

Mukhtaṣar Zahr ar-Rabīʿ

by

Niʿmatullāh al-Jazāʾirī

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Author's Preface

Glory be to You, O one who has made the title of the Scroll of Omnipotence a guide to Your Oneness, and hallowed are You O one who has instilled a nature (*fiṭrah*) in Your creations which has shown the traces (*āthār*) of Your Absoluteness, such that there is not in the creation of the Most Merciful any inconsistency, even if their ranks in knowledge had differed.

One of them says: “Everyone is more knowledgeable than ‘Umar,”¹ and another one says: “If the cover had been uncovered, I would not have gained more certainty.”²

And we send blessings upon Your Messenger, Muḥammad the Trustworthy (*al-Amīn*), and ‘Alī the Door to the City of Knowledge, his brother and cousin, the Commander of the Faithful, and his children, the purified infallible sent ones.

Now then, the sinful one who has little goods and has wasted a lot, Ni‘matullāh al-Mūsawī al-Ḥusaynī al-Jazā’irī, may Allah grant him success to His pleasure, and make his future better than his past, says: When I finished my last books, kitāb maqāmat al-najāt, and kitāb musakkin al-shujūn fī ḥukm al-firār mina l-ṭā‘ūn, I saw the speech of the truthful one (the Prophet): “Indeed, souls get bored just as bodies do, so seek for [your soul] wisdom.”

¹ Abū Khaythamah narrated from Ya‘qūb ibn Ibrāhīm, from his father, from Ibn Ishāq, from Muḥammad ibn ‘Abd al-Raḥmān, from al-Mujālid ibn Sa‘īd, from al-Sha‘bī, from Masrūq, from ‘Umar, who said: “Everyone is more knowledgeable than ‘Umar.”

Ibn Kathīr said: “This has a strong chain.”

(See: Tafsīr Ibn Kathīr, vol. 2, pp. 243-244. Riyadh: Dar Taybah).

² Imām ‘Alī said: “If the cover had been uncovered, I would not have gained more certainty.”

(See: Al-Faḍḥā’il by Shādhān al-Qummī, p. 137. Najaf: Al-Maktabah al-Haidariyyah).

And what has been narrated from the chief of exegetes, ‘Abdullāh ibn ‘Abbās, is that when he used to finish his lectures and narrating aḥādith, he would tell his students: “Ḥammiḍhūna, ḥammiḍhūna,”³ so they begin mentioning the reports (*akhbār*), poems, funny matters, and aphorisms. [In the same way,] I wanted to make a summarized book which comforts the soul when it gets bored, and sharpens the mind when boredom approaches, which includes good poetry, nice aphorisms, strange reports, and astonishing traditions, like *Rabī‘ al-Abrār* by al-Zamakhsharī and *al-Kashkūl* by Bahā’ al-Millah wa l-Dīn al-‘Āmilī. Even though we had mentioned a great portion of it from the second volume of *Kitāb al-Anwār al-Nu’ māniyyah*, and portions of it in *Maqāmat al-Najāt*, and *Musakkin al-Shujūn*. And we named it *Zahr al-Rabī‘* (the Flowers of Spring) for what it contains of beautiful speeches, and we organized it in chapters and sections.

³ “Ḥammiḍhūna” comes from the word ḥāmiḍh, which refers to sour fruits. In the Arab culture, sour fruits were eaten after the main meal to complement it. In this case, the knowledge in the lesson is the main course and the reports, poems, and jokes are the sour fruits.

Chapter on Lighthearted Joking

Know that the Prophets and Imāms, upon them be peace, and those who came after them from the scholars, even though they had the dignity (*waqār*) of prophethood and the solemnity (*razānah*) of Imāmah, they would mix with the people, joke with them, and humble themselves to His saying: “This is not but a man like yourselves,”⁴ and His saying: “And indeed, you are of a great moral character,”⁵ and he (the Prophet) used to joke with his companions.

1. It has been narrated that the Prophet, blessings of Allah be upon him and his family, was eating dates with his cousin, the Commander of the Faithful, upon him be peace, and he would place the pits from the dates [which he had eaten] in front of ‘Alī. Then, when they had finished eating, all of the date pits were gathered before ‘Alī, so the Prophet said to him: “O ‘Alī, you eat a lot!” He responded: “O Messenger of Allah, the one who eats a lot is the one who eats [both] dates and date pits.”

2. A woman came to him (the Prophet) with regard to something about her husband, so he said to her: “Who is your husband?” She said: “Such and such.” He said: “The one who has whiteness in his eyes?” She said: “No.” He said: “Yes.” So she quickly went to her husband and sat looking at his eyes, so he said to her: “What’s wrong with you?” She said: “The Messenger of Allah informed me that you have whiteness in your eyes.” He said: “Can’t you see that the whiteness in my eyes is more than the blackness?!”

3. And it has been narrated that he (the Prophet) said to Ṣuhayb ibn Sinān: “Are you eating dates when you have an inflammation in your eye?” He said: “I am chewing from the other side.”⁶

⁴ Quran 23:33.

⁵ Quran 68:4.

⁶ <https://sunnah.com/ibnmajah:3443>

4. Ar-Rāghib wrote in his Muḥaḍḍharāt: There was a village in Qazwīn whose people were known to be Shī‘as. A man passed by the village and they asked him what his name was, so he said, “‘Umar.” They hit him really hard until he began saying, “My name is not ‘Umar, rather it is ‘Imrān.” Hearing that, they said: “This is worse than ‘Umar because its first three letters are from ‘Umar and the last two are letters from the name of ‘Uthman.”

5. It has been reported that a muḥaddith (scholar of ḥadīth) and a Christian were together on a ship. So the Christian poured alcohol for himself and drank it. The muḥaddith took it and without thinking about it began drinking it. So the Christian said, “It is alcohol.” The muḥaddith said, “How do you know that?” The Christian said, “My slave bought it from a Jew who was selling it.” When the muḥaddith heard that he began drinking even more, and said to the Christian, “I haven’t seen anyone more foolish than you. I am a scholar of ḥadīth and our job is to discuss people like Sufyān and Yazīd ibn Hārūn, yet you want me to confirm a report coming from a Christian who is narrating from his slave who is narrating from a Jew? By Allah, I am not drinking it except because the chain of transmission is weak.”

6. It’s said that Ibn al-Jawzī was preaching in Baghdad and he mentioned taṣawwuf, so he said [poetry]:

*“I drink a glass from every nice meaning, and
every speech in this world is like a melody [to me].”*

So one of the attendants said to him: “O Shaykh, what if the speaker was a donkey?” Ibn al-Jawzī said: “I would say to him, ‘O donkey, shut up.’”

7. Abū Nuwās, the jurist of Egypt, entered upon a caliph, so the caliph said to him: “What do you say with regard to a man who bought a sheep, and the sheep farted and a globe of dung exited from its buttocks which knocked someone’s eye, upon

whom is the monetary compensation (*diyyah*)?” He said: “On the seller, because he sold a sheep which has a catapult in its buttocks.”

