither towards these ones nor towards those; [4:143]**. He^{-asws} said: 'It was Revealed regarding the Waqifites'.

وَ وَجَدْتُ الْجَوَابَ كُلَّهُ بِحَظِّهِ لَيْسَ هُمْ مِنَ الْمُؤْمِنِينَ وَ لَا مِنَ الْمُسْلِمِينَ هُمْ مِمَّنْ كَذَّبَ بآيَاتِ اللَّهِ وَ نُحِنُّ أَشْهُرَ مَعْلُومَاتٍ فَلَا جِدَالَ فِيهَا وَ لَا رَفْتٌ وَ لَا فُسُوقٌ فِيهَا انْصَبَ هُمْ يَا يَحْيَى مِنَ الْعَدَاوَةِ مَا اسْتَطَعَتْ.

And I found the answer, all of it being in his^{-asws} handwriting: 'They are neither from the Momineen nor from the Muslims. They are from the ones who belie the Signs of Allah^{-azwj} and we (Imams^{-asws}) are the known months. So, there is no quarrel regarding us, nor any blame, nor mischief. The enmity to them is installed among us^{-asws} up to capacity''.⁴³³

⁴³⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 28 a

⁴³¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 28 b

⁴³² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 28 c

⁴³³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 28 d

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ صَبَّاحٍ عَنْ إِسْمَاعِيلَ بْنِ عَامِرٍ عَنْ أَبَانَ عَنْ حَبِيبِ الْمُتَعَمِّيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ كُنْتُ عِنْدَ الصَّادِقِ ع إِذْ دَخَلَ مُوسَى ع فَجَلَسَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي يَعْفُورِ هَذَا خَيْرٌ وُلْدِي وَ أَحَبُّهُمْ إِلَيَّ غَيْرَ أَنَّ اللَّهَ جَلَّ وَ عَزَّ يُضِلُّ قَوْمًا مِنْ شِيعَتِنَا فَأَعْلَمُ أَنَّهُمْ قَوْمٌ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ ... يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

Muhammad Bin Al-Hassan, from my father Ali, from Muhammad Bin Sabbah, from Ismail Bin Aamir, from Aban, from Habeeb Al Khas'amy, from Ibn Abu Yafour who said,

'I was in the presence of Al-Sadiq^{-asws} when Musa^{-asws} entered and sat down. Abu Abdullah^{-asws} said: 'O Ibn Abu Yafour! This is best of my^{-asws} children and their most beloved to me^{-asws}, apart from that Allah^{-azwj} Majestic and Mighty would be letting a group from our^{-asws} Shias to stray. So, know that **there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**'.

قُلْتُ جُعِلْتُ فِدَاكَ قَدْ أُرَعَّتْ قَلْبِي عَنْ هَؤُلَاءِ

I said, 'May I be sacrificed for you^{-asws}! My heart has turned away from them'.

قَالَ يُضِلُّ بِهِ قَوْمٌ مِنْ شِيعَتِنَا بَعْدَ مَوْتِهِ جَزَعًا عَلَيْهِ فَيَقُولُونَ لَمْ يَمُتْ وَ يُنْكِرُونَ الْأَيِّمَةَ ع مِنْ بَعْدِهِ وَ يَدْعُونَ النَّبِيَّةَ إِلَى ضَلَالَتِهِمْ وَ فِي ذَلِكَ إِنْطَالُ حُفُوقِنَا وَ هَدْمُ دِينِ اللَّهِ يَا ابْنَ أَبِي يَعْفُورِ فَاللَّهُ وَ رَسُولُهُ مِنْهُمْ بَرَاءٌ وَ نَحْنُ مِنْهُمْ بَرَاءٌ.

He said, 'A group from our^{-asws} Shias would be strayed due to him^{-asws} after his^{-asws} death, panicking upon him^{-asws}. They would be saying, 'He^{-asws} did not die', and they would be denying the Imams^{-asws} from after him^{-asws}, and they would be calling the Shias to their straying, and during that, our^{-asws} rights would be invalidated and the religion of Allah^{-azwj} would be demolished. O Ibn Abu Yafour! Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from them, and we^{-asws} are disavowed from them".⁴³⁴

وَ بِحَدِّ الْإِسْنَادِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ سَعِيدِ الْعَطَّارِ عَنْ حَمْرَةَ الرَّيَّاتِ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَقُولُ قُلْتُ لِأَبِي جَعْفَرٍ ع أَمِنْ شِيعَتِكُمْ أَنَا قَالَ إِي وَ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا أَحَدٌ مِنْ شِيعَتِنَا إِلَّا وَ هُوَ مَكْتُوبٌ عِنْدَنَا اسْمُهُ وَ اسْمُ أَبِيهِ إِلَّا مَنْ يَتَوَلَّى مِنْهُمْ عَنَّا

And by this chain, from Ayoub Bin Nuh, from Saeed Al Attar, from Hamza Al Zayyat who said, 'I heard Humran Bin Ayn saying,

'I said to Abu Ja'far^{-asws}, 'Am I from your^{-asws} Shias?' He^{-asws} said: 'Yes, by Allah^{-azwj}, in the world and the Hereafter! And there is no one from our^{-asws} Shias, except and he is written with us^{-asws}, his name and name of his father, except the one from them who turns away from us^{-asws}'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَوْ مِنْ شِيعَتِكُمْ مَنْ يَتَوَلَّى عَنْكُمْ بَعْدَ الْمَعْرِفَةِ قَالَ يَا حُمْرَانُ نَعَمْ وَ أَنْتَ لَا تُدْرِكُهُمْ

He (the narrator) said, 'May I be sacrificed for you^{-asws}! And from your^{-asws} Shias there would be one who will turn away from you^{-asws} after the recognition?' He^{-asws} said: 'O Humran, yes, and you will not come across them!'

⁴³⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 28 e

قَالَ حَمْرَةَ فَمَنَّاظَرْنَا فِي هَذَا الْحَدِيثِ قَالَ فَكَتَبْنَا بِهِ إِلَى الرِّضَا ع نَسْأَلُهُ عَمَّنِ اسْتَشْتَى بِهِ أَبُو جَعْفَرٍ فَكَتَبَ هُمْ الْوَاقِفَةُ عَلَى مُوسَى بْنِ جَعْفَرٍ ع .

Hamza said, 'We debated regarding this Hadeeth. We wrote with it to Al-Reza^{-asws} asking him^{-asws} about the ones whom Abu Ja'far^{-asws} had excluded by it. He^{-asws} wrote, 'They are the Waqifites, (having stopped) upon Musa^{-asws} Bin Ja'far^{-asws}'.⁴³⁵

29- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلِ بْنِ سَهْلٍ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا وَ سَأَلَنِي أَنْ أَكْتُمَ اسْمَهُ قَالَ كُنْتُ عِنْدَ الرِّضَا ع فَدَخَلَ عَلَيْهِ عَلِيٌّ بْنُ أَبِي حَمْرَةَ وَ ابْنُ السَّرَّاجِ وَ ابْنُ الْمُكَارِيِّ فَقَالَ لَهُ ابْنُ أَبِي حَمْرَةَ مَا فَعَلَ أَبُوكَ قَالَ مَضَى قَالَ مَضَى مَوْتًا قَالَ فَقَالَ نَعَمْ

(The book) 'Al Rijal' of Al Kashy – Muhammad Bin Masoud, from Ja;far Bin Ahmad, from Hamdan Bin Suleyman, from Mansour Bin Al Abbas, from Ismail Bin Sahl who said, 'It is narrated to us by one of our companions, and he had asked me if I could conceal his name, said,

'I was in the presence of Al-Reza^{-asws}, and Ali Bin Abu Hamza, and Ibn Al-Sarraj, and Ibn Al-Mukary entered to see him^{-asws}. Ibn Abu Hamza said to him^{-asws}, 'What happened to your^{-asws} father^{-asws}?' He^{-asws} said: 'Passed away'. He said, 'Passed away, dead?' He^{-asws} said: 'Yes'.

قَالَ فَقَالَ إِلَى مَنْ عَهَدَ قَالَ إِلَىَّ قَالَ فَأَنْتَ إِمَامٌ مُفْتَرَضٌ الطَّاعَةَ مِنَ اللَّهِ قَالَ نَعَمْ

He (the narrator) said, 'Whom did he^{-asws} pact to?' He^{-asws} said: 'To me^{-asws}'. He said, 'So you^{-asws} are the Imam^{-asws} from Allah^{-azwj} of obligatory obedience?' He^{-asws} said: 'Yes'.

قَالَ ابْنُ السَّرَّاجِ وَ ابْنُ الْمُكَارِيِّ قَدْ وَ اللَّهُ أَمَكَتَكَ مِنْ نَفْسِهِ قَالَ ع وَبِئْسَ مَا أَمَكَتَكَ أ تُرِيدُ أَنْ آتِيَ بَعْدَادَ وَ أَقُولَ لَهَاوُونَ إِلَىَّ إِمَامٌ مُفْتَرَضٌ طَاعَتِي وَ اللَّهُ مَا ذَاكَ عَلَيَّ وَ إِنَّمَا قُلْتُ ذَلِكَ لَكُمْ عِنْدَ مَا بَلَغَنِي مِنَ الْخِلَافِ كَلِمَتِكُمْ وَ تَشْتَتِ أَمْرِكُمْ لِقَالِ بَصِيرِ سِرِّكُمْ فِي يَدِ عَدُوِّكُمْ

Ibn Al-Sarraj and Ibn Al-Mukary said, 'By Allah^{-azwj}! He^{-asws} has enabled from himself^{-asws}. He^{-asws} said: 'Woe be unto you! And with what have I enabled? Do you want me^{-asws} to come to Baghdad and say to Haroun that I^{-asws} am an Imam^{-asws}, obedience to me^{-asws} is obligatory? By Allah^{-azwj}! That is not upon me^{-asws} (to do)! And rather, I^{-asws} said to you all during what has reached me^{-asws} of the differing in their words and the scattering of your affairs, lest your secrets end up in the hands of your enemies'.

قَالَ لَهُ ابْنُ أَبِي حَمْرَةَ لَقَدْ أَظْهَرْتَ شَيْئًا مَا كَانَ يُظْهِرُهُ أَحَدٌ مِنْ آبَائِكَ وَ لَا يَتَكَلَّمُ بِهِ

Ibn Abu Hamza said to him^{-asws}, 'You^{-asws} have revealed something, no one from your^{-asws} forefathers^{-asws} had revealed nor had they^{-asws} spoken with it!'

قَالَ بَلَى وَ اللَّهُ لَقَدْ تَكَلَّمُ بِهِ خَيْرُ آبَائِي رَسُولُ اللَّهِ ص لَمَّا أَمَرَهُ اللَّهُ أَنْ يُنذِرَ عَشِيرَتَهُ الْأَقْرَبِينَ جَمَعَ مِنْ أَهْلِ بَيْتِهِ أَرْبَعِينَ رَجُلًا وَ قَالَ لَهُمْ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَكَانَ أَشَدَّهُمْ تَكْذِيبًا وَ تَأْلِيبًا عَلَيْهِ عَمَّهُ أَبُو هَبْرٍ

He^{-asws} said: 'Yes, by Allah^{-azwj}! The best of my^{-asws} forefathers^{-asws}, Rasool-Allah^{-saww} had spoken with it when Allah^{-azwj} Commanded him^{-saww} to warn his^{-asws} near of kin. He^{-saww} gathered forty men from his^{-saww} family members and said to them: 'I^{-saww} am a Rasool^{-saww} of

⁴³⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 28 f

Allah^{-azwj} to you all!' The severest of them in belying and rallying people against him^{-saww}, was his^{-saww} uncle Abu Lahab^{-la}.

فَقَالَ لَهُمُ النَّبِيُّ ص إِنَّ خَدَشَنِي خَدَشٌ فَلَسْتُ بِنَبِيِّ فَهَذَا أَوَّلُ مَا أُبَدِّعُ لَكُمْ مِنْ آيَةِ النَّبُوءَةِ

The Prophet^{-saww} said to them: 'If he^{-la} were to even scratch me^{-saww} with a scratch, then I^{-asws} am not a Prophet^{-saww}! So, this is the first of what I^{-asws} am manifesting to you all from signs of the Prophet-hood'.

وَ أَنَا أَقُولُ إِنَّ خَدَشَنِي هَارُونُ خَدَشًا فَلَسْتُ بِإِمَامٍ فَهَذَا أَوَّلُ مَا أُبَدِّعُ لَكُمْ مِنْ آيَةِ الْإِمَامَةِ

And I^{-asws} am saying, if Haroun were to even scratch me^{-asws} with a scratch, then I^{-asws} am not an Imam^{-asws}. So, this is the first I^{-asws} am manifesting to you all from signs of the Imamate'.

قَالَ لَهُ عَلِيُّ إِنَّا رَوَيْنَا عَنْ آبَائِكَ ع أَنَّ الْإِمَامَ لَا يَلِي أَمْرَهُ إِلَّا إِمَامٌ مِثْلُهُ

Ali said to him^{-asws}, 'We are reporting from your^{-asws} forefathers that the Imam^{-asws} is such that no one would be in charge of his^{-asws} matter (funeral) except and Imam^{-asws} like him^{-asws}'.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ فَأَخْبِرْنِي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع كَانَ إِمَامًا أَوْ كَانَ غَيْرَ إِمَامٍ قَالَ كَانَ إِمَامًا قَالَ فَمَنْ وَبِيُّ أَمْرِهِ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ

Abu Al-Hassan (Al-Reza)^{-asws} said to him: 'Inform me about Al-Husayn^{-asws} Bin Ali^{-asws}. Was he^{-asws} an Imam^{-asws} or he^{-asws} was not an Imam^{-asws}?' He said, 'He^{-asws} was an Imam^{-asws}'. He^{-asws} said; 'So who was in charge of his^{-asws} matter?' He said, 'Ali^{-asws} Bin Al Husayn^{-asws}'.

قَالَ وَ أَتَى كَانَ عَلِيُّ بْنُ الْحُسَيْنِ كَانَ مُحْبُوسًا فِي يَدِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ قَالَ خَرَجَ وَ هُمْ كَانُوا لَا يَعْلَمُونَ حَتَّى و لِي أَمْرٌ أَبِي ثُمَّ انْصَرَفَ

He^{-asws} said: 'And where was Ali^{-asws} Bin Al Husayn^{-asws}? He^{-asws} was a prisoner in the hands of Ubeydullah Bin Ziyad!' He said, 'He^{-asws} had come out and they were not knowing, until he took charge of the matter of his^{-asws} father^{-asws}, then left'.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع إِنَّ هَذَا [الَّذِي] أَمَكَنَّ عَلِيٌّ بْنُ الْحُسَيْنِ ع أَنَّ يَأْتِي كَرْبَلَاءَ فَيَلِي أَمْرَ أَبِيهِ فَهُوَ يُمَكِّنُ صَاحِبَ الْأَمْرِ أَنْ يَأْتِيَ بَعْدَادَ فَيَلِي أَمْرَ أَبِيهِ ثُمَّ يَنْصَرِفَ وَ لَيْسَ فِي حَبْسٍ وَ لَا فِي إِسَارٍ

Abu Al-Hassan^{-asws} said to him: 'This which enabled Ali^{-asws} Bin Al-Husayn^{-asws} that he^{-asws} went to Karbala to take charge of the matter of his^{-asws} father, it is what enables Master^{-asws} of the command to go to Baghdad, take charge of the matter of his^{-asws} father^{-asws}, then he^{-asws} left, and he^{-asws} was neither in prison nor a captive'.

قَالَ لَهُ عَلِيُّ إِنَّا رَوَيْنَا أَنَّ الْإِمَامَ لَا يَمُتُّ حَتَّى يَرَى عَقَبَهُ

Ali said to him^{-asws}, 'We are reporting that the Imam^{-asws} does no pass away until he^{-asws} sees his^{-asws} posterity (next Imam^{-asws})'.

قَالَ فَقَالَ أَبُو الْحُسَيْنِ ع أَمَا رَوَيْتُمْ فِي هَذَا غَيْرَ هَذَا الْحَدِيثِ قَالَ لَا قَالَ بَلَى وَ اللَّهُ لَقَدْ رَوَيْتُمْ إِلَّا الْقَائِمَ وَ أَنْتُمْ لَا تَدْرُونَ مَا مَعْنَاهُ وَ لِمَ قِيلَ

He (the narrator) said, 'Abu Al-Hassan^{-asws} said: 'Are you not reporting regarding this, other than this Hadeeth?' He said, 'No'. He^{-asws} said: 'Yes, by Allah^{-azwj}! You have reported, 'Except for Al-Qaim^{-asws}', and you are not knowing what its meaning is, and why it was said!'

قَالَ فَقَالَ لَهُ عَلِيُّ بَلَىٰ وَ اللَّهُ إِنَّ هَذَا لَفِي الْحَدِيثِ قَالَ لَهُ أَبُو الْحَسَنِ ع وَبِئِكَ كَيْفَ اجْتَرَأْتَ عَلَىٰ شَيْءٍ تَدْعُ بَعْضَهُ

He (the narrator) said, 'Ali said to him^{-asws}, 'Yes, by Allah^{-azwj}! This (phrase) is in the Hadeeth'. Abu Al-Hassan^{-asws} said to him: 'Woe be unto you! How are you bold upon (reporting) something, leaving part of it?'

ثُمَّ قَالَ يَا سَمِيعُ اتَّقِ اللَّهَ وَ لَا تَكُنْ مِنَ الَّذِينَ يَصُدُّونَ عَنِ دِينِ اللَّهِ تَعَالَىٰ.

Then he^{-asws} said: 'O sheykh! Fear Allah^{-azwj} and do not be from those who are hindering from the religion of Allah^{-azwj} the Exalted!'⁴³⁶

30- كَش، رجال الكشي حمَدَوِيهِ عَنِ الْحَسَنِ بْنِ مُوسَىٰ عَنِ عَلِيِّ بْنِ عُمَرَ الرَّيَّاتِيِّ عَنِ ابْنِ أَبِي سَعِيدٍ الْمُكَارِيِّ قَالَ دَخَلَ عَلِيَّ الرِّضَا ع فَقَالَ لَهُ فَتَخَت بَابَكَ لِلنَّاسِ وَ قَعَدْتَ تُفْتِيهِمْ وَ لَمْ يَكُنْ أَبُوكَ يَفْعَلُ هَذَا قَالَ فَقَالَ لَيْسَ عَلِيٌّ مِنْ هَؤُلَاءِ بَأْسٌ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, from Ali Bin Umar Al Zayyat, from Ibn Abu Saeed Al Mukary who said,

'I entered to see Al-Reza^{-asws}. He said to him^{-asws}, 'You^{-asws} have opened your^{-asws} door to the people and are sitting to issue verdicts to them, and your^{-asws} father^{-asws} did not happen to do this!' He (the narrator) said, 'He^{-asws} said: 'There wouldn't be any problem upon me^{-asws} from Haroun'.

فَقَالَ لَهُ أَطْفَأَ اللَّهُ نُورَ قَلْبِكَ وَ أَدْخَلَ الْقَفْرَ بَيْتَكَ وَبِئِكَ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَىٰ أَوْحَىٰ إِلَىٰ مَرْيَمَ أَنَّ فِي بَطْنِكَ نَبِيًّا فَوَلَدَتْ مَرْيَمُ عِيسَى فَمَرْيَمُ مِنْ عِيسَى وَ عِيسَى مِنْ مَرْيَمَ وَ أَنَا مِنْ أَبِي وَ أَبِي مِنْ مِي

He^{-asws} said to him: 'May Allah^{-azwj} Extinguish the Noor of your heart and Cause poverty to enter into your house! Don't you know that Allah^{-azwj} the Exalted Revealed to Maryam^{-as}: "There is a Prophet^{-as} in your^{-as} belly!" Maryam^{-as} gave birth to Isa^{-asws}. So Maryam^{-as} is from Isa^{-as}, and Isa^{-as} is from Maryam^{-as}, and I^{-asws} am from my^{-asws} father^{-asws}, and my^{-asws} father^{-asws} is from me^{-asws}'.

قَالَ فَقَالَ لَهُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ فَقَالَ لَهُ مَا إِخَالِكَ تَسْمَعُ مِنِّي وَ لَسْتَ مِنْ عَنَمِي سَلْ

He (the narrator) said, 'He said to him^{-asws}, 'I shall ask you about an issue'. He^{-asws} said to him: 'I^{-asws} don't mind whether you listen from me^{-asws} (or not), and you aren't from my^{-asws} sheep (flock). Ask!'

فَقَالَ لَهُ رَجُلٌ حَضَرَتْهُ الْوَفَاءُ فَقَالَ مَا مَلَكَهُ قَدِيمًا فَهُوَ حُرٌّ وَ مَا لَمْ يَمْلِكْهُ بِقَدِيمٍ فَلَيْسَ بِحُرٍّ

He said to him^{-asws}, 'The death presented to a man, so he said, 'Whatever (slaves) I have owned of old (for a long time), so he is free, and what I have not owned of old (for a long time), he isn't free'.

قَالَ وَيَلِكُ أَمَا تَقْرَأُ هَذِهِ آيَةَ وَالْقَمَرَ قَدَّرْنَا مِنْزِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ فَمَا مَلَكَ قَبْلَ الْبَيْتَةِ الْأَشْهُرِ فَهُوَ قَدِيمٌ وَمَا مَلَكَ بَعْدَ الْبَيْتَةِ الْأَشْهُرِ فَلَيْسَ بِقَدِيمٍ

He^{-asws} said: 'Woe be unto you! Have you not read this Verse: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**. So, whatever he had owned before six months, it is (considered) old, and whatever he owned after six months, he isn't (considered) old'.

قَالَ فَقَالَ فَخَرَجَ مِنْ عِنْدِهِ قَالَ فَتَزَلَّ بِهِ مِنَ الْفَقْرِ وَالْبَلَاءِ مَا اللَّهُ بِهِ عَلَيْهِ.

He (the narrator) said, 'He said, 'He went out from his^{-asws} presence'. He said, 'Such poverty and the afflictions befell with him, what Allah^{-azwj} is a Knower with it''⁴³⁷

31- كَش، رجال الكشي إبراهيم بن محمد بن العباس عن أحمد بن إدريس القمي عن محمد بن أحمد عن إبراهيم بن هاشم عن داود بن محمد النهدي عن بعض أصحابنا قال: دخل ابن المكارم على الرضا ع - فقال له بلغ الله من قدرك أن تدعي ما ادعى أبوك

(The book) 'Rijal' of Al Kashy – Ibrahim Bin Muhammad Bin Al Abbas, from Ahmad Bin Idrees Al Qummy, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Dawood Bin Muhammad Al Nahdy, from one of our companions who said,

'Ibn Al-Mukary entered to see Al-Reza^{-asws}. He said to him^{-asws}, 'May Allah^{-azwj} Cause you^{-asws} to reach the worth of your^{-asws} father^{-asws} so you^{-asws} can claim what your^{-asws} father^{-asws} had claimed!'

فَقَالَ لَهُ مَا لَكَ أَطْفَأَ اللَّهُ نُورَكَ وَأَدْخَلَ بَيْتَكَ مِنَ الْفَقْرِ أَمَا عَلِمْتَ أَنَّ اللَّهَ جَلَّ وَعَلَا أَوْحَىٰ إِلَىٰ عِمْرَانَ أَنِّي آهَبُ لَكَ ذَكَرًا فَوَهَبَ لَهُ مَرْيَمَ فَوَهَبَ لِمَرْيَمَ عِيسَىٰ وَ عِيسَىٰ مِنْ مَرْيَمَ ثُمَّ ذَكَرَ مِثْلَهُ وَ ذَكَرَ فِيهِ أَنَا وَ أَبِي شَيْءٌ وَاحِدٌ.

He^{-asws} said to him: 'What is the matter with you? May Allah^{-azwj} Extinguish your Noor and Cause poverty to enter into your house! Don't you know that Allah^{-azwj} Majestic and Exalted Revealed to Imran^{-as}: "I^{-azwj} shall be Granting you^{-as} a male (child)!" But He^{-azwj} Granted Maryam^{-as} to him^{-as} and Granted Isa^{-as} to Maryam^{-as}, and Isa^{-as} is from Maryam^{-as}' – then he^{-asws} mentioned similar to it and mentioned in it: 'I^{-asws} and my^{-asws} father^{-asws} are one thing!'"⁴³⁸

32- كَش، رجال الكشي محمد بن الحسن بن أبي علي الفارسي عن محمد بن عيسى و محمد بن مهرا عن محمد بن إسماعيل بن أبي سعيد الزيات قال كنت مع زياد القندي حاجاً و لم تكن نقتري لبلاً و لا حماراً في طريق مكة و بمكة و في الطواف ثم فصدته ذات ليلة فلم أره حتى طلع الفجر فقلت له عمي إبطأوك فأبي شيء كانت الحال

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Hassan, from my father Ali^{-asws} Al Farsy, from Muhammad Bin Isa, and Muhammad Bin Mihran, from Muhammad Bin Ismail Bin Abu Saeed Al Zayyat who said,

⁴³⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 30

⁴³⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 31

‘I was with Ziyad Al-Qandy as pilgrims, and we did not happen to separate neither at night nor at day in the road of Makkah, and at Makkah, and while performing the Tawaaf. Then, one night, I aimed to him, but did not see him until the dawn. I said to him, ‘Your delay has saddened me, so what has been the situation?’

قَالَ مَا زِلْتُ بِالْأَبْطَحِ مَعَ أَبِي الْحَسَنِ عَ يَعْنِي أَبَا إِبْرَاهِيمَ وَ عَلِيَّ ابْنَهُ عَ عَلَى يَمِينِهِ فَقَالَ يَا أَبَا الْفَضْلِ أَوْ يَا زِيَادَ هَذَا ابْنِي عَلِيٌّ قَوْلُهُ قَوْلِي وَ فَعَلُهُ فِعْلِي فَإِنْ كَانَتْ لَكَ حَاجَةٌ فَأَنْزِلْهَا بِهِ وَ اقْبَلْ قَوْلَهُ فَإِنَّهُ لَا يَقُولُ عَلَيَّ اللَّهُ إِلَّا الْحَقَّ

He said, ‘I did not cease to be at Al-Abtah with Abu Al-Hassan^{-asws}, meaning Abu Ibrahim^{-asws}, and his^{-asws} son^{-asws} Ali^{-asws} was on his^{-asws} right. He^{-asws} said: ‘O Abu Al-Fazl!’ – or: ‘O Ziyad! This is my^{-asws} son^{-asws} Ali^{-asws}. His^{-asws} word is my^{-asws} word, and his^{-asws} deed is my^{-asws} deed. So, if there is any need for you, then descend it with him^{-asws} and accept his^{-asws} word. He^{-asws} will not be saying anything upon Allah^{-azwj} except the truth!’

قَالَ ابْنُ أَبِي سَعِيدٍ فَمَكَّنَنَا مَا شَاءَ اللَّهُ حَتَّى حَدَّثَ مِنْ أَمْرِ الْبَرَامِكَةِ مَا حَدَّثَ فَكُتِبَ زِيَادٌ إِلَى أَبِي الْحَسَنِ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَ يَسْأَلُهُ عَنْ طُهْرٍ هَذَا الْحَدِيثِ وَ الإِسْتِبَارِ فَكُتِبَ إِلَيْهِ أَبُو الْحَسَنِ أَطْهَرُ فَلَا بَأْسَ عَلَيْكَ مِنْهُمْ

Ibn Abu Saeed said, ‘We remained for as long as Allah^{-azwj} so Desired, until it occurred from the matter of Barmakky what occurred. Ziyad wrote to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} asking him^{-asws} about revealing this Hadeeth and the concealment. Abu Al-Hassan^{-asws} wrote to him: ‘Reveal, for there will be no problem upon you, from them’.

فَطَهَّرَ زِيَادٌ فَلَمَّا حَدَّثَ الْحَدِيثَ قُلْتُ لَهُ يَا أَبَا الْفَضْلِ أَيُّ شَيْءٍ يَغْدُلُ بِحَدَا الْأَمْرِ فَقَالَ لِي لَيْسَ هَذَا أَوْانَ الْكَلَامِ فِيهِ قَالَ فَلَمَّا أَلْحَحْتُ عَلَيْهِ بِالْكَلامِ بِالْكُوفَةِ وَ بَغْدَادَ وَ كُلَّ ذَلِكَ يَقُولُ لِي مِثْلَ ذَلِكَ إِلَى أَنْ قَالَ لِي فِي آخِرِ كَلَامِهِ وَنَحْوِكَ فَتُبْطَلُ هَذِهِ الْأَحَادِيثُ الَّتِي رَوَيْتَاهَا.

Ziyad revealed. When he narrated the Hadeeth. I said to him, ‘O Abu Al-Fazl! Which thing equates with this matter?’ He said to me, ‘This is not the time of talking about it’. When I pressed upon him with the talk at Al-Kufa and Baghdad, and during all that he was saying to me similar to that, until he said to me at the end of his talk, ‘Woe be to you! You are invalidating these Ahadeeth which we are reporting (i.e., the Waqifite position)”.⁴³⁹

33- كَش، رجال الكشي وَحَدَّثَ بِحِطِّ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ شاذَانَ قَالَ الْعُبَيْدِيُّ مُحَمَّدُ بْنُ عَيْسَى حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ فَضَالٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْمُغَيْرَةِ كُنْتُ وَأَقْفًا فَحَجَجْتُ عَلَى تِلْكَ الْحَالَةِ فَلَمَّا صِرْتُ فِي مَكَّةَ خَلَجَ بِي صَدْرِي شَيْءٌ فَتَعَلَّقْتُ بِالْمَلْتَرَمِ ثُمَّ قُلْتُ اللَّهُمَّ قَدْ عَلِمْتُ طَلَبَتِي وَ إِزَادَتِي فَأَرْشِدْنِي إِلَى خَيْرِ الْأَدْيَانِ فَوَقَّعَ بِي نَفْسِي أَنْ آتِيَ الرِّضَا عَ

(The book) ‘Rijal’ of Al Kashy – I found in the handwriting of Abu Abdullah Muhammad Bin Shazan, ‘Al Ubeydi Muhammad Bin Isa said, ‘It is narrated to me by Al-Hassan Bin Ali Bin Fazzal who said, ‘Abdullah Bin Al Mugheira said,

‘I was a Waqifite. I performed Hajj upon that state. When I came to be in Makkah, something stirred in my chest, so I adhered with Al-Multazim (area between the door of the Kabah and the Black Stone), then I said, ‘O Allah^{-azwj}! You^{-azwj} Know of my request and my intention, so

⁴³⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 32

Guide me to the best of the religion'. And it occurred within myself that I should go to Al-Reza^{-asws}.

فَأْتَيْتُ الْمَدِينَةَ فَوَقَفْتُ بِنَابِهِ وَ قُلْتُ لِلْغُلَامِ قُلْ لِمَوْلَاكَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ بِالْبَابِ فَسَمِعْتُ نِدَاءَهُ اذْخُلْ يَا عَبْدَ اللَّهِ بْنِ الْمُغَيْرَةِ فَدَخَلْتُ فَلَمَّا نَظَرُ إِلَيَّ قَالَ قَدْ أَجَابَ اللَّهُ دَعْوَتَكَ وَ هَذَاكَ لِدِينِكَ

I came to Al-Medina and paused at his^{-asws} door and said to the slave, 'Tell your Master^{-asws}, there is a man from the people of Al-Iraq at the door!' I heard him^{-asws} call out: 'Enter, O Abdullah Bin Al-Mugheira!' I entered. When he^{-asws} looked at me, he^{-asws} said: 'Allah^{-azwj} has Answered your supplication and has Guided you to your religion!'

فَقُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ أَمِينُهُ عَلَى خَلْقِهِ.

I said, 'I testify that you^{-asws} are a Divine Authority of Allah^{-azwj} and His^{-azwj} Trustee upon His^{-azwj} creatures'⁴⁴⁰.

34- كَش، رجال الكشي حَمَدُوهُ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ وَ كَانَ مِنْ أَدْفَعِ النَّاسِ هَذَا الْأَمْرَ قَالَ خَاصَمَنِي مَرَّةً أَخِي مُحَمَّدٌ وَ كَانَ مُسْتَوْبًا قَالَ فَقُلْتُ لَهُ لَمَّا طَالَ الْكَلَامُ بَيْنِي وَ بَيْنَهُ إِنْ كَانَ صَاحِبِكَ بِالْمَنْزِلَةِ الَّتِي تَقُولُ فَاسْأَلْهُ أَنْ يَدْعُوَ اللَّهَ لِي حَتَّى أَرْجِعَ إِلَى قَوْلِكُمْ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, from Yazeed Bin Is'haq, a poet, and he was from the most defending of the people, of this matter. He said,

'Once my brother Muhammad disputed me, and he was upright. I said to him when the talk between me and his was proloner, 'If your companion (Al-Reza^{-asws}) is at the status which you are saying, then ask him^{-asws} to supplicate for me until I return to your word'.

قَالَ قَالَ لِي مُحَمَّدٌ فَدَخَلْتُ عَلَى الرِّضَا ع فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنَّ لِي أَخًا وَ هُوَ أَسْنُ مِنِّي وَ هُوَ يَشُوقُ بِحَيَاةِ أَبِيكَ وَ أَنَا كَثِيرًا مَا أَنْظِرُهُ فَقَالَ لِي يَوْمًا مِنَ الْأَيَّامِ سَلْ صَاحِبِكَ إِنْ كَانَ بِالْمَنْزِلَةِ الَّتِي ذَكَرْتَ أَنْ يَدْعُوَ اللَّهَ لِي حَتَّى أَصِيرَ إِلَى قَوْلِكُمْ فَأَنَا أَحِبُّ أَنْ تَدْعُوَ اللَّهَ لَهُ

He (the narrator) said, 'Muhammad said to me, 'I entered to see Al-Reza^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! There is a brother of mine and he is older than me, and he is saying (believing) in the life of your^{-asws} father^{-asws} (being still alive), and I frequently tend to debate him! He said to me one day from the day, 'Ask your companion if he^{-asws} was at the status which you are mentioning, that he^{-asws} supplicates to Allah^{-azwj} for me until I come to your word'. So, I would love it if you^{-asws} could supplicate to Allah^{-azwj} for him'.

قَالَ فَالْتَفَتَ أَبُو الْحَسَنِ ع نَحْوَ الْقِبْلَةِ فَذَكَرَ مَا شَاءَ اللَّهُ أَنْ يُذَكَّرَ ثُمَّ قَالَ اللَّهُمَّ خُذْ بِسَمْعِهِ وَ بَصَرِهِ وَ جَمَاعِعِ قَلْبِهِ حَتَّى تَرُدَّهُ إِلَى الْحَقِّ

He (the narrator) said, 'Abu Al-Hassan^{-asws} turned towards the Qiblah for as long as Allah^{-azwj} so Desired, and he did Zikr. Then he^{-asws} said: 'O Allah^{-azwj}! Size him with his hearing, and his sight, and entirety of his heart until You^{-azwj} Return him to the truth!'

قَالَ كَانَ يَشُوقُ هَذَا وَ هُوَ رَافِعٌ يَدَهُ الْبُيْمَى

⁴⁴⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 33

He (the narrator) said, 'He^{-asws} was saying this and he^{-asws} was raising his^{-asws} right hand'.

قَالَ فَلَمَّا قَدِمَ أَحْبَرَنِي بِمَا كَانَ فَوَ اللَّهِ مَا لَبِثْتُ إِلَّا بَسِيرًا حَتَّى قُلْتُ بِالْحَقِّ.

He (brother) said, 'When he arrived (back), he informed me with what had happened. By Allah^{-azwj}! I did not remain except a little, until I said (believed) with the truth'' .⁴⁴¹

35- كَش، رجال الكشي حَمْدَوِيهِ وَ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَبِي خَالِدِ السَّجِسْتَانِيِّ أَنَّهُ لَمَّا مَضَى أَبُو الْحَسَنِ ع وَفَتَ عَلَيْهِ ثُمَّ نَظَرَ فِي نُجُومِهِ زَعَمَ أَنَّهُ قَدْ مَاتَ فَقَطَعَ عَلَى مَوْتِهِ وَ خَالَفَ أَصْحَابَهُ.

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, from Muhammad Bin Usman, from Abu Khalid Al Sijistany,

'When Abu Al-Hassan (Musa^{-asws}) passed away, he stopped by him^{-asws}. Then he looked into his^{-asws} stars and claimed that he^{-asws} had died. He cut off upon his^{-asws} death and opposed his (Waqifite) companions'' .⁴⁴²

36- كَش، رجال الكشي نَصَرَ بِنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنِ الْقَاسِمِ بْنِ بَجِيحٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَرِيدٍ قَالَ دَخَلْتُ عَلَى الرِّضَا ع وَ أَنَا شَاكٌّ فِي إِيمَانِيهِ وَ كَانَ زَمِيلِي فِي طَرِيقِي رَجُلًا يُقَالُ لَهُ مُقَاتِلُ بْنُ مُقَاتِلٍ وَ كَانَ قَدْ مَضَى عَلَى إِيمَانِيهِ بِالْكُوفَةِ فَقُلْتُ لَهُ عَجَلْتَ فَقَالَ عِنْدِي فِي ذَلِكَ بُرْهَانٌ وَ عَلِيمٌ

(The book) 'Rijal' of Al Kashy – Nasr Bin Al Sabah, from Is'haq Bin Muhammad Al Basry, from Al Qasim Bin Yahya, from Husayn Bin Umar Bin Yazeed who said,

'I entered to see Al-Reza^{-asws} and I was doubting regarding his^{-asws} Imamate, and my co-traveller was a man called Muqatil Bin Muqatil, and he had gone upon his^{-asws} Imamate at Al-Kufa. I said to him, 'You have been hasty'. He said, 'There is proof and knowledge with me regarding that'.

قَالَ الْحُسَيْنِيُّ فَقُلْتُ لِلرِّضَا ع مَضَى أَبُوكَ قَالَ إِي وَ اللَّهِ وَ إِي لَفِي الدَّرَجَةِ الَّتِي فِيهَا رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مَنْ كَانَ أَسْعَدَ بِنَاءِ أَبِي مَيِّ

Al-Husayn said, 'I said to Al-Reza^{-asws}, 'Your^{-asws} father^{-asws} has passed away?' He^{-asws} said: 'Yes, by Allah^{-azwj}, and I^{-asws} am in the rank in which were Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, and who would be happier with the remaining alive of my^{-asws} father^{-asws}, than me^{-asws}?'

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ الْعَارِفُ لِلْإِمَامَةِ حِينَ يَظْهَرُ الْإِمَامُ

Then he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted is Saying: **And the foremost are the foremost [56:10]**, the recognisers of the Imam^{-asws} appears'.

ثُمَّ قَالَ مَا فَعَلَ صَاحِبِكَ فَقُلْتُ مَنْ قَالَ مُقَاتِلُ بْنُ مُقَاتِلٍ الْمَسْنُونُ الْوَجْهَ الطَّوِيلُ اللَّحْيَةَ الْأَقْفَى الْأَنْفِ وَ قَالَ أَمَا إِنِّي مَا رَأَيْتُهُ وَ لَا دَخَلَ عَلَيَّ وَ لَكِنَّهُ آمَنَ وَ صَدَّقَ فَاسْتَوْصَ بِهِ

⁴⁴¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 34

⁴⁴² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 35

Then he^{-asws} said: ‘What happened to your companion?’ I said, ‘Who?’ He^{-asws} said: ‘Muqatil Bin Muqatil, the elderly of face, long of beard, narrow of nose’. And he^{-asws} said: ‘But, I^{-asws} have not seen him, nor has he entered to see me^{-asws}, but he believed and ratified, so I^{-asws} am advising with him’.

قَالَ فَأَنْصَرَفْتُ مِنْ عِنْدِهِ إِلَى رَحْلي فَإِذَا مُقَاتِلٌ رَاقِدٌ فَحَرَّكْتُهُ ثُمَّ قُلْتُ لَكَ بِشَارَةٌ عِنْدِي لَا أُخْبِرُكَ بِهَا حَتَّى تَحْمَدَ اللَّهَ مِائَةً مَرَّةً فَمَعَلَ ثُمَّ أَخْبَرْتُهُ بِمَا كَانَ.

He (the narrator) said, ‘I left from his^{-asws} presence to my riding animal, and there was Muqatil sleeping. I moved him, then said, ‘There is glad tidings for you with me. I will not inform you until you Praise Allah^{-azwj} one hundred times!’ He did so, then I informed him with what had happened’’.⁴⁴³

⁴⁴³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 10 H 36

CHAPTER 11 – HIS^{-asws} BEQUESTS AND HIS^{-asws} CHARITIES, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام ابن إدريس عن محمد بن أبي الصهبان عن عبد الله بن محمد الحجال أن إبراهيم بن عبد الله الجعفرى حدثه عن عده من أهل بيته أن أبا إبراهيم موسى بن جعفر ع أشهد على وصيته إسحاق بن جعفر بن محمد بن إبراهيم بن محمد الجعفرى و جعفر بن صالح و معاوية الجعفرى و يحيى بن الحسين بن زيد و سعد بن عمران الأنصارى و محمد بن الحارث الأنصارى و يزيد بن سليط الأنصارى و محمد بن جعفر الأسلمى

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Idrees, from Muhammad Bin Abu Al Suhban, from Abdullah Bin Muhammad Al Hajjal that Ibrahim Bin Abdullah Al-Ja'fary, from a number of his family members,

'Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}, his^{-asws} bequest was witnessed upon by Is'haq son of Ja'far^{-asws} Bin Muhammad^{-asws}, and Ibrahim Muhammad Al-Ja'fary, and Ja'far Bin Salih, and Muawiya Al-Ja'fary, and Yahya Bin Al-Husayn Bin Zayd, and Sa'ad Bin Imran Al-Ansary Al-Ansary, and Muhammad Bin Al-Haris Al-Ansary, and Yazeed Bin Saleyr Al-Ansary, and Muhammad Ja'far Al-Aslamy.

بعد أن أشهدهم أنه يشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله و أن الساعة آتية لا ريب فيها و أن الله يبعث من في القبور و أن البعث بعد الموت حق و أن الحساب و القصاص حق و أن الوفوف بين يدي الله عز و جل حق و أن ما جاء به محمد ص حق حق و أن ما نزل به الروح الأمين حق على ذلك أختيا و عليه أموت و عليه أبعث إن شاء الله

After having them witness, he^{-asws} testified: 'There is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-asws} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, and that the Resurrection after the death is true, and that the Reckoning and the retaliation are true, and that the pausing in front of Allah^{-azwj} Mighty and Majestic is true, and that whatever Muhammad^{-saww} had come with was true, true, true, and that whatever the Trustworthy Spirit had descended with was true, and upon it I^{-asws} am dying, and upon it I^{-asws} shall be Resurrected, if Allah^{-azwj} so Desires.

أشهدهم أن هذه وصيتي بخطي و قد نسخت وصية جدي أمير المؤمنين ع و وصايا الحسن و الحسين و علي بن الحسين و وصية محمد بن علي و وصية جعفر بن محمد ع قبل ذلك حزفاً بحرف

I^{-asws} keep them as witnesses that this is my^{-asws} bequest in my^{-asws} handwriting, and I^{-asws} have copied a bequest of my^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}, and bequests of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and bequest of Muhammad^{-asws} Bin Ali^{-asws}, and bequest of Ja'far^{-asws} Bin Muhammad^{-asws} before that, word by word.

و أوصيت بها إلى عليّ ابني و بيّ بعده إن شاء و آسن منهم رشداً و أحب إفرارهم فذلك له و إن كرههم و أحب أن يخرجهم فذلك له و لا أمر لهم معه

And I^{-asws} bequeath with it to my^{-asws} son^{-asws} Ali^{-asws}, and my^{-asws} sons after him^{-asws}, if Allah^{-azwj} so Desires, and I^{-asws} discern (recognise) rightful guidance from them, and I^{-asws} love their acknowledgment. So that is for him^{-asws}, and even if he^{-asws} dislikes them and loves to expel them, that is up to him^{-asws}, and there is no command for them along with him^{-asws}.

وَأَوْصَيْتُ إِلَيْهِ بِصَدَقَاتِي وَ أَمْوَالِي وَ صِبْيَانِي الَّذِينَ خَلَّفْتُ وَ وُلْدِي وَ إِلَى إِبْرَاهِيمَ وَ الْعَبَّاسِ وَ إِسْمَاعِيلَ وَ أَحْمَدَ وَ أُمِّ أَحْمَدَ وَ إِلَى عَلِيٍّ أَفْرَ نِسَائِي دُوْنَهُمْ وَ ثُلُثَ صَدَقَةِ أَبِي وَ أَهْلِ بَيْتِي

And I^{-asws} bequeath to him^{-asws} with my^{-asws} charities, and my^{-asws} wealth, and my^{-asws} children, those I^{-asws} am leaving behind, and my^{-asws} children, and to Ibrahim, and Al-Abbas, and Ismail, and Ahmad, and Umm Ahmad. And to Ali^{-asws} are (affairs of) my^{-asws} wives besides them, and a third of the charities of my^{-asws} father^{-asws} and my^{-asws} family.

يَضَعُهُ حَيْثُ يَرَى وَ يَجْعَلُ مِنْهُ مَا يَجْعَلُ دُو الْمَالِ فِي مَالِهِ إِنْ أَحَبَّ أَنْ يُجِيزَ مَا ذَكَرْتُ فِي عِيَالِي فَذَاكَ إِلَيْهِ وَ إِنْ كَرِهَ فَذَاكَ إِلَيْهِ وَ إِنْ أَحَبَّ أَنْ يَبِيعَ أَوْ يَهَبَ أَوْ يَنْحَلَّ أَوْ يَتَصَدَّقَ عَلَى غَيْرِ مَا وَصَّيْتُهُ فَذَاكَ إِلَيْهِ وَ هُوَ أَنَا فِي وَصِيَّتِي فِي مَالِي وَ فِي أَهْلِي وَ وُلْدِي

He^{-asws} can place it wherever he views fit and make from it what he^{-asws} makes the one with the one in his wealth. If he^{-asws} likes he can allow what I^{-asws} have mentioned regarding my^{-asws} dependants, so that is up to him^{-asws}. And if he dislikes it, so that is up to him^{-asws}. And if he^{-asws} likes, he^{-asws} can sell, or gift, or separate it, or donate it upon other than I^{-asws} am bequeathing, so that is up to him^{-asws}, and he^{-asws} is (like) me^{-asws} in my^{-asws} bequest, regarding my^{-asws} wealth, and regarding my^{-asws} family members and my^{-asws} children.

وَ إِنْ رَأَى أَنْ يُغَيِّرَ إِخْوَتَهُ الَّذِينَ سَمَّيْتُهُمْ فِي صَدْرِ كِتَابِي هَذَا أَفْرَهُمْ وَ إِنْ كَرِهَ فَلَهُ أَنْ يُخْرِجَهُمْ غَيْرَ مَزْدُودٍ عَلَيْهِ وَ إِنْ أَرَادَ رَجُلٌ مِنْهُمْ أَنْ يُزَوِّجَ أُخْتَهُ فَلَيْسَ لَهُ أَنْ يُزَوِّجَهَا إِلَّا بِإِذْنِهِ وَ أَمْرِهِ

And if he^{-asws} views fit, to endorse his^{-asws} brothers, those whom I^{-asws} have mentioned them in the beginning of this letter of mine, he^{-asws} can endorse them, and if he^{-asws} dislikes it, for him^{-asws} is to expel them without repulsion upon it. And if a man from them (relatives) wants to marry his^{-asws} sister (my^{-asws} daughter so he^{-asws} is the Guardian of my^{-asws} daughters), then it isn't for him to marry her except by his^{-asws} permission and his^{-asws} instructions.

وَ أَيُّ سُلْطَانٍ كَشَفَهُ عَنْ شَيْءٍ أَوْ حَالَ بَيْنَهُ وَ بَيْنَ شَيْءٍ مِمَّا ذَكَرْتُ فِي كِتَابِي فَقَدْ بَرَى مِنَ اللَّهِ تَعَالَى وَ مِنْ رَسُولِهِ وَ اللَّهُ وَ رَسُولُهُ مِنْهُ بَرِيْقَانِ وَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللَّاعِنِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ أَجْمَعِينَ وَ جَمَاعَةَ الْمُؤْمِنِينَ

And whichever authority (person) uncovers him^{-asws} from something, or hinders between him^{-asws} and anything from what I^{-asws} have mentioned in my^{-asws} letter, so he (that person) is disavowed from Allah^{-azwj} the Exalted and from His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from him (that person), and upon him is the Curse of Allah^{-azwj}, and curses of the cursing ones, and the Angels of Proximity, and the Prophets^{-as} and the Messengers^{-as} altogether, and a group of the Momineen.

وَ لَيْسَ لِأَحَدٍ مِنَ السَّلَاطِينِ أَنْ يَكْتَنِفَهُ عَنْ شَيْءٍ لِي عِنْدَهُ مِنْ بَضَاعَةٍ وَ لَا لِأَحَدٍ مِنْ وُلْدِي وَ لِي عِنْدَهُ مَالٌ وَ هُوَ مُصَدِّقٌ فِيمَا ذَكَرْتُ مِنْ مَبْلَغِهِ إِنْ أَقَلَّ وَ أَكْثَرَ فَهُوَ الصَّادِقُ

And it isn't for anyone from the authorities that he uncovers from anything of mine^{-asws} with him^{-asws}, from chattels, nor is it for anyone from my^{-asws} children, and there is wealth for me^{-asws} with him, and he is ratified regarding when he mentions, from its extent, even if it is less and more, so he is to be ratified.

وَ إِنَّمَا أَرَدْتُ بِإِدْخَالِ الَّذِينَ أُدْخَلْتُ مَعَهُ مِنْ وُلْدِي التَّنْوِيَةَ بِأَسْمَائِهِمْ وَ أَوْلَادِي الْأَصَاغِرِ وَ أُمَّهَاتِ أَوْلَادِي مَنْ أَقَامَ مِنْهُنَّ فِي مَنْزِلِهَا وَ فِي حِجَابِهَا فَلَهَا مَا كَانَ يَجْرِي عَلَيْهَا فِي حَيَاتِي إِنْ أَرَادَ ذَلِكَ وَ مَنْ خَرَجَ مِنْهُنَّ إِلَى زَوْجٍ فَلَيْسَ لَهَا أَنْ تَرْجِعَ حِزَانِي إِلَّا أَنْ يَرَى عَلَيَّ ذَلِكَ

And rather, I wanted the inclusion of the ones I^{-asws} from my^{-asws} sons with him^{-asws}, indication by their names, and my^{-asws} young children, and mothers of my^{-asws} children. One from them who stays in her house and in her veil, for her would be whatever had been flowing to her during my^{-asws} lifetime if he^{-asws} wants that. And the one from them who exits to a husband, it isn't for her that she returns to my^{-asws} treasurer except if Ali^{-asws} deems that proper.

وَ لَا يُزَوِّجُ بَنَاتِي أَحَدٌ مِنْ إِخْوَتِي وَ مِنْ أُمَّهَاتِي وَ لَا سُلْطَانٌ وَ لَا عَمَلٌ لَهُنَّ إِلَّا بِرَأْيِهِ وَ مَشُورَتِهِ فَإِنْ فَعَلُوا ذَلِكَ فَقَدْ خَالَفُوا اللَّهَ تَعَالَى وَ رَسُولَهُ ص وَ خَادُوهُ فِي مَلِكِهِ وَ هُوَ أَعْرَفُ بِمَنَاحِكِ قَوْمِهِ إِنْ أَرَادَ أَنْ يُزَوِّجَ زَوْجًا وَ إِنْ أَرَادَ أَنْ يَتْرَكَ تَرَكَ قَدْ أَوْصَيْتُهُنَّ بِمِثْلِ مَا ذَكَرْتُ فِي صَدْرِ كِتَابِي وَ أَشْهَدُ اللَّهَ عَلَيْهِنَّ

And no one from my^{-asws} daughters get married, and from their mothers, nor is there any authority, nor can it be worked for them except by his^{-asws} view and his^{-asws} consultation. If they were to do that, so they would have opposed Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww}, and they would have rejected Him^{-azwj} regarding His^{-azwj} Kingdom, and he^{-asws} is more knowing with the marriages of his^{-asws} people, if he^{-asws} wants to get them married, he^{-asws} will get them married, and if he^{-asws} wants to leave, then she would be left. I^{-asws} have bequeathed them with similar to what I^{-asws} am mentioning, in the beginning of my^{-asws} letter, and I^{-asws} keep Allah^{-azwj} as Witness upon them.

وَ لَيْسَ لِأَحَدٍ أَنْ يَكْشِفَ وَصِيَّتِي وَ لَا يَنْشُرَهَا وَ هِيَ عَلَيَّ مَا ذَكَرْتُ وَ سَمَّيْتُ فَمَنْ أَسَاءَ فَعَلَيْهِ وَ مَنْ أَحْسَنَ فَلِنَفْسِهِ وَ مَا رَتَبْتُ بِظَلَامٍ لِلْعَبِيدِ

And it isn't for anyone that he uncovers my^{-asws} bequest, nor publicise it, and it is upon what I^{-asws} have mentioned and named. So, the one who is evil, it would be against him, and one who is good, it is for himself, and your Lord^{-azwj} is not the least unjust to the servants.

وَ لَيْسَ لِأَحَدٍ مِنْ سُلْطَانٍ وَ لَا غَيْرِهِ أَنْ يَفْضَحَ كِتَابِي الَّذِي خَتَمْتُ عَلَيْهِ أَسْفَلَ فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ الْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ وَ جَمَاعَةُ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ وَ خَتَمَ مُوسَى بْنُ جَعْفَرٍ وَ الشُّهُودُ

And there isn't any authority for anyone, nor for anyone else that he breaks open my^{-asws} letter which I^{-asws} am sealing upon below. The one who does that, upon him is the Curse of Allah^{-azwj} and His^{-azwj} Wrath, and the Angels after that are the backers, and a group of Muslims and the Momineen'. And Musa^{-asws} Bin Ja'far^{-asws} sealed, and (so did) the witnesses.

قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجَعْفَرِيُّ قَالَ الْعَبَّاسُ بْنُ مُوسَى ع لَابْنِ عِمْرَانَ الْقَاضِي الطَّلْحِيِّ إِنَّ أَسْفَلَ هَذَا الْكِتَابِ كَنْزٌ لَنَا وَ جَوْهَرٌ يُرِيدُ أَنْ يَحْتَجِزَهُ دُونَنَا وَ لَمْ يَدَعْ أَبُونَا شَيْئاً إِلَّا جَعَلَهُ لَهُ وَ تَرَكَنَا عَالَةً

Abdullah Bin Muhammad Al-Ja'fary said, 'Al-Abbas son of Musa^{-asws} said to Ibn Imran the judge, 'The bottom part of this letter is a treasure for us and jewels. He^{-asws} wants to hold it

besides us, and our father^{-asws} did not leave out anything except he^{-asws} made it to be for him^{-asws} and left us destitute’.

فَوَثَبَ عَلَيْهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْجَعْفَرِيُّ فَأَسْمَعَهُ وَوَثَبَ إِلَيْهِ إِسْحَاقُ بْنُ جَعْفَرٍ فَمَعَلَ بِهِ مِثْلَ ذَلِكَ فَقَالَ الْعَبَّاسُ لِلْقَاضِي أَصْلَحَكَ اللَّهُ فَضَّ الْحَاتِمَ وَ أَقْرَأَ مَا تَحْتَهُ فَقَالَ لَا أَفْضُهُ لَا يَلْعَنُنِي أَبُوكَ فَقَالَ الْعَبَّاسُ أَنَا أَفْضُهُ قَالَ ذَلِكَ إِلَيْكَ

Ibrahim Bin Muhammad Al-Ja’fary leapt upon him and made him hear. And Is’haq son of Ja’far^{-asws} leapt to him and did with him similar to that. Al-Abbas said to the judge, ‘May Allah^{-azwj} Keep you well! Break the seal and read what is beneath it!’ He said, ‘I will not break it. Your father^{-asws}’s curse will not be upon me’. Al-Abbas said, ‘I shall break it!’ He said, ‘That is up to you’.

فَقَضَّ الْعَبَّاسُ الْحَاتِمَ فَإِذَا فِيهِ إِخْرَاجُهُمْ مِنَ الْوَصِيَّةِ وَ إِفْرَازُ عَلِيٍّ وَحَدَهُ وَ إِدْخَالُهُ إِيَّاهُمْ فِي وَلايَةِ عَلِيٍّ إِنْ أَحْبَبُوا أَوْ كَرِهُوا أَوْ صَارُوا كَالْأَيْتَامِ فِي حَجْرِهِ وَ أَخْرَجَهُمْ مِنْ حَدِّ الصَّدَقَةِ وَ ذَكَرَهَا

Al-Abbas broke the seal, and there in it was their expulsion from the bequest and the acknowledgment of Ali^{-asws} alone, and his^{-asws} including them in the governance of Ali^{-asws}, whether they like it, or dislike it, or become like orphans in his^{-asws} lap, and he^{-asws} had expelled them from the limit of charities and mentioned it.

ثُمَّ التَّقَّتْ عَلِيٌّ بْنُ مُوسَى عَ إِلَى الْعَبَّاسِ فَقَالَ يَا أَخِي إِنِّي لَأَعْلَمُ أَنَّهُ إِنَّمَا حَمَلَكُم عَلَى هَذَا الْعُرْثِ وَ الدُّيُونَ الَّتِي عَلَيْكُمْ فَانْطَلِقْ يَا سَعْدُ فَتَعَيَّنْ لِي مَا عَلَيْهِمْ وَ أَفْضِهِ عَنْهُمْ وَ أَفِضْ ذَكَرَ حُقُوقِهِمْ وَ خُذْ لَهُمُ الْبِرَاءَةَ فَلَا وَ اللَّهُ لَا أَدْعُ مُوَأَسَاتِكُمْ وَ بِرِّكُمْ مَا أَصْبَحْتُ وَ أَمَشِي عَلَى ظَهْرِ الْأَرْضِ فَقُولُوا مَا شِئْتُمْ

Then Ali^{-asws} Bin Musa^{-asws} turned to Al-Abbas and said, ‘O my^{-asws} brother! I know that rather what had carried you upon doing this are the creditors and the debts which are upon you all. Go, O Sa’ad, and pinpoint for me^{-asws} what (debts are) upon them and I^{-asws} shall pay it off on their behalf and take their mentioned rights and take the receipt for them. No, by Allah^{-azwj}! I^{-asws} will not leave consoling you all and be righteous to you, for as long as I^{-asws} am walking upon the surface of the earth. Speak whatever you like’.

فَقَالَ الْعَبَّاسُ مَا تُعْطِينَا إِلَّا مِنْ فُضُولِ أَمْوَالِنَا وَ مَا لَنَا عِنْدَكَ أَكْثَرُ

Al-Abbas said, ‘You^{-asws} are not giving us except from the surplus (remnants) of our wealth, and what is for us, in your^{-asws} possession, is more!’

فَقَالَ قُولُوا مَا شِئْتُمْ فَالْعِرْضُ عِرْضُكُمْ اللَّهُمَّ أَصْلِحْهُمْ وَ أَصْلِحْ بِهِمْ وَ احْسَبْ عَنَّا وَ عَنْهُمْ الشَّيْطَانَ وَ أَعِنْهُمْ عَلَى طَاعَتِكَ وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

He said, ‘Speak whatever you like to, for the offer is your offer. O Allah^{-azwj}! Correct them and Correct with them! And the Satan^{-la} is mischievous from us and them and Assist them upon obeying You^{-azwj}!’ And Allah^{-azwj} is a Protector upon what we are saying’.

قَالَ الْعَبَّاسُ مَا أَعْرَفَنِي بِلِسَانِكَ وَ لَيْسَ لِمِسْحَاتِكَ عِنْدِي طِبْنٌ ثُمَّ إِنَّ الْقَوْمَ افْتَرَقُوا.

Al-Abbas said, ‘You^{-asws} did not recognise me with your^{-asws} tongue, and there is no clay with me for your anointing (a metaphor)’. Then the group dispersed”⁴⁴⁴.

2- ن، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن محمد بن أبي الصُّبَّانِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ بَعَثَ إِلَى أَبِي الْحَسَنِ ع بِوَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ بَعَثَ إِلَيَّ بِصَدَقَةِ أَبِيهِ مَعَ أَبِي إِسْمَاعِيلَ مُصَادِفٍ وَ ذَكَرَ صَدَقَةَ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ صَدَقَةَ نَفْسِهِ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – My father, from Ahmad Bin Idrees, from Muhammad Bin Abu Al Suhban, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘Abu Al-Hassan^{-asws} dispatched to me the bequest of Amir Al-Momineen^{-asws} and sent to me the charities of his^{-asws} father^{-asws} with my father Ismail Musadif, and he mentioned the charities of Ja’far^{-asws} Bin Muhammad^{-asws}, and charities of himself: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا تَصَدَّقَ بِهِ مُوسَى بْنُ جَعْفَرٍ تَصَدَّقَ بِأَرْضِهِ مَكَانَ كَذَا وَ كَذَا وَ حُدُودُ الْأَرْضِ كَذَا وَ كَذَا كَلِّهَا وَ نَحْلُهَا وَ أَرْضُهَا وَ مَائِهَا وَ أَرْجَائِهَا وَ حُقُوقُهَا وَ شَرِبَتَا مِنَ الْمَاءِ وَ كُلَّ حَقٍّ هُوَ لَهَا فِي مَرْفَعٍ أَوْ مَطْهَرٍ أَوْ غُنْصُرٍ أَوْ مِرْفَقٍ أَوْ سَاحَةِ أَوْ مَسِيلٍ أَوْ غَامِرٍ أَوْ غَامِرٍ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what is being donated with my Musa^{-asws} Bin Ja’far^{-asws}. He^{-asws} donates his^{-asws} land in such and such place, and the boundaries of the land are such and such, all of it, and its palm trees, and its land, and its water, and its parts, and its rights, and its drinking from the water, and every right it is for it, whether it is raised, or apparent, or elements, or attachments, or area, or water channel, or inhabited, or barren.

تَصَدَّقَ بِجَمِيعِ حَقِّهِ مِنْ ذَلِكَ عَلَى وُلْدِهِ مِنْ صُلْبِهِ الرِّجَالِ وَ النِّسَاءِ يُفَسِّمُ وَ إِلَيْهَا مَا أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ مِنْ غَلَّتِهَا بَعْدَ الَّذِي يَكْفِيهَا فِي عِمَارَتِهَا وَ مَرَافِقِهَا وَ بَعْدَ ثَلَاثِينَ عَدْفًا يُفَسِّمُ فِي مَسَاكِينِ أَهْلِ الْقَرْيَةِ بَيْنَ وُلْدِ مُوسَى بْنِ جَعْفَرٍ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

He^{-asws} donates with entirety of his^{-asws} rights from that to his^{-asws} children from his^{-asws} lineage, the men and the women. Its custodian would divide whatever Allah^{-azwj} Mighty and Majestic Brings forth of its yield after that which suffices regarding its building and its counterparts, and after thirty clusters have been distributed among the poor people of the town, between the children of Musa^{-asws} Bin Ja’far^{-asws}, for the male being the share of two females.

فَإِنْ تَزَوَّجَتْ امْرَأَةٌ مِنْ وُلْدِ مُوسَى بْنِ جَعْفَرٍ فَلَا حَقَّ لَهَا فِي هَذِهِ الصَّدَقَةِ حَتَّى تَرْجِعَ إِلَيْهَا بِعَيْرِ رَوْحٍ فَإِنْ رَجَعَتْ كَانَتْ لَهَا مِثْلُ حَظِّ الْيَتَامَى لَمْ تَتَزَوَّجْ مِنْ بَنَاتِ مُوسَى

If a woman from the children of Musa^{-asws} Bin Ja’far^{-asws} were to get married, then there would be no right for her in these charities until she returns to it without a husband. If she returns, then for her would be a share like that of the daughters of Musa^{-asws} who did not marry.

وَ مَنْ تَزَوَّجَ مِنْ وُلْدِ مُوسَى وَ لَهُ وَ لَدَّ فَوَلَدُهُ عَلَى سَهْمِ أَبِيهِمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ عَلَى مِثْلِ مَا شَرَطَ مُوسَى بَيْنَ وُلْدِهِ مِنْ صُلْبِهِ

⁴⁴⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 11 H 1

And one from the children of Musa^{-asws} who dies and there are children for him, then his children would be upon a share of their father, for the male being the share of two females, upon similar to what Musa^{-asws} stipulated between his^{-asws} children from his^{-asws} lineage.

وَمَنْ تُوفِّيَ مِنْ وُلْدِ مُوسَىٰ وَ لَمْ يَتْرُكْ وَ لَدَا رَدَّ حَقَّهُ عَلَىٰ أَهْلِ الصَّدَقَةِ وَ لَيْسَ لِوُلْدِ بَنَاتِي فِي صَدَقَتِي هَذِهِ حَقٌّ إِلَّا أَنْ يَكُونَ آبَاؤُهُمْ مِنْ وُلْدِي وَ لَيْسَ لِأَحَدٍ فِي صَدَقَتِي حَقٌّ مَعَ وُلْدِي وَ وُلْدِ وُلْدِي وَ أَعْقَابِهِمْ مَا بَقِيَ مِنْهُمْ أَحَدٌ

And the one from the children of Musa^{-asws} who dies and does not leave behind a child, his right would be returning to the people of the charity. And there is no right for the children of my^{-asws} daughters in this charity of mine, except if their father happens to be from my^{-asws} sons. And there isn't any right in my^{-asws} charity with my^{-asws} sons, and sons of my^{-asws} sons, and their posterity, for as long as one of them remain.

فَإِنْ انْقَرَضُوا وَ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ فَصَدَقَتِي عَلَىٰ وُلْدِ أَبِي مِنْ أُمَّي مَا بَقِيَ مِنْهُمْ أَحَدٌ مَا شَرَطْتُ بَيْنَ وُلْدِي وَ عَقْبِي

If they are extinct and there does not remain anyone of them, then my^{-asws} charity is upon the sons of my^{-asws} father^{-asws} from my^{-asws} mother^{-as}, for as long as one of them remains, whatever is stipulated between my^{-asws} children and my^{-asws} posterity.

فَإِنْ انْقَرَضَ وُلْدُ أَبِي مِنْ أُمَّي وَ أَوْلَادُهُمْ فَصَدَقَتِي عَلَىٰ وُلْدِ أَبِي وَ أَعْقَابِهِمْ مَا بَقِيَ مِنْهُمْ أَحَدٌ فَإِنْ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ فَصَدَقَتِي عَلَىٰ الْأَوْلَىٰ فَالْأَوْلَىٰ حَتَّىٰ يَرِثَ اللَّهُ الَّذِي وَرَثَتَهَا وَ هُوَ خَيْرُ الْوَارِثِينَ

If the sons of my^{-asws} father^{-asws} from my^{-asws} mother^{-as} are extinct, then my^{-asws} charity is upon the sons of my^{-asws} father^{-asws} and their posterity, for as long as one of them remains. If there does not remain anyone of them, then my^{-asws} charity is upon the foremost, so the foremost, until Allah^{-azwj} Causes to inherit that which is inherited, and He^{-azwj} is the best of the Inheritors.

تَصَدَّقَ مُوسَىٰ بْنُ جَعْفَرٍ بِصَدَقَتِهِ هَذِهِ وَ هُوَ صَاحِبُ صَدَقَةٍ حَبِيسًا بَنَاتًا بَنَاتًا لَا مَثْنَوِيَّةَ فِيهَا وَ لَا رَدَّ أَبَدًا ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَىٰ وَ الدَّارِ الْآخِرَةِ وَ لَا يَحِلُّ لِمُؤْمِنٍ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ يَبِيعَهَا أَوْ يَبْتَاعَهَا أَوْ يَهَبَهَا أَوْ يَنْحَلَهَا أَوْ يُعِيرَ شَيْئًا بِمَا وَضَعْتُهَا عَلَيْهِ حَتَّىٰ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

Musa Bin Ja'far^{-asws} is donating with these charities of his^{-asws}, and it is the correct charity, confined, defined, there is no dualism in it, nor any rebuttal ever, seeking the Face of Allah^{-azwj} the Exalted, and the House of the Hereafter, and it is not permissible for a Momin believing in Allah^{-azwj} and the last Day that he sells it, or buys it, or gifts it, or dissolves it, or alters anything from what I^{-asws} am placing upon it, until Allah^{-azwj} Causes to inherit the earth and the ones upon it.

وَ جَعَلَ صَدَقَتَهُ هَذِهِ إِلَىٰ عَلِيِّ وَ إِبْرَاهِيمَ فَإِنْ انْقَرَضَ أَحَدُهُمَا دَخَلَ الْقَاسِمُ مَعَ الْبَاقِي مَكَانَهُ فَإِنْ انْقَرَضَ أَحَدُهُمَا دَخَلَ إِسْمَاعِيلُ مَعَ الْبَاقِي مِنْهُمَا فَإِنْ انْقَرَضَ أَحَدُهُمَا دَخَلَ الْعَبَّاسُ مَعَ الْبَاقِي مِنْهُمَا فَإِنْ انْقَرَضَ أَحَدُهُمَا فَالْأَكْبَرُ مِنْ وُلْدِي يُقَوْمُ مَقَامَهُ فَإِنْ لَمْ يَبْقَ مِنْ وُلْدِي إِلَّا وَاحِدٌ فَهُوَ الَّذِي يُقَوْمُ بِهِ

And he^{-asws} makes these charities of his^{-asws} to Ali^{-asws}, and Ibrahim. If one of them is extinct, Al Qasim would be included with the remaining one in his place. If one of them is extinct, Ismail would be included with the remaining one from them. If one of them is extinct, then Al-Abbas would be included with the remaining one of them two. If one of them is extinct, then the eldest one of my^{-asws} sons would stand in his place. If there does not remain from my^{-asws} sons except one, then he is the one who shall be standing with it'.

قَالَ وَ قَالَ أَبُو الْحَسَنِ ع إِنَّ أَبَاهُ قَدَّمَ إِسْمَاعِيلَ فِي صَدَقَتِهِ عَلَى الْعَبَّاسِ وَ هُوَ أَصْغَرُ مِنْهُ.

He (the narrator) said, 'And Abu Al-Hassan^{-asws} said, 'His father^{-asws} forwarded Ismail regarding his^{-asws} charities over Al-Abbas, and he was younger than him".⁴⁴⁵

3- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي عن أبيه عن بكر بن صالح قال قلت لإبراهيم بن أبي الحسن موسى بن جعفر ع ما قولك في أهلك قال هو حي قلت فما قولك في أخيك أبي الحسن ع قال ثقة صدوق

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Bakr Bin Salih who said,

'I said to Ibrahim son of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, 'What is your word regarding your father^{-asws}?' He said, 'He^{-asws} is still alive'. I said, 'So what is your word regarding your brother^{-asws}, Abu Al-Hassan^{-asws} (Al-Reza^{-asws})?' He said, 'Trustworthy, truthful'.

قلت فإنه يقول إن أباك قد مضى قال هو أعلم بما يقول فأعدت عليه فأعاد علي قلت فأوصى أبوك قال نعم قلت إلى من أوصى قال إلى خمسة منا و جعل علياً ع المقدم علينا.

I said, 'But, he^{-asws} is saying that your father^{-asws} has passed away!' He said, 'He^{-asws} is more knowing with what he^{-asws} says'. I reiterated to him, and he repeated unto me. I said, 'Did your father^{-asws} bequeath?' He said, 'Yes'. I said, 'To whom did he^{-asws} bequeath?' He said, 'To five of us, and he^{-asws} made Ali^{-asws} the head upon us".⁴⁴⁶

⁴⁴⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 11 H 2

⁴⁴⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 11 H 3

CHAPTER 12 – SITUATIONS OF HIS^{-asws} CHILDREN AND HIS^{-asws} WIVES, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- **شا، الإرشاد كان لأبي الحسن ع سبعة و ثلاثون ولداً ذكراً و أنثى منهم علي بن موسى الرضا و إبراهيم و العباس و القاسم لأمهات أولاد و إسماعيل و جعفر و هارون و الحسن لأُم ولد و أحمد و محمد و حمزة لأُم ولد و عبد الله و إسحاق و عبید الله و زيد و الحسين و الفضل و سليمان لأمهات أولاد**

(The book) 'Al Irshad' –

There were thirty-seven children for Abu Al-Hassan^{-asws}, males and females. From them were Ali^{-asws} Bin Musa Al-Reza^{-asws}, and Ibrahim, and Al-Abbas, and Al-Qasim of the mothers of the children; and Ismail, and Ja'far, and Haroun, and Al-Hassan of a mother of the children; and Ahmad, and Muhammad and Hamza of a mother of the children; and Abdullah, and Is'haq, and Ubeydullah, and Zayd, and Al-Husayn, and Al-Fazl, and Suleyman of mothers of children.

و فاطمة الكبرى و فاطمة الصغرى و زقية و حكيمه و أم أبيها و زقية الصغرى و كلثم و أم جعفر و زبابة و زينب و خديجة و عليّة و أمينة و حسنة و بريرة و عائشة و أم سلمة و ميمونة و أم كلثوم

And Fatima Al-Kubra, and Fatima Al-Sughra, and Rukayya, and Hakeema, and Umm Abeeha, and Ruqaiya Al Sughra, and Kulsoom, and Umm Ja'far, and Lubabah, and Zainab, and Khadeeja, and Ulyah, and Aamina, and Hasanah, and Bureyha, and Ayesha, and Umm Salama, and Maymouna, and Umm Kulsoom.

و كان أفضل ولد أبي الحسن موسى ع و أنبهم و أعظمهم قدراً و أجمعهم فضلاً أبو الحسن علي بن موسى الرضا ع

And the most superior of the children of Abu Al-Hassan Musa^{-asws}, and their most advising, and their mightiest of worth, and their most of total merits was Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}.

و كان أحمد بن موسى كريماً جليلاً ورعاً و كان أبو الحسن موسى يجهه و يقدمه و وهب له ضيعته المعروفة بالبصرة و يقال إن أحمد بن موسى رضي الله عنه أعتق ألف مملوك.

And Ahmad son of Musa^{-asws} was benevolent, majestic, devout, and Abu Al-Hassan Musa^{-asws} used to love him^{-asws} and would forward him and had gifted his^{-asws} estate to him well-known as Al-Yaseera, and it is said that Ahmad son of Musa^{-asws}, may Allah^{-azwj} be Pleased with him, had liberated one thousand slaves".⁴⁴⁷

2- **شا، الإرشاد محمد بن يحيى عن جدّه قال سمعت إسماعيل بن موسى يقول خرج أبي بولده إلى بعض أمواله بالمدينة و سمى ذلك المال إلا أنّ أبا الحسين يحيى نسي الاسم**

⁴⁴⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 1

(The book) 'Al Irshad' – Muhammad Bin Yahya, from his grandfather who said,

'I heard Ismail son of Musa^{-asws} saying, 'My father^{-asws} went out with his^{-asws} children to one of his wealth (estates) at Al-Medina' – and he had named that wealth (estate) except that Abu Al-Husayn Yahya (narrator) forgot the name.

قَالَ فُكُنَّا فِي ذَلِكَ الْمَكَانِ فَكَانَ مَعَ أَحْمَدَ بْنِ مُوسَى عِشْرُونَ مِنْ خَدَمِ أَبِي وَ حَشَمِهِ إِنْ قَامَ أَحْمَدُ قَامُوا مَعَهُ وَ إِنْ جَلَسَ جَلَسُوا مَعَهُ وَ أَبِي بَعْدَ ذَلِكَ يَزْعَاهُ بِبَصْرِهِ لَا يَعْمَلُ عَنْهُ فَمَا انْقَلَبْنَا حَتَّى انْشَجَّ أَحْمَدُ بْنُ مُوسَى بَيْنَنَا وَ كَانَ مُحَمَّدُ بْنُ مُوسَى مِنْ أَهْلِ الْفَضْلِ وَ الصَّلَاحِ.

He said, 'We were in that place, and there were twenty servants of my father^{-asws} with Ahmad son of Musa^{-asws}. If Muhammad stood up, they would stand up with him, and if he sat down, they would sit down with him. And after that, my father^{-asws} would take care of him with his^{-asws} sight, not being heedless from him. We would not transfer until Ahmad son of Musa^{-asws} would be between us. And Muhammad son of Musa^{-asws} was from the people of merit and righteousness''⁴⁴⁸.

3- شَأْنُ الْإِرْشَادِ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ قَالَ حَدَّثَنِي هَاشِمِيَّةٌ مَوْلَاةُ رُقَيْيَةَ بِنْتِ مُوسَى قَالَتْ كَانَ مُحَمَّدُ بْنُ مُوسَى صَاحِبَ وُضُوءٍ وَ صَلَاةٍ وَ كَانَ لَيْلَهُ كُلَّهُ يَتَوَضَّأُ وَ يُصَلِّي وَ يُسْمَعُ سَكْبُ الْمَاءِ ثُمَّ يُصَلِّي لَيْلًا ثُمَّ يَهْدَأُ سَاعَةً فَيَرْتَدُّ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya, from his grandfather who said,

'It is narrated to me by Hashimiya a slave girl of Ruqayya daughter of Musa^{-asws}, she said, 'Muhammad son of Musa^{-asws} was a person of wud'u and Salat, and he would be in wud'u all of his night, and he would pray Salat. And the pouring of the water would be heard, then he would pray Salat at night. Then he would calm down for a while, then lie down.

فَيَقُومُ وَ يُسْمَعُ سَكْبُ الْمَاءِ وَ الْوُضُوءُ ثُمَّ يُصَلِّي لَيْلًا ثُمَّ يَرْتَدُّ سُورِعَةً ثُمَّ يَقُومُ فَيَسْمَعُ سَكْبُ الْمَاءِ وَ الْوُضُوءَ ثُمَّ يُصَلِّي وَ لَا يَزَالُ لَيْلَهُ كَذَلِكَ حَتَّى يُصْبِحَ وَ مَا رَأَيْتُهُ إِلَّا دَكَرْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

He would stand up, and pouring of the water would be heard, then he would pray Salat at night. Then he would sleep evenly. Then he would stand and pouring of the water would be heard and the wud'u, then he would pray Salat. And he would not cease his night like that until morning. And I did not see him except he mentioned Words of Allah^{-azwj} Mighty and Majestic: ***It was little from the night what they used to sleep [51:17].***

وَ كَانَ إِبْرَاهِيمُ بْنُ مُوسَى سَخِيًّا كَرِيمًا وَ تَقَلَّدَ الْإِمْرَةَ عَلَى الْيَمَنِ فِي أَيَّامِ الْمَأْمُونِ مِنْ قِبَلِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبِ الَّذِي بَايَعَهُ أَبُو السَّرَايَا بِالْكَوْفَةِ وَ مَضَى إِلَيْهَا فَفَتَحَهَا وَ أَقَامَ بِهَا مَدَّةً إِلَى أَنْ كَانَ مِنْ أَمْرِ أَبِي السَّرَايَا مَا كَانَ فَأَخَذَ لَهُ الْأَمَانَ مِنَ الْمَأْمُونِ

And Ibrahim son of Musa^{-asws} was generous, benevolent, and he was collared with governance of Al-Yemen during the days of Al-Mamoun from the direction of Muhammad Bin Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, the one who had pledged allegiance to Abu Al-Saraya At Al-Kufa, and he went to it. He conquered it and stayed at it for a period until

⁴⁴⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 2

it was from the matter of Abu Al-Saraya what happened. So he took the amnesty for him from Al-Mamoun.

وَ لِكُلِّ وَاحِدٍ مِنْ وُلْدِ أَبِي الْحَسَنِ مُوسَى ع فَضْلٌ وَ مَنْقَبَةٌ مَشْهُورَةٌ وَ كَانَ الرِّضَا ع الْمُقَدَّمُ عَلَيْهِمْ فِي الْفَضْلِ عَلَى حَسَبِ مَا ذَكَرْنَاهُ.

And for everyone from the children of Abu Al-Hassan Musa^{-asws}, there were merits, and virtues. And Al-Reza^{-asws} was the head upon them regarding the merits upon what we have mentioned".⁴⁴⁹

4- قب، المناقب لابن شهر آشوب أولاده ثلاثون فقط و يقال سبعة و ثلاثون فأبناؤه ثمانية عشر علي الإمام و إبراهيم و العباس و القاسم و عبد الله و إسحاق و عبید الله و زيد و الحسن و الفضل من أمهات أولاد و إسماعيل و جعفر و هارون و الحسن من أم ولد و أحمد و محمد و حمزة من أم ولد و يحيى و عقيل و عبد الرحمن

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'His^{-asws} children were thirty only, and it is said they were thirty-seven. His^{-asws} sons were eighteen - Ali^{-asws} the Imam^{-asws}, and Ibrahim, and Al-Abbas, and Al-Qasim, and Abdullah, and Is'haq, and Ubeydullah, and Zayd, and Al-Hassan, and Al-Fazl, being from mothers of children; and Ismail, and Ja'far, and Haroun, and Al-Hassan from a mother of children; and Ahmad, and Muhammad, and Hamza from a mother of children; and Yahya, and Aqeel, and Abdul Rahman.

المُعْتَبُونَ مِنْهُمْ ثَلَاثَةٌ عَشْرَ عَلِيِّ الرِّضَا ع وَ إِبْرَاهِيمَ وَ الْعَبَّاسَ وَ إِسْمَاعِيلَ وَ مُحَمَّدَ وَ عَبْدِ اللَّهِ وَ الْحَسَنَ وَ جَعْفَرَ وَ إِسْحَاقَ وَ حَمَزَةَ

The ones with posterity from them were thirteen – Ali Al-Reza^{-asws}, and Ibrahim, and Al-Abbas, and Ismail, and Muhammad, and Abdullah, and Al-Hassan, and Ja'far, and Is'haq, and Hamza.

وَ بَنَاتُهُ تِسْعَ عَشْرَةَ خَدِيجَةَ وَ أُمَّ قُدْوَةَ وَ أُمَّ أَبِيهَا وَ عَلِيَّةَ وَ فَاطِمَةَ الْكُبْرَى وَ فَاطِمَةَ الصُّغْرَى وَ نَزِيهَةَ وَ كُلثُمَ وَ أُمَّ كُلثُومَ زَيْنَبَ وَ أُمَّ الْقَاسِمِ وَ حَكِيمَةَ وَ زَيْنَةَ الصُّغْرَى وَ أُمَّ وَحِيَّةَ وَ أُمَّ سَلَمَةَ وَ أُمَّ جَعْفَرَ وَ لُبَابَةَ وَ أَسْمَاءَ وَ أَمَامَةَ وَ مَيْمُونَةَ مِنْ أُمَّهَاتِ أَوْلَادِهِ.

And his^{-asws} daughters were nineteen – Khadeeja, and Umm Farwa, and Umm Abeeha, and Ulayya, and Fatima Al-Kubra, and Fatima Al-Sugra, and Nazeeha, and Kulsoom, and Umm Kulsoom Zainab, and Umm Al-Qasim, and Hakeema, and Ruqayya Al-Sugra, and Umm Wahiya, and Umm Salama, and Umm Ja'far, and Lubabah, and Asma'a, and Umamah, and Maymouna, from mothers of children".⁴⁵⁰

5- كشف، كشف الغمة: قَالَ ابْنُ الْخَشَّابِ وَ لِدَ لَهُ عِشْرُونَ ابْنًا وَ ثَمَانِيَةَ عَشْرَ بِنْتًا أَسْمَاءُ بِنْتِ عَلِيِّ الرِّضَا الإمام و زيد و إبراهيم و عقيل و هارون و الحسن و الحسين و عبد الله و إسماعيل و عبید الله و عمر و أحمد و جعفر و يحيى و إسحاق و العباس و حمزة و عبد الرحمن و القاسم و جعفر الأصغر و يقال موضع عمر محمد

(The book) 'Kashf Al Ghumma' – Ibn Al Khashab said,

⁴⁴⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 3

⁴⁵⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 4

‘Twenty sons and eighteen daughters were born for him^{-asws}. The names of his^{-asws} sons are Ali Al-Reza^{-asws} the Imam^{-asws}, and Zayd, and Ibrahim, and Aqeel, and Haroun, and Al-Hassan, and Al-Husayn, and Abdullah, and Ismail, and Ubeydullah, and Umar, and Ahmad, and Ja’far, and Yahya, and Is’haq, and Al-Abbas, and Hamza, and Abdul Rahman, and Qasim, and Ja’far Al-Asghar. And it is said Muhammad in place of Umar.

وَأَسْمَاءُ النَّبَاتِ حَدِيحَةُ وَ أُمُّ قُرْوَةَ وَ أَسْمَاءُ وَ عَلِيَّةُ وَ فَاطِمَةُ وَ فَاطِمَةُ وَ أُمُّ كُلثُومٍ وَ أُمُّ كُلثُومٍ وَ آمِنَةُ وَ زَيْنَبُ وَ أُمُّ عَبْدِ اللَّهِ وَ زَيْنَبُ الصُّعْرِي وَ أُمُّ الْقَاسِمِ وَ حَكِيمَةُ وَ أَسْمَاءُ الصُّعْرِي وَ حَمُودَةُ وَ أَمَامَةُ وَ مَيْمُونَةُ.

And the names of the daughters are: - Khadeeja, and Umm Farwa, and Asma’a, and Ulayya, and Fatima, and Fatima, and Umm Kulsoom, and Umm Kulsoom, and Ameena, and Zaynab, and Umm Abdullah, and Zainab Al Sughra, and Umm Al Qasim, and Hakeema, and Asma’a Al-Sughra, and Mahmouda, and Umama, and Maymouna’’.⁴⁵¹

6- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنْ سُلَيْمَانَ الْجَوْهَرِيِّ قَالَ رَأَيْتُ أَبَا الْحُسَيْنِ ع يَقُولُ لِابْنِهِ الْقَاسِمِ قُمْ يَا بُنَيَّ فَاقْرَأْ عِنْدَ رَأْسِ أَخِيكَ وَ الصَّافَاتِ صَفًّا حَتَّى تَسْتَيْدَّهَا فَقَرَأَ فَلَمَّا بَلَغَ أَهُمْ أَشَدُّ خَلْفًا أَمْ مِنْ خَلْفِنَا قَضَى الْقَتْلَ

(The book) – Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al Jowhary who said,

‘I saw Abu Al-Hassan^{-asws} saying to his^{-asws} son Al-Qasim: ‘Arise O my^{-asws} son, and recite by the head of your (dying) brother: **I swear by those who draw themselves out in ranks [37:1]** (Surah Al Safaat) until you complete it’. He recited, and when he reached: **Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created [37:11]**, the youth died.

فَلَمَّا سُجِّي وَ خَرَجُوا أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نَزَلَ بِهِ الْمَوْتُ يُقْرَأُ عِنْدَهُ يَسُ وَ الْقُرْآنِ الْحَكِيمِ فَصَرَّتْ تَأْمُرُنَا بِالصَّافَاتِ فَقَالَ يَا بُنَيَّ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنْ مَوْتٍ فَطُ إِلَّا عَجَلَ اللَّهُ رَاحَتَهُ.

When he was shrouded and they went out, Yaqoub Bin Ja’far turned towards him^{-asws} and said to him^{-asws}, ‘We used to entrust the deceased, when we are with him, reciting in his presence **Ya Seen [36:1] I swear by the Wise Quran [36:2]** (i.e. Chapter 36) and you^{-asws} have come ordering us with Al-Saffaat (Chapter 37)?’ So he^{-asws} said: ‘O my^{-asws} son! It would not be recited for one who is suffering from death at all, except that Allah^{-azwj} would Hasten his departure’’.⁴⁵²

7- كَا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ لَمَّا رَجَعَ أَبُو الْحُسَيْنِ مُوسَى ع مِنْ بَعْدَادَ وَ مَضَى إِلَى الْمَدِينَةِ مَاتَتْ لَهُ ابْنَةٌ بِعَيْنِ فَدَفَنَهَا وَ أَمَرَ بَعْضَ مَوْلِيهِ أَنْ يُحْصِتَّ قَبْرَهَا وَ يَكْتُبَ عَلَى لَوْحٍ اسْمَهَا وَ يَجْعَلَهُ فِي الْقَبْرِ.

(The book) ‘Al Kafi’ – The number, from Sahl, from Ibn Mahboub, from Yunus Bin Yaqoub who said,

⁴⁵¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 5

⁴⁵² Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 6

‘When Abu Al-Hassan Musa^{-asws} returned from Baghdad and went to Al-Medina, a daughter of his^{-asws} died at Fayd. He^{-asws} buried her and ordered one of his^{-asws} slave to place gravel upon her grave and write her name upon a tablet and make it to be in (on) the grave’.⁴⁵³

8- عُمْدَةُ الطَّالِبِ، وَوَلَدَ عَ سِتِّينَ وَوَلَدًا سَبْعًا وَ ثَلَاثِينَ بِنْتًا وَ ثَلَاثَ [ثَلَاثًا] وَ عَشْرِينَ ابْنًا دَرَجَ مِنْهُمْ حَسَنَةً لَمْ يُعْقِبُوا بَعِيرَ خِلَافٍ وَ هُمْ عِنْدَ الرَّحْمَنِ وَ عَقِيلَ وَ الْقَاسِمَ وَ يَحْيَى وَ دَاوُدَ وَ مِنْهُمْ ثَلَاثَةٌ هُمْ إِبْرَاهِيمُ وَ كَيْسَ لِأَحَدٍ مِنْهُمْ وَوَلَدَ ذَكَرَ وَ هُمْ سُلَيْمَانُ وَ الْفَضْلُ وَ أَحْمَدُ

(The book) ‘Umdah Al Talib’ –

‘His^{-asws} children were sixty, thirty-seven daughters and twenty-three sons. A group of five of them did not have posterity, without a replacement, and they are, Abdul Rahman, and Aqeel, and Al-Qasim, and Yahya, and Dawood. And from them were three who had females (daughters) for them, and there was no male child for them, and they are Suleyman, and Al-Fazl, and Ahmad.

وَ مِنْهُمْ حَسَنَةٌ فِي أَعْقَابِهِمْ خِلَافَ وَ هُمْ الْحُسَيْنُ وَ إِبْرَاهِيمُ الْأَكْبَرُ وَ هَارُونُ وَ زَيْدٌ وَ الْحَسَنُ

And from them there a five having a differing in their posterity, and they are, Al-Husayn, and Ibrahim Al-Akbar, and Haroun, and Zayd, and Al-Hassan.

وَ مِنْهُمْ عَشْرَةٌ أَعْقَبُوا بَعِيرَ خِلَافٍ وَ هُمْ عَلِيُّ وَ إِبْرَاهِيمُ الْأَصْغَرُ وَ الْعَبَّاسُ وَ إِسْمَاعِيلُ وَ مُحَمَّدٌ وَ إِسْحَاقُ وَ حَمْرَةُ وَ عُبَيْدُ اللَّهِ وَ عُبَيْدُ اللَّهِ وَ جَعْفَرٌ هَكَذَا قَالَ شَيْخُنَا أَبُو نَصْرِ الْبُخَارِيُّ.

And from them there were ten who had posterity without differing, and they are, Ali^{-asws}, and Ibrahim Al Asghar, and Al-Abbas, and Ismail, and Muhammad, and Is’haq, and Hamza, and Abdullah, and Ubeydullah, and Ja’far. That is how our elder Abu Nasr Al-Bukhari has said’.⁴⁵⁴

وَ قَالَ النَّبِيُّ تَاجُ الدِّينِ أَعْقَبَ مُوسَى الْكَاطِمُ مِنْ ثَلَاثَةِ عَشَرَ رَجُلًا أَرْبَعَةٌ مِنْهُمْ مُكْتَبُونَ وَ هُمْ عَلِيُّ الرِّضَا وَ إِبْرَاهِيمُ الْمُرْتَضَى وَ مُحَمَّدُ الْعَابِدُ وَ جَعْفَرٌ وَ أَرْبَعَةٌ مُتَوَسِّطُونَ وَ هُمْ زَيْدُ النَّارِ وَ عُبَيْدُ اللَّهِ وَ عُبَيْدُ اللَّهِ وَ حَمْرَةُ وَ حَمْسَةٌ مُقْبَلُونَ وَ هُمْ الْعَبَّاسُ وَ هَارُونُ وَ إِسْحَاقُ وَ إِسْمَاعِيلُ وَ الْحَسَنُ وَ قَدْ كَانَ الْحُسَيْنُ بِنُ الْكَاطِمِ أَعْقَبَ فِي قَوْلِ شَيْخِنَا أَبِي الْحَسَنِ الْعَمْرِيِّ ثُمَّ انْقَرَضَ.

And the captain Taj Al Deen said,

‘The posterity of Musa Al-Kazim^{-asws} is from thirteen men. Four of them multiplied, and they are – Ali Al-Reza^{-asws}, and Ibrahim Al-Murtaza, and Muhammad Al-Aabid, and Ja’far. And four were moderate, and they were Zayd Al-Naar, and Abdullah, and Ubeydullah, and Hamza. And five were few, and they are Al-Abbas, and Haroun, and Is’haq, and Ismail, and Al-Hassan. And Al-Husayn son of Al-Kazim^{-asws} was with most posterity, in the words of our elder Abu Al-Hassan Al-Amiry. Then they became extinct’.⁴⁵⁵

⁴⁵³ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 7

⁴⁵⁴ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 8 a

⁴⁵⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 8 b

9- تَارِيخُ قُمْ، لِلْحَسَنِ بْنِ مُحَمَّدٍ الْقُمِيِّ قَالَ أَخْبَرَنِي مَشَابِيخُ قُمْ عَنْ آبَائِهِمْ أَنَّهُ لَمَّا أُخْرِجَ الْمَأْمُونُ الرِّضَاعَ مِنَ الْمَدِينَةِ إِلَى مَرْوَ لَوْلَايَةِ الْعَهْدِ فِي سَنَةِ مِائَتَيْنِ مِنَ الْهَجْرَةِ خَرَجَتْ فَاطِمَةُ أُخْتُهُ تَفْصِيدُهُ فِي سَنَةِ إِحْدَى وَ مِائَتَيْنِ

(The book) 'Tareekh Qum' of Al-Hassan Bin Muhammad al Qumy who said, 'The elders of Qum informed me, from their forefathers,

'When Al-Mamoun (caliph) brought Al-Reza^{-asws} out from Al-Medina to Merv for being the heir-apparent in the year two hundred from the Hijrah, his^{-asws} sister^{-asws} (Syeda) Fatima^{-asws} came out aiming for him^{-asws} in the year two hundred and one.

فَلَمَّا وَصَلَتْ إِلَى سَاوَةِ مَرَضَتْ فَسَأَلَتْ كَمْ بَيْنَهَا وَ بَيْنَ قُمْ فَأُلُوْا عَشْرَةَ فَرَسَاخٍ فَقَالَتْ اأْمَلُوْنِي إِلَيْهَا فَحَمَلُوْهَا إِلَى قُمْ وَ أَنْزَلُوْهَا فِي بَيْتِ مُوسَى بْنِ خَزْرَجِ بْنِ سَعْدِ الْأَشْعَرِيِّ

When she^{-asws} arrived to Saawa (between Al-Rayy and Hamdan), she^{-asws} asked how much (distance) there still was between her^{-asws} and Qum. They said, 'Ten Farsakhs'. She^{-asws} said: 'Carry me^{-asws} to it!' They carried her to Qum and lodged her^{-asws} in the house of Musa Bin Khazraj Bin Sa'ad Al-Ashary.

قَالَ وَ فِي أَصَحِّ الرِّوَايَاتِ أَنَّهُ لَمَّا وَصَلَ خَبْرُهَا إِلَى قُمْ اسْتَقْبَلَهَا أَشْرَافُ قُمْ وَ تَقَدَّمَهُمْ مُوسَى بْنُ الْخَزْرَجِ فَلَمَّا وَصَلَ إِلَيْهَا أَخَذَ بِرِمَامِ نَاقِيَتِهَا وَ جَرَّهَا إِلَى مَنْزِلِهِ وَ كَانَتْ فِي دَارِهِ سَبْعَةَ عَشَرَ يَوْمًا ثُمَّ تُوفِّيَتْ رَضِيَ اللهُ عَنْهَا

He (the narrator) said, 'And in the most correct reports, when her^{-asws} news reached to Qum, the nobles of Qum came to welcome her^{-asws}, and Musa Bin Al-Khazraj was at their forefront. When he arrived to her^{-asws}, he grabbed a rein of her^{-asws} camel and pulled it to his house, and she^{-asws} was in his house for seventeen days, then she^{-asws} expired. May Allah^{-azwj} be Pleased with her^{-asws}.

فَأَمَرَ مُوسَى بِتَغْسِيلِهَا وَ تَكْفِينِهَا وَ صَلَّى عَلَيْهَا وَ دَفَنَهَا فِي أَرْضٍ كَانَتْ لَهُ وَ هِيَ الْآنَ رَوْضَتُهَا وَ بَنَى عَلَيْهَا سَقِيَّةً مِنَ الْبَوَارِي إِلَى أَنْ بَنَتْ زَيْنَبُ بِنْتُ مُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ عَ عَلَيْهَا قُبَّةً

Musa instructed with her^{-asws} washing, and her^{-asws} shrouding, and he prayed Salat upon her^{-asws} and buried her in a land where it was, and is still now, her^{-asws} mausoleum. And a roof was built upon it the solid structure until Zainab daughter of Muhammad Bin Ali Al-Jawad^{-asws} built a dome upon it.

قَالَ وَ أَخْبَرَنِي الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ- عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ أَنَّهُ لَمَّا تُوفِّيَتْ فَاطِمَةُ رَضِيَ اللهُ عَنْهَا وَ عُسِلَتْ وَ كُفِّنَتْ حَمَلُوهَا إِلَى مَقْبَرَةِ بَابِلَانَ وَ وَضَعُوْهَا عَلَى سِرْدَابٍ خُفِرَ لَهَا

He (the narrator) said, 'And I was informed by Al-Husayn Bin Ali Bin Al-Husayn Bin Musa Bin Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed that when (Syeda) Fatima^{-asws}, may Allah^{-azwj} be Pleased with her^{-asws}, passed away, and was washed, and enshrouded, they carried her^{-asws} to the graveyard of Babylon, and they place her^{-asws} by at a crypt (tomb) that had been dug for her^{-asws}.

فَاخْتَلَفَ آلُ سَعْدِ فِي مَنْ يُنْزِلُهَا إِلَى السَّرْدَابِ ثُمَّ اتَّفَقُوا عَلَى خَادِمٍ لَهُمْ صَالِحٍ كَبِيرٍ السِّنِّ يُقَالُ لَهُ قَادِرٌ فَلَمَّا بَعَثُوا إِلَيْهِ رَأْوًا زَاكِيَيْنِ مُقْبِلَيْنِ مِنْ جَانِبِ الرَّمْلَةِ
وَ عَلَيْهِمَا لِيَامٌ

The progeny of Sa'ad differed regarding the one who descended her^{-asws} to the crypt, then they concurred upon a servant of theirs, a righteous, old of age, called Qadir. When they sent a message to him, they saw two riders coming over from the side of Al Ramallah (Palestine), and upon them were veils.

فَلَمَّا قَرُبَا مِنَ الْجِنَازَةِ نَزَلَا وَ صَلَّى عَلَيْهِمَا ثُمَّ نَزَلَا السَّرْدَابَ وَ أَنْزَلَا الْجِنَازَةَ وَ دَفَنَاهَا فِيهِ ثُمَّ خَرَجَا وَ لَمْ يُكَلِّمَا أَحَدًا وَ رَكِبَا وَ ذَهَبَا وَ لَمْ يَدْرِ أَحَدٌ مَنْ هُمَا

When they were near to the bier, they descended and prayed Salat upon her. Then they descended into the crypt and buried her^{-asws} in it. Then they came out and did not speak to anyone, and they rode and went away, and no one knows who they were.

وَ قَالَ الْمُحَرَّبُ الَّذِي كَانَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تُصَلِّي فِيهِ مُوجُودٌ إِلَى الْآنِ فِي دَارِ مُوسَى وَ يَزُورُهُ النَّاسُ.

And he said, 'The prayer niche which (Syeda) Fatima^{-asws}, may Allah^{-azwj} be Pleased with her^{-asws}, used to pray Salat in, until now it is in the house of Musa, and the people are visiting it'.⁴⁵⁶

⁴⁵⁶ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 12 H 9

[شذرات في ما يتعلق بأحوال إخوانه و أولاده ع](#)

Various regarding what is related with the situations of his^{-asws} brothers and his^{-asws} children

اقتبسناها من كتاب تحفة العالم في شرح خطبة المعالم تأليف العلامة السيد جعفر آل بحر العلوم الطباطبائي

We are quoting if rom the book 'Tohfa Al-Aalim' in the commentary the teacher has addressed, compile by the Allama Seyyid Ja'far Aal Bahr Al-Uloom Al-Tabatabaie

[فيما يتعلق بأحوال إخوانه و أخواته عليه الصلاة و السلام.](#)

Regarding what is related with situations of his^{-asws} brothers and his^{-asws} sisters, may the Salawaat and Greetings be upon him^{-asws}

كان له ع ستة إخوة و ثلاثة أخوات و هم إسماعيل و عبد الله الأفطح و أم فروة اسمها عالية أمهم فاطمة بنت الحسين بن علي بن الحسين ع

There were six brothers and three sisters, and they are – Ismail, and Abdullah Al-Aftah, and Umm Farwa, her name is Aaliya, their mother is Fatima Bint Al-Husayn son of Ali^{-asws} Bin Al-Husayn^{-asws}.

و نقل عن ابن إدريس رحمه الله أنه قال أم إسماعيل فاطمة بنت الحسين الأثرم بن الحسن بن أبي طالب ع و إسحاق لأم ولد و العباس و علي و محمد و أسماء و فاطمة لأمهات أولاد شتى.

And it is transmitted from Ibn Idrees, may Allah^{-azwj} have Mercy on him, he said, 'Mother of Ismail is Fatima Bin Al-Husayn Al-Asram Bin Al-Hassan Bin Abu Talib^{-as} of a mother of children, and Al-Abbas, and Ali, and Muhammad, and Asma, and Fatima of various mothers of children.

و كان إسماعيل أكبر أولاد الصادق ع و هو جد الخلفاء الفاطميين في المغرب و مصر و مصر الجديد من بنائهم.

And Ismail was eldest of the children of Al-Sadiq^{-asws}, and he is grandfather of the Fatimid caliphs in the west (Morocco), and Egypt, and the new Egypt from their construction.

و في بغداد قبران مذمومان أحدهما علي بن إسماعيل بن الصادق ع و يعرف عند البغداديين بالسيد سلطان علي و الآخر أخوه محمد بن إسماعيل جد الفاطميين و يعرف عندهم بالفضل و المحلة التي فيها محلة الفضل.

And in Baghdad, there are two despicable graves. One of them is of Ali Bin Ismail son of Al-Sadiq^{-asws}, and he is known in the presence of the Baghdadis at Al-Seyyid Al-Sultan Ali, and the other is of his brother Muhammad Bin Ismail, grandfather of the Fatimids, and he is known with them as Al Fazl, and the neighbourhood in which it is known as the neighbourhood of Al Fazl.

وكان الإمام الصادق ع شديد المحبة لإسماعيل و البر به و الإشفاق عليه و كان قوم من الشيعة يظنون أنه القائم بعد أبيه و الخليفة له لما ذكرنا من كبر سنه و ميل أبيه إليه و إكرامه له و لما كان عليه من الجمال و الكمال الصوري و المعنوي

And the Imam Al-Sadiq^{asws} was of intense love for Ismail, and the kindness with him, and compassion upon him, and there was a group from the Shias who were thinking that he is the standing one after his father^{asws} and that the caliphate (Imamate) is for him due to what we have already mentioned, from his being the eldest in years, and the inclination of his father towards him, and his^{asws} honouring him, and due to what was upon him, from the majesty, and perfection of the face, and the morals.

توفي حياة أبيه و حين ما حمل إلى البقيع للدفن كان أبوه الصادق ع يضع جنازته على الأرض و يرفع عن وجهه الكفن بحيث يراه الناس فعل ذلك في أثناء الطريق ثلاث مرات ليري الناس موته و أنه لم يغيب كما كان يظن به ذلك و لما تحقق موته رجع الأكثرون عن القول بإمامته و فرض طاعته.

He died during the lifetime of his father, and when he was carried to Al-Baqie for the burial, his father^{asws} Al-Sadiq^{asws} placed his bier upon the ground and raised the shroud from his face so the people could see him. He^{asws} did that three times in the road so that people could see his death, and that he has not gone into occultation like what was being thought with him, and due to that, most of them retracted from the word with his Imamate and the obligation of obeying him.

و قال قوم إنه لم يموت و إنما لبس على الناس في أمره و قالت فرقة إنه مات و لكن نص على ابنه محمد و هو الإمام بعد جعفر و هم المسمون بالقرامطة و المباركة و ذهب جماعة إلى أنه نص على محمد جده الصادق دون إسماعيل ثم يسحبون الإمامة في ولده إلى آخر الزمان.

And a group said that he did not die, and rather it had been obscured upon people regarding his matter. And a sect said he had died, but he had texted upon his son Muhammad, and he is the Imam after Ja'far^{asws}, and they are named as Al-Qaramita and Al-Mubarakata. And a group went to, that his grandfather^{asws} Al-Sadiq^{asws} had texted upon Muhammad, besides Ismail. Then they are making the Imamate to be in his sons up to the end of time.

قال جدي الأجدد السيد محمد جد جدنا بحر العلوم و سخافة مذهبهم و بطلانه أظهر من أن يبين مع أنه مبين بما لا مزيد عليه في محله.

My glorious grandfather Al-Seyyid Muhammad, grandfather of our grandfather, Bahr Al-Uloom said, 'And the ridiculousness of their doctrine and its invalidation is apparent from that he^{asws} had clarified along with that so clear that there is nothing to add upon it in its place.

و قبر إسماعيل ليس في البقيع نفسه بل هو في الطرف الغربي من قبة العباس في خارج البقيع و تلك البقعة ركن سور المدينة من جهة القبلة و المشرق و بابه من داخل المدينة و بناء تلك البقعة قبل بناء السور فاتصل السور به و هو من بناء بعض الفاطميين من ملوك مصر.

And the grave of Ismail isn't in Al-Baqie itself, but it is at the end of Al-Ghary from the dome of Al-Abbas outside of Al-Baqie, and that dome is a pillar of a bridge of the city from the direction of the Qiblah, and the east, and its door from inside the city. And the building of that spot is before the building of the bridge, and the bridge was connected with it, and it is from the building of one of the Fatimids from the kings of Egypt.

و قبر المقداد بن أسود الكندي في البقيع أيضا فإنه مات بالجرف يبعد عن المدينة بفرسخ و حمل إلى المدينة فما عليه سواد أهل شهبان من أن فيه قبر مقداد بن أسود هذا اشتباه و من المحتمل قويا كما في الروضات أن المشهد الذي في شهبان هو للشيخ الجليل الفاضل المقداد صاحب المصنفات من أجل علماء الشيعة.

And the grave of Al-Miqdad Bin Aswad Al-Kindy^{ra} is in Al-Baqie as well, for he^{ra} had died at Al-Jarf at a distance from Al-Medina by a Farsakh, and he was carried to Al-Medina. What most of the people of Sahrwan are upon is that in it is grave of Miqdad Bin Aswad^{ra}. This is doubtful, and from the strong bearing is like what is in 'Al-Rowzaat', that the Mausoleym which is in Sharwan is of the majestic sheykh, the meritorious, Al-Miqdad, author of books from the Shia scholars.

و ذكر علماء السير و التواريخ فيما يتعلق بتاريخ المدينة المنورة أن أكثر أصحاب النبي دفنوا في البقيع و ذكر القاضي عياض في المدارك أن المدفونين من أصحاب النبي هناك عشرة آلاف و لكن الغالب منهم مخفي الآثار عينا و جهة و سبب ذلك أن السابقين لم يعلموا القبور بالكتابة و البناء مضافا إلى أن تمدى الأيام يوجب زوال الآثار.

And the scholars of autobiographies and the histories had mentioned regarding what is related to the history of Al-Medina the radiant, that most of the companions of the Prophet^{saww} are buried in Al-Baqie. And the judge Ayaz mentioned in 'Al-Mudarak' that the ones from the companions of the Prophet^{saww} buried over there are ten thousand, but the overwhelming majority from them, the tracks are hidden from the eyes and directions, and the cause of that is that the preceding ones did not know the graves with the writing and constructions, additionally to that the passing of the days obligates the decline of the effects.

نعم إن من يعرف مرقده من بني هاشم عينا و جهة قبر إبراهيم بن النبي ص في بقعة قريبة من البقيع و فيها قبر عثمان بن مظعون من أكابر الصحابة و هو أول من دفن في البقيع.

Yes, the one from the clan of Hashim^{as} whose lying place is known, by eye and direction, is the grave of Ibrahim^{asws} son^{asws} of the Prophet^{saww}, being in a spot nearby from Al-Baqie, and in it is the grave of Usman Bin Mazoun, being from the great ones of the companions, and he is the first one to have been buried at Al-Baqie.

و فيه أيضا قبر أسعد بن زرارة و ابن مسعود و رقية و أم كلثوم بنات رسول الله ص و في الروايات من العامة و الخاصة أنه لما توفيت رقية و دفنها ص قال الحقني بسلفنا الصالح عثمان بن مظعون.

And in it as well is the grave of As'ad Bin Zurara, and Ibn Masoud, and Ruqaya^{asws} and Umm Kulsoom^{asws}, daughters^{asws} of Rasool-Allah^{saww}. And in the reports from the general Muslims and the special ones (Shias), when Ruqayya^{asws} died, and he^{saww} had buried her^{asws}, he^{saww} said: 'Join with our^{asws} righteous ancestor Usma Bin Mazoun!'

قَالَ السَّمُودِيُّ إِنَّ الظَّاهِرَ أَنَّ بَنَاتَ النَّبِيِّ ص كُلَّهُنَّ مَدْفُونَاتٌ عِنْدَ عُثْمَانَ بْنِ مَظْعُونٍ لِأَنَّهُ ص لَمَّا وَضَعَ حَجْرًا عَلَى قَبْرِ عُثْمَانَ قَالَ بِهَذَا أَمِيرُ قَبْرِ أَخِي وَ أَذْفُنُ مَعَهُ كُلِّ مَنْ مَاتَ مِنْ وُلْدِي.

Al-Samhoudy said, 'The apparent is that the daughters^{asws} of the Prophet^{saww}, all of them^{asws} are buried nearby Usman Bin Mazoun because he^{saww}, when he^{saww} placed the stone upon

the grave of Usman, said: 'With this I^{-asws} distinguish the grave of my^{-saww} brother, and I^{-saww} shall bury with him, everyone from my^{-saww} children who dies!'

و روى الدولابي المتوفى سنة ثلاثمائة و عشر في كتاب الكنى أنه لما مات عثمان بن مظعون قالت امرأته هنينا لك يا أبا السائب الجنة و إنه أول من تبعه إبراهيم ولد رسول الله ص

And it is reported by Al-Dowlaby, having died in the year three hundred and ten, in the book 'Al-Kun', when Usman Bin Mazoun died, his wife said, 'Congratulations to you, O Abu Al-Sa'ib, for the Paradise!' And the first one to follow him was Ibrahim^{-asws}, son^{-asws} of Rasool-Allah^{-saww}.

و بالجملة فما يقال من أن قبر عثمان بن عفان هناك غلط فإن قبره خارج البقيع قال ابن الأثير في النهاية في حشش و منه حديث عثمان أنه دفن في حش كوكب و هو بستان بظاهر المدينة خارج البقيع انتهى.

And in summary, what is being said that the grave of Usman Bin Affan is over there, it is wrong, for his grave is outside Al-Baqie. Ibn Al-Aseer said in 'Al-Nihaya' in a note, and from him is Hadeeth of Usman that he was buried in 'Hash Kowkab', and it is an orchard at the back of Al-Medina, outside Al-Baqie at the end.

و قبر عقيل بن أبي طالب و معه في القبر ابن أخيه عبد الله الجواد بن جعفر الطيار و قريب من قبة عقيل بقعة فيها زوجات النبي و قبر صفية بنت عبد المطلب عمه النبي ص على يسار الخارج من البقيع

And the grave of Aqeel son of Abu Talib^{-as}, and with him in the grave is the son of his brother Abdullah Al-Jawad son of Ja'far Al-Tayyar^{-asws}, and near from the dome of Aqeel is a spot in which are wives of the Prophet^{-saww}, and grave of Safiya daughter of Abdul Muttalib^{-as}, paternal aunt of the Prophet^{-saww} on the left, outside from Al-Baqie.

و في طرف القبلة من البقعة قبر متصل بجدار البقعة عليه ضريح و العامة يعتقدون أنه قبر الزهراء عليها السلام و أن قبر فاطمة بنت أسد هو الواقع في زاوية المقبرة العمومية للبقيع في الطرف الشمالي من قبة عثمان و هو اشتباه فإن من المحقق أن قبر فاطمة الزهراء عليهما السلام إما في بيتها أو في الروضة النبوية على مشرفها آلاف التناء و التحية

And in a direction of the Qiblah from the spot of the grave connected with the wall of Al-Baqie, upon it there is a mausoleum, and the general Muslims are believing that it is the grave of Al-Zahra^{-asws}, and that the grave of Fatima^{-asws} Bint Asad^{-as}, it falls in the corner of the generality of Al-Baqie, in the north of the dome of Usman. And it is doubtful, for the reality is that the grave of Fatima Al-Zahra^{-asws} is either in her^{-asws} house or in the Prophetic Mausoleum upon its nobility be thousands of praised and the felicitations.

و أن القبر الواقع في الطرف القبلي من البقعة هو قبر فاطمة بنت أسد أم أمير المؤمنين ع كما في بعض الأخبار أن الأئمة عليهم السلام الأربعة نزلوا إلى جوار جدتهم فاطمة بنت أسد بن هاشم بن عبد مناف و أن القبر الواقع في المقبرة العمومية هو مشهد سعد بن معاذ الأشعري أحد أصحاب النبي ص كما ذكره في تلخيص معالم الهجرة.

And the grave falling in the edge of the front of Al-Baqie, it is the grave of Fatima^{-asws} Bint Asad^{-as}, mother^{-as} of Amir Al-Momineen^{-asws}, like what is in some of the Ahadeeth that the four Imams^{-asws} were descended to the vicinity of their^{-asws} grandmother^{-as} Fatima^{-asws} Bin Asad Bin Hashim Bin Abd Manaf; and the grave occurring in the general graveyard, it is the grave

of Sa'ad Bin Muaz Al-Ash'aly, one of the companions of the Prophet^{-saww}, like what is mentioned in 'Talkhees Ma'alim Al-Hira'.

و ممن عين قبر فاطمة بنت أسد حيث ما ذكرنا السيد علي السمهودي في وفاء الوفاء بأخبار دار المصطفى.

And from the eye line is the grave of Fatima Bint Asad^{-as} where what mentioned Abu Al-Seyyid Ali Al-Samhoudy, in 'Wafa Al-Wafa', in the reports of the house of Al-Mustafa^{-saww}.

و لَنُخْتِمَ الْكَلَامَ فِي أَمْرِ الْبَقِيْعِ بِمَا رُوِيَ عَنِ سَلْمَانَ الْفَارِسِيِّ أَنَّهُ رَجَعَتْ قُبُورُ الْبَقِيْعِ فِي عَهْدِ عُمَرَ بْنِ الْخَطَّابِ فَصَحَّ أَهْلُ الْمَدِيْنَةِ فِي ذَلِكَ فَخَرَجَ عُمَرُ وَ أَصْحَابُ رَسُوْلِ اللهِ ص يَدْعُوْنَ بِشُكُوْنٍ الرَّجْفَةَ فَمَا زَالَتْ تَزِيْدُ إِلَى أَنْ تَعَدَّى ذَلِكَ إِلَى حِيْطَانِ الْمَدِيْنَةِ وَ عَزَمَ أَهْلُهَا إِلَى الْخُرُوْجِ عَنْهَا

And we end the speech regarding the matter of Al-Baqie with what is reported from Salman Al-Farsi^{-ra} that the graves of Al-Baqie shook in the era of Uma Bin Al-Khattab, so the people of Al-Medina clamoured during that. Umar and the companions of Rasool-Allah^{-saww} came out supplicating with settling the tremors. But these did not cease to increase until that exceeded the walls of Al-Medina, and its inhabitants determined to go out from it.

فَعِنْدَ ذَلِكَ قَالَ عُمَرُ عَلِيُّ بْنِ أَبِي طَالِبٍ فَحَضَرَ فَقَالَ يَا أَبَا الْحَسَنِ أَلَا تَرَى إِلَى قُبُورِ الْبَقِيْعِ وَ رَجِيْفِهَا حَتَّى تَعَدَّى ذَلِكَ إِلَى حِيْطَانِ الْمَدِيْنَةِ وَ قَدْ هَمَّ أَهْلُهَا بِالرَّحْلَةِ مِنْهَا

During that Umar said, 'To me with Abu Al-Hassan Ali^{-asws} Bin Abu Talib^{-asws}!' He^{-asws} presented. He said, 'O Abu Al-Hassan^{-asws}! Don't you^{-asws} see the graves of Al-Baqie and its tremors until that has exceed to the walls of Al-Medina, and its inhabitants have thought with departing from it'.

فَقَالَ عَلِيُّ ع عَلِيُّ بِمَاءَةِ رَجُلٍ مِنْ أَصْحَابِ رَسُوْلِ اللهِ ص مِنَ الْبَدْرِيِّينَ فَاخْتَارَ مِنَ الْمِائَةِ عَشْرَةً فَجَعَلَهُمْ خَلْفَهُ وَ جَعَلَ التِّسْعِينَ مِنْ وَرَائِهِمْ وَ لَمْ يَبْقَ بِالْمَدِيْنَةِ نَيْبٌ وَ لَا عَاتِقٌ إِلَّا خَرَجَتْ

Ali^{-asws} said: 'To me^{-asws} with one hundred men from the companions of Rasool-Allah^{-saww}, from the participants of Badr!' He^{-asws} chose ten from the hundred and made them to be behind him^{-asws}, and made the ninety to be from behind them, and there neither remained at Al-Medina any widow nor a liberated one except she came out.

ثُمَّ دَعَا بِأَبِي ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ وَ عَمَّارٍ فَقَالَ لَهُمْ كُونُوا بَيْنَ يَدَيَّ حَتَّى تَوَسَّطَ الْبَقِيْعَ وَ النَّاسُ مُحْدِقُونَ بِهِ فَضْرَبَ الْأَرْضَ بِرِجْلِهِ ثُمَّ قَالَ مَا لَكُمْ ثَلَاثًا فَمَسَكَنْتَ

Then he^{-asws} called for Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra} and Ammar^{-ra}. He^{-asws} said to them^{-ra}: 'Be in front until you are in the middle of Al-Baqie!' And the people were staring at him^{-asws}. He^{-asws} struck the ground with his^{-asws} leg, then said: 'What is the matter with you!' – thrice. It calmed down.

فَقَالَ صَدَقَ اللهُ وَ صَدَقَ رَسُوْلُهُ ص فَقَدْ أَنْبَأَنِي بِحَدِّ الْخَيْرِ وَ هَذَا الْيَوْمِ وَ هَذِهِ السَّاعَةِ وَ بِاجْتِمَاعِ النَّاسِ لَهُ إِنَّ اللهَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ أَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَ قَالَ الْإِنْسَانُ مَا لَهَا وَ أَخْرَجَتْ لِي أَثْقَالَهَا

He^{-asws} said: 'Allah^{-azwj} Spoke the truth, and His^{-azwj} Rasool^{-saww} spoke the truth! He^{-saww} had informed me^{-asws} with this news, and this day, and this time, and with the gathering of the people for it. Allah^{-azwj} the Exalted Says in His^{-azwj} Book: ***When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, 'What is the matter with it?' [99:3]***, and it shall bring out its burdens to me^{-asws}'.

ثُمَّ انْصَرَفَ النَّاسُ مَعَهُ وَ قَدْ سَكَنتِ الرَّجْفَةُ هَذَا.

Then the people left with him^{-asws} and these tremors had settled'.

و كان عبد الله أكبر إخوته بعد أخيه إسماعيل و لم تكن منزلته عند أبيه ع منزلة غيره من إخوته في الإكرام و كان متهما في الخلاف على أبيه في الاعتقاد و يقال إنه كان يخالط الحشوية و يميل إلى مذهب المرجئة

And Abdullah was eldest of his^{-asws} brothers after his^{-asws} brother Ismail, and he did not happen to be at his status in the presence of his father^{-asws}, apart from that, from his^{-asws} brothers regarding the benevolence, and he was accused in being in opposition to his father^{-asws} regarding the beliefs. And it is said, he used to mingle with Al-Hashiwiya, and inclined to the doctrine of the Murjiites.

و ادعى بعد أبيه الإمامة محتجا بأنه أكبر أولاده الباقيين بعده فاتبعه جماعة من أصحاب الصادق ثم رجع أكثرهم عن هذا القول و لم يبق عليه إلا نفر يسير منهم و هم الطائفة الملقبة بالفطحية لأن عبد الله كان أفضح الرجلين و يقال إنهم لقبوا بذلك لأن رئيسهم و داعيهم إلى هذا المذاهب يقال له عبد الله بن أفضح.

And after his father^{-asws}, he claimed the Imamate by arguing that he was the eldest of his^{-asws} remaining children after him (Ismail). A group from the companions of Al-Sadiq^{-asws} followed him, then most of them retracted from this word and there did not remain upon it except a small number of them, and they are they are the party titled as Al-Fat'hiya, because Abdullah was broad (Al-Aftah) of the two legs. And it is said they were titled with that because their chief who had called them to this doctrine was called Abdullah Bin Aftah.

و أما إسحاق فقد قال في الإرشاد و كان إسحاق بن جعفر ع من أهل الفضل و الصلاح و الورع و الاجتهاد و روى عنه الناس الحديث و الآثار.

And as for Is'haq he (the author) said in 'Al-Irshad', 'And Is'haq son of Ja'far^{-asws} was from the people of merit, and the righteousness, and the devoutness, and the struggle, and the people reported from him the Ahadeeth and the reports'.

و كان ابن كاسب إذا حدث عنه يقول حدثني الثقة الرضي إسحاق بن جعفر ع و كان يقول بإمامة أخيه موسى بن جعفر و روى عن أبيه النص على إمامته.

And Ibn Kasib, whenever he narrated from him, said, 'It is narrated to me by the trustworthy Is'haq son of Ja'far^{-asws}', and he was saying (believing) in the Imamate of his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws}. And the text upon his^{-asws} Imamate is reported from his^{-asws} father^{-asws}.

و قال في العمدة و يكنى أبا محمد و يلقب المؤمن و ولد بالعريض و كان من أشبه الناس برسول الله ص و أمه أم أخيه موسى الكاظم ع

And he said in 'Al-Amdah', 'And he is teknonymed as Abu Muhammad, and titled as Al-Motamin. And he was born at Al-Areyz, and he was from the most resembling of the people with Rasool-Allah^{-saww}, and his mother^{-as} was mother^{-as} of his brother Musa^{-asws} Al-Kazim^{-asws}.

وكان محدثا جليلا و ادعت طائفة من الشيعة فيه الإمامة و كان سفيان بن عيينة إذا روى عنه يقول حدثني الثقة الرضي إسحاق بن جعفر بن محمد بن علي بن الحسين ع.

And he was a majestic narrator, and a party from the Shias claimed the Imamate regarding him. And Sufyan Bin Uyayna, whenever he reported from him, said, 'It is narrated to me by the trustworthy, the pleasing, Is'haq son of Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}'.

وكان محمد بن جعفر ع سخيا شجاعا و كان يصوم يوما و يفطر يوما و كان يصرف في مطبخه كل يوم شاة و كان يرى رأي الزيدية في الخروج بالسيف و خرج على المأمون في سنة مائة و تسع و تسعين بمكة

And Muhammad son of Ja'far^{-asws} was generous, brave, and he would fast a day and break a day, and he would provide a sheep from his kitchen every day, and he viewed the view of the Zaydites regarding rebelling with the sword. And he came out (rebellng) against Al-Mamoun in the year one hundred and ninety-nine at Makkah.

و تبعه الجارودية فوجه عليه المأمون جندا بقيادة عيسى الجلودي فكسره و قبض عليه و أتى به إلى المأمون فأكرمه المأمون و لم يقتله و أصحبه معه إلى خراسان و قبره في بسطام و هو الذي ذكرنا سابقا أن قبره في جرجان فإن جرجان اسم لمجموع الناحية المعينة المشتملة على المدينة المدعوة بالأستراباد و غيرها مثل مصر و القاهرة و العراق و الكوفة.

And Al-Jaroudiya followed him, so Al-Mamoun diverted an army to him in the leadership of Isa Al-Jaloudy. He broke him and captured him and came with him to Al-Mamoun. Al-Mamoun honoured him and did not kill him and accompanied with him to Khurasan. And his grave is in Bastam, and he is the one whom we mentioned previously that his grave is in Jarjan. Jarjan is a name of a collection of specified areas, inclusive upon the cities called Al-Astarabad and others like Egypt and Cairo, and Al-Iraq and Al-Kufa.

قال في مجالس المؤمنين في ضمن أحوال بايزيد البسطامي أن السلطان أولجايتوخان أمر ببناء قبة على تربته و قد ذهب إلى إمامته بعد أبيه قوم من الشيعة يقال لهم السمطية لنسبتهم إلى رئيس لهم يقال له يحيى بن أبي السط.

He said in a gathering of the Momineen regarding the situations of Yazeed Al-Bastamy of Jayatu Khan has ordered with constructing a dome upon his grave. And there had gone to his imamte after his father^{-asws}, a group from the Shias called Al-Samtiya, due to their attribution to a chief of theirs called Yahya Bin Abu Al-Samt.

و كان علي بن جعفر كثير الفضل شديد الورع شديد الطريق راوية للحديث من أخيه موسى ع و هو المعروف بعلي بن جعفر العريضي نشأ في تربية أخيه موسى بن جعفر ع و من أهل التضييف بأيدي الشيعة إلى هذا اليوم و أدرك من الأئمة أربعة أو خمسة

And Ali son of Ja'far^{-asws} was with a lot of merits, intense devoutness in the right path, reporter of the Ahadeeth from his brother^{-asws} Musa, and he was well-known as Ali son of Ja'far^{-asws} Al-Areez. He grew up in the upbringing of his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, and he was

from the people of hospitality in the hands of the Shias up to this day, and he came across four from the Imams^{-asws} or five.

و قال السيد في الأنوار كان من الورع بمكان لا يداني فيه وكذلك من الفضل و لزم أخاه موسى بن جعفر ع و قال بإمامته و إمامة الرضا و الجواد ع.

And the Seyyid said in 'Al-Anwaar', 'He was from the devout ones in a place no could come near it, and like what he was from the merits, and he adhered to his brother Musa^{-asws} Bin Ja'far^{-asws} and said (believed) in his^{-asws} Imamate, and Imamate of Al-Reza^{-asws}.

و كان إذا رأى الجواد ع مع الصبيان يقوم إليه من المسجد من بين جماعة الشيعة و ينكب على أقدامه و يمسح شيبته على تراب رجله و يقول قد رأى الله هذا الصبي أهلاً للإمامة فجعله إماماً و لم ير شيبتي هذه أهلاً للإمامة لأن جماعة من الشيعة كانوا يقولون له أنت إمام فادع الإمامة و كان رضوان الله عليه لا يقبل منهم قولاً.

And it so happened, when he saw Al-Jawad^{-asws} with the children, he stood to him^{-asws} from the Masjid, from between a group of the Shias, and devoted to his^{-asws} feet, and wiped his beard upon the dust of his^{-asws} legs, and he said, 'Allah^{-azwj} has Seen this child rightful for the Imamate, so He^{-azwj} has Made him^{-asws} an Imam^{-asws}, and He^{-azwj} did not See my grey hair being rightful for the Imamate!' – because a group from the Shias were saying to him, 'You are an Imam^{-asws}, so claim the Imamate!' And he, may the Pleasure of Allah^{-azwj} be upon him, did not accept any word from them.

و روي أن الجواد ع إذا أراد أن يفصد أخذ الدم يقول علي بن جعفر للفصاد افصدي حتى أذق حرارة الحديد قبل الجواد انتهى.

And it is reported that Al-Jawad^{-asws}, when he^{-asws} intended the cupping to be done, he would take the blood saying to Ali son of Ja'far^{-asws} for the cupping: 'Perform my cupping, until I^{-asws} taste the heat of the iron before Al-Jawad does' – end.

و له مشاهد ثلاثة الأول في قم و هو المعروف و هو في خارج البلد و له صحن وسيع و قبة عالية و آثار قديمة منها اللوح الموضوع على المرقد المكتوب فيه اسمه و اسم والده و تاريخ الكتابة سنة أربع و سبعون.

And for him there are three monuments. The first is at Qum, and it is well known, and it is outside the city, and there is a courtyard for it, vast, and a high dome. And there are ancient effects, from these in a tablet placed upon the grave in which his name is written, and name of his father^{-asws}, and date of the writing is the year seventy-four.

قال المجلسي رحمه الله في البحار من جملة من هو معروف بالجلالة و النبالة علي بن جعفر ع مدفون في قم و جلالته أشهر من أن يذكر.

Al-Majlisi, may Allah^{-azwj} be Pleased with him, said in 'Al-Bihar', 'From a summary, the well known with the majesty and nobility is Ali son of Ja'far^{-asws}, buried in Qum, and his majesty is more famous than to be mentioned'.

و أما كون مدفنه في قم فلم يذكر في الكتب المعتبرة لكن أثر القبر الشريف الموجود قديم و عليه مكتوب اسمه انتهى.

And as for the existence of his burial place, it is in Qum. It is not mentioned in the reliable books, but the traces of the noble graves have existed for long, and his name is written upon it' – end.

و في تحفة الزائر يوجد مزار في قم و فيه قبر كبير و على القبر مكتوب قبر علي بن جعفر الصادق ع و محمد بن موسى و من تاريخ بناء ذلك القبر إلى هذا الزمان قريب من أربعمائة سنة انتهى.

And in 'Tohf Al-Zaair' – 'A mausoleum is found in Qum, and in it is a big grave, and upon the grave is written, 'Grave of Ali son of Ja'far Al-Sadiq^{-asws} and Muhammad son of Musa^{-asws}'. And from the date of the construction of that grave up to this time is nearly four hundred years' – end.

و قال الفقيه المجلسي الأول في شرح الفقيه في ترجمة علي بن جعفر ع بعد ذكر نبذة من فضائله و قبره في قم مشهور

And the jurist Al-Majlisi said, 'The first one in the beginning of the commentary by the jurist regarding the interpretation of Ali son of Ja'far^{-asws} after mention of his main merits, 'And his grave is in Qum'.

قال سمعت أن أهل الكوفة استدعوا منه أن يأتيهم من المدينة و يقيم عندهم فأجابهم إلى ذلك و مكث في الكوفة مدة و حفظ أهل الكوفة منه أحاديث

He said, 'I heard that people of Al-Kufa had requested from him that he should come to them from Al-Medina and stay with them. He answered them to that, and he remained in Al-Kufa for a period and the people of Al-Kufa preserved Ahadeeth from him.

ثم استدعى منه أهل قم النزول إليهم فأجابهم إلى ذلك و بقي هناك إلى أن توفي و له ذرية منتشرة في العالم و في أصفهان قبر بعضهم منهم قبر السيد كمال الدين في قرية سينبرخوار و هو مزار معروف انتهى.

Then the people of Qum request from him with descended to them. He answered them to that, and he remained over there until he died. And there are offspring scattered in the world. And in Isfahan, there are graves of some of them. From these is the grave of Al-Seyyid Kamal Al-Deen in a town of Seenbarkhwar, and it is a well-known mausoleum' – end.

و ظني القوي أن محمد بن موسى المدفون معه هو من ذرية الإمام موسى بن جعفر ع و هو محمد بن موسى بن إسحاق بن إبراهيم العسكري بن موسى بن إبراهيم بن موسى بن جعفر ع

And the strong guess is that Muhammad son of Musa^{-asws} is buried with him. He is from the offspring of the Imam Musa^{-asws} Bin Ja'far^{-asws}, and he is Muhammad Bin Musa Bin Is'haq Bin Ibrahim Al Askary Bin Musa Bin Ibrahim son of Musa^{-asws} Bin Ja'far^{-asws}.

قال صاحب تاريخ قم ولد من أبي محمد موسى بن إسحاق ولد و بنت و لكن لم يذكر اسم الولد و ذكر صاحب العمدة أنه أعقب موسى بن إسحاق بن إبراهيم العسكري أبا جعفر محمد الفقيه بقم و أبا عبد الله إسحاق إلخ.

The author of 'Tareekh Qum' said, 'There were born for Abu Muhammad Musa Bin Is'haq, a son and a daughter, but he did not mention the name of the son. And the author of 'Al-Amdah' has mentioned that a posterity of Musa Bin Is'haq Bin Ibrahim Al-Askari is Abu Ja'far Muhammad, the jurist of Qum, and Abu Abdullah Is'haq, etc.

الثاني في خارج قلعة سمنان في وسط بستان نضرة مع قبة و بقعة و عمارة نزهة و لكن المنقول عن المجلسي أنه قال لم يعلم أن ذلك قبره بل المظنون خلافه.

The second is outside the fort of Simnan in the middle of lush orchard, with a dome, and a spot, and an outing building, but the transmitted from Al Majlisi is that he said, 'It is not known that that is his grave. But it is believed otherwise'.

الثالث في العريض بالتصغير على بعد فرسخ من المدينة اسم قرية كانت ملكه و محل سكناه و سكنى ذريته و لهذا كان يعرف بالعريضي و له فيها قبر و قبة و هو الذي اختاره المحدث النوري في خاتمة المستدركات مع بسط تام و هو الظاهر و لعل الموجود في قم هو لأحد أحفاده.

The third is in Al-Areyz with the diminution based upon a distance of a Farsakh from Al-Medina. The name of the town was his property, and place of his dwelling, and settlement of his offspring, and for this (reason) it is known as 'Al-Areyz'. And there is a grave for him and a dome, and it is which the narrator Al Noury chose it in 'Khatamah Al-Mustadrakaat', with complete extension, and it is the apparent, and perhaps the one existing in Qum, it is one of his grandsons.

و أما العباس بن جعفر فقد قال في الإرشاد كان فاضلا نبيلاً.

And as for Al-Abbas son of Ja'far^{-asws}, he (the author) said in 'Al-Irshad', 'He was meritorious, noble'.

تتميم لا يخفى أنه يوجد على ضفة نهر كربلاء المشرفة المعروفة بالحسينية مقام يعرف بمقام جعفر الصادق ع على لسان سواد أهل تلك البلدة و لعله هو الذي عبر عنه الصادق ع في حديث صفوان الذي نقله المجلسي في تحفة الزائر عن مصباح الشيخ الطوسي رحمه الله الوارد لتعليمه إياه آداب زيارة جده الحسين ع

In completion, it is not hidden that it is found upon a riverbank of a river of Karbala, the noble, the well-known with the Husayniyya, there is a place well-known as 'Maqam Ja'far Al-Sadiq^{-asws}', upon the tongues of the majority of the people of that city, and perhaps it is that which Al-Sadiq^{-asws} crossed over, in a Hadeeth of Safwan which is transmitted by Al Majlisi in 'Tohfah Al Zaair', from 'Misbah' of the sheykh Al-Tusi, may the Mercy of Allah^{-azwj} be upon him, the referred in order to teach him the etiquettes of Ziyarat of his grandfather^{-asws} Al-Husayn^{-asws}.

و فيه فإذا وصلت إلى نهر الفرات يعني شريعة سماها الصادق بالعلمي فقل كذا و التفسير من الشيخين و ظاهره أن المقام المقدس كان منسوباً إلى الصادق ع في عصرهما.

And in it is, 'When you reach to the river Euphrates, meaning the way Al-Sadiq^{-asws} had named as 'Alqamah', then say such and such'. And the interpretation from the two sheykh, and its apparent is that the holy place was attributed to Al-Sadiq^{-asws} during their time"⁴⁵⁷.

⁴⁵⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 13 H 1

فيما يتعلق بأحوال أولاده عليه الصلاة والسلام.

REGARDING WHAT IS RELATED WITH THE SITUATIONS OF HIS^{-asws} CHILDREN, MAY THE SALAWAAT AND THE GREETINGS BE UPON HIM^{-asws}

ولد له سبع و ثلاثون و قيل تسع و ثلاثون ولدا ذكرا و أنثى علي بن موسى الرضا ع و إبراهيم و العباس و القاسم لأمهات أولاد و إسماعيل و له مزار في تويسركان من بلاد إيران و جعفر و هارون و الحسن لأم ولد و أحمد و محمد و حمزة لأم ولد و عبد الله و إسحاق و عبيد الله و زيد و الحسن و الفضل و قبره في بمبهان معروف يزار و يعرف بشاه فضل و الحسين و سليمان لأمهات أولاد

There were born for him^{-asws} thirty-seven children. And it is said thirty-nine children, male and female – Ali Bin Musa Al-Reza^{-asws}, and Ibrahim, and Al-Abbas, and Al-Qasim for mothers of children; and Ismail, and for him is mausoleum in Tuwesarkan, from the cities of Iran, and Ja'far, and Haroun, and Al-Hassan of a mother of children, and Ahmad, and Muhammad, and Hamza of mother of children, and Abdullah And Is'haq, and Ubeydullah, and Zayd, and Al-Hassan, and Al-Fazl, and his grave in Bahbahan is well-known, and it visited, and he is known as 'Shah Al-Fazl'; and Al-Hassan, and Suleyman for mothers of children.

و فاطمة الكبرى و فاطمة الصغرى و رقية و حكيمه و أم أبيها و رقية الصغرى و كلثوم و أم جعفر و لبابة و زينب و خديجة و علية و آمنة و حسنة و برهية و عائشة و أم سلمة و ميمونة لأمهات شتى.

And Fatima Al-Kubra^{-asws} (Masouma), and (Syeda) Fatima Al-Sughra, and Ruqayya, and Hakeema, and Umm Abeeha, and Ruqayya al Sighra, and Kulsoom, and Umm Ja'far, and Lababah, and Zaiban, and Khadeeja, and Aaliya, and Aamina, and Hasanah, and Bureyha, and Ayesha, and Umm Salma, and Maymouna of various mothers.

أما إبراهيم فقد قال المفيد رحمه الله في الإرشاد و الطبرسي في إعلام الورى.

As for Ibrahim, Al Mufeed, may Allah^{-azwj} have Mercy on him, said in 'Al Irshad', and Al Tabarsee in 'I'lam Al Wara'.

كان إبراهيم بن موسى شجاعا كريما و تقلد الإمرة على اليمن في أيام المأمون من قبل محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب ع الذي بايعه أبو السرايا بالكوفة و مضى إليها ففتحها و أقام بها مدة إلى أن كان من أمر أبي السرايا ما كان و أخذ له الأمان من المأمون و صرحا بأن لكل من ولد أبي الحسن موسى ع فضل و منقبة مشهورة.

Ibrahim son of Musa^{-asws} was brave, benevolent, and he was collared with the governance upon Al Yemen during the days of Al-Mamoun, from before Muhammad Bin Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, the one whom Abu Al-Saraya pledged at Al-Kufa, and he went to it. He conquered it and stayed at it for a period until it happened from the matter of Abu Al Saraya what happened, and he took the amnesty for him from Al-Mamoun. And it is stated that for every one of the children of Abu Al-Hassan Musa^{-asws}, were well-known merits and virtues.

و في وجيزة المجلسي إبراهيم بن موسى بن جعفر ممدوح و في الكافي في باب أن الإمام متى يعلم أن الأمر قد صار إليه بسنده عن علي بن أسباط قال
فُلْتُ لِلرِّضَا ع إِنَّ رَجُلًا عَنَى أَخَاكَ إِبْرَاهِيمَ فَذَكَرَ لَهُ أَنَّ أَبَاكَ فِي الْحَيَاةِ وَ أَنْتَ تَعْلَمُ مِنْ ذَلِكَ مَا لَا يَعْلَمُ

And in brief, Al-Majlisi, 'Ibrahim son of Musa^{-asws} Bin Ja'far^{-asws} was praise-worthy. And in Al-Kafi, in a chapter, 'When does the Imam^{-asws} know that the command has come to him^{-asws}', by his chain from Ali Bin Asbaat, said, 'I said to Al-Reza^{-asws}, 'A man is worried about your^{-asws} brother Ibrahim. He mentioned to him that your^{-asws} father^{-asws} is still alive, and you^{-asws} know what you^{-asws} know from that, what he does not know'.

فَقَالَ سُبْحَانَ اللَّهِ بِمَوْتِ رَسُولِ اللَّهِ ص وَ لَا بِمَوْتِ مُوسَى قَدْ وَ اللَّهُ مَضَى كَمَا مَضَى رَسُولُ اللَّهِ ص وَ لَكِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُنْذُ قَبْضِ نَبِيِّهِ ص
هَلَّمَ جَزَاءً يَمُنُّ بِهَذَا الدِّينِ عَلَى أَوْلَادِ الْأَعَاجِمِ وَ يَصْرِفُهُ عَنْ قَرَابَةِ نَبِيِّهِ هَلَّمَ جَزَاءً فَيُعْطِي هَؤُلَاءِ وَ يَمْنَعُ هَؤُلَاءِ

He^{-asws} said: 'Glory be to Allah^{-azwj}! Rasool-Allah^{-azwj} died and Musa^{-asws} did not die? By Allah^{-azwj}, he^{-asws} has passed away, just like Rasool-Allah^{-saww} had passed away. But Allah^{-azwj} Blessed and Exalted, did not cease to Recall His^{-azwj} Prophet^{-saww}, and so on, Conferring with this religion upon the children of the foreigners and Turning it away from the relatives of His^{-azwj} Prophet^{-saww}, and so on. So He^{-azwj} Gives these and Prevents those.

لَقَدْ قَضَيْتُ عَنْهُ فِي هِلَالِ ذِي الْحِجَّةِ أَلْفَ دِينَارٍ بَعْدَ أَنْ أَشْفَى عَلَى طَلَاقِ نِسَائِهِ وَ عَثِقَ مَمَالِكِهِ وَ لَكِنَّ قَدْ سِعَتْ مَا لَقِيَ يُوسُفُ مِنْ إِخْوَتِهِ.

I^{-asws} have paid off a thousand Dinars on his behalf during the crescent (beginning) of Zul Hijjaj, after restoring the divorce of his wives, and freeing of his slaves. But you have already heard what Yusuf^{-as} had faced from his^{-as} brothers'.

قال جدي الصالح في شرح أصول الكافي قوله على أولاد الأعاجم كسلمان وغيره وفيه مدح عظيم للعجم و تفضيلهم على العرب

My righteous grandfather said in the commentary of 'Usool Al-Kafi', 'His^{-asws} words: 'Upon the children of foreigners', like Salman^{-ra} and others. And in it is mighty praise for the non-Arabs and their superiority over the Arabs.

و كتب أبو عامر بن حرشنة كتابا في تفضيل العجم على العرب وكذلك إسحاق بن سلمة و كيف ينكر فضلهم و في الأخبار ما يدل على أنهم من أعوان القائم عجل الله تعالى فرجه الشريف و أنهم أهل تأييد الدين.

And Abu Aamir Bin Harshana wrote regarding the merits of the non-Arabs over the Arabs, 'And like what was Is'haq Bin Salmah. And how can their merits be denied, and in the Ahadeeth is what evidence's upon that they (non-Arabs) would be from the assistants of Al-Qaim^{-asws}, may Allah^{-azwj} the Exalted Hasten his^{-asws} noble relief, and they would be the people supporting the religion.

قَالَ النَّبِيُّ ص أَسْعَدُ النَّاسِ بِحَدَا الدِّينِ فَارِسُ رَوَاهُ الشَّيْخُ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الْقَمِيِّ نَزِيلِ الرَّيِّ فِي كِتَابِ جَامِعِ الْأَحَادِيثِ مَعَ أَنَّهُمْ فِي تَأْيِيدِ الدِّينِ وَ قَبُولِ الْعِلْمِ أَحْسَنُ وَ أَكْثَرُ مِنَ الْعَرَبِ يَدُلُّ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى وَ لَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ

The Prophet^{-saww} said: 'The most fortunate of the people with this religion are the Persians'. It is reported by the sheykh Abu Muhammad Ja'far Bin Ahmad Bin Ali Al-Qummy, resident of Al-Rayy, in the book 'Jamie Al Ahadeeth', along with that they would be among supporters of

the religion, and excellent accepters of the knowledge, and they would be more numerous than the Arabs. That is evidenced upon by His^{-azwj} Words: **And had We Revealed it unto one of the non-Arabs [26:198] So he would have recited it to them, they would not have been believers in it [26:199].**

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ قَالَ الصَّادِقُ ع لَوْ نُزِلَ الْقُرْآنُ عَلَى الْعَجَمِ مَا آمَنَتْ بِهِ الْعَرَبُ وَ قَدْ نُزِلَ عَلَى الْعَرَبِ فَأَمَنَتْ بِهِ الْعَجَمُ فَهِيَ فَضِيلَةٌ لِلْعَجَمِ

Ali Bin Ibrahim said, 'Al-Sadiq^{-asws} said: 'If the Quran had been Revealed upon the non-Arabs, the Arabs would not have believed in it, and it has been Revealed upon the Arabs, and the non-Arabs are believing in it. Thus, it is a merit for the non-Arabs'.

وَ قَالَ عِنْدَ تَفْسِيرِ قَوْلِهِ تَعَالَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ مِنَ الشُّعُوبِ مِنَ الْعَجَمِ وَ الْقَبَائِلُ مِنَ الْعَرَبِ وَ الْأَسْبَاطُ مِنْ بَنِي إِسْرَائِيلَ قَالَ وَ رَوَى ذَلِكَ عَنِ الصَّادِقِ ع.

And he said at the interpretation of Words of the Exalted: **and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13].** The nations are from the non-Arabs, and the tribes are from the Arabs, and the tribes are from the children of Israel'. He said, 'And that is reported from Al-Sadiq^{-asws}'.

وَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ فَتَحَ مَكَّةَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ بِالْإِسْلَامِ نَحْوَةَ الْجَاهِلِيَّةِ وَ تَفَاخُرَهَا بِأَبَائِهَا إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَ الْوَالِدِ وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ أَلَا إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنَ التُّرَابِ وَ هَذَا صَرِيحٌ فِي أَنَّ التَّكَلَّمَ بِلُغَةِ الْعَرَبِ وَحْدَهُ لَا فِخْرَ فِيهِ بَلِ الْمَنَاطُ هُوَ التَّقْوَى.

And Rasool-Allah^{-saww} said on the day of the conquest of Makkah: 'O you people! Allah^{-azwj} has Removed away from you the arrogance of the pre-Islamic period and priding with forefathers, by Al-Islam! The Arabism isn't by a parental father, and rather it is a tongue (language) spoken. The one who speaks with it, he is an Arabian. Indeed! You are all from Adam^{-as}, and Adam^{-as} is from the soil!' And this is clear that speaking in the Arabic language alone, there is no pride in it, but the honour, it is the piety.

و فِي الْفَتْوحَاتِ الْمَكِّيَّةِ فِي الْبَابِ السَّادِسِ وَ السِّتِينَ وَ ثَلَاثِمِائَةَ أَنْ وَزَرَ الْمَهْدِي عَلَيْهِ السَّلَامُ مِنَ الْأَعْجَامِ مَا فِيهِمْ عَرَبِيٌّ لَكِنْ لَا يَتَكَلَّمُونَ إِلَّا بِالْعَرَبِيَّةِ لَهُمْ حَافِظٌ لَيْسَ مِنْ جَنْسِهِمْ أَنْتَهَى.

And in 'Al-Futuhaat Al-Makkiya', in the chapter three hundred and sixty-six, 'The ministers of Al-Mahdi^{-asws} would be from the non-Arabs. There will not be any Arab among them, but they will not be speaking except in Arabic. For them would be such preservation, not being from their race' – end.

بَلِ الْمُسْتَفَادُ مِنْ خُطْبَةِ أَمِيرِ الْمُؤْمِنِينَ فِيمَا يَتَعَلَّقُ بِإِخْبَارِهِ عَنِ الْقَائِمِ ع حَيْثُ يَقُولُ فِيهَا وَ كَأَنِّي أَسْمَعُ صَهِيلَ خَيْلِهِمْ وَ طَمْطَمَةَ رِجَالِهِمْ أَنَّهُمْ يَتَكَلَّمُونَ بِالْفَارْسِيَّةِ

But the beneficial is from a sermon of Amir Al-Momineen^{-asws} regarding what is related with his^{-asws} informing about Al-Qaim^{-asws}, where he^{-asws} said in it, 'And it is as if I^{-asws} am listening to the neighing of their horses, and 'Tamtama' of their infantry. They are taking in Persian'.

قال في البحار الطمطممة اللغة العجمية و رجل طمطمي في لسانه عجمة أشار ع بذلك إلى أن عسكرهم من العجم انتهى و لا يناي ما ذكره صاحب الفتوحات إذ لعل التكلم بالعربي لوزرائه خاصة دون بقية الجيش.

He (Majlisi) said in 'Al-Bihar', 'Al-Tamtama' is the non-Arabic language, and a man doing 'Tamtama' in his non-Arabic language, is an indication with that to, that they soldiers would be from the non-Arabs, period, and it does not negate what the author of 'Al-Futuhaat' has mentioned, 'Perhaps the talking in Arabic is for his^{-asws} ministers in particular, besides remainder of the army'.

وَ فِي حَيَاةِ الْحَيَوَانَ، عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُمْ غَنَمًا سُودًا دَخَلَتْ فِيهَا غَنَمٌ كَثِيرٌ بَيْضٌ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ

And in 'Hayaat Al-Haywan' – From Ibn Umar who said, 'Rasool-Allah^{-saww} said: 'I saw black sheep, and a lot of white sheep entered into them!' They said, 'So what is its interpretation, O Rasool-Allah^{-saww}?'

قَالَ قَالَ الْعَجَمُ يَشْرِكُونَكُمْ فِي دِينِكُمْ وَ أَنْسَابِكُمْ قَالُوا الْعَجَمُ يَا رَسُولَ اللَّهِ قَالَ لَوْ كَانَ الْإِيمَانُ مُتَعَلِّقًا بِالثَّرِيحِ لَنَأْتَهُ رِجَالٌ مِنَ الْعَجَمِ

He (the narrator) said, 'He^{-saww} said: 'The non-Arabs will be participating with you all in your religion'. They said, 'The non-Arabs, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Even if the Eman was hanging with the sun, a man from the non-Arabs would get it!'

و سبب المن و الإعطاء و الصرف و المنع في رواية الكافي هو استعمال الاستعداد الفطري و قبوله و إبطاله و الإعراض عنه فلا يلزم الجبر.

And the cause is the conferment, and the Granting, and the Turning (religion away), and the Prevention. In a report of Al-Kafi, 'It is utilisation of the preparedness of the nature, and its acceptance, and its invalidation, and the objection about it. So no redress is required.

قوله لقد قضيت عنه قال الفاضل الأمين الأسترآبادي أي قضيت عن الذي عزي إبراهيم و كأنه عباس أخوهما ألف دينار بعد أن أشرف و عزم على طلاق نساءه و عتق مماليكه و على أن يشرد من الغرماء و كان قصده من الطلاق و العتق أن لا يأخذ الغرماء مماليكه و يحتتموا بيوت نساءه

His^{-asws} (Al-Reza^{-asws}'s) words: 'I^{-asws} have paid off on his behalf (a thousand Dinars)', the meritorious, the trusted Al-Astarabady said, 'Yes, I^{-asws} have paid off a thousand Dinars on behalf of the one who hurt me^{-asws}, Ibrahim, and it is as if Abbas, their brother, had determined upon divorcing his wives and freeing his slaves so he can pay off the creditors, and his aim from the divorce and the freeing so that the creditors would not take away his slaves and seal off the houses of his wives.

و قيل عزمه على ذلك لفقره و عجزه من النفقة

And it is said, his determination upon that was due to his poverty and his inability from the expenditure.

قوله قد سمعت ما لقي يوسف يعني أنهم يقولون ذلك افتراء و ينكرون حقي حسدا انتهى.

His^{-asws} words: 'You have already heard what Yusuf^{-as} had faced' – meaning they are saying that as fabrication, and they are denying my^{-asws} rights out of envy' – end.

و في بصائر الدرجات أنه ألح إلى أبي الحسن ع في السؤال فحك بسوطه الأرض فتناول سبيكة ذهب فقال استغن بما و اكنتم ما رأيت

And in (the book) 'Basaair Al-Darajaat' – He (Ibrahim) persisted to Abu Al-Hassan^{-asws} in begging, so he^{-asws} struck the ground with his^{-asws} whip and grabbed a gold ingot and said: 'Be enriched with this and conceal what you have seen'.

و بالجملة قال جدي بحر العلوم رحمه الله ما ذكره المفيد رحمه الله و غيره من الحكم بحسن حال أولاد الكاظم ع عموما محل نظر و كذا في خصوص إبراهيم كما هو ظاهر الرواية المتقدمة.

And in summary, my grandfather Bahr Al-Uloom, may Allah^{-azwj} have Mercy on him, said, 'What is mentioned by Al-Mufeed, may Allah^{-azwj} have Mercy on him, and others from the wise ones of the excellent state of the children of Al-Kazim^{-asws}, generality of it is under consideration, and like that is regarding in particular Ibrahim, like what was apparent in the preceding report.

و كيف كان إبراهيم هذا هو جد السيد المرتضى و الرضي رحمهما الله فإنهما ابنا أبي أحمد النقيب و هو الحسين بن موسى بن محمد بن موسى بن إبراهيم بن موسى بن جعفر ع.

And how was it. This Ibrahim, he is grandfather of Al-Seyyid Al-Murtaza and Al-Razy, may Allah^{-azwj} have Mercy on them. They are sons of Abu Ahmad Al-Naqeeb, and he is Al-Husayn Bin Musa Bin Muhammad Bin Musa Bin Ibrahim son of Musa^{-asws} Bin Ja'far^{-asws}.

و ظاهر المفيد في الإرشاد و الطبرسي في إعلام الوري و ابن شهرآشوب في المناقب و الإريلي في كشف الغمة أن المسمى بإبراهيم من أولاد أبي الحسن ع رجل واحد و لكن عبارة صاحب العمدة تعطي أن إبراهيم من ولده اثنان إبراهيم الأكبر و إبراهيم الأصغر و أنه يلقب بالمرتضى

And the apparent, Al-Mufeed in 'Al-Irshad', and Al-Tabarsee in 'I'lam Al-Wara', and Ibn Shehr Ashub in 'A Manaqib', and Al-Irbily in 'Kashf Al-Ghumma – The one named as Ibrahim, being from the children of Abu Al-Hassan^{-asws}, is one man. But the phrase of the author of 'Al-Amdah', states that 'Ibrahim' from his^{-asws} sons, are two – Ibrahim Al-Akbar and Ibrahim Al-Asghar, and that he is titled at 'Al-Murtaza'.

و العقب منه و أمه أم ولد نوبية اسمها نجية و الظاهر التعدد فإن علماء النسب أعلم من غيرهم بهذا الشأن و الظاهر أن المسئول عن أبيه و المخبر بحياته هو إبراهيم الأكبر و أن الذي هو جد المرتضى و الرضي هو الأصغر كما صرح به جدي بحر العلوم و قد ذكرنا أنه مدفون في الحائر الحسيني خلف ظهر الحسين ع.

And there is posterity from him, and his mother is mother of children, a Nubian. Her name is Najiya. And the apparent is the large number, for the scholars are attributing (them as being) more learned than others, with this glory, and the apparent is that the questioned about his father^{-asws} and the informed during his^{-asws} lifetime, he is Ibrahim Al-Akbar, and he is the grandfather of Al-Murtaza. And Al-Razy, he is the younger (Al-Asghar), like what is stated by my grandfather Bahr Al-Uloom, and we have mentioned that he is buried in Al-Ha'ir Al-Husayniya (Karbala) behind the back of (the Holy Grave of) Al-Husayn^{-asws}.

و كيف كان ففي شيراز بقعة تنسب إلى إبراهيم بن موسى واقعة في محلة لب آب بناها محمد زكي خان النوري من وزراء شيراز سنة ألف و مائتين و أربعين

And how did that happen, for in Shiraz there is a spot attributed to Ibrahim son of Musa^{-asws} falling in the neighbourhood of Labaab. It was built by Muhammad Zaky Khan Al-Noury, from the ministers of Shiraz, in the year one thousand two hundred and forty.

و لكن لم أعتز على مستند قوي يدل على صحة النسبة بل يبعدها ما سمعت من إرشاد المفيد من أنه كان واليا باليمن بل ذكر صاحب أنساب الطالبين أن إبراهيم الأكبر ابن الإمام موسى ع خرج باليمن و دعا الناس إلى بيعة محمد بن إبراهيم طباطبا

But I could not find any strong document evidencing upon the correctness of the attribution. But it is distanced by what I heard from 'Irshad' of Al-Mufeed that he was a governor at Al-Yemen. But the author of 'Ansaab Al-Talibeen' mentioned that Ibrahim Al-Akbar, son of the Imam^{-asws} Musa^{-asws}, rebelled at Al-Yemen and call people to the allegiance of Muhammad Bin Ibrahim Tabatabaie.

ثم دعا الناس إلى بيعة نفسه و حج في سنة مائتين و اثنين و كان المأمون يومئذ في خراسان فوجه إليه حمدويه بن علي و حاربه فاتخزم إبراهيم و توجه إلى العراق و آمنه المأمون و توفي في بغداد.

Then he called the people to his own allegiance. And he performed Hajj during the year two hundred, and on that day Al-Mamoun was in Khurasan. He diverted to him Hamdawiya Bin Ali (with an army) and battled him. Ibrahim was defeated and was sent to Al-Iraq, and Al-Mamoun granted him amnesty, and he died in Baghdad.

و على فرض صحة ما ذكرناه فالمتيقن أنه أحد المدفونين في صحن الكاظم ع لأن هذا الموضع كان فيه مقابر قريش من قديم الزمان فدفن إلى جنب أبيه

And based upon the assumption that what we are mentioning is correct, the sure thing is that he is one of the two buried ones in the courtyard of Al-Kazim^{-asws}, because this place wherein were graves of Qureysh, is from ancient times. He is buried to the side of his father^{-asws}.

و أما أحمد بن موسى ففي الإرشاد كان كريما جليلا ورعا و كان أبو الحسن موسى يحبه و يقدمه و وهب له ضيعته المعروفة باليسيرة و يقال أنه رضي الله عنه أعتق ألف مملوك

And as for Ahmad son of Musa^{-asws}, it is in 'Al-Irshad', he was benevolent, majestic, and his father^{-asws} Abu Al-Hassan^{-asws} used to love him^{-asws}, and would advance him, and gifted an estate to him well known as 'Al-Yaseera'. And it is said that he, may Allah^{-azwj} be Pleased with him, liberated a thousand slaves.

قال أخبرني أبو محمد الحسن بن محمد بن يحيى قال حدثنا جدي سمعت إسماعيل بن موسى ع يقول خرج أبي بولده إلى بعض أمواله بالمدينة فكان في ذلك المكان فكان مع أحمد بن موسى عشرون من خدام أبي و حشمه إن قام أحمد قاموا و إن جلس جلسوا معه و أبي بعد ذلك يرعاه و يبصره ما يغفل عنه فما انقلبنا حتى تشيخ أحمد بن موسى بيننا انتهى.

He said, 'I am informed by Muhammad Al-Hassan Bin Muhammad Bin Yahya who said, 'It is narrated to us by Ismail son of Musa^{-asws} saying, 'My father^{-asws} went out with his^{-asws} children to one of his wealth (estates) at Al-Medina. We were in that place. There were twenty from the servants and attendants of my father^{-asws} with Ahmad son of Musa^{-asws}. If Ahmad stood up, they would stand, and if he sat down, they would sit down with him, and after that, my

asws father looked after him, and keep him in sight, not being heedless from him. We did not come back until Ahmad son of Musa^{-asws} was between us' – end.

وكانت أمه من الخواتين المحترمت تدعى بأم أحمد وكان الإمام موسى شديد التلطف بها ولما توجه من المدينة إلى بغداد أودعها ودائع الإمامة و قال لها كل من جاءك و طالب منك هذه الأمانة في أي وقت من الأوقات فاعلمي بأني قد استشهدت و أنه هو الخليفة من بعدي و الإمام المفترض الطاعة عليك و على سائر الناس و أمر ابنه الرضا ع بحفظ الدار.

And his mother was from the respected women called Umm Ahmad, and the Imam^{-asws} Musa^{-asws} was of intense kindness with her, and when he^{-asws} headed from Al-Medina to Baghdad, he^{-asws} deposited with her the entrustments of the Imamate, and said to her: 'One who comes to you seeking this entrustment from you, in whichever time from the timings, then know that I^{-asws} have been martyred and that he is the caliph from after me^{-asws}, and is the Imam^{-asws} of obligatory obedience upon you, and upon rest of the people'. And he^{-asws} instructed his^{-asws} son Al-Reza^{-asws} with protecting the house.

و لما سمّه المأمون في بغداد جاء إليها الرضا ع و طالبها بالأمانة فقالت له أم أحمد لقد استشهد والدك فقال بلى و الآن فرغت من دفنه فأعطني الأمانة التي سلمها إليك أبي حين خروجه إلى بغداد و أنا خليفته و الإمام بالحق على تمام الجن و الإنس

And when Al-Manoun (Al-Haroun) poisoned him^{-asws} in Al-Baghdad, Al-Reza^{-asws} came to her and demanded the entrustment from her. Umm Ahmad said to him, 'Your^{-asws} father^{-asws} had been martyred'. He^{-asws} said: 'Yes, and I^{-asws} have just now been free from his^{-asws} burial, so give me^{-asws} the entrustment which my^{-asws} father^{-asws} had submitted to you when he^{-asws} went out to Baghdad, and I^{-asws} am his^{-asws} caliph, and the Imam^{-asws} with the truth upon all the Jinn and the human beings!'

فشقت أم أحمد جيبيها و ردت عليه الأمانة و بايعته بالإمامة.

Umm Habeeb tore her dress and returned the entrustment to him^{-asws} and pledged allegiance to him^{-asws} with the Imamate.

فلما شاع خبر وفاة الإمام موسى بن جعفر ع في المدينة اجتمع أهلها على باب أم أحمد و سار أحمد معهم إلى المسجد و لما كان عليه من الجلالة و وفور العبادة و نشر الشرائع و ظهور الكرامات ظنوا به أنه الخليفة و الإمام بعد أبيه فبايعوه بالإمامة

When the news of the expiry of the Imam Musa^{-asws} Bin Ja'far^{-asws} spread in Al-Medina, its inhabitants gathered at the door of Umm Ahmad, and Ahmad went with them to the Masjid, and where there was the majesty upon him, and plenty of acts of worship, and publicising the Laws, and revealing of the benevolent, they thought that he is the caliph after his father^{-asws}, so they pledged allegiance to him with the Imamate.

فأخذ منهم البيعة ثم صعد المنبر و أنشأ خطبة في تحاية البلاغة و كمال الفصاحة ثم قال أيها الناس كما أنكم جميعا في بيعتي فإني في بيعة أخي علي بن موسى الرضا و اعلموا أنه الإمام و الخليفة من بعد أبي و هو ولي الله و الفرض علي و عليكم من الله و رسوله طاعته بكل ما يأمرنا.

So he took the allegiances from them, then ascended the pulpit and preached a sermon in the peak of eloquence and perfect articulation, then said, 'O you people! Just like all of you are in my allegiance, so I am in the allegiance of my brother Ali^{-asws} Bin Musa Al-Reza^{-asws}! And

know that he^{-asws} is the Imam^{-asws} and the caliph from after my father^{-asws}, and he^{-asws} is a Guardian of Allah^{-azwj} and obeying him^{-asws} is an obligation upon me and upon you all, from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, with all whatever he^{-asws} orders us!'

فكل من كان حاضرا خضع لكلامه و خرجوا من المسجد يقدمهم أحمد بن موسى ع و حضروا باب دار الرضا ع فجددوا معه البيعة فدعا له الرضا ع و كان في خدمة أخيه مدة من الزمان إلى أن أرسل المأمون إلى الرضا ع و أشخصه إلى خراسان و عقد له خلافة العهد.

So, everyone who was present was humbled to his speech, and they came out from the Masjid with Ahmad son of Musa^{-asws} being at the forefront, and they presented at the door of Al-Reza^{-asws}. They renewed the allegiance with him^{-asws}. Al-Reza^{-asws} supplicated for him, and he was in the service of his brother^{-asws} for a long period of time until Al-Mamoun sent summoners to Al-Reza^{-asws} and had him^{-asws} taken to Khurasan and made a pact to him^{-asws} with the caliphate.

و هو المدفون بشيراز المعروف بسيد السادات و يعرف عند أهل شيراز بشاه چراغ و في عهد المأمون قصد شيراز مع جماعة و كان من قصده الوصول إلى أخيه الرضا ع فلما سمع به قتلغ خان عامل المأمون على شيراز توجه إليه خارج البلد في مكان يقال له خان زينان على مسافة ثمانية فراسخ من شيراز

And he is the one buried at Shiraz, well known as 'Seyyid Al-Sadaat', and he is known with the people of Shiraz as 'Shah Chiragh'. And in the era of Al-Mamoun, he aimed for Shiraz with a group, and it was from his aim to arrive to his brother^{-asws} Al-Reza^{-asws}. When Qatalag Khan, governor of Al-Mamoun upon Shiraz, heard of him, he diverted him to outside the city in a place called Khan Zeynan, being upon a distance of eight Farsakhs from Shiraz.

فتلاقى الفريقان و وقع الحرب بينهما فنأدى رجل من أصحاب قتلغ إن كان تريدون ثمة الوصول إلى الرضا فقد مات فحين ما سمع أصحاب أحمد بن موسى ذلك تفرقوا عنه و لم يبق معه إلا بعض عشيرته و إخوته فلما لم يتيسر له الرجوع توجه نحو شيراز فأتبعه المخالفون و قتلوه حيث مرقدته هناك.

The two parties met, and the battle took place between the two. A man from the companions of Qatalag called out, 'If you are wanting to arrive to Al-Reza^{-asws}, so he^{-asws} had died!' When the companions of Ahmad son of Musa^{-asws} heard that, they dispersed away from him, and there did not remain with him except some of his clan, and his brothers. When the return was not easy for him, he headed towards Shiraz. The adversaries pursued him, and they killed him where his grave is over there.

و كتب بعض في ترجمته أنه لما دخل شيراز اختفى في زاوية و اشتغل بعبادة ربه حتى توفي لأجله و لم يطلع على مرقدته أحد إلى زمان الأمير مقرب الدين مسعود بن بدر الدين الذي كان من الوزراء المقربين لأتابك أبي بكر بن سعد بن زنكي

And someone wrote in his version that when he entered Shiraz, he hid himself in an area and pre-occupied with worshipping his Lord^{-azwj} until he died as a result and no one was notified upon his grave up to the time of emit Muqarrab Al-Deen Masoud Bin Badr Al-Deen who was from the ministers close to Al-Atabek Abu Bakr Bin Sa'ad Bin Zanky.

فإنه لما عزم على تعمیر في محل قبره حيث هو الآن ظهر له قبر و جسد صحيح غير متغير و في إصبه خاتم منقوش فيه العزة لله أحمد بن موسى فشرحوا الحال إلى أبي بكر فبنى عليه قبة و بعد مدة من السنين آذنت بالانهدام

When he determined upon construction in the vicinity of his grave where it is today, a grave appeared to him and a healthy body, unchanged, and there was a ring in his finger. It was engraved in it, 'The Honour is for Allah^{-azwj}! Ahmad Bin Musa'. They reported the situation to Abu Bakr, and he built a dome upon it, and after a period of time of years, he allowed with the demolishing.

فجددت تعميمها الملكة تاشي خاتون أم السلطان الشيخ أبي إسحاق بن سلطان محمود و بنت عليه قبة عالية و إلى جنب ذلك مدرسة و جعلت قبرها في جواره و تاريخه يقرب من سنة سبعمائة و خمسين هجرية.

Its construction was renewed by the queen Taash Khatoun mother of the sultan the sheykh Abu Is'haq Bin Sultan Mahmoud, and she build a high dome upon it, and to the side of that, a school, and she made its grave to be in its vicinity, and its date is near to the year seven hundred and fifty Hijrah.

و في سنة ألف و مائتين و اثنين و أربعين جعل السلطان فتح على شاه القاجاري عليه مشبكا من الفضة الخالصة و يوجد على قبره نصف قرآن بقطع البياض بالخط الكوفي الجيد على ورق من رق الغزال و نصفه الآخر بذلك الخط في مكتبة الرضا ع و في آخره كتبه علي بن أبو طالب فلذلك كان الاعتقاد بأنه خطه ع.

And in the year one thousand two hundred and forty-two, the sultan Fatah made a pure silver buckle to be for Shah Al-Qajary, and half the Quran was found to be upon his grave, on a white piece, in good Kufy script, upon a paper from the papers of gazelle skin, and the other half, in that handwriting in the library of Al-Reza^{-asws}, and in its end was writing of Ali^{-asws} Bin Abu Talib^{-asws}. Therefore, due to that, there was the belief that it was his^{-asws} handwriting.

و ظني القوي أن القرآن بخط علي ع لا يوجد إلا عند الحجة ع و أن كاتب القرآن المدعي كونه بخطه ع هو علي بن أبي طالب المغربي و كان معروفا بحسن الخط الكوفي و نظير هذا القرآن بذلك الرقم بعينه يوجد في مصر مقام رأس الحسين ع كما ذكرنا أنه كان يوجد نظيره أيضا في المرقد العلوي المرتضوي و أنه احترق فيما احترق هذا و ربما ينقل عن بعض أن مشهد السيد أحمد المذكور في بلخ و الله العالم.

And it is my strong belief that the Quran in the handwriting of Ali^{-asws} cannot be found except in the possession of Al-Hujjat^{-asws}, and that the scribe of the Quran, claiming that it is in his^{-asws} handwriting, he is Ali Bin Abu Talib Al-Maghribi, and he was famous for his excellent handwriting in the Kufy script, and a match of this Quran, with that writing exactly can be found in Egypt, at the place of the head of Al-Husayn^{-asws} just as we have mentioned that its match as well can be found in the Alawite shrine Al-Murtazawy, and it was burnt among what was burned down. This, and perhaps it was copied from the one in the mausoleum of the Seyyid Ahmad, the mentioned, in Balkh. And Allah^{-azwj} is more knowing.

و في بيرم من أعمال شيراز مشهد ينسب إلى أخ السيد أحمد يعرف عندهم بشاه علي أكبر و لعله هو الذي عده صاحب العمدة من أولاد موسى بن جعفر ع و سماه عليا

And in Bayram, from the offices of Shiraz there is a mausoleum attributed to a brother of the Seyyid Ahmad, known with them as Shah Ali Akbar, and perhaps it is which the author of 'Al-Amdah' counted him to be from the children of Musa^{-asws} Bin Ja'far^{-asws} and named him as Ali.

و أما القاسم بن موسى ع كان يحبه أبوه حبا شديدا و أدخله في وصاياه و في باب الإِشَارَةِ وَ النَّصِّ عَلَى الرِّضَا مِنَ الكافي في حديث أبي عُمَارَةَ يَرِيدُ
بْنِ سَلِيطِ الطَّوِيلِ قَالَ أَبُو إِبْرَاهِيمَ أَخْبِرْكَ يَا أَبَا عُمَارَةَ أَنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ إِلَى ابْنِي فُلَانٍ يَعْنِي عَلِيًّا الرِّضَا ع

And as for Al-Qasim son of Musa^{-asws}, his father^{-asws} used to love him^{-asws} intensely and included him in his^{-asws} bequest. And in the chapter, 'Indication and the text upon Al-Reza^{-asws}', from Al Kafi, in a long Hadeeth of Abu Umarah Yazeed Bin Saleet, Abu Ibrahim^{-asws} said: 'I^{-asws} shall inform you, O Abu Umarah! I^{-asws} shall be going out from my^{-asws} house, and I^{-asws} have bequeathed to my^{-asws} son, so and so (meaning Ali Al-Reza^{-asws}).

وَ أَشْرَكْتُ مَعَهُ نَبِيَّ فِي الظَّاهِرِ وَ أَوْصَيْتُهُ فِي البَاطِنِ فَأَفْرَدْتُهُ وَحْدَهُ وَ لَوْ كَانَ الأَمْرُ إِلَيَّ لَجَعَلْتُهُ فِي القَاسِمِ ابْنِي لِحُبِّي إِيَّاهُ وَ رَأْفَتِي عَلَيْهِ وَ لَكِنِ ذَلِكَ إِلَى اللَّهِ
عَزَّ وَ جَلَّ يَجْعَلُهُ حَيْثُ يَشَاءُ

And I^{-asws} have participate with him^{-asws}, my^{-asws} (other) sons in the apparent, and I^{-asws} have bequeathed to him^{-asws} in the hidden, individualising him^{-asws} alone, and if the command would have been up to me^{-asws}, I^{-asws} would have made it to be in my^{-asws} son Al-Qasim due to my^{-asws} love for him, and my kindness upon him, but that is up to Allah^{-azwj} Mighty and Majestic, He^{-azwj} Places it wherever He^{-azwj} so Desires.

وَ لَقَدْ جَاءَنِي بِخَبْرِهِ رَسُولُ اللَّهِ ص وَ جَدِّي عَلِيٌّ ع ثُمَّ أَرَانِيهِ وَ أَرَانِي مَنْ يَكُونُ مَعَهُ وَ كَذَلِكَ لَا يُوصَى إِلَى أَحَدٍ مِنَّا حَتَّى يَأْتِيَ بِخَبْرِهِ رَسُولُ اللَّهِ ص وَ
جَدِّي عَلِيٌّ ع

And Rasool-Allah^{-saww} came to me^{-asws} with his^{-asws} news and (so did) my^{-asws} grandfather^{-asws} Ali^{-asws}, and he^{-asws} showed him^{-asws} and showed me^{-asws} the one who would happen to be with him^{-asws}. And like that, no one from us^{-asws} can bequeath until Rasool-Allah^{-saww} comes to him^{-asws} with his^{-asws} news, and my^{-asws} grandfather^{-asws} Ali^{-asws} (as well).

وَ رَأَيْتُ مَعَ رَسُولِ اللَّهِ خَاتَمًا وَ سَيْفًا وَ عَصَاً وَ كِتَابًا وَ عِمَامَةً فَقُلْتُ مَا هَذَا يَا رَسُولَ اللَّهِ فَقَالَ لِي أَمَّا العِمَامَةُ فَسُلْطَانُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا السَّيْفُ فَعِزُّ
اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَمَّا الكِتَابُ فَنُورُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَمَّا العَصَا فَقُوَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الخَاتَمُ فَجَامِعُ هَذِهِ الأُمُورِ

And I^{-asws} saw a ring with Rasool-Allah^{-saww}, and a sword, and a staff, and a Book, and a turban. I^{-asws} said, 'What is this, O Rasool-Allah^{-saww}?' He^{-saww} said to me: 'As for the turban, it is the Authority of Allah^{-azwj} Mighty and Majestic. And as for the sword, it is the Might of Allah^{-azwj} Blessed and Exalted. And as for the Book, it is a Noor of Allah^{-azwj} Blessed and Exalted. And as for the staff, it is the Strength of Allah^{-azwj} Mighty and Majestic. And as for the ring, is it a collection of these matters'.

ثُمَّ قَالَ لِي وَ الأَمْرُ قَدْ خَرَجَ مِنْكَ إِلَى غَيْرِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرْنِيهِ أَنِّيهِمْ هُوَ فَقَالَ رَسُولُ اللَّهِ مَا رَأَيْتُ مِنَ الأئِمَّةِ أَحَدًا أَجْزَعَ عَلَيَّ فِرَاقَ هَذَا الأَمْرِ مِنْكَ
وَ لَوْ كَانَتْ الإِمَامَةُ بِالمَحَبَّةِ لَكَانَ إِسْمَاعِيلُ أَحَبَّ إِلَيَّ مِنْكَ وَ لَكِنِ مِنَ اللَّهِ

Then he^{-saww} said to me: 'And the command is going out from you^{-asws} to someone else'. I^{-asws} said, 'O Rasool-Allah^{-saww}! Show him^{-asws} to me^{-asws}! Which one of them is he^{-asws}?'. Rasool-Allah^{-saww} said: 'I^{-saww} have not seen anyone more alarmed at the separation of this command, than you^{-asws}! And if the Imamate were to be due to the love, it would be Ismail. He is more beloved to your^{-asws} father^{-asws} than you^{-asws} are, but it is from Allah^{-azwj}'.

و فِي الْكَافِي، أَيْضاً بِسَنَدِهِ إِلَى سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ ع يَقُولُ لِأَبْنَيْهِ الْقَاسِمِ قُمْ يَا بُنَيَّ قَافِرًا عِنْدَ رَأْسِ أَخِيكَ وَ الصَّافَاتِ صَفًّا حَتَّى تَسْتَيْمَهَا فَقَرًا فَلَمَّا بَلَغَ أَهُمْ أَشَدُّ خَلْقًا أَمْ مِنْ خَلْقِنَا فَضَى الْفَتَى

And in 'Al-Kafi' as well, by his chain to Suleyman Al-Jafary who said, 'I saw Abu Al-Hassan^{-asws} saying to his^{-asws} son Al-Qasim: 'Stand, O my^{-asws} son, and recite by the head of your brother: **By the ones lined out in rows [37:1]** (Surah Al-Saffaat), until you complete it'. So he recited it. When he reached: **are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]**, the youth passed away.

فَلَمَّا سُجِّي وَ خَرَجُوا أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْبُدُ الْمَيِّتَ إِذَا نَزَلَ بِهِ الْمَوْتُ يُقْرَأُ عِنْدَهُ بِسِ وَ الْقُرْآنِ الْحَكِيمِ فَصِرَتْ تَأْمُرُنَا بِالصَّافَاتِ

When he had been laid out shrouded and they came out, Yaqoub son of Ja'far^{-asws} faced to him^{-asws} and said to him^{-asws}, 'We have been pledging the deceased when the death descends with him, by reciting in his presence: **Ya Seen [36:1] By the Wise Quran [36:2]**, and you^{-asws} have become instructing us with (reciting Surah) Al-Saffaat!'

فَقَالَ يَا بُنَيَّ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنْ مَوْتٍ قَطُّ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ

He^{-asws} said: 'O my^{-asws} son! It (Surah Saffaat) will not be recited during the worries of death at all except Allah^{-azwj} would Haster his rest'.

و نص السيد الجليل علي بن طائوس على استحباب زيارة القاسم و قرنه بالعباس بن أمير المؤمنين و علي بن الحسين ع المقتول بالطف و ذكر لهم و لمن يجري مجراهم زيارة يزارون بها من أرادها وقف عليها في كتابه مصباح الزائرین.

And the Majestic Seyyid Ali Bin Tawoos texted upon recommendation of Ziyarat of Al-Qaim and paired him with Al-Abbas^{-asws} son^{-asws} of Amir Al-Momineen^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Al-Akbar) the one killed at Al-Taff (Karbala), and mentioned to them and to the one who flowed their flow a (recitation) of Ziyarat they can be reciting with. The one who wants can stand upon it in his book 'Masabih Al-Zaireen'.

و قال في البحار و القاسم بن الكاظم الذي ذكره السيد رحمة الله عليه قبره قريب من الغري و ما هو معروف في الألسنة من أن الرضا قال فيه من لم يقدر على زيارتي فليزر أخي القاسم كذب لا أصل له في أصل من الأصول و شأنه أجل من أن يرغب الناس في زيارته بمثل هذه الأكاذيب.

And he (Al-Majlisi) said in 'Al-Bihar' – 'And Al-Qasim son of Al-Kazim^{-asws} is the one whom the Seyyid, may Allah^{-azwj} have Mercy on him, has mentioned him that his grave is near from Al-Ghary, and what is well known upon the tongues that Al-Reza^{-asws} said regarding him: 'One who is not able upon visiting me^{-asws}, then let him visit my^{-asws} brother Al-Qaim', is a lie. There is no origin for it in the origin from the origins, and his glory is more majestic that for the people to make (others) to be desirous in visiting him with the likes of these falsities'.

و أما محمد بن موسى ع ففي الإرشاد أنه من أهل الفضل و الصلاح ثم ذكر ما يدل على مدحه و حسن عبادته

And as for Muhammad son of Musa^{-asws}, it is in 'Al-Irshad' that he was from the people of merit and righteousness. Then he mentioned what evidence's upon his praise, and excellence of his worship.

و في رجال الشيخ أبي علي نقلا عن حمد الله المستوفي في نزهة القلوب أنه مدفون كأخيه شاه چراغ في شيراز و صرح بذلك أيضا السيد الجزائري في الأنوار قال و هما مدفونان في شيراز و الشيعة تتبرك بقبورهما و تكثر زيارتهما و قد زرناهما كثيرا انتهى.

And in 'Rijal' of the sheykh Abu Ali, copying from Hamdullah Al-Mastufy in 'Nazhat Al-Quloob', he is buried like his brother Shah Chiragh in Shiraz. And the Seyyid as well state in 'Al-Anwaat' saying, 'And they are both buried in Shiraz, and the Shias are taking Blessings with their graves and are frequenting their visitations, and we are visiting them a lot' – end.

يقال إنه في أيام الخلفاء العباسية دخل شيراز و اختفى بمكان و من أجرة كتابة القرآن أعتق ألف نسمة و اختلف المؤرخون في أنه الأكبر أو السيد أحمد و كيف كان فمرقه في شيراز معروف بعد أن كان مخفيا إلى زمان أتابك بن سعد بن زنكي فبنى له قبة في محلة باغ قتلغ.

And it is said that during the days of the Abbasid caliphs, he entered Shiraz and hid in a place, and from the earnings of writing the Quran, he liberated a thousand persons. And the historians are differing regarding whether he is the eldest or Al-Seyyid Ahmad, and how it happened. His mausoleum is well-known in Shiraz. Afterwards he had hidden up to the era of Atabek Bin Sa'ad Bin Zanky. He built a dome for him in the place of the rebel Qatalagh.

و قد جدد بناؤه مرات عديدة منها في زمان السلطان نادر خان و في سنة ألف و مائتين و تسع و ستين رمته النواب أويس ميرزا ابن النواب الأعظم العالم الفاضل الشاهزاده فرهاد ميرزا القاجاري.

And its building has been renewed many times. From these is during the era of the Sultan Nadir Khan, and during the year one thousand two hundred and sixty-nine, it was restored by the Nawwab Oweys Mirza son of the mighty Nawab, the learned, the meritorious Al-Shaharzadah Farhad Mirza Al-Qajary.

و أما الحسين بن موسى و يلقب بالسيد علاء الدين فقبره أيضا في شيراز معروف ذكره شيخ الإسلام شهاب الدين أبو الخير حمزة بن حسن بن مودود حفيد الخواجة عز الدين مودود بن محمد بن معين الدين محمود المشهور بزركوش الشيرازي المنسوب من طرف الأم إلى أبي المعالي مظفر الدين محمد بن روزبهان و توفي في حدود سنة ثمانمائة ذكره المؤرخ الفارسي في تاريخه المعروف بشيرازنامه.

And as for Al-Husayn son of Musa^{-asws} – And he was titled as Al-Seyyid Ala'a Al-Deen. His grave as well is in Shiraz. His mention is well-known as Sheykh Al-Islam Shahab Al-Deen Abu Al-Khayr Hamza Bin Hassan Bin Mowdud Hafeed Al-Khawaja Izz Al-Deen Mowdud Bin Muhammad Bin Mueen Al-Deen Mahmoud, famous as Bazarkush Al-Shirazi, attributed from the direction of the mother to Abu Al-Ma'aly Muzaffar Al-Deen Muhammad Bin Zaowjabhan, and he died in Hudoud in the year eight hundred. The historian Al-Farsy has mentioned him in his history well-known as Shiraznameh.

و ملخص ما ذكره أن قتلغ خان كان واليا على شيراز و كان له حديقة في مكان حيث هو مرقده السيد المذكور و كان بواب تلك الحديقة رجلا من أهل الدين و المروة و كان يرى في ليالي الجمعة نورا يسطع من مرتفع في تلك الحديقة فأبدى حقيقة الحال إلى الأمير قتلغ

And an abstract of what he mentioned, 'Qatalagh Khan was the governor upon Shiraz, and there was a garden for him in the place where is the mausoleum of the mentioned Seyyid, and the gate-keeper of the garden and the shrine was a man from the people of religion. And he saw in his dream during the Friday nights, a shining light rising in that garden. He revealed the reality of the situation to the emir Qatalagh.

و بعد مشاهدته لما كان يشاهده البواب و زيادة تجسسه و كشفه عن ذلك المكان ظهر له قبر و فيه جسد عظيم في كمال العظمة و الجلال و الطراوة و الجمال بيده مصحف و بالأخرى سيف وصلت فبالعلامات و القرائن علموا أنه قبر حسين بن موسى فبنى له قبة و رواقا.

And after his witnessing of what the gatekeeper had witnessed, and his additional investigation and his uncovering from that place, a grave appeared to him, and in it was a large body in perfect bones, and the majesty, and the freshness, and the beauty. In its hand was a Quran and in the other was a bare sword. It was by the signs and the clues, they came to know that it was the grace of Husayn son of Musa^{asws}, so he built a dome for it and a hallway.

الظاهر أن قتلغ خان هذا غير الذي حارب أخاه السيد أحمد و يمكن أن تكون الحديقة باسمه و الوالي الذي أمر ببناء مشهده غيره فإن قتلغ خان لقب جماعة كأبي بكر بن سعد الزنكي و أحد أتابكية آذربيجان بل هم من الدول الإسلامية كرسى ملكها كرمان عدد ملوكها ثمانية نشأت سنة ستمائة و تسع عشرة و انقضت سنة سبعمائة و ثلاث إذ من المعلوم أن ظهور مرقده كان بعد وفاته بسنين.

The apparent is that this Qatalagh Khan is other than which his brother Al-Seyyid Ahmad had fled from, and it is possible that the garden happens to be in his name, and the governor who ordered with building his mausoleum is someone else, for 'Qatalagh Khan' it a title of a group, like Abu Bakr Bin Sa'ad Al Zanky, and one Atabek Azarbeyjan. But they are from a government of Islamic throne ruling Kerman. The number of its kings are eight, arising in the year six hundred and nineteen, and elapsed in the year seven hundred and three when from the known, the appearance of his shrine was after his death by years.

و كتب بعضهم أن السيد علاء الدين حسين كان ذاهبا إلى تلك الحديقة فعرفوه أنه من بني هاشم فقتلوه في تلك الحديقة و بعد مضي مدة و زوال آثار الحديقة بحيث لم يبق منها إلا روبة مرتفعة عرفوا قبره بالعلامات المذكورة و كان ذلك في دور الدولة الصفوية و جاء رجل من المدينة يقال له ميرزا علي و سكن شيراز و كان مثرىا فبنى عليه قبة عالية و أوقف عليه أملاكاً و بساتين.

And one of them wrote that the Seyyid Ala'a Al-Deen Husayn was going to that garden. They recognised him that he was from the clan of Hashim^{as}, so they killed him in that garden, and after the passing of a period and decline of the traces of the garden, where nothing remained from it except a high hill, they recognised his grave with the mentioned signs, and that was during the periods of the Safavid government. And a man called Mirza Ali came from Al-Medina and settled in Shiraz, and he was rich, so he built a high dome, and he reserved upon it's properties and orchards.

و لما توفي دفن بجانب البقعة و تولية الأوقاف كانت بيد ولده ميرزا نظام الملك أحد وزراء تلك الدولة و من بعده إلى أحفاده و السلطان خليل الذي كان حاكما في شيراز من قبل الشاه إسماعيل بن حيدر الصفوي رمت البقعة المذكورة و زاد على عمارتها السابقة في سنة ثمانمائة و عشر.

And when he died, he was buried by the side of the spot, and the charge of the properties were in the hand of his son Mirza Nizam Al-Mulk, one of the ministers of that government, and from after him, to his grandchildren. And the majestic sultan who was a ruler in Shiraz from before Shah Ismail Bin Hayder Al-Safavi. He restored the mentioned spot and added upon its previous building in the year eight hundred and ten.

و أما حمزة بن موسى فهو المدفون في الري في القرية المعروفة بشاهزاده عبد العظيم و له قبة و صحن و خدام و كان الشاهزاده عبد العظيم على جلالة شأنه و عظم قدره يزوره أيام إقامته في الري و كان يخفي ذلك على عامة الناس و قد أسر إلى بعض خواصه أنه قبر رجل من أبناء موسى بن جعفر ع.

And as for Hamza son of Musa^{-asws}, he is buried in Al-Rayy in a town. He is well-known as Shazhadah Abdul Azeem, and there is a dome for him, and a courtyard, and servants. And Shahzadah Abdul Azeem was upon a majesty of his affairs, and of mighty worth. They were visiting him in the days of his stay in Al-Rayy, and that was hidden upon the generality of the people, and it was a secret divulged to one of his special ones that it is the grave of a man from the sons of Musa^{-asws} Bin Ja'far^{-asws}.

و ممن فاز بقرب جواره بعد الممات هو الشيخ الجليل السعيد قدوة المفسرين جمال الدين أبو الفتوح حسين بن علي الخزاعي الرازي صاحب التفسير المعروف بروض الجنان في عشرين مجلدا فارسي إلا أنه عجيب و مكتوب على قبره اسمه و نسبه بخط قديم فما في مجالس المؤمنين من أن قبره في أصفهان بعيد جدا.

And from the ones who succeeded with nearness of his vicinity after the death, it is the majestic Sheykh, the model of interpreters, Jamal Al-Deen Abu Al-Futouh Husayn Bin Ali Al-Khuzaei Al-Razy, author of the Tafseer well-known as 'Rowz Al-Jinan', being in twenty volumes in Persian, except that it is strange, and his name is written upon his grave, and his lineage, in an ancient handwriting, 'What is in the gatherings of the Momineen, his grave is in Isfahan, extremely far away'.

و في تبريز مزار عظيم ينسب إلى حمزة و كذلك في قم في وسط البلدة و له ضريح و ذكر صاحب تاريخ قم أنه قبر حمزة بن الإمام موسى ع و الصحيح ما ذكرنا و لعل المزار المذكور لبعض أحفاد موسى بن جعفر ع.

And in Tabriz there is a large shrine attributed to Hamza, and like that is in Qum in the middle of the city, and there is a mausoleum for it. And the author of 'Tareekh Qum' mentioned that it is the grave of Hamza son of the Imam^{-asws} Musa^{-asws}. And the correct is what we have mentioned, and perhaps the mentioned shrine is of one of the grand children of Musa^{-asws} Bin Ja'far^{-asws}.

و أما المرقدان في صحن الكاظمين ع فيقال إنهما من أولاد الكاظم ع و لا يعلم حالهما في المدح و القدح و لم أر من تعرض لهذين المرقدين نعم ذكر العلامة السيد مهدي القزويني في مزار كتابه فلك النجاة إن لأولاد الأئمة قبرين مشهورين في مشهد الإمام موسى ع من أولاده لكن لم يكونا من المعروفين و قال إن أحدهم اسمه العباس بن الإمام موسى ع الذي ورد في حقه القدح انتهى.

And as for the two shrines in the courtyard of Al-Kazimeyn^{-asws}, it is said these two are from the children of Al-Kazim^{-asws}, and their situation is not known regarding the praise and the slander, and I have not seen one who objects to these two shrines. Yes, it is mentioned by the Allama Al-Seyyid Mahdy Al-Qazwiny in a visitation of his book 'Falak Al-Najaat', 'The children of the Imams^{-asws}, there are two graves in the shrine of the Imam Musa^{-asws}, of his^{-asws} children', they do not happen to be from the recognised ones. And he said, 'One of them, his name is Al-Abbas son of the Imam Musa^{-asws}, the one regarding whom the slander has arrived' – end.

قلت و المكتوب في لوح زيارة المرقدين أن أحدهما إبراهيم و قد تقدم أنه أحد المدفونين في الصحن الكاظمي و الآخر إسماعيل و لعل الذي يعرف بإسماعيل هو العباس بن موسى و قد عرفت ذمه من أخيه الرضا ع بما لا مزيد عليه

I say, 'And the written in the tablet in the two shrines is that one of them is Ibrahim, and it has preceded that he is one of the two buried in the courtyard of Al-Kazim^{-asws}, and the other

is Ismail, and perhaps he is the one who is known as Ismail, he is Al-Abbas son of Musa^{-asws}, and his condemnation from his brother^{-asws} Al-Reza^{-asws} is recognised with what there is no addition upon it.

و يؤيده ما هو شائع على الألسنة من أن جدي بحر العلوم طاب ثراه لما خرج من الحرم الكاظمي أعرض عن زيارة المشهد المزبور فقيل له في ذلك فلم يلتفت.

And it is supported by what is widely known upon the tongues that my grandfather Bahr Al-Uloom, may his rest be good, when he went out from the Sanctuary of Al-Kazim^{-asws}, he turned away from visitation of the shrine. It was said to him regarding that, but he did not turn.

و أما إسماعيل بن موسى الذي هو صاحب الجعفریات فقبره في مصر و كان ساكنا به و ولده هناك و له كتب يرويها عن أبيه عن آباءه منها كتاب الطهارة كتاب الصلاة كتاب الزكاة كتاب الصوم كتاب الحج كتاب الجنائز كتاب الطلاق كتاب الحدود كتاب الدعاء كتاب السنن و الآداب كتاب الرؤيا.

And as for Ismail son of Musa^{-asws}, the one who is author of Al-Ja'fariyaat. His grave is in Egypt, and he had settled at it, and his children are over there, and for him there are books he is reporting from his father^{-asws}, from his^{-asws} forefathers^{-asws}. From these are 'Kitab al Tahara', 'Kitab Al Salat', 'Kitab Al Zakat', 'Kitab Al Sawm', 'Kitab Al Hajj', 'Kitab Al Janaiz', 'Kitab Al Talaq', 'Kitab Al Hudood', 'Kitab Al Do'a', 'Kitab Al Sunan Wa Al Adaab', 'Kitab Al Rouya'.

كذا في رجال النجاشي و في تعليقات الرجال أن كثرة تصانيفه و ملاحظة عنواناتها و ترتيباتها و نظمها تشير إلى المدح مضافا إلى ما في صفوان بن يحيى أن أبا جعفر أعني الجواد ع بعث إليه بجنوط و أمر إسماعيل بن موسى بالصلاة عليه قال و الظاهر أنه هذا و فيه إشعار بنباهته انتهى.

Like that it is in 'Rijal' of Al Najashy, and in 'Taliqaat Al Rijal' – The many classifications, and observations of its titles, and their arrangements, and their systemisations indicate to the praise additional to what is (reported by) Safwan Bin Yahya that Abu Ja'far^{-asws}, meaning Al Jawad^{-asws}, send embalment to him and instructed Ismail son of Musa^{-asws} with the Salat upon him. And apparently it is this, and in it is indication of its alertness – end.

و في مجمع الرجال لمولانا عناية الله أنه هو جزما و قال يدل على زيادة جلالته جدا.

And in 'Majma'a Al Rijal' of Mowlana Inayatullah that he was resolute. And he said, 'It points upon his additional majesty, a lot'.

و في رجال ابن شهر آشوب إسماعيل بن موسى بن جعفر الصادق ع سكن مصر و ولده بها ثم عد كتبه المذكورة و لا يخفى ظهور كون الرجل من الفقهاء عندهم و في القرية المعروفة بفيروزكوه مزار ينسب إلى إسماعيل بن الإمام موسى ع أيضا.

And in 'Rijal' of Ibn Shehr Ashub, 'Ismail son of Musa^{-asws} Bin Ja'far Al-Sadiq^{-asws} settled in Egypt, and his children are at it. Then he counted his books, the aforementioned, and it is not hidden, the revelation of the existence of the man being from the jurists in their presence. And in a town known as Feyrouzkoh, there is a shrine attributed to Ismail son of the Imam Musa^{-asws} as well.

و أما إسحاق فمن نسله الشريف أبو عبد الله المعروف بنعمة و هو محمد بن الحسن بن إسحاق بن الحسن بن الحسين بن إسحاق بن موسى بن جعفر ع الذي كتب الصدوق له من لا يحضره الفقيه كما صرح به في أول الكتاب المزبور.

And as for Is'haq, from his noble lineage is Abu Abdullah, well known with favours, and he is Muhammad Bin Al-Hassan Bin Is'haq Bin Al-Hassan Bin Al-Husayn Bin Is'haq son of Musa^{-asws} Bin Ja'far^{-asws}, the one Al-Sadouq wrote for him (the book) 'Man La Yahzar Al Faqeeh', like what is stated in it at the beginning of the scripted book.

و يوجد في أطراف الحلة مزار عظيم و له بقعة وسيدة و قبة رفيعة تنسب إلى حمزة ابن الإمام موسى ع تزوره الناس و تنقل له الكرامات و لا أصل لهذه الشهرة بل هو قبر حمزة بن قاسم بن علي بن حمزة بن حسن بن عبيد الله بن العباس بن أمير المؤمنين المكنى بأبي يعلى ثقة جليل القدر ذكره النجاشي في الفهرست

And there can be found in the outskirts of Al-Hilla, a large shrine, and for it there is a vast spot, and a raised dome attributed to Hamza son of the Imam Musa^{-asws}. The people are visiting it, and the extra-ordinary events are transmitted for it, and there is no origin for this publicity. But it is a grave of Hamza Bin Qasim Bin Ali Bin Hamza Bin Hassan Bin Ubeydullah son of Al-Abbas Bin Amir Al-Momineen^{-asws}, teknonymed as Abu Ya'la, trusted, being of majestic worth. Al-Najashy mentioned him in 'Al-Fihrist'.

و قال إنه من أصحابنا كثير الحديث له كتاب من روى عن جعفر بن محمد ع من الرجال و هو كتاب حسن و كتاب التوحيد و كتاب الزيارات و المناسك كتاب الرد على محمد بن جعفر الأسدي.

And he said, he is from our companions with a lot of Ahadeeth. For him there is a book he reported from Ja'far^{-asws} Bin Muhammad^{-asws} from the men, and it is, 'Kitab Hasn', and 'Kitab Al-Tawheed', and 'Kitab Al-Ziyaraat Wa Al-Manasik', 'Kitab Al Radd Ala Muhammad Bin Ja'far Al-Asady'.

و أما زيد فقد خرج بالبصرة فدعا إلى نفسه و أحرق دورا و أعبت ثم ظفر به و حمل إلى المأمون قال زيد لما دخلت على المأمون نظر إلي ثم قال اذهبوا به إلى أخيه أبي الحسن علي بن موسى

And as for Zayd, he had come out at Al-Basra (in rebellion). He called the people to himself and burned down houses and lost. Then they won with him and he was carried to Al-Mamoun. Zayd said, 'When he was entered to see Al-Mamoun, he looked at me, then said, 'Go with him to his brother^{-asws} Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws}!'

فتركني بين يديه ساعة واقفا ثم قال يا زيد سوء لك سفكت الدماء و أخفت السبيل و أخذت المال من غير حله غرك حديث حمقى أهل الكوفة إن النبي ص قال إن فاطمة أحصنت فرجها فحرمها و ذريتها على النار.

He^{-asws} left me in front of him^{-asws} standing for a while, then said: 'O Zayd! It is evil for you. You shed the blood and concealed the ways and seized the wealth from without its permissibility. The Hadeeth by the fools of the people of Al-Kufa has deceived you that the Prophet^{-saww} had said: '(Syeda) Fatima^{-asws} protected her^{-asws} chastity so she^{-asws} and her^{-asws} offspring are Prohibited unto the Fire'.

إن هذا لمن خرج من بطنها الحسن و الحسين ع فقط و الله ما نالوا ذلك إلا بطاعة الله و إن أردت أن تنال بمعصية الله ما نالوا بطاعته إنك إذا لأكرم عند الله منهم.

This is for the ones who came out from her^{-asws} lap, Al-Hassan^{-asws} and Al-Husayn^{-asws}, only! By Allah^{-azwj}! They^{-asws} did not achieve that except by obeying Allah^{-azwj}, and now you are intending to achieve it by disobeying Allah^{-azwj} what they^{-asws} had achieved by obeying Him^{-azwj}? Then, you would be more honourable in the Presence of Allah^{-azwj} than them^{-asws}!

و في العيون أنه عاش زيد بن موسى ع إلى آخر خلافة المتوكل و مات بسرمن رأى و كيف كان فهذا زيد هو المعروف بزيد النار و قد ضعفه أهل الرجال و منهم المجلسي في وجيزته

And in 'Al Uyoon', Zayd son of Musa^{-asws} lived up to the end of the caliphate of Al-Mutawakkal, and he died at Surmanrayy. And how can that be, for this is Zayd, he is well-known as 'Zayd the fire', and they people of 'Al-Rijal' have weakened him, and from them is Al-Majlisi in his brief notes.

و في العمدة أنه حاربه الحسن بن سهل فظفر به و أرسله إلى المأمون فأدخل عليه بمرو مقيدا فأرسله المأمون إلى أخيه علي الرضا ع و وهب له جرمه فحلف علي الرضا أن لا يكلمه أبدا و أمر بإطلاقه ثم إن المأمون سقاه السم فمات هذا.

And in 'Al-Amdah', Al-Hassan Bin Sahl had battled him, and was victorious with him, and sent him to Al-Mamoun. He was entered to see him at Merv, shackled. Al-Mamoun sent him to his brother^{-asws} Ali Al-Reza^{-asws} and gifted his crime to him^{-asws}. Ali Al-Reza^{-asws} swore an oath that he^{-asws} would not speak to him, ever, and he^{-asws} ordered with him to be freed. Then Al-Mamoun quenched him the poison, and this one died.

وَ قَالَ ابْنُ شَهْرَآشُوبٍ فِي الْمَعَالِمِ، حَكِيمَةُ بِنْتُ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَتْ لَمَّا حَضَرَتْ وَلَادَةُ الْحَيْرَانَ أُمُّ أَبِي جَعْفَرٍ ع دَعَانِي الرِّضَا ع فَقَالَ يَا حَكِيمَةُ احْضُرِي وَلَا ذَمَّهَا وَ ادْخُلِي وَ إِيَّاهَا وَ الْقَابِلَةَ بَيْتًا وَ وَضَعْنَا لَنَا مِصْبَاحًا وَ أَغْلَقْنَا الْبَابَ عَلَيْنَا

And Ibn Shehr Ashub said in 'Al Ma'alim' – Hakeema, daughter of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} said, 'When the birth presented to Al-Kheyzur^{-as}, mother^{-as} of Abu Ja'far^{-asws}, Al-Reza^{-asws} called me. He^{-asws} said: 'O Hakeema^{-as}! Her^{-as} delivery has presented, and you and her and the midwife enter a room'. And he^{-asws} placed its lamps for us and locked the door upon us.

فَلَمَّا أَخَذَهَا الطَّلِقُ طَفَى الْمِصْبَاحَ وَ بَيْنَ يَدَيْهَا طَشْتُ فَأَعْتَمَمْتُ بِطَفِي الْمِصْبَاحِ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ بَدَرَ أَبُو جَعْفَرٍ ع فِي الطَّشْتِ وَ إِذَا عَلَيْهِ شَيْءٌ رَقِيقٌ كَهَيْئَةِ النَّوْبِ يَسْطَعُ نُورُهُ حَتَّى أَضَاءَ الْبَيْتَ فَأَبْصَرْنَاهُ فَأَخَذْتُهُ فَوَضَعْتُهُ فِي حَجْرِي وَ نَزَعْتُ عَنْهُ ذَلِكَ الْعِشَاءَ

When the birth pangs seized her, he^{-asws} extinguished the lamps, and there was a tray in front of her. I was saddened by the extinguishing of the lamps. While we were like that, when Abu Ja'far^{-asws} rushed into the tray, and there was something delicate upon it as if it was the cloth. His^{-asws} Noor was shining until it illuminated the room, and we could see him^{-asws}. I took him^{-asws} and placed him^{-asws} in my lap and removed that covering from him^{-asws}.

فَجَاءَ الرِّضَا ع فَفَتَحَ الْبَابَ وَ قَدْ فَرَعْنَا مِنْ أَمْرِهِ فَأَخَذَهُ فَوَضَعَهُ فِي الْمَهْدِ وَ قَالَ يَا حَكِيمَةُ الرِّمِيْ مَهْدَهُ

Al-Reza^{-asws} came. He^{-asws} opened the door, and we were free from his^{-asws} matter. He^{-asws} took him^{-asws} and placed him^{-asws} in the cradle and said: 'O Hakeema! Stay by his^{-asws} cradle!'

قَالَتْ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

She said, 'When it was during the third day, he^{-asws} raised his^{-asws} eyes towards the sky, then said: 'I^{-asws} testify that there is no god except Allah^{-azwj}, and I^{-asws} testify that Muhammad^{-saww} is Rasool-Allah^{-saww}!'

فَقُمْتُ دَعْرَةً فَأَتَيْتُ أَبَا الْحُسَيْنِ عَ فُقُلْتُ لَهُ قَدْ سَمِعْتُ عَجَباً مِنْ هَذَا الصَّبِيِّ فَقَالَ مَا ذَلِكَ فَأَخْبَرْتُهُ الْحَبْرَ فَقَالَ يَا حَكِيمَةً مَا تَرَوْنَ مِنْ عَجَائِبِهِ أَكْثَرَ انْتَهَى
و حكيمة بالكاف كما صرح به جدي بحر العلوم قال رحمه الله و أما حليلة باللام فمن تصحيف العوام.

I stood up in alarm and came to Abu Al-Hassan^{-asws}. I said to him^{-asws}, 'I have heard a wonder from this child!' He^{-asws} said: 'What is that?' I informed him^{-asws} the news. He^{-asws} said: 'O Hakeema! What you will be seeing from his^{-asws} wonders, is more' – end'.

قلت و في جبال طريق بمهبان مزار ينسب إليها يزوره المترددون من الشيعة.

I said, 'And in a mountain road of Bahbahan, there is a shrine attributed to her. The undecided ones from the Shias are visiting it.

وَ أَمَّا فَاطِمَةُ فَقَدْ رَوَى الصَّدُوقُ فِي ثَوَابِ الْأَعْمَالِ وَ الْعُيُونِ، أَيْضاً بِإِسْنَادِهِ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ الرِّضَا عَ عَنْ فَاطِمَةَ بِنْتِ مُوسَى بْنِ جَعْفَرٍ عَ فَقَالَ
مَنْ زَارَهَا فَلَهُ الْجَنَّةُ

And as for (Syeda) Fatima^{-asws} (Masooma Al-Qum), Al-Sadouq has reported in 'Sawaab Al-Amaal', and in 'Al-Uyoon' as well, by his chain. He said, 'I (narrator) asked Abu Al-Hassan Al-Reza^{-asws} about (Syeda) Fatima^{-asws} Bint Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} said: 'One who visits her^{-asws}, for him would be the Paradise'.

و في كامل الزيارة مثله و فيه أيضاً بإسنادِهِ عَنِ ابْنِ الرِّضَا أَعْنِي الْجَوَادَ عَ قَالَ مَنْ زَارَ عَمَّتِي بِمُؤْمِنٍ فَلَهُ الْجَنَّةُ

And in 'Kamil Al-Ziyaraat' is similar to it, and in it as well, by his chain from Ibn Al-Reza^{-asws}, meaning Al-Jawad^{-asws}, he^{-asws} said: 'One who visits my^{-asws} aunt^{-asws}, for him would be the Paradise'.

وَ فِي مَزَارِ الْبِحَارِ: رَأَيْتُ فِي بَعْضِ كُتُبِ الزِّيَارَاتِ حَدَّثَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَ قَالَ قَالَ يَا سَعْدُ عِنْدَكُمْ لَنَا قَبْرٌ
فُلْتُمْ جُعِلْتُ فِدَاكَ قَبْرُ فَاطِمَةَ بِنْتِ مُوسَى قَالَ نَعَمْ مَنْ زَارَهَا عَارِفاً بِحَقِّهَا فَلَهُ الْجَنَّةُ

And in 'Mazar Al-Bihar', 'I was in one of the books of Ziyaraat, Ali Bin Ibrahim having narrated from his father, from Sa'ad, from Ali Bin Musa Al-Reza^{-asws}, he (the narrator) said, 'He^{-asws} said: 'O Sa'ad! There is a grave of ours^{-asws} with you all!' I said, 'May I be sacrificed for you^{-asws}! The grave of (Syeda) Fatima Bint Musa^{-asws}?' He^{-asws} said: 'Yes. One who visits it having recognised her^{-asws} right, for him would be the Paradise'.

وَ عَنْ تَارِيخِ قَوْمِ لِلْحَسَنِ بْنِ مُحَمَّدٍ الْقُمِيِّ عَنِ الصَّادِقِ عَ إِنَّ لِلَّهِ حَرَمًا وَ هُوَ مَكَّةُ وَ لِرَسُولِهِ حَرَمًا وَ هُوَ الْمَدِينَةُ وَ لِأَمِيرِ الْمُؤْمِنِينَ حَرَمًا وَ هُوَ الْكُوفَةُ وَ لَنَا
حَرَمًا وَ هُوَ قُمْ وَ سُنْدَقُنْ فِيهِ امْرَأَةٌ مِنْ وُلْدِي تُسَمَّى فَاطِمَةَ مَنْ زَارَهَا وَجَبَتْ لَهُ الْجَنَّةُ.

And from 'Tareekh Qum' of Al-Husayn Bin Muhammad Al-Qummy, from Al-Sadiq^{-asws}: 'There is a Sanctuary for Allah^{-azwj} and it is Makkah, and there is a sanctuary for His^{-azwj} Rasool^{-saww} and it is Al-Medina, and there is a sanctuary for Amir Al-Momineen^{-asws} and it is Al-Kufa, and there is a sanctuary for us^{-asws} and it is Qumm, and a woman from my^{-asws} children would be buried there, her^{-asws} name is (Syeda) Fatima^{-asws}. One who visits her^{-asws}, the Paradise would be obligated for him'.

قال ع ذلك و لم تحمل بموسى ع أمه.

He^{-asws} had said that and his^{-asws} mother^{-as} had yet to be blessed with Musa^{-asws}.

و بسند آخر أن زيارتها تعدل الجنة قلت و هي المعروفة اليوم بمعصومة و لها مزار عظيم و يذكر في بعض كتب التاريخ أن القبة الحالية التي على قبرها من بناء سنة خمسمائة و تسع و عشرين بأمر المرحومة شاهبيگم بنت عماد بيك و أما تذهيب القبة مع بعض الجواهر الموضوعة على القبر فهي من آثار السلطان فتح علي شاه القاجاري.

And by another attribution, visiting her^{-asws} equates to the Paradise. I say, 'And today she^{-asws} is well-known as 'Masouma', and there is a large shrine for her. And it is mentioned in one of the books of history that the current dome which is upon her^{-asws} grave is from a construction of the year five hundred and nineteen by the order of the Mercied Shahbeghum Bint Amad Beyk. And as for the cladding of the dome with some of the jewels placed upon the grave, it is from the effects of the sultan Fat'h Ali Shah Al-Qajary.

و أما فاطمة الصغرى و قبرها في بادكوبه خارج البلد يبعد عنه بفرسخ من جهة جنوب البلد واقع في وسط مسجد بناؤه قديم هكذا ذكره صاحب مرآة البلدان و في رشت مزار ينسب إلى فاطمة الطاهرة أخت الرضا ع

And as for Fatima Al-Sughra, and her grave is in Badkoubeh, outside the city, far away from it by a Farsakh from the direction of the south of the city. Its ancient building falls in the middle of the Masjid. That is how it is mentioned by the author of 'Mirat Al-Buldan', and in 'Rasht Al Mazar', attributed to Fatima Al-Tahira, sister of Al-Reza^{-asws}.

و لعلها غير من ذكرنا فقد ذكر سبط ابن الجوزي في تذكرة خواص الأمة في ضمن تعداد بنات موسى بن جعفر ع أربع فواطم كبرى و وسطى و صغرى و أخرى و الله أعلم.

And perhaps it is other than what we mentioned. Sibt Ibn Al-Jowzy has mentioned in 'Tazkirah Khawas Al-Ummah' regarding the number of daughters of Musa^{-asws} Bin Ja'far^{-asws}, there are four 'Fatima's – Kubra, and Wusta, and Sughra, and another one. And Allah^{-azwj} is more knowing"⁴⁵⁸.

⁴⁵⁸ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 13 H 2

BRIEF REGARDING WHAT IS RELATED TO HIS^{-asws} SPOT

كان الشافعي يقول قبر موسى الكاظم الترياق المحرب و في جامع التواريخ تأليف رشيد الدين فضل الله الوزير بن عماد الدولة أبي الخير أن في يوم الاثنين سابع عشر من ذي الحجة سنة ستمائة و اثنتين و سبعين وفاة الخواجة نصير الدين الطوسي في بغداد عند غروب الشمس و أوصى أن يدفن عند قبر موسى و الجواد عليهما السلام

Al-Shafie had said, 'The grave of Musa Al-Kazim^{-asws} is the tried antidote'. And in 'Jamie Al-Tawareekh' compiled by Rasheed Al-Deen Fazlullah, the minister, son of Amad Al-Dowla Abu Al-Khayr, 'During the day of Monday of the seventeenth of Zulhijja of the year six hundred and seventy-two was the death of Naseer Al-Deen Al-Tusy in Baghdad, at the setting of the sun, and he bequeathed that he be buried by the grave of Musa^{-asws} and Al-Jawad^{-asws}, may the Greetings be upon them^{-asws} both.

فوجدوا هناك ضريحاً مبنياً بالكاشي و الآلات فلما تفحصوا تبين أن الخليفة الناصر لدين الله قد حفره لنفسه مضجعا و لما مات دفنه ابنه الظاهر في الرصافة مدفن آبائه و أجداده.

They found a shrine over there built by the masons and the tools. When they investigated, it became clear that the caliph the helper of the religion of Allah^{-azwj} had it dug for himself as his lying place. And when he died, his son Al-Zahir buried him in Al-Rafasa, the burial place of his forefathers and his grandfathers.

و من عجائب الاتفاق أن تاريخ الفراغ من إتمام هذا السرداب يوافق يومه مع يوم ولادة الخواجة يوم السبت حادي عشر جمادى الأولى سنة خمسماية و سبع و تسعون تمام عمره خمس و سبعون سنة و سبعة أيام.

And from the wonders of coincidences is that the date of the completion of this basement, its day coincides with the day of the birth of Al Khawaja (Naseer Al-Deen Tusy), on the day of Saturday of the eleventh Jumady Al-Awwal of the year five hundred and ninety-seven. His complete age was seventy-five and seven days.

و ممن فاز بحسن الجوار هو أبو طالب يحيى بن سعيد بن هبة الدين علي بن قرغلي بن زيادة من أمراء بني العباس يقال له الشيباني و أصله من واسط ولد في بغداد سنة خمسماية و اثنين و عشرين و توفي سنة خمسماية و أربع و تسعين و دفن بجانب روضة الإمام موسى ع ذكره ابن خلكان في تاريخه و كان شيعي المذهب حسن الأخلاق محمود السيرة.

And from the ones who succeeded with the excellence of the vicinity, he is Abu Talib Yahya Bin Saeed Bin Habbat Al Deen Ali Bin Qazgaly Bin Ziyadat, from the governors of the Abbasids called Al-Shaybani, and his origin is from Wasit. He was born in Baghdad in the year five hundred and twenty-two, and he died in the year five hundred and ninety-four, and he was buried by the side of the shrine of the Imam Musa^{-asws}. It is mentioned by Ibn Khalkan in his history, and he was of the Shia doctrine, goodly manners, praise-worthy conduct.

و ممن فاز بحسن الجوار بعد الممات الأمير تونز الديلمي من أمراء رجال الديلمة في عصر المتقي العباسي و عصى عليه و خالفه حتى فر الخليفة منه إلى الموصل ثم استماله و أرجعه إلى بغداد توفي الأمير المزبور سنة خمسماية و ثمان و ستين و دفن في داره ثم نقل إلى مقابر قریش.

And from the ones who succeeded with the excellent vicinity after the death was the emir Towzun Al-Daylami, being from the emirs of the men of Al-Daylam in the era of Al-Mutaqy Al-Abbasid, and he was disobedient to him and opposed him until he fled from the caliph to Al-Mosul. Then he utilised him and returned him to Baghdad. Then scripted emir died in the year five hundred and sixty-eight and was buried in his house. Then he was transferred to the graveyard of Qureysh.

و من جملة المدفونين بجانب الإمامين الهمامين الكاظمين عليهما السلام القاضي أبو يوسف يعقوب بن إبراهيم أحد صاحبي أبي حنيفة و الآخر هو محمد بن الحسن الشيباني كانت ولادة القاضي المذكور سنة مائة و ثلاث عشرة و توفي وقت الظهر خامس ربيع الأول سنة مائة و ست و ستين و قبره بجانب مشهدهما ع معلوم.

And from a summary of the ones buried by the side of the two important Imams^{-asws}, Al-Kazimeyn^{-asws}, may the greetings be upon them^{-asws} both, is the judge Abu Yusuf Yaqoub Bin Ibrahim, one of the companions of Abu Haneefa. And the other, he is Muhammad Bin Al-Hassan Al-Shaybani. The birth of the mentioned judge was in the year one hundred and thirteen, and he died at the time of afternoon on the fifth of Rabbi Al Awwal of the year one hundred and sixty-six, and his grave is by the side of their^{-asws} known shrines. (But the 7th Imam^{-asws} passed away in the year one hundred and eighty-three)

و ممن فاز أيضا بقرب الجوار بعد الموت النواب فرهاد ميرزا معتمد الدولة خلف المرحوم عباس ميرزا بن فتح علي شاه القاجاري و ولي عهده السابق و كان النواب المذكور من فحول فضلاء الدورة القاجارية معروفا بوسعة التتبع و الاستحضار خصوصا في في التأريخ و الجغرافيا و اللغة الإنكليزية.

And from the ones who succeeded as well of being near the vicinity after the death is the Nawwab Farhan Motamad Al-Dowlah, a replacement of the Mercied Abbas Mirza Bin Fateh Ali Shah Al-Qajary, and his heir-apparent, the preceding. And the mentioned Nawwab was from the virtuous stallion of the time of the Qajaris, well-known with the ability of tracking, and the presentation, especially in the skills of history, and the geography, and the English language.

و له مآثر ماثورة منها كتابه الموسوم بجم في تاريخ الملوك و العالم و كتاب القمقام الذخار و الصمصام البتار في المقتل و كتاب الزنبيل يجري مجرى الكشكول و شرح خلاصة الحساب بالفارسية و هداية السبيل و كفاية الدليل رحلة زيارته بيت الله الحرام.

And for him there are exploited impacts. From these are his books named as 'Jaam Jum' regarding the history of the kings, and the world, and 'Kitab Al-Qamqaam Al-Zakhar Wa Al-Samaam Al-Bataar' regarding the battle reports, and 'Kitab Al-Zanbeel' flowing the flow of 'Al-Kashkowl', and 'Sharah Khulasat Al-Hisaab' in Persian, and 'Hadiyat Al-Sabeel', and 'Kifayat Al-Daleel' of his trip to the Sacred House of Allah^{-azwj}.

و من أعظم آثاره تعمير صحن الإمام موسى بن جعفر ع و تذهيب رءوس منائره الأربع كما هو المشاهد الآن و مدة التعمير ست سنين و فرغ من تعميره سنة ألف و مائتين و تسع و تسعين و توفي سنة ألف و ثلاثمائة و خمس في طهران و حمل نعشه إلى الكاظمين ع و دفن بباب الصحن الشريف الكاظمي حيث لا يخفى.

And from his mighty effects is construction of the courtyard of the Imam Musa^{-asws} Bin Ja'far^{-asws}, and decorating the four minarets like what it is witnessed now, and the period of the construction was of six years, and he was free from building it in the year one thousand and

two hundred and ninety-nine, and he died in the year one thousand and three hundred and five in Tehran, and his body was carried to Al-Kazimeyn, and he was buried at the gate of the noble courtyard of Al-Kazim^{-asws} where it is not hidden".⁴⁵⁹

⁴⁵⁹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 13 H 3

[نبذة فيما يتعلق بالإمام علي بن موسى ع.](#)

BRIEF REGARDING WHAT IS RELATED WITH THE IMAM ALI- asws BIN MUSA-asws

قيل لم يعرف له ولد سوى ابنه الإمام محمد بن علي ع كما هو في الإرشاد و الأصح أن له أولادا و قد ذكر غير واحد من العامة له خمسة بنين و ابنة واحدة و هم محمد القانع و الحسن و جعفر و إبراهيم و الحسين و عائشة و في بعض كتب الأنساب مذكور العقب من بعضهم فلاحظ.

It is said that no child is known being for him^{asws} besides the Imam Muhammad^{asws} Bin Ali^{asws}, just as it is in 'Al-Irshad'. And the correct is that there are children for him^{asws}, and more than one from the general Muslims have mentioned there being five sons for him^{asws} and one daughter, and they are – Muhammad Al-Qanie, and Al-Hassan, and Ja'far, and Ibrahim, and Al-Husayn, and Ayesha. And in one of the books of genealogies, the posterity is mentioned from one of them, so observe.

و في قوچان مشهد عظيم يعرف بسطان إبراهيم بن علي بن موسى الرضا ع و من عجيب ما يوجد في ذلك المشهد من الآثار بعض الأوراق من كلام الله المجيد هي بخط باسنقر بن شاهرخ بن أمير تيمور الكوركاني يقال إن السلطان نادر شاه الأفشاري جاء بها من سمرقند إلى هذا المشهد و طول الصفحة في ذراعين و نصف و عرضها في ذراع و عشرة عقود و طول السطر في ذراع و عرضه خمسة عقود و الفاصل ما بين السطرين ربع ذراع بقلم غليظ في عرض ثلاث أصابع.

And in Qowchan there is a large shrine know as Sultan Ibrahim son of Ali^{asws} Bin Musa Al-Reza^{asws}. And from the strangeness is what is found in that shrine, from the effects is some of the pages from the Speech of Allah^{azwj} the Glorious. It is in the handwriting of Baysanqar Bin Shaharkh Bin emir Taymour Al-Gowkany. It is said that the sultan Nadir Shah Al-Afshary came with it from Samarqand to this shrine, and the length of the book is in two cubits and a half, and its width is in one submit and ten units, and the length of the line is in one cubit, and its width is five units, and the distance what is between the two lines is of a quarter cubit, (written) with a thick pen in width of three fingers.

و السلطان ناصر الدين شاه القاجاري لما سافر إلى خراسان لزيارة الرضا ع جاء بورقتين منها إلى طهران جعلهما في متحفه الملوكي.

And the sultan Nasir Al-Deen Shah Al-Qajary, when he travelled to Khurasan for visiting Al-Reza^{asws}, came with two pages from it to Tehran. He made them to be in his royal museum⁴⁶⁰.

⁴⁶⁰ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{asws}, Ch 13 H 4

[خاتمة شريفة في فضيلة بقعة الرضا صلوات الله عليه.](#)

A NOBLE CONCLUSION REGARDING THE MERIT OF THE SPOT OF AL-REZA^{-asws}, MAY THE SALWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

اعلم أن من جملة الأخبار الدالة على فضيلة تلك الأرض المقدسة و البقعة المباركة ما رواه الشيخ رحمه الله في باب الزيارات من التهذيب أن الرضا ع قال إن في أرض خراسان بقعة من الأرض يأتي عليها زمان تكون مهبطاً للملائكة فهي كل وقت ينزل إليها فوج إلى يوم نفض الصور

Know that from the total reported evidencing upon the merit of that Holy land and the Blessed spot, is what is reported by the Sheykh, may Allah^{-azwj} have Mercy on him, in the chapter of 'Al-Ziyaraat' from (the book) 'Al-Tahzeeb', that Al-Reza^{-asws} said, 'In the land of Khurasan there is a port from the land, a long time has come upon it being a descend for the Angels. In all timings, an army (of Angels) will be descending to it up to the Day of Blowing of the Trumpet'.

فَقِيلَ لَهُ ع وَ أَيُّ بُقْعَةٍ هَذِهِ فَقَالَ هِيَ أَرْضُ طُوسَ وَ هِيَ وَ اللَّهُ رُوضَةٌ مِنْ رِيَاضِ الْجَنَّةِ الْحَيَّةِ

It was said, 'And which spot is this?' He^{-asws} it is a land of Toos, and by Allah^{-azwj}, it is a garden from the Gardens of Paradise'.

رُويَ أَيْضاً عَنِ الصَّادِقِ ع أَرْبَعَةٌ بِقَاعٍ مِنَ الْأَرْضِ صَحَّتْ إِلَى اللَّهِ تَعَالَى فِي أَيَّامِ طُوفَانِ نُوحٍ مِنْ اسْتِيْلَاءِ الْمَاءِ عَلَيْهَا فَرَجَمَهَا اللَّهُ تَعَالَى وَ أَنْجَاهَا مِنَ الْعَرَقِ وَ هِيَ الْبَيْتُ الْمَعْمُورُ فَرَفَعَهَا اللَّهُ إِلَى السَّمَاءِ وَ الْعَرِيَّ وَ كَرْبَلَاءَ وَ طُوسَ.

It is reported as well from Al-Sadiq^{-asws}: 'There are four spots from the earth which clamoured to Allah^{-azwj} the Exalted during the days of the flood of Noah^{-as}, from the seizure of the water upon it. So Allah^{-azwj} the Exalted had Mercy on them, and Rescued them from the drowning, and these are – Bayt Al-Mamour, so Allah^{-azwj} Raised it to the sky, and Al-Ghary, and Karbala, and Toos'.

قال في الوافي و لما ضجت تلك البقاع كان ضجيجها إلى الله من جهة عدم وجود من يعبد الله على وجهها فجعلها الله مدفن أوليائه فأول مدفن بنيت في تلك الأرض المقدسة سناباد بناها إسكندر ذو القرنين صاحب السد و كانت دائرة إلى زمان بناء طوس.

He said in 'Al-Wafy', 'And when that spot clamoured, its clamour to Allah^{-azwj} was from an aspect of not finding upon its surface, someone who would worship Allah^{-azwj}. So, Allah^{-azwj} Made it to be a burial place of His^{-azwj} friends. The first grave to be built in that Holy land was Sanabaad. Iskander Zulqarnayn^{-as}, builder of the barrier, built it, and its boundary is to the time Toos was built.

قال في معجم البلدان طوس مدينة بخراسان بينها و بين نيسابور نحو عشرة فراسخ و تشتمل على مدينتين يقال لأحدهما الطابران و للآخر نوقان و لهما أكثر من ألف قرية فتحت في أيام عثمان و بها قبر علي بن موسى الرضا و بها أيضا قبر هارون الرشيد.

He said, 'Mo'jam Al-Buldan', 'Toos is a city at Khurasan. Between it and Neshapour there are approximately ten Farsakhs, and it is inclusive upon two cities. One of them is called Al-

Tabran, and the other one Nowqan, and for them are more than a thousand towns. It was conquered during the days of Usman, and at it is the grave of Ali^{-asws} Bin Musa Al-Reza^{-asws}, and at it is grave of Haroun al Rasheed as well’.

و قال المسعر بن المهلهل و طوس أربع مدن منها اثنتان كبيرتان و اثنتان صغيرتان و بهما آثار أبنية إسلامية جليلة و بها دار حميد بن قحطبة و مساحتها ميل في مثله و في بعض بساينها قبر علي بن موسى الرضا ع و قبر الرشيد انتهى.

And Al-Mas’ar Bin Al-Mahalhal said, ‘And Toos is of four cities, two of these are large and two are small, and at these are traces of Islamic majesty, and at it is house of Hameed Bin Qahataba, and its area is a mile in its like. And in one of its orchards, is the grave of Ali^{-asws} Bin Musa Al-Reza^{-asws}, and grave of Al-Rasheed’ – end.

و كان حميد بن قحطبة واليا على طوس من قبل هارون فبنى في سناباد بنيانا و محلا لنفسه متى خرج إلى الصيد نزل فيه و حميد هذا هو الذي قتل في ليلة واحدة ستين سيدا من ذرية الرسول بأمر هارون الرشيد كما هو في العيون.

And Humeyd Bin Qahbata was a governor upon Toos from the direction of Haroun. He built a building in Sanabad and a neighbourhood for himself. When he would go out to hunt, he would descend in it. And this Humeyd, he is the one who killed in one night sixty Seyyids from the offspring of the Rasool^{-saww} by the orders of Haroun Al-Rasheed, like what is (mentioned) in ‘Al-Uyoon’.

قال ابن عساكر في تاريخه حميد بن قحطبة و اسمه زياد بن شبيب بن خالد بن معدان الطائي أحد قواد بني العباس شهد حصار دمشق و كان نازلا على باب توماء و يقال على باب الفراديس و ولي الجزيرة للمنصور ثم ولي خراسان في خلافة المنصور و أمره المهدي عليها حتى مات

Ibn Asakir said in his ‘Tareekh’, ‘Humeyd Bin Qahataba, and his name is Ziyad Bin Shabeeb Bin Khalid Bin Ma’dan Al-Taie, was one of the leaders of the Abbasids. He attended the siege of Damascus, and he had descended at the Towma’a door. And it is said, at Al Firdows door, and he governed the island for Al-Manour, then he ruled Khurasan during the caliphate of Al-Mansour, and Al-Mahdy had made him governor upon it until he died.

و استخلف ابنه عبد الله و ولي مصر في خلافة المنصور في شهر رمضان سنة ثلاث و أربعين و مائة سنة كاملة ثم صرف عنها و كانت وفاة المترجم سنة تسع و خمسين و مائة انتهى.

And his son Abdullah replaced him and ruled Egypt during the caliphate of Al-Mansour in the month of Ramazan of the year one hundred and forty-three, complete. Then he turned away from it and the death of the interpreter happened in the year one hundred and fifty-nine. – end.

و أما أصل بناء القبة المنورة فالظاهر أنه كان في حياته ع مشهورة بالبقعة الهارونية كما هو مروى في العيون من أنه دخل دار حميد بن قحطبة الطائي و دخل القبة التي فيها قبر هارون الرشيد.

And as for the origin of the construction of the radiant dome, the apparent is that it happened during his^{-asws} lifetime. It was famous as ‘The dome of Haroun’, like what is reported in ‘Al-Uyoon’, that includes the house of Humeyd Qahbat Al-Taie, and includes the dome in which is the grave of Haroun Al-Rasheed.

وَ أَيْضاً عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ حَضَرْتُ مَجْلِسَ الْمَأْمُونِ يَوْمًا عِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا وَ قَدِ اجْتَمَعَ الْفُقَهَاءُ وَ أَهْلُ الْكَلَامِ وَ ذَكَرَ أَسْئَلَةَ الْقَوْمِ وَ سُؤَالَ الْمَأْمُونِ عَنْهُ عَ وَ جَوَابَاتِهِ

And as well from Al-Hassan Bin Jaham who said, 'I was present at a gathering of Al-Mamoun one day, and in his presence was Ali^{-asws} Bin Musa Al-Reza^{-asws}, and he had gathered the jurists, and the theologians, and mentioned the questions of the people and the questions of Al-Mamoun from him^{-asws}, and his^{-asws} answers.

وَ سَأَلَ الْكَلَامَ إِلَى أَنْ قَالَ فَلَمَّا قَامَ الرِّضَا عَ تَبِعْتُهُ فَأَنْصَرَفْتُ إِلَى مَنْزِلِهِ فَدَخَلْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَكَ مِنْ جَمِيلِ رَأْيِ أَمِيرِ الْمُؤْمِنِينَ مَا حَمَلَهُ عَلَى مَا أَرَى مِنْ إِكْرَامِهِ لَكَ وَ قَبُولِهِ لِقَوْلِكَ

And he continued the speech unto he said, 'When Al-Reza^{-asws} stood up, I followed him^{-asws}. I went to his^{-asws} house and entered to see him^{-asws}, and I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The Praise is for Allah^{-azwj} Who has Gifted to you^{-asws} from the beautiful opinion of commander of the faithful, what carried him upon what I saw from his honouring to you^{-asws} and his acceptance of your^{-asws} word'.

فَقَالَ عَ يَا ابْنَ الْجَهْمِ لَا يُعْرَفُكَ مَا أَلْفَيْتُهُ عَلَيْهِ مِنْ إِكْرَامِي وَ الْإِسْتِمَاعِ مِنِّي فَإِنَّهُ سَيَقْتُلُنِي بِالسَّمِّ وَ هُوَ ظَالِمٌ لِي أَعْرِفُ بَعْدَهُ مَعْهُودٍ إِلَيَّ مِنْ آبَائِي عَنْ رَسُولِ اللَّهِ صَ فَكُنْتُمْ عَلَيَّ هَذَا مَا دُمْتُ حَيًّا

He^{-asws} said: 'O Ibn Al-Jaham! Do not let it deceive you what affinity he showed upon me^{-asws} by honouring me^{-asws} and the listening from me^{-asws}, for he will be killing me^{-asws} with the poison, and he is an oppressor to me^{-asws}. I^{-asws} recognise is by a pact having been pacted to me^{-asws} from my^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}. So conceal this upon me^{-asws} for as long as I^{-asws} am alive'.

قَالَ الْحَسَنُ بْنُ الْجَهْمِ فَمَا حَدَّثْتُ بِهَذَا الْحَدِيثِ إِلَى أَنْ مَضَى الرِّضَا عَ بِطُوسٍ مَقْتُولًا بِالسَّمِّ

Al-Hassan Bin Al-Jaham said, 'So I did not narrate this Hadeeth until Al-Reza^{-asws} passed away at Toos, having been killed by the poison.

و بالجمله فالظاهر أن سناباد كانت بلدة صغيرة بطوس و كانت لحميد بن قحطبة فيها دارا و بستانا و لما مات هارون الرشيد في طوس دفن في بيت حميد ثم بنى المأمون قبة على تربة أبيه و لما توفي الإمام ع دفن بجانب هارون في تلك القبة التي بناها المأمون فلا وجه لما هو الشائع على الألسنة أن قبته المباركة من بناء ذي القرنين.

And in summary, the apparent is that Sanabaad was a small city at Toos, and there was a house for Humejd Bin Qahbata in it, and an orchard, and when Haroun Al-Rasheed died in Toos, he was buried in the house of Humejd. Then Al-Mamoun built a dome upon the soil of his father. And when the Imam^{-asws} passed away, he^{-asws} was buried by the side of Haroun in that very dome which Al-Mamoun had built. There is no direction to what is widespread upon the tongues that its Blessed dome is from the construction of Zul Qarnayn^{-as}.

و لعل وجه الشبهة أن مرو شاهجان الذي هو من أعظم بلاد خراسان هو من بناء ذي القرنين كما ذكره ياقوت الحموي في معجم البلدان و كان فيها سرير سلطنته و من حسن هوائه كان يسميه بروح الملك بكسر اللام و باعتبار تقديم المضاف إليه اشتهر بشاه جان.

And perhaps an aspect of doubt is that Merv Shahjan is that which is from the mighty city of Khurasan. It is from the construction of Zul Qarnayn^{as}, just as is mentioned by Yaqout Al-Himeyri in 'Mo'jam Al-Buldan', and in it was the throne of his authority. And from his good opinion he had named it as 'Rouh Al-Mulk' (by breaking the letter 'Laam'), and by considering the additive to him, is became famous as Shahjan.

و فِيهِ أَيْضاً وَ قَدْ رُوِيَ عَنْ بُرَيْدَةَ بْنِ الْحَصْبِيِّ أَحَدِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ سَيُبْعَثُ بُعُوثٌ فَإِذَا بُعِثَتْ فَكُنْ فِي بُعْثِ الْمَشْرِقِ ثُمَّ كُنْ فِي بُعْثِ حُرَّاسَانَ ثُمَّ كُنْ فِي بُعْثِ أَرْضِ يُقَالُ لَهَا مَرْوُ إِذَا أَتَيْتَهَا فَأَنْزِلْ مَدِينَتَهَا فَإِنَّهُ بَنَاهَا دُونَ الْقَرْنَيْنِ وَ صَلَّى فِيهَا عَزِيمَةً أَهَارَهَا تُجْرِي الْبَرَكَةَ عَلَى كُلِّ نَعْبٍ مِنْهَا مَلَكٌ شَاهِرٌ سَيَقْفُهُ يَدْفَعُ عَنْ أَهْلِهَا السُّوءَ إِلَى يَوْمِ الْقِيَامَةِ.

And in it as well, 'And it is reported from Bureyda Bin Al-Haseeb, one of the companions of the Prophet^{saww}, he said, 'Rasool-Allah^{saww} said: 'O Bureyda! Dispatches would be dispatched. So when they are dispatched, then be in the dispatch of the east. Then be in the dispatch of Khurasan. Then be in the dispatch of a land called Merv. When you end to it, then descend at its city, for it Zul Qarnayn^{as} had built it, and Uzair^{as} had prayed Salat in it. Its rivers flow the Blessings upon every hole from it. A king would bare his sword, repelling the evil from its inhabitants up to the Day of Qiyamah''.

و قَالَ بَعْضُ هِيَ خَيْرُ بَقَاعِ الْأَرْضِ مِنْ بَعْدِ الْجَنَاتِ الْأَرْبَعِ الَّتِي هِيَ سَعْدُ سَمَرْقَنْدٍ وَ نَحْرُ أُبْلَةَ وَ شَعْبُ بَوَانَ وَ غُوْطَةُ دِمَشْقٍ مِنْ حَيْثُ طَيْبُ الْفَوَاكِهِ وَ الْغَلَّةِ وَ جَمَالَ النِّسَاءِ وَ الرِّجَالِ وَ الْخَيْلِ الْجِيَادِ الَّتِي تَوْجَدُ فِيهَا وَ سَائِرِ الْحَيَوَانَاتِ.

And someone said, 'It is the best spot of the earth from after the four gardens which are Sagad Samarqand, and rive Ablah, and Sh'ab Bawan, and Gowtah Damascus, from where are the good fruits, and harvests, and beautiful women and men, and the good horses which are found therein, and rest of the animals.

وَ كَانَتْ مَرْوُ دَارَ الْإِمَارَةِ لِلْمَلُوكِ مِنْ آلِ طَاهِرٍ وَ مِنْ الْمُحْتَمَلِ أَنْ إِسْكَندَرَ مِنْ حَيْثُ كَانَ مِنَ الْمُقْرَبِينَ عِنْدَ اللَّهِ أَهْمُ مِنْ عَالَمِ الْغَيْبِ أَنَّهُ يَدْفَنُ فِي هَذِهِ الْبَقْعَةِ مِنَ الْأَرْضِ أَحَدَ الْأَئِمَّةِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And at Merv was the capital city of the kings from the progeny of Tahir, and possibly Alexander, from where he could be close in the Presence of Allah^{azwj}, inspired by the hidden realm that there would be buried in this spot from the earth, one of the Imams^{asws}, may the Salawaat of Allah^{azwj} be upon them all.

فَبَنَى هَذِهِ الْبَلَدَةَ وَ سَمَّاهَا سَنَابَادَ كَمَا رَوَاهُ الصَّدُوقُ رَحِمَهُ اللَّهُ فِي إِكْمَالِ الدِّينِ وَ فِيهِ يَقْتُلُهُ عَفْرِيْتٌ مُتَكَبِّرٌ وَ يَدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ ذُو الْقَرْنَيْنِ وَ يَدْفَنُ إِلَى جَنْبِ شَرِّ خَلْقِ اللَّهِ وَ لِنَعْمِ

So he built this city and named it as Sanabad, like what is reported by Al-Sadouq, may Allah^{azwj} have Mercy on him in 'Ikmal Al-Deen', and it an arrogant demon would kill him^{asws}, and he^{asws} would be buried in the very city which the righteous servant Zul Qarnayn^{as} had built, and he^{asws} would be buried to the side of the vilest creature of Allah^{azwj} and their most accursed.

مَا قَالَهُ دَعْبَلُ الْخَزَاعِي رَضِيَ اللَّهُ عَنْهُ.

ما كنت ترفع من دين على فطر
و قبر شرهم هذا من العبر
على الزكي بقرب الرجس من ضرر
به يدها فخذ ما شئت أو فذر.

أربع بطوس على قبر الزكي إذا
قبران في طوس خير الناس كلهم
ما ينفع الرجس من قبر الزكي و ما
هيئات كل امرئ رهن بما كسبت

What Deobel Al-Khuzai, may Allah^{-azwj} be Pleased with him, said, 'There are four at Toos at the pure grave, when I was not going to raise from the religion upon nature. There are two graves in Toos of best of the people, all of them, and a grave of their evilest. This is from the lessons. The unclean cannot benefit from the pure grave, and there is no harm of uncleanness upon the pure by being near. Far be it! Every person is pledge with what it earns by his hands. So, take what you like or leave!'

و عليه فإن إسكندر لم بين القبة بل إنما هو الممصير لتلك البلدة.

And upon it, Alexander did not build the dome, but rather it is the city of those cities.

و فِي الْخَرَائِجِ رُوِيَ عَنِ الْحَسَنِ بْنِ عَبَّادٍ وَ كَانَ كَاتِبَ الرِّضَا ع قَالَ دَخَلْتُ عَلَيْهِ وَ قَدْ عَزَمَ الْمَأْمُونُ بِالْمَسِيرِ إِلَى بَغْدَادَ فَقَالَ يَا ابْنَ عَبَّاسٍ [عَبَّادٍ] مَا نَدْخُلُ الْعِرَاقَ وَ لَا نَرَاهُ فَبَكَيْتُ وَ قُلْتُ فَأَيْسَّرْتَنِي أَنْ آتِيَ أَهْلِي وَ وُلْدِي قَالَ عَأْمَا أَنْتَ فَسَتَدْخُلُهَا وَ إِنَّمَا عَتَيْتَ نَفْسِي

And in 'Al-Kharaij' – It is reported from Al-Hassan Bin Abbad, and he was a scribe of Al-Reza^{-asws}. He said, 'I entered to see him^{-asws} and Al-Mamoun had determined with the travelling to Baghdad. He said, 'O Ibn Abbad! We shall neither entered Al-Iraq nor see it'. I wept and said, 'You^{-asws} are despairing me from going to my family and my children!' He^{-asws} said: 'As for you, you will be entering it, and rather I^{-asws} meant myself'.

فَاعْتَلَّ وَ تَوَقَّيَ فِي قَرْبَةٍ مِنْ قُرَى طُوسَ وَ قَدْ كَانَ تَقَدَّمَ فِي وَصِيَّتِهِ أَنْ يُخْفَرَ قَبْرُهُ بِمَا يَلِي الْحَائِطَ بَيْنَهُ وَ بَيْنَ قَبْرِ هَارُونَ ثَلَاثَ أَذْرُعٍ.

He^{-asws} postponed and expired in a town from the towns of Toos, and he^{-asws} had advanced in his^{-asws} bequest that his^{-asws} grave be dug from what follows the wall between him^{-asws} and the grave of Haroun by three cubits'.

و قد كانوا حفروا ذلك الموضع لهارون فكسرت المعاول و المساحي فتركوه و حفروا حيث أمكن الحفر فقال احفروا ذلك المكان فإنه سيلين عليكم و تجدون صورة سمكة من نحاس و عليها كتابة بالعبرانية فإذا خوتم لحدي فعمقوه و ردها مما يلي رجلي.

And they had been digging that place for Haroun, but the shovels and the pickaxes broke, so they had left it and dug where it was possible to dig. He^{-asws} said: 'Dig in that place for it would be soft unto you all, and you will be finding am image of fish from brass, and upon it would be Hebrew writing. When you finish my^{-asws} grave, then deepen it and return it from what follows my^{-asws} legs'.

فحفرتنا ذلك المكان و كان المحافر تقع في الرمل اللين و وجدنا السمكة مكتوبا عليها بالعبرانية هذه روضة علي بن موسى و تلك حفرة هارون الجبار فرددناها و دفناها في لحده عند موضع قاله.

We dug that place, and the digger fell into soft sand, and we found the fish (brass plate) with Hebrew writing upon it: 'This is a garden of Ali^{-asws} Bin Musa^{-asws}', and that was a grave of the tyrant Haroun. So we returned it and buried it in his^{-asws} grave by the place he^{-asws} had said'.

و من المعلوم أن حفر الأرض و عمل سمكة من نحاس و كتابه لا يكون إلا من إنسان و بالجملة فالظاهر أن الحفر المزبور من آثار إسكندر ذي القرنين دون القبة المنورة.

And from the known is that digging of the ground and working of the brass fish and the writing cannot be except from a human being, and in summary, the apparent is that the scripted pit was from the effects of Alexander Zul Qarnayn^{-as}, besides the radiant dome.

قال في مجالس المؤمنين عند ترجمة الشيخ كمال الدين حسين الخوارزمي إنه مسطور في التواريخ و في الألسنة و الأفواه خصوصا عند أهل خراسان أنه مدة أربعمئة سنة لم تكن عمارة لائقه على قبر الإمام علي بن موسى و بعض الآثار التي كانت توجد عليه هي من أساس حميد بن قحطبة الطائي الذي كان في زمان هارون الرشيد حاكما في طوس من قبله و لما توفي دفنه في داره و من بعده دفنوا الإمام ع في تلك البقعة بجانب هارون.

He said in a gathering of Momineen at the interpretation of the Sheykh Kamal Al-Deen Husayn Al-Khawarizmy, 'It is concealed in the histories, and in the tongues, and the mouths, especially with the people of Khurasan that it was a period of four hundred years, there did not happen to be any building upon the grave of the Imam Ali^{-asws} Bin Musa^{-asws}, and some of the effects which had been found upon it, these are from the foundations laid by Humeyd Bin Qahtaba Al-Taie who was in the era of Haroun Al-Rasheed, a ruler in Toos from his direction, and when he died, he was buried in his house, and from after it they buried the Imam^{-asws} in that spot by the side of Haroun.

و يظهر من الخبر المروي عن الرضا ع أي أدفن في دار موحشة و بلاد غريبة أنه في مدة أربعمئة سنة المذكورة لم تكن في حوالي مرقده الشريف دار و لا سكنة و كانت نوقان في كمال العمران مع أنه ما بين نوقان و سناباد من البعد إلا حد مد الصوت.

And is appears from the news reported from Al-Reza^{-asws}: 'I^{-asws} shall be buried in a lonely house and strange city'. It is during the period of four hundred years mentioned, there did not happen to be any neighbourhood around his^{-asws} noble shrine, neither house nor dwelling, and Nowqan was in perfect construction, along with that what is between Nowqan and Sanabaad there was no person except to an extent of the voice.

و قال في كشف الغمة إن امرأة كانت تأتي إلى مشهد الإمام ع في النهار و تحتم الزوار فإذا جاء الليل سدت باب الروضة و ذهبت إلى سناباد.

And he said in 'Kashf Al-Ghumma', 'A woman used to come to the shrine of the Imam^{-asws} and serve the visitors. When the night came, she would close the door of the shrine and go to Sanabad.

و ربما يقال إن بعض التزيينات كانت توجد في بناء المأمون من بعض الديلمة إلى أن خربه الأمير سبكتكين و ذلك لتعصبه و شدته على الشيعة و كان خرابا إلى زمان يمين الدولة محمود بن سبكتكين.

And sometimes it is sad that some of the adornments which were found in the construction of Al-Mamoun was from one of the people of Al-Daylam. The emir Sabaktakeyn ruined it, and

that was due to his prejudices and his severity against the Shias, and the ruins were up to the era of Yameen Al-Dowla Mahmoud Bin Sabaktakeyn.

قال ابن الأثير في الكامل في ضمن حوادث سنة أربعمائة و إحدى و عشرون و جدد عمارة المشهد بطوس الذي فيه قبر علي بن موسى الرضا ع و الرشيد و أحسن عمارته و كان أبوه سبكتكين أخريه و كان أهل طوس يؤذون من يزوره فمنعهم عن ذلك و كان سبب فعله أنه رأى أمير المؤمنين علي بن أبي طالب ع في المنام و هو يقول له إلى متى هذا فعلم أنه يريد أمر المشهد فأمر بعمارته.

Ibn Al-Aseer said in 'Al-Kamil' regarding the events having occurred in the year four hundred and twenty-one, 'And the building of the shrine at Toos was renewed, that in which is the grave of Ali^{-asws} Bin Musa Al-Reza^{-asws} and Al-Rasheed, and he improved its building, and his own father Sabaktakeyn had ruined it, and he used to be from the people of Toos who would harm the ones visiting him^{-asws}. He forbade them from that, and the cause of his deeds was that he had seen Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in the dream, and he^{-asws} had said to him: 'Up to when will this be so?' He knew that he^{-asws} had meant the matter of the shrine, so he ordered with building it.

ثم إن هذه العمارة قد هدمت عند تطرق قبائل غز و جدت في عهد السلطان سنجر السلجوقي قال في مجالس المؤمنين و إن القبة العالية و البناء المعظم الموجود الآن من آثار شرف الدين أبي طاهر القمي الذي كان وزيراً للسلطان سنجر

Then this building was demolished during the attack of the tribes of Gazz, and it was renewed in the ear of the sultan Sanjar Al-Saljowqy. He said in a gathering of Momineen, 'And the high dome and the revered building exists even now from the effects of Sharaf Al-Deen Abu Tahir Al-Qummy, the one who was a minister of the sultan Sanjar'.

قال و كان بناء الوزير المزبور بإشارة غيبية و إن تعيين المحراب الواقع في المسجد فوق الرأس إنما كان بإشارة من الإمام ع و تعيين علماء الشيعة انتهى.

He said, 'And the construction by the scripted minister was by a hidden indication, and that the designation of the prayer niche occurred in the Masjid above the head. But rather it had been by an indication from the Imam^{-asws}, and assistance of the Shia scholars' – end.

و في سنة خمسمائة أمر السلطان سنجر السلجوقي بصناعة الكاشي الذي يفوق في الجودة حلي الصيني و أن يكتب عليه الأحاديث النبوية و المرتضوية و تمام القرآن و كان الكاتب لهما عبد العزيز بن أبي نصر القمي.

And in the year five hundred, the sultan Sanjar ordered Al-Saljowqy with manufacturing the tiles which would surpass the Chinese in quality, and that he should write upon it the Hadeeth of the Prophet^{-saww} and Ali^{-asws}, and the complete Quran, and the scribe for them was Abdul Aziz Bin Abu Nasr Al-Qummy.

و من عجيب أمر ذلك أنه حملت تلك الآلات على النوق و أرسلت من قم فجاءت بطي الأرض إلى حوالي خراسان و نزلت في منخفض من الأرض بقرب البلدة المقدسة فمر جماعة من المارة على تلك الناحية فاطلعوا على صورة الحال فحملوها إلى سيد النقباء السيد محمد الموسوي فبنى بها الهزارة الرضوية.

And from the strange matters is that those tools were carried upon camels and sent from Qum. These came to a lowland to the neighbourhood of Khurasan and descended in a lowland from the earth nearby the Holy city. A group of pedestrians passed by that area. They were

notified upon the situation, so they carried them to Seyyid Al-Nuqaba Al-Seyyid Muhammad Al-Musawi. He built 'Al-Hazarat Al-Razawiya' at it.

وكان السلطان سنجر ابن الملك شاه السلجوقي مع سعة ملكه قد اختار هذا المكان على سائر بلاده و ما زال مقيما به إلى أن مات و قبره به في قبة عظيمة لها شبك إلى الجامع و قبته زرقاء تظهر من مسيرة يوم بناها له بعض خدمه بعد موته و وقف عليها وقفا لمن يقرأ القرآن و يكسو الموضع

And the sultan Sanjar was the son of the king Shah Al-Saljouqy. With the vastness of his kingdom, he chose this place over rest of his country, and he did not cease staying at it until he died, and his grave is at it in a large dome having windows for it to the central Masjid, and his dome is blue. It can be seen from a travel distance of a day. One of his servants built it after his death and he made a terrace upon it for the ones wanting to recite the Quran, and he clothed the place.

قال في المعجم و تركتها أنا في سنة ستمائة و اثني عشر على أحسن ما يكون.

He said in 'Al-Mo'jam', 'And I had left it behind in the year six hundred and twelve being upon a state as excellent as could be'.

و استمر بناء سنجر إلى زمان چنگيز خان فهدمه تولى خان ابن چنگيز خان و ذلك في سنة ستمائة و سبع عشرة

And the construction of Sanjar continued up to the time of Changez (Gengis) Khan, and that was during the year six hundred and seventeen.

قال ابن الأثير في الكامل في ما يتعلق بأحوال التتار الذين هم جند چنگيز إنه لما فرغوا من نيسابور سيروا طائفة منهم إلى طوس ففعلوا بها كذلك أيضا و خربوها و خربوا المشهد الذي فيه علي بن موسى الرضا ع و الرشيد حتى جعلوا الجميع خرابا و مثله في شرح نهج البلاغة.

Ibn Al-Aseer said in 'Al-Kamil' regarding what is related with the situations of the Tatars, those who were the army of Changez, 'When they were free from Neshapur, a group of them travelled to Toos. They dealt with it like that as well, and they ruined it and ruined the shrine in which was Ali^{-asws} bin Musa Al-Reza^{-asws} and Al-Rasheed, to the extent that they made the entirety of it to be ruins', and its example is in the commentary of Nahj Al-Balagh.

و في الكتبية الذهبية الواقعة في منطقة القبة المنورة ما صورته بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من عظام توفيق الله سبحانه أن وفق السلطان الأعظم مولى ملوك العرب و العجم صاحب النسب الطاهر النبوي و الحسب الباهر العلوي تراب أقدام خدام هذه الروضة المنورة الملكوتية مروج آثار أجداده المعصومين السلطان بن السلطان أبو المظفر شاه عباس الحسيني الموسوي الصفوي بمادر خان

And in the golden writing located in the radiant dome its image is, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. From the great works by the Inclination of Allah^{-azwj} the Glorious, the work of the mighty sultan, a slave of the king of the Arabs and the non-Arabs, owner of the clean Prophetic lineage, and the admirable Alawite affiliation, dust of the feet of this radiant royal shrine - The promoter of the relics of his Infallible ancestors, the sultan son of the sultan, Abu Al-Muzaffar Shah Abbas Al-Husayni Al-Musawi Al-Safavi Bahadur Khan.

فاستدعى بالخيء ماشيا على قدميه من دار السلطنة أصفهان إلى زيارة هذا الحرم الأشرف. و قد تشرف بزينة هذه العتبة من خلص ماله في سنة ألف و عشر و تم في سنة ألف و ست عشرة.

He claimed to have come walking upon his feet from the capital of the sultan, Isfahan, to visit this noble sanctuary. And he was ennobled by decorating this threshold from the purity of his wealth, in the year one thousand and ten, and he completed it in the year one thousand and sixteen.

و في موضع آخر من القبة مكتوب و هو من إملاء المحقق الخوانساري من ميامن منن الله سبحانه الذي زين السماء بزينة الكواكب و رصع هذه القباب العلى بدرر الدراري الثواقب أن استسعد السلطان الأعدل الأعظم و الخاقان الأفخم الأكرم أشرف ملوك الأرض حسبا و نسبا و أكرمهم خلقا و أدبا مروج مذهب أجداده الأئمة المعصومين و محيي مراسم آياته الطيبين الطاهرين

And in another place from the dome it is written, and it is from the dictation of the researcher Al-Khawansary, 'From the Conferment's of Allah^{-azwj} the Glorious Who Adorned the sky with the adornment of the stars, and Studded these high domes with jewels, perforated with the jewels. The sultan is encouraged by the most just, the mightiest Master, the most benevolent, the noblest of kings of the earth in affiliation and lineage, and their most honourable of morals and etiquettes, promoter of the doctrines of his^{-asws} ancestors, the Infallible Imams^{-asws}, and reviver of the rituals of his^{-asws} goodly forefathers^{-asws}, the pure.

السلطان بن السلطان بن السلطان سليمان الحسيني الموسوي الصفوي بهادر خان بتذهيب هذه القبة العرشية الملكوتية و تزيينها و تشرف بتجديدها و تحسينها إذ تطرق عليها الانكسار و سقطت لبناتها الذهبية التي كانت تشرق كالشمس في رابعة النهار بسبب حدوث الزلزلة العظيمة في هذه البلدة الطيبة الكريمة في سنة أربع و ثمانين و ألف و كان هذا التجديد سنة ست و ثمانين و ألف كتبه محمد رضا الإمامي.

The sultan son of the sultan son of the sultan Suleyman Al-Husayni Al-Musawy Al-Safavi Bahadur Khan with the panelling of this heavenly dome, and adorning it, and is ennobled by renewing it and improving it, when the breakage had attacked upon it and its golden bricks had fallen off, which used to shine like shining of the sun in the middle of the day, due to the cause of the occurrence of the mighty earthquake in this goodly honourable city, in the year one thousand and eighty-four. And this renewal is in the year one thousand and eighty-six. Written by Muhammad Reza Al-Amamy'.

و مكتوب على جبهة الباب الواقع في قبلة المرقد الشريف. لقد تشرف بتذهيب الروضة الرضوية التي يتمنى العرش لها أمر النبابة و أرواح القدس تخدم جنابه السلطان نادر الأفشاري رحمه الله الملك الغفار سنة ألف و مائة و خمس و خمسون

And it is written upon the top part of the door located in the direction of the noble shrine, 'He is ennobled by panelling the Razawy shrine which the (heavenly) Throne wishes for it the order of the delegation, and the holy souls to serve in its side, the sultan Nadir Al-Afshary, may Allah^{-azwj} the Forgiving King have Mercy on him, in the year one thousand one hundred and fifty-five'.

و كتب بعده ثم بمرور الأعوام ظهر عليها الاندراست فأمر السلطان بن السلطان و الخاقان بن الخاقان ناصر الدين شاه قاجار خلد الله ملكه بالتزيين بالزجاجا و البلور لتصير نورا على نور.

And after it is written, 'Then, by the passing of the years, the obscurities appeared upon it, so the sultan son of the sultan, and ruler son of the ruler Nasir Al-Deen Shah Qajar, may Allah^{-azwj} Cause his kingdom to be eternal, due to his adorning with the glass and the crystals to it to become light upon light'.

و أرسل السلطان قطب شاه الدكني طاب ثراه الماسة كبيرة بقدر بيضة الدجاجة هدية إلى الضريح الرضوي و لما استولى عبد المؤمن خان رئيس طائفة الأزيكية على خراسان نهبها من الخزانة في جملة ما نهب.

And the sultan sent to Shah Al-Dakny, may his rest be good, a large diamond like an egg of the chicken, as a gift to the Mausoleum Al-Razawy. And when it was the rule of Abdul Momin Khan, chief of group of Al-Azbakiya attacked upon Khurasan and plundered it from the treasures in total of what he plundered.

و لما زار السلطان شاه عباس الصفوي خراسان في الدفعة التي مشى فيها على قدمه و كان مدة خروجه من أصفهان و دخوله خراسان ثمانية عشر يوماً أهدى إليه بعض الخوانين الأزيكية تلك الماسة و لما بلغه أن الماسة من الأعيان الراجعة إلى الخزانة الرضوية أمر ببيعها في إستانبول و اشتري بقيمتها أملاكاً و أثماراً تصرف منافعها على تلك البقعة و كان ذلك بإجازة بعض العلماء.

And when the sultan Shah Abbas Al-Safavid visited Khurasan in the time in which he walked upon his feet, and it was a period of his coming out from Isfahan and his entry into Khurasan of eighteen days, one of the Uzbek Khan's gifted to him that very diamond. And when it reached him that the diamond was from the nobles, he returned it to the Al-Razawy treasury and ordered with selling it in Istanbul and with its price, he bought tiles and chattels and (dug) rivers, its benefits to be spent upon that spot, and that was my permission of one of the scholars.

و في فردوس التواريخ نقلاً عن بعض التواريخ أنه كان للسلطان سنجر أو أحد وزرائه ولد أصيب بالدق فحكّم الأطباء عليه بالنفج و الاشتغال بالصيد فكان من أمره أن خرج يوماً مع بعض غلمانه و حاشيته في طلب الصيد فبينما هو كذلك فإذا هو بغزال مارق من بين يديه

And in 'Fordows Al-Tawareekh', it is transmitted from one of the histories that it was for the sultan Sanjar, or one of his ministers, a son was afflicted with the slimness. The physicians instructed to him with resting and pre-occupying with the hunting. It happened from his matter that one day he went out from with some of his servants and his attendants in seeking the prey. While he was like that when he was with a stray gazelle in front of him.

فأرسل فرسه في طلبه و جد في العدو فالتجأ الغزال إلى قبر الإمام علي بن موسى الرضا ع فوصل ابن الملك إلى ذلك المقام المنيع و المأمّن الرفيع الذي مَنْ دَخَلَهُ كَانَ آمِنًا و حاول صيد الغزال فلم تجسر خيله على الإقدام عليه

He sent his horseman in its pursuit and worked hard regarding it. The gazelle sought shelter to the grave of the Imam Ali^{asws} Bin Musa Al-Reza^{asws}. The son of the king arrived to that built place and the high safety which, one who enters it would be safe, and he attempted to prey the gazelle, but his cavalry were not audacious upon moving forward to it.

فتحبروا من ذلك فأمر ابن الملك غلمانه و حاشيته بالنزول من خيولهم و نزل هو معهم و مشى حافياً مع كمال الأدب نحو المرقد الشريف و ألقى نفسه على المرقد و أخذ في الابتهاال إلى حضرة ذي الجلال و يسأل شفاء علته من صاحب المرقد فعوفي

They were astounded from that, so the son of the king ordered his servants and his attendants with descending from their horses, and he descended along with them and walked bare footed with the perfect etiquettes towards the noble shrine and threw himself upon the shrine and took to beseeching to the Presence of the One^{azwj} with the Majesty and begged for the healing of his illness from the occupant of the shrine. He was cured.

فأخذوا جميعا في الفرح و السرور و بشروا الملك بما لاقاه ولده من الصحة ببركة صاحب المرقد و قالوا له إنه مقيم عليه و لا يتحول منه حتى يصل البناءون إليه فيبني عليه قبة و يستحدث هناك بلدا و يشيده ليبقى بعده تذكارا

They all took to rejoicing and the happiness and they gave the good news to the king with what his son had attained from the good health due to the Blessings of the occupant of the shrine, and they said to him, 'He is staying at it and will not transfer from it until the builders arrive to it and they build a dome upon it, and a city comes into being over there, built for mention to remain after him'.

و لما بلغ السلطان ذلك سجد لله شكرا و من حينه وجه نحوه المعمارين و بنوا على مشهده بقعة و قبة و سورا يدور على البلد.

And when that reached the sultan, he performed Sajdah to Allah^{-azwj} of thanks, and from then on, he diverted the architects (builders) towards it, and they built a dome upon its shrine, and walls going around the city".⁴⁶¹

⁴⁶¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 13 H 5