



BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN ISHĀQ AL-KULAYNĪ AR-RĀZĪ

Volume One

AL-UṢŪL — Part Three

4) THE BOOK OF DIVINE PROOF 2

(IV)

W O F I S

World Organization for Islamic Services

Tehran — IRAN



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AL-KULAYNI AFR-AZIZ

AL-KAFI

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AL-USUL — Part Three

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تأليف

السَّيِّحُ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ الْكَلْبِيِّ الرَّازِيَّ

الجزء الأول

الأصول - القسم الثالث

(٤) كتاب الحجج

٤

المؤسسة العالمية للخدمات الإسلامية



الكافي

تأليف

الشيخ أبي جعفر محمد بن عوف بن إسحاق الكليني الرازي

الجزء الأول

الاصول - القسم الثالث

(٤) كتاب الحجج ٢

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المؤسسة العالمية للخدمات الإسلامية

Title: *Uṣūl al-Kāfi*
Volume: One
Author: ash-Shaykh al-Kulaynī
Translators: Khalīl Jaʿfar
Publisher: World Organization for Islamic Services
(WOFIS)
Edition: First edition – 1428/2007
Printed copies: 1,000
ISBN: 964-6521-34-7

نام کتاب: الأصول من الكافي
مؤلف: الشيخ الكليني
جلد: اول
مترجم: خليل جعفر
ناشر: مؤسسه جهاني خدمات اسلامي
چاپ: اول — ۱۳۸۶ شمسي
ليتوگرافي: تيزهوش
چاپخانه: ستاره
تیراژ: ۱۰۰۰ نسخه
شابک: ۹۶۴-۶۵۲۱-۳۴-۷

AL-KĀFĪ

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WOFIS

World Organization for Islamic Services
Tehran-Iran

English translation with Arabic text
First edition 1428/2007

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E-mail: wofis@wofis.com
http: //www.wofis.com

Annotated and published by:
World Organization for Islamic Services,
P. O. Box 11165–1545,
Tehran – 1584853353.
ISLAMIC REPUBLIC OF IRAN.

ACKNOWLEDGEMENT

**We wish to express our sincere thanks and appreciation to:
MR. KHALIL JA'FAR
(of Toronto – Canada) for his untiring efforts in
completing the translation of this book.**

***In the Name of Allāh
The All-Compassionate, The All-Merciful***

*Praise belongs to Allāh, the Lord of all Being;
the All-Compassionate, the All-Merciful;
the Master of the Day of Judgement.
Thee only we serve; and to Thee alone we pray
for succour.*

*Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! Send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
 مَلِكِ يَوْمِ الدِّينِ إِلَهَ الْعَرْشِ الْعَظِيمِ
 أَمْدُ الْعَرْشِ الْمُسْتَقِيمِ صِرَاطِ الدِّينِ
 أَنْفَعَتِ عَلَيْهِمْ عَمِلَ الْعَصُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
 سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
 مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الظَّاهِرِينَ
 وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ

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تقدیر

FOREWORD

كانت أمنيّة تجيش بها صدورنا بأقوى ما تجيش به الصدور، و نحمد الله على أن وفّقنا الى ان نخطو اولى الخطوات لتحقيقها...

إنّ من أعزّ أمانينا و أحلى آمالنا و أخلص أهدافنا و أصدقها، أن نوفّق الى نقل أمّهات التّراث الاسلاميّ الأصيل المروي عن أئمّة أهل البيت (عليه السّلام)، و عن طريقهم عن النبيّ (صلى الله عليه وآله و سلّم)، إلى لغات ممكّن غير العربي من الاستفادة والاستزادة، تفتح أمامه أبواباً و اسعة على هذا العالم الزّاهر و الفيض المتدفّق، و تعينه على أن يواجه بنفسه ثاني المصادر الأصليّة و الصحيحة - بعد القرآن الكريم - لفهم الإسلام في صورته الصّحيحة، عقيدة و شريعة، تاريخاً و سيراً، خلقاً و سلوكاً، أحكام عبادات و قوانين معاش و تجارة، منهاجاً فردياً و أنظمة بيت و أسرة و مجتمع... تفتح تلك الأبواب المغلقة - بكلّ أسف - على من لا يحسن اللغة العربية و لا يفقه النصوص في لغتها الأصليّة.

وأنّ من أهم هذا التراث كتاب (الكافي) تأليف الشيخ أبي جعفر محمّد بن يعقوب الكليني الرّازي (٣٢٨-٣٢٩/٩٤٠-٩٤١). وقد أغنتنا المقدّمة التي جاءت في فاتحة (كتاب العقل و الجهل) عن التعريف به و بمؤلّفه العظيم، و قيمته الدّينيّة و المركز الذي يحتلّه في جملة ما وصل إلينا من تراث أئمّة أهل البيت (عليهم السّلام).

و نحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) إلى الإنجليزية قد نجحت و نجزت، وقد جرينا فيها شوطاً لم يكن لنا، لولا أن تداركنا رحمة من ربنا، أن نبلغه، فقد تم ترجمة (كتاب العقل و الجهل) و (كتاب فضل العلم) و (كتاب التوحيد) و (كتاب الحجة و نشر من قبل، جئنا كل ما نملك - بحول الله و قوته - لتحقيق العمل و انجازه، فكم من خطوة خطوناها، ثم بدا لنا أن فيها نقصاً و لو بعض النقص فتدارك، و كم من صيغة وضعناها ثم وجدنا أن غيرها قد يكون هو الصحيح، أو الأصح، أو الأكمل، فنستبدله بها، وهكذا إلى أن اتخذت شكلها الحاضر. و تأكدنا في حدود ما وسعنا من صحة الترجمة، و سلامة التعبير، و استعنا في ذلك بكل من مكنتنا الاستعانة به، سواء أكان في سلامة لغة الترجمة أم في عرضها على النص العربي و التأكد من صحة النقل و سلامة التعبير.

و هذا هو (كتاب الحجة) من (أصول الكافي) نبدأ اليوم بنشر اجزاء الترجمة إلى الإنجليزية، و الحال فيه قد تغيرت عما كانت عليه يوم أن بدأنا العمل، فان هذه لترجمة قد اسندناها إلى أحد الاخصائيين الانجليز في الترجمة، الذي قد جمع إلى أن كانت الإنجليزية لغة الأم له، أنه اخصائي في الإنجليزية و آدابها، و كان عملنا - بادئ الأمر - يتلخص في مراجعة ما قام به المترجم السابق، ألا أنه سرعان ما ارتأى و ارتأينا معه أن نركز الجهد على الترجمة المباشرة من النص العربي، وعلى هذا جرى عملنا، و بهذا يصح لنا أن ندعي أن لغة الترجمة لغة كاتب انجليزي المولد خبير بلغته، و بهذا يمكننا أن نقول بأننا - والله الحمد في ذلك كله - قد خطونا خطوة أخرى إلى الأمام في هذه السبيل.

و مع هذا فاننا لاندعي الكمال في ذلك، و كل ما قمنا به، و نحمد الله على انجازه، أننا نعد أنفسنا أن قد خطونا الخطوة الأولى، و نحن واثقون بأنها ستعقبها خطوات - مما أو من غيرنا - تُصحح فيها الأخطاء و يتكامل فيها التعبير، و تصدق الترجمة و يسلم النقل أكثر فأكثر.

وقد ارتأينا أن نُسرع إلى طبع و نشر كل ما أنجزنا ترجمته و سنصدره تبعاً بصورة أجزاء صغار ذات صفحات محدودة، إلى أن تكمل ترجمة كل جزء من أجزاء (الكافي) و يكمل طبعه، و حينئذ ستُظَم هذه الأجزاء بعضها مع البعض الآخر فتكون وحدات تمثل كل وحدة ترجمة كاملة لجزء من أجزاء الكتاب. وقد أرفقنا بالترجمة الإنجليزية، النص العربي للكتاب بصورته الكاملة، فوضعنا في أعلى كل صفحة قدر ما يطابق الترجمة التي أدرجت في تلك الصفحة.

ولابدّ من التأكيد على أن كتاب (الكافي) وإن آمنّا وآمن معنا، بقيمته العلميّة، و قداسته المذهبية، و مركز مؤلفه العالي من الثقة و الاعتماد، كلّ من درس الكافي و مؤلفه و مركزه من التراث الإسلامي الرفيع - ونحن مؤمنون بهذا أعماق الإيمان- اقول: لابدّ لنا من التأكيد على أنّ (الكافي) لاتتساوى أحاديثه، وليست أسانيد رواياته ولا رواة أحاديثه متساوون في الوثاقّة و الصدق، ولا يجري عليهم كلّهم حكم واحد.

و نظرة واحدة على كتاب (مرآة العقول) - الذي هو شرح للكافي- للعلامة الكبير المجلسي محمد باقر (١٠٣٧/١٦٢٨ - ١١١٠/١٦٩٩) وهو من أبرز علماء الحديث و من أخلصهم للكتاب و مؤلفه العظيم و أشدهم إيماناً و اعتقاداً، و وثوقاً و اعتماداً، لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها إلاّ بآشارة مجملة نوكد عليها دون الدخول في التفاصيل.

ولهذا السبب وغيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت في النّص الأصلي، لم نحذف منها شيئاً لا أصل السّند ولا حلقة من حلقاته. فلا بدّ للكشف عن حال سند أي حديث من الرجوع إلى كتب الرجال التي تشرح حال الراوي، و تبين مركزه الديني و الخلقي، و تقيّمه فيما يروي و يحدّث.

و نوكدّ ثانياً على أن استخلاص أيّة عقيدة دينية او مذهبية، او أي رأي فقهي من هذه الأحاديث لايصحّ و لايتّم إلا بعد عرض الروايات - بأسانيدها- على كتب الرجال، و بعد عرض بعضها على البعض، و تحكيم القرآن الكريم في ذلك، والأهم من هذا كلّ الاحتكام إلى قواعد و أسس وضعها العلماء المختصّون، والتي لايستغنى عنها في هذا المجال بأيّ حال.

اذن لابدّ للباحث من الرجوع إلى كتب العقيدة والكلام، او الرجوع إلى كتب الفقه والشريعة، الكتب التي تعني بالناحية الاستدلالية و تقيم الحجة على أي مبدأ عقديّ او رأي فقهي، إن اراد الباحث لبحوثه ودراساته ان تكون منهجيّة، وللنتائج التي ينتهي اليها أن تكون سليمة صحيحة موثوقة بها، تُرضي ضميره العلمي، و تلزم غيره و تضطرّه الى الأخذ بها.

و هذه نقطة أغفلها - بعمد او بغير عمد- كثير من الباحثين، ننبّه عليها هنا كي لايزلق غيرهم إلى المنحدر الذي انزلقوا فيه، ولا يقع في الأخطاء التي وقعوا فيها. ولإعتبارات شتى لم نشأ أن نقل الكتاب بالهوامش والشروح، إلاّ ما وجدناه ضرورياً الى حدّ نشدّ معه عن هذا المبدأ الذي اتخذناه حينما عزمنا على ترجمة الكتاب ونشره.

إن أمس كتب الكافي بعقيدة الشيعة الإمامية في الإمامة إنما هو (كتاب الحجّة) الكتاب المخصص لبيان معنى الإمامة و حدودها و معالمها، و الأئمة (عليهم السّلام) و خصائصهم و ميزاتهم. و من الواضح أن هذا الجانب من عقيدة الإمامية هو أهم ما يمتازون به عن غيرهم من إخوانهم المسلّمين، فمن الطبيعي أن يكون (كتاب الحجّة) هي النقطة المركزية التي تتوجه إليها انظار المؤمنين بالإمامة و المنكرين لها على سواء. ولهذا رأينا أن نؤكد على مايلي:

التأكيد مرة أخرى على النقاط التي عرضناها في الفقرة الثالثة من هذا التصدير، و أنّ ما قلناه هناك لا بدّ وأن يُراعى بكلّ دقّة عند الرجوع إلى أحاديث (كتاب الحجّة) و خاصة حينما يراد استخلاص عقيدة الإمامية.

إن كثيراً من أحاديث (كتاب الحجّة) قد أسئ فهمها، أو من الممكن أن يُساء فهمها، أمّا على أساس الاخذ بمقاييس و اسس غير معترف بها عند الإمامية، أو لعدم الدقّة في استعمال المقاييس المعترف بها عندهم، أو الاندفاع وراء إحياءات مذهبية غير شيعية، بل محاصمة للشيعة عامة وللإمامية منهم خاصة، وهذا في رأينا أهم هذه العوامل الثلاثة.

فلهذا كلّاه اضطررنا إلى أن نخرج على الأصل الذي اتخذناه كمبدأ، وهو عدم إثقال الكتاب بالهوامش و الشروح - كما تقدم - فعلّقنا وفسّرنا في موارد كثيرة بما يرفع كثيراً من نقاط الإبهام، و يُعين على تجنّب الأخطاء و نؤكد هنا و نصرّ على هذا التأكيد أنه لا بدّ في فهم أحاديث (كتاب الحجّة) من الرجوع إلى تلك الشّروح و الملاحظات، التي يرجع بعضها إلى أحاديث خاصّة، و بعضها الآخر، وهو الأكثر، يرجع إلى تفسير مجموعة من الأحاديث، بل و مجموعة من ابواب الكتاب.

وهذه الملاحظات قد جاءت كلّها بالإنجليزية، فليس لقارئ النصّ العربي إلا أن يرجع إليها في نصّها الإنجليزي، ولا يكتفي بمراجعة النصّ العربي وحده.

راعينا الصّيغة الإسلامية و النطق العربي للأعلام و الأسماء التي وردت في الأحاديث، و لم نكتف في الترجمة بصيغها كما جاءت في العهدين. فـ(موسى، عيسى، مريم، جبريل...) قد ضبطناها في الترجمة حسب النطق الإسلامي، خاصة الأعلام التي جاءت في القرآن الكريم، ووضّعنا صيغتها (البابلية) بين قوسين.

والذي دعانا إلى هذا اشدَّ حرصنا على الاحتفاظ بالطابع الإسلامي الأصيل حتّى في الأعلام والأسماء، و الظهور بمظهر الأصالة، و الابتعاد - كلَّ الابتعاد - عن التبعية والذيلية ولو كانت في النطق والتعبير.

-٦-

وضعنا في مفتتح كل جزء جدولين:

١- جدول يعطي معلومات عامّة بجدولة عن النبيّ الاكرم (صلى الله عليه وآله وسلّم) والصديقة الطاهرة فاطمة الزهراء (عليها السلام) والأئمّة الاثني عشر (عليهم السلام)، ولكلّ واحد من هؤلاء رقم يخصّه حسب تسلسلهم. ونستعين بهذا الجدول على تفسير التعبيرات المبهمة - ولو لغير المختصّين - التي تردّ ضمن رواية الحديث.

٢- جدول يحتوي على رموز وضعناها لمصطلحات في رواية الحديث يستعملها علماء الحديث، و نشرح في هذا الفهرس أيضاً بعض تلك المصطلحات التي لم نجد له صيغة مختصرة في الإنجليزية، فنشرح ذلك المصطلح هنا، وحينما يأتي في موضعه نذكره بنصّه العربيّ ولكن بالكتابة اللاتينية.

راجع مثلاً: (رفعه) في هذا الفهرس.

وألحقنا بكل جزء فهرس ثلاثة:

١- فهرس لمن رويت عنهم أحاديث الجزء، من النبيّ (صلى الله عليه وآله وسلّم) والأئمّة (عليهم السلام) يبدأ برقم يطابق الرقم الذي يحمله النبيّ، او الامام المرويّ عنه في الجدول الذي سبق و أن أشرنا إليه، يلي ذلك التعبير الوارد في الحديث، وبعده أرقام الأحاديث التي رويت عنه.

مثلاً: جاء في فهرس هذا الجزء الأول من كتاب الحجّة:

(٧) - ابوجعفر، ٤٣٨، ٤٣٩... الخ

فإنّ رقم (٧) الوارد قبل الاسم (ابوجعفر) يشير إلى أن المرويّ عنه أنما هو الامام ابوجعفر محمّد بن علي الباقر (عليهما السلام) الذي يحمل هذا الرقم في الجدول المذكور، والأرقام بعد الاسم، انما هي ارقام أحاديث الكتاب (حسب تسلسلها) التي رويت عنه، فقد روي عنه الحديث ٤٣٨، والحديث ٤٣٩... وهكذا.

٢- فهرس للأعلام (أسماء الأشخاص) تلي كل اسم ارقام التسلسل للأحاديث التي جاء فيها ذكره. وقد اكتفينا بالأعلام التي جاءت في متون الأحاديث و أغفلنا أسماء الرواة.

٣- فهرس لأعلام الأماكن، وأسماء القبائل و الطوائف، والمذاهب.

وهذه الفهارس الثلاثة الأخيرة تأتي ملحقة بالجزء الأخير من أجزاء (كتاب الحجّة). وبعد، فهذا هو المجلّد الثاني من كتاب الحجّة حسب قسمة المؤلف، نبدأ بنشره بعد ان وفقنا الله لنشر المجلّد الاول منه بأجزائه السبعة. والله سبحانه هو الذي نستعين به، و نتوكل عليه و نستهديه، و نستمّد منه أن يوفقنا لإكمال ما بدأنا، و يسدّدنا لإنجاز ما عزمنا، أنّه وليّ التوفيق، و هو سبحانه نعم المولى ونعم النصير.

المؤسسة العالمية للخدمات الإسلامية

٢٥ شوال ١٤٢٨

(لجنة التأليف و الترجمة والنشر)

٢٠٠٧/١١/٦

طهران - ايران

In our continuous effort to propagate Islam through our numerous publications, we have persistently endeavoured to include amongst our publications translations of the most important reference books recognized by the Shī'ah. To be able to publish such key books in the Shī'ite heritage in foreign languages not only gives us great pleasure and pride but conforms very well with our wishes and our sincere objectives. No doubt non-Arabic-speaking researchers will now have better access to the true Islamic heritage, since such books contain the *aḥādīth* (traditions) of the holy Imāms (peace be upon them) and the Holy Prophet (peace be upon him and his progeny). Moreover these books constitute the second source – the holy Qur'ān being the first – whereby one may obtain a better understanding of Islamic beliefs, jurisprudence, history, biographies, morals and behaviour, laws pertaining to worship, business, considerations for the individual, family and society etc.

One of the important books in question is *al-Kāfi* whose author was ash-Shaykh Abū Ja'far Muḥammad ibn Ya'qūb al-Kulaynī ar-Rāzī (d. 328/-329 = 940/941). We do not need to introduce either the book or its author since the preface (in *The Book of Reason and Ignorance*) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahlu 'l-bayt* (the Household of the Holy Prophet – peace be upon them).

We give thanks to Allāh for the fact that this translation of *al-Kāfi* has been undertaken and carried through to its realization. And we must here say in all sincerity that if it had not been for the help of Allāh we should not have arrived at this point. Thus the translation of *Kitābu 'l-'Aql wa 'l-Jahl* (The Book of Reason and Ignorance), *Kitāb Fadlu 'l-'Ilm* (The Book of Excellence of Knowledge) and *Kitābu 'l-Tawhīd* (The Book of Divine Unity) have already been finished, printed and published. It is a matter of fact that we have had to utilize all the means at our disposal and rely on Allāh's unlimited strength in order to accomplish this translation. Indeed, we have had to do a lot of screening before deciding upon this version. Furthermore, we made every possible effort to ensure that the translation was satisfactory and acceptable as regards accuracy and grammar.

Now, we are starting the publication of the translation of the parts of *Kitābu 'l-Hujjah* (The Book of Divine Proof) which will be published separately. The style of this translation will be observed to be different from that of the previous volumes, for we have here had the assistance of a native English speaker who not only can claim this language as his mother tongue, but has also specialized in the language and its literature. We started by having this person review and change the translation of the original translator where necessary, but we soon discovered that it was going to be much more satisfactory to work from the original Arabic text. Thus we changed after a short while to a completely new and direct translation from the original. We can therefore claim that this is a translation by a native English speaker with the above qualifications. We can furthermore claim that, through the help of, and with praise to Allāh, we have made another step forward in the perfecting of our work. We do not wish to claim perfection in this humble effort to translate this book *al-Kāfi*. Nevertheless, we have taken another step and we are confident that subsequent steps will be taken, either by us or by somebody else, both to remove any errors and to perfect the translation so that exactness in the translation process is improved.

We have decided to speed up the printing and publication of these translated sections of *al-Kāfi*. It is hoped that other sections will be published in due course on a one-by-one basis; this process will be continued until all the sections of *al-Kāfi* have been translated and published.

You will note that we have also included, along with the English translation, the complete original Arabic version, this being placed at the top of each page with the corresponding English translation below.

Along with all those who study it, we believe that *al-Kāfi* is of such a high status as a source of religious knowledge and so sacred in the Shī'ite circles that the author may be considered highly honest and highly reliable. However, we should emphasize that neither are the *aḥādīth* (traditions) equal in value and significance nor are the chains of the ascriptions of *al-Kāfi*'s traditions nor the supporters of the authorities on which its tradition are based equal in terms of reliability and credibility and one can in no way regard them as equally dependable. A glance at the book entitled *Mir 'ātu 'l-'uqūl* (Reflection of the Minds) will reveal this very point to the researcher in more detail *Mir 'ātu 'l-'uqūl* is an explanatory book to *al-Kāfi* and comes from the pen of the great scholar Muḥammad Bāqir al-Majlisī (1037/1628 – 1111/1700) who was one of the prominent scholars of *ḥadīth* (tradition) and among the most loyal and faithful to the book of *al-Kāfi* and its great author, and among those who have been most confident in and have relied greatly on al-Kulaynī and his traditions.

Because of this – that is, the question of unequal credibility of the *aḥādīth*, narrations and narrators – and for the sake of completeness we have retained the complete chain of narration of the *aḥādīth* as in the original Arabic text. We have neither omitted any chain for any *ḥadīth*, nor neglected the links in the chain of narration. In order to reveal the credibility, or otherwise, of the chain of narration for a particular *ḥadīth*, one must refer to (special) books dealing with the biography and the religious and moral status of the narrator/s; such books also carry an appraisal of what the narrator transmits and relates. We would like to re-emphasize that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *aḥādīth* is a long process. To start with, the researcher must refer the narrations along with their supporting chain of narration to the special biographical books referred to above. The narrations must be cross-checked against one another. Later on, the researcher must consider all other declarations and citations on the same topic from other references and then use the holy Qur'an as the arbitrator. Of greater importance still, one has to abide by the conventions laid down by the specialist in these matters, which conventions can never be ignored.

Therefore, the researcher must go back either to the doctrinal and theological (*'ilmu 'l-kalām*) books or to the books of jurisprudence and legislation, that is, those books which cover the ways of demonstration and evaluation of the various proofs and evidence used to substantiate any principle of belief or jurisprudence. This is the approach to be adopted if one wants

his research to be systematic and if one wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and persuading others to honour and follow such methods.

This point has been ignored – intentionally or otherwise – by many researchers and we are stressing it here in order that other researchers should neither make the same mistake of ignoring it nor suffer from the same delusion.

We have also, for several reasons, refrained from introducing unnecessary explanatory notes, except where it was absolutely necessary, so as to remain true to our original aim of merely translating and publishing the book.

– 4 –

The largest book contained in *Uṣūl of al-Kāfi* pertaining to the beliefs of the Imāmite Shī'ah Muslims is *The Book of Divine Proof*, for it is in this book that the question of the Imāmate, the Imāms and their attributes and specific characteristics is dealt with. There can be no doubt that the question of the Imāmate is the most important one which distinguishes the Imāmite Shī'ah from the other sects of Islam, and thus the subject is of special importance both to those who believe in it and to those who disagree with it. Thus, it is necessary to mention here one or two points by way of introduction concerning this particular book of *al-Kāfi*.

a) We must emphasize that the points we made concerning the reliability of *ḥadīth* and their narrations in part three of this introduction should be particularly attended to in *The Book of Divine Proof*. And this is especially relevant in the application of these *aḥādīth* to the ascertaining of the beliefs of the Imāmite Shī'ah.

b) In this book there have been, and possibly may be, many errors in the understanding of many of the *aḥādīth*. This may be for one of three reasons. Either the principles and criteria of analysis and understanding of the *aḥādīth* which are applied do not correspond to those accepted by the Imāmite Shī'ah; or else these principles and criteria are those accepted by them but are incorrectly applied; or, finally, the researcher may come to his analysis of the *aḥādīth* with some preconceptions which are at variance with a sympathetic understanding of Shī'ite beliefs, especially Imāmite beliefs, and may even be hostile to them. This final reason is, in our opinion, the most serious obstacle to a correct understanding of these *aḥādīth*. Thus, in apparent contradiction to our early promise not to insert too many explanatory notes to the translation, we have here made an exception (though it is not really so, since it is entirely necessary) and have

added in several places quite extensive commentaries to guide to a correct understanding of various points which occur in the *ahādīth*.

Some of them concern specific *hadīth*, while others concern points which occur repeatedly in many *ahādīth* or in many chapters; the latter are in the majority. It must be noted that these notes are only given in English; but a correct understanding of the Arabic can only be undertaken in consultation with these English notes.

– 5 –

In the translation we have retained the Islamic format and Arabic pro-nunciation of the names and proper nouns encountered in various *ahādīth*. We were not entirely satisfied with the Biblical equivalents, but, instead, retained the Islamic articulations in the text, following each proper noun or name (especially those mentioned in the holy Qur’ān) like Mūsā (Moses), ‘Īsā (Jesus), Maryam (Mary), Jibrīl (Gabriel) . . . with its Biblical equivalent in parentheses.

We took this measure because we strongly believe in preserving the original Islamic character even with respect to names and proper nouns. We believe in originality even when it comes to appearances, and we shall completely avoid imitation and copying even if it is merely as regards pronunciation and expression.

– 6 –

We have included two tables at the beginning of each section:-

1. A chronological list of the Fourteen Infallibles – the Holy Prophet, his daughter Fāṭimah and the twelve Holy Imāms, peace be upon them all – giving general particulars and information in tabular form about them. For each of them we have assigned a number according to their sequence.

It is hoped that this table will help the reader – even the non-specialist – to understand some important expressions encountered in the chains of narration of each *hadīth* (tradition).

2. The index containing symbols for terminology commonly encountered in the process of narration of *hadīth*. We have introduced these because scholars of *hadīth* often use them. In this index we have also explained some of those terminologies for which no simple English equivalent can be found. We have explained such terminology in the index and when it appears in the text. We also mention the Arabic text in the Latinized form: for example: *rafa’ahu* – (see List of Technical Terms and Special Signs used in the Traditions).

Furthermore, we have included three indexes at the end of each section:

a) The first index lists the originators of the *aḥādīth* to be found in that section – the Holy Prophet and the Imāms.

It begins with a number corresponding to the serial number of the originator of the *ḥadīth*, the originator being the Prophet or one of the Imāms. The serial number has already been assigned in the table at the beginning of the section.

After the number, the form of the name used in the *ḥadīth* appears.

After that, the serial number/s of *aḥādīth* related to the originator is/are listed. For example, in the first index of volume one of *The Book of Divine Proof*: (7) – Abū Ja‘far: 438, 439, etc.

The number (7) preceding the name (Abū Ja‘far) indicates that the originator is Imām Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir (p.b.u.t.) who was assigned with this number in the table at the beginning of the section. The number following the name is the serial number of the *aḥādīth* in the book (or section) related to him, for example, the 438th and the 439th *ḥadīth* are related to him, etc.

b) Index of the names of key personalities. Following each name the serial numbers of *aḥādīth* in which such a name appears are cited. We were content with citing only those names that appeared in the texts of the *aḥādīth* proper and ignored the names of narrators.

c) Index of key places, names of tribes, families, sects and books.

These last three indexes will be included in the last part of *The Book of Divine Proof*.

Now, we are publishing the second part of *The Book of Divine Proof* (the third part of *Uṣūl al-Kāfi*) as per the arrangement of the author. The first part of the Book has already appeared, by the grace of the Almighty Allāh, in seven fascicules.

Finally, it is Allāh, the Almighty, from Whom we seek help and guidance and upon Whom we rely for the success of our efforts. Moreover, we pray that He may pave the way for us to complete what we have commenced and to guide our steps, so that we may achieve what we have set out to do. We firmly believe that He is the Reconciliator and that He is the best Guide and the best Artisan.

WORLD ORGANIZATION FOR ISLAMIC SERVICES (WOFIS)
(Board of Writing, Translation and Publication)

25/10/1428

6/11/2007

Tehran – Iran.

- 1) A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES: THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS**
- 2) TRANSLITERATION**
- 3) CAUTION**
- 4) LIST OF TECHNICAL TERMS AND SPECIAL SIGNS USED IN THE TRADITIONS.**

**A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS**

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnomens (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim	Muhammad (Almad) (al-Mustaḥḥ)	'Abdullāh,	Rasulu 'llāh, Nabīyyu 'llāh, an-Nabīyy, Khāṭamun-Nabīyyīn	17 th Rabi' I, in the Year of Elephant, (25/8/570 AD).	28 th Šafar, 11 AH, (25/5/632 AD).	Natural	Holy Madīnah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', aš-Šiddiqah, al-Batul, Sayyidatu 'n-Nisā'	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3 rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madīnah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abu Turāb.	'Alī	Abū Tālib	Amīr al-Mu'mīnīn, al-Waṣīyy, al-Murtaḍā, (Ḥaydar).	13 th Rajab, 10 years before the declaration of the Prophethood, (25/5/600 AD).	Struck on 19 th Ramaḍān (25 th January); died on 21 st Ramaḍān 40 AH, (27/1/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Ohariyy).
4.	2 nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar).	15 th Ramaḍān, 3 AH, (1/3/625 AD).	7 th Šafar, 50 AH, (6/3/670 AD).	Poison	Holy Madīnah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aḡghar).	3 rd Sha'bān, 4 AH, (8/1/626 AD).	10 th Muḥarram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Ashūrā.	Holy Karbalā' (at-Tāff), Iraq.
6.	4 th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu 'l-Ābidīn, Sayyidu 's-Sajjīd, as-Sajjād.	5 th Sha'bān, 38 AH, (6/1/659 AD).	25 th Muḥarram, 94/95 AH, (31/10/712 or 20/10/713 AD).	Poison	Holy Madīnah, Saudi Arabia.

7. 5 th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir	3 rd Šafar, 57 AH, (16/12/676 AD).	7 th Dhi 'l-Ḥijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madīnah, Saudi Arabia.
8. 6 th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muhammad	aš-Šādiq	17 th Rabī' I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madīnah, Saudi Arabia.
9. 7 th Imām	Abū 'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm.	Mūsā	Ja'far	al-Kāzim, al-'Abdu 'š-Šālih, al-'Alīm.	7 th Šafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāzimīyyah, Iraq.
10. 8 th Imām	Abū 'l-Ḥasan (<i>al-Thāni</i> = The Second).	'Alī	Mūsā	ar-Riḍā	11 th Dhi 'l-qi'dah, 148 AH, (29/12/765 AD).	17 th Šafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tus – Khurāsān), Iran.
11. 9 th Imām	Abū Ja'far (<i>al-Thāni</i> = The Second).	Muhammad	'Alī	al-Taql, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhi 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāzimīyyah, Iraq.
12. 10 th Imām	Abū 'l-Ḥasan (<i>al-Thāliṭh</i> = The Third).	'Alī	Muhammad	an-Naql, al-Ḥādī.	2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13. 11 th Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-'Askarī	8 th Rabī' II, 232 AH, (3/12/846 AD).	8 th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14. 12 th Imām	Abū 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdī, al-Qāim, al-Ḥujjah, al-Ghāib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntazar.	15 th Sha'bān, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	---	---

TRANSLITERATION

Ar. Letters	Transliteration	Ar. Letters	Transliteration
ء } ا }	' a	ق	q
ب	b	ك	k
ت	t	ل	l
ث	th	م	m
ج	j	ن	n
ح	ḥ	و	w
خ	kh	ه	h
د	d	ي	y
ذ	dh	ة	ah
ر	r		
ز	z		
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	‘		
غ	gh		
ف	f		

Short Vowel

َ	a
ِ (or ٍ)	i
ُ	u

Long Vowels

آ	ā
ي	ī
و	ū

CAUTION

I – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi* "A group of our associated", quoting from Aḥmad ibn Muḥammad ibn 'Īsā, the Group here means the following five persons: -

1. Abū Ja'far Muḥammad ibn Yaḥyā al-'Aṭṭār al-Qummī;
2. 'Alī ibn Mūsā ibn Ja'far al-Kamandānī;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummī;
4. Abū 'Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash'arī al-Qummī; and
5. Abu 'l-Ḥasan 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī.

II – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi* "A group of our associates", quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:-

1. Abu 'l-Ḥasan 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī;
2. Muḥammad ibn 'Abdillāh ibn Udhaynah;
3. Aḥmad ibn 'Abdillāh ibn Umayyah; and
4. 'Alī ibn al-Ḥusayn as-Sa'd-Ābādī.

III – Wherever the author (al-Kulaynī) says in the the book of *al-Kāfi* "A group of our associates", quoting from Sahl ibn Ziyād, the Group here means the following four person:-

1. Abu 'l-Ḥasan 'Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with 'Allān al-Kulaynī;
2. Abu 'l-Ḥusayn Muḥammad ibn Abī 'Abdillāh Ja'far ibn Muḥammad ibn 'Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummī; and
4. Muḥammad ibn 'Aqīl al-Kulaynī.

IV – Wherever the author (al-Kulaynī) says in the book of *al-Kāfi* "A Group of our associates", quoting from Ja'far ibn Muḥammad who quoted from al-Ḥasan ibn 'Alī ibn Faḍḍāl, one of them is, Abū 'Abdillāh al-Ḥusayn ibn Muḥammad ibn 'Imrān ibn Abī Bakr al-Ash'arī al-Qummī.

* * * * *

LIST OF Technical terms and special signs used in the Traditions

- أخبرنا - أنبأنا = that is: "informed us" or "told us".
- روى = that is: "narrated to us".
- حدّثنا = that is: "related" or "reported to us".
- رفعه - يرفعه = that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
- عن - (-) = that is: "quoted from", signified by the signs (-).
- مرسل - ارسله = that is: quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- = that is: starting of a new chain of narration.
- صلى الله عليه وآله وسلم = that is: peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
- عليه/عليها السّلام = that is: peace be upon him/her (p.b.u.h.).
- عليهم/عليهما السّلام = that is: peace be upon them (p.b.u.t.).

* * * * *

UŞŪL AL-KĀFĪ



**The Book of
DIVINE PROOF**

باب ١١٤

* (مَوْلِدُ الزَّهْرَاءِ فَاطِمَةَ عَلَيْهَا السَّلَامُ) *

وُلِدَتْ فَاطِمَةُ عَلَيْهَا وَعَلَى بَعْلِهَا السَّلَامُ بَعْدَ مَبْعَثِ رَسُولِ اللَّهِ ﷺ بِخَمْسِ سِنِينَ وَتُوفِيَتْ عَلَيْهَا وَلَهَا ثَمَانُ عَشْرَةَ سَنَةً وَخَمْسَةَ وَسَبْعِينَ يَوْمًا وَبَقِيَتْ بَعْدَ أَبِيهَا ﷺ خَمْسَةَ وَسَبْعِينَ يَوْمًا.

١/١٢٤٧ - مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ فَاطِمَةَ عَلَيْهَا مَكَتَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ خَمْسَةَ وَسَبْعِينَ يَوْمًا وَكَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَكَانَ يَأْتِيهَا جَبْرِئِيلُ فَيُحَسِّنُ عِزَّاءَهَا عَلَى أَبِيهَا وَيَطِيبُ نَفْسَهَا وَيُخَبِّرُهَا عَنْ أَبِيهَا وَمَكَانِهِ وَيُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَكْتُبُ ذَلِكَ.

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CHAPTER 114

THE BIRTH OF AZ-ZAHRĀ', FĀṬIMAH, PEACE BE UPON HER

Fāṭimah, peace be upon her and upon her husband, was born five years after the declaration of the Mission of the Messenger of Allāh, peace be upon him and his progeny. She, peace be upon her, passed away when she was eighteen years and seventy-five days old. She lived for seventy-five days after the demise of her father, peace be upon him and his progeny.

1247-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) Ibn ar-Riāb (-) Abū 'Ubaydah, that Abū 'Abdillāh, peace be upon him, said:

"Fāṭimah lived for seventy-five days after the Messenger of Allāh, peace be upon him and his progeny. She had become extremely grieved (at the loss of) her father. So, Jibrīl used to come to her to sympathize with her for (the loss of) her father and to give her solace; and inform her about her father, and his whereabouts; and about what would happen after her (demise) to her descendants; and 'Alī, peace be upon him, was writing down (all) that."

٢٤٨/٢- محمد بن يحيى، عن العمركي بن علي، عن علي بن جعفر عن أخيه، عن أبي الحسن عليه السلام قال: إن فاطمة عليها السلام صديقة شهيدة وإن بنات الأنبياء لا يطمئن.

٢٤٩/٣- أحمد بن مهران عليه السلام رفعه وأحمد بن إدريس، عن محمد بن عبد الجبار الشيباني قال: حدثني القاسم بن محمد الرازي قال: حدثنا علي بن محمد الهرمزي^{٢٠٧}، عن أبي عبد الله الحسين بن علي عليه السلام قال: لما قبضت فاطمة عليها السلام دفنها أمير المؤمنين سرّاً وعفا على موضع قبرها، ثم قام فحوّل وجهه إلى قبر رسول الله ﷺ فقال: السّلام عليك يا رسول الله عني والسّلام عليك عن ابتك وزائرتك والبائتة في الثرى بيقعتك و المختار الله لها سرعة اللّحاق بك،

٢٠٧- في بعض النسخ [الهرمزي].

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1248-2. Muḥammad ibn Yaḥyā (-) al-'Amrakiyy ibn 'Alī (-) 'Alī ibn Ja'far (-) his brother, that Abu 'l-Ḥasan, peace be upon him, said:

"Indeed Fāṭimah was strictly veracious martyr; and verily [amongst her uniqueness is that] the daughters of prophets do not menstruate."¹

1249-3. Aḥmad ibn Mihrān, may Allāh have mercy upon him (*rafa'ahu*) and Aḥmad ibn Idrīs (-) Muḥammad ibn 'Abdi 'l-Jabbār ash-Shaybānī said: Narrated to me al-Qāsim ibn Muḥammad ar-Rāzī, saying: Narrated to us 'Alī ibn Muḥammad al-Hurmuzānī, that Abū 'Abdillāh al-Ḥusayn ibn 'Alī, peace be upon both of them, said:

"When Fāṭimah, peace be upon her, passed away, Amīr al-Mu'minīn buried her secretly, and camouflaged the location of her grave. Then he stood up and turned facing the grave of the Messenger of Allāh, peace be upon him and his progeny, and said: 'Peace be upon you O Messenger of Allāh from me, and peace be upon you on behalf of your daughter and your visitor who has seperated [from me] and entered the earth of your plot (*buq'ah*), and whom Allāh has chosen to hasten to you. O Messenger of

1. And that is because menstruation is seen as a form of ritual impurity in Islam. During their monthly periods, Muslim women refrain from sexual relationships and are excused from prayers and fasting.