8. It's said that a Bedouin extended his prayer, so the people praised him [for that], so when he finished his prayer he said: “I am fasting too.”

9. Abū Jaʿfar al-Manṣūr said to a man from the Khawārij: “Inform me of the bravest companion you have faced from among my companions.” He said: “I do not know their faces, but I know their backs, so tell them to turn away and I'll inform you of them.”

[Miscellaneous]

10. [It has been reported] in the hadīth that a Zoroastrian (*majūsī*) asked Ibrāhim, upon him be peace, to invite him [to his home to eat], so he said to him: “On the condition that you become a Muslim.” The Zoroastrian [refused and] left, so Allah revealed to him (Ibrāhim): “I have been feeding him for fifty years despite his disbelief, so you should feed him without asking him to change his religion.” So Ibrāhim went immediately and apologized to him. The Zoroastrian asked him about the reason [for his change of heart], so he mentioned that [which had been revealed to him], and then the Zoroastrian became a Muslim.

11. Al-Jāhīdh used to be from the scholars of the nawāṣib, and he used to be ugly to the point that a poet said:

*“If the pig had been deformed a second time,
it would have been less ugly than al-Jāhīdh.”*

And he (al-Jāhīdh) said to his students one day: “I haven't been embarrassed by something except once when a woman brought me to a goldsmith, and said: ‘Like him.’ And I was confused by her speech, so when she went away, I asked the goldsmith [about it]. He said: ‘She told me to make a picture of a jinnī, so I said: ‘I don't know how it looks.’ Then she brought you.’”

12. It has been said that a Bedouin wanted to have intercourse with a woman but he remembered the Hereafter (*ma'ād*), so he stood up and said: “One who sells a garden as wide as the Heavens and earth for the measure of a few centimeters between your legs knows little about space.”

13. [It has been reported] in the hadīth that a fat shaytān saw a skinny shaytān, so he said to him: “Why did you become skinny?” He said: “I am in charge of a man who, if he ate, drank, or had intercourse with his wife, he would say ‘Bismillāh,’ so I couldn’t share with him, and so I became skinny. And you, why did you become fat?” He said: “I am in charge of a man who does not do tasmiyah (say Bismillāh); he eats, drinks, and has intercourse with his wife without saying it, so I shared with him.”

14. Bahā’ al-Dīn mentioned in his *Kashkūl* that his father Ḥusayn ibn ‘Abd as-Ṣamad al-Ḥārithī found an agate stone in the Mosque of Kufa, with the engraving:

*“I am a pearl that has been dispersed from the sky,
on the day of the wedding of the father of the two tribes.*

*I used to be more pure & white than silver (lujayn),
[but] I have been painted by the blood of Ḥusayn.”*

[The author of the book]: “And we found in the river of Tustar a small yellow rock that diggers excavated from the ground, and on it is inscribed by its color: “In the name of Allah, Most Gracious, Most Merciful, there is no god but Allah, Muḥammad is the Messenger of Allah, ‘Alī is the walī of Allah. When al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib was killed in the land of Karbalā’, his blood wrote on a rock: ‘And those who have wronged are going to know to what [kind of] return they will be returned.’”⁷

15. There was a man who lived in Qazwīn whose family lived in Baghdad. He wanted to send them a letter in which he explained his well-being. So when he

⁷ Quran 26:227.

finished writing the letter, he began thinking about a trustworthy postman to deliver this letter and realized that there was no one more trustworthy to deliver this to his house than himself. So he carried the letter, and when he reached Baghdad, he knocked on the door and his children came out cheerfully due to his arrival. They all wanted him to come inside, so he said, “I only came here to deliver this letter, otherwise this is not the time for my arrival.” He said that and returned back to Qazwīn.

16. Mu‘āwiyah joked with ‘Aqīl one day, saying: “Where do you see your uncle Abū Lahab in hell?” He said: “If you enter it, [look] on your left, [you’ll find] him having sex with your aunt, the carrier of the wood. So look at who is worse in state, the one who’s getting penetrated or the penetrator.”

17. A man from the opposers (*ahl al-khilāf*) in Iraq had beautiful sons, and [a group of] deviants used to take them to their houses at night, so they (the people) spoke to their father about the state of his sons. He said: “How much is one of them given for a night?” It was said to him: “Two dirhams.” He said: “When their father was like them he was pleased with his long night taking [only] a quarter of a dirham, so if they were given for their night two dirhams they wouldn’t benefit from unemployment!”

18. Mu‘āwiyah delivered a strange sermon, so he said: “O people, is there an issue [with it]?” A man said: “Yes, you liking it [the sermon].”

19. Ibn Sumānah saw Mubārak al-Turkī riding a horse, so he raised his head to the sky and said: “O Lord, this is a donkey and he has a horse, while I am a human and I don’t have a donkey.”

20. A poor man passed by a people who were eating and said: “Peace be upon you, O miserly ones.” They said: “Are you saying that we’re miserly?” He said: “Believe me with a piece of bread.”

21. Ma‘rūf al-Karkhī prayed behind an imām, so when he was done with his prayer, the imām said to Ma‘rūf: “Where do you eat from?” He said: “Wait, let me go redo my prayers, for he who doubted his sustenance, doubted his Creator.”

22. It was said to a Bedouin: “What do you call broth (*maraq*)?” He said: “The hot one.” It was said: “What if it became cold?” He said: “We don’t leave it till it becomes cold.”

23. A caliph said to an ascetic man: “You are very ascetic!” He said: “You are more ascetic than me, because you have abstained from the delight of the Hereafter, and it’s an eternal great delight, while I abstained from the ignoble temporary delight of this life.”

24. [The author of the book]: I have in the handwriting of ‘Alī ibn Ṭāwūs: Ar-Rabī‘ said: “Al-Manṣūr was given the title ‘Abū l-Dawānīq,’ because when he wanted to dig the trench of Kufa he gave every worker a silver dāniq.”

25. [An Arabic expression]: “Older than the old woman of Banī Isrā’īl,” and she is the one who led Mūsa to the coffin (*tābūt*) of Yūsuf, and she is from the children of Ishāq. She lived for seven-hundred years.

26. A nāṣibī said to a Shi‘ī: “Do you love the mother of the believers?” He said: “No.” The nāṣibī said: “Why?” He said: “Because then the Prophet would tell me, ‘You couldn’t find any other woman except for my wife to love?’ What do I have to do with the wife of the Prophet? Would you be okay with me loving your wife?!”

27. [The author of the book]: One of my brothers narrated to me, saying: I was sitting one day with the Ḥanafī judge of Baghdad, and we heard a poor man reading the poem on the charity (*taṣadduq*) of the ring (*khātam*) [of Imām ‘Alī], so he (the judge) told me: “Listen to those rawāfiḍh, how they have written poems in praise of ‘Alī ibn Abī Ṭālib [just] because he gave a ring in charity that is not worth four dirhams, while Abū Bakr as-Ṣiddīq gave all of his money in charity, and no one mentioned him in a poem or prose!” So I said to him: “The rawāfiḍh did not write poems for this reason, [rather] everything is from the World of the Kingdom (i.e. from the Heavens), because He revealed with regard to that ring a [verse of] Qur’ān that’s recited to the Day of Resurrection, while He did not reveal with regard to Abū Bakr a verse or a chapter, even though he gave a lot of money in

charity.” So he (the judge) moved his hand and said: “I have thought of this as well, but what can we do?”

28. Al-Walīd ibn Yazīd entered on Hishām while al-Walīd was wearing a turban which had embroidery, so Hishām said: “How much did you buy your turban for?” He said: “One thousand dirhams.” Hishām said: “A turban for one thousand dirhams?” - meaning that it’s a lot, so he (al-Walīd) replied: “It is for the most honorable of my body parts, and you have bought a slave girl for one thousand [dirhams] for the most ignoble of your body parts!”

29. One of ‘Abd al-Malik ibn Marwān’s children farted in his lap, so he said to him: “Go to the toilet.” He said: “I am in it.” And ‘Abd al-Malik used to have a very foul smell.

30. A man from Bahrain traveled to Baṣrah, and a man from Baṣrah wanted to mock him, so he said: “How are the effeminate of Bahrain, are they a lot or little?” He said: “They have died, so I came to Baṣrah so that I can carry a ship of its effeminate to Bahrain.”

31. And he [Mu‘āwiyah] said to him [‘Aqīl] once: “‘Aqīl is with us, so it means that we are upon the truth.” ‘Aqīl said: “I was with you on the day of Badr as well.”

32. In the Muḥaḍḍharāt: Yaḥya ibn Aktham said to the Shaykh of Baṣrah: “Who did you imitate with regard to [your verdict] on the permissibility of mut‘ah?” He said: “‘Umar ibn al-Khattāb.” So he said: “How is that possible when ‘Umar was the most harsh of people with regard to it?” He said: “Because the authentic report (*khābar*) is that he ascended the pulpit and said: ‘Allah and His Messenger have made ḥalāl to you two mut‘ahs and I am forbidding them upon you and punishing for them,’ so we accepted his testimony [that they were made ḥalāl by Allah and His Messenger] and did not accept his forbidding.”

33. It has been narrated that during the reign of ‘Umar ibn al-Khattāb, he used to spy [on people] in Madinah at night. [One night,] he heard a man’s voice in his house, and he suspected [something], so he climbed the wall and found a woman

and wine with the man. He said: “O enemy of Allah, did you think that Allah would cover you while you disobey Him?” The man said: “Do not be hasty with me, O ‘Umar, for if I had disobeyed Allah in one [matter], then you have disobeyed Him in three, for Allah has said: “And do not spy,”⁸ and you spied, and He said: “And enter houses from their doors,”⁹ and you climbed [the wall], and He said: “When you enter houses, give greetings of peace,”¹⁰ and you did not give greetings of peace. So ‘Umar said: “Would you be any good if I forgave you?” He said: “Yes, by Allah, if you forgave me I would not come back to it (the sin) ever again.” So he forgave him.

I (the author of the book) say: Forgiving here is also a mistake in [implementing] aḥkām and ḥudūd, so it becomes a fourth [sin on ‘Umar].

34. [It has been narrated] in the Kāmil of Bahā’ī that Mu‘āwiyah was delivering a sermon on Friday, and he farted a great fart. The people were astonished by him and his impudent behavior, so he cut the sermon and said: “Thanks be to God who has created our bodies, and placed therein air, and made its exiting comfortable for the body, and it could be that it comes out in other than its time, so there is no blame upon him from whom it occurred.” So Ṣa‘ṣa‘ah ibn Ṣūḥān stood up to him and said: “Allah has indeed created our bodies, placed therein air, and made its exiting comfortable for the body, but He made its release in the toilet a comfort and on the pulpit an innovation and ugliness.” Then he said: “Stand up, O people of the Levant, for your leader has defecated, there is no prayer for him nor you,” and then he left for Madinah.

35. Muḥammad ibn Ḥarb said: “The first to make soap is Sulaymān, and the first to make barley gruel (sawīq) is Dhū l-Qarnayn, and the first to make sheets of paper is Yūsuf, and the first to write in the sheets of paper and build cities in Islam is al-Hajjāj.”

36. It has been said that a poor man stood in front of the door of a people and said: “Give me ṣadaqah, I am hungry.” They said: “We haven’t baked yet.” He said:

⁸ Quran 49:12.

⁹ Ibid., 2:189.

¹⁰ Ibid., 24:61.

“[Give me] barley flour.” They said: “We haven’t bought [it] yet.” He said: “[Give me] water to drink, I am thirsty.” They said: “The saqqā’ (person who carries water to give it to people to drink) hasn’t come to us yet.” He said: “[Give me] a little bit of oil so that I may put it on my head.” They said: “And from where would we bring oil?” He said: “O sons of zina, why are you sitting here then? Come and beg with me!”

37. When Hārūn ar-Rashīd died, his son, al-Amīn, went to his aunt Muḥsinah so that he may fornicate with her. Then he found out she was not a virgin, so he asked her about it, and she said: “Your father, Hārūn, hasn’t left a virgin in Baghdad so that he may leave me.”

[The author of the book]: Yazīd ibn Mu‘āwiyah had preceded him with this “merit” with regard to his aunt, since she had intercourse with Mu‘āwiyah.

38. It has been narrated that Buhlūl passed by a people who were narrating ahādith and narrating from Aisha that she said, “If I had reached the Night of Qadr I wouldn’t have asked my Lord except for forgiveness and well being.” Buhlūl said: “And victory over ‘Alī ibn Abī Ṭālib,” meaning that victory over ‘Alī ibn Abī Ṭālib was from the greatest wishes of Aisha, so it should have been added here next to forgiveness and well being.

39. A man from the Shī‘ah and a man from the Sunnis disputed over who’s better after the Prophet, so they agreed [to accept] the judgement of the first one to enter upon them. Then they saw a man, so they approached him. The Shi‘ī said to him: “Judge between us. I say that the best of creation after the Prophet is ‘Alī,” so the man cut him off and said: “And what does this son of zina say?”

40. A Jew saw a Muslim man eating grilled meat [during the day time] in the month of Ramadhān, so he began eating with him. The Muslim said: “Our slaughtered meat is not ḥalāl for the Jews,” so the Jew said: “I, amongst the Jews, am like you amongst the Muslims.”

41. Abū l-Aswad [al-Du‘alī] was a Shi‘ī, and he used to live with [the tribe of] Banī Qushayr, and they were ‘Uthmāniyyah (followers of ‘Uthmān). They used to

throw [rocks at] him at night, so when morning time came, he would complain about that. One day when he complained about them, they said to him: “We are not throwing at you, Allah is throwing at you.” He said: “You have lied, for if Allah had thrown at me, He wouldn’t have missed me.”

42. [It has been reported] in the hadīth that Iblis appeared to the Messiah, upon him be peace, and said: “Don’t you say that you won’t be afflicted except by that which Allah had written for you?” He said: “Yes.” Iblis said: “Then throw yourself from this mountain, for if He had destined for you to be safe, you would be safe.” He said to him: “O accursed one, Allah is the one who tests his slaves, and it isn’t for the slave to test his Lord.”

43. It’s said that a Bedouin asked Khālīd ibn al-Walīd [for money] and remained persistent, so Khālīd said: “Give him a sack [of money] (*badrah*) so that he may place it in his mother’s vagina.” The Bedouin said: “And another one for her buttocks so that it doesn’t stay empty,” so he laughed and got another one as well.¹¹

44. It’s said that a man was asked about his name, so he said: “My name is Baḥr (sea).” He was asked: “Father of whom?” He said: “Abū l-Fayḍh (father of the flood).” He was asked: “Son of whom?” He said: “Al-Furāt (Euphrates).” It was said to him: “Your friend shouldn’t visit you except by a ship.”

[The author of the book]: And a similar story is that a man from our friends in Iraq was from a family whom Allah had bestowed conversion (*istibṣār*) upon after they had been from the opposers (*ahl al-khilāf*), and they kept their names. A man asked one of them about the name of his father, so he said: “Uthmān.” And [he was asked about the name of] his mother, so he said: “Aisha.” And [when asked about that of] his uncle, he said: “Bakr.” It was said to him: “And what’s your name?” So another man said (jokingly): “His name is Shimr.”

45. It has been narrated that Ibn Abī l-Baḡhl (*baḡhl* = *mule*) asked a man: “I have begotten a newborn, what should I name him?” He said: “Do not exit the stable but name him whatever you want.”

¹¹ Ansāb al-Ashrāf by al-Balādhurī. (<http://islamport.com/w/nsb/Web/481/1169.htm>).

46. It is said that there was a man in India called such and such the patient, who had a lover in his youth. [The lover] set out to travel one day, so he went out to bid farewell to her, and one of his eyes cried and the other one did not. Thus he said to his eye: “I will forbid you from seeing as a punishment for you,” so he closed it for eighty years.

47. A Bedouin sat and began urinating in the middle of the street in Baṣrah, so it was said to him: “O Bedouin, are you urinating in the middle of the path of the Muslims?” He said: “I am from the Muslims, I urinated in my rightful place in the path.”

48. It has been narrated that one of the Sūfīs brought food to a miller so that he may mill it, but he said: “I am busy.” The Sūfī said: “Mill it or else I will invoke [the curse of Allah] upon you, your donkey, and your hand mill.” He said: “Your supplications are accepted?” He said: “Yes.” He said: “Then ask Allah to make your wheat into flour, it is better for you and safer for your religion.”

49. One of the scholars of the jumhūr said: “The dancing that Sūfīs perform was first innovated by the followers of Sāmīrī when they worshipped the calf, so [what the Sūfīs do] is a state from the states of worshipping the calf.”

50. I [the author of the book] say: Our Shaykh, al-Mufīd, has a big book he authored in reply to the Ḥallājiyyah (followers of Ḥallāj), and we (the author) lived a lot with Sūfīs, so we found from them those who believe in the beliefs of the atheists, and a daḥrī who says, “And nothing destroys us except time,”¹² and those who believe in reincarnation (*tanāsukh*) and that these souls get transfigured in this world to another body, and that paradise and hell refer to this transfiguration, because it may be that one gets transformed to the body of a dog, donkey, and its likes, or to a comfortable good-looking body in the bātin and dhāhir. And there are from them those who believe in ibāḥāt and that there’s no taklīf and that the aql is the one that forbids and permits, and this is the reason why they have permitted many ḥarām things. And there are among them those who believe that all ‘ibādat

¹² Quran 45:24.

and prayers would fall from the ‘ārif, because of His saying: “And worship your Lord until there comes to you the certainty,”¹³ meaning, the certain knowledge of the Creator. Thus they (the Sūfīs) claim that they’re better than the prophets, because they (the prophets) worshipped Allah until the time of death, and the Sūfīs believe in this, [so] may Allah humiliate them before the witnesses.

51. [It’s said] in Tārikh al-Yāfi‘ī that the scholars of Baghdad agreed that Ḥusayn ibn Manṣūr al-Ḥallāj—and he is from the great [scholars] of the Sūfīs, and the Ḥallājiyyah are attributed to him—is obligatory to kill. After they had seen his deviant beliefs they wrote a message to the caliph al-Muqtadir Billāh and stamped it with their seals, and then the judgement arrived from him (the caliph) that he should be lashed one thousand times, beheaded, and then burned. So that was done to him as the caliph commanded, and that was in the year 309 AH.

52. [The author of the book]: A great man narrated to me from his father, who said that he traveled to Kashān with his companions. So when they were close to it, they had a companion who had fallen behind, so they stopped to wait for him and said: “Where is so and so? He’s slow.” Then they saw a scorpion which exited its hole, then entered it again, and every time they mentioned the man’s name it would exit and then enter again, and they were astonished by that. So, when that companion reached them they told him about the scorpion, and he said: “Where is it?” So it exited from its hole, and he went to it with his whip and hit it so that he may kill it, but it got attached to the whip, such that when he lifted it, it fell on his neck and stung him, and he died immediately.

53. Al-Şādiq, upon him be peace, said: “Verily, ‘Ah’ is a name from the names of Allāh, the Mighty and High. Therefore, whoever utters: ‘Ah’ has already called Allāh, the Blessed and Exalted, for help.”¹⁴

54. [As for] ‘Amr ibn al-‘Āṣ, his mother was a prostitute for ‘Abdullāh ibn Jad‘ān, and Abū Lahab, Umayyah ibn Khalaf, Abū Sufyān ibn Ḥarb, and al-‘Āṣ ibn Wā’il all had intercourse with her during the same time period. Then she gave birth to ‘Amr, so all of them claimed to be his father. Thus they gave the judgement with

¹³ Quran 15:99.

¹⁴ Şadūq. 1379 AH. Kitāb at-Tawḥīd (pp. 218-219, no. 10). Beirut: Dar al-Ma‘rifah.

regard to him to his mother, so she said: “He’s from al-‘Āṣ,” because al-‘Āṣ used to pay her. And he (‘Amr) used to look the most like Abū Sufyān out of all people.

55. Aḥmad ibn Ṭāhir said: “I saw in Ramlah a goldsmith monkey; if he wanted someone to blow for him, he would gesture for him to blow.”

56. The trustworthy al-‘Ayyāshī narrated in his tafsīr with regard to His saying: “They call upon instead of Him none but females,”¹⁵ that al-Ṣādiq, upon him be peace, said: “No one is named ‘the Commander of the Faithful,’ with the exception of ‘Alī ibn Abī Ṭālib, except that he would be a passive homosexual (penetrated).” [The author of the book]: And this “good merit” used to be for the second caliph, as said by the ‘āmmah and khāssah (the Sunnis and Shī‘ah) alike.

Jalāl al-Dīn al-Suyūṭī wrote in his hāshiyah on the Qāmūs in the section on the term “sodomy” that it was practiced on a group in the age of ignorance, and among them was ‘Umar.

[Editor’s note: The word used for homosexuality here (*ubnah*) is used to refer to the person that enjoys being penetrated in the buttocks].

Al-Ṣādiq, upon him be peace, said: “We have a right that has been taken by the origins (*ma‘ādin*) of uban (plural of ubnah).”

[The author of the book]: This is an indication (*ishārah*) that this “merit” began with the second [usurper], and ended with the Abbasids.

Our teacher, the author of Tafsīr Nūr al-Thaqalayn, had authored a book about this state (homosexuality) which was present in the Umayyad and Abbasid caliphs, and he used poetry to prove it for every one of them.

57. The Messiah, upon him be peace, said: “I have cured the blind and the leper by the will of Allah, but I couldn’t cure the fool.”¹⁶

¹⁵ Quran 4:117.

¹⁶ Al-Ikhtisāṣ, pp. 220-221.

58. It has been narrated that someone wished in his house: “I wish we had meat that we would cook with broth.” Then his neighbor came to him with a dish and said: “Give us a little bit of broth,” so he said: “Our neighbors smell the scent of wishes.”

59. There was at our time a Sūfī Shaykh in Isfahān. It was narrated to me with regard to him that a man had a beautiful boy, so he brought him to that Shaykh, and he said to him that he’ll serve you so that you may teach him the invocations of Sūfīs. So the Shaykh took him and gave him a separate room only for him, and he used to teach him an invocation everyday. One day, he came to that little boy and sat with him for a long time, and when he (the Shaykh) wanted to stand up he grasped a prayer bead made from wood and said: “I have made istikhārah that I stay with you [in the same room] this night, and the istikhārah came back good.” So the little boy extended a bed for him and both slept on their beds. Then he said to the little boy: “I made another istikhārah that I sleep with you on the same bed, and it came back good,” so he stood up and they slept in the same bed. Then he made another istikhārah - as he claims - for a hug, so he said: “It came back good.” At this point the little boy suspected the Shaykh’s wicked intention, because as it’s said in the athar, if the penis is erect, two thirds of the mind would go. Thus the little boy was silent until the Shaykh said: “O little boy, I have made an istikhārah that I put in your belly a light from my light, so the istikhārah came back good.” So when the little boy knew that he wanted to put it inside of him, he shouted as loud as he could: “The Shaykh has penetrated me.” And he was heard by those who were awake, so they came and saved him from the “Shaykh’s light” and sent him to his father, and he related the story to him. And the people were astonished by the Shaykh’s faith in dhāhir and his share with the shaytan in the bātin.

60. [It has been reported] in the hadīth that a man from Banī Isrā’īl was very sinful, and he went in one of his travels to a well and found a dog there panting from thirst. He felt tenderness for it, so he took his turban and brought water from the well and gave it to the dog. Thus, Allah revealed to the prophet of that time: “I have thanked him for his endeavor and forgiven him of his sin for his compassion for a creation from My creations,” so he (the sinful man) heard that and repented from his sins.

61. It was said to Buhlūl: “[It’s stated] in the authentic tradition that the deeds of Abū Bakr and ‘Umar will be put on a mizān (scale pan), and the deeds of all the rest of creation will be put on another, on the Day of Judgement, and the scale of Abū Bakr and ‘Umar will be weightier.”

Buhlūl said: “If this tradition is authentic, then the error is in the mizān.”

62. [It’s reported] in the books that Buhlūl went to the mosque one day while Abū Hanifa was lecturing the people, and he (Abū Hanifa) said: “Ja‘far ibn Muḥammad [al-Ṣādiq] spoke about some matters in which I did not like his opinion with regard to them:

The first being that he believes that Allah exists but He won’t be seen in this life nor in the afterlife. How can something exist but can’t be seen? This is contradictory. The second matter is that he says that Satan would get punished with fire, even though Satan was created from fire. How can something be punished with something it was created with? The third matter is that he says that the actions of the slaves (*ibād*) are done by them, even though the verses [of the Qur’ān] indicate that Allah is the doer of everything.

So, when Buhlūl heard that he took a pebble and hit Abū Hanifa’s head with it, causing blood to spill down his face and beard. Then he (Abū Hanifa) went to the caliph to complain about Buhlūl, so when the caliph brought Buhlūl and asked him about the reason [why he hit Abū Hanifa] he said to him: “This man has wronged Ja‘far ibn Muḥammad with regard to three things:

The first is that he claims that all actions are done by Allah, so this hit is done by Allah, not me. The second is that he says that everything that exists must be seen, so this pain in his head does not exist because no one can see it. The third is that he (Abū Hanifa) is created from clay, and this pebble is from clay, and he claims that a material can’t be punished with its material, so how did he get hurt by this pebble?” So the caliph liked Buhlūl’s speech and saved him [from punishment].

63. There was a man from the Sunnis who had a beautiful boy and he wanted to send him to a school (*madrasah*), so he sent him to the school of the Shi‘ah. It was

said to him: “He’ll become a rāfidhi.” He said: “I know that, but if I had sent him to the school of ahl as-sunnah he would get penetrated by the teacher everyday, because I know the people of my madhhab, and him becoming a rāfidhi is easier for me than him getting penetrated.”

64. It has been narrated that a Sasanian king said to his minister one day: “Collect the names of needy people for me so that I may know their number.” So he came to him the next day with a book in which the first name was that of the king. He (the king) said: “How is that?” He replied: “Yes, the only difference between you and them is that you take people’s money by force and they take it by choice,” so the king laughed and believed him.

65. It’s said in the hadīth that the Imām Abū l-Ḥasan Mūsa ibn Ja‘far, upon him be peace, was in Baghdad when one of his Shī‘ah came to him and informed him of an unbelieving man in the square of Baghdad in which people gather, who would tell everyone their inner thoughts. So he (the Imām) came in disguise with one of his companions, and when they stood near the circle (*halaqah*) of that man, the Imām said to his companion: “Think of something in your heart.” So the unbelieving man told him about it, and Abū l-Ḥasan took [the disbelieving man]’s hand and took him out of the halaqah and said: “O man, for what reason did you reach this status [even though] it’s from the requirements of prophethood?” He said: “By disobeying my self.” The Imām said: “Present Islam to your self,” so the man covered himself with a cloth and thought for a little bit and then said: “My self does not accept Islam.” The Imām said: “Then you have to disobey it,” so the man became a Muslim and became one of the companions of the Imām and he was from the people of his majlis. One day, the Imām said to one of his companions: “Think of something in your heart for it could be that this Muslim man tells you what it is just as he used to do before.” So when he thought of something, the Muslim man thought for a little bit but he couldn’t find out what it was, so he was confused and said: “O son of the Messenger of Allah, when I was an unbeliever I was given this status and now I am a Muslim, so how did I lose it?” He said: “That was your reward for your amal which is opposing your self because you did not have any reward in the Hereafter, so when Allah bestowed you with Islam he kept your reward in paradise, so that [past reward] got taken away from you.” So the man became happy.

66. Al-Jazarī, Ibn ‘Abd as-Salām, and al-Subkī reported from him (Ibn ‘Arabī) that he used to believe in the eternity of the world and that every genital (*farj*) from Banī Adam is ḥalāl, and the likes of that from which is clear-cut kufr.

67. [It has been reported] in the hadīth that our master, the Commander of the Faithful, divorced Aisha after the Battle of the Camel.

68. As for the fool [Aḥmad ibn Ḥanbal], then he is the one who has partnered himself with Allah in His rulings (*aḥkām*), used his own opinions, and permitted for the man to have intercourse with the beardless little boy, especially if he (the man) was travelling.

69. [It’s said] in the book of rawḍh al-akḥbār that Sūfīs were set as an example for gluttony, so it would be said: “[So and so] eats more than the Sūfīs” (*a’kalu minas ṣūfīyyah*), because they got used to eating a lot like animals.

[And] one of the great (scholars) was asked about taṣawwuf, so he said: “Eating and dancing” (*aklatun wa raqṣah*), and it was said with regard to them: “An ignoble group (*jamā’ah*) whose desire is dancing [and eating] harisah” (*jamā’atun khasisah himmatuhah l-raqṣu wa l-harisah*). [And a poet has said with regard to them]:

*“O generation of taṣawwuf, O vilest of generations,
you have verily brought an impossible matter.*

*Has Allah said to you in the Qur’ān:
‘Eat like animals & dance for Me’?!”*

One of the Sūfīs inscribed on his ring: “Its fruit is lasting,”¹⁷ and another [Sūfī] inscribed: “Bring us our morning meal.”¹⁸

¹⁷ Quran 13:35.

¹⁸ Quran 18:62.

There was a Sūfī preacher in Merv who used to cry while preaching, so if he had cried for a long time, he would take out a small tambour and play with it, saying: “With all of this sadness we need a little bit of happiness.”

70. Mu‘āwiyah was known for his forbearance such that no one angered him, so a man claimed one day that he’ll anger him, and he entered upon him and said: “I ask you to marry me to your mother for she has big buttocks.” He said: “That’s why my father loved her.”

71. [It has been reported] from Aisha that she said to a tailor who used to sew for her: “Did you say Bismillāh when you used your needle?” He said: “No.” She said: “Then tear apart what you have sewed.”

I [the author of the book] say: Hasn’t anyone asked her whether she said Bismillāh when she went to fight the Commander of the Faithful and kill twenty-thousand of her children?!

72. A man traveled to Baghdad and was accused of insulting the Shaykhayn (Abū Bakr and ‘Umar), so they took him to the judge, who asked him [about the veracity of the accusation]. So he said: “They have lied upon me. I am a sane man, I know that this land is from the lands of the opposers (*ahl al-khilāf*), so I mustn’t curse or insult in it. This is something that is appropriate in our lands, but as for this land, then no.” And the judge was just, so he laughed and left him.

73. Know that the Shaykhs of the Sūfīs use wooden prayer beads out of imitation of their ancestors from the Sūfīs of ahl al-khilāf, and I have asked a Shaykh from them about the reason why he uses a wooden prayer bead, and he said: “It is lighter and cleaner than [a prayer bead] of Ḥusayni turbah, because it (the turbah) makes the hands dirty and is heavy.”

74. It’s said that a cemetery with a high engraved dome was built for Khawajah Mun‘im that workers worked on for a whole year, so the Khawajah told the workers one day, “Is there anything more that the dome needs?” The workers replied: “Your honorable presence.”

75. The Commander of the Faithful, upon him be peace, was asked with regard to His saying: “Indeed, the most disagreeable of sounds is the voice of donkeys.”¹⁹ He said: “Not these [animal] donkeys, Allah is more Honorable than to create something then deny it, but rather, it’s Zurayq (Abū Bakr) and his companion (‘Umar) in a coffin [made] from fire in the image of two donkeys. If they had made the sound of the donkeys, the people of the hellfire would get disturbed by the sound of their screaming.”²⁰

76. Al-Manṣūr al-‘Abbāsī wrote to Abū ‘Abdillāh Ja‘far al-Ṣādiq: “Why don’t you visit us just as the people do?” The Imām wrote back: “We do not have something in this life for us to fear you over, nor do you have something from the afterlife for us to seek you for, nor are you in a state of bliss so that we may congratulate you, nor are you in a state of misery so that we may send our condolences.” Al-Manṣūr wrote: “Become our companion so that you may advise us.” Abū ‘Abdillāh, upon him be peace, wrote back: “He who seeks this life does not advise you and he who seeks the afterlife does not become your companion.”

77. Jābir ibn Yazīd said: I asked Abū Ja‘far, upon him be peace, about His saying: “Did We fail in the first creation? But they are in confusion over a new creation.”²¹ He said: “O Jābir, the ta’wīl of this is that if Allah had ended this creation and this world, and placed the people of paradise in paradise and the people of hellfire in hellfire, He would renew a world other than this world and create a new creation without males and females, who would worship Him as monotheists, and He would create another earth other than this one to carry them and a sky other than this sky to shade them. Perhaps you think that Allah hasn’t created except for this one world and He hasn’t created humans other than you. Yes, by Allah, Allah has created one million worlds and one million Adams, and you are in the last of these worlds and those Adams.”²²

78. [It’s reported] in a narration that Satan went to the door of Fira‘wn and knocked, so Fir‘awn said: “Who’s at the door?” Iblis said: “If you were a god [as you claim], you would have known who’s at the door.” Fir‘awn said: “Enter, O

¹⁹ Quran 31:19.

²⁰ Baḥrānī. 1107 AH. Al-Burhān fī tafsīr al-Qur’ān (Vol. 4, p. 375, no. 8426). Qum: Al-Bi’tah Foundation.

²¹ Quran 50:15.

²² Ṣadūq. 1403 AH. Al-Khiṣāl (p. 652). Qum: Al-Manshurat al-Islamiyyah Foundation.

accursed one.” Iblis said: “An accursed one entering upon an accursed one,” so he entered and Fir‘awn said: “Why didn’t you prostrate to Adam till you became accursed?” He said: “Because the likes of you were in his offspring.” Fir‘awn said: “Do you know anyone on the face of the earth more evil than me and you?” Iblis said: “The envious [person] is more evil than me and you, because envy eats deeds just as fire eats wood.”

And [it’s reported] in another report (*khabar*) that a man from the people of Egypt brought a cluster of grapes to Fir‘awn [desiring] that he make it into big gems for him, so he (Fir‘awn) took it, closed the door of his room, and sat thinking. Then Satan came to him and knocked on the door, so Fir‘awn said: “Who’s at the door?” Iblis said: “My fart in the beard of a ‘god’ who does not know who’s at the door.” Then he entered upon him while the cluster was in his hand and he was thinking, and he took it and read a name from the names [of Allah], so it transformed into big gems. He said: “O Fir‘awn, you have to listen. I, with my knowledge and virtue, got exiled and exited out of the slaves [of Allah], while you, with this stupidity and ignorance, say: ‘I am your great god,’” and then he exited.

79. Abū Ḥanifa was sitting with Mu’min at-Ṭāq when a man called out: “Has anyone seen the misguided young man?” Mu’min at-Ṭāq said: “We haven’t seen the misguided young man, but we have seen the misguiding old man,” and he placed his hand on Abū Ḥanifa.

And it has also been narrated that Abū Ḥanifa said to Mu’min at-Ṭāq one day: “Do you believe in the Return (*raj‘ah*)?” He said: “Yes.” He said: “Then give me a one thousand dinar loan that I may give it back to you at the time of the Return.” He said: “Guarantee for me that you won’t return in the image of a dog or a pig.”

80. Know that the Muslims after the Messenger of Allah were named as the *ṣaḥābah*, then those who accompanied the *ṣaḥābah* were named the *tābi‘īn*, and those after them [were called] *atbā‘ at-tābi‘īn* (followers of the *tābi‘īn*). Then the people differed, so the leaders of the *ummah* were called the *zuhhād* and the *‘ubbād*. Then the innovations appeared and every group claimed to have *zuhhād* (ascetic) people, so the people of dancing and singing called themselves *Sūfīs*, and the first to call himself such is Abū Hāshim. As we explained, they were opposing

the Imāms at their time and then they opposed their own scholars and have continued to this day, may Allah deviate and humiliate them. Rābi‘ah al-‘Adawīyyah said:

*“I have made You in the heart as my Muḥaddith,
and have permitted my body for he who wanted to stay.*

*And the body from me is a friendly companion for the stayer;
and the Lover of my heart, in the heart, is my Friendly Companion.”*

And it has been said that the Prophet was preaching one day, so a man fainted, so he said: “Who’s this trying to deceive us in our religion? If he were truthful (about what he did), then he has done tashhīr of himself, and if he were a liar, may Allah destroy him.”

I [the author of the book] say: This is the adab of the Sūfīs if they had heard a verse of poetry (*bait shi‘r*) about love or looked at a beardless young boy.

It was said to one of the Sūfīs: “Sell your cloak.” He said: “If the fisher had sold his net, what else would he fish with?!”

81. It has been said that ‘Abd al-Malik ibn Marwān saw in a dream that he had urinated in the miḥrāb four times, and that caused him to be sad, so he sent for Sa‘īd ibn al-Musayyab, who said: “Four of his sons shall rule.” So they ruled after him, and they were: Al-Walīd, Sulaymān, Hishām, and Yazīd, and they are the ones whom the Commander of the Faithful, upon him be peace, mentioned in his battles (*malāḥim*) in the Battle of Baṣrah when he captured Marwān, for he said: “He is the father of the four rams,” and he cursed them.

82. When ‘Abdullāh ibn Ja‘far was with Mu‘āwiyah in the Levant they informed him of a son he had begotten, and he (‘Abdullāh) told Mu‘āwiyah, so Mu‘āwiyah gave him five hundred thousand dirhams in order that he name him Mu‘āwiyah. So he named him that, and Mu‘āwiyah said: “He has bought my name with it so that it doesn’t get lost.”

83. One of the scholars of ahl as-sunnah said that the Shaykh `Izz al-Dīn used to insult Ibn `Arabī and say that he's a zindīq, and some of them (the Sūfīs) have replied to these insults by saying that what has come from him (Ibn `Arabī) of the things that oppose the sharī'ah did not happen except because he was in a state (*hālah*) of permitted intoxication, so he shouldn't be insulted.

I [the author of the book] say: This kind of “permitted intoxication” which causes one to say things which oppose the sharī'ah is not permitted intoxication, [but rather] it is even more forbidden than [normal] wine intoxication, and wine intoxication is forbidden for this reason, because what they intend to say through permitted intoxication [is that the one who gets it] gets connection with God. And they have made this “permitted intoxication” as an answer to everything their shaykhs have said from kufr and zandaqah.

84. Know that one of the greatest scholars of the Sūfīs is Muḥyī al-Dīn ibn `Arabī, and he has mentioned in [his book] Futūḥāt that Iblis is the master of monotheists, and that is because when Allah told him to prostrate to Adam he did not say “I will not prostrate at all,” but he rejected prostrating to a creation like him, indicating to that he (Iblis) does not prostrate except to Allah.

And he has also mentioned that Allah has ruled that the people of Noah be drowned in the sea of mercy, and that Noah and those who got on the ark with him were excluded and protected from this mercy by getting on the ark. Thus it is the ark of salvation from mercy, not from perishing.

The author of the book, may Allah have mercy on him, says: This zindīq is one of their greatest shaykhs and they base most of their aqā'id on him and read his books and what has been narrated from him.

85. It has been narrated to me by those whom I trust that when Mirfendereski was in India visiting its king, he was travelling through the desert with the scholars of the `āmmah and he urinated in the wild. He couldn't find water so he dried the spot with sand, so one of their scholars said to him: “This thing you did goes in accordance with our sect, not yours.” So he said: “Yes, I have urinated upon your sect today.”

86. The King of India said to him (Mirfendereski): “Why do you permit cursing Mu‘āwiyah even though he’s the uncle of the believers and one of the writers of the revelation?” He said: “If you found two armies fighting, one led by Mu‘āwiyah and one led by Imām ‘Alī, where would you be?” He said: “In the army of Imām ‘Alī, I fight whoever fights him.” He said: “If Mu‘āwiyah came to strike Imām ‘Alī with his sword, and the Imām told you to kill Mu‘āwiyah would you kill him or not?” He said: “Yes, it’s obligatory upon me to kill Mu‘āwiyah.” He said: “If it’s obligatory to kill him how is it not permissible to curse him?” So the king laughed.

87. Abū Hanifa said: “I have opposed Ja‘far ibn Muḥammad in every ruling, and I haven’t left anything [without opposing him] except that I don’t know whether when he does rak‘ah in prayer if he closes his eye or opens it so that I may oppose him.”

88. [It’s reported] in the athar that Aisha purchased a slave after the martyrdom of the Commander of the Faithful whom she named ‘Abd al-Raḥmān, and she used to always call out to him. She was asked about that, so she said: “I, every time I called him, would remember the killer of ‘Alī ibn Abī Ṭālib, so I become happy and the hate and spite in me for ‘Alī would calm down.”

89. A Sunni said to a Shī‘ah man: “Do you know what the donkey says?” He said: “No.” He said: “It sends blessings upon the Shaykhayn (Abū Bakr and ‘Umar).” The Shi‘ī said: “For this Allah has said: ‘Indeed, the most disagreeable of sounds is the voice of donkeys.’”²³

90. It has been reported that ‘Abdullāh ibn ‘Alī (the Abbasid governor of Syria) captured an Umayyad and ordered that he be killed, so when the executioner unsheathed the sword to kill him, the Umayyad farted and the executioner got disturbed and dropped the sword from his hand. ‘Abdullāh ibn ‘Alī laughed and ordered that the Umayyad be uncuffed, so the Umayyad said: “We used to repel death by our swords, but now we repel it by our buttocks.”

²³ Quran 31:19.

91. A man said to al-Mamun: "I am a man from the Arabs." Mamun said: "Not surprising." The man said: "I want to go perform Hajj." He said: "The path is in front of you." He said: "I do not have enough money." Mamun said: "The obligation has fallen from you." So the man said to him: "I have come to you asking for money, not asking for a fatwa," so he laughed and gave him.

92. It has been narrated that a man named Baṣalah said: I entered a siqāyah (place where water is kept) in Karkh and did wudhu, so when I exited, the saqqā (man who works in the siqāyah) went after me and said: "Give me the money." So I farted and said: "Leave me now for I have made my wudhu void," so he laughed and left me.

93. There was a man in Baṣrah whose name was Hawṣalah, and he had a neighbor who loved his son, so Hawṣalah sent his son to Baghdad and did not inform his neighbor of that. One night, the neighbor came seeking him, and said at the door: "Give us fire," so Hawṣalah said: "The flint stone is in Baghdad."

94. A man claimed prophethood in the last days of al-Mu'taṣim, so when he came before him, he said to him: "You're a prophet?" He said: "Yes." He said: "To whom are you sent?" He said: "To you." He said: "I bear witness that you are a foolish imbecile." He said: "Each people are sent a person who's like them," so al-Mu'taṣim laughed and ordered that he be paid a sum.

95. A man claimed prophethood during the khilāfah of al-Mamun, so he said to him: "Who are you?" He said: "I'm a prophet." He said: "What's your miracle?" He said: "Ask whatever you want." He (al-Mamun) had a lock in his hand, so he said: "Take this lock and unlock it." So he replied: "I did not say that I'm a locksmith, I said I'm a prophet." So he laughed, asked him to repent, and gave him money.

96. [It's reported] in the athar that there was a man in Baghdad whose name is Ruaym. He was presented with becoming a judge, so he became one. Then one day al-Junayd found him and said: "He who wanted to tell a secret to someone who won't expose it should tell it to Ruaym for he hid his love for life for forty years until he was able to attain it."

97. A prostitute got pregnant, so when she gave birth she went to a man from ahl al-hadīth and said: “Name for me this boy.” So he said: “Name him Ibn Kathīr (*Kathīr = a lot*).”

98. The Commander of the Faithful, upon him be peace, said: “He who wants something from me should write it in a book so that I may safeguard his face from [the embarrassment] of asking [face to face].”

99. A man ate with Mu‘āwiyah, and he began tearing apart a goat on the tablecloth and eating it vigorously. So Mu‘āwiyah said: “You are harsh on it as if his mother had headbutted you,” so the man said: “And you are sorry for it as if his mother had breastfed you.”

100. It has been reported in the hadīth that a wise Christian man entered upon al-Şādiq, upon him be peace, and said: “Is there in the Book of your God or the sunnah of your Prophet something about medicine?” The Imam said: “As for the Book of our God, then His saying: “Eat and drink, but be not excessive.”²⁴ And as for the sunnah of our Prophet, [then his saying]: “Excessiveness in eating is the head of every illness, and dieting from it is the head of every medicine.” So the Christian stood up and said: “By Allah, the Book of your God and sunnah of your Prophet has not left anything from medicine for Galenus.”

A few translations from Jazā’irī’s other work, al-Anwār al-Nu‘mānīyyah

1. It has been reported in many books that Yazīd had fallen in love with his aunt, and she was a virgin, but he was shy of showing that [he desired her], so he wanted to test her. He brought her to an orchard and she sat at a place, then he ordered for two horses to have sex with each other while his aunt was watching them. So when

²⁴ Quran 7:31.

the horses had sex, Yazīd came to her and ordered her to stand up from her place, so when she stood up, he saw wetness below her. Thus he knew that she desired that, so he came to her. When he had sex with her he found out that she wasn't a virgin, so he said to her: "Where's your virginity?" So she said to him: "Your father hasn't left a virgin!" [The author of the book]: So, it appeared that Mu'āwiya had "intermixed" with her, and that's strange and astonishing.

As for Yazīd, may Allah curse him, then his case is more famous than to be mentioned. And the way he was given birth—as reported by some of their exegetes—is that Mu'āwiya, may Allah curse him, was urinating one day when a scorpion stung his penis. So, they made him marry an old woman so that he may have sex with her and be cured by her medicine. He had sex with her once and then divorced her, so the semen mixed with the scorpion's poison in the old woman's womb, and thus Yazīd was conceived. This is what is well-known, but I've found in some of the books of the Muslims that Mu'āwiya had an Indian slave which served him, and that she was impregnated by him, and thus gave birth to Yazīd, the najis dog.

2. As for the miracles that were seen from the graves of their four Imāms, then it's more than to be counted. The greatest of these miracles were the ones that people saw from the grave of Abū Hanifa, and that's when the Shāh, 'Abbās the Great conquered Baghdad. He ordered that the grave of Abū Hanifa be made a toilet, and he made a waqf by putting two mules and he ordered that they be tied at the end of the market, so that everyone who had wanted to do their thing go to the grave of Abū Hanifa and do it.

And he [Shāh 'Abbās] ordered [to see] the custodian of the grave of Abū Hanifa one day and said to him: "What are you serving in this grave when Abū Hanifa is in the deepest pits of hellfire now?" So he said: "There's a dead black dog in this grave whom your grandfather, Shāh Ismā'īl buried when he conquered Baghdad before you. He extracted the bones of Abū Hanifa and replaced them with the body of a dead black dog, so I serve that dog."

[The author of the book]: And he was truthful with regard to what he said, because the one on whom Allah had mercy, Shāh Ismā'īl, did that.

3. When Shāh Ismā‘īl, may Allah raise his rank, reached Shīrāz, and most of its scholars were of the opposers (*mukhāliffeen*), he gathered them and commanded them to curse the three. They did not want to curse because taqīyyah is not allowed for them in cursing and the like, so he commanded for them to be killed. It was said to him that one of them, Shams al-Dīn al-Khafīrī, the author of the ḥāshiyah on Ilāhīyyat al-Tajrīd, has remained [unharmred] so he sent for him and commanded him to curse the three. He cursed them in a very harsh way and was safe from killing, and when he exited from the Shāh’s court, the people of his belief met him and asked him: “How did you apostatize from your religion and curse your three Imāms?” He told them: “Why would I get killed for those three Bedouins with uncovered buttocks even though I am noble and respected?!”

[The author of the book]: And this is their state because they would curse their Imāms if they were given a dirham or less, as we saw them in the holy land of Najaf, Ḥillah, and elsewhere.