قُلْ يَا رَسُولَ اللَّهِ عَنْ صِفَتِكَ صَبْرِي وَعَفَا عَنْ سَيِّدَةِ نَسَاءِ الْعَالَمِينَ تَجَلَّدِي، إِلَّا
أَنْ لِي فِي التَّأْسِي بِسِتِّكَ فِي فُرْقَتِكَ مَوْضِعٌ تَعَزُّ، فَلَقَدْ وَسَدَّتْكَ فِي مَلْحُودَةِ قَبْرِكَ
وَفَاضَتْ نَفْسُكَ بَيْنَ نَحْرِي وَصَدْرِي، بَلَى وَفِي كِتَابِ اللَّهِ [لِي] أَنْعَمَ الْقَبُولُ، إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ، قَدْ اسْتَرْجَعْتَ الْوَدِيعَةَ وَأَخَذْتَ الرِّهْنَةَ وَأَخْلَسْتَ الزَّهْرَاءَ، فَمَا
أَقْبَحَ الْخَضِرَاءَ وَالْغُبَرَاءَ يَا رَسُولَ اللَّهِ، أَمَّا حُزْنِي فَسَرْمَدٌ وَأَمَّا لَيْلِي فَمُسْهَدٌ وَهُمْ لَا
يَبْرُحُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ فِيهَا مُقِيمٌ، كَمَدَّ مَقْبَحٌ، وَهُمْ مَهِيحٌ^{٢٠٨}
سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَإِلَى اللَّهِ أَشْكُو وَسَتَنْبِتُكَ ابْتِكَ بِتَظَافِرِ أَمْتِكَ عَلَى هَضْمِهَا
فَأَحْفَهَا السُّؤَالُ^{٢٠٩} وَاسْتَخْبَرَهَا الْحَالُ، فَكُمُ مِنْ غَلِيلٍ مَعْتَلَجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى
بَثِّي سَبِيلًا، وَاسْتَقُولُ وَيَحْكُمُ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ.

٢٠٨ - الكمد بالضم والفتح والتحريك الحزن الشديد والقيح المدة لا يخالطها دم.

٢٠٩ - الهضم: الظلم والغصب، واحفاء السؤال: استقصاؤه.

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Allāh! My patience has lessen due to the depature of your beloved daughter and my exampntion from the [best] Lady of the Worlds has wipped out my endurance; except that I have ground for consolation for what I have suffered due to your separation, in pursuing your *sunnah* (tradition). I laid you down in your grave when your last breath had passed (and your head was) between my neck and chest. Yes, in the Book of Allāh there is [for me] the best form to express acceptance (of Allāh's decision): *To Allāh we belong and to Him we shall all return.* (al-Baqarah, 2:156). Now, the trust (i.e. Fāṭimah) has been returned, and what had been given, as a mortgage, has been taken back; and az-Zahrā' has been snatched [from us]. How despicable, the grey sky and the dusty earth, seem to me, O Messenger of Allāh! As to my grief, it knows no bounds and as to my nights, they will remain sleepless; and the anxiety that will not depart from my heart till Allāh chooses for me the house in which you are now residing. I have a heart bleeding sorrow and a restless anxiety. How quickly the separation took place between us? To Allāh I raise my complaints, and your daughter will apprise you of the joining together of your *ummah* (people) for oppressing her. You may ask her (in detail) and get all the news about the situation. How great was the sorrow confined in her chest that she could not find a way (in this world) to disseminate them. But now she says: "And Allāh will judge, for He is the best Judge."

سلام مودع لا قال ولا سئم، فإن أنصرف فلا عن ملالة، وإن أقم فلا عن سوء ظن. بما وعد الله الصابرين، وآه واهاً والصبر أئمن وأجمل، ولولا غلبة المستولين لجعلت المقام واللث لزماً معكوفاً ولأعولت إعوال الثكلى على جليل الرزية، فبعين الله تدفن ابتك سرّاً وتهضم حقها وتمنع إرثها ولم يتباعد العهد ولم يخلق منك الذكر وإلى الله يا رسول الله المشتكى وفيك يا رسول الله أحسن العزاء صلى الله عليك وعليها السلام والرضوان.

١٢٥٠/٤ - عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر عن عبد الرحمن بن سالم، عن الفضل، عن أبي عبد الله عليه السلام قال: قلت لأبي عبد الله عليه السلام: من غسل فاطمة؟ قال: ذاك أمير المؤمنين - وكانني استعظمت ذلك من قوله - فقال: كأنك ضقت بما أخبرتك به؟ قال: فقلت: قد كان ذاك

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"My *salām* (salutation) be upon you both, the *salām* of a grief stricken not a disgusted or hateful person; for if I depart, it is not because I am weary (of you), and if I stay it is not due to the lack of belief in what Allāh has promised the endurers. Alas! Alas! How fortunate and beautiful patience is! Had it not been for the violence of the usurpers (of the caliphate to reproach me, or find out the grave of Fāṭimah to exhume it), I would have stayed here and stuck to the place in seclusion; and would have wailed over this great misfortune like a woman who has lost her child. Under Allāh's watch your daughter is buried secretly, her rights are taken away unjustly, (and) her inheritance is denied (to her), though long time has not elapsed and your remembrance has not become old. To Allāh (alone), O Messenger of Allāh! I complain; and in you, O Messenger of Allāh! There is best consolation for me (since in your death I have tolerated, and followed your advice to have patience). May the blessings of Allāh be upon you and peace be upon her and His pleasure!"

1250 - 4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) 'Abdu 'r-Raḥmān ibn Sālim, that al-Mufaḍḍal said:

"I said to Abū 'Abdillāh, peace be upon him: 'Who washed Fāṭimah [for burial]?' He said: 'Amīr al-Mu'minīn did.' I was amazed to hear that. Then he said: 'As if you have been disturbed by what I have informed you?' I said: 'Indeed, may I be made your ransom! It is so.' So he said: 'Do not

جُعِلَتْ فِدَاكَ، قال: فقال، لا تضيّقنْ فإنّها صديقة ولم يكن يُغسّلها إلّا صديق، أما علمت أنّ مريم لم يُغسّلها إلّا عيسى.

٥/١٢٥١ - محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل، عن صالح بن عتبة، عن عبد الله بن محمد الجعفي، عن أبي جعفر وأبي عبد الله عليهما السلام قالَا: إنّ فاطمة عليها السلام - لما أن كان من أمرهم ما كان - أخذت بتلابيب عمر فحذبتُه إليها ثم قالت: أما والله يا ابن الخطاب لولا أنّي أكره أن يُصيب البلاء من لا ذنب له لعلمت أنّي سأقسم على الله ثم أجده سريع الإجابة.

٦/١٢٥٢ - وهذا الاسناد، عن صالح بن عتبة، عن يزيد بن عبد الملك، عن أبي جعفر عليه السلام قال: لما وُلدت فاطمة عليها السلام أوحى الله إلى ملك فأنطق به لسان محمد صلى الله عليه وآله فسماها فاطمة، ثم قال: إني فطمتك بالعلم وفطمتك من الطمّ، ثم قال أبو جعفر عليه السلام: والله لقد فطمها الله بالعلم وعن الطمّ في الميثاق.

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be disturbed for she was a most veracious (*ṣiddiqah*) person and none could wash her but another veracious (*ṣiddiq*) person. Did you not know that no one could wash Maryam [Mary] but 'Isā [Jesus]?"

1251-5. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'īl (-) Ṣāliḥ ibn 'Uqbah (-) 'Abdullāh ibn Muḥammad al-Ju'fī, that Abū Ja'far and Abū 'Abdillāh, peace be upon them both, said:

"When they did [i.e. setting the door of Fāṭimah's house on fire] what they did, Fāṭimah, peace be upon her, held 'Umar by his collar and pulled him towards her saying: 'By Allāh, O son of al-Khaṭṭāb! Had I not disliked to inflict calamity on the innocent, you would have known how quickly my swearing by Allāh brings a swift response [with the wrath from Allāh].'"

1252-6. Through the same chain of narrators (-) Ṣāliḥ ibn 'Uqbah (-) Yazīd ibn 'Abdī 'l-Malik, that Abū Ja'far, peace be upon him, said:

"When Fāṭimah, peace be upon her, was born Allāh revealed to an angel to make the (blessed) tongue of Muḥammad, peace be upon him and his progeny, call her 'Fāṭimah'. Then He said: 'I set you free (*faṭamtuki*) [from ignorance] with knowledge and set you free (*faṭamtuki*) from menses.' Then Abū Ja'far, peace be upon him, said: 'By Allāh! Allāh had set her free with knowledge [from ignorance] and from menses at the time of the (universal) covenant [*al-mūthāq*] (i.e. before Adam's creation).'"

٧/١٢٥٣- وبهذا الاسناد، عن صالح بن عقبة، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال النبي صلى الله عليه وآله لفاطمة عليها السلام: يا فاطمة قومي فأخرجي تلك الصّحفة^{٢١٠} فقامت فأخرجت صّحفة فيها ثريدٌ وعُراقٌ يفور، فأكل النبي صلى الله عليه وآله وعليّ وفاطمة والحسن والحسين ثلاثة عشر يوماً، ثم إن أم أيمن رأت الحسين معه شيء فقالت له: من أين لك هذا؟ قال: إنا لناكله منذ أيام، فأتت أم أيمن فاطمة فقالت: يا فاطمة إذا كان عند أم أيمن شيء فأتنا هو لفاطمة وولدها وإذا كان عند فاطمة شيء فليس لام أيمن منه شيء؟ فأخرجت لها منه فأكلت منه أم أيمن و نفدت الصّحفة، فقال لها النبي صلى الله عليه وآله: أما لولا أنك أطعمتها لأكلت منها أنت و ذريتك إلى أن تقوم الساعة، ثم قال أبو جعفر عليه السلام والصّحفة عندنا يخرج بها قائمنا عليه السلام في زمانه.

٢١٠- كالقصعة إناء مبسوطة وهي اصغر من القصعة.

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1253-7. Through the same chain of narrators (-) Ṣāliḥ ibn 'Uqbah (-) 'Amr ibn Shimr (-) Jābir, that Abū Ja'far, peace be upon him, said:

"The Prophet, peace be upon him and his progeny, said to Fāṭimah peace be upon her: 'O Fāṭimah! Rise and bring me that tray.' So she rose and brought out the tray in which there was sopped bread [meat and broth] and steamed meat. The Prophet, peace be upon him and his progeny, 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, peace be upon them, continued to partake from it for thirteen days. Then Umm Ayman saw al-Ḥusayn with something. So she asked him: 'Where did you get this from?' He replied: 'We have been having this (for our meals) for days now.' Umm Ayman came to Fāṭimah and said: 'O Fāṭimah, when Umm Ayman has anything, it is (also) for Fāṭimah and her children but if Fāṭimah has anything then there is nothing in it for Umm Ayman?' So she [Fāṭimah] took out (food) from it (the tray) for her and Umm Ayman ate some and the tray became empty. The Prophet, peace be upon him and his progeny, said to her: 'Had you not fed her [a non-infallible] from it you and your descendants would have had food from it until the Day of Judgment.'" Abū Ja'far, peace be upon him, then said: "The tray is with us and the one who will rise (with Divine Authority) from us (i.e. the Qā'im) will bring it forth in his time."

٨/١٢٥٤- الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عليّ، عن عليّ بن جعفر قال: سمعت أبا الحسن عليه السلام يقول: بينا رسول الله ﷺ جالس إذ دخل عليه ملك له أربعة وعشرون وجهاً فقال له رسول الله ﷺ حبيبي جبرئيل لم أرك في مثل هذه الصورة، قال الملك: لستُ بجبرئيل يا محمد بعثني الله عز وجل أن أزوج النور من النور، قال: من مَن؟ قال: فاطمة من عليّ، قال: فلما ولي الملك إذا بين كتفيه محمد رسول الله، عليّ وصيّيه، فقال رسول الله ﷺ: منذُ كم كتب هذا بين كتفيك؟ فقال: من قبل أن يخلق الله آدمَ باثنين وعشرين ألفَ عام.

٩/١٢٥٥- عليّ بن محمد وغيره، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر قال: سألتُ الرضا عليه السلام عن قبر فاطمة عليها السلام فقال: دُفنت في بيتها فلما زادت بنو أمية في المسجد صارت في المسجد.

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1254-8. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Alī, that 'Alī ibn Ja'far said:

"I heard Abu 'l-Ḥasan, peace be upon him, saying: 'Once the Messenger of Allāh, peace be upon him and his progeny, was seated when an angel who had twenty-four faces came to him. The Messenger of Allāh, peace be upon him and his progeny, said to him: "My dear Jibrīl, I have not seen you in this form before." The angel said: "I am not Jibrīl, O Muḥammad! Allāh, to Whom belong Might and Majesty, has sent me to join in marriage the light with the light." He asked: "Who with who?" The angel said: "Fāṭimah with 'Alī." He [the Imām] said: 'When the angel turned back, between his shoulders was inscribed: "Muḥammad the Messenger of Allāh, 'Alī the executor (*waṣiyy*) of his will." So, the Messenger of Allāh, peace be upon him and his progeny, said: "Since when has this been inscribed between your shoulders?" He [the angel] said: "Twenty-two thousand years before Allāh created Adam."'"

1255-9. 'Alī ibn Muḥammad and others (-) Sahl ibn Ziyād, that Aḥmad ibn Muḥammad ibn Abī Naṣr said:

"I asked ar-Riḍā, peace be upon him, concerning the grave of Fāṭimah, peace be upon her. He said: 'She was buried in her own house. When the Umayyads extended the mosque (of the Prophet), it became a part of the mosque.'"

١٢٥٦/١٠ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنِ الْخَيْرِيِّ،
عَنْ يُونُسَ بْنِ زُبَيَّانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ اللَّهَ تَبَارَكَ
وَتَعَالَى خَلَقَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِفَاطِمَةَ، مَا كَانَ لَهَا كُفُوٌ عَلَى ظَهْرِ الْأَرْضِ مِنْ
آدَمَ وَمَنْ دُونَهُ.

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1256-10. A group of our co-sectarians (-) Aḥmad ibn Muḥammad
(-) al-Washshā' (-) al-Khaybarī, that Yūnus ibn Zibyān said:

"I heard Abū 'Abdillāh, peace be upon him, saying: 'Had Allāh not
created Amīr al-Mu'minīn for Fāṭimah, peace be upon them both, there
would have been no match on earth for her from Adam to the last (of
mankind).'"

(باب ١١٥)

* (مَوْلِدُ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا) *

وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي شَهْرِ رَمَضَانَ فِي سَنَةِ بَدْرٍ، سَنَةِ اثْنَيْنِ بَعْدَ الْهَجْرَةِ. وَرَوَى أَنَّهُ وُلِدَ فِي سَنَةِ ثَلَاثٍ وَمَضَى عَلَيْهِ السَّلَامُ فِي شَهْرِ صَفَرٍ فِي آخِرِهِ مِنْ سَنَةِ تِسْعٍ وَأَرْبَعِينَ وَمَضَى وَهُوَ ابْنُ سَبْعٍ وَأَرْبَعِينَ سَنَةً وَأَشْهُرًا. وَأُمُّهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ. ١/١٢٥٧ - مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيٍّ بْنِ مَهْزِيَارٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَمَّنْ سَمِعَ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ لَمَّا حَضَرَتْ الْحَسَنَ عَلَيْهِ السَّلَامُ الْوَفَاةَ بَكَى، فَقِيلَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ تَبْكِي

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CHAPTER 115

THE BIRTH OF AL-ḤASAN IBN 'ALĪ, PEACE BE UPON [BOTH OF] THEM

al-Ḥasan ibn 'Alī, peace be upon them both, was born in the month of Ramaḍān in the year of (the battle of) Badr, the second year after Hijrah¹. It is also narrated that he was born in the third year. He passed away towards the end of the month of Ṣafar in the year forty-nine (AH) at the age of forty-seven years and a few months. His mother was Fāṭimah, daughter of the Messenger of Allāh, peace be upon him and his progeny.

1257-1. Muḥammad ibn Yaḥyā (-) al-Ḥusayn ibn Ishāq (-) 'Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa'īd (-) an-Naḍr ibn Suwayd (-) 'Abdullāh ibn Sinān, from someone who heard Abū Ja'far, peace be upon him, saying:

"When al-Ḥasan was about to die he wept. It was said to him: 'O son

1. Emigration of the Prophet (p.b.u.h.a.h.p.) from Makkah to Madīnah.

ومكانك من رسول الله ﷺ الذي أنت به؟ وقد قال فيك ما قال، وقد حججت عشرين حجة ماشياً وقد قاسمت مالك ثلاث مرّات حتى النعل بالنعل؟ فقال: إنّما أبكي لخصلتين: لهول المطلع وفراق الأحبة.

٢/١٢٥٨ - سعد بن عبد الله، وعبد الله بن جعفر، عن إبراهيم بن مهزيار، عن أخيه عليّ [ابن مهزيار]، عن الحسن بن سعيد، عن محمد بن سنان، عن ابن مسكان، عن أبي بصير عن أبي عبد الله عليه السلام قال: قبض الحسن بن عليّ عليه السلام وهو ابن سبع وأربعين سنة في عام خمسين، عاش بعد رسول الله ﷺ أربعين سنة.

٣/١٢٥٩ - عدّة من أصحابنا، عن أحمد بن محمد، عن عليّ بن النعمان، عن سيف بن عميرة، عن أبي بكر الحضرمي قال: إنّ جعدة بنت أشعث بن قيس الكندي سمّت الحسن بن عليّ وسمّت مولاهُ له، فأما مولاته فقأت السمّ وأما الحسن

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of the Messenger of Allāh! Are you weeping when you have such a position with the Messenger of Allāh, peace be upon him and his progeny? And he (the Prophet) said about you what he said [all the good things]! You have performed *hajj* twenty times on foot and distributed all of your belongings (among the needy) three times, even your shoes?" He [the Imām] said: 'I weep for two reasons: for the horror at the Time of Rising (i.e. Resurrection) and (for the) separation from the loved ones.'

1258-2. Sa'd ibn 'Abdillāh* and 'Abdullāh ibn Ja'far (-) Ibrāhīm ibn Mahziyār (-) his brother 'Alī [ibn Mahziyār] (-) al-Ḥasan ibn Sa'īd (-) Muḥammad ibn Sinān (-) Ibn Muskān (-) Abū Baṣīr, that Abū 'Abdillāh, peace be upon him, said:

"al-Ḥasan ibn 'Alī, peace be upon them both, passed away at the age of forty-seven in the year fifty (AH). He lived for forty years after the Messenger of Allāh, peace be upon him and his progeny."

1259-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn an-Nu'mān (-) Sayf ibn 'Umayrah, that Abū Bakr al-Ḥaḍramī said:

"Ju'dah, the daughter of 'Ash'ath ibn Qays al-Kindī, poisoned al-Ḥasan ibn 'Alī, peace be upon them both, and a female servant of his. The female servant (was able to) vomit the poison but as for al-Ḥasan, peace be upon

فاستمسك في بطنه ثم انتفط به فمات^{٢١١}.

١٢٦٠/٤- محمد بن يحيى وأحمد بن محمد، عن محمد بن الحسن، عن القاسم النهدي، عن إسماعيل بن مهران، عن الكناسي، عن أبي عبد الله عليه السلام قال: خرج الحسن بن علي عليهما السلام في بعض عمره^{٢١٢} ومعه رجل من ولد الزبير كان يقول بإمامته، فترلوا في منهل من تلك المناهل تحت نخل يابس، قد ييس من العطش، ففرش للحسن عليه السلام تحت نخلة وفرش للزبير بجذاه تحت نخلة أخرى، قال: فقال الزبير ورفع رأسه: لو كان في هذا النخل رطب لأكلنا منه، فقال له الحسن: وإنك لتشتهي الرطب؟ فقال الزبير: نعم. قال: فرفع

٢١١- انتفط وتنفط الجسد: قرح وتجمع بين الجلد واللحم ماء والاسم منه النفطة ومثلها الجدرى ويقال لها بالفارسية (تأول) و (آبله). وفي بعض النسخ [فانتفض به] أي كسره وفي بعضها [فانتفض به] أي تفرق بعض أحشائه.
٢١٢- بضم العين وفتح الميم جمع عمرة.

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him, the poison lodged itself in his stomach and caused a swelling that killed him."

1260-4. Muḥammad ibn Yaḥyā and Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan (-) al-Qāsim an-Nahdī (-) Ismā'īl ibn Mihrān (-) al-Kunāsī, that Abū 'Abdillāh peace be upon him, said:

"al-Ḥasan ibn 'Alī, peace be upon them both, went forth for one of his 'umrah' with a man from the children of az-Zubayr who believed in his (al-Ḥasan's) Imāmate. They stopped for rest at an oasis under a palm tree that had dried up because of the lack of water. A furnishing was spread for al-Ḥasan, peace be upon him, under that tree and for the Zubayr² under a tree just next to it. The Zubayrī looked up and said: 'If this tree had dates we could have eaten from it.' al-Ḥasan, peace be upon him, told him: 'Do you long to have dates?' He said: 'Yes.'"

The narrator says: "He (al-Ḥasan, p.b.u.h.) raised his hands towards

1. 'Umrah: lesser pilgrimage to Makkah (done out of season).

2. 'The Zubayrī' is a reference to the descendant of az-Zubayr.

يده إلى السماء فدعا بكلام لم أفهمه، فاحضرت النخلة ثم صارت إلى حالها فأورقت وحمّلت رطباً، فقال الجمال الذي اكتروا منه سحرٌ والله، قال: فقال الحسن عليه السلام: ويلك ليس بسحر ولكن دعوة ابن نبيّ مستجابة قال: فصعدوا إلى النخلة فصرموا ما كان فيه فكفاهم.

١٢٦١/٥ - أحمد بن محمد ومحمد بن يحيى، عن محمد بن الحسن، عن يعقوب بن يزيد، عن ابن أبي عمير، عن رجاله، عن أبي عبد الله عليه السلام قال: إنّ الحسن عليه السلام قال: إنّ الله مدينتين إحداهما بالشرق والأخرى بالمغرب، عليهما سورٌ من حديد وعلى كلّ واحد منهما ألف ألف مصراع وفيها سبعون ألف ألف لغة، يتكلّم كلّ لغة بخلاف لغة صاحبيها وأنا أعرف جميع اللغات وما فيهما وما بينهما، وما عليهما حجةٌ غيري وغير الحسين أخي.

١٢٦٢/٦ - الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن محمد بن علي بن النعمان، عن صندل، عن أبي أسامة، عن أبي عبد الله عليه السلام قال: خرج

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the heavens and supplicated with words that I could not understand. The tree turned green then it returned to its normal condition and it sprung leaves and bore dates. The man from whom they had hired camels begun to say: 'It is magic, by Allāh.' al-Ḥasan, peace be upon him, said: 'Woe be to you. It is not magic. Rather the prayer of the son of a prophet is (always) answered.' So they climbed the tree and picked the dates that were there and it sufficed them."

1261-5. Aḥmad ibn Muḥammad and Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥasan (-) Ya'qūb ibn Yazīd (-) Ibn Abī 'Umayr (-) his people, that Abū 'Abdillāh, peace be upon him, said:

"al-Ḥasan, peace be upon him, said: 'Allāh has two cities. One is in the East and the other is in the West. They have a boundary around them that is made of iron and each one has thousands doors. Seventy thousand different languages exist therein, everyone speaks a language besides the language of another and I know all the languages, and what is in them and between them. There is no proof (*hujjah*, of Allāh) over them other than me and my brother, al-Ḥusayn, peace be upon him."

1262-6. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn 'Alī ibn an-Nu'mān (-) Ṣandal (-) Abū Usāmah, that Abū 'Abdillāh, peace be upon him, said:

الحسن بن عليّ عليه السلام إلى مكة سنة ماشياً، فورمت قدماه، فقال له بعض مواليه: لو ركبت لسكن عنك هذا الورم، فقال كلاً إذا أتينا هذا المنزل فإنه يستقبلك أسودٌ ومعه دهنٌ فاشتر منه ولا تماكسه، فقال له: بابي انت وأمي ما قدمنا منزلاً فيه أحدٌ يبيع هذا الدواء فقال له: بلى إنه أمامك دون المنزل فساروا ميلاً فإذا هو بالأسود، فقال الحسن عليه السلام لمولاه: دونك الرجل، فخذ منه الدهن وأعطه الثمن، فقال الأسود: يا غلام لمن أردت هذا الدهن؟ فقال للحسن بن عليّ فقال: انطلق بي إليه، فانطلق فأدخله إليه فقال له: بأبي أنت وأمي لم أعلم أنك تحتاج إلى هذا أو ترى ذلك ولست آخذ له ثمناً، إنما أنا مولاك ولكن أدع الله أن يرزقني ذكراً سوياً يحبكم أهل البيت، فإنني خلقت أهلي تمخض، فقال: انطلق إلى منزلك فقد وهب الله لك ذكراً سوياً وهو من شيعتنا.

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"One year al-Ḥasan ibn 'Alī, peace be upon them both, left for Makkah on foot. On the journey, his feet swell and some of his servants said: 'If you would ride the swelling will go away.' He said: 'Never! When we come to this (next) stop, you will be approached by a black man who has an oil with him. Buy it from him without bargaining.' A servant said to him: 'May my father and mother be made your ransom! We have never stopped at any place where anyone would sell such medicine.' The Imām said to him: 'Indeed, there is such (a person) right in front of you before the (resting) place.' So they walked a mile when lo! There was a black man. al-Ḥasan, peace be upon him, said to his servant: 'There is the man. Take the oil from him and pay him the price.' The black man said: 'Boy, for whom do you want this oil?' He said: 'For al-Ḥasan ibn 'Alī.' He (the man) said: 'Take me to him.' So, he brought him to al-Ḥasan, peace be upon him, and the man said: 'May my father and mother be made your ransom! I didn't know you need this. If you would like to have it, then allow me not to take the price for it because I am only one of your servants. Instead you pray to Allāh to grant me a healthy son who would love you, the *Ahlu 'l-Bayt*; when I left home, my wife was due to give birth.' He (al-Ḥasan, p.b.u.h.) said: 'Go home; for Allāh has blessed you with a healthy son and he is our Shī'ah.'"

(باب ١١٦)

*** (مَوْلِدُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَام) ***

وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي سَنَةِ ثَلَاثٍ وَقَبِضَ عَلَيْهِ فِي شَهْرِ الْمُحَرَّمِ مِنْ سَنَةِ إِحْدَى وَسِتِّينَ مِنَ الْهَجْرَةِ وَلَهُ سَبْعٌ وَخَمْسُونَ سَنَةً وَأَشْهُرًا. قَتَلَهُ عَبِيدُ اللَّهِ بْنِ زِيَادٍ لَعْنَهُ اللَّهُ فِي خِلَافَةِ يَزِيدَ بْنِ مَعَاوِيَةَ لَعْنَهُ اللَّهُ وَهُوَ عَلَى الْكُوفَةِ، وَكَانَ عَلَى الْخَيْلِ الَّتِي حَارَبَتْهُ وَقَتَلَتْهُ عُمَرُ بْنُ سَعْدٍ لَعْنَهُ اللَّهُ بِكَرْبَلَا يَوْمَ الْاِثْنَيْنِ لِعَشْرِ خَلَوْنَ مِنَ الْمُحَرَّمِ، وَأُمُّهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ.

١/١٢٦٣ - سَعْدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعًا، عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ، عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ ابْنِ مَسْكَانَ، عَنْ أَبِي

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CHAPTER 116

**THE BIRTH OF AL-ḤUSAYN IBN ‘ALĪ,
PEACE BE UPON [BOTH OF] THEM**

al-Ḥusayn ibn ‘Alī, peace be upon them both, was born in the third year (AH). He left this world in the month of Muḥarram in the year sixty-one AH at the age of fifty-seven years and few months. He was killed by ‘Ubaydullāh ibn Ziyād [may Allāh curse him] during the caliphate of Yazīd ibn Mu‘āwiyah [may Allāh curse him]. He (‘Ubaydullāh) was the governor of Kūfah. The horsemen who fought him and killed him were lead by ‘Umar ibn Sa’d [may Allāh curse him] in (the plains of) Karbalā’ [Iraq] on Monday the tenth of Muḥarram. His mother was Fāṭimah, the daughter of the Messenger of Allāh, peace be upon him and his progeny.

1263-1. Sa’d and Aḥmad ibn Muḥammad both (-) Ibrāhīm ibn Mahziyār (-) his brother, ‘Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa’īd (-) Muḥammad ibn Sinān (-) Ibn Muskān (-) Abū Baṣīr, that Abū ‘Abdillāh, peace be upon him, said:

بصير، عن أبي عبد الله عليه السلام قال: قبض الحسين بن علي عليه السلام يوم عاشورا وهو ابن سبع وخمسين سنة.

٢/١٢٦٤ - عِدَّةٌ من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن العزمي، عن أبي عبد الله عليه السلام قال: كَانَ بين الحسن والحسين عليه السلام طَهْرٌ وَكَانَ بينهما في الميلاد ستة أشهر وعَشْرًا.

٣/١٢٦٥ - محمد بن يحيى، عن أحمد بن محمد، عن الوشاء، والحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن أبي عبد الله عليه السلام قال: لما حملت فاطمة عليها السلام بالحسين جاء جبرئيل إلى رسول الله صلى الله عليه وآله فقال: إِنَّ فَاطِمَةَ عليها السلام ستلد غلاماً تقتله أُمّتُك من بعدك، فلما حملت فاطمة بالحسين عليه السلام كرهت حمله وحين وضعته كرهت وضعه، ثم قال أبو عبد الله عليه السلام: لم تمر في الدنيا أمٌ تلد غلاماً تكرهه ولكنها كرهته لما علمت أنه سيقتل، قال: وفيه نزلت هذه الآية

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"al-Ḥusayn, peace be upon him, passed away on the day of 'Āshūrā¹ and he was fifty-seven years old."

1264-2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) 'Alī ibn al-Ḥakam (–) 'Abdu'r-Raḥmān al-'Arzamī, that Abū 'Abdillāh, peace be upon him, said:

"The time between (the birth of) al-Ḥasan and (the conception of) al-Ḥusayn was (like) one menstrual cycle and the time between the birth of the two was six months and ten days."

1265-3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Washshā' and al-Ḥusayn ibn Muḥammad (–) Mu'allā ibn Muḥammad (–) al-Washshā' (–) Aḥmad ibn 'Āidh (–) Abū Khadījah, that Abū 'Abdillāh, peace be upon him, said:

"When Fāṭimah, peace be upon her, conceived al-Ḥusayn, peace be upon him, Jibrīl came to the Messenger of Allāh, peace be upon him and his progeny, and said: 'Fāṭimah will soon give birth to a son who will be killed by your *ummah* after you.' When Fāṭimah was pregnant with al-Ḥusayn, peace be upon him, with trouble she bore him, and with trouble she gave him birth."

Then Abū 'Abdillāh, peace be upon him, said: "You will not find, in the world, a mother when she gives birth to a son, she dislikes him. But she (Fāṭimah) disliked it (i.e., she was troubled by that birth) when she learnt that he (al-Ḥusayn)

1. The 10th day of Muḥarram, the first month in the Islamic calendar.

«ووصينا الانسان بوالديه حسناً حملته أمه كرهاً ووضعته كرهاً وحمله وفصاله ثلاثون شهراً^{٢١٣}».

١٢٦٦/٤-١. محمد بن يحيى، عن علي بن إسماعيل، عن محمد بن عمر والزيات، عن رجل من أصحابنا، عن أبي عبد الله عليه السلام قال: إن جبرئيل عليه السلام نزل على محمد صلى الله عليه وآله فقال له: يا محمد إن الله ييسرك بمولود يولد من فاطمة، تقتله أمتك من بعدك، فقال: يا جبرئيل وعلى ربّي السلام لا حاجة لي في مولود يولد من فاطمة، تقتله أمتي من بعدي، فخرج ثم هبط عليه السلام فقال له مثل ذلك، فقال: يا جبرئيل وعلى ربّي السلام لا حاجة لي في مولود تقتله أمتي من بعدي، فخرج جبرئيل عليه السلام إلى السماء ثم هبط فقال: يا محمد إن ربك يقرئك السلام ويسرك بأنّه جاعل في ذريته

٢١٣- الاحقاف: ١٥ وفي المصحف (احسانا) بدل (حسناً).

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will be killed." He [the Imām] said: "And about him (al-Ḥusayn), this verse was revealed: *And We have enjoined on man doing good to his parents; with trouble did his mother bear him and with trouble did she bring him forth and bearing of him and the weaning of him was thirty months; . . .*' (al-Aḥqāf, 46:15)."

1266-4/1. Muḥammad ibn Yaḥyā (-) 'Alī ibn Ismā'īl (-) Muḥammad ibn 'Amr az-Zayyāt (-) a man from our co-sectarians, that Abū 'Abdillāh, peace be upon him, said:

"Verily, Jibrīl, peace be upon him, descended to Muḥammad, peace be upon him and his progeny, and said to him: 'O Muḥammad, Allāh gives you glad tidings of the birth of a son from Fāṭimah. Your *ummah* will kill him after you.' He said: 'O Jibrīl! And upon my Lord be greetings. I have no need for a child from Fāṭimah who will be killed by my *ummah* after me.' Jibrīl, peace be upon him, ascended and then descended back and repeated the same. And he repeated, 'O Jibrīl! And upon my Lord be greetings. I have no need for a child who will be killed by my *ummah* after me.' Jibrīl, peace be upon him, ascended to the heavens (once again) and then descended back and said: 'O Muḥammad! Your Lord sends you greetings and gives you glad tidings of His placing Divinely-appointed

1. i.e. 'I would rather this didn't happen'.

الإمامة والولاية والوصية، فقال: قد رضيت ثم أرسل إلى فاطمة أن الله يشري بمولود يولد لك، تقتله أمي من بعدي فأرسلت إليه لا حاجة لي في مولود [مني]، تقتله أمك من بعدك، فأرسل إليها أن الله قد جعل في ذريته الإمامة والولاية والوصية فأرسلت إليه إنني قد رضيت، ف «حملته كرهاً ووضعته كرهاً وحمله وفصاله ثلاثون شهراً حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحاً ترضاه وأصلح لي في ذريتي» فلولا أنه قال: أصلح لي في ذريتي لكانت ذريته كلهم أئمة. ولم يرضع الحسين من فاطمة عليها السلام ولا من أنثى، كان يوتى به النبي فيضع إمامه في فيه فيمض منها ما يكفيها اليومين و الثلاث، فنبت لحم الحسين عليه السلام من لحم رسول الله صلى الله عليه وآله

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leadership (*imāmah*), guardianship (*wilāyah*) and trusteeship (*waṣiyyah*) in the descendants of this child.' So, he (the Prophet) said: 'I am content (with that).' Then he sent a message to Fāṭimah that 'Allāh sends me glad tidings of the birth of a child from you (but) he will be killed by my *ummah* after me.' She sent back a message (saying): 'I have no need for a child who will be killed by your *ummah* after you.' So, he sent a message to her that Allāh will place Imāmate, guardianship and trusteeship in the descendants of this child. And she responded back to him (saying): 'I am content (with that).' So: . . . *with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: 'My Lord! Grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; . . .* (al-Aḥqāf, 46:15)"

(Abū 'Abdillāh [p.b.u.h.] then said:) "Had he not said: 'do good to me in respect of my offspring', all of his offspring would have been Imāms. And al-Ḥusayn, peace be upon him, was not nursed by Fāṭimah, peace be upon her, or any other woman. He would be brought to the Prophet, peace be upon him and his progeny, who would place his thumb in his mouth and he would suck from it that which would suffice him for two or three days. So, the flesh of al-Ḥusayn, peace be upon him, grew from that of the Messenger of

ودمه^{٢١٤} ولم يولد لستة أشهر إلا عيسى بن مريم عليه السلام والحسين بن علي عليه السلام.
 ١٢٦٦/٤-٢. وفي رواية أخرى عن أبي الحسن الرضا عليه السلام أن النبي صلى الله عليه وآله كان
 يؤتى به الحسين فيلقمه لسانه فيمصه فيجزئ به ولم يرتضع من أنثى.
 ١٢٦٧/٥- علي بن محمد رفعه، عن أبي عبد الله عليه السلام في قول الله عز وجل: «فنظر
 نظرة في النجوم فقال إني سقيم^{٢١٥}» قال: حسب فرأى ما يحل بالحسين، فقال:
 إني سقيم لما يحل بالحسين عليه السلام.

١٢٦٨/٦- أحمد بن محمد، عن محمد بن الحسن، عن محمد بن عيسى بن عبيد،
 عن علي بن أسباط، عن سيف بن عميرة، عن محمد بن حمران قال: قال أبو عبد
 الله عليه السلام: لما كان من أمر الحسين عليه السلام ما كان، ضجت الملائكة إلى الله بالبكاء

٢١٤- لسيدنا العلامة الحجة السيد شرف الدين الجبل عاملي اعلى الله مقامه الشريف في هذا
 الخبر وامثاله نظر راجع اجوبة موسى جاز الله فقيه فوائده.
 ٢١٥- الصافات: ٨٨-٨٩.

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Allāh, peace be upon him and his progeny, and his blood (from his blood).
 And no one has ever been born (mature) in six months except 'Isā [Jesus]
 son of Maryam [Mary], peace be upon her, and al-Ḥusayn ibn 'Alī, peace
 be upon him."

1266-4/2. And in another narration from Abu 'l-Ḥasan ar-Riḍā, peace
 be upon him, (it is reported) that al-Ḥusayn, peace be upon him, would be
 brought to the Prophet, peace be upon him and his progeny, and he would
 place his tongue in his mouth and he (al-Ḥusayn) would suck on it and it
 would suffice him [as nourishment] and he was not nursed by any woman.

1267-5. 'Alī ibn Muḥammad (*rafa'ahu*), that Abū 'Abdillāh, peace
 be upon him, concerning the words of Allāh, to Whom belong Might and
 Majesty: *Then he [Ibrāhīm] looked at the stars, looking up once, then he
 said: "Surely I am sick."* (aṣ-Ṣāffāt, 37:88-89), said: "He [Ibrāhīm] calcu-
 lated and saw what will happen to al-Ḥusayn, peace be upon him, so he
 said: 'I am sick for what will happen to al-Ḥusayn, peace be upon him.'"

1268-6. Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan (-)
 Muḥammad ibn 'Isā ibn 'Ubayd (-) 'Alī ibn Asbāṭ (-) Sayf ibn 'Umayrah,
 that Muḥammad ibn Ḥumrān said:

"Abū 'Abdillāh, peace be upon him, said: 'When all that happened to
 al-Ḥusayn had happened, the angels cried out, weeping before Allāh and

وقالت: يفعل هذا بالحسين صفيتك وابن نبيك؟ قال: فأقام الله لهم ظلّ القائم عليه السلام وقال: بهذا أنتقم لهذا.

١٢٦٩/٧- عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن عبد الملك بن أعين، عن أبي جعفر عليه السلام قال: لما نزل النصر على الحسين بن علي حتى كان بين السماء والأرض ثم خيّر: النصر أو لقاء الله، فاختار لقاء الله.

١٢٧٠/٨- الحسين بن محمد قال: حدثني أبو كريب وأبو سعيد الأشجّ قال: حدثنا عبد الله بن إدريس، عن أبيه إدريس بن عبد الله الأودي^{٢١٦} قال: لما قتل الحسين عليه السلام أراد القوم أن يوطنوه الخيل، فقالت فضة لزينب: يا سيدي إن سفينة^{٢١٧} كسر به في البحر فخرج إلى جزيرة فإذا هو بأسد، فقال: يا أبا الحارث

٢١٦- في بعض النسخ [الازدي]

٢١٧- لقب مولى رسول الله صلى الله عليه وآله يكنى أبا ربحانة واسمه قيس وكسر به في البحر يعني الفلك وأبو حارث كنية الأسد.

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said: "How can such a thing happen to al-Ḥusayn, Your chosen one and the grandson of Your Prophet?" So, Allāh showed them the form of the Qāim¹, peace be upon him, and said: "Through him I shall avenge for this.""

1269-7. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn al-Ḥakam (-) Sayf ibn 'Umayrah (-) 'Abdu 'l-Malik ibn A'yan, that Abū Ja'far, peace be upon him, said:

"When (Divine) help came to al-Ḥusayn ibn 'Alī such that it filled from the heavens to the earth, he was given the choice: (take) help or meet Allāh; he chose to meet Allāh."

1270-8. al-Ḥusayn ibn Muḥammad said: "Narrated to me Abū Kurayb and Abū Sa'īd al-Ashajj saying: 'Narrated to us 'Abdullāh ibn Idrīs, that his father, Idrīs ibn 'Abdillāh al-Awdī said:

""When al-Ḥusayn, peace be upon him, was killed the people (who killed him) wanted to trample his body with horses. Fiḍḍah said to Zaynab: 'My lady, Safīnah² was once shipwrecked and came on to an island where he saw a lion. He said to the lion:

1. The one who will rise with Divine Authority i.e. al-Mahdī, peace be upon him.

2. Safīnah was the title [*laqab*] of a slave of the Messenger of Allāh (p.b.u.h.a.h.p.).

His epithet (*kunya*) was Abū Rayḥānah and his real name was Qays.

أنا مولى رسول الله ﷺ، فهمهم بين يديه حتى وقفه^{٢١٨} على الطريق والاسد رابضاً في ناحية^{٢١٩}، فدعيني أمضي إليه وأعلمه ما هم صانعون غداً، قال: فمضت إليه فقالت: يا أبا الحارث فرفع رأسه ثم قالت: أتدري ما يريدون أن يعملوا غداً بأبي عبد الله عليه السلام؟ يريدون أن يوطئوا الخيل ظهره، قال: فمشى حتى وضع يديه على جسد الحسين عليه السلام، فأقبلت الخيل فلما نظروا إليه قال لهم عمر بن سعد -لعنه الله-: فتنة لا تثيروها انصرفوا، فانصرفوا.

٩/١٢٧١ - علي بن محمد، عن سهل بن زياد، عن محمد بن أحمد، عن الحسن بن علي، عن يونس، عن مصقلة الطحان قال: سمعت أبا عبد الله عليه السلام يقول: لما قتل الحسين عليه السلام أقامت امرأته الكلبية عليه مأتماً وبكت وبكين النساء

٢١٨ - أي هداه

٢١٩ - الربوض للاسد والشاة والبروك في الابل. (في)

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'O Abu 'l-Hārith', I am a slave of the Messenger of Allāh, peace be upon him and his progeny.' The lion murmured before him and helped him find his way (back). There lives a lion in this area. Allow me to go and inform him of what the people intend to do (to al-Ḥusayn, peace be upon him) tomorrow.'""

He [the narrator] said: "So, she went to the lion and said: 'O Abu 'l-Hārith', and the lion raised his head. She said: 'Do you know what these people intend to do to Abū 'Abdillāh, peace be upon him, tomorrow? They intend to run horses over his body.' (The next day) the lion came out and stood over the body of al-Ḥusayn, peace be upon him. When the horsemen arrived and saw it (the lion), 'Umar ibn Sa'd (may Allāh curse him) told them: '(It is) a mischief. Do not bother it; turn back.' So they turned back."²

1271-9. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Muḥammad ibn Aḥmad (-) al-Ḥasan ibn 'Alī (-) Yūnus, that Maṣqalah aṭ-Ṭaḥḥān said:

"I heard Abū 'Abdillāh, peace be upon him, say: 'When al-Ḥusayn was murdered, his wife from the tribe of al-Kalb organized mourning sessions. She wept and the ladies and servants wept until their tears dried up. Then

1. Abu 'l-Hārith is the epithet (*kunya*) used for a lion.

2 In Shī'ite School of Thought, it is not normal to discount a Tradition (*ḥadīth*). But investigations should be carried out. This Tradition, from research point of view, first: it does not originate from an infallible Imām. Second: it is inconsistent with most of the Traditions that exist in this regard. (WOFIS)

والخدم حتى جفت دموعهن و ذهبت فبينما هي كذلك إذا رأت جارية من جواربها تبكي ودموعها تسيل فدعتها فقالت لها: مالك أنت من بيننا تسيل دموعك؟ قالت: إني لما أصابني الجهد شربت شربة سويق قال: فأمرت بالطعام والاسوقة فأكلت وشربت وأطعمت وسقت وقالت: إنما نريد بذلك أن نتقوى على البكاء على الحسين. قال: وأهدي إلى الكلبية جونا^{٢٠} لتستعين بها على مأتم الحسين ^{عليه السلام} فلما رأت الجون قالت: ما هذه؟ قالوا: هدية أهداها فلان لتستعيني على مأتم الحسين فقالت: لسنّا في عرس، فما نصنع بها؟ ثم أمرت بهن فأخرجن من الدار فلما أخرجن من الدار لم يحس لها حس^{٢١} كأنما طرن بين السماء والأرض ولم يرهن بها بعد خروجهن من الدار أثر.

٢٢٠- الجون كصرد جمع الجونة بالضم وهي ظرف للطيب وكأن النساء كن من الجن أو كن

من الارواح الماضيات تجسدن. (في)

٢٢١- في بعض النسخ [لم يحس لهن حسا]

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she saw one of her female servants weeping and her tears flowing. She called her and said: 'How is it that your tears have not dried up?' She said: 'When I need strength I drink *sawīq*.' So she ordered food and *sawīq*. She ate and drank and gave others to drink and eat and said: 'We only wish thereby to have the strength to weep for al-Ḥusayn peace, be upon him.'

"The Imām (Abū 'Abdillāh, p.b.u.h.) said: 'And she was given some *jawnan*² to aid her in mourning for al-Ḥusayn, peace be upon him. When she saw them she asked: "What are these?" She was told: "A gift from so-and-so to help in the mourning for al-Ḥusayn, peace be upon him." She said: "We are not in a wedding. What should I do with them?" Then she ordered them to be taken out of the house. When they were taken out, they disappeared as if they had taken flight leaving no trace behind."

1. *Sawīq*: a soup made of wheat and /or barley.

2. *Jawnan* are receptacles used for perfuming and it seems the women (who sent them) were from the jinn or embodiments of ancient souls.

(باب ١١٧)

*** (مَوْلِدِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ) ***

وُلِدَ عَلِيٌّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ فِي سَنَةِ ثَمَانٍ وَثَلَاثِينَ وَقُبِضَ فِي سَنَةِ خَمْسٍ وَتِسْعِينَ وَلَهُ سَبْعٌ وَخَمْسُونَ سَنَةً. وَأُمُّهُ سَلَامَةُ^{٢٢٢} بِنْتُ يَزْدَجَرْدَ بْنِ شَهْرِيَّارَ بْنِ شِيْرُوِيَهْ بْنِ كَسْرَى أَبَرْوِيزَ وَكَانَ يَزْدَجَرْدَ آخِرَ مُلُوكِ الْفَرَسِ.

١/١٢٧٢ - الْحُسَيْنُ بْنُ الْحَسَنِ الْحُسَيْنِيِّ عَلَيْهِمَا السَّلَامُ وَعَلِيٌّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ جَمِيعاً، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْخَزَاعِيِّ، عَنِ نَصْرِ بْنِ مَزَاحِمٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: لَمَّا

٢٢٢ - فِي بَعْضِ النُّسخِ [شَهْرِيَّارِيَهْ].

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CHAPTER 117

THE BIRTH OF 'ALĪ IBN AL-ḤUSAYN, PEACE BE UPON [BOTH OF] THEM

'Alī ibn al-Ḥusayn was born in the year thirty-eight (AH). He passed away in the year ninety-five (AH) at the age of fifty-seven. His mother was Salāmah¹ daughter of Yazdjird ibn Shahriyār ibn Shīrawayh ibn Kasrā Abarwīz (Parwīz). Yazdjird was the last of the Persian kings.

1272-1. al-Ḥusayn ibn al-Ḥasan al-Ḥasanī* – may Allāh have mercy upon him – and 'Alī ibn Muḥammad ibn 'Abdillāh, both of them (–) Ibrāhīm ibn Ishāq al-Aḥmar (–) 'Abdu 'r-Raḥmān ibn 'Abdillāh al-Khuzā'ī (–) Naṣr ibn Muzāḥim (–) 'Amr ibn Shimr² (–) Jābir, that Abū Ja'far, peace be upon him, said:

1. In some narrations, her name was Shahr Bānūyah.

2. Note: The narrator 'Amr ibn Shimr is considered very unreliable as per an-Najāshī; and al-'Allāmah has said in his al-Khulāṣah: "I don't trust anything he reported."

أقدمت بنت يزددجرد على عمر أشرف لها عذارى المدينة وأشرق المسجد بضوئها لما دخلته، فلما نظر إليها عمر غطت وجهها وقالت: «اف يبروج بادا هرمز»^{٢٢٣} فقال عمر: أتشتمني هذه وهم بها، فقال له أمير المؤمنين عليه السلام: ليس ذلك لك، خيرها رجلاً من المسلمين واحسبها بغيته، فخيرها فجاءت حتى وضعت يدها على رأس الحسين عليه السلام فقال لها أمير المؤمنين: ما اسمك؟ فقالت: جهان شاه، فقال لها أمير المؤمنين عليه السلام: بل شهربانويه، ثم قال للحسين: يا أبا عبد الله لتلدن لك منها خير أهل الأرض، فولدت علي بن الحسين عليه السلام وكان يقال لعلي بن الحسين: ابن الخيرتين فخيرة الله من العرب هاشم ومن العجم فارس. وروي

٢٢٣- كلام فارسي مشتمل على تأنيف ودعاء على أبيها هرمز تعني «لا كان هرمز يوم» فان ابنته اسرت بصغر ونظر إليها الرجال. (في) وعمرو بن شمر ضعيف جدا كما قاله النجاشي وقال العلامة في الخلاصة: لا اعتمد على شيء مما يرويه.

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"When the daughter of Yazdjird was brought before 'Umar, the girls of Madīnah were vying to see her. And when she entered the Mosque (it was as if) it lit up with her radiance. When 'Umar looked at her she covered her face and said: 'Uff, bīrūj bādā Hurmuz.'" 'Umar asked: 'Is she abusing me?' and he turned to her. Amīr al-Mu'minīn ('Alī, p.b.u.h.) said: 'That is not for you. Give her the chance to chose whoever of the Muslims she likes and then account for her as his share (of the booty).' He allowed her to choose, so she came over and placed her hand on the head of al-Ḥusayn, peace be upon him. Amīr al-Mu'minīn asked her: 'What is your name?' 'Jahān Shāh', she replied. 'Rather,' Amīr al-Mu'minīn ('Alī, p.b.u.h.) said: 'it is Shahr Bānūyah.' Then he said to al-Ḥusayn, peace be upon him: 'O Abū 'Abdillāh! You will have a child from her who will be the best of the inhabitants of the earth.' So, she gave birth to 'Alī ibn al-Ḥusayn, peace be upon him. And it used to be said to 'Alī ibn al-Ḥusayn, peace be upon him: '(You are) the son of the two best.' The chosen of Allāh from the Arabs was (the tribe of) Hāshim and from non-Arabs was the Persian (king)."

1. A Persian utterance to mean she was expressing displeasure and sorrow that she, the daughter of Hurmuz, was being treated like a captive and men were looking at her.

أَنَّ أَبَا الْإِسْوَدِ الدُّثَلِيَّ قَالَ فِيهِ:

وَأَنَّ غَلَامًا بَيْنَ كَسْرَى وَهَاشِمٍ لَا كَرُمَ مِنْ نَيْطَتْ عَلَيْهِ التَّمَائِمُ^{٢٢٤}.

٢/١٢٧٣- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بَكِيرٍ، عَنْ زُرَّارَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: كَانَ لَعَلِّي بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ نَاقَةٌ، حَجَّ عَلَيْهَا اثْنَتَيْنِ وَعِشْرِينَ حَجَّةً، مَا قَرَعَهَا قَرْعَةً قَطُّ، قَالَ: فَجَاءَتْ بَعْدَ مَوْتِهِ وَمَا شَعَرْنَا بِهَا إِلَّا وَقَدْ جَاءَنِي بَعْضُ خَدَمِنَا أَوْ بَعْضُ الْمُوَالِي، فَقَالَ: إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلِيِّ بْنِ الْحُسَيْنِ فَانْبَرَكْتَ عَلَيْهِ، فَدَلَكْتَ بِجَرَانِهَا الْقَبْرَ وَهِيَ تَرْغُو، فَقُلْتُ: أَدْرِكُوهَا أَدْرِكُوهَا وَجِئْتُونِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوْهَا، قَالَ: وَمَا كَانَتْ رَأَتْ الْقَبْرَ قَطُّ.

٣/١٢٧٤- عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ حَفْصِ

٢٢٤- نَيْطَتْ عُلِقَتْ: وَالتَّمَائِمُ جَمْعُ التَّمِيمَةِ وَهِيَ الْعُوْذَةُ تَعْلَقُ فِي يَدِ الطِّفْلِ (فِي).

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It is narrated that Aba 'l-Aswad ad-Du'li said (in poetry) about this:

A boy from Kasrā and Hāshim,

the most noble one (is he) on whom sacred amulets are attached (for safety).

1273-2. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Ibn al-Faḍḍāl (-) Ibn Bukayr, that Zurārah said:

"I heard Abū Ja'far, peace be upon him, saying: "Alī ibn al-Ḥusayn, peace be upon him, had a she-camel on which he had performed twenty two pilgrimages (*hajj*) and had not used the whip against it even once. He (Abū Ja'far, p.b.u.h.) said: 'She (the camel) came out after he ('Alī ibn al-Ḥusayn, p.b.u.h.) had passed away and we were not aware of it until one of our servants or slaves came to me and said: "The she-camel has gone out to the grave of 'Alī ibn al-Ḥusayn, peace be upon him, and knelt on the grave. She is rubbing the grave with her neck and is moaning." I said: "Fetch her, fetch her and bring her to me before they (the people) know of her or see her." He (Abū Ja'far, p.b.u.h., also) said: 'And she had never seen the grave before.'"

1274-3. 'Alī ibn Ibrāhīm ibn Hāshim (-) his father (-) Muḥammad ibn 'Isā (-) Ḥaḥṣ ibn al-Bakhtarī (-) the person he mentioned, that Abū

بن البخترى، عَمَّن ذكره عن أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا مَاتَ أَبِي عَلِيٌّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ جَاءَتْ نَاقَةٌ لَهُ مِنَ الرَّعْيِ حَتَّى ضَرَبَتْ بِجَرَانِهَا الْقَبْرَ وَتَمَرَّغَتْ عَلَيْهِ، فَأَمَرْتُ بِهَا فَرَدَّتْ إِلَى مَرَعَاهَا، وَإِنَّ أَبِي عَلِيٍّ عَلَيْهِ السَّلَامُ كَانَ يَحُجُّ عَلَيْهَا وَيَعْتَمِرُ وَلَمْ يَقْرَعَهَا قَرْعَةً قَطُّ. «ابن بابويه^{٢٢٥}».

٤/١٢٧٥- الحسين بن محمد بن عامر، عن أحمد بن إسحاق بن سعد، عن سعدان بن مسلم، عن أبي عمارة، عن رجل، عن أبي عبد الله عليه السلام قال: لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي وَعَدَ فِيهَا عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ لِمُحَمَّدٍ عَلَيْهِ السَّلَامُ: يَا بَنِيَّ ابْغِي

٢٢٥- هذه إشارة إلى أن هذا الحديث الاتي كَانَ فِي نَسْخَةِ الصَّدُوقِ مُحَمَّدُ بْنُ بَابُويهِ (ره) إذ تبين بالتتابع أن النسخ التي رواها تلامذة الكليني بواسطة أو بدونها كانت مختلفة فعرض الافاضل المتأخرون عن عصرهم تلك النسخ بعضها على بعض فما كَانَ فِيهَا مِنْ اخْتِلَافٍ اِشَارُوا إِلَيْهِ كَمَا مَرَّ مَرَارًا (آت).

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Ja'far, peace be upon him, said:

"When my father, 'Alī ibn al-Ḥusayn, peace be upon him, passed away a she-camel that he owned came from the pasture and placed her neck on the grave and rolled herself on it. I ordered to return her back to her pasture. My father, peace be upon him, used to ride on her for *hajj* and *'umrah* and had never used a whip against her."

Ibn Bābūyah.¹

1275-4. al-Ḥusayn ibn Muḥammad ibn 'Āmir (-) Aḥmad ibn Ishāq ibn Sa'd (-) Sa'dān ibn Muslim (-) Abū 'Imārah (-) a man, that Abū 'Abdillāh, peace be upon him, said:

"When it was the night that 'Alī ibn al-Ḥusayn, peace be upon him, was destined to pass away, he said to (his son) Muḥammad, peace be upon him:

1. This tradition (ḥadīth) is suffixed in the end with the words "Ibn Bābūyah." Interpreters have assumed that it is the name of the well-known narrator of ḥadīth and that these words indicate that the following ḥadīth is recorded in the copy of the book that belonged to Ibn Bābūyah but other's copies do not have it. There is also the possibility of a misprint. The difference between 'Bābū' and 'Bānū' is only a dot above or below without a change in the main body of the word. If the word intended was 'Bānū' then it is a part of the above-mentioned ḥadīth and the suffix 'Ibn Bānūwayh' would mean, "Son of the noble lady Bānūwayh, (daughter of the King of Persia)!" (i.e. no wonder he was so kind to the animal!)"

وضوءاً قال: فقامت فحنته بوضوء، قال: لا أبغي هذا فإن فيه شيئاً ميتاً قال: فخرجت فحنت بالمصباح فإذا فيه فارة ميتة فحنته بوضوء غيره، فقال: يا بني هذه الليلة التي وعدتها، فأوصى بناقته أن يحظر لها حظار وأن يقام لها علف فجعلت فيه. قال: فلم تلبث أن خرجت حتى أتت القبر فضربت بجراها ورغت وهملت عيناها، فأبى محمد بن عليّ فقيل له: إن الناقة قد خرجت فأتاها فقال: صه الآن قومي بارك الله فيك، فلم تفعل، فقال: وإن كان ليخرج عليها إلى مكة فيعلق السوط على الرّحل فما يقرعها حتى يدخل المدينة، قال: وكان عليّ بن الحسين عليه السلام يخرج في الليلة الظلماء فيحمل الجراب فيه الصرر من الدنانير والدراهم حتى يأتي باباً باباً فيقرعه ثم ينبل من يخرج إليه فلما مات عليّ بن الحسين عليه السلام فقدوا ذاك، فعلموا أن عليّاً عليه السلام كان يفعل.

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'O my son! bring me (water for) *wuḍū*'. He (Muḥammad, p.b.u.h.) said: 'I rose and came to him with (water for) *wuḍū*'. He said: "I do not want this for there is something dead in it." He (Muḥammad, p.b.u.h.) said: 'So, I went out and brought some light and there was a dead mouse in it, therefore I brought him other (water for) *wuḍū*'. He then said: "O my son! this is the night I was promised (to die)." So, he counselled me with regards to his she-camel, that a stable be prepared for her and that she be fed properly, and I did so."

He (Abū 'Abdillāh, p.b.u.h.) said: "Very shortly after (he was buried), the she-camel came out (of the stable) until she came to the grave and began striking her neck on it, her mouth foaming and her eyes filled (with tears). People came to Muḥammad ibn 'Alī, peace be upon him, and said to him: 'The she-camel is gone.' He came to her and said: 'Hush now, get up, may Allāh bless you.' But she didn't; and he (the Imām, p.b.u.h.) said: 'When he ('Alī ibn al-Ḥusayn, p.b.u.h.) used to go forth to Makkah on her (the camel), he would hang the whip from the luggage and did not use it until he returned to Madīnah."

He, (p.b.u.h.), said: "'Alī ibn al-Ḥusayn, peace be upon him, used to go out in the dark night carrying a sack containing packets of dirhams and dīnārs, and went from door to door, knocking them and giving to the one who came (to open the door). When 'Alī ibn al-Ḥusayn, peace be upon him, passed away, and they (the poor) missed that, they realized that it was 'Alī ibn al-Ḥusayn, peace be upon him, who was doing it."

١٢٧٦/٥- محمد بن أحمد، عن عمه عبد الله بن الصلت، عن الحسن بن علي بن بنت إلياس عن أبي الحسن عليه السلام قال: سمعته يقول: إن علي بن الحسين عليه السلام لما حضرته الوفاة أغمى عليه ثم فتح عينيه وقرأ إذا وقعت الواقعة، وإنا فتحنا لك و قال: الحمد لله الذي صدقنا وعده وأورثنا الأرض نتبوء من الجنة حيث نشاء، فنعلم أجر العاملين، ثم قبض من ساعته ولم يقل شيئاً.

١٢٧٧/٦- سعد بن عبد الله وعبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار عن أخيه علي بن مهزيار، عن الحسين بن سعيد عن محمد بن سنان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قبض علي بن الحسين عليه السلام وهو ابن سبع وخمسين سنة، في عام خمس وتسعين، عاش بعد الحسين خمساً وثلاثين سنة.

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1276-5. Muḥammad ibn Aḥmad (-) his uncle, ‘Abdullāh ibn aṣ-Ṣalt, that al-Ḥasan ibn ‘Alī ibn Bint Ilyās said:

"I heard Abu 'l-Ḥasan, peace be upon him, say: 'When ‘Alī ibn al-Ḥusayn, peace be upon him, was about to pass away he fainted then he opened his eyes and recited: *Idhā waqa‘atī 'l-wāqī‘ah*¹ and: *Innā fataḥnā laka*² and he said: "(All) praise is due to Allāh, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so how excellent is the reward of those who work (for it)."³ Then he, peace be upon him, passed away within the hour and did not say anything (else)."

1277-6. Sa‘d ibn ‘Abdillāh and ‘Abdullāh ibn Ja‘far al-Ḥimyarī (-) Ibrāhīm ibn Mahziyār (-) his brother, ‘Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa‘īd (-) Muḥammad ibn Sinān (-) Ibn Muskān (-) Abū Baṣīr, that Abū ‘Abdillāh, peace be upon him, said:

"‘Alī ibn al-Ḥusayn, peace be upon him, passed away at the age of fifty-seven in the year ninety-five (AH). He lived for thirty-five years after al-Ḥusayn, peace be upon him."

1. Chapter 56 of the Qur’ān.

2. Chapter 48 of the Qur’ān.

3. Qur’ān, 39:74.

(باب ١١٨)

* (مولد ابي جعفر محمد بن عليّ عليهما السلام) *

ولد أبو جعفر عليه السلام سنة سبع وخمسين وقبض عليه السلام سنة أربع عشرة ومائة وله سبع وخمسون سنة. ودفن بالبقيع بالمدينة في القبر الذي دفن فيه أبوه عليّ بن الحسين عليه السلام وكانت أمّه أمّ عبد الله بنت الحسن بن عليّ بن أبي طالب عليه السلام وعليّ ذريّتهم الهادية.

١٢٧٨/١ - محمد بن يحيى، عن محمد بن أحمد، عن عبد الله بن أحمد، عن صالح بن مزيد، عن عبد الله بن المغيرة، عن أبي الصباح، عن أبي جعفر عليه السلام قال كانت أمّي قاعدة عند جدار فتصدّع الجدار وسمعنا هدة شديدة، فقالت بيدها: لا وحقّ

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CHAPTER 118

THE BIRTH OF ABŪ JA'FAR, MUḤAMMAD IBN 'ALĪ, PEACE BE UPON [BOTH OF] THEM

Abū Ja'far, peace be upon him, was born in the year fifty-seven (AH) and he passed away in the year one hundred fourteen (AH) at the age of fifty-seven. He was buried in (the cemetery of) al-Baqī' in Madīnah in the grave (besides which) his father 'Alī ibn al-Ḥusayn, peace be upon him, (was buried). His mother was Umm 'Abdillāh daughter of al-Ḥasan ibn 'Alī ibn Abī Ṭālib, peace be upon them both and their rightly guided offspring.

1278-1. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) 'Abdullāh ibn Aḥmad (-) Ṣāliḥ ibn Mazīd (-) 'Abdullāh ibn al-Mughīrah (-) Abū Ṣāliḥ, that Abū Ja'far, peace be upon him, said:

"My mother was once seated next to a wall when the wall began to crack and we heard a loud crumbling noise. She said with her hand (pointing): 'No, for the sake of al-Muṣṭafā', Allāh has not granted you permission to

1. One of the titles of the Messenger of Allāh (p.b.u.h.a.h.p.).

المصطفى ما أذن الله لك في السقوط، فبقي معلقاً في الجو حتى جازته فتصدق أبي عنها بمائة دينار، قال أبو الصباح: وذكر أبو عبد الله عليه السلام جدته أم أبيه يوماً فقال: كانت صديقة، لم تدرك في آل الحسن امرأة مثلاًها.
محمد بن الحسن، عن عبد الله بن أحمد مثله.

٢/١٢٧٩ - عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن أبان بن تغلب عن أبي عبد الله عليه السلام قال: إن جابر بن عبد الله الأنصاري كان آخر من بقي من أصحاب رسول الله ﷺ وكان رجلاً منقطعاً إلينا أهل البيت وكان يقعد في مسجد رسول الله ﷺ وهو معتجر^{٢٢٧} بعمامة سوداء وكان ينادي يا باقر العلم،

٢٢٦ - مات جابر بالمدينة سنة أربع وسبعين وقيل: ثمان وسبعين (آت)

٢٢٧ - في بعض النسخ [معتم].

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fall.' The wall remained suspended in mid air until she passed it. My father gave one hundred dīnār in charity for her (safety – in appreciation and as an expression of gratitude for Allāh's favour)."

Abu 's-Ṣabāḥ said: "Abū 'Abdillāh, peace be upon him, mentioned his grandmother one day and said: 'She was veracious (*ṣiddīqah*). There was no woman like her in (all) the descendants of al-Ḥasan, peace be upon him.'"

Muḥammad ibn al-Ḥasan, that 'Abdullāh ibn Aḥmad has narrated the same.

1279–2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Sinān (–) Abān ibn Taghlib, that Abū 'Abdillāh, peace be upon him, said:

"Jābir ibn 'Abdillāh al-Anṣārī was the last surviving companion¹ of the Messenger of Allāh, peace be upon him and his progeny. He was a devoted follower of us, *Ahlu 'l-Bayt*². He used to sit in the Mosque of the Messenger of Allāh, peace be upon him and his progeny, wearing a black turban, and he used to call out: 'O Bāqiru 'l-'Ilm!³ O Bāqiru 'l-'Ilm!' The

1. Jābir died in Maḍīnah in 74 AH and some have said 78 AH.

2. *Ahlu 'l-Bayt*: The household of the Holy Prophet (p.b.u.h.a.h.p.).

3. Lit. "Splitter of Knowledge".

يا باقر العلم، فكان أهل المدينة يقولون: جابرٌ يهجر، فكان يقول: لا والله ما أهجر ولكنني سمعت رسول الله صلى الله عليه وآله يقول: إنك ستدرك رجلاً مني اسمه اسمي وشمائله شمائلي، يقر العلم بقرأ، فذاك الذي دعاني إلى ما أقول، قال: فيينا جابر يتردد ذات يوم في بعض طرق المدينة إذ مر بطريق في ذاك الطريق كتاب فيه محمد بن علي فلما نظر إليه قال: يا غلام أقبل فأقبل ثم قال له: أدبر فأدبر ثم قال: شمائل رسول الله ﷺ والذي نفسي بيده، يا غلام ما اسمك؟ قال: اسمي محمد بن علي بن الحسين، فأقبل عليه يقبل رأسه ويقول: بأبي أنت وأمي أبوك رسول الله ﷺ يقرئك السلام ويقول ذلك، قال: فرجع محمد بن علي بن الحسين إلى

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people of Madīnah used to say: 'Jābir is hallucinating.' He used to say: 'No, by Allāh, I do not hallucinate, but I heard the Messenger of Allāh, peace be upon him and his progeny, say: "You will one day meet a man from me whose name will be as my name and his manners would be as my manners. He will split knowledge (*yubqiru 'l- 'ilm*) wide open." This is what makes me say what I say.'"

He (the Imām) said: "One day while Jābir was passing in one of the streets of Madīnah, he found, in that street, a *kuttāb* (school) in which Muḥammad ibn 'Alī, peace be upon him, was.¹ When he saw him, he said to him (Muḥammad ibn 'Alī): 'O boy! Come forward.' So he came forward. Then he said to him: 'Step back,' and he stepped back. Then he (Jābir) said: '(I see) the manners of the Messenger of Allāh, peace be upon him and his progeny, by Him in Whose Hand is my soul! O boy! What is your name?' He said: 'My name is Muḥammad ibn 'Alī ibn al-Ḥusayn.' Then he (Jābir) came forward and began kissing his head and saying: 'May my father and mother be made your ransom! Your great grandfather, the Messenger of Allāh, peace be upon him and his progeny, sends you his greetings and would say all of that.'²"

He (the Imām) said: "Then Muḥammad ibn 'Alī ibn al-Ḥusayn came

1. The Imāms were tutored by their own fathers, who were the Imāms before them and they were never known to attend schools or be taught by others even if they were seen associating with children when they were young themselves.
2. "that I should greet you on his behalf when I meet you."

أبيه وهو ذعر فأخبره الخبر، فقال له: يا بني وقد فعلها جابر، قال نعم قال: الزم بيتك يا بني فكان جابر يأتيه طرفي النهار وكان أهل المدينة يقولون: واعجبا لجابر يأتي هذا الغلام طرفي النهار وهو آخر من بقي من أصحاب رسول الله ﷺ فلم يلبث أن مضى علي بن الحسين عليه السلام فكان محمد بن علي يأتيه على وجه الكرامة لصحبته لرسول الله ﷺ قال: فجلس عليه السلام يحدثهم عن الله تبارك وتعالى، فقال أهل المدينة: ما رأينا أحداً أجراً من هذا، فلما رأى ما يقولون حدثهم عن رسول الله ﷺ فقال أهل المدينة: ما رأينا أحداً قط أكذب من هذا يحدثنا عمن لم يره، فلما رأى ما يقولون حدثهم عن جابر بن عبد الله، قال فصداقه وكان جابر بن عبد الله يأتيه فيتعلم منه.

٢٢٨- هذا يناق ما مر من تاريخي وفاتهما إذ وفاة علي بن الحسين عليه السلام كانت في عام خمس أو اربع وتسعين ووفاة جابر على كل الاقوال كانت قبل الثمانين. (آت)

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to his father while he was anxious. He informed him of what transpired. His father said: 'O my son! Did Jābir really do this?' He said: 'Yes.' He (the Imām, p.b.u.h.) said: 'My son, stay home (and do not expose yourself to the enemies).' Jābir thereafter used to visit him mornings and evenings and the people of Madīnah used to say: 'It is very strange that Jābir, the only surviving companion of the Messenger of Allāh, peace be upon him and his progeny, is visiting this boy on both ends of the day.' Not long thereafter 'Alī ibn al-Ḥusayn, peace be upon him, passed away and Muḥammad ibn 'Alī, visited Jābir out of respect for his being a companion of the Messenger of Allāh, peace be upon him and his progeny."

He (the Imām) said: "So, he, peace be upon him, used to sit and relate to them (people) from Allāh, the Blessed, the Sublime. Then the people of Madīnah said: 'We have not seen anyone as bold as this one.' When he, peace be upon him, saw what they say, he began to speak to them from the Messenger of Allāh, peace be upon him and his progeny. The people of Madīnah began to say: 'We have not seen a greater liar than this for he narrates to us from one whom he never saw.' (Again) when he, peace be upon him, saw what they say, he began to narrate to them from Jābir ibn 'Abdillāh. So, they belived in him, peace be upon him, (since) it was Jābir who used to come to him and learn from him (Muḥammad ibn 'Alī ibn al-Ḥusayn, p.b.u.h.)."

١٢٨٠/٣- عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن مثنى الحنّاط عن أبي بصير قال: دخلت على أبي جعفر عليه السلام فقلت له: أنتم ورثة رسول الله صلى الله عليه وآله؟ قال: نعم، قلت: رسول الله صلى الله عليه وآله وارث الانبياء، علم كلّما علموا؟ قال لي: نعم، قلت: فأنتم تقدرون على أن تحيوا الموتى وتبرؤا الأكمه والأبرص؟ قال: نعم بإذن الله، ثم قال لي: أدن مني يا أبا محمد فدنوت منه فمسح على وجهي وعلى عيني فابصرت الشمس والسماء والأرض والبيوت وكل شيء في البلد^{٢٢٩} ثم قال لي: أتحب أن تكون هكذا ولك ما للناس وعليك ما عليهم يوم القيامة أو تعود كما كنت ولك الجنة خالصاً؟ قالت: أعود كما كنت، فمسح على عيني فعدت كما كنت، قال: فحدثت ابن أبي عمير بهذا، فقال أشهد أن هذا حق كما أن النهار حق.

١٢٨١/٤- محمد بن يحيى، عن محمد بن أحمد، عن محمد بن الحسين، عن

٢٢٩- في بعض النسخ [في الدار].

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1280-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam (-) Muthannā al-Ḥannāṭ, that Abū Baṣīr said:

"I went to see Abū Ja'far, peace be upon him, and said to him: 'Are you the heirs of the Messenger of Allāh, peace be upon him and his progeny?' He said: 'Yes.' I said: '(And) the Messenger of Allāh, peace be upon him and his progeny, was the heir of the prophets and knew all that they knew?' He said to me: 'Yes.' I said: 'Then you have the power to bring the dead back to life and cure the lepers and the blind?' He said: 'Yes, by the permission of Allāh.' Then he said to me: 'Come closer to me, O Abū Muḥammad!' I went closer to him and he rubbed my face and my eyes and I saw the sun, the skies, the earth, the houses and all things in the town¹. Then he said to me: 'Would you love to remain like this and you will have what others have and be responsible for whatever they will be held responsible on the Day of Judgement, or to return (blind) as before and you will have paradise purely?' I said: 'I would (rather) return as I was before.' So he rubbed my eyes and I returned as I was." He said: "I narrated this to Ibn Abī 'Umayr who said: 'I testify that this is true just as the day is true.'"

1281-4. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-)

1. In some versions: "all things in the house".

محمد بن علي، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: كنت عنده يوماً إذ وقع زوج ورشان على الحائط وهذلا هديلهما^{٢٣} فرد أبو جعفر عليه السلام عليهما كلامهما ساعة، ثم نهضا، فلما طارا على الحائط هذل الذكر علي الأنثى ساعة، ثم نهضا فقلت: جعلت فداك ما هذا الطير؟ قال: يا ابن مسلم كل شيء خلقه الله من طير أو بهيمة أو شيء فيه روح فهو أسمع لنا وأطوع من ابن آدم إن هذا الورشان ظن بامرأته فحلفت له ما فعلت فقالت: ترضى بمحمد بن علي، فرضياني فأخبرته أنه لها ظالم فصدها.

١٢٨٢/٥- الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن صالح بن حمزة عن أبيه، عن أبي بكر الحضرمي قال: لما حُمل أبو جعفر عليه السلام إلى الشام إلى هشام ابن عبد الملك وصار يبابه قال (هشام) لأصحابه ومن كان بحضرته

٢٣٠- الهديل صوت الحمام أو خاص بوحشها. (آت)

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Muhammad ibn al-Ḥusayn (-) Muhammad ibn 'Alī (-) 'Āṣim ibn Ḥamīd, that Muhammad ibn Muslim said:

"One day I was in the presence of Abū Ja'far, peace be upon him, when a pair of turtle doves came and sat on the wall and exchanged voices as they usually do. Abū Ja'far, peace be upon him, then also exchanged voices with them for a while. They then flew away and on the other wall the male sounded to the female for a while and then both of them flew away. I said: 'May I be made your ransom! What were these birds?' He said: 'O son of Muslim! All that Allāh has created, such as birds, animals or other things that have life; they listen to us and obey us better than the children of Ādam (i.e. mankind). The male dove was suspicious about the female and she denied it on oath, which the male did not accept. Then she said: "Would you be satisfied with (the verdict) of Muhammad ibn 'Alī?" He agreed and I told him that he had wronged her so he believed her."

1282-5. al-Ḥusayn ibn Muhammad (-) Mu'allā ibn Muhammad (-) 'Alī ibn Asbāṭ (-) Šāliḥ ibn Ḥamzah (-) his father, that Abū Bakr al-Ḥaḍramī said:

"When Abū Ja'far, peace be upon him, was taken to ash-Shām (Damascus) to (the court of) Hishām ibn 'Abdi'l-Malik, and he arrived at his door, he (Hishām) instructed his people and those present with him

من بني أمية: إذا رأيتموني قد وبّخت محمد بن عليّ ثم رأيتموني قد سكّ فليقبل عليه كل رجل منكم فليوبّخه ثم أمر أن يؤذن له، فلما دخل عليه أبو جعفر عليه السلام قال بيده: السلام عليكم فعمّهم جميعاً بالسلام ثم جلس فازداد هشام عليه حقاً بتركه السلام عليه بالخلافة وجلسه بغير إذن، فأقبل يوبّخه ويقول فيما يقول له: يا محمد بن عليّ لا يزال الرجل منكم قد شقّ عصا المسلمين ودعا إلى نفسه وزعم أنه الإمام سفهاً وقلة علم، ووبّخه بما أراد أن يوبّخه فلما سكّ أقبل عليه القوم رجل بعد رجل يوبّخه حتى انقضى آخرهم، فلما سكّ القوم فض عليه قائماً ثم قال: أيها الناس أين تذهبون وأين يراكم، بنا هدى الله أولكم وبنا يختم آخركم، فإن يكن لكم ملك معجل فإن لنا ملكاً مؤجلاً وليس بعد ملكنا ملك لأننا أهل العاقبة، يقول الله عز وجل: «والعاقبة للمتقين»^{٢٣١} فأمر به إلى الحبس فلما صار إلى

٢٣١- في سورة الاعراف: ١٢٥، واستعينوا بالله واصبروا ان الأرض لله يورثها من يشاء من عباده والعاقبة للمتقين. أو في سورة القصص: ٨٣.

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from the Banū Umayyah, thus: 'When you see I have finished rebuking Muḥammad ibn 'Alī, and you see me quiet, then each of you, one after the other, should come forward and (start) rebuking him.' Then he ordered to allow Muḥammad ibn 'Alī to come in to his presence. When Abū Ja'far, peace be upon him, arrived he made a gesture with his hand to all of them (saying): 'Peace be on you' and he offered them all a general greeting. Then he sat down. This annoyed Hishām even more because he did not greet him as the caliph and sat down without (seeking his) permission. Hishām then began to reprimand him and said to him among other things: 'O Muḥammad ibn 'Alī! Why is it that one or the other from you always caused disunity among the Muslims and called people to follow him thinking that he is the Imām because of his ignorance and foolishness?' He rebuked him as much as he wanted. When he became quiet, others, one after another, began to rebuke him until they all finished. When they all became quiet, he rose and said: 'O people! What is that you want and where are you headed? Through us Allāh guided the first of you and through us He will finish (guiding) the last of you. If you have a temporary dominion, then to us belongs the future sovereignty and there will be no sovereignty after our sovereignty because we are the Final People (as) Allāh, to Whom belong Might and Majesty, says:.... and the end is for those who guard (against evil), (al-A'raf, 7:128).'

الحبس تكلم فلم يبق في الحبس رجل الا ترشفه^{٢٣٢} وحنّ إليه، فجاء صاحب الحبس إلى هشام فقال: يا أمير المؤمنين إني خائف عليك من أهل الشام أن يحولوا بينك وبين مجلسك هذا، ثم أخبره بخبره، فأمر به فحمل على البريد هو وأصحابه ليروّوا إلى المدينة وأمر أن لا يخرج لهم الأسواق وحال بينهم وبين الطعام والشراب فساروا ثلاثاً لا يجدون طعاماً ولا شرباً حتى انتهوا إلى مدين، فأغلق باب المدينة ودنهم فشكا أصحابه الجوع والعطش قال: فصعد جبلاً ليشرف عليهم فقال بأعلى صوته: يا أهل المدينة الظالم أهلها أنا بقيّة الله، يقول الله: «بقيّة الله خير لكم إن كنتم مؤمنين وما أنا عليكم بحفيظ»^{٢٣٣} قال: وكان فيهم شيخ كبير فأتاهم فقال لهم: يا قوم هذه والله دعوة شعيب النبي والله لئن لم تخرجوا إلى

٢٣٢- ترشفه أي مصه وهو كناية عن المبالغة في اخذ العلم عنه.

٢٣٣- هود: ٨٧.

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So he (Hishām) ordered him to be imprisoned. In the prison, he began speaking and there was no one left in the prison that did not drink from this fountain of knowledge and sympathize with him. The prison guard came to Hishām and said: 'O Amīr al-Mu'minīn! I fear for you concerning the people of Shām that he (Abū Ja'far) should come between you and them.' Then he gave him the full report. So Hishām ordered he and his companions to be escorted back to Madīnah. And he ordered that they not be allowed to go to the market places.

(On their journey back) they were denied food and water and they travelled three days without food and water until they arrived at Madyan. They were left behind locked doors therein. The companions (of the Imām) complained of hunger and thirst. So he climbed a hill above them and said loudly: 'O people of Madyan! The town of unjust people, I am the Remnant of Allāh (*Baqiyyatu 'llāh*). Allāh says: *What remains with Allāh is better for you if you are believers, and I am not a keeper over you*, (Hūd, 11:86).' Now, amongst them (the townsfolk) was an old man who came to them (people of the town) and said: 'O people! This, by Allāh, is the call of Shu'ayb the Prophet of Allāh. If you do not go forth to this man in the

1. i.e. overthrow you.

هذا الرجل بالأسواق لتؤخذن من فوقكم ومن تحت أرجلكم فصددوني في هذه المرة وأطيعوني وكذبوني فيما تستأنفون فإني لكم ناصح، قال: فبادروا فأخرجوا إلى محمد بن علي وأصحابه بالأسواق، فبلغ هشام بن عبد الملك خبر الشيخ فبعث إليه فحمله فلم يدر ما صنع به.

٢٨٣/٦ - سعد بن عبد الله والحميري جميعاً، عن إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن الحسين بن سعيد، عن محمد بن سنان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قبض محمد بن علي الباقر وهو ابن سبع وخمسين سنة، في عام أربع عشرة ومائة، عاش بعد علي بن الحسين عليه السلام تسع عشرة سنة وشهرين.

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market-places, you will be seized from above and below. Believe me and obey me this time even if you reject me the next time. For surely I am a sincere adviser to you.' They came out quickly to Muḥammad ibn 'Alī, peace be upon him, and his companions to the market-place. The news reached Hishām ibn 'Abdi 'l-Malik concerning the old man so he sent for him. He was taken but it is unknown what was done to him."

1283-6. Sa'd ibn 'Abdillāh and al-Ḥimyarī, both (-) Ibrāhīm ibn Mahziyār (-) his brother, 'Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa'id (-) Muḥammad ibn Sinān (-) Ibn Muskān (-) Abū Baṣīr, that Abū 'Abdillāh said:

"Muḥammad ibn 'Alī al-Bāqir, peace be upon him, passed away at the age of fifty-seven, in the year one hundred and fourteen (A.H.). He lived for nineteen years and two months after 'Alī ibn al-Ḥusayn, peace be upon him."

(باب ١١٩)

*** (مَوْلِد أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَام) ***

ولد أبو عبد الله عليه السلام سنة ثلاث وثمانين ومضى في شوال من سنة ثمان وأربعين ومائة وله خمس وستون سنة ودفن بالبقيع في القبر الذي دفن فيه أبوه وجدّه والحسن ابن علي عليه السلام وأمه أم فروة بنت القاسم بن محمد بن أبي بكر وأُمّها أسماء بنت عبد الرحمن بن أبي بكر.

١/١٢٨٤ - محمد بن يحيى، عن أحمد بن محمد، عن عبد الله بن أحمد، عن إبراهيم بن الحسن قال: حدثني وهب بن حفص، عن إسحاق بن جرير قال: قال أبو عبد

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CHAPTER 119

THE BIRTH OF ABŪ 'ABDILLĀH, JA'FAR IBN MUḤAMMAD, PEACE BE UPON [BOTH OF] THEM

Abū 'Abdillāh, peace be upon him, was born in the year eighty-three (AH) and passed away in the month of Shawwāl in the year one hundred forty-eight at the age of sixty-five. He was buried at (the cemetery of) al-Baqī' (in Madīnah) in the grave (adjacent to) where his father and grandfather and al-Ḥasan ibn 'Alī, peace be upon them, were buried. His mother was Umm Farwah the daughter of al-Qāsim ibn Muḥammad¹ ibn Abī Bakr and her mother was Asmā' daughter of 'Abdu'r-Raḥmān ibn Abī Bakr.

1284-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Abdullāh ibn Aḥmad (-) Ibrāhīm ibn al-Ḥasan said: "Narrated to me Wāḥb ibn Ḥafṣ that Ishāq ibn Jarīr said: 'Abū 'Abdillāh, peace be upon him, said:

1. Muḥammad ibn Abī Bakr was raised by Imām 'Alī (p.b.u.h.) like his own son even though he was Abū Bakr's son. He (Muḥammad) even fought on the side of Imām 'Alī (p.b.u.h.) in the Battle of Jamal against his own sister 'Āishah bint Abī Bakr, the wife of the Prophet (p.b.u.h.a.h.p.).

الله ﷺ كَانَ سعيد ابن المسيب والقاسم بن محمد بن أبي بكر وأبو خالد الكابلي من ثقات علي بن الحسين ﷺ قال: وكانت أُمِّي مِّنْ آمَنَتْ وَاتَّقَتْ وَأَحْسَنَتْ والله يَحِبُّ المحسنين، قال: وقالت أُمِّي: قال أبي: يا أُمُّ فَرَوَةَ إِنِّي لأَدْعُو اللهَ لِمَذْنَبِي شِيعَتَنَا فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ مَرَّةٍ، لَأَنَا نَحْنُ فِيمَا يَنْوَبُنَا مِنَ الرِّزَايَا نَصِيرٌ عَلَى مَا نَعْلَمُ مِنَ الثَّوَابِ وَهُمْ يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ.

١٢٨٥/٢- بعض أصحابنا، عن ابن جهور، عن أبيه، عن سليمان بن سماعة، عن عبد الله بن القاسم، عن الفضل بن عمر قال وجّه أبو جعفر المنصور إلى الحسن بن زيد وهو واليه على الحرمين أن أحرق على جعفر بن محمد داره، فالتقى النار في دار أبي عبد الله فأخذت النار في الباب والدهيز، فخرج أبو عبد الله ﷺ يتخطى النار ويمشي فيها ويقول: أنا ابنُ أعراقِ الثرى أنا ابنُ إبراهيمَ خليلِ الله ﷺ.

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""Sa'īd ibn al-Musayyib, al-Qāsim ibn Muḥammad ibn Abī Bakr and Abū Khālid al-Kābulī were of the trusted companions of 'Alī ibn al-Ḥusayn, peace be upon him." He (the Imām) said: "And my mother was of those who truly believed, was pious and did good; and surely, Allāh loves those who do good." He (the Imām), said: "And my mother said that my father said (to her): 'O Umm Farwah! I pray to Allāh for the sinners amongst our Shī'ahs a thousand times every day and night because when calamities befall us, we exercise patience over what we know of the rewards but they bear patience over that which they have no knowledge.'""

1285-2. A group of our co-sectarians (-) Ibn Jumhūr (-) his father (-) Sulaymān ibn Samā'ah (-) 'Abdullāh ibn al-Qāsim that al-Mufaḍḍal ibn 'Umar said:

"Abū Ja'far al-Manṣūr (once) ordered his governor of Makkah and Madīnah, al-Ḥasan ibn Zayd, to set fire to the house of Ja'far ibn Muḥammad, peace be upon them both. The house of Abū 'Abdillāh, peace be upon him, was set on fire and it burnt the door and the corridor. Abū 'Abdillāh, peace be upon him, came out, stepping (out) the fire and walking in it saying: 'I am the son of A'rāqu 'th-Tharā (Ismā'īl), I am the son of Ibrāhīm,' peace be upon him, the friend of Allāh.'"

1. The Prophet Ibrāhīm (p.b.u.h.) was thrown into fire and it did not burnt him. (See the Qur'an, 21:69.)

١٢٨٦/٣- الحسين بن محمد، عن معلى بن محمد، عن البرقي، عن أبيه، عمن ذكره عن رفيد مولى يزيد بن عمرو بن هبيرة^{٢٣٤} قال: سخط عليّ ابن هبيرة وحلف عليّ ليقتلني فهربت منه وعدت بأبي عبد الله عليه السلام فأعلمته خبري، فقال لي: انصرف واقراه مني السلام وقل له: إني قد آجرت عليك مولاك رفيداً فلا تمحه بسوء، فقلت له: جعلت فداك شاميّ خبيث الرأي فقال: اذهب إليه كما أقول لك، فأقبلت فلما كنت في بعض البوادي استقبلني أعرابي، فقال: أين تذهب إني أرى وجه مقتول، ثم قال لي: أخرج يدك، ففعلت فقال: يد مقتول، ثم قال لي: أبرز رجلك فأبرزت رجلي، فقال: رجل مقتول، ثم قال لي: أبرز جسدك؟ ففعلت، فقال: جسد مقتول، ثم قال لي: أخرج لسانك، ففعلت، فقال لي: امض، فلا بأس عليك فإن في لسانك

٢٣٤- كذا والصحيح عمر بن يزيد بن هبيرة كان والى العراق من قبل مروان بن محمد.

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1286-3. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Barqī (-) his father, the person whom he mentioned, that Rufayd, slave of Yazīd ibn 'Amr ibn Hubayrah said:

"(My master) Ibn Hubayrah was once angry with me and swore to kill me. I ran away from him (in fear) and sought refuge with Abū 'Abdillāh, peace be upon him, and informed him of my story. He said to me: 'Go back and convey my greetings to him and say to him (on my behalf): 'I have given protection to your slave Rufayd against you. Do not harm him with (any) evil.'" I said to him: 'May I be made your ransom! He is a Shāmī' and of filthy opinions.'¹ He said: 'Go to him (and do) as I have told you.' I returned back. On the way in the wilderness I met a Bedouin who asked me: 'Where are you going? I see the face of a man (about) to be killed.' Then he said: 'Show me your hand.' I did so. He said: 'The hand of a person (about) to be murdered.' Then he said: 'Put out your foot.' I put out my foot. He said: 'The foot of a person (about) to be murdered.' Then he said: 'Show your body.' I did so. He said: 'A body of a person (about) to be murdered.' Then he said to me: 'Take out your tongue.' I did so. He said to me: 'Go on, and nothing will harm you, since in your tongue there is a message that if you take it to the

1. Shāmī, i.e., one who is from Shām (Damascus).

2. Historically, the Damascenes were allies of the Umayyids and opposed to the *Ahlu 'l-Bayt* or their Shī'ahs.

رسالة لو أتيت بها الجبال الرواسي لانتقادات لك، قال: فجئت حتى وقفت على باب ابن هبيرة، فاستأذنت، فلما دخلت عليه قال: أتتك بجائن رجلاه يا غلام النطع والسيف، ثم أمر بي فكثفت وشد رأسي وقام علي السياف ليضرب عنقي فقلت: أيها الأمير لم تظفر بي عنوة وإنما جئتك من ذات نفسي وههنا أمر أذكره لك ثم أنت وشأنك، فقال: قل، فقلت: أخلني فأمر من حضر فخرجوا فقلت له: جعفر بن محمد يقرئك السلام ويقول لك: قد أجرت عليك مولاك رفيداً فلا تحجه بسوء فقال: والله لقد قال لك جعفر [بن محمد] هذه المقالة وأقراني السلام؟! فحلفت له فردها علي ثلاثاً ثم حل أكتافي، ثم قال: لا يقنعني منك حتى تفعل بي ما فعلت بك، قلت: ما تنطلق يدي بذاك ولا تطيب به نفسي، فقال: والله ما يقنعني إلا ذاك، ففعلت به كما فعل بي وأطلقته فناولني خاتمه وقال: أموري في يدك فدبر فيها ما شئت.

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lofty mountains they will obey you."

He (Rufayd) said: "I then went on until I stood at the door of Ibn Hubayrah. I asked permission (to enter). When I entered before him, he said: 'The traitor has come on his own legs. Boy! Get the leather rope and the sword.' He ordered my hands and head to be tied up. The executioner stood over my head to strike my neck. I said: 'O commander! You have not seized me by force, I came to you on my own. There is a certain matter that I want to mention to you, thereafter do whatever you please.' He said: 'Speak.' I said: 'You must allow me to speak to you in private.' He ordered everyone to vacate the room. Then I said to him: 'Ja'far ibn Muhammad, sends you his greetings and says to you: 'I have given protection to your slave, Rufayd. Do not harm him with (any) evil.'"

"Then he said: 'Allāh! Did Ja'far (ibn Muhammad) really say these words and convey greetings to me?' I swore before him; and he repeated it [his words] to me three times, then he freed my hands and said: 'I am not satisfied until you do to me what I just did to you.' I said: 'My hands will not move to do that and my conscience will not accept it.' He said: 'By Allāh! Nothing will satisfy me except that.' I then did what he had done to me and then released him. He then gave me his own seal and said: '(All) my affairs are in your hands; manage them as you like.'"

١٢٨٧/٤- محمد بن يحيى، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن الخيري عن يونس بن ظبيان ومفضل بن عمر وأبي سلمة السراج والحسين بن ثوير بن أبي فاختة قالوا كنا عند أبي عبد الله عليه السلام فقال: عندنا خزان الأرض ومفاتيحها ولو شئت أن أقول بإحدى رجلي أخرجني ما فيك من الذهب لأخرجت، قال: ثم قال بإحدى رجليه فخطها في الأرض خطأ فانفجرت الأرض ثم قال بيده: فأخرج سبيكة ذهب قدر شبر ثم قال: انظروا حسناً، فنظرنا فإذا سبائك كثيرة بعضها على بعض يتلأل فقال له بعضنا: جعلت فداك أعطيت ما أعطيت وشيعتكم محتاجون؟ قال: فقال: إن الله سيجمع لنا ولشيعتنا الدنيا والآخرة ويدخلهم جنات النعيم ويدخل عدونا الجحيم.

١٢٨٨/٥- الحسين بن محمد، عن المعلى بن محمد، عن بعض أصحابه، عن أبي بصير قال: كان لي جار يتبع السلطان فأصاب مالا، فأعد قياناً وكان يجمع

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1287-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Umar ibn 'Abdi 'l-'Azīz (-) al-Khaybarī that Yūnus ibn Ḍabyān, al-Mufaḍḍal ibn 'Umar, Abū Salamah as-Sarrāj and al-Ḥusayn ibn Thuwayr ibn Abī Fākhi-tah said:

"We were in the presence of Abū 'Abdillāh, peace be upon him, when he said: 'We have the treasures of the earth and its keys. If I wished to say with one of my foot (by striking it on the ground): "Let out whatever gold is in you", it would do so."

He (the narrator) said: "Then he said so with (striking) one of his feet and drew a line with it on the earth. The earth split open. Then he pulled out a brick of gold, the size of a hand and said: 'Look closely.' We looked (down) and saw many such blocks of gold, shining, one over the other. One of us said to him: 'May I be made your ransom! You have been given such whilst your Shī'ah are in need?' He (the Imām) said: 'Allāh will combine for us and our Shī'ahs (the bounties of both) the world and the hereafter. And He will admit them into the blessings of Paradise whilst our enemies will enter Hell-fire."

1288-5. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) some of his companions that Abū Baṣīr said:

"I had a neighbour who followed the Sultan and had gained some wealth. He used to invite female singers and hold parties. They drank wine

الجميع إليه و يشرب المسكر ويؤذي، فشكوته إلى نفسه غير مرّة، فلم ينته فلما أن ألححت عليه فقال لي: يا هذا أنا رجل مبتلى وأنت رجل معافى، فلو عرضتني لصاحبك رجوت أن ينقذني الله بك، فوقع ذلك له في قلبي فلما صرت إلى أبي عبد الله عليه السلام ذكرت له حاله فقال لي: إذا رجعت إلى الكوفة سيأتيك فقل له: يقول لك جعفر بن محمد: دع ما أنت عليه وأضمن لك على الله الجنة، فلما رجعت إلى الكوفة أتاني فيمن أتى، فاحتبسته عندي حتى خلا مترلي ثم قلت له: يا هذا إنني ذكرت لك لابي عبد الله جعفر بن محمد الصادق عليه السلام فقال لي: إذا رجعت إلى الكوفة سيأتيك فقل له: يقول لك جعفر بن محمد: دع ما أنت عليه وأضمن لك على الله الجنة، قال: فبكي ثم قال لي: الله لقد قال لك أبو عبد الله هذا؟ قال: فحلفت له أنه قد قال لي ما قلت، فقال لي: حسبك ومضى، فلما كان بعد أيام بعث إلي فدعاني وإذا هو خلف داره عريان، فقال لي: يا أبا بصير لا والله ما بقي في مترلي شيء إلا

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and it troubled me. I complained to the man several times but he did not desist. When I insisted he said to me: 'O man! I am a man afflicted (with sin) while you are free (of it). If you present me to your master, I hope Allāh will save me through you.' That impressed upon my heart (a concern) for him and when I went to see Abū 'Abdillāh, peace be upon him, I mentioned his (the man's) condition to him. He said to me: 'When you go back to Kūfah, he will come to you. Say to him: "Ja'far ibn Muḥammad says to you: 'Stop what you do and I will guarantee for you paradise before Allāh.'"'

"When I returned to Kūfah, he came to me one day. I held him back with me until my house was empty (of guests). Then I said to him: 'O man! I mentioned you to Abū 'Abdillāh, Ja'far ibn Muḥammad aṣ-Ṣādiq, peace be upon him, and he said to me: "When you return to al-Kūfah, he will come to you. Say to him: 'Ja'far ibn Muḥammad says to you: "Give up what you are involved in and I will guarantee you paradise before Allāh.'"'

He (Abū Baṣīr) said: "The man wept then he said to me: 'Allāh! Did Abū 'Abdillāh, peace be upon him, really say this to you?' I swore before him that he did really say to me what I said. He said: '(This) suffices for you' and he left. After few days he sent for me and called out to me while he was behind his house naked and said to me: 'O Abū Baṣīr! By Allāh,

وقد أخرجه وأنا كما ترى، قال: فمضيت إلى إخواننا فجمعت له ما كسوته به ثم لم تأت عليه أيام يسيرة حتى بعث إليّ أني عليّ فأتيت، فجعلت أختلف إليه وإعاجله حتى نزل به الموت فكنت عنده جالسا وهو يجود بنفسه، فغشي عليه غشية ثم أفاق، فقال لي: يا أبا بصير قد وفي صاحبك لنا، ثم قبض -رحمة الله عليه- فلما حججت أتيت أبا عبد الله عليه السلام فاستأذنت عليه فلما دخلت قال لي ابتداء من داخل البيت وإحدى رجلي في الصحن والأخرى في دهليز داره: يا أبا بصير! قد وفينا لصاحبك.

٢٨٩/٦ - أبو عليّ الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن جعفر بن محمد بن الأشعث قال: قال لي: أتدري ما كان سبب دخولنا في هذا الأمر ومعرفتنا به؟ وما كان عندنا منه ذكر ولا معرفة شيء مما عند الناس، قال: قلت له: ما ذاك؟ قال: إن أبا جعفر -يعني أبا الدوانيق- قال لأبي، محمد بن الأشعث: يا

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there is nothing left in my house. I have given it all away and I am (left) as you see.'" He (Abū Baṣīr) said: "I went to some of our people and collected for him something to cloth him with. Shortly afterwards he sent for me saying: 'I am ill; come to me.' Thereafter, I used to come and go to him and treat him until he was about to die. I was sitting besides him when he was giving up his soul. He fainted and then regained consciousness and said to me: 'O Abū Baṣīr! Your master has fulfilled his promise to us.' Then he passed away, may Allāh have mercy upon him! When I went for *hajj* I went to see Abū 'Abdillāh, peace be upon him, and sought permission (to enter). As I entered (the house), he, [p.b.u.h.], called out to me from inside the room, while one of my feet was still in the courtyard and the other in the hallway: 'O Abū Baṣīr! We fulfilled our promise to your friend!'"

1289-6. Abū 'Alī al-Ash'arī (-) Muḥammad ibn 'Abdī 'l-Jabbār (-) Ṣafwān ibn Yaḥyā that Ja'far ibn Muḥammad ibn al-Ash'ath said:

"He (Ṣafwān ibn Yaḥyā) said to me: 'Do you know what was the reason of our embracing this affair (becoming Shī'ah) and recognizing it, even though there was no mention of it among us, and we had no knowledge of what other people (Shī'ahs) had?' He (Ja'far ibn Muḥammad ibn al-Ash'ath) said: 'I said to him: "What (then) is (the reason for) it?" He said: "Abū Ja'far - i.e., Abū 'd-Dawānīq - once said to my father, Muḥammad ibn al-Ash'ath: 'O Muḥammad! Find me a person whom I can entrust.' My

محمد ابغ لي رجلاً له عقل يودّي عني فقال له أبي: قد أصبته لك هذا فلان ابن مهاجر خالي، قال: فأتني به، قال: فأتيته بخالي فقال له أبو جعفر: يا ابن مهاجر خذ هذا المال وأت المدينة وأت عبد الله بن الحسن بن الحسن وعدة من أهل بيته فيهم جعفر بن محمد فقل لهم: إنني رجل غريب من أهل خراسان وبها شيعة من شيعتكم وجهوا إليكم بهذا المال، وادفع إلى كل واحد منهم على شرط كذا وكذا، فإذا قبضوا المال فقل: إنني رسول وأحب أن يكون معي خطوطكم بقبضكم ما قبضتم، فأخذ المال وأتى المدينة فرجع إلى أبي الدوانيق ومحمد بن الأشعث عنده، فقال له أبو الدوانيق ما وراءك؟ قال: أتيت القوم وهذه خطوطهم بقبضهم المال خلا جعفر بن محمد، فإني أتيت وهو يصلي في مسجد الرسول ﷺ فجلست خلفه وقلت حتى ينصرف فأذكر له ما ذكرت لأصحابه، فعجل وانصرف، ثم التفت إلي فقال: يا هذا

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father said to him: 'I have found one for you. He is so-and-so Ibn Muhājir, my maternal uncle.' He said: 'Bring him to me.' He [my father] said: 'So I brought my uncle to him. Abū Ja'far said to him: "O son of Muhājir! Take this money to Madīnah and give it to 'Abdullāh ibn al-Ḥasan ibn al-Ḥasan and a group of his family amongst whom is Ja'far ibn Muḥammad and say to them: 'I am a stranger from Khurāsān and one of your Shī'ah from there has sent this money.' Then give to each of them on such-and-such a condition. When they take the money than say: 'I am (but) a messenger and I would like for you to write me that you have taken possession of what I gave you.'"

"So he took the money and came to Madīnah. Then he came back to Abu 'd-Dawānīq when Muḥammad ibn al-Ash'ath was also present. Abu 'd-Dawānīq said to him: "What did you leave behind?" He said: "I met the people and these are their receipts for the money they received except Ja'far ibn Muḥammad. I went to see him when he was praying in the Mosque of the Messenger of Allāh, peace be upon him and his progeny. I sat behind him and said: '(I will wait) until he is finished and then I will mention to him what I did to his companions.' He hurried up and finished. Then he turned to me and said: 'O you! Fear Allāh and do not try to deceive

1. The ruling Caliphs always feared that the Imāms collected large sums of money from the Shī'ah and that they would use this money to plot an uprising against them.

اتَّقِ اللَّهَ وَلَا تَغُرَّ أَهْلَ بَيْتِ مُحَمَّدٍ فَإِنَّهُمْ قَرِيبُ الْعَهْدِ بِدَوْلَةِ^{٢٣٥} بَنِي مُرْوَانَ وَكُلِّهِمْ
مُحْتَاجٌ، فَقُلْتُ: وَمَا ذَاكَ؟ أَصْلَحَكَ اللَّهُ قَالَ: فَأَدْنَى رَأْسِهِ مِنِّي وَأَخْبَرَنِي بِجَمِيعِ مَا
جَرَى بَيْنِي وَبَيْنَكَ حَتَّى كَأَنَّهُ كَانَ ثَالِثَنَا قَالَ: فَقَالَ لَهُ أَبُو جَعْفَرٍ: يَا أَبْنِ مِهَاجِرٍ!
إِعْلَمْ أَنَّهُ لَيْسَ مِنْ أَهْلِ بَيْتِ نَبْوَةٍ إِلَّا وَفِيهِ مُحَدَّثٌ وَإِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ مُحَدَّثُنَا الْيَوْمَ،
وَكَانَتْ هَذِهِ الدَّلَالَةُ سَبَبَ قَوْلِنَا بِهَذِهِ الْمَقَالَةِ.

٧/١٢٩٠ - سَعْدُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ جَمِيعاً، عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ،
عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ ابْنِ
مُسْكَانَ، عَنْ أَبِي بَصِيرٍ قَالَ: قَبِضَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ خَمْسٍ
وَسِتِينَ سَنَةً، فِي عَامِ ثَمَانٍ وَأَرْبَعِينَ وَمِائَةٍ وَعَاشٍ بَعْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَرْبَعاً وَثَلَاثِينَ
سَنَةً.

٢٣٥- فِي بَعْضِ النُّسخ [مِنْ دَوْلَةِ].

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the household (*Ahlu 'l-Bayt*) of Muḥammad, peace be upon him and his progeny. For they have just experienced the government of the sons of Marwān and they (the *Ahlu 'l-Bayt*) are (now) needy.' I said (pretending ignorance): 'What's the matter? May Allāh settle your affairs!'" He said: "Then he brought his head closer to me and told me of all that had transpired between you and me as if he was the third person with us. Abū Ja'far then said: 'O son of Muhājir! know that the family of prophethood has never been without a *muḥaddath*¹ amongst them. And that Ja'far ibn Muḥammad is the *Muḥaddath* amongst us today.'" This proof was the reason for our attesting to this matter."

1290-7. Sa'd ibn 'Abdillāh and 'Abdullāh ibn Ja'far, both (-) Ibrāhīm ibn Mahziyār (-) his brother 'Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa'īd (-) Muḥammad ibn Sinān (-) Ibn Muskān that Abū Baṣīr said:

"Abū 'Abdillāh, Ja'far ibn Muḥammad, peace be upon him, passed away at the age of sixty-five in the year one hundred and forty-eight (AH). He lived after Abū Ja'far, peace be upon him, (his father) for thirty-four years."

1. Lit. "One who is spoken to." A *muḥaddath* is one who is conversed to by the angels.

١٢٩١/٨ - سعد بن عبد الله، عن أبي جعفر محمد بن عمر بن سعيد، عن يونس بن يعقوب عن أبي الحسن الأول عليه السلام قال: سمعته يقول: أنا كُفِّتُ أبي في ثوبين شطويين^{٢٣٦} كانَ يحرم فيهما وفي قميص من قمصه وفي عمامة كانت لعلّي بن الحسين عليه السلام وفي برد اشتراه بأربعين دينارًا.

٢٣٦ - شطا اسم قرية بناحية مصر تنسب إليها الثياب.

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1291-8. Sa'd ibn 'Abdillāh (–) Abū Ja'far Muḥammad ibn 'Umar ibn Sa'īd (–) Yūnus ibn Ya'qūb that Abu 'l-Ḥasan, the first (Mūsā), peace be upon him, said:

"I shrouded my father in two pieces of *shaṭwiyyah*¹ clothes that he used to wear as *iḥrām*². And (also) in one of his shirts and in a turban that belonged to 'Alī ibn al-Ḥusayn, peace be upon him, and in a gown he had bought for forty dīnār."

1. Shaṭā was the name of a town near Egypt. The cloth imported from there was called "*shaṭwiyyah*" cloth.

2. *Iḥrām*: two pieces of unstitched clothes that are the only clothes men are required to wear when performing a pilgrimage to Makkah.

(باب ١٢٠)

* (مَوْلِد أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَام) *

وُلِدَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ بِالْأَبْوَاءِ سَنَةَ ثَمَانٍ وَعَشْرِينَ وَمِائَةً وَقَالَ بَعْضُهُمْ: تِسْعَ وَعَشْرِينَ وَمِائَةً وَقُبِضَ عَلَيْهِ لَسْتُ خَلَوْنَ مِنْ رَجَبٍ مِنْ سَنَةِ ثَلَاثٍ وَثَمَانِينَ وَمِائَةً وَهُوَ ابْنُ أَرْبَعٍ أَوْ خَمْسٍ وَخَمْسِينَ سَنَةً وَقُبِضَ عَلَيْهِ بِبَغْدَادٍ فِي حَبْسِ السَّنْدِيِّ بْنِ شَاهَكَ وَكَانَ هَارُونَ حَمَلُهُ مِنَ الْمَدِينَةِ لِعَشْرِ لَيَالٍ بَقِيْنَ مِنْ شَوَّالٍ سَنَةِ تِسْعٍ وَسَبْعِينَ وَمِائَةً وَقَدْ قَدَّمَ هَارُونَ الْمَدِينَةَ مِنْصَرَفَهُ مِنْ عَمْرَةٍ شَهْرِ رَمَضَانَ، ثُمَّ شَخَّصَ هَارُونَ إِلَى الْحَجِّ وَحَمَلَهُ مَعَهُ، ثُمَّ انْصَرَفَ عَلَى طَرِيقِ الْبَصْرَةِ فَحَبَسَهُ عِنْدَ عَيْسَى بْنِ جَعْفَرٍ،

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CHAPTER 120

THE BIRTH OF ABU 'L-ḤASAN, MŪSĀ IBN JA'FAR,
PEACE BE UPON [BOTH OF] THEM

Abu 'l-Ḥasan Mūsā, peace be upon him, was born in al-Abwā' in the year one hundred and twenty-eight (AH). Some (historians) have said (it was the year) one hundred and twenty-nine. And he, [p.b.u.h.], passed away on the sixth of the month of Rajab in the year one hundred and eighty-three (AH) at the age of fifty-four or fifty-five. He [p.b.u.h.] passed away in Baghdād in the prison of as-Sindī ibn Shāhak. Hārūn (the Caliph) had summoned him from Madīnah on the twentieth of Shawwāl in the year one hundred and seventy-nine (AH). Hārūn had gone to Madīnah on his way back from 'umrah in the month of Ramaḍān. Thereafter, Hārūn went for *hajj* and took him (Abu 'l-Ḥasan Mūsā ibn Ja'far, p.b.u.h.) with him. Then he went back via the road to Baṣrah and had him imprisoned with

ثم أشخصه إلى بغداد، فحبسه عند السندي بن شاهك فتوفي عليه في حبسه ودفن ببغداد في مقبرة قريش وأمه أم ولد يقال لها: حميدة.

١٢٩٢/١- الحسين بن محمد الأشعري، عن معلى بن محمد، عن علي بن السندي القمي قال: حدثنا عيسى بن عبد الرحمن، عن أبيه قال: دخل ابن عكاشة بن محسن الاسدي على أبي جعفر وكان أبو عبد الله عليه السلام قائماً عنده فقدم إليه عنباً، فقال: حبة حبة يأكله الشيخ الكبير والصبي الصغير وثلاثة وأربعة يأكله من يظن أنه لا يشبع وكله حبتين حبتين، فإنه يستحب فقال لابي جعفر عليه السلام: لأي شيء لا تزوج أبا عبد الله فقد أدرك التزويج؟ قال وبين يديه صرة مختومة، فقال: أما إنه سيحيي نخاس من أهل بربر فيترل دار ميمون، فنشتري له هذه الصرة جارية، قال: فأنتي لذلك ما أتى، فدخلنا يوماً على أبي جعفر عليه السلام فقال: ألا أخبركم عن النخاس الذي ذكرته لكم قد قدم، فاذهبوا فاشترؤا بهذه

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'Isā ibn Ja'far. Then he took him to Baghdād and had him imprisoned with as-Sindī ibn Shāhak. He, [p.b.u.h.], died in his (as-Sindī's) custody and was buried in Baghdād in the cemetery of the Quraysh. His mother was a slave-girl called Ḥamīdah.

1292-1. al-Ḥusayn ibn Muḥammad al-Ash'arī (-) Mu'allā ibn Muḥammad (-) 'Alī ibn as-Sindī al-Qummī said: "Narrated to us 'Isā ibn 'Abdī 'r-Raḥmān that his father said:

"Once Ibn 'Ukāshah ibn Muḥsin al-Asadī went to see Abū Ja'far, peace be upon him, and Abū 'Abdillāh, peace be upon him, was standing in his presence. Grapes were presented to him. He, [p.b.u.h.], said: "The old man and the young child eat grapes one piece at a time while one who is anxious that he may not be satiated eats three and four pieces at a time but you should take two pieces at a time for it is recommended (*mustahab*)."

"He then said to Abū Ja'far, peace be upon him, "Why do you not arrange a marriage for Abū 'Abdillāh, peace be upon him, when he (appears) ready for marriage?" Before Abū Ja'far, peace be upon him, there was a sealed purse (of money). He [p.b.u.h.], said: "Very soon a (slave) trader will come from Barbar and stop at Dār Maymūn, then with the money in this bag we shall purchase for him a slave girl."

He (the narrator) said: "Time went by and one day we went to see Abū Ja'far, peace be upon him, and he said: 'I wish to inform you about the slave trader I mentioned to you earlier. He has arrived. Go with this purse

الصرّة منه جارية، قال: فأتينا النّحاس فقال: قد بعث ما كان عندي إلّا جارتين مريضتين إحداهما أمثل من الأخرى، قلنا: فأخرجهما حتّى ننظر إليهما فأخرجهما، فقلنا: بكم تبيعنا هذه المتماثلة قال: بسبعين ديناراً قلنا أحسن قال: لا أنقص من سبعين ديناراً، قلنا له نشتريها منك بهذه الصرّة ما بلغت ولا ندري ما فيها وكان عنده رجل أبيض الرأس واللّحية قال: فكوا وزنوا، فقال النّحاس: لا تفكوا فإنّها إن نقصت حبة من سبعين ديناراً لم أبايعكم فقال الشيخ: ادنوا، فدنونا وفككنا الخاتم ووزنا الدنانير فإذا هي سبعون ديناراً لا تزيد ولا تنقص فأخذنا الجارية فأدخلناها على أبي جعفر عليه السلام وجعفر قائم عنده فأخبرنا أبا جعفر بما كان، فحمد الله وأثنى عليه ثم قال لها: ما اسمك؟ قالت: حميدة، فقال حميدة في الدّنيا، محمودة في الآخرة، أخبريني عنك أبكر أنت أم تيب؟ قالت: بكر قال: وكيف ولا يقع في أيدي النّحّاسين شيء إلّا أفسدوه، فقالت: قد

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and purchase a slave girl.'" He (the narrator) said: "We came to the slave trader but he said: 'I have sold all I had except two of them who are ill, one of them is more beautiful than the other.' We said: 'Bring them forth that we may see them.' So he brought them out. We said: 'How much will you sell to us the more beautiful one?' He said: 'Seventy dīnār. We asked him for a better (price) but he said: 'I will not accept less than seventy dīnār.' We said to him: 'We will buy her from you with all that is in this purse. We do not know what is in it.' There was a man with him who had white hair and beard who said: 'Open (the bag) and weigh it.' The slave trader said: 'Do not open it, for if it is even one piece less than seventy dīnār, I will not accept.' The old man said: 'Come close.' We went closer and broke the seal and weighed the dīnārs. There were exactly seventy dīnār, no more and no less. So we took the slave girl to Abū Ja'far, peace be upon him, and Ja'far, peace be upon him, was standing in his presence. We informed Abū Ja'far, peace be upon him, of what transpired. He thanked Allāh and praised Him. Then, he asked her (i.e. the girl): 'What is your name?' She said: 'Ḥamīdah.' He said: 'You are (indeed) Ḥamīdah' in this world and Maḥmūdah² in the hereafter. Tell me, are you a virgin or not?' She said: 'Virgin.' He said: 'How so? The (slave) traders corrupt whatever comes in their hands.' She

1 One who praises God.

2. Praiseworthy or one who is praised by God.

كَانَ يَجِيئُنِي فَيَقْعِدُ مَعِيَ مَقْعِدَ الرَّجُلِ مِنَ الْمَرْأَةِ فَيَسْلُطُ اللَّهُ عَلَيْهِ رَجُلًا أَبْيَضَ الرَّأْسَ وَاللَّحْيَةَ فَلَا يَزَالُ يَلْطَمُهُ حَتَّى يَقُومَ عَنِّي، فَفَعَلَ بِي مَرَارًا وَفَعَلَ الشَّيْخَ بِهِ مَرَارًا فَقَالَ: يَا جَعْفَرُ خُذْهَا إِلَيْكَ فَوَلَدَتْ خَيْرَ أَهْلِ الْأَرْضِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ السَّلَامُ.

١٢٩٣/٢- مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ ابْنِ سَنَانَ، عَنْ سَابِقِ بْنِ الْوَلِيدِ، عَنْ الْمُعَلَّى بْنِ خُنَيْسٍ أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: حَمِيدَةٌ مَصْفَاةٌ مِنَ الْأَدْنَسِ كَسْبِيكَةِ الذَّهَبِ، مَازَالَتْ الْأَمْلاكُ تَحْرُسُهَا حَتَّى أُدْبِتَ إِلَيَّ كِرَامَةٌ مِنَ اللَّهِ لِي وَالْحَجَّةُ مِنْ بَعْدِي.

١٢٩٤/٣- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ أَبِي قَتَادَةَ الْقَمِيِّ، عَنْ أَبِي خَالِدٍ الزُّبَايِ قَالَ: لَمَّا أَقْدَمَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَهْدِيِّ الْقَدَمَةَ الْأُولَى نَزَلَ زُبَالَةٌ فَكَنْتُ أُحْدِثُهُ، فَرَأَيْتُ مَغْمُومًا فَقَالَ لِي: يَا

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said: 'He used to come to me and sit next to me just as a man approaches a woman but Allāh used to send a man with white hair and beard appear to him and slap him until he would go away from me. This happened repeatedly with him and the old man.' He, peace be upon him, said: 'O Ja'far, take her (as a wife) for yourself.' She then gave birth to the best of the inhabitants of the earth, Mūsā ibn Ja'far, peace be upon him."

1293-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) 'Abdullāh ibn Aḥmad (-) 'Alī ibn al-Ḥusayn (-) Ibn Sinān (-) Sābiq ibn al-Walīd (-) al-Mu'allā ibn Khunays that Abū 'Abdillāh, peace be upon him, said:

"Ḥamīdah is clean of all uncleanness like purified gold. The angels continuously guarded her until she reached me, due to Allāh's regards for me and (for) the Proof' (*al-ḥujjah*) after me."

1294-3. A group of our co-sectarians (-) Aḥmad ibn Muḥammad* and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Abū Qatādah al-Qummī that Abū Khālid az-Zubālī said:

"When Abu 'l-Ḥasan Mūsā, peace be upon him, was brought before al-Mahdī [the 'Abbāsīd Caliph], for the first time, he was accommodated at Zubālah, and I talked to him. He found me depressed and asked: 'O Abū Khālid! Why is it that I see you depressed?' I said: 'How can I not be

1. i.e. the Imām.

أبا خالد مالي أراك مغموماً، فقلت: وكيف لا أغتم وأنت تحمل إلى هذه الطاغية ولا أدري ما يحدث فيك، فقال: ليس عليّ بأس إذا كان شهر كذا وكذا ويوم كذا فوافقتني في أول الميل، فما كان لي هم إلا إحصاء الشهور والأيام حتى كان ذلك اليوم فوافيت الميل فما زلت عنده حتى كادت الشمس أن تغيب ووسوس الشيطان في صدري وتخوّفت أن أشك فيما قال، فبينما أنا كذلك إذا نظرت إلى سواد قد أقبل من ناحية العراق، فاستقبلتهم فإذا أبو الحسن عليه السلام أمام القطار على بغلة، فقال: إيه^{٢٣٧} يا أبا خالد، قلت: لبيك يا ابن رسول الله، فقال لا تشكّن، ودّ الشيطان أنك شككت، فقلت الحمد لله الذي خلّصك منهم فقال: إن لي إليهم عودة لا أتخلص منهم.

١٢٩٥/٤ - أحمد بن مهران وعليّ بن إبراهيم جميعاً، عن محمد بن عليّ، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم قال: كنت عند أبي الحسن موسى عليه السلام

٢٣٧ - في أكثر النسخ [إيهن].

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depressed when you are being take to this transgressor and I do not know what will happen to you.' He said: 'I will be alright. In such-and-such a month on such a day come to me within one mile's distance.' I then had no worries except counting the months and days until it was that (appointed) day. I then went up to a mile's distance and spent the day there until it was almost sun set. Satan caused doubts in my heart and I feared that I may doubt in what he had said. Suddenly, I saw figures coming from the direction of Iraq. I went to meet them and lo! Abu 'l-Ḥasan, peace be upon him, was in front of them on a mule. He said: 'Well! (It is you) O Abū Khālid!' I said: 'At your service, O (grand)son of the Messenger of Allāh!' He said: 'Do not doubt. Satan loved that you had doubts.' I said: 'Praise be to Allāh Who saved you from them.' He said: 'I will have a return to them in which I will not be safe from them.'"

1295-4. Aḥmad ibn Mihrān and 'Alī ibn Ibrāhīm, both of them (-) Muḥammad ibn 'Alī (-) al-Ḥasan ibn Rāshid that Ya'qūb ibn Ja'far ibn Ibrāhīm said:

"I was in the presence of Abu 'l-Ḥasan Mūsā, peace be upon him,

إذ أتاه رجل نصراني ونحن معه بالعريض^{٢٣٨} فقال له النصراني: أتيتك من بلد بعيد وسفر شاق وسألت ربّي منذ ثلاثين سنة أن يرشدني إلى خير الأديان وإلى خير العباد وأعلمهم و أتاني آت في النوم فوصف لي رجلاً بعلياء دمشق، فانطلقت حتّى أتيتَه فكلمته، فقال: أنا أعلم أهل ديني وغيري أعلم منّي، فقلت: أرشدني إلى من هو أعلم منك فلأني لا أستعظم السفر ولا تبعد عليّ الشقّة ولقد قرأت الانجيل كلها ومزامير داود وقرأت أربعة أسفار من التوراة وقرأت ظاهر القرآن حتّى استوعبته كله، فقال لي العالم: إن كنت تريد علم النصرانية فأنا أعلم العرب والعجم بها وإن كنت تريد علم اليهود فباطي بن شرحبيل السامري أعلم الناس بها اليوم، وإن كنت تريد علم الإسلام و علم التوراة و علم الانجيل و علم الزبور وكتاب هود وكلّما أنزل على نبي من الانبياء في دهرك ودهر غيرك وما أنزل من

٢٣٨- عريض كزبير واد بالمدينة (في).

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when a Christian man came to him. We were, at that time, at al-‘Arīd. The Christian man said to him: 'I have come to you from a far away place after a difficult journey. I have been praying to my Lord for thirty years to guide me to the best of the religions and to the best of the servants (of Allāh) and the most knowledgeable among them. I saw a person in my dream who described to me a man who lived in ‘Ulyā (upper) Damascus. I went to see that man and I talked to him. He said: "I am the most knowledgeable one amongst the people of my faith but (there is) another than me (who) is more knowledgeable than me." I said: "Guide me to the one who is more knowledgeable than you for I like travelling and I can endure difficulties. I have read the whole Injīl [Gospel], the Zabūr [Psalms] of Dāwūd [David] and the four parts of Tawrāt [Torah]. I have read the apparent text of the Qur’ān until I grasped all of it." The scholar then said to me: "If you would like the knowledge of Christianity then I am the most knowledgeable in it among the Arab and non-Arab. And if you seek the knowledge of Judaism then Bāṭī ibn Shurahbīl as-Sāmīrī is the most knowledgeable person in it today. However, if you want the knowledge of Islam, the knowledge of the Tawrāt, the knowledge of the Injīl, the knowledge of the Zabūr, the book of Hūd and all that has been revealed to any of the prophets in your time or in the times of the others, and all the news that has come from the

السَّما من خير فعَلَمه أحد أو لم يَعَلَم به أحد، فيه تبيان كل شيء وشفاء للعالمين وروح لمن استَرْوَح إليه وبصيرة لمن أراد الله به خيراً وانس إلى الحق فارشدك إليه، فأته ولو مشياً على رجلك، فإن لم تقدر فحبوا^{٢٣٩} على ركبتك، فإن لم تقدر فزحفاً على استك، فإن لم تقدر فعلى وجهك، فقلت: لا بل أنا أقدر على المسير في البدن والمال، قال: فانطلق من فورك حتّى تأتي يثرب، فقلت: لا أعرف يثرب، قال: فانطلق حتّى تأتي مدينة النبي ﷺ الذي بعث في العرب وهو النبي العربي الهاشمي فإذا دخلتها فسل عن بني غنم بن مالك بن النجار وهو عند باب مسجدِها وأظهر بزة^{٢٤٠} النصرانية وحليتها فإن واليها يتشدد عليهم والخليفة أشد، ثم تسأل عن بني عمرو بن مبدول وهو بقيق الزبير، ثم تسأل عن موسى بن جعفر وأين منزله وأين هو؟ مسافر أم حاضر فإن كان مسافراً فالحقه فإن سَفَره أقرب ممّا ضربت

٢٣٩- في بعض النسخ [ولو جثوا].

٢٤٠- البزة بالكسر: الهيئة.

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heavens that may have been learnt or not; (knowledge) in which there is the explanation for everything and a cure for the worlds, the spirit for those who seek rest and an insight into what Allāh has willed to be for their good and seek intimacy with the truth, then I will guide you to him (i.e. such a person who has the knowledge of all this).

""Go to him even if you have to walk on foot. If you are not able to walk then even crawl to him on your knees. And if you are not able to do that then drag yourself on your hips. And if you are not able then even (crawl) on your face." I said: "No, (none of these is necessary.) I can travel. I am physically and financially able." He said: "Go then without delay until you reach Yathrib." I said: "I do not know of Yathrib." He said: "Go until you reach Madīnah (the City) of the Prophet, peace be upon him and his progeny, who rose from among the Arabs. He is the Arab, Hāshimite prophet. When you arrive there ask for Banū Ghanam ibn Mālik ibn an-Najjār who is near the door of the Mosque in that city. Show yourself to him in the Christian dress because their governor is strict on them and the Caliph is even stricter on them. Thereafter ask for Banū 'Amr ibn Mabdhūl that is in the area of az-Zubayr. Then ask for Mūsā ibn Ja'far, where his house is and where he himself is? Is he on a journey or present? If he is on a journey then you must reach him because his destination will be shorter

إليه ثم أعلمه أن مطران غُليا الغُوطَة^{٢٤١} - غُوطَة دمشق - هو الذي أُرشدني إليك وهو يقرئك السَّلامَ كثيراً ويقول لك: إِنِّي لا أكثر مناجات ربي أن يجعل إسلامي على يديك. فقَصَّ هذه القصة وهو قائم معتمد على عصاه، ثم قال: إن أذنت لي يا سيدي كَفَرْتُ لك^{٢٤٢} وجلست فقال: أذن لك ان تجلس ولا أذن لك أن تكفر، فجلس ثم ألقى عنه برنسه ثم قال: جعلت فداك تأذن لي في الكلام؟ قال: نعم ما جئت إلا له، فقال له النصراني: أُرِدُّد على صاحبي السَّلام أو ما تُرُدُّ السَّلام، فقال أبو الحسن عليه السلام: على صاحبك أن هداه الله فأما التسليم فذاك إذا صار في ديننا، فقال النصراني: إِنِّي أسألك - أصلحك الله - قال: سل، قال: أخبرني عن كتاب الله تعالى الذي أنزل على محمد ونطق به، ثم وصفه بما وصفه به، فقال: «حم *

٢٤١ - الغُوطَة بالضم موضع بالشام كثير الماء والشجر وهو غُوطَة دمشق.

٢٤٢ - التكفير وضع اليدين على الصدر

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than the distance you have to travel to him. Then inform him that: the chief monk of al-Ghūṭah – Ghūṭah of Damascus has guided me to you. He sends you lots of greetings and says: 'I pray to my Lord very often to make my Islam take form in your hands.'"

"He (the Christian man) narrated this story while he was standing, leaning on his staff. Then he said: 'Master, if you would permit me I would like to perform *takfīr*¹ and sit down.' He [the Imām] said: 'You are permitted to sit but not to do *takfīr*.' He sat down and removed his hood. Then he said: 'May I be made your ransom! Do you permit me to speak?' He (the Imām) said: 'Yes, that is why you have come.' The Christian man (first) said: 'Don't you return the greetings to my friend or you don't wish to return the greetings (of peace)?' Abu 'l-Ḥasan, peace be upon him, said: 'As to your friend, may Allāh guide him. As for the greeting of peace, that is (applicable) when he joins our faith.' The Christian man then said: 'I wish to question you – may Allāh grant you well being!' He (the Imām) said: 'Ask.' He said: 'Tell me about the Book that Allāh, the Most High, has revealed to Muḥammad that he read to people and introduced it to them the way he did. And said: *Ḥa mīm! I swear by the Book that makes*

1. *Takfīr* is placing the hand on someone's chest as a sign of respect and humility.

والكتاب المبين * إنا أنزلناه في ليلة مُباركة إنا كنا مُنذرين * فيها يُفَرَّق كُلُّ أَمْرٍ حَكِيمٍ^{٢٤٣}» ما تفسيرها في الباطن؟ فقال: أما حم فهو مُحَمَّدٌ ﷺ وهو في كتاب هود الذي أنزل عليه وهو منقوص الحروف وأما «الكتاب المبين» فهو أمير المؤمنين عليّ عليه السلام وأما الليلة ففاطمة وأما قوله: «فيها يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ» يقول: يخرج منها خير كثير فرجل حكيم ورجل حكيم فقال الرجل: صف لي الاول والآخر من هؤلاء الرجال، فقال: إن الصفات تشبه ولكن الثالث من القوم أصف لك ما يخرج من نسله وإنه عندكم لفي الكتب التي نزلت عليكم، إن لم تغيروا وتحرفوا وتكفروا وقديما ما فعلتم، قال له النصراني: إني لا أستر عنك ما علمت ولا أكذبك وأنت تعلم ما أقول في صدق ما أقول وكذبه والله لقد أعطاك الله من فضله، وقسم عليك من نعمه ما لا يخطرُ الخاطرون ولا يستره الساترون ولا يكذب فيه من

٢٤٣ - الدخان: ٤١.

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manifest (the truth). Surely We revealed it on a blessed night surely We are ever warning – Therein every wise affair is made distinct. (ad-Dukhān, 44:1-4) What is its hidden meaning?' He (the Imām) said: 'As for: *Ha mīm!*, it stands for Muḥammad, peace be upon him and his progeny, who is mentioned in the Book of Hūd which was revealed to him (Hūd) – and its letters are abbreviated (in the Qur'ān.). And as for the: *the book that makes manifest*, it is Amīr al-Mu'minīn 'Alī, peace be upon him. The: *blessed night* is Fāṭimah, peace be upon her; as for His words: *therein every wise affair is made distinct*, it means that from that night (i.e. Fāṭimah) there will come a great deal of good. (There is) a man of wisdom, a man of wisdom and a man of wisdom.' The man said: 'Describe to me the first and last of these men.' He [p.b.u.h.], said: 'The qualities are similar. However, I will describe for you the third of them and those who will come from his descendants; he is mentioned in the books revealed to you, if you have not altered and changed and rejected them as you have been doing so for a long time.'

"The Christian man said to him: 'I will not hide from you what I know and will not lie to you, and you already know what I will say is true and what is false. By Allāh, He has granted you of His grace and has given you of His bounties that which people cannot even imagine. No one can hide

1. A reference to the first three Imāms from the descendants of Fāṭimah (p.b.u.h.).

كذب، فقول لي ذلك الحق كما ذكرت، فهو كما ذكرت^{٢٤٤}، فقال له أبو إبراهيم عليه السلام: أعجلك أيضاً خيراً لا يعرفه إلا قليل ممن قرأ الكتب، أخبرني ما اسم أم مريم وأي يوم نُفِخَتْ فيه مريم ولكم من ساعة من النهار، وأي يوم وضعت مريم فيه عيسى عليه السلام ولكم من ساعة من النهار؟ فقال النصراني: لا أدري، فقال أبو إبراهيم عليه السلام: أمّا أم مريم فاسمها مرثا وهي وهيبة بالعربية وأما اليوم الذي حملت فيه مريم فهو يوم الجمعة للزوال وهو اليوم الذي هبط فيه الروح الأمين وليس للمسلمين عيدٌ كان أولى منه، عظمه الله تبارك وتعالى وعظمه محمد ﷺ، فأمر أن يجعله عيداً فهو يوم الجمعة وأما اليوم الذي ولدت فيه مريم فهو يوم الثلاثاء، لأربع ساعات ونصف من النهار والنهر الذي ولدت عليه مريم عيسى عليه السلام هل تعرفه؟ قال: لا، قال: هو الفرات وعليه شجر النخل والكرم وليس يساوي

٢٤٤- في بعض النسخ [كلما ذكرت].

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them and falsify them even those who reject (the truth). My words in the matter are true as I mentioned and it is as such that I said.'

"Abū Ibrāhīm, ' peace be upon him, then said to him: 'I can tell you a news that only very few people who read the scriptures know. Tell me what was the name of the mother of Maryam [Mary] and on what day was the spirit blown into Maryam and in what hour of the day? And what day did Maryam give birth to 'Īsā [Jesus] and in what hour of the day?' The Christian man said: 'I do not know.' Abū Ibrāhīm, peace be upon him, then said: 'As for the name of the mother of Maryam, it was Marthā and Wahaybah in Arabic. As for the day Maryam conceived, it was on Friday at noontime. It was the day in which the Trusted Spirit descended and there is no holiday greater for Muslims than this (i.e. Friday). Allāh, the Blessed, the Sublime, has advanced it (with greatness) and Muḥammad, peace be upon him and his progeny, has venerated it (with greatness). He commanded it to be observed as a holiday, thus, it is the day of Friday. As for the day in which Maryam was born was on Tuesday four and a half hours before noon. Do you know the river on the side of which Maryam gave birth to 'Īsā?' He (the Christian) said: 'No.' He said: 'It was the Euphrates that has palm trees and vineyards on its banks. No other place is like Euphrates for vineyards and palm trees. As for the day in which her

1. Another epithet of the Imām just like Abu 'l-Ḥasan.

بالفرات شئ للكروم والنخيل، فأما اليوم الذي حَجَبَتْ فيه لسانها ونادى قيدوس ولده وأشياعه فأعانوه وأخرجوا آل عمران لينظروا إلى مريم، فقالوا لها ما قصَّ الله عليك في كتابه وعلينا في كتابه، فهل فهمته؟ قال: نعم وقرأته اليوم الاحدث، قال: إذن لا تقوم من مجلسك حتَّى يهديك الله، قال النصراني: ما كَانَ اسم امي بالسريانية وبالعربية؟ فقال: كَانَ اسم امك بالسريانية عنقالية وعنقورة كَانَ اسم جدتك لايبك وأما اسم امك بالعربية فهو مية وأما اسم أبيك فعبد المسيح وهو عبد الله بالعربية وليس للمسيح عبد، قال: صدقت وبررت، فما كَانَ اسم جدي؟ قال: كَانَ اسم جدك جبرئيل وهو عبد الرحمن سميت في مجلسي هذا قال: أما إنه كَانَ مسلماً؟ قال أبو إبراهيم ^{عليه السلام}: نعم وقتل شهيداً، دخلت عليه أجناد فقتلوه في منزله غيلة والاجناد من أهل الشام، قال: فما كَانَ اسمي قبل كنييتي؟ قال: كَانَ

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tongue was curtained in speaking and Qaydūs (the king of Israel) called his sons and subjects for support to take the family of 'Imrān out to look at Maryam, so what did they say to her? Do you know what has Allāh told you in His Book (Injīl) and what has He told us in His Book (Qur'ān) [about this incident]? He (the Christian) said: 'Yes, I have read about the day of suffering.' He (the Imām) said: 'Then do not rise from this meeting until Allāh grants you the right guidance.' The Christian man said: 'What was the name of my mother in Assyrian language and in Arabic.' He (the Imām) said: 'In Assyrian it was 'Anqāliyah, and 'Unqūrah was the name of your grandmother from your father's side. The name of your mother in Arabic was Mayyah. The name of your father was 'Abdu 'l-Masīh' and it is 'Abdullāh in Arabic for al-Masīh [the Messiah] did not have any slave.' He (the Christian) said: 'You have spoken the truth and what is righteous, then what was the name of my grandfather?' He (the Imām) said: 'The name of your grandfather was Jibrīl but I named him 'Abdu 'r-Raḥmān in this meeting.' He (the Christian) said: 'Was he a Muslim?' Abū Ibrāhīm, peace be upon him, said: 'Yes, he was a Muslim and he was martyred. Soldiers attacked him and murdered him in his home senselessly, and the soldiers were from the people of Damascus.' He said: 'What was my name before my epithet?' He (the Imām) said: 'It was 'Abdu 'ṣ-Ṣalīb.' He said: 'So what

1. Literally "Slave of the Messiah".

اسمك عبد الصليب، قال: فما تسميني؟ قال اسميك عبد الله، قال: فإني آمنت بالله العظيم وشهدت أن لا إله إلا الله وحده لا شريك له، فرداً صمداً، ليس كما تصفه النصارى وليس كما تصفه اليهود ولا جنس من أجناس الشرك، وأشهد أن محمداً عبده ورسوله، أرسله بالحق فابان به لاهله وعمي المبطلون وأنه كان رسول الله إلى الناس كافة إلى الأحمر والأسود كل فيه مشترك فأبصر من أبصر واهتدى من اهتدى وعمي المبطلون وضلّ عنهم ما كانوا يدعون، وأشهد أن وليه نطق بحكمته وأن من كان قبله من الانبياء نطقوا بالحكمة البالغة وتوازرروا على الطاعة لله وفارقوا الباطل وأهله والرجس وأهله وهجروا سبيل الضلالة ونصرهم الله بالطاعة له وعصمهم من المعصية، فهم لله أولياء وللدن أنصار، يحثون على الخير ويأمرون به، آمنت بالصغير منهم والكبير ومن ذكرت منهم ومن لم أذكر وآمنت بالله تبارك

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name will you give me?' He said: 'I will call you 'Abdullāh.' He said: 'I then declare my faith in Allāh the Great, and testify that there is no lord besides Allāh, the only One. He has no partner. He is One, Self-sufficient. He is not like what the Christians describe Him nor is He like what the Jews describe Him. He is not a genus of the categories of polytheism. I testify that Muḥammad is His slave and His Messenger. He has sent him with the truth. He has manifested the truth to the people of truth and has turned the people of falsehood blind. That Muḥammad is the Messenger of Allāh to all mankind, red, and black all alike. Thus, those who have understanding have understood and those who sought guidance have received guidance. The people of falsehood have turned blind and have lost what they were calling. I testify that His representative has spoken with His wisdom. That all the prophets before him had spoken with pure wisdom, supported each other in obedience to Allāh and stayed away from falsehood and the people of falsehood, and from filth and the people of filth. That they kept aloof from error and that Allāh supported them through obedience to Him and kept them infallible and sinless. Thus, they were the friends of Allāh and the helpers of religion. They encouraged others to do good and commanded them to do so. I declare my faith in the small ones among them and greater ones among them, those of them whom I have mentioned as well as those that I have not mentioned. I declare my faith in Allāh, the Blessed, the Sublime, the Lord of the worlds.'

وتعالى رب العالمين، ثم قَطَعَ زُنَّارَهُ وَقَطَعَ صَليباً كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ، ثُمَّ قَالَ: مَرِنِي حَتَّى أَضَعُ صَدَقَتِي حَيْثُ تَأْمُرُنِي فَقَالَ: ههنا أَخُ لَكَ كَانَ عَلَى مِثْلِ دِينِكَ وَهُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَهُوَ فِي نِعْمَةٍ كُنِعَمَتِكَ فَتَوَاسِيَا وَتَجَاوَرَا وَلَسْتُ أَدْعُ أَنْ أوردَ عَلَيْكُمَا حَقَّكُمَا فِي الْإِسْلَامِ فَقَالَ: وَاللَّهِ - أَصْلَحَكَ اللَّهُ - إِنِّي لَغَنِيٌّ وَلَقَدْ تَرَكْتُ ثَلَاثَ مِائَةِ طَرُوقٍ^{٢٤٥} بَيْنَ فَرَسٍ وَفَرَسَةٍ وَتَرَكْتُ أَلْفَ بَعِيرٍ، فَحَقَّقْتُ فِيهَا أَوْفَرَ مِنْ حَقِّي، فَقَالَ لَهُ: أَنْتَ مَوْلَى اللَّهِ وَرَسُولُهُ وَأَنْتَ فِي حَدِّ نَسَبِكَ عَلَى حَالِكَ، فَحَسَنَ إِسْلَامِهِ وَتَزَوَّجَ امْرَأَةً مِنْ بَنِي فَهْرٍ وَأَصْدَقَهَا أَبُو إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ خَمْسِينَ دِينَاراً مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَأَخْدَمَهُ وَبَوَّاهُ وَأَقَامَ حَتَّى أَخْرَجَ أَبُو إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ^{٢٤٦}، فَمَاتَ بَعْدَ مَخْرَجِهِ بِثَمَانٍ وَعِشْرِينَ لَيْلَةً.

١٢٩٦/٥ - علي بن إبراهيم وأحمد بن مهران جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر قال: كنت عند أبي إبراهيم عليه السلام وأتاه رجل

٢٤٥ - الطروق: الضراب

٢٤٦ - يعني إلى بغداد بامر الخليفة.

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"Then he cut off his girdle and the cross made of gold hanging from his neck. Then he said: 'Command me as you would wish as to who must I pay charities due on me.' He (the Imām) said: 'There is one of your brethren in religion and he is of your own people, from Qays ibn ath-Tha'labah and is doing well financially like your self. You must cooperate with each other and be lenient to each other and I will not allow that your rights in Islam be ignored.' He then said: 'By Allāh, may Allāh grant you well being! I am doing very well financially. In my town I have three hundred horses male and female and a thousand camels. Your rights in them is more than mine.' He (the Imām) said to him: 'You are a slave of Allāh and His Messenger and your lineage is natural.' So, he improved himself in Islam and married a lady from the tribe of Fihri. Abū Ibrāhīm, peace be upon him, gave her dowry which was fifty dīnār from the charities of 'Alī ibn Abī Ṭālib, peace be upon him. He hired for him a servant and provided him accommodation until Abū Ibrāhīm, peace be upon him, was taken (to Baghdād). Thereafter, he died only after twenty eight nights."

1296-5. 'Alī ibn Ibrāhīm and Aḥmad ibn Mihrān, both of them (-) Muḥammad ibn 'Alī (-) al-Ḥasan ibn Rāshid, that Ya'qūb ibn Ja'far said:

"I was in the presence of Abū Ibrāhīm, peace be upon him, when

من أهل نجران اليمن من الرهبان ومعه راهبة، فاستأذن لهما الفضل بن سوار، فقال له: إذا كانَ غداً فأتِ بهما عند بئر ام خير، قال: فوافينا من الغد فوجدنا القوم قد وافوا فأمر بخصفة بوارى، ثم جلس وجلسوا فبدأت الراهبة بالمسائل فسألت عن مسائل كثيرة، كل ذلك يجيبها، وسألها أبو إبراهيم ^{عليه السلام} عن أشياء، لم يكن عندها فيه شيء، ثم أسلمت ثم أقبل الراهب يسأله فكان يجيبه في كل ما يسأله، فقال الراهب: قد كنت قوياً على ديني وما خلفت أحداً من النصارى في الأرض يبلغ مبلغاً في العلم ولقد سمعت برجل في الهند، إذا شاء حج إلى بيت المقدس في يوم وليلة، ثم رجع إلى منزله بارض الهند فسألت عنه بأي أرض هو؟ فقل لي: إنه بسبذان^{٢٤٧} وسألت الذي اخبرني فقال: هو علم الاسم الذي ظفر به آصف صاحب سليمان لما أتى بعرش سبأ وهو الذي ذكره الله لكم في كتابكم ولنا معشر

٢٤٧- في بعض النسخ [بسندان] وكذا فيما يأتي.

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a monk and a nun from the people of Najrān, Yemen came to him. al-Faḍl ibn Sawwār sought permission for them and the Imām said: 'Bring them tomorrow to the well of Umm Khayr.'" He (the narrator) said: "The next day we showed up and we found other people had come too. He [the Imām] ordered a mat to be spread out that was made of palm tree fibres. He sat down and they sat down (too). The nun began asking questions. She asked many questions and he answered them all. Abū Ibrāhīm, peace be upon him, asked her (about) certain things but she did not have anything (to say), then she accepted Islam.

"Then the monk began to ask questions and the Imām answered whatever he asked, the monk then said: 'I was very strong in my religion and no Christian was left on the earth who had attained my level of knowledge. I heard about a man in India who, whenever he wished, could go for pilgrimage to the Baytu 'l-Muqaddas' in one day and night, and then return to his home in India. So, I asked about him as to where he was? I was told: "He is in Sibdhān." And I asked the one who informed me (further) about him, he said: "It is the knowledge with which Āṣif, the companion of Sulaymān [Solomon] brought the throne of Sabā'. He (Āṣif) is the one whom Allāh has mentioned for you in your Book and for us, the community of religions, in

1. Sacred place in Jerusalem. Literally means "Holy House".

الاديان في كتبنا، فقال له أبو إبراهيم عليه السلام: فكم لله من اسم لا يُرد؟ فقال الراهب: الأسماء كثيرة فأما المحتوم منها الذي لا يرد سائله فسبعة، فقال له أبو الحسن عليه السلام: فأخبرني عما تحفظ منها، قال الراهب لا والله الذي أنزل التوراة على موسى وجعل عيسى عبدة للعالمين وفتنة لشكر أولي الالباب وجعل محمداً بركة ورحمة وجعل علياً عليه السلام عبدة وبصيرة وجعل الأوصياء من نسله ونسل محمد ما أدري، ولو دريت ما احتجت فيه إلى كلامك ولا جئتك ولا سألتك، فقال له أبو إبراهيم عليه السلام: عد إلى حديث الهندي، فقال له الراهب: سمعت بهذه الأسماء ولا أدري ما بطانتها ولا شرايحها ولا أدري ما هي ولا كيف هي ولا بدعائها، فانطلقت حتى قدمت سبذان الهند، فسألت عن الرجل، فقل لي: إنه بنى ديراً في جبل فصار لا يخرج ولا يرى إلا في كل سنة مرتين وزعمت الهند أن الله فجر له عيناً في ديره وزعمت الهند انه يُزرع له من غير زرع يلقيه ويُحرث له من غير حرث يَعْمَلُهُ، فانتهيت

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our Books." Abū Ibrāhīm, peace be upon him, said to him: 'How many are the names of Allāh that are never rejected (when one invokes with them)?' The monk said: 'The names are many but the definite ones with which the supplicant is never rejected are seven.' Abu 'l-Ḥasan, peace be upon him, asked him: 'Tell me as to how many of them you have memorized.' The monk said: 'Nay, by Allāh – Who sent the Tawrāt [Torah] to Mūsā [Moses] and made 'Īsā [Jesus] to be a lesson for the worlds and a trial for the thankfulness of the people of reason, and made Muḥammad, peace be upon him and his progeny, a blessing and mercy; and made 'Alī, peace be upon him, a lesson and a (means of) perception; and made the executors of his will from his descendants and the descendants of Muḥammad, peace be upon him and his progeny – I do not know. Had I knew them, I would have not sought your advice, and would not have approached you or I ask you [any question].' Abū Ibrāhīm, peace be upon him, said to him: 'Return to the story of the Indian man.' The monk said to him: 'I have heard of these names but I do not know their meanings and interpretations; nor do I know what they are and how they are and how they are read. So, I journeyed until I reached Sibdhān in India. I asked about the man and I was told that he has built a monastery in the mountain and he does not come out nor is he seen except twice a year. The people of India believed that Allāh has made a stream flow through his monastery and vegetations grew for him without sowing, and it is cultivated for him without any ploughing. I went

إلى بابه فأقمت ثلاثاً، لا أدق الباب ولا اعالج الباب، فلمّا كان اليوم الرابع فتح الله الباب وجاءت بقرة عليها حطب تجر ضرعها، يكاد يخرج ما في ضرعها من اللبن فدفع الباب فانفتح فتبعته ودخلت، فوجدت الرجل قائماً ينظر إلى السماء فيبكي وينظر إلى الأرض فيبكي وينظر إلى الجبال فيبكي، فقلت: سبحان الله ما أقل ضررك في دهرنا هذا، فقال لي: والله ما أنا إلا حسنة من حسنات رجل خلّفته وراء ظهره، فقلت له: أخبرني أنّ عندك اسماً من أسماء الله تبلغ به في كلّ يوم ليلة بيت المقدس وترجع إلى بيتك، فقال لي: وهل تعرف بيت المقدس؟ قلت: لا أعرف إلا بيت المقدس الذي بالشام؟ قال: ليس بيت المقدس ولكنّه البيت المقدس وهو بيت آل محمد ﷺ، فقلت له: أمّا ما سمعتُ به إلى يومي هذا فهو بيت المقدس، فقال لي: تلك محاريب الانبياء، وإنّما كان يقال لها: حظيرة المحاريب، حتّى جاءت الفترة التي كانت بين محمد وعيسى صلى الله

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to his door and waited for three days without knocking or trying to open the door. On the fourth day Allāh opened the door and a cow loaded with firewood came forth. Her udder was so heavily filled with milk that it (the milk) was about come out. She pushed the door open and I followed her and entered. I found the man standing, looking towards the heavens then weeping; and looking at the earth then weeping; and looking at the mountains then weeping. I said: "Glory to Allāh! How few are the people like you in our times." He said: "By Allāh! I am not but only one good of the deeds of the man whom you have left behind you." I said to him: "I have been told that you have a name of the names of Allāh by which you reach every day and night to the Baytu 'l-Muqaddas and then return to your home?" He said: "Do you know the Bayt (House) that is Muqaddas (Holy)?" I replied: "I do not know any other Baytu 'l-Muqaddas besides the one in Shām." He said: "Not (any) Baytu 'l-Muqaddas but rather the Holy House [al-Bayt al-Muqaddas] and that is the House of the family of Muḥammad, peace be upon him and his progeny." I said: "The only one I have heard of until this day is the Baytu 'l-Muqaddas [in Shām]." He said: "That is the place where the prophets worshipped Allāh. It had been called the centre of the places of worship until the period between the time of

1. Present-day Shām refers to Damascus. Previously, Shām covered a larger area that included Jerusalem.

عليهما وقرب البلاء من أهل الشرك وحلت النقمات في دور الشياطين فحوّلوا وبدّلوا ونقلوا تلك الأسماء وهو قول الله تبارك وتعالى - البطن لآل محمد والظهر مثل - «إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ» فقلت له: إني قد ضربت إليك من بلد بعيد، تعرّضت إليك بحاراً وغموماً وهموماً وخوفاً وأصبحت وأمسيّت مؤيساً إلا أكون ظفرت بحاجتي، فقال لي: ما أرى أمك حملت بك إلا وقد حضرها ملك كريم ولا أعلم أن أباك حين أراد الوقوع بأمك إلا وقد اغتسل وجاءها على طهر ولا أزعّم إلا أنه قد كان دَرَسَ السّفر الرابع من سَهَرِهِ ذلك، فحُتِمَ له بخير، ارجع من حيث جئت، فانطلق حتّى تزل مدينة محمد صلى الله عليه وآله التي يقال لها: طيبة وقد كان اسمها في الجاهلية يثرب، ثم اعمد إلى موضع منها يقال له: البقيع، ثم سل عن دار يقال لها: دار مروان، فانزلها وأقم ثلاثاً ثم سل [عن] الشيخ الاسود الذي يكون على بابها يعمل البواري وهي في

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‘Isā [Jesus] and (the coming of) Muḥammad, may Allāh's blessing be upon both, in which calamities approached from the pagans and misfortunes entered the abodes of the devils. So they moved, changed and transmuted those names as Allāh, the Blessed, the Sublime, has said - (words) whose hidden meaning is (referring) to the family of Muḥammad and outwardly stands as a proverb: *They are naught but names which you have named, you and your fathers; Allāh has not sent for them any authority* (an-Najm, 53:23)." I then said to him: "I have come to you from a far away land. On the way, I crossed oceans, tolerated grief, sorrows and fear. I have passed days and night in despair for failing to reach my goal." He said to me: "I see that your mother conceived you at a time when a noble angel was present with her. And I know that your father always washed and purified himself whenever he used to go to your mother. And I do not think there was any other reason except his studying the fourth part of the Torah during his nightly vigil. Thus, his end was a good one. Go back from where you came. Leave until you reach the City of Muḥammad, peace be upon him and his progeny, which is (also) called 'The Pure' [*at-tayyibah*]. In the Age of Ignorance it was called Yathrib. Then go to a place therein called al-Baqī'. Then ask for a house called the 'House of Marwān'. Lodge there for three days. Then ask for a black old man who sits at the door and works with the fibres of the palm tree (to make mats and other such things) that they call

بلادهم، اسمها الخصف، فالطف بالشيخ وقل له: بعثني إليك نزيلك الذي كان يترل في الزاوية في البيت الذي فيه الخشيبات الأربع، ثم سلّه عن فلان بن فلان الفلاني وسلّه أين نادية وسلّه أي ساعة يمرّ فيها فليريكاه^{٢٤٨} أو يصفه لك، فتعرفه بالصفة وسأصفه لك، قلت: فإذا لقيتّه فاصنعُ ماذا؟ قال: سلّه عمّا كانَ وعمّا هو كائن وسلّه عن معالم دين من مضى ومن بقي، فقال له أبو إبراهيم عليه السلام: قد نصّحك صاحبك الذي لقيت، فقال الرّاهب ما اسمه جعلت فداك؟ قال: هو متمم بن فيروز وهو من أبناء الفرس وهو ممن آمن بالله وحده لا شريك له وعبدّه بالاخلاص والايقان وفرّ من قومه لما خافهم، فوهب له ربّه حُكماً وهداه لسييل الرشاد وجعله من المتقين وعرف بينه وبين عباده المخلصين وما من سنة إلا وهو يزور فيها مكة حاجاً ويعتمر في رأس كل شهر مرة ويجيئ من موضعه من الهند إلى مكة، فضلاً

٢٤٨ - الألف من اشباع الفتحة وفي بعض النسخ [فليريكاه].

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al-khasf. Be kind to him and tell him: 'I am sent to you by your companion who used to stay with you in the corner of the house wherein there are the four pieces of woods.' Then ask him about so-and-so son of so-and-so. Ask him where he forms his gathering and at what time he passes thereby. He will show him to you or give you his description and you will recognize him through the description and I will also describe him for you." I said: "And when I meet him what should I do?" He said: "Ask him about the past and about the future. Ask him about religious guidance of those past and those yet to come."

"Abū Ibrāhīm, peace be upon him, said to him: 'Your friend whom you met has given you good advice.' The monk asked: 'What is his name, may I be made your ransom?' He [p.b.u.h.], said: 'His name is Mutammim ibn Fīrūz from the people of Persia. He is of those who believed in Allāh, the One, Who has no partner; and he worshipped Him sincerely and with certainty. He ran away from his people when he was afraid of them. So, his Lord granted him wisdom and guided him to the right way of guidance and He made him of the pious ones and granted him the knowledge of those His sincere servants are. Every year he visits Makkah for *hajj* and performs *'umrah* at the beginning of every month once. He comes from his place in India to Makkah because of the distinction that Allāh has granted him and

من الله وعونا وكذلك يجزي الله الشاكرين، ثم سأله الراهب عن مسائل كثيرة، كل ذلك يجيبه فيها وسأل الراهب عن أشياء، لم يكن عند الراهب فيها شيء، فأخبره بها، ثم إن الراهب قال: أخبرني عن ثمانية أحرف نزلت فتبين في الأرض منها أربعة وبقي في الهواء منها أربعة، على من نزلت تلك الاربعة التي في الهواء ومن يفسرها؟ قال: ذاك^{٢٤٩} قائمنا، يُترله الله عليه فيفسره ويتزل عليه ما لم يُترل على الصديقين والرسول والمهتدين، ثم قال الراهب، فأخبرني عن الاثنين من تلك الاربعة الاحرف التي في الأرض ما هي؟ قال: أخبرك بالاربعة كلها، أما أولهن فلا إله إلا الله وحده لا شريك له باقياً، والثانية محمد رسول الله ﷺ مخلصاً، والثالثة نحن أهل البيت، والرابعة شيعتنا منا ونحن من رسول الله ﷺ ورسول الله من الله بسبب، فقال له

٢٤٩- في بعض النسخ [ذلك].

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His support and thus does Allāh reward those who give thanks.'

"The monk then asked him many questions. He answered them all. And he asked the monk about certain things which he could not answer, so he informed him of (the answers).

"The monk then said: 'Tell me of the eight letters that were revealed out of which four were manifested on earth and the other four remained in space. To whom were the four sent that remained in space and who will interpret them?' He said: 'He will be our al-Qāim.¹ Allāh will send them to him and he will interpret them. He will send to him what has not even been sent to the truthful ones, the messengers and the rightly guided ones.' Then the monk said: 'Tell me about two of the four that were sent to earth. What are they?' He said: 'I will tell you about all four. The first one was: "There is no lord except Allāh Who is One and has no partner, He is eternal." The second was: "Muḥammad, peace be upon him and his progeny, is the Messenger of Allāh, purely." The third was we the *Ahlu 'l-Bayt*² and the fourth one was our Shī'ahs who are from us; and we are from the Messenger of Allāh and the Messenger of Allāh is from Allāh through a means.' The monk then

1. The Awaited One, peace be upon him. The last of the 12 Imāms who is in occultation and will return to fill the earth with justice as it will have been filled with injustice.

2. The Household of the Prophet (p.b.u.h.a.h.p.).

الراهب، أشهد أن لا إله إلا الله وأن محمداً رسول الله وأن ما جاء به من عند الله حق وأنكم صفوة الله من خلقه وأن شيعتكم المطهرون المستبدلون^{٢٥٠} ولهم عاقبة الله رب العالمين، فدعا أبو إبراهيم عليه السلام بجبة خبز وقميص قوهي^{٢٥١} وطيلسان وخف وقلنسوة، فأعطاه إياها وصلى الظهر وقال له: اختن، فقال: قد اختنت في سابعي^{٢٥٢}.

١٢٩٧/٦ - عده من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله بن المغيرة قال: مرَّ العبد الصالح بامرأة بمخى وهي تبكي وصبياتها حولها يكون، وقد ماتت لها بقرة، فدنا منها ثم قال لها: ما يُكيك يا أمة الله؟ قالت: يا عبد الله

٢٥٠ - في بعض النسخ [المستبدلون].

٢٥١ - معرب (كوهي) ضرب من الثياب.

٢٥٢ - أي اليوم السابع من ولادتي.

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said: 'I testify that there is no lord except Allāh and that Muḥammad is the Messenger of Allāh and that whatever he brought from Allāh is true and that you [the *Ahlu 'l-Bayt*] are the chosen of Allāh from His creatures and that your Shī'ahs are pure who are the replacement (of those who oppose you). For them is the good end with Allāh. All praise is due to Allāh, the Lord of the worlds.' Abū Ibrāhīm, peace be upon him, called for a *jubbah*¹ made of silk, a *qūhiyy shirt*², a *ṭaylasan*³, shoes and a cap. He gave them to him and he [peace be upon him] prayed the noon prayer; and then said to him: '(Get) circumcised.' He said: 'I was circumcised when I was seven.'"

1297-6. A group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) 'Alī ibn al-Ḥakam, that 'Abdullāh ibn al-Mughīrah said:

"al-'Abdu 'ṣ-Ṣāliḥ,⁴ peace be upon him, passed by a woman in Minā who was weeping and her children around her were also weeping because her cow was dead. He went close to her and asked her: 'What causes you to weep O' maid of Allāh?' She said: 'O servant of Allāh! We have orphan

1. *Jubbah*: a long out garment, open in front, with wide sleeves.

2. Shirt made in Qāin [Khurāsān, Iran].

3. *Taylasan*: a shawl-like garment worn over head and shoulders.

4. Another title of the 7th Imām, peace be on him. Literally means "The Righteous Slave (of Allāh)".

إن لنا صبياناً يتامى وكانت لي بقرة، معيشتي ومعيشة صبياني كان منها وقد ماتت و بقيت منقطعاً بي وبولدي لا حيلة لنا فقال: يا أمة الله هل لك أن أحييها لك، فألهمت أن قالت نعم يا عبد الله، فتنحى وصلى ركعتين، ثم رفع يده هنيئة وحرك شفتيه، ثم قام فصوت بالبقرة فنحسها نحسة^{٢٥٣} أو ضربها برجله، فاستوت على الأرض قائمة، فلما نظرت المرأة إلى البقرة صاحت^{٢٥٤} وقالت: عيسى ابن مريم ورب الكعبة، فخالط الناس وصار بينهم ومضى عليّاً.

١٢٩٨/٧- أحمد بن مهران عليه السلام عن محمد بن علي، عن سيف بن عميرة، عن إسحاق ابن عمار قال: سمعت العبد الصالح ينعى إلى رجل نفسه، فقلت في نفسي: وإنه ليعلم متى يموت الرجل من شيعته؟! فالتفت إلي شبه المغضب، فقال: يا إسحاق قد كان رشيد الهجري يعلم علم المنايا والبلايا والإمام أولى بعلم ذلك، ثم قال: يا إسحاق اصنع ما أنت صانع، فإن عمرك قد فني وإني لمتوت إلى سنتين

٢٥٣- نحس الدابة غرز جنبها أو مؤخرها بعود ونحوه فهاجت.

٢٥٤- في بعض النسخ [صرخت].

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children. Our cow that was the means for our living has died and we are left without any means of living.' He said: 'O maid of Allāh! Would you like me to bring your cow back to life?' She was inspired to say: 'Yes, O servant of Allāh!' So, he stepped aside and prayed two units of prayer. Then he raised his hands gently and moved his lips. Then he stood up and called the cow to get up. He prodded the cow with a staff or his foot and she stood straight up. When the woman saw the cow she cried out saying: 'Īsā, son of Maryam, by the Lord of the Ka'bah!' People gathered around and he, peace be on him, disappeared amongst them and left."

1298-7. Aḥmad ibn Mihrān, may Allāh have mercy upon him (-) Muḥammad ibn 'Alī (-) Sayf ibn 'Umayrah, that Ishāq ibn 'Ammār said:

"I heard al-'Abdu 'ṣ-Ṣālih,' peace be upon him, giving a man the news of his impending death. I thought to myself: He knows when a person from his Shī'ah will die? He turned to me as if angry and said: 'O Ishāq! If Rashīd al-Hijrī possessed the knowledge of (foretelling) deaths and suffering, the necessity for such knowledge for the Imām is much greater.' Then he said: 'O Ishāq! Do as you please - your life has (almost) ended and you will die within two years. Your brothers and family will tarry after you for a short

وإخوتك وأهل بيتك لا يلبثون بعدك إلا يسيراً حتى تتفرق كلمتهم ويخون بعضهم بعضاً حتى يشمت بهم عدوهم، فكان هذا في نفسك فقلت: فإنني أستغفر الله بما عرّض في صدري، فلم يلبث إسحاق بعد هذا المجلس إلا يسيراً حتى مات، فما أتى عليهم إلا قليل حتى قام بنو عمّار بأموال الناس فأفلسوا.

١٢٩٩/٨ - علي بن إبراهيم، عن محمد بن عيسى، عن موسى بن القاسم البجلي، عن علي بن جعفر قال: جاءني محمد بن إسماعيل^{٢٠٠} وقد اعتمرنا عمرة رجب ونحن يومئذ بمكة، فقال: يا عمّ إنني أريد بغداد وقد أحببت أن أودع عمّي أبا الحسن - يعني موسى بن جعفر^{عليه السلام} - وأحببت أن تذهب معي إليه، فخرجت معه نحو أخي وهو في داره التي بالحوية وذلك بعد المغرب بقليل، فضربت الباب فأجابني أخي فقال: من هذا فقلت: علي، فقال: هو ذا أخرج - وكان بطي الوضوء -

٢٥٥ - هو ابن إسماعيل بن أبي عبد الله^{عليه السلام}.

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while only before they scatter in disunity, and some of them betray others so much so that even their enemies would rejoice at their misfortunes. Was this on your mind?' I said: 'I seek forgiveness from Allāh for what went through my heart.' After that meeting, Ishāq did not live for very long before he died. And very soon after, the Banū 'Ammār began to live on loans and became destitute."

1299-8. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Mūsā ibn al-Qāsim al-Bajalī, that 'Alī ibn Ja'far said:

"Muḥammad ibn Ismā'īl¹ came to me when we were still in Makkah after completing our 'Umrah in the month of Rajab. He said: 'O uncle! I intend to go to Baghdād but I would love to bid farewell to my uncle, Abu 'l-Ḥasan - meaning Mūsā ibn Ja'far, peace be upon him - and I would like you to come with me to (see) him.' So I went with him to my brother and he was in his house at al-Ḥawbah and that was just after sunset. I knocked the door and my brother answered me saying: 'Who is it?' I replied: 'Alī.' He said: 'I am just coming.' He used to perform his *wuḍū'*² very slowly. 'Hurry', I said. 'I

1. He is the son of Ismā'īl who was the son of the sixth Imām, aṣ-Ṣādiq, peace be upon him.

2. The ablution performed before prayers.

فقلت: العَجَل قال: وأَعَجَل، فخرج وعليه إزار مُمَشَّق^{٢٥٦} قد عقده في عنقه حتَّى قَعَدَ تحت عَتَبَةِ الباب، فقال عليّ بن جَعْفَر: فانكبيتُ عليه فقبلتُ رأسه وقلت: قد جئتُكَ في أمر إن تره صواباً فالله وفَّقَ لَهُ، وإن يكن غير ذلك فما أكثر ما نخطي قال: وما هو؟ قلت: هذا ابن أخيك يريد أن يودَّعَكَ ويخرج إلى بغداد، فقال لي: أدعُه فدعوتُه وكانَ متنَحِّياً، فدنا منه فقبلَ رأسه وقال: جُعِلَتْ فداكَ أوصني فقال: اوصيكُ أن تتقي الله في دمي فقال مجيباً لَهُ: من أرادك بسوء فعل الله به وجعل يدعو على من يريده بسوء، ثمَّ عاد فقبلَ رأسه، فقال: يا عم أوصني فقال: اوصيك أن تتقي الله في دمي فقال: من أرادك بسوء فعل الله به وفعل، ثمَّ عاد فقبلَ رأسه، ثمَّ قال: يا عم أوصني، فقال: اوصيكُ أن تتقي الله في دمي فدعا علي من أرادَه بسوء، ثمَّ تنحَّى عنه ومضيتُ معه فقال لي أخي: يا عليّ مكانكَ فقمْتُ مكانِي

٢٥٦- ممشَّق: مصبوغ بالمشق وهو الطين الأحمر.

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will be quick', he replied. He came out wearing a dyed cloth that he secured around his neck and sat down just below the door steps."

'Alī ibn Ja'far says: "I leaned over him and kissed his head and said: 'I have come for a matter which if you find agreeable then Allāh may grant him success; and if not then (pardon me for) how often do we err!' He said: 'What is it?' I said: 'Your brother's son is here. He wants to bid you farewell as he leaves for Baghdād.' He said to me: 'Call him.' So I called him as he had kept some distance. He came close to him and kissed his head and said: 'May I be made your ransom! Advise me.' He [p.b.u.h.], said: 'I advise you to fear Allāh with regards to my life'. He said, in reply to him: 'Whoever intends evil for you, may Allāh do the same to him.' And he went on to pray against anyone who intended evil for him (the Imām). He then kissed his head again and said: 'O uncle! Advise me.' He [p.b.u.h.], said: 'I advise you to fear Allāh with regards to my life.' He said: 'Whoever intends evil for you, may Allāh do the same to him.' Then he kissed his head again and said: 'O uncle! Advise me.' He [p.b.u.h.], said: 'I advise you to fear Allāh with regards to my life.' So, he prayed against those who intended evil for him. Then he moved away and I left along with him. My brother called me and

1. Literally, "... with regards to my blood.»

فدخل منزله، ثم دعاني فدخلت إليه فتناول صرةً فيها مائة دينار فأعطانيها وقال: قل لابن أخيك يستعينُ بها على سفره قال عليّ: فأخذتها فأدرجتها في حاشية ردائي ثم ناولني مائة أخرى وقال: أعطه أيضاً، ثم ناولني صرةً أخرى وقال: أعطه أيضاً فقلت: جعلت فداك إذا كنت تخافُ منه مثل الذي ذكرت، فلم تُعينه على نفسك؟ فقال: إذا وصلته وقطعني قطع الله أجله، ثم تناول مخدة أدم، فيها ثلاثة آلاف درهم وضح^{٢٥٧} وقال: أعطه هذه أيضاً قال: فخرجت إليه فأعطيته المائة الأولى ففرح بها فرحاً شديداً ودعا لعمّه، ثم أعطيته الثانية والثالثة ففرح بها حتى ظننت أنه سيرجع ولا يخرج، ثم أعطيته الثلاثة آلاف درهم فمضى على وجهه حتى دخل على هارون فسلم عليه بالخلافة وقال: ما ظننت أن في الأرض خليفتين حتى رأيت عمي موسى بن جعفر يُسلم عليه بالخلافة، فأرسل هارون إليه بمائة ألف

٢٥٧- الوضوح: الدرهم الصحيح.

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said: 'O 'Alī! Wait where you are.' I waited and he went inside. Then he called me inside. I went inside and he gave me a bag with a hundred dīnār in it and said: 'Tell your nephew to use it during his journey.'" 'Alī said: "I took it and secured it in the side of my cloak. Then he gave me another hundred dīnār and said: 'Give it to him also.' Then he gave me one more bag and said: 'Give it to him also.' I said: 'May I be made your ransom! If you fear from him as you mentioned, then why do you aid him against your own self (by giving him all this money)?' He said: 'When I maintain relations with him (as kin) and he severs relations with me, Allāh will cut his life short.' Then he gave me a pillow with three thousand pure dirhams in it and said: 'Give him this as well.' He ('Alī) said: 'So, I went out to him and gave him the first one hundred and he was extremely happy and prayed for his uncle. Then I gave him the second (lot) and the third and he was so happy that I thought he might not leave (for Baghdād) after all. Then I gave him the three thousand dirhams and he went on his way until he came to Hārūn and saluted him as the Caliph and said: 'I did not think that there can be two caliphs on the earth at the same time until I also saw my uncle Mūsā ibn Ja'far being greeted as the Caliph.' Hārūn sent him one hundred thousand dirhams but Allāh struck him with angina

درهم فرماه الله بالذبحۃ ٢٥٨ فما نظر منها إلى درهم ولا مسه.
 ٩/١٣٠٠ - سعد بن عبد الله و عبد الله بن جعفر جميعاً، عن إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن الحسين بن سعيد، عن محمد بن سنان، عن ابن مسكان، عن أبي بصير قال: قبض موسى بن جعفر عليه السلام وهو ابن أربع وخمسين سنة في عام ثلاث وثمانين ومائة. وعاش بعد جعفر عليه السلام خمساً وثلاثين سنة.

٢٥٨ - الذبحۃ كهزمة وعنبة وجع في الحلق أو دم يخنق فيقتل.

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and he never saw or touched of it even a dirham."

1300-9. Sa'd ibn 'Abdillāh and 'Abdullāh ibn Ja'far, both of them (-) Ibrāhīm ibn Mahziyār (-) his brother 'Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa'īd (-) Muḥammad ibn Sinān (-) Ibn Muskān, that Abū Baṣīr said:

"Mūsā ibn Ja'far, peace be upon him, passed away at the age of fifty-four in the year one hundred eighty-three. He lived (as the Imām of the time) after (his father) Ja'far, peace be upon him, for thirty-five years."

(باب ١٢١)

*** (مَوْلِدُ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَام) ***

وُلِدَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ سَنَةَ ثَمَانٍ وَأَرْبَعِينَ وَمِائَةً وَقُبُضَ عَلَيْهِ فِي صَفَرٍ مِنْ سَنَةِ ثَلَاثٍ وَمِائَتَيْنِ وَهُوَ ابْنُ خَمْسٍ وَخَمْسِينَ سَنَةً وَقَدْ اِخْتَلَفَ فِي تَارِيخِهِ إِلَّا أَنَّ هَذِهِ التَّارِيخَ هُوَ أَقْصَدُ إِنْ شَاءَ اللَّهُ وَتَوَفَّى عَلَيْهِ بِطُوسٍ فِي قَرْيَةٍ يُقَالُ لَهَا: سَنَابَادُ مِنْ نَوْقَانَ عَلَى دَعْوَةٍ، وَدُفِنَ بِهَا وَكَانَ الْمَأْمُونُ أَشْخَصَهُ مِنَ الْمَدِينَةِ إِلَى مَرْوٍ عَلَى طَرِيقِ الْبَصْرَةِ وَفَارَسَ فَلَمَّا خَرَجَ الْمَأْمُونُ وَشَخَصَ إِلَى بَغْدَادٍ أَشْخَصَهُ مَعَهُ، فَتَوَفَّى فِي هَذِهِ الْقَرْيَةِ. وَأُمُّهُ أُمٌ وَلِدَ يُقَالُ لَهَا: أُمُّ الْبَنِينِ.

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CHAPTER 121

**THE BIRTH OF ABU 'L-ḤASAN AR-RIDĀ,
PEACE BE UPON HIM**

Abu 'l-Ḥasan ar-Riḍā, peace be upon him, was born in the year one hundred forty-eight (AH). He passed away in the month of Ṣafar in the year two hundred and three (AH) at the age of fifty-five. All the views about this date are not the same but this date is more accurate, if Allāh wills. He passed away in Ṭūs in a town called Sanābād, which is within the reach of human voice from Nawqān and he was buried there. al-Ma'mūn had summoned him from Madīnah to Marw via Baṣrah and Persia. When al-Ma'mūn left for Baghdād he took him, [p.b.u.h.], with him; so he passed away in this town. His mother was a slave girl called Ummu 'l-Banīn.

١٣٠١/١ - محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن هشام بن أحمد قال: قال لي أبو الحسن الأول: هل علمت أحداً من أهل المغرب قدم؟ قلت: لا، قال: بلى قد قدم رجل فانطلق بنا، فركب وركبت معه حتى انتهينا إلى الرجل فإذا رجل من أهل المدينة معه رقيق، فقلت له: أعرض علينا، فعرض علينا سبع جوار، كل ذلك يقول أبو الحسن عليه السلام: لا حاجة لي فيها، ثم قال: أعرض علينا، فقال: ما عندي إلا جارية مريضة فقال له: ما عليك أن تعرضها، فأبى عليه فانصرف، ثم أرسلني من الغد، فقال: قل له: كم كان غايتك فيها فإذا قال كذا وكذا، فقل: قد أخذتها أخذتها، فأتيته فقال: ما كنت أريد أن أنقصها من كذا وكذا، فقلت: قد أخذتها فقال: هي لك ولكن أخبرني من الرجل الذي كان معك بالأمس؟ فقلت رجل من بني هاشم، قال: من أي بني هاشم؟ فقلت: ما عندي أكثر من هذا فقال: أخبرك

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1301-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb, that Hishām ibn Aḥmar said:

"Abu 'l-Ḥasan, the first (i.e. Mūsā, p.b.u.h.), said to me: 'Did you know that someone from the people of al-Maghrib has arrived [Madīnah]?' I said: 'No.' He said: 'Yes, the man has arrived; so, let us go [to him].' Then he rode off and I rode with him until we came to the man. He was a man from the people of Madīnah who had with him slave-girls. I said to him: 'Show us (what you have).' He showed us seven slave-girls. But Abu 'l-Ḥasan, peace be upon him, said regarding everyone of them: 'I have no need of her.' Then he [peace be upon him] said: 'Show us (another).' He said: 'I have nothing except a sick slave-girl.' He [the Imām] said: 'What prevents you (not) to offer her (for sale)?' The man refused and he [the Imām] returned [home].

"On the next day he (Abu 'l-Ḥasan, p.b.u.h.) sent for me and told me: 'Ask him: "How much do you expect to get for her." When he says: "Such-and-such." Tell him: "I will take her."'

"I went to him, and he said: 'I will not take less than such-and-such for her. I said: 'I will take her.' He said: 'She is yours, but tell me who was the man with you yesterday?' I told him: 'He was a man from the Banū Hāshim.' He said: 'Which Banū Hāshim?' I said: 'I don't have more (information) than this.'

عن هذه الوصيفة أني اشتريتها من أقصى المغرب فلقيتني امرأة من أهل الكتاب فقالت: ما هذه الوصيفة معك؟ قلت: اشتريتها لنفسي فقالت: ما يكون ينبغي أن تكون هذه عند مثلك إن هذه الجارية ينبغي أن تكون عند خير أهل الأرض، فلا تلبث عنده إلا قليلاً حتى تلد منه غلاماً ما يولد بشرق الأرض ولا غربها مثله، قال: فأتيته بها فلم تلبث عنده إلا قليلاً حتى ولدت الرضا عليه السلام.

٢/١٣٠ - محمد بن يحيى، عن أحمد بن محمد، عن ذكره، عن صفوان بن يحيى قال: لما مضى أبو إبراهيم عليه السلام وتكلم أبو الحسن عليه السلام خفنا عليه من ذلك، فقبل له: إنك قد أظهرت أمراً عظيماً وإنا نخاف عليك هذه الطاغية، قال: فقال: ليجهده، فلا سبيل له علي.

٣/١٣٠ - أحمد بن مهرا رحمته الله عن محمد بن علي، عن الحسن بن منصور، عن

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"Then he said: 'I will tell you about this maid-servant. I bought her from a remote area of al-Maghrib. [On the way] a woman from the People of the Book' [Ahlu 'l-Kitāb] met me and said: "Who is this maid-servant with you?" I said: "I have bought her for myself." She then said: "It is not appropriate that she should be with the like of you. It is fitting that this slave-girl should be with the [one who is the] best of the inhabitants of the earth. Then after a short period she will give birth to a son, the like of whom has not been born in the East or the West.'"

He (the narrator) said: "I took her to him [Abu 'l-Ḥasan, p.b.u.h.]. It was not long afterwards that she gave birth to ar-Riḍā, peace be on him."

1302-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) someone whose name he mentioned, that Ṣafwān ibn Yaḥyā said:

"When Abū Ibrāhīm, (Mūsā, p.b.u.h.), passed away and Abu 'l-Ḥasan ar-Riḍā, peace be upon him, spoke (openly about his Imāmate), we feared for him. He was told: 'You have made public a great affair and on account of that, we fear for you (harm from) this tyrant (i.e. ar-Rashīd).'

He (the narrator) said: "Then he [the Imām] said: 'Let him try as hard as he can, and he will find no way to harm me.'"

1303-3. Aḥmad ibn Mihrān, may Allāh have mercy upon him (-) Muḥammad ibn 'Alī (-) al-Ḥasan ibn Manṣūr, that his brother said:

1. i.e. Jews or Christians.

أنحيه قال: دخلتُ على الرضا عليه السلام في بيت داخل في جوف بيت ليلاً، فرفع يده، فكانت كأن في البيت عشرة مصابيح واستأذن عليه رجل فخلى يده، ثم أذن له.

٤/١٣٠ - علي بن محمد، عن ابن جمهور، عن إبراهيم بن عبد الله، عن أحمد بن عبد الله عن الغفاري قال: كان لرجل من آل أبي رافع - مولى النبي صلى الله عليه وآله - يقال له طيس - علي حق له، فتقاضاني وألح علي وأعانه الناس، فلما رأيت ذلك صليت الصبح في مسجد الرسول صلى الله عليه وآله، ثم توجهت نحو الرضا عليه السلام وهو يومئذ بالعريض، فلما قربت من بابه إذا هو قد طلع على حمار وعليه قميص ورداء، فلما نظرت إليه استحيت منه، فلما لحقني وقف ونظر إلي فسلمت عليه - وكان شهر رمضان - فقلت: جعلني الله فداك إن لمولاي طيس علي حقاً وقد والله شهري. وأنا أظن في نفسي أنه يأمره بالكف عني ووالله ما قلت له كم له علي ولا سميت

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"One night, I went to see ar-Riḍā, peace be upon him, in a room in the middle of his house. He raised his hand and it was as if there were ten lamps in the house and a man asked his permission (to enter). He lowered his hand then permitted him (to enter)."

1304-4. 'Alī ibn Muḥammad (-) Ibn Jumhūr (-) Ibrāhīm ibn 'Abdillāh (-) Aḥmad ibn 'Abdillāh, that al-Ghifārī said:

"I owed money to a man from the family of Abū Rāfi', the retainer of the Prophet, peace be upon him and his progeny, called Ṭays. He demanded the payment from me and he was pressing me; and people helped him. When I realized that, I prayed the Morning Prayer in the mosque of the Messenger of Allāh, peace be upon him and his progeny, and set out to ar-Riḍā, peace be upon him. On that day, he was in (the valley of) al-'Urayḍ. When I came near the door [of his house], he came out on a donkey wearing a shirt and a cloak. When I looked at him I felt ashamed before him. When he reached me, he stopped and looked at me. I greeted him.

"It was the month of Ramaḍān. I said: 'May Allāh ransom me for you! I owe money to your retainer, Ṭays. By Allāh! He has disgraced me.'

"By Allāh! I was thinking to myself that he (ar-Riḍā, p.b.u.h.) would tell him (Ṭays) to leave me alone. And by Allāh! I did not said to him as to how much I owed nor mentioned anything. He ordered me to sit down

لَهُ شَيْئاً، فَأَمَرَنِي بِالْجُلُوسِ إِلَى رَجُوعِهِ، فَلَمْ أَزَلْ حَتَّى صَلَّيْتُ الْمَغْرِبَ وَأَنَا صَائِمٌ، فَضَاقَ صَدْرِي وَأَرَدْتُ أَنْ أَنْصَرِفَ فَإِذَا هُوَ قَدْ طَلَعَ عَلَيَّ وَحَوْلَهُ النَّاسُ وَقَدْ قَعَدَ لَهُ السُّؤَالُ وَهُوَ يَتَصَدَّقُ عَلَيْهِمْ، فَمَضَى وَدَخَلَ بَيْتَهُ، ثُمَّ خَرَجَ وَدَعَانِي فَقَمْتُ إِلَيْهِ وَدَخَلْتُ مَعَهُ، فَجَلَسْتُ وَجَلَسَ، فَجَعَلْتُ أَحَدَهُ عَنْ ابْنِ الْمُسَيَّبِ وَكَانَ أَمِيرَ الْمَدِينَةِ وَكَانَ كَثِيراً مَا أَحَدَّثَهُ عَنْهُ، فَلَمَّا فَرَّغْتُ قَالَ: لَا أَظُنُّكَ أَفْطَرْتَ بَعْدَ؟ فَقُلْتُ: لَا، فَدَعَا لِي بِطَعَامٍ، فَوَضَعَ بَيْنَ يَدَيَّ وَأَمَرَ الْغُلَامَ أَنْ يَأْكُلَ مَعِيَ فَاصْبَتْ وَالْغُلَامُ مِنَ الطَّعَامِ، فَلَمَّا فَرَّغْنَا قَالَ لِي: إِرْفَعْ الْوَسَادَةَ وَخُذْ مَا تَحْتَهَا فَرَفَعْتُهَا، وَإِذَا دَنَانِيرٌ فَأَخَذْتُهَا وَوَضَعْتُهَا فِي كُمِي وَأَمَرَ أَرْبَعَةً مِنْ عِبِيدِهِ أَنْ يَكُونُوا مَعِيَ حَتَّى يَبْلُغُونِي مَتْرَلي فَقُلْتُ: جَعَلْتُ فِدَاكَ إِنَّ طَائِفَ ابْنِ الْمُسَيَّبِ يَدُورُ وَأَكْرَهُ أَنْ يَلْقَانِي وَمَعِيَ عِبِيدُكَ، فَقَالَ لِي: أَصَبْتَ أَصَابَ اللَّهِ بِكَ الرَّشَادَ وَأَمْرُهُمْ أَنْ يَنْصَرِفُوا إِذَا رَدَدْتَهُمْ، فَلَمَّا قَرَبْتُ مِنْ مَتْرَلي وَآنَسْتُ رَدَدْتَهُمْ، فَصَرْتُ إِلَى مَتْرَلي وَدَعَوْتُ بِالسَّرَاجِ وَنَظَرْتُ إِلَى الدَّنَانِيرِ وَإِذَا هِيَ ثَمَانِيَةٌ وَأَرْبَعُونَ دِينَاراً وَكَانَ حَقُّ الرَّجُلِ

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until he returns. I remained there until I prayed my sunset prayer and I had fasted. So, I had become depressed and wanted to leave.

"Suddenly he appeared. There were (a crowd of) people around him. Beggars were begging from him and he was giving them alms. Then he retired from them and went into his house. He came out and called me. I rose and went in with him. He sat down and I sat (too). I began to talk to him about Ibn Musayyib, the governor of Madīnah, for often I used to talk to him about him. When I finished he said to me: 'I don't think you have broken your fast yet?' I said: 'No.'

"He called for food for me and it was put in front of me. He told the servant to eat with me. The servant and I had our fill of food. When we had finished, he said: 'Lift up the cushion and take what is under it.' I raised it and there were (many) dīnārs. I took them and put them in my sleeve. He told four of his slaves to escort me to my house. I said: 'May I be made your ransom! The spies of Ibn Musayyib will be around (there) and I would hate them to see me while I was with your slaves.'

"'True', he said, 'may Allāh direct you with guidance.' Then he told them that they should leave whenever I sent them back. When I was near my house and I could see it, I sent them back. I went to my house and called for a lamp. I examined the dīnārs and there were forty-eight dīnār. I

عليّ ثمانية وعشرين ديناراً وكانَ فيها دينار يلوح فأعجبني حُسنه فأخذته وقرّيته من السراج فإذا عليه نقش واضح: حقّ الرُّجل ثمانية وعشرون ديناراً وما بقي فهو لك: ولا والله ما عرفت ما له عليّ والحمد لله ربّ العالمين الذي أعزّ وليّه.

٥/١٣٠ - عليّ بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبي الحسن الرضا عليه السلام أنّه خرج من المدينة في السنة التي حجّ فيها هارون يريد الحجّ فأنتهى إلى جبل عن يسار الطريق - وأنت ذاهب إلى مكة - يقال له "فارغ"، فنظر إليه أبو الحسن ثم قال: باني فارغ وهادمه يُقطّع إرباً إرباً، فلم ندر ما معنى ذلك فلمّا ولّى، وافى هارون ونزل بذلك الموضع صعد جعفر بن يحيى ذلك الجبل وأمر أن يُبنى له ثمّ مجلس فلمّا رجع من مكة صعد إليه فأمر بهدمه، فلمّا انصرف إلى العراق قُطِعَ إرباً إرباً.

٦/١٣٠ - أحمد بن محمد، عن محمد بن الحسن، عن محمد بن عيسى، عن محمد

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only owed the man twenty-eight dīnār. Among them was one dīnār which shone greatly. Its beauty delighted me and I picked it up and took it nearer the lamp. On it was clearly engraved: 'The debt on the man is twenty-eight dīnār and the rest is for you.'

"No, by Allāh! I had not informed him of the precise amount of my debt. All praise belongs to Allāh Who has granted honour to those who He has given authority."

1305-5. 'Alī ibn Ibrāhīm (-) his father, that some of his companions said:

"Abu 'l-Ḥasan ar-Riḍā, peace be upon him, left Madīnah to make the pilgrimage in the year in which Hārūn made the pilgrimage. He came to a mountain called Fāri' on the left side of the road as you went to Makkah. Abu 'l-Ḥasan (ar-Riḍā), peace be upon him, looked at it and said: 'The one who builds and destroys (a resting place) in Fāri' will be cut into pieces.' We did not know what that meant. When Hārūn reached that place, he stopped there. Ja'far ibn Yaḥyā went up that mountain and ordered a resting-place to be set up for him. On his return from Makkah, he went back up (again) and ordered it to be destroyed. When he got to Iraq, he (Ja'far ibn Yaḥyā) was cut into pieces.

1306-6. Aḥmad ibn Muḥammad (-) Muḥammad ibn al-Ḥasan (-) Muḥammad ibn 'Isā (-) Muḥammad ibn Ḥamzah ibn al-Qāsim, that

بن حمزة بن القاسم عن إبراهيم بن موسى قال: ألححتُ على أبي الحسن الرضا عليه السلام في شيء أطلبه منه، فكان يعدني، فخرج ذات يوم ليستقبل والي المدينة وكنْتُ معه فجاء إلى قرب قصر فلان، فترل تحت شجراتٍ ونزلتُ معه أنا وليس معنا ثالث، فقلت: جعلتُ فداك هذا العيد قد أظننا ولا والله ما أملكُ درهماً فما سواه فحكَّ بسوطه الأرض حكاً شديداً ثم ضربَ بيده فتناول منه سبيكة ذهب، ثم قال: انتفع بها واكتم ما رأيته.

١٣٠٧/٧- علي بن إبراهيم، عن ياسر الخادم والريان بن الصلت جميعاً قال: لما انقضى أمر المخلوع^{٢٥٩} واستوى الأمر للمأمون كتب إلى الرضا عليه السلام يستقدمه إلى خراسان، فاعتلَّ عليه أبو الحسن عليه السلام بعلل، فلم يزل المأمون يكاتبه في ذلك حتى علم أنه لا محيص له وأنه لا يكف عنه، فخرج

٢٥٩- أريد بالمخلوع، أخو المأمون فانه خلع عن الخلافة (في).

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Ibrāhīm ibn Mūsā said:

"I kept urging Abu 'l-Ḥasan ar-Riḍā, peace be upon him, about something I demanded from him and he used to promise me (that he would meet it). One day he set out to meet the governor of Madīnah and I was with him. He came near the palace of so-and-so and stopped there under some trees. I stopped with him, and there was no third person with us. I said to him: 'May I be made your ransom! The festival is drawing near and, by Allāh, I don't even possess a dirham.'

"He scratched the earth vigorously with his whip. Then he struck it with his hand and took out of it an ingot of gold. Then he said: 'Use this but keep secret what you have seen.'"

1307-7. 'Alī ibn Ibrāhīm, that Yāsir, the servant and ar-Rayyān ibn aṣ-Ṣalt, both of them said:

"When the matter of the deposed Caliph¹ ended and it was established for al-Ma'mūn, he wrote to ar-Riḍā asking him to come to Khurāsān. Abu 'l-Ḥasan, peace be upon him, in reply presented various reasons (to dissuade him) but al-Ma'mūn continued writing to him until he, [p.b.u.h.], found it to be unavoidable and that he will not leave him alone. He

1. Muḥammad al-Amīn ibn Hārūn ar-Rashīd battled his brother al-Ma'mūn for the succession to their father's caliphate and was killed.

عليه السلام ولأبي جعفر عليه السلام سبع سنين، فكتب إليه المأمون: لا تأخذ على طريق الجبل وقم، وخذ على طريق البصرة والاهواز وفارس، حتى وافى مرو، فعرض عليه المأمون أن يتقلد الأمر والخلافة، فأبى أبو الحسن عليه السلام، قال: فولاية العهد؟ فقال: على شروط أسألكها، قال المأمون له: سل ما شئت، فكتب الرضا عليه السلام: أني داخل في ولاية العهد؟ على أن لا آمر ولا أنهي ولا أفتي ولا أقضي ولا أولي ولا أعزل ولا أغير شيئاً مما هو قائم وتعيني من ذلك كله، فأجابه المأمون إلى ذلك كله، قال: فحدثني ياسر قال: فلما حضر العيد بعث المأمون إلى الرضا عليه السلام يسأله أن يركب ويحضر العيد ويصلي ويخطب، فبعث إليه الرضا عليه السلام قد علمت ما كان بيني وبينك من الشروط في دخول هذا الأمر، فبعث إليه المأمون إنما أريد بذلك أن تطمئن قلوب الناس ويعرفوا فضلك، فلم يزل عليه السلام يرأده الكلام في

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[p.b.u.h.], then left for Khurāsān when Abū Ja'far was only seven years old. al-Ma'mūn wrote to him: 'Do not travel through the mountains and Qum. Take the road through al-Baṣrah, al-Ahwāz and Persia. Finally, he, [p.b.u.h.], arrived at Marw. al-Ma'mūn offered him to command and lead the task of the caliphate but Abu 'l-Ḥasan, peace be upon him, refused. He [al-Ma'mūn] said: 'Then [what about] heir apparent?' He [p.b.u.h.], said: 'Under certain conditions I will ask for.' al-Ma'mūn said to him: 'Ask whatever you wish.' So, ar-Riḍā, peace be upon him, wrote: 'I will be the heir apparent on the condition that I will not command or forbid, neither give legal decisions nor judge, neither appoint nor dismiss, nor change anything from what is at present. (I must be excused) from all such matters.' al-Ma'mūn agreed to all these conditions."

He [ʿAlī ibn Ibrāhīm] said: "Then Yāsir narrated to me: 'When the time for 'īd' came, al-Ma'mūn sent (a message) to ar-Riḍā asking him to ride out, attend the festival, lead the prayer and deliver the sermon. ar-Riḍā, peace be upon him, sent him (a message back) saying: "You know the conditions made between us in (my) agreeing to enter in this matter." al-Ma'mūn sent him a message: "I only want thereby to put the people's heart at rest and that they may know your excellence." He continued insisting until

1. The annual Islamic festival at the end of the fasting month of Ramaḍān and at the end of the ḥajj season.

ذلك فألح عليه، فقال: يا أمير المؤمنين إن أعفيتني من ذلك فهو أحب إلي وإن لم تعفني خرجت كما خرج رسول الله ﷺ وأمر المؤمنين علياً، فقال المأمون: أخرج كيف شئت وأمر المأمون القواد والناس أن ييكرُوا^{٢٦٠} إلى باب أبي الحسن. قال: فحدثني ياسر الخادم أنه قعد الناس لابي الحسن علياً في الطرقات والسطوح، الرجال والنساء والصبيان، واجتمع القواد والجند على باب أبي الحسن علياً فلما طلعت الشمس قام علياً فاغتسل وتعمم بعمامة بيضاء من قطن، ألقى طرفاً منها على صدره وطرفاً بين كتفيه وتشمر، ثم قال لجميع مواليه: افعلوا مثل ما فعلت ثم أخذ بيده عكازاً^{٢٦١} ثم خرج ونحن بين يديه وهو حاف قد شمر سراويله إلى نصف الساق وعليه ثياب مشمرة، فلما مشى ومشينا بين يديه رفع رأسه إلى السماء وكبر أربع تكبيرات، فخيّل إلينا أن السماء والحيطان تجاوبه، والقواد والناس على الباب

٢٦٠- في بعض النسخ [إن يركبوا].

٢٦١- عضادات حديدة في أسفلها.

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he, [p.b.u.h.], said: "O Prince of the Faithful! If you excuse me, it would be most loved by me, but if you still insist then I will go out (for this) in the manner the Messenger of Allāh, peace be upon him and his progeny, and Amīr al-Mu'minīn ('Alī, p.b.u.h.) did." al-Ma'mūn said: "Go forth as you wish." al-Ma'mūn then ordered the soldiers and the people to (lead a procession to) the door of Abu 'l-Ḥasan, peace be upon him, saying: 'Allāhu Akbar! [Allāh is Greater].'"

He ('Alī ibn Ibrāhīm) said: "Yāsir, the servant, narrated to me that people lined up waiting for Abu 'l-Ḥasan, peace be upon him, on the roads and roof-tops, men, women and children. The soldiers and army generals gathered at the door of Abu 'l-Ḥasan, peace be upon him. At sunrise, he [p.b.u.h.], rose, took a bath and wore a white cotton turban. He let one end of the turban hang over his chest and the other end between his shoulders on his back. Then he said to all his retainers: 'Do as I do.' He took a staff in his hand and went out. We were with him. He was barefoot and his gown was tucked to mid-ankles and so were his other (long) clothes. When he walked, we [also] walked along with him; he raised his head towards the heavens and declared: 'Allāhu Akbar!' four times. It seemed to us as if the heavens and the walls were responding to him. The soldiers and the people

قد تهيؤوا ولبسوا السلاح وتزينوا بأحسن الزينة، فلما طلعنا عليهم بهذه الصورة وطلع الرضا عليه وقف على الباب وقفة، ثم قال: «الله أكبر، الله أكبر، الله أكبر [الله أكبر] على ما هدانا، الله أكبر على ما رزقنا من بهيمة الانعام والحمد لله على ما أبلانا» نرفع بها أصواتنا - قال ياسر: فتزعزعت مرو بالبكاء والضجيج والصياح لما نظروا إلى أبي الحسن عليه وسقط القواد عن دوابهم ورموا بخفافهم لما رأوا أبا الحسن عليه حافياً وكان يمشي ويقف في كل عشر خطوات ويكبر ثلاث مرات. قال ياسر: فتخيّل إلينا أن السماء والأرض والجبال تجاوبه، وصارت مرو ضجة واحدة من البكاء وبلغ المأمون ذلك فقال له الفضل بن سهل ذو الرياستين: يا أمير المؤمنين إن بلغ الرضا المصلّى على هذا السبيل افتتن به الناس والرأي أن تسأله أن يرجع فبعث إليه المأمون فسأله الرجوع فدعا أبو الحسن عليه بخنقه فلبسه وركب ورجع.

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at the door were ready and armed and decorated with the best of dresses. When we appeared before them in such fashion and ar-Riḍā, peace be upon him, appeared [too], he [the Imām] stood at the door shortly and then said: 'Allāhu Akbar! Allāhu Akbar! Allāhu Akbar! Allāhu Akbar! For the guidance that He has granted us. Allāhu Akbar! For what He has provided us of the cattle quardrups [as sustenance], and all praise belong to Allāh for what He has granted us.' We all raised our voice with him."

Yāsir [the servant] said: "The whole of Marw shook with the weeping, commotion and shouts when they saw Abu 'l-Ḥasan, peace be on him. The soldiers fell from their horses and threw their boots when they saw Abu 'l-Ḥasan, peace be upon him, barefoot. He would walk about ten steps and pause and say 'Allāhu Akbar!' three times."

Yāsir said: "It seemed to us as if the heavens, the earth and the mountains were responding to him. The whole Marw had become one loud voice in cries. This (news) reached al-Ma'mūn. al-Faḍl ibn Sahl, the man with two offices (military and civil), said to him: 'O Prince of the Faithful! If ar-Riḍā, reaches the place of prayer in this manner, there will be a revolt of the people. My opinion is that you ask him to return.' al-Ma'mūn sent a message to him and asked him to return. Abu 'l-Ḥasan, peace be upon him, asked for his shoes. He wore them and rode back (home)."

١٣٠٨/٨- علي بن إبراهيم، عن ياسر قال: لما خرج المأمون من خراسان يريد بغداد وخرج الفضل ذو الرياستين وخرجنا مع أبي الحسن ^{عليه السلام} ورد على الفضل بن سهل ذي الرياستين كتاب من أخيه الحسن بن سهل ونحن في بعض المنازل: أني نظرت في تحويل السنة في حساب النجوم فوجدت فيه أنك تذوق في شهر كذا وكذا يوم الاربعاء حر الحديد وحر النار وأرى أن تدخل أنت وأمير المؤمنين والرضا الحمام في هذا اليوم وتحتجم فيه وتصب على يديك^{٢٦٢} الدم ليزول عنك نحسه، فكتب ذو الرياستين إلى المأمون بذلك وسأله أن يسأل أبا الحسن ذلك، فكتب المأمون إلى أبي الحسن يسأله ذلك، فكتب إليه أبو الحسن: لست بداخل الحمام غداً ولا أرى لك ولا للفضل أن تدخلوا الحمام غداً فأعاد عليه الرقعة مرتين، فكتب إليه أبو الحسن يا أمير المؤمنين لست بداخل غداً الحمام فإني رأيت

٢٦٢- في بعض النسخ [بدنك]

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1308-8. 'Alī ibn Ibrāhīm, that Yāsir said:

"When al-Ma'mūn left Khurāsān for Baghdād along with him came al-Faql, the man with two offices [*Dhu 'r-Riyāsatayn*] and we came out with Abu 'l-Ḥasan, peace be upon him. al-Faql ibn Sahl Dhu 'r-Riyāsatayn had received a letter from his brother al-Ḥasan ibn Sahl, when we were in one of the stopping places. (al-Ḥasan wrote): 'I have seen in the astrological calculations, on the transition to the new year, and found out that in the month of so-and-so on a Wednesday you will taste the heat of the iron and the heat of the fire. I believe that you go to the bath (*ḥammām*) with the Prince of the Faithful (al-Ma'mūn) and ar-Riḍā [peace be upon him] on this day, and you should be cupped and then pour the blood over your hands in order to remove the evil (of that day).'

"Then, Dhu 'r-Riyāsatayn wrote about it to al-Ma'mūn requesting him to ask Abu 'l-Ḥasan, peace be upon him, the same. al-Ma'mūn wrote to Abu 'l-Ḥasan, peace be upon him, asking him about that. Abu 'l-Ḥasan, peace be upon him, wrote back to him: 'I will not go to the bath tomorrow; and I don't think it advisable for you or al-Faql to enter the bath tomorrow.' He (al-Ma'mūn) sent a note to him [the Imām] twice. Abu 'l-Ḥasan [peace be upon him] wrote to him: 'O Prince of the Faithful! I will not go to the bath tomorrow for I have seen the Prophet, peace be

رسول الله ﷺ في هذه الليلة في النوم فقال لي: "يا علي لا تدخل الحمام غداً". ولا أرى لك ولا للفضل أن تدخلوا الحمام غداً، فكتب إليه المأمون صدقت يا سيدي وصدق رسول الله ﷺ لست بدخل الحمام غداً والفضل أعلم، قال: فقال ياسر: فلما أمسينا وغابت الشمس قال لنا الرضا عليه السلام: قولوا نعوذ بالله من شر ما يتزل في هذه الليلة، فلم نزل نقول ذلك، فلما صلى الرضا عليه السلام الصبح قال لي: اصعد (على) السطح فاستمع هل تسمع شيئاً؟ فلما صعدت سمعت الضجة والتحمت^{٢٦٣} وكثرت فإذا نحن بالمأمون قد دخل من الباب الذي كان إلى داره من دار أبي الحسن وهو يقول: يا سيدي يا أبا الحسن أجرك الله في الفضل فإنه قد أبى وكان دخل الحمام فدخل عليه قوم بالسيوف فقتلوه وأخذ من دخل عليه ثلاث نفر كان أحدهم ابن خاله الفضل ابن ذي القلمين قال: فاجتمع الجند

٢٦٣- والتحمت أي بعضها ببعض وفي بعض النسخ [والنحيب]

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upon him and his progeny, last night in my dream who said to me: "O 'Alī! Don't enter the bath tomorrow." So, I don't think it advisable for you or al-Faḍl to enter the bath tomorrow.' al-Ma'mūn wrote back to him: 'You have spoken the truth and so has the Messenger of Allāh, peace be upon him and his progeny. I will not go to the bath tomorrow and al-Faḍl knows best.'

He ['Alī ibn Ibrāhīm] said: "Then Yāsir said: 'When the sun set and the night fell, ar-Riḍā, peace be upon him, said to us: "Pray: 'We seek refuge with Allāh from the evil that will descend this night.'" So, we continued praying that (all night). When ar-Riḍā, peace be upon him, had prayed the Morning prayer he said to me: "Ascend to the roof-top and listen. Do you hear anything?" When I climbed, I heard a great deal of commotion and crying and it was increasing. Suddenly, we saw al-Ma'mūn enter from the door that opened to his quarter from the quarter of Abu 'l-Ḥasan, peace be upon him, and he was saying: "O my master, O Abu 'l-Ḥasan! May Allāh reward you for (patience over) the death of al-Faḍl. He refused (to cancel his decision for the bath) and he went to the bath. A group of people attacked him with swords and killed him. Three of the attackers were arrested and one of them was the son of his maternal uncle, al-Faḍl ibn Dhu 'l-Qalamayn." The soldiers, the military

والقواد ومن كان من رجال الفضل على باب المأمون فقالوا: هذا اغتاله وقتله -يعنون المأمون - ولنطلبن بدمه وجاؤوا بالنيران ليحرقوا الباب، فقال المأمون لابي الحسن عليه السلام يا سيدي ترى أن تخرج إليهم وتفرقهم قال: فقال ياسر: فركب أبو الحسن وقال لي: اركب فركبت فلما خرجنا من باب الدار نظر إلى الناس وقد تراحموا، فقال لهم بيده تفرقوا تفرقوا قال ياسر: فأقبل الناس والله يقع بعضهم على بعض وما أشار إلى أحد إلا ركض ومز.

٩/١٣٠ - الحسين بن محمد، عن معلّى بن محمد، عن مسافر، وعن الوشاء، عن مسافر قال: لما أراد هارون بن المسيّب أن يواقع محمد بن جعفر قال لي أبو الحسن الرضا عليه السلام: إذهب إليه وقل له: لا تخرج غداً فإنك إن خرجت غداً هُزمت وقُتل أصحابك فإن سألك من أين علمت هذا، فقل: رأيت في المنام: قال: فأتيته فقلت له: جعلت فداك لا تخرج غداً فإنك إن خرجت هُزمت وقُتل أصحابك فقال لي:

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commanders and al-Faḍl's men gathered at the gates of al-Ma'mūn, saying: "He has murdered him." – meaning al-Ma'mūn – "We must avenge his blood." They brought fire to set the gate alight. al-Ma'mūn said to Abu 'l-Ḥasan, peace be upon him: "O my master! Would you consider going out to them and dispersing them?"

He [the narrator] said: "Then Yāsir said: 'So, Abu 'l-Ḥasan, peace be upon him, mounted (his horse) and said to me: "Mount." So, I mounted (my horse). When we came out of the door of the house he looked at the people who were straitening one another by pressure, and said – made a hand gesture – to them [as if saying]: "Disperse! Disperse!"' Yāsir said: 'By Allāh, people began to fall one on the other and whoever he pointed to he ran away and (immediately) departed.'"

1309-9. al-Ḥusayn ibn Muḥammad (–) Mu'allā ibn Muḥammad (–) Musāfir (–) al-Washshā', that Musāfir said:

"When Hārūn ibn al-Musayyib wanted to attack Muḥammad ibn Ja'far, Abu 'l-Ḥasan ar-Riḍā, peace be upon him, said to me: 'Go to him (Muḥammad ibn Ja'far) and tell him: "Do not go out (to fight) tomorrow, for if you do so, you will be put to flight and your companions will be killed." And if he asks you from where you learnt this, tell him: "I saw it in a dream."'"

He (Musāfir) said: "So, I went to him and told him: 'May I be made your ransom! Do not go out (to fight) tomorrow. For if you go out tomorrow, you will be put to flight and your companions will be killed.' Then

من أين علمت هذا؟ فقلت: رأيتُ في المنام، فقال: نام العبد ولم يغسل إسته، ثم خرج فانهزم وقُتل أصحابه، قال: وحدثني مسافرٌ قال: كنت مع أبي الحسن الرضا عليه السلام بمصر فمرَّ يحيى بن خالد فغطى رأسه من الغبار فقال: مساكين لا يدرون ما يحلُّ بهم في هذه السنة، ثم قال: وأعجب من هذا هارون وأنا كهاتين - وضَمَّ إصبعيه - قال مسافر: فوالله ما عرفت معنى حديثه حتى دفناه معه.

١٣١٠/١٠ - علي بن محمد، عن سهل بن زياد، عن علي بن محمد القاساني قال: أخبرني بعض أصحابنا أنه حمل إلى أبي الحسن الرضا عليه السلام مالا له خطر، فلم أره سرَّ به قال: فاغتممت لذلك وقلت في نفسي: قد حملتُ هذا المال ولم يُسرَّ به، فقال: يا غلام الطست والماء، قال: ففقد على كرسي وقال بيده [وقال]

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he said to me: 'Where did you learn this?' I said: 'I saw it in my sleep.' So, he retorted: 'The slave only dreams when he has not washed his buttocks.' Then he went out to fight and was defeated, and his companions were killed."

Musāfir reports: "I was with ar-Riḍā, peace be upon him, at Minā when Yaḥyā ibn Khālīd passed by and covered his face (to escape) from the dust. He (ar-Riḍā, p.b.u.h.) said: 'Poor souls, they do not know what will happen to them this year!' Then he, [p.b.u.h.], said: 'And even stranger than this (is that) Hārūn and I will be like this' – and he put his two fingers together."

Musāfir said: "By Allāh, I did not understand the meaning of his statement until we buried him with him."¹

1310–10. 'Alī ibn Muḥammad (–) Sahl ibn Ziyād, that 'Alī ibn Muḥammad al-Qāsānī said:

"One of our co-sectarians informed me that he delivered a significant amount of wealth to Abu 'l-Ḥasan ar-Riḍā, peace be upon him: 'But I did not see him delighted by it.' He then continued: 'So I became depressed and said to myself: "I delivered (all) this money but he is not pleased with it."' He [the Imām] called out: 'Boy, bring water and the receptacle.' Then, he [peace be upon him] sat on a chair and made a hand

1. al-Imām ar-Riḍā (p.b.u.h.) was buried besides the Caliph Hārūn ar-Rashīd.

للغلام: صُبَّ عَلَيَّ الْمَاءُ قَالَ: فَجَعَلَ يَسِيلُ مِنْ بَيْنِ أَصَابِعِهِ فِي الطَّسْتِ ذَهَبٌ، ثُمَّ التَفَتَ إِلَيَّ فَقَالَ لِي: مَنْ كَانَ هَكَذَا [لَا] يَبَالِي بِالَّذِي حَمَلَتْهُ إِلَيْهِ.

١١/١٣١١ - سعد بن عبد الله، وعبد الله بن جَعْفَرٍ جميعاً، عن إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن الحسين بن سعيد، عن محمد بن سنان قال: قُبِضَ عَلِيُّ بْنُ مُوسَى ^{الثَّالِثُ} ^{عَلِيٍّ} وَهُوَ ابْنُ تِسْعٍ وَأَرْبَعِينَ^{٢٦} سَنَةً وَأَشْهُرٌ، فِي عَامِ اثْنَيْنِ وَمِائَتَيْنِ. عَاشَ بَعْدَ مُوسَى ابْنِ جَعْفَرٍ ^{الثَّالِثُ} ^{عَلِيٍّ} عَشْرِينَ سَنَةً إِلَّا شَهْرَيْنِ أَوْ ثَلَاثَةً.

٢٦٤ - هذا مخالف لما ذكره الكليني - ره - في أول الباب.

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gesture to the boy saying: 'Pour water on my hand.'" He (the narrator) said: "From between his fingers gold began to fall into the receptacle. Then he turned to me and said to me: 'One who is such does not care for what you have delivered to him!'"

1311-11. Sa'd ibn 'Abdillāh and 'Abdullāh ibn Ja'far, both of them (-) Ibrāhīm ibn Mahziyār (-) his brother 'Alī ibn Mahziyār (-) al-Ḥusayn ibn Sa'īd, that Muḥammad ibn Sinān said:

"'Alī ibn Mūsā, peace be upon him, passed away at the age of forty-nine' years and a few months in the year two hundred and two (AH). He lived, after (his father) Mūsā ibn Ja'far, peace be upon him, for twenty years less two or three months."

1. Regarding this contradiction, al-Kulaynī has mentioned it at the beginning of the chapter.

(باب ١٢٢)

*** (مَوْلِدُ أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الثَّانِي عَلَيْهِ السَّلَامُ) ***

وُلِدَ عَلَيْهِ السَّلَامُ فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ خَمْسٍ وَتَسْعِينَ وَمِائَةٍ وَقُبِضَ عَلَيْهِ السَّلَامُ سَنَةَ عَشْرِينَ وَمِائَتَيْنِ فِي آخِرِ ذِي الْقَعْدَةِ وَهُوَ ابْنُ خَمْسٍ وَعَشْرِينَ سَنَةً وَشَهْرَيْنِ وَثَمَانِيَةِ عَشْرٍ يَوْمًا وَدُفِنَ بِبَغْدَادَ فِي مَقَابِرِ قَرِيشَ عِنْدَ قَبْرِ جَدِّهِ مُوسَى عَلَيْهِ السَّلَامُ وَقَدْ كَانَ الْمُعْتَصِمُ أَشْخَصَهُ إِلَى بَغْدَادَ فِي أَوَّلِ هَذِهِ السَّنَةِ الَّتِي تُوفِيَ فِيهَا عَلَيْهِ السَّلَامُ وَأُمُّهُ أُمُّ وَلَدٍ، يُقَالُ لَهَا: سَبِيكَةُ نُؤَيَّةَ وَقِيلَ أَيْضًا: إِنَّ اسْمَهَا كَانَ خَيْرَانِ، وَرَوَى أَنَّهُ كَانَتْ مِنْ أَهْلِ بَيْتِ مَارِيَةِ امِّ إِبْرَاهِيمَ ابْنِ رَسُولِ اللَّهِ ﷺ.

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CHAPTER 122

**THE BIRTH OF ABŪ JA'FAR, MUḤAMMAD IBN 'ALĪ,
THE SECOND, PEACE BE UPON [BOTH OF] THEM**

He (Abū Ja'far, Muḥammad ibn 'Alī), peace be upon him, was born in the month of Ramaḍān in the year one hundred ninety-five (AH) and passed away in the year two hundred twenty (AH) at the end of the month of Dhi 'l-Qi'dah at the age of twenty-five years, two months and eighteen days. He was buried in Baghdād in the cemetery of the Quraysh besides the grave of his grandfather, Mūsā (ibn Ja'far), peace be upon him. al-Mu'taṣim had summoned him to Baghdād at the beginning of the same year in which he passed away. His mother was a (Nūbiyan) slave-girl called Sabīkah Nūbiyyah. It is also said that her name was Khayzarān. It is also narrated that she was from the family of Māriyah, the mother of Ibrāhīm, son of the Messenger of Allāh, peace be upon him and his progeny.

١٣١٢/١ - أحمد بن إدريس، عن محمد بن حسان، عن علي بن خالد - قال محمد: وكان زيدياً - قال: كنت بالعسكر فبلغني أن هناك رجل محبوس أتي به من ناحية الشام مكبولا^{٢٦٥} وقالوا: إنه تنبأ^{٢٦٦}، قال علي بن خالد: فأتيت الباب وداريت البوابين والحجبة حتى وصلت إليه فإذا رجل له فهم، فقلت: يا هذا ما قصتك وما أمرك؟ قال إني كنت رجلاً بالشام أعبد الله في الموضع الذي يقال له: موضع رأس الحسين فبينما أنا في عبادتي إذ أتاني شخص فقال لي قم بنا، فقمنا معه فبينما أنا معه إذا أنا في مسجد الكوفة، فقال لي: تعرف هذا المسجد؟ فقلت: نعم هذا مسجد الكوفة، قال: فصلي وصلي معي فبينما أنا معه إذ أنا في مسجد الرسول ﷺ بالمدينة، فسلم على رسول الله ﷺ وسلمت وصلي وصلي معي

٢٦٥ - أي مقيدا.

٢٦٦ - تنبأ أي ادعى النبوة.

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1312-1. Aḥmad ibn Idrīs (-) Muḥammad ibn Ḥassān, that 'Alī ibn Khālid said:

"Muḥammad - who belonged to Zaydī sect - said to me: 'I was in the army when I was told that there was a prisoner brought from the area of Shām¹ tied up and they said: "He claims to be a prophet."'"

'Alī ibn Khālid said: "I came to the (prison) door and did kindness to the guards until I reached him. He was a man of understanding; and I said to him: 'O you! What is your story and your case?' He said: 'I am a man from Shām who was worshipping Allāh at a place called: "The place of the head of al-Ḥusayn."² In the midst of my worship, a man came to me and said: "Come with me." I went with him and whilst with him I found myself in the Mosque of al-Kūfah. He said to me: "Do you recognize this Mosque?" I said: "Yes, this is the Mosque of al-Kūfah." 'He said: 'He prayed and I prayed with him. Then I found we are in the Mosque of the Messenger of Allāh, peace be upon him and his progeny, in Madīnah. He offered greeting of peace to the Messenger of Allāh, peace be upon him and his progeny, and I did the same. He prayed and I prayed with him.

1. Present day Damascus.

2. The place still exists today in the Umayyid mosque in Damascus and is called "Maqām Ra'su 'l-Ḥusayn (p.b.u.h.)."

وصلّى على رسول الله ﷺ، فبينما أنا معه إذا أنا بمكة، فلم أزل معه حتى قضى مناسكه وقضيت مناسكي معه فبينما أنا معه، إذا أنا في الموضع الذي كنت أعبد الله فيه بالشام ومضى الرجل، فلما كان العام القابل إذا أنا به فعل^{٢٦٧} مثل فعلته الأولى، فلما فرغنا من مناسكنا وردّني إلى الشام وهم بمفارقتي قلت له: سألتك بالحق الذي أقدرك على ما رأيت إلا أخبرني من أنت؟، فقال: أنا محمد بن عليّ بن موسى، قال: فترافق الخبر حتى انتهى إلى محمد بن عبد الملك الزيات، فعبث إلي وأخذني وكبّلني^{٢٦٨} في الحديد وحملني إلى العراق، قال، فقلت له: فارفع القصة إلى محمد بن عبد الملك، ففعل وذكر في قصّته ما كان. فوقع في قصّته قلّ للذي أخرجك من الشام في ليلة إلى الكوفة ومن الكوفة إلى المدينة ومن المدينة إلى مكة وردّك من مكة إلى الشام أن يُخرجك من حبسك هذا. قال عليّ بن خالد فغمّني ذلك من أمره ورققت له وأمرته

٢٦٧- في بعض النسخ [ففعّل].

٢٦٨- مكبولا: مقيدا (والكبل؟) القيد.

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Then he offered blessings on the Messenger of Allāh, peace be upon him and his progeny. I was with him when suddenly I found we are in Makkah. I continued to find myself with him until we finished all the rituals to be performed there. Then I found myself with him at the place where I was worshipping Allāh in Shām; and the man left. The next year I was with him again and we did as in the year before. When we finished all our rituals and he returned me back to Shām and was about to leave, I said to him: "I ask you for the sake of the One who has given you the ability (to do) what I saw, tell me who are you?" He said: "I am Muḥammad ibn 'Alī ibn Mūsā." He said: "The news spread until it reached Muḥammad ibn 'Abdi 'l-Malik az-Zayyāt. He sent his people to me who arrested me and tied me up in chains and took me to Iraq."

He (the narrator) said: "I said to him: 'Send a petition to Muḥammad ibn 'Abdi 'l-Malik.' He did so explaining the whole story but the answer to his petition was: 'Ask the one who took you by night from Shām to Kūfah, then to Madīna then to Makkah then back to Shām, to release you from this prison too.'"

'Alī ibn Khālid said: "I felt very sorry for him with a great deal of sympathy. I tried to cheer him up and asked him to exercise patience. Early

بالعزاء والصبر قال: ثُمَّ بَكَرْتُ عَلَيْهِ فَإِذَا الْجُنْدُ وَصَاحِبُ الْحَرْسِ وَصَاحِبُ السَّجْنِ وَخَلَقُ اللَّهِ، فَقُلْتُ مَا هَذَا؟ فَقَالُوا: الْمَحْمُولُ مِنَ الشَّامِ الَّذِي تَنَبَّأَ^{٢٦٩} أَفْتَقَدَ الْبَارِحَةَ فَلَا يُدْرِي أَحَسَفَتْ بِهِ الْأَرْضُ أَوْ اخْتَطَفَهُ الطَّيْرُ.

٢/١٣١٣- الحسين بن محمد الأشعري قال: حدثني شيخ من أصحابنا يقال له: عبد الله بن رزين قال: كنت مجاوراً بالمدينة - مدينة الرسول ﷺ - وكان أبو جعفر عليه السلام يجيء في كل يوم مع الزوال إلى المسجد فيترجل في الصحن ويصير إلى رسول الله ﷺ ويسلم عليه ويرجع إلى بيت فاطمة عليها السلام، فيخلع نعليه ويقوم فيصلّي فوسوس إلي الشيطان، فقال: إذا نزل فاذهب حتّى تأخذ من التراب الذي يطأ عليه، فجلست في ذلك اليوم أنتظره لأفعل هذا، فلمّا أن كان وقت الزوال أقبل عليّ على حمار له، فلم يترجل في الموضع الذي كان يترجل فيه وجاء حتّى نزل

٢٦٩- في بعض النسخ [فجعلت].

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next morning when I went to see him, I found people from the army, the chief of the security men, the prison guard and a crowd of people around. I asked: 'What is the matter?' They said: 'The prisoner from Shām who had proclaimed himself as a prophet has gone missing and no one knows if the earth has swallowed him or the birds have snatched him away.'

1313-2. al-Ḥusayn ibn Muḥammad al-Ash'arī said: "A *shaykh*¹ from our companions called 'Abdullāh ibn Razīn narrated to me saying:

"I lived in Madīnah – the city of the Messenger of Allāh, peace be upon him and his progeny – Abū Ja'far, peace be upon him, used to come every day to the mosque at noon time and enter the compound then turn to the shrine of the Messenger of Allāh, peace be upon him and his progeny, and offer his greetings to him. He then used to go back to the house of Fāṭimah, peace be upon her, take off his shoes, stand up and pray. (One day) Shayṭān [Satan] whispered to me (in my heart) and said: "When he (the Imām) comes, go and pick up the dust on which he has just stepped." I sat that day waiting for him so that I may do this. When it was noon-time he [peace be on him] came on his donkey but he did not dismount at the place that he used to do so. (Instead) he came and dismounted on the rock

1. The word '*shaykh*' in Arabic is an honorific title used for elderly men. It is now also commonly used as a reverential title for Muslim scholars.

على الصخرة التي على باب المسجد ثم دخل فسلم على رسول الله ﷺ، قال: ثم رجع إلى المكان الذي كان يصلي فيه ففعل هذا أياماً، فقلت: إذا خلعت نعليه جئت فأخذت الحصا الذي يطأ عليه بقدميه، فلما أن كان من الغد جاء عند الزوال فترل على الصخرة ثم دخل فسلم على رسول الله ﷺ، ثم جاء إلى الموضع الذي كان يصلي فيه فصلى في نعليه ولم يخلعهما حتى فعل ذلك أياماً، فقلت في نفسي: لم يتهياً لي ههنا ولكن أذهب إلى باب الحمام فإذا دخل إلى الحمام أخذت من التراب الذي يطأ عليه، فسألت عن الحمام الذي يدخله، فقل لي: إنه يدخل حماماً بالبقيع لرجل من ولد طلحة فتعرفت اليوم الذي يدخل فيه الحمام وصرت إلى باب الحمام وجلست إلى الطلحي أحدثه وأنا أنتظر مجيئه عليه السلام فقال الطلحي: إن أردت دخول الحمام فقم فادخل فإنه لا يتهياً لك ذلك بعد ساعة، قلت ولم؟ قال: لأن ابن الرضا يريد دخول الحمام، قال: قلت: ومن ابن الرضا؟ قال: رجل من آل محمد له صلاح

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in front of the door of the Mosque. Then he entered and greeted the Messenger of Allāh, peace be upon him and his progeny.' "

He (the narrator) said: "Then he went back to the place where he used to pray. He continued doing this for days. I said to myself: 'When he removes his shoes I will pick the gravel that he steps on with his feet.' The next day, he came at noon-time and dismounted on the rock; then he entered and greeted the Messenger of Allāh, peace be upon him and his progeny. Then he came to the place where he used to pray but prayed without removing his shoes and continued doing that for days. I said to myself: 'I have not succeeded this way but I will go to the public bath(-house) door. When he enters the bath I will pick up the dust that he steps on.' I enquired about the public bath he frequents and I was told: 'He frequents a bath near al-Baqī', which belongs to a man from the family of aṭ-Ṭalḥah.' I found out the day that he used to go to this bath, and went to the door of the bath and sat with the man from the family of aṭ-Ṭalḥah, talking to him, while I was waiting for him, [p.b.u.h.], to come. The Ṭalḥah man said to me: 'If you want to enter the bath, then rise and enter (now), otherwise it will not be possible for you (to enter) after some time.' I said: 'Why is that?' He said: 'Because the son of ar-Riḍā will enter the bath.' I said: 'Who is the son of ar-Riḍā?' He said: 'A man from the family of Muḥammad, peace be upon him and his progeny. He is very righteous and pious.' I said to him: 'Is no

وورع، قلت له: ولا يجوز أن يدخل معه الحمام غيره؟ قال، نخلي له الحمام إذا جاء، قال: فبينما أنا كذلك إذ أقبل عليه ومعه غلمان له وبين يديه غلام معه حصير حتى أدخله المسلخ فبسطه ووافى فسلم ودخل الحجرة على حمارة ودخل المسلخ ونزل على الحصير، فقلت للطلحي: هذا الذي وصفته بما وصفت من الصلاح والورع؟! فقال: يا هذا لا والله ما فعل هذا قط إلا في هذا اليوم، فقلت في نفسي: هذا من عملي أنا جنيته، ثم قلت: أنتظره حتى يخرج فلعلني أنال ما أردت إذا خرج فلما خرج وتلبس دعا بالحمارة فدخل المسلخ وركب من فوق الحصير وخرج عليه فقلت في نفسي: قد والله آذيته ولا أعود [ولا] أروم ما رُمْتُ منه أبداً وصح عزمي على ذلك، فلما كان وقت الزوال من ذلك اليوم أقبل على حمارة حتى نزل في الموضع الذي كان يتزل فيه في الصحن فدخل وسلم على رسول الله ﷺ وجاء إلى الموضع الذي كان يصلي فيه في بيت فاطمة عليها وخلع نعليه وقام يصلي.

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one permitted to enter the bath with him?" He said: 'We just vacate the bath when he comes.'

He (the narrator) said: "When I was just busy talking [with the Ṭalhī man] there, he, [p.b.u.u.], arrived with his servants. In front of him was a servant carrying a piece of mat until he brought it into the dressing-room where he spread it down. He [p.b.u.h.], came in, offered his greetings and entered the chamber (still) on his donkey. He then entered the dressing-room and dismounted on the mat. I said to aṭ-Ṭalhī man: 'Is this the one whom you described as righteous and pious?' He said: 'Oh no, by Allāh! He has never done this before, ever, except this day.' I said to myself: 'This is because of what I have committed against my own soul.' Then I said: 'I will wait until he comes out perhaps I will succeed in what I intend when he leaves.' When he came out and was dressed, he called for the donkey. It was brought into the dressing room and he, [p.b.u.h.], mounted from the mat and left. I said to myself: 'By Allāh! I have caused him trouble and I will not do any such thing again and will not ever even think of doing such things.' My determination was firm and solid. When it was noontime that day, he came (to the mosque) on his donkey and dismounted on the spot where he used to dismount in the compound. Then he entered and greeted the Messenger of Allāh, peace be upon him and his progeny, and he came to the place where he used to pray in the house of Fāṭimah, peace be upon him. He took off his shoes and stood up praying."

١٣١٤/٣- الحسين بن محمد، عن مُعلّى بن محمد، عن عليّ بن أسباط قال خرج عليّ بن أبي طالب فنظرت إلى رأسه ورجليه لأصف قامته لأصحابنا بمصر فبينما أنا كذلك حتى قعدت وقال: يا عليّ إن الله احتجّ في الإمامة، بمثل ما احتجّ في النبوة، فقال: «وآتيناه الحكم صبياً»^{٢٧٠} «قال:» ولما بلغ أشده^{٢٧١}. «وبلغ أربعين سنة^{٢٧٢}» فقد يجوز أن يؤتى الحكم^{٢٧٣} صبياً ويجوز أن يُعطاه وهو ابن أربعين سنة.

١٣١٥/٤- عليّ بن محمد، عن بعض أصحابنا، عن محمد بن الريان قال: احتال المأمون على أبي جعفر عليه السلام بكل حيلة، فلم يُمكنه فيه شيء^{٢٧٤}، فلما اعتلّ وأراد أن

٢٧٠- مريم: ١٣.

٢٧١- يوسف: ٢٢.

٢٧٢- الاحقاف: ١٥.

٢٧٣- في بعض [النسخ الحكمة]

٢٧٤- كأنه أراد منه ان يناديه وشركه معه فيما يركبه من الفسوق (في) وفي بعض النسخ [في شيء].

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1314-3. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad that 'Alī ibn Asbāt said:

"He [Abū Ja'far II], peace be upon him, came out towards me, and I looked at [him from] his head [to] his feet, so that I would be able to describe his physique to our co-sectarians in Egypt. I continued thus until he sat down and said: 'O 'Alī! Allāh presented proof for Imāmate as He presented proof for Prophethood; and He has said: *and We gave him*¹ *Judgement* (al-ḥukm), *while he was yet a little child* (Maryam, 19:12). He (also) said: *and when he was fully-grown*, (Yūsuf, 12:22) *and he attained forty years*, (al-Aḥqāf, 46:15). So it is possible that someone be given Wisdom (al-ḥikmah) when he is an infant, and it is possible that he be given it when he is forty."

1315-4. 'Alī ibn Muḥammad (-) one of our co-sectarians, that Muḥammad ibn ar-Rayyān said:

"al-Ma'mūn tried every ruse possible against Abū Ja'far, [II] (to mislead him) but he failed. When he became frustrated he decided to (win him over by) giving him his daughter (in marriage). (For the ceremony) he

1. A reference to Yaḥyā [John] (p.b.u.h.).

يبنى عليه إبنته^{٢٧٥} دفع إليّ مائتي وصيفة من أجمل ما يكون^{٢٧٦}، إلى كل واحدة منهنّ جاماً فيه جوهرٌ يستقبلن أبا جَعْفَرٍ عَلَيْهِ السَّلَامُ إذا قعد في موضع الاختيار. فلم يلتفت إليهنّ وكانَ رجلٌ يقال له: مُخَارِقُ صاحب صوت وعود وضرب، طويل اللحية، فدعاهُ المأمون فقال: يا أمير المؤمنين إن كانَ في شيء من أمر الدنيا فأنا أكفيك أمره، فقعده بين يدي أبي جَعْفَرٍ عَلَيْهِ السَّلَامُ فشهِقَ مُخَارِقُ شهقة اجتمع عليه أهل الدار وجعل يضربُ بعوده ويغنيّ فلَمَّا فعلَ ساعة وإذا أبو جَعْفَرٍ لا يلتفت إليه لا يميناً ولا شمالاً، ثم رفع إليه رأسه وقال: اتق الله يا ذا العُشُونِ^{٢٧٧} قال: فسقط المضارب من يده والعود فلم ينتفع بيديه إلى أن مات قال: فسأله المأمون عن حاله قال: لما صاح بي أبو جَعْفَرٍ فرزت فرعة لا أفيق منها أبداً.

١٣١٦/٥ - عليّ بن محمّد، عن سهل بن زياد، عن داود بن القاسم الجعفري

٢٧٥ - يبنى عليه ابنته أي يزفها إليه. (في)

٢٧٦ - في بعض النسخ [ما يكن].

٢٧٧ - العشون - بالثاء المثلثة بعد العين المهملة ثم النون -: اللحية أو ما فضل منها بعد العارضين أو طولها. (في)

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sent two hundred of the most beautiful maids each with a bowl in her hand with a precious pearl in it to welcome Abū Ja'far, peace be upon him, when he sat on the special seat (prepared for him). He, however, did not pay any attention to them. There was a man called Mukhāriq who had a singing voice and (played) a lute and drum, and (he had) a long beard. al-Ma'mūn summoned him and he (Mukhāriq) said: 'O Prince of the Faithful! If he (Abū Ja'far) has any interest in the world then I am sufficient for you in dealing with him.' So he sat in front of Abū Ja'far, peace be upon him, and began to bray like a donkey. The people in the palace and he began to play his lute and sing. He did it for a while but Abū Ja'far, peace be upon him, paid no attention to him (turning) neither right nor left. Then he, [p.b.u.h.], raised his head towards him and said: 'Fear Allāh, O you long-bearded one!' The musical instruments fell from his hand and he was unable to use his hands until he died. al-Ma'mūn asked him about his condition he said: 'When Abū Ja'far, peace be upon him, called out to me, I was struck with a fear from which I have never recovered.'

1316-5. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād, that Dāwūd ibn al-

قال: دخلت على أبي جعفر عليه السلام ومعي ثلاث رقايع غير مَعْنُونَةٍ واشتَبَهَتْ عليّ فاغتممت فتناول إحداها وقال: هذه رقعة زياد بن شبيب، ثم تناول الثانية، فقال هذه رقعة فلان، فبهتُ أنا فنظرَ إلى فتبسّم، قال: وأعطاني ثلاثمائة دينار وأمرني أن أحملها إلى بعض بني عمّهِ وقال: أمّا إنه سيقول لك: دُلّني على حريف^{٢٧٨} يشتري لي بها متاعاً، فدُلّه عليه، قال: فأتيته بالدنانير فقال لي: يا أبا هاشم دُلّني على حريف يشتري لي بها متاعاً، فقلت: نعم. قال: وكَلِّمني جمال ان أكلّمه له يُدخله في بعض أموره، فدخلت عليه لأكلّمه له فوجدته يأكل ومعه جماعة ولم يَمَكِّنِي كلامه، فقال عليه السلام: يا أبا هاشم كُلْ ووضِع بين يديّ ثم قال - ابتداءً منه من غير مسألة: يا غلام انظر إلى الجمال الذي أتانا به أبو هاشم فضمّه إليك

٢٧٨ - الحريف المعامل.

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Qāsim al-Ja'farī said:

"I went to see Abū Ja'far, peace be upon him, and I had three pieces of parchments without proper markings¹ and they were all mixed up to me so I felt grieved. He [p.b.u.h.], picked one and said: 'This is the parchment of Ziyād ibn Shabīb.' Then he picked up the other one and said: 'This is the parchment of so-and-so.' I became awe struck. He looked at me and smiled."

He (al-Ja'farī) said: "And he, [p.b.u.h.], gave me three hundred dīnār and asked me to deliver them to one of his uncle's sons and he said: 'He will say to you: "Show me an artisan who can help me buy goods", so guide him to one.' I went to him with the dīnārs and he asked me: 'O Abū Hāshim! Can you show me an artisan who would help me to buy goods.' I said: 'Yes.'"

He (al-Ja'farī) said: "And a camel-driver asked me to speak on his behalf to him, [p.b.u.h.], regarding some of his affairs. I went to see him, [p.b.u.h.], to speak to him but he was having a meal with a group of people, and I could not speak to him. He [p.b.u.h.], said: 'O Abū Hāshim! Eat.' He placed (food) before me. Then he said (to a servant) – initiating from himself without any question (from me) – 'O Boy! Look to the camel-driver who has come to us with Abū Hāshim, and keep him with you.'"

1. i.e., addresses and names.

قال: ودخلت معه ذات يوم بستاناً فقلت له: جُعلت فداك إنني لمولع بأكل الطين، فادع الله لي، فسكت ثم قال [لي] بعد [ثلاثة] أيام - ابتداءً منه - : يا أبا هاشم قد أذهب الله عنك أكل الطين، قال أبو هاشم: فما شيء أبغض إليّ منه اليوم.

١٣١٧/٦ - الحسين بن محمد، عن مُعلّى بن محمد، عن محمد بن عليّ، عن محمد بن حمزة الهاشمي عن عليّ بن محمد، أو محمد بن عليّ الهاشمي قال: دخلتُ على أبي جعفر عليه السلام صبيحة عُرْسِهِ حيث بنى بابنة المأمون وكنت تناولت من الليل دواء فأول من دخل عليه في صبيحته أنا وقد أصابني العطش وكرهتُ أن أدعو بالماء فنظر أبو جعفر عليه السلام في وجهي وقال: أظنك عطشان؟ فقلت أجل، فقال: يا غلام أو جارية اسقنا ماءً فقلت: في نفسي الساعة يأتونه بماء يسمونه^{٢٧٩} به فاغتممت لذلك فأقبل الغلام ومعه الماء فتبسّم في وجهي ثم قال، يا غلام ناولني الماء فتناول الماء، فشرب ثم ناولني فشربت، ثم عطشت أيضاً وكرهت أن أدعو بالماء ففعل ما

٢٧٩ - يسمونه به أي يجعلون فيه السم (في)

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He said: "One day I went into an orchard with him and I said to him: 'May I be made your ransom! I am addicted to eating clay. Pray to Allāh for me.' He kept quiet, then he said to me, three days later – initiating (the conversation) himself: 'O Abū Hāshim! Allāh has taken away from you (the desire) to eat clay.'" Abū Hāshim said: "Today there is nothing more hateful to me (than eating clay)."

1317-6. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn 'Alī (-) Muḥammad ibn Ḥamzah al-Hāshimī, that 'Alī ibn Muḥammad or Muḥammad ibn 'Alī al-Hāshimī said:

"I went to see Abū Ja'far, peace be upon him, in the morning of his marriage, to the daughter of al-Ma'mūn. The night before I had taken medicine. I was the first to meet him that morning. I was thirsty but did not like to ask for water. Abū Ja'far, peace be upon him, looked at my face and said: 'I think you are thirsty.' I said: 'Yes.' He called: 'O servant or maid bring us water.' I said to myself: 'They may poison the water.' I became grieved at that. The servant came with water. He [p.b.u.h.], smiled into my face and said: 'O boy! Give me the water.' He took the water and drank (from it) then he gave me and I drank. I became thirsty again and did not

فعل في الاولى، فلما جاء الغلام ومعه القدر قلت في نفسي مثل ما قلت في الاولى، فتناول القدر، ثم شرب فناولني وتبسم. قال محمد بن حمزة: فقال لي هذا الهاشمي وأنا أظنه كما يقولون.

٧/١٣١٨- علي بن إبراهيم، عن أبيه قال: استأذن علي أبي جعفر عليه السلام قوم من أهل النواحي من الشيعة، فأذن لهم فدخلوا فسألوه في مجلس واحد عن ثلاثين ألف مسألة فأجاب عليه السلام^{٢٨٠} وله عشر سنين.

٨/١٣١٩- علي بن محمد، عن سهل بن زياد، عن علي بن الحكم، عن دعبل

٢٨٠- قيل: كأنه محمول على المبالغة في كثرة الاسئلة والاجوبة وقيل: يمكن ان يكون في خواطر القوم اسئلة كثيرة متفقة فلما اجاب عليه السلام عن واحد فقد اجاب عن الجميع، وقيل: إشارة إلى كثرة ما يستنبط من كلماته الموجزة المشتملة على الاحكام الكثيرة. والعلم عند الله

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like to ask for water. He did as he had done before. When the servant came with the bowl of water I thought to myself as I had thought before. He took the bowl, drank from it and then gave it to me, smiling." Muḥammad ibn Ḥamzah said: "This Hāshimī told me: 'I think he (the Imām) is as they (his Shī'ah) say.'"

1318-7. 'Alī ibn Ibrāhīm, that his father said:

"Once a group of Shī'ah from the suburbs asked permission to meet Abū Ja'far, peace be upon him. He granted them permission and they came in his presence. In one meeting they asked him thirty thousand questions¹, and he, [p.b.u.h.], answered them all while [at that time] he was (only) ten years old."

1319-8. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād, that 'Alī ibn al-Ḥakam said:

1. It has been said that 'thirty thousand' is not a literal figure, rather it is to show that the questions were so numerous. Others have said that what it means is that he would answer one question which would resolve so many others that they wouldn't have to ask them (i.e. it was as if he had answered all others). And Al-lāh knows best.

بن عليّ أنّه دخل على أبي الحسن الرضا عليه السلام وأمر له بشيء فأخذه ولم يحمد الله، قال: فقال له: لم لم تحمد الله؟ قال: ثم دخلت بعد عليّ أبي جعفر عليه السلام وأمر لي بشيء فقلت: الحمد لله فقال لي: تأدبت.

٩/١٣٢٠ - الحسين بن محمد، عن مَعْلَى بن محمد، عن أحمد بن محمد بن عبد الله، عن محمد بن سنان قال: دخلت على أبي الحسن عليه السلام فقال: يا محمد حدث بآل فرَج حَدَث؟ فقلت مات عُمر فقال الحمد لله، حتّى أحصيت له أربعاً وعشرين مرة، فقلت: يا سيدي لو علمت أن هذا يسرّك لجئت حافياً أعدو إليك قال: يا محمد أو لا تدري ما قال لعنه الله لمحمد بن عليّ أبي؟ قال قلت: لا، قال: خاطبُهُ في شيء فقال: أظنّك سكران فقال أبي: اللهم إن كنت تعلم أني أمسيْتُ لك صائماً

٢٨١ - يعني به الثالث عليه السلام.

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"Once Di'bil ibn 'Alī went to see Abu 'l-Ḥasan ar-Riḍā, peace be upon him, and he ordered something to be given to him. He (Di'bil) took it but did not thank Allāh. He [p.b.u.h.], said to him: 'Why did you not thank Allāh?' " He (Di'bil) said: "Then later I went to see Abū Ja'far, peace be upon him, and he ordered something for me and I said: 'All praise belongs to Allāh.' So, he, [p.b.u.h.], said to me: 'Have you learnt!'"

1320-9. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh, that Muḥammad ibn Sinān said:

"Once I went to see Abu 'l-Ḥasan,² peace be upon him. He said: 'O Muḥammad, has something happened to the family of al-Faraj³?' I said: 'Yes, 'Umar (a member of al-Faraj's family) has died.' He said: 'All praise be to Allāh.' I (ended up) repeating twenty-four times, So I said: 'O my master! Had I knew that this [news] would make you happy I would have come with bare foot, running to you (to inform you).' He said: 'O Muḥammad! Don't you know what he – may Allāh curse him – once said to Muḥammad ibn 'Alī, my father?' I said: 'No.' He said: 'He addressed him (my father) about an issue and said: "I think you are drunk." My father said: "O Lord! If you know that I have been fasting this day, then make him taste the

1. i.e., from what my father has drawn your attention to!

2. Meaning Abu 'l-Ḥasan, the third – the 10th Imām, peace be upon him.

3. The governor of Maḍīnah.

فأذقه طعم الحرب وذلل الأسر، فوالله إن ذهبت الأيام حتى حُرِبَ ماله وما كان له
ثم أخذ أسيراً وهو ذا قد مات - لا رحمه الله - وقد أدال الله عزَّ وجلَّ منه ٢٨٢ وما
زال يُدِيل أوليائه من أعدائه.

١٠/١٣٢١ - أحمد بن إدريس، عن محمد بن حسان، عن أبي هشام الجعفري
قال: صليت مع أبي جعفر عليه السلام في مسجد المسيب وصلى بنا في موضع القبلة سواء ٢٨٣
وذكر أن السدرة التي في المسجد كانت يابسة ليس عليها ورق، فدعا بماء وتها
تحت السدرة فعاشت السدرة وأورقت وحملت من عامها.

١١/١٣٢٢ - عدة من أصحابنا، عن أحمد بن محمد، عن الحجال وعمرو بن
عثمان، عن رجل من أهل المدينة، عن المطرفي قال: مضى أبو الحسن الرضا
عليه السلام ولي عليه أربعة آلاف درهم، فقلت في نفسي: ذهب مالي، فأرسل إلي

٢٨٢ - أدال الله منه أي اخذ الدولة منه واعطاه غيره (في).

٢٨٣ - أي من غير انحراف عن الجدار.

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taste of war and the humiliation of captivity." By Allāh, the days did not pass before his belongings and all he had were looted and he was captured. And now he is dead – may Allāh not have mercy on him! Allāh, to Whom belong Might and Majesty, has reversed his fortunes from him and He continues to reverse the fortunes for His friends from His enemies."

1321–10. Aḥmad ibn Idrīs (–) Muḥammad ibn Ḥassān, that Abū Hāshim al-Ja'farī said:

"Once I prayed with Abū Ja'far, peace be upon him, in the Mosque of al-Musayyib. He lead the prayer with us facing the Qibla straight (in line with the wall). He also said that a berry tree that was in the mosque had dried up and had no leaves. He [peace be upon him] asked for water and prepared himself (for prayer) under that tree. The berry tree came alive with leaves and fruits in that year."

1322–11. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) al-Ḥajjāl and 'Amr ibn 'Uthmān (–) a man from the people of Madīna, that al-Muṭarrifi said:

"Abu 'l-Ḥasan ar-Riḍā, peace be upon him, passed away and owed me four thousand dirham. I said to myself: 'My money is lost.' Abū Ja'far,

أبو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِذَا كَانَ غَدَا فَأَتَنِي وَلِيَكُنْ مَعَكَ مِيزَانٌ وَأَوْزَانٌ، فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقَالَ لِي: مَضَى أَبُو الْحَسَنِ وَلَكَ عَلَيْهِ أَرْبَعَةُ آلَافِ دِرْهَمٍ؟ فَقُلْتُ: نَعَمْ فَرَفَعَ الْمَصْلَى الَّذِي كَانَ تَحْتَهُ فَإِذَا تَحْتَهُ دِنَانِيرٌ فَدَفَعَهَا إِلَيَّ.

١٢/١٣٢٣ - سعد بن عبد الله والحميري جميعاً، عن إبراهيم بن مهزيار، عن أخيه عليّ عن الحسين بن سعيد، عن محمد بن سنان قال: قبض محمد بن عليّ وهو ابن خمس وعشرين سنة وثلاثة أشهر واثنى عشر يوماً، توفي يوم الثلاثاء لست خلون من ذي الحجة^{٢٨٤} سنة عشرين ومائتين، عاش بعد أبيه تسعة عشر سنة إلا خمساً وعشرين يوماً.

٢٨٤ - هذا يخالف لما ذكره المؤلف في أول الباب.

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peace be upon him, sent me a message (saying): 'Come to me tomorrow and bring with you a weighing scale and weighing stones.' So, I went to see Abū Ja'far, peace be upon him, and he said to me: 'Abu 'l-Ḥasan has passed away; and he owe you four thousand dirham?' I said: 'Yes.' He then lifted the prayer rug below him and under it there were dīnārs and he gave them to me [to weigh them and take the equivalent of the four thousand dirham]."

1323-12. Sa'd ibn 'Abdillāh and al-Ḥimyarī both of them (-) Ibrāhīm ibn Mahziyār (-) his brother 'Alī (-) al-Ḥusayn ibn Sa'īd, that Muḥammad ibn Sinān said:

"Muḥammad ibn 'Alī, peace be upon him, passed away at the age of twenty-five years, three months and twelve days. He died on a Tuesday on the sixth of Dhi 'l-Ḥijjah¹ in the year two hundred and twenty (AH). He lived, after his father, for nineteen years less twenty-five days."

1. This contradicts what the compiler (al-Kulaynī) has mentioned at the beginning of this chapter.

(باب ١٢٣)

* (مَوْلِدُ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ وَالرَّضْوَانُ)*

ولد عَلِيُّ بْنُ الْحُسَيْنِ لِلنَّصَفِ مِنْ ذِي الْحِجَّةِ سَنَةَ اثْنَتَيْ عَشْرَةَ وَمِائَتَيْنِ وَرَوَى أَنَّهُ وَلِدَ عَلِيًّا فِي رَجَبِ أَرْبَعِ عَشْرَةَ وَمِائَتَيْنِ وَمَضَى لِأَرْبَعِ بَقِيْنَ مِنْ جُمَادِي الْآخِرَةِ سَنَةَ أَرْبَعٍ وَخَمْسِينَ وَمِائَتَيْنِ. وَرَوَى أَنَّهُ قَبِضَ عَلِيًّا فِي رَجَبِ سَنَةِ أَرْبَعٍ وَخَمْسِينَ وَمِائَتَيْنِ، وَلَهُ أَحَدٌ وَارْبَعُونَ سَنَةً وَسِتَّةَ أَشْهُرٍ. وَأَرْبَعُونَ سَنَةً عَلَى الْمَوْلِدِ الْآخِرِ الَّذِي رَوَى، وَكَانَ الْمُتَوَكِّلُ أَشْخَصَهُ مَعَ يَحْيَى بْنِ هَرْمَلَةَ بْنِ أَعْيَنَ مِنَ الْمَدِينَةِ إِلَى سَرٍّ مِنْ رَأْيٍ، فَتَوَفَّى بِهَا عَلِيٌّ وَدُفِنَ فِي دَارِهِ. وَأُمُّهُ أُمٌ وَلِدَ يَقَالُ لَهَا: سَمَانَةُ.

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CHAPTER 123

THE BIRTH OF ABU 'L-ḤASAN 'ALĪ IBN MUḤAMMAD,
PEACE BE UPON [BOTH OF] THEM (AND PLEASURE)

He, [p.b.u.h.], was born in the middle of Dhi 'l-Ḥijjah in the year two hundred and twelve (AH). And it is said that he was born in (the month of) Rajab in the year two hundred and fourteen (AH). He passed away when four days were left of Jumādā II in the year two hundred and fifty-four (AH). And it is narrated that he, [p.b.u.h.], passed away in (the month of) Rajab in the year two hundred and fifty-four (AH) at the age of forty-one years and six months. According to the previously mentioned date, he lived for forty years. al-Mutawakkil had summoned him from Madīnah with Yahyā ibn Harthamah ibn A'yan to Surra man Ra'ā.¹ He, [p.b.u.h.], passed away there and was buried in his house. His mother was a slave girl called Samānah.

1. Present day Sāmarrā.

١٣٢٤/١ - الحسين بن محمد، عن مُعَلَّى بن مُحَمَّد، عن الوَشَاء، عن خيران الاسباطي قال: قدمت على أبي الحسن عليه السلام المدينة فقال لي: ما خير الوائق عندك؟ قلت: جعلت فداك خلّفته في عافية، أنا من أقرب الناس عهداً به، عهدي به منذ عشرة أيام، قال: فقال لي: إن أهل المدينة يقولون: إنّه مات، فلمّا أن قال لي: «الناس» علمت أنّه هو^{٢٨٥} ثم قال لي: ما فعل جَعْفَر؟ قلت تركته أسوء الناس حالاً في السّجن، قال: فقال: أما إنّه صاحب الأمر، ما فعل ابن الزّيّات؟ قلت: جعلت فداك الناس معه والأمر أمره، قال: فقال: أما أنّه شوم عليه، قال: ثمّ سكت وقال لي: لا بدّ أن تجري مقادير الله تعالى وأحكامه، يا خيران مات الوائق وقد قعد المتوكل جَعْفَر وقد قُتل ابن الزّيّات، فقلت: متى جعلت فداك؟

٢٨٥ - يعنى لما نسب ذلك القول إلى اهل المدينة علمت ان القائل هو نفسه عليه السلام . (في)

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1324-1. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā', that Khayrān al-Asbāṭī said:

"I went to Madīnah to see Abu 'l-Ḥasan, peace be upon him. He said to me: 'What news do you have of al-Wāthiq?' I said: 'May I be made your ransom! I left him in good health and I am, of all people, the latest who met him. I met him just ten days ago.' He [peace be upon him] said to me: 'The people of Madīnah say he is dead.' When he said to me: 'People say' I understood that it is he himself (that he was referring to). Then he said: 'What has Ja'far² done?' I said: 'I left him in the worst condition of all people. He was in prison.' He [peace be upon him] said: 'He is (now) the master of the affairs.³ What has Ibn az-Zayyāt⁴ done?' I said: 'May I be made your ransom! People are with him and the authority is his authority.' He [peace be upon him] said: 'But now it (his authority) is unlucky for him.' Then he was quiet for a while and (then) he said to me: 'There is no escape from the decrees and ordinances of Allāh, the Sublime, and His decrees must go on. O Khayrān! al-Wāthiq is dead and al-Mutawakkil Ja'far sits (in his place), and Ibn az-Zayyāt has been killed.' I said: 'May I be made your ransom!'

1. The 'Abbāsīd Caliph.

2. al-Mutawakkil, the 'Abbāsīd.

3. i.e. He has become the Caliph.

4. The vizier of al-Wāthiq.

قال: بعد خروجك بستة أيام.

٢/١٣٢٥- الحسين بن محمد، عن مُعَلَّى بن محمد، عن أحمد بن محمد بن محمد بن عبد الله، عن محمد بن يحيى، عن صالح بن سعيد قال: دخلت على أبي الحسن عليه السلام فقلت له: جعلت فداك في كل الامور أرادوا إطفاء نورك والتقصير بك، حتى انزلوك هذا الخان الاشنع، خان الصعاليك؟ فقال: ههنا أنت يا ابن سعيد؟^{٢٨٦} ثم أوماً بيده وقال: أنظر فنظرت، فإذا أنا بروضات آنقات وروضات باسرات^{٢٨٧}، فيهن خيرات عطرات وولدان كأنهن اللؤلؤ المكنون وأطيّار وظباء وأنهار تغور، فحار بصري وحسرت عيني، فقال: حيث كنا فهذا لنا عتيد، لسا في خان الصعاليك.

٣/١٣٢٦- الحسين بن محمد، عن مُعَلَّى بن محمد، عن أحمد بن محمد بن عبد

٢٨٦- يعني انت في هذا المقام من معرفتنا فتظن ان هذه الامور تنقص من قدرنا. (آت)

٢٨٧- الانق: الفرح والسرور: والبسر بضم الموحدة الغض من كل شئ والماء الطرى القريب العهد بالمطر والبسرة من النبات اولها وفي بعض النسخ بالياء المثناة بمعنى الحسن والجمال.

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When?' He said: 'Six days after your departure.'"

1325-2. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh (-) Muḥammad ibn Yahyā, that Ṣāliḥ ibn Sa'īd said:

"I went to Abu 'l-Ḥasan, peace be upon him, and said to him: 'May I be made your ransom! In every concern they want to extinguish your light and diminish you, so that they lodge you in this disgraceful inn, the inn of *aṣ-ṣa'ālīk*.' He [p.b.u.h.], said: 'Here you are, O Ibn Sa'īd.' Then he indicated with his hand and said: 'Look,' and I looked. Suddenly I was amidst pleasant gardens and flowing rivers, and gardens in which were perfumed plants and beautiful maidens like veiled pearls. My sight was bewildered and my eyes were perplexed. He said: 'Wherever we may live, these are for us. We are not in the inn of *aṣ-ṣa'ālīk*.'"

1326-3. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh (-) 'Alī ibn Muḥammad, that

1. i.e., utterly destitute, have-not, etc.

الله، عن علي بن محمد، عن إسحاق الجلاب قال: اشتريت لابي الحسن عليه السلام غنماً كثيرة، فدعاني فأدخلني من إصطبل داره إلى موضع واسع لا أعرفه، فجعلت افرق تلك الغنم فيمن أمرني به، فبعث إلى أبي جعفر^{٢٨٨} وإلى والدته وغيرهما ممن أمرني، ثم استأذنته في الانصراف إلى بغداد إلى والدي وكان ذلك يوم التروية، فكتب إلي تقيم غداً عندنا ثم تنصرف قال: فأقمت فلما كان يوم عرفة أقمت عنده وبت ليلة الاضحى في رواق له، فلما كان في السحر أتاني فقال: يا إسحاق قم، قال: فقامت ففتحت عيني فإذا أنا على بابي ببغداد قال: فدخلت على والدي وأنا في أصحابي، فقلت لهم: عرفت بالعسكر، وخرجت ببغداد إلى العيد.

١٣٢٧/٤ - علي بن محمد، عن إبراهيم بن محمد الطاهري قال: مرض المتوكل

٢٨٨ - هذا هو ابنه المرجو للإمامة.

* * * * *

Ishāq al-Jallāb said:

"I bought a large number of sheep for Abu 'l-Ḥasan, peace be upon him. He called me and admitted me into the stable of his house into a vast location that I could not recognize. He ordered me to distribute the sheep among certain people and of such people were Abū Ja'far¹, his mother and others. Thereafter, I requested permission to leave for Baghdād to (see) my father. It was the day of Tarwiyah.² He wrote to me: 'Stay with us tomorrow thereafter leave.' So I stayed. When it was the day of 'Arafah³ I stayed with him and I spent the tenth night in his veranda. At dawn he came to me and said: 'O Ishāq! Rise.' So I rose and opened my eyes and found myself at my own door in Baghdād. I went inside and met my father and I was among my people and I told them I spent the day of 'Arafah in al-'Askar (Sāmarrā) and for 'īd⁴ I left for Baghdād."

1327-4. 'Alī ibn Muḥammad, that Ibrāhīm ibn Muḥammad aṭ-Ṭāhirī said:

"al-Mutawakkil became ill because of a boil so seriously that he was

1. Abū Ja'far (Muḥammad) was the Imām's oldest son. People were expecting him to be the next Imām but he died before his father and was therefore not an Imām.

2. Eighth of the month of Dhi 'l-Ḥijjah.

3. Ninth of Dhi 'l-Ḥijjah.

4. The Islamic Festival after the Annual Pilgrimage (hajj) on the tenth of Dhi 'l-Ḥijjah.

من خُراج خَرَجَ به وأشرف منه على الهلاك، فلم يجسر أحد أن يَمَسَّهُ بمحديدة، فنذرت أمه إن عوفي أن تحمل إلى أبي الحسن علي بن محمد مالا جليلاً من مالها وقال له الفتح بن خاقان: لو بعثت إلى هذا الرجل فسألته فإنه لا يخلو أن يكون عنده صفة يُفَرِّج بها عنك، فبعث إليه ووصف له علته، فرد إليه الرسول بأن يُؤخذ كُسْبُ الشاة^{٢٨٩} فيُداف بماء ورد فيوضع عليه، فلما رجع الرسول فأخبرهم أقبلوا يهزؤون من قوله، فقال له الفتح: هو والله أعلم بما قال وأحضر الكسب وعمل كما قال ووضع عليه فغلبه النوم وسكن، ثم انفتح وخرج منه ما كان فيه وبُشِرت أمه بعافيته، فحملت إليه عشرة آلاف دينار تحت خاتمها، ثم استقل من علته^{٢٩٠} فسعى إليه البطحائي العلوي بأن أموالاً تُحمل إليه وسلاحاً، فقال لسعيد الحاجب: اهجم عليه بالليل وخذ ما تجد عنده

٢٨٩- الكسب بالضم عصارة الدهن والدوف البل والخلط (في).

٢٩٠- في بعض النسخ [غلته].

* * * * *

about to die, and no one had the courage to touch with a knife (to cut it away). His mother vowed to send a large sum of money to Abu 'l-Ḥasan, peace be upon him, from her own wealth if her son would recover. al-Faṭḥ ibn Khāqān said to him [al-Mutawakkil]: 'If you send a message to this man (i.e. Abu 'l-Ḥasan), he will definitely know something that would help relieve you.' So a message was sent to him and his illness was described to him. The messenger returned with a message that the dregs of oil from sheep should be warmed, mixed with rose-water and placed on the boil. When the messenger explained it to them they laughed at his words. However, al-Faṭḥ said: 'He, by Allāh, knows best about what he has said.' They brought the oil and prepared it as he had said and placed it on the boil. He (the Caliph) was soon overcome with sleep and he calmed down. Then it (the boil) opened up and what was in it was discharged and his mother was given the glad tidings of his recovery. She sent ten thousand dīnār to him [Abu 'l-Ḥasan, p.b.u.h.] marked with her own seal.

"When he (the Caliph) had fully recovered from his illness, al-Baṭḥā'ī al-'Alawī reported (lies) to him that large sums of money and weapons were delivered to him [Abu 'l-Ḥasan, p.b.u.h.]. He (al-Mutawakkil) ordered Sa'īd, the chamberlain: 'Search him unexpectedly during the night and confiscate whatever money and weapons you find and bring them to me.'"

Ibrāhīm ibn Muḥammad said: "Sa'īd, the chamberlain, said to me: 'I

من الأموال والسّلاح واحمله إليّ، قال إبراهيم بن محمّد: فقال لي سعيد الحاجب: صرت إلى داره بالليل ومعى سلم فصعدت السّطح، فلمّا نزلت على بعض الدّرج في الظّلمة لم أدر كيف أصل إلى الدار، فناداني يا سعيد مكانك حتّى يأتوك بشمعة، فلم البث أن أتوني بشمعة فتزلت فوجدته: عليه جبة صوف وقلنسوة منها وسجادة على حصير بين يديه، فلم أشكّ إنه كان يصلي، فقال لي: دونك البيوت فدخلتها وفتشتها فلم أجد فيها شيئاً ووجدت البدرية في بيته محتومة بخاتم أمّ المتوكّل وكيساً محتوماً وقال لي: دونك المصلّى، فرفعته فوجدت سيفاً في جُفن غير مُلبّس، فأخذت ذلك وصرت إليه، فلمّا نظر إلى خاتم أمّه على البدرية بعث إليها فخرجت إليه، فأخبرني بعض خدام الخاصّة أنّها قالت له: كنت قد نذرت في علّتك لما آيست منك إن عوفيت حملت إليه من مالي عشرة آلاف دينار فحملتها إليه وهذا خاتمي على الكيس وفتح الكيس الآخر فإذا فيه أربعمئة دينار فضمّ إلى البدرية بدرية أخرى وأمرني بحمل ذلك [إليه] فحملته ورددت السيف والكيسين وقلت له: يا سيدي عزّ عليّ، فقال

* * * * *

went to his [p.b.u.h.'s] house during the night and I had a ladder with me. I climbed on to the roof. When I went down a few steps in the dark I did not know how to get to the house. He [Abu 'l-Ḥasan, p.b.u.h.] called out to me, "O Sa'īd! Hold on until they bring you candles." In a little while they brought me a candle and I went down and found him: on him was a woollen gown and a woollen cap and before him was a prayer mat. I had no doubt that he was praying. He said to me: "There are the rooms." I went in and searched them but did not find anything in them except a bag in his house that was sealed with the seal of the mother of al-Mutawakkil on it and another sealed purse. He said to me: "There is the prayer mat." I lifted it and there was a sword in a cloth sheath. I took them and went to him [al-Mutawakkil]. When he saw the seal of his mother on it, he sent for her and she came to him. Some of the private servants informed me that she said to him: "I had made a vow when you were very ill and I had lost hope (of your survival) that if you recover I will send him ten thousand dīnār from my own wealth. So, I sent it to him and this is my own seal on the bag." He [al-Mutawakkil] opened the other bag and there was four hundred dīnār in it. He added another bag of money to it and asked me to deliver them to him. I carried it and returned the sword and the two bags of money to him saying: "O my master! (I wish you knew how much) this (assignment) was hard for

لي: «سيعلم الذين ظلموا أي منقلب ينقلبون».

٥/١٣٢٨ - الحسين بن محمد، عن المعلّى بن محمد، عن أحمد بن محمد بن عبد الله، عن عليّ ابن محمد النوفلي قال: لي محمد بن الفرّج: إن أبا الحسن كتب إليه يا محمد اجمع أمرك وخذ حذرَكَ^{٢٩١}، قال: فأنا في جمع أمري [و] ليس أدري ما كتب به إليّ حتّى ورد عليّ رسول حملي من مصر مُقيّداً وضرب على كل ما أملك^{٢٩٢} وكنت في السّجن ثمان سنين. ثمّ ورد عليّ منه في السجن كتاب فيه: يا محمد لا تنزل في ناحية الجانب الغربي فقرأت الكتاب فقلت: يكتب إليّ بهذا وأنا في السجن، إن هذا لعجب، فما مكثت أن خلّني عني والحمد لله. قال: وكتب إليه محمد بن الفرّج يسأله عن ضياعه، فكُتب إليه سوف تُردّ عليك وما يضرّك أن لا تُردّ عليك، فلمّا شخص محمد بن الفرّج إلى العسكر كتب إليه برّد ضياعه ومات قبل ذلك، قال:

٢٩١ - الحذر بالكسر: الاحتراز.

٢٩٢ - يقال ضرب على يد فلان إذا حجر عليه.

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me." He recited to me: *and soon will those who act unjustly know to what final place of turning they shall turn back.* (ash-Shu'arā', 26:227)."

1328-5. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) Aḥmad ibn Muḥammad ibn 'Abdillāh, that 'Alī ibn Muḥammad al-Nawfalī said:

"Muḥammad ibn al-Faraj told me that Abu 'l-Ḥasan, peace be upon him, has written to him: 'O Muḥammad! Organize your affairs and take precaution.' He said: 'I began to organize my affairs and did not know what he, [p.b.u.h.], (meant by what he) wrote until a messenger (of the Caliph) came to me and took me out of Egypt as a captive. All of my belongings were confiscated and I remained in prison for eight years. Then in prison I received a letter from him, [p.b.u.h.], that said: "O Muḥammad! Do not reside near the western side." I read the letter and said (to myself): "He writes me this and I am in prison. This is indeed strange." Shortly afterwards, I was released. All praise be to Allāh."

He (the narrator) said: "Muḥammad ibn al-Faraj wrote to him about his properties. He, [p.b.u.h.], wrote (back) to him: 'Your properties will soon be returned to you and even if they are not returned to you, it will not harm you.' When Muḥammad al-Faraj left for al-'Askar (i.e. Sāmarrā) an order was issued to release his properties but he died before that." He (the

وكتب أحمد بن الخضير إلى محمد بن الفرّج يسأله الخروج إلى العسكر، فكتب إلى أبي الحسن عليه السلام يشاوره، فكتب إليه: أخرج فإنّ فيه فرجك إن شاء الله تعالى، فخرج، فلم يلبث إلا يسيراً حتّى مات.

١٣٢٩/٦ - الحسين بن محمد، عن رجل، عن أحمد بن محمد قال: أخبرني أبو يعقوب قال: رأيته - يعني محمداً - قبل موته بالعسكر في عشية وقد استقبل أبا الحسن عليه السلام فنظر إليه واعتلّ من غد، فدخلت إليه عائداً بعد أيام من علته وقد ثقل، فأخبرني أنّه بعث إليه بثوب فأخذه وأدرجه ووضعهُ تحت رأسه، قال: فكفّن فيه. قال أحمد: قال أبو يعقوب: رأيت أبا الحسن عليه السلام مع ابن الخضير فقال له ابن الخضير: سرّ جعلت فداك فقال له: أنت المقدّم فما لبث إلا أربعة أيام حتّى وضع الدهق^{٢٩٣} على ساق ابن الخضير ثمّ نعي، قال: روى عنه حين ألح عليه ابن

٢٩٣ - الدهق محرّكة خشبتان يغمر بهما الساق، فارسيته إشكنجه. (في)

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narrator) said: "Aḥmad ibn al-Khaḍīb wrote to Muḥammad ibn al-Faraj asking him to come to al-‘Askar. He wrote to Abu ‘l-Ḥasan, peace be upon him, for his advise and, he [p.b.u.h.], wrote (back) to him: 'Go forth, for in it there will be relief for you, by the will of Allāh, the Sublime.' He left and did not tarry long, before he died."

1329-6. al-Ḥusayn ibn Muḥammad (-) a man, that Aḥmad ibn Muḥam-mad said:

"Abū Ya‘qūb informed me: 'I saw him – meaning Muḥammad – before his death at al-‘Askar one evening. Abu ‘l-Ḥasan, peace be upon him, received him and looked at him and he became ill the next day. After several days when I went to visit him, during his illness, he was worse. He informed me that he [Abu ‘l-Ḥasan, p.b.u.h.] has sent him a cloth which he had folded and placed under his head.'" He (the narrator) said: "He was shrouded in it."

Aḥmad said: "Abū Ya‘qūb said: 'I saw Abu ‘l-Ḥasan, peace be upon him, with Ibn al-Khaḍīb who said to him: "Go ahead, may I be made your ransom!" He (the Imām) said: "You (shall go) first." Four days later, Ibn al-Khaḍīb was put in shackles and the news of his death was given out.'" He (the narrator) said that it is narrated that when Ibn al-Khaḍīb insisted

الخضيب في الدار التي يطلبها منه، بعث إليه لاقعدن بك من الله عز وجل مقعداً لا يبقى لك باقية فأخذه الله عز وجل في تلك الايام.
 ١٣٣٠/٧- محمد بن يحيى، عن بعض أصحابنا قال: أخذت نسخة كتاب المتوكل إلى أبي الحسن الثالث عليه السلام من يحيى بن هرثة في سنة ثلاث وأربعين ومائتين وهذه نسخته:

بسم الله الرحمن الرحيم أما بعد فإن أمير المؤمنين عارفٌ بقدرك، راع لقرابتك، موجبٌ لحقك، يُقدّر من الامور فيك وفي أهل بيتك ما أصلح الله به حالك وحالهم وثبت به عزك وعزهم وأدخل اليمن والامن عليك وعليهم، يبتغي بذلك رضا ربه وأداء ما افترض عليه فيك وفيهم وقد رأى أمير المؤمنين صرف عبد الله بن محمد عما كان يتولاه من الحرب والصلاة بمدينة رسول الله ﷺ إذا كان على ما ذكرت من جهالته بحقك واستخفافه بقدرك وعندنا ما قرفك به ^{٢٩٤} ونسبك إليه

٢٩٤- قرف فلاناً عابه أو اتهمه.

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in his demand for the house he sought from him, he, [p.b.u.h.], sent him a message (saying): "I shall ask Allāh, to Whom belong Might and Majesty, to place you in such a place that not even your traces will remain." Allāh, to Whom belong Might and Majesty, took him away in those days.

1330-7. Muḥammad ibn Yaḥyā, that one of our co-sectarians, said:

"I took a copy of the letter of al-Mutawakkil to Abu 'l-Ḥasan, the Third, peace be upon him, from Yaḥyā ibn Harthamah in the year two hundred and forty-three (AH) that read as follows:

"In the name of Allāh, the Merciful, the Compassionate. Now then, the Prince of the Faithful [i.e. al-Mutawakkil] appreciates your merit; caring for your close relationship [to him and the Holy Prophet]; deems it obligatory to observe your rights, [and] he pays attentions towards your welfare and the well being of your family through the means with which Allāh will grant well being to you and to them, and establish your honour and honour to them, grant blessing and security to you and to them. He seeks thereby the pleasure of his Lord and the fulfilling of his obligations towards you and to them. The Prince of the Faithful believes that it would be proper to dismiss 'Abdullāh ibn Muḥammad as commander of the army and prayer leader in the City of the Messenger of Allāh, peace be upon him and his progeny, for what you have mentioned about his disregarding

من الأمر الذي قد علم أمير المؤمنين براءتك منه وصدق نيتك في ترك محاولته وأنت لم تؤهل نفسك له وقد ولي أمير المؤمنين ما كان يلي من ذلك محمد بن الفضل وأمره باكرامك وتبجيلك والانتفاء إلى أمرك ورأيك والتقرب إلى الله وإلى أمير المؤمنين بذلك وأمير المؤمنين مشتاق إليك يحب إحداث العهد بك والنظر إليك، فإن نشطت لزيارته والمقام قبله ما رأيت شخصت ومن أحببت من أهل بيتك ومواليك وحشمتك على مهلة وطمانينة، ترحل إذا شئت وتزل إذا شئت وتسير كيف شئت وإن أحببت أن يكون يحيى بن هرثة مولى أمير المؤمنين ومن معه من الجند مشيعين لك، يرحلون برحيلك ويسرون بسيرك والأمر في ذلك إليك حتى توفي أمير المؤمنين فما أحد من إخوته وولده وأهل بيته وخاصته ألطف منه منزلة ولا أحمد له أثر ولا هو لهم أنظر وعليهم أشفق وبهم أبر وإليهم أسكن منه إليك إن شاء الله تعالى والسلام عليك ورحمة الله وبركاته، وكتب إبراهيم بن العباس

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your rights and degrading your value. Also, it is because of his accusing you of matters that the Prince of the Faithful is [fully] aware of your innocence of it, and your sincere intention in not leading an attempt to achieve what you consider yourself unfit for. The Prince of the Faithful has replaced him ('Abdullāh ibn Muḥammad) with Muḥammad ibn al-Faḍl, and has ordered him to honour and revere you and abide by your orders and opinions. He must seek nearness to Allāh and to the Prince of the Faithful in this way. The Prince of the Faithful is anxious to be close to you and would love to see you. If you would like to visit him and stay with him as long as you would like along with whoever of the members of your family and friends and servants, you may do so whenever convenient for you and desirable. You may start your journey whenever you like, stop on the way whenever and wherever you like. If you like, Yaḥyā ibn Harthamah, the retainer of the Prince of the Faithful and the soldiers with him will escort you. They will travel, as you would like them to do so. And this matter will be up to you to decide until you arrive at the Prince of the Faithful's place. None of his brothers, sons, family members and persons special to him would be deserving more kindness, respected position, more praise worthy and pre-ferable to him than you do. He will not be more caring, compassionate and helpful to them and happier with any of them than he will be with you. If Allāh would so will. May peace be with you and the mercy and blessings of Allāh?

وصلى الله على محمد وآله وسلم.

١٣٣١/٨- الحسين بن الحسن الحسيني قال: حدثني أبو الطيب المثنى يعقوب بن ياسر قال: كَانَ المتوكل يقول: ويحكم قد أعياني أمر ابن الرضا^{٢٩٥}، أرى أن يشرب معي أو ينادمني أو أجِد منه فرصة في هذا، فقالوا له: فإن لم تجد منه فهذا أخوه موسى قَصَاف عَزَاف^{٢٩٦} يأكل ويشرب ويتعشّق، قال: ابعثوا إليه فجيئوا به حتّى نُموّه به على النَّاس ونقول ابن الرضا^{٢٩٧}، فكتب إليه وأشخص مُكرِّمًا وتلقاه جميع بني هاشم والقواد والنَّاس على أنّه إذا وافى أقطعه قطيعة^{٢٩٨} وبني له فيها وحول الخَمَّارين والقيان إليه ووصله وبرّه وجعل له متراً سَرِيًّا^{٢٩٩}

٢٩٥- اراد بابن الرضا ابا الحسن الثالث عليّ عليه السلام.

٢٩٦- كأنّه موسى وهو الملقب بالمِرْقَع. وقصاف أي ندم مقيم في الاكل والشرب، عَزَاف: لعاب بالملاهي كالعود والطنبور.

٢٩٧- قوله: نقول ابن الرضا يعني نسمي موسى بابن الرضا ليزعم النَّاس انه ابو الحسن عليّ عليه السلام.

٢٩٨- أي اعطاه ارضين ببغداد ليعمرها ويسكنها. والقيان جمع القينة وهي الجارية المغنية.

٢٩٩- سَرِيًّا أي عليًّا.

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"Written by Ibrāhīm ibn al-'Abbās. And blessings of Allāh be on Muḥammad and his progeny, and peace."

1331-8. al-Ḥusayn ibn al-Ḥasan al-Ḥasanī said that Abu 'ṭ-Tayyib al-Muthannā Ya'qūb ibn Yāsir narrated to me saying:

"al-Mutawakkil used to say: 'Woe unto you! The son of ar-Riḍā, [meaning al-Imām 'Alī al-Hādī, p.b.u.h.], has frustrated me. He refuses to share a drink (liquor) with me and associate with me, and I never get a chance at it.' They (his associates) said to him: 'If he does not give you a chance then his brother, Mūsā plays music, sings, eats, drinks and seeks carnal love.' He said: 'Send for him and bring him here so that we may misrepresent him to the public by calling him "Son of ar-Riḍā" (and thereby attribute his actions to al-Imām al-Hādī [p.b.u.h.] so as to mislead people).' He wrote to him (Mūsā) and invited him with honour. All the people from the clan of Hāshim came to receive him, the officials and people received him with the condition that on his arrival a piece of land will be given to him on which proper accommodations will be built for him. People who

حتى يزوره هو فيه، فلما وافى موسى تلقاه أبو الحسن في قنطرة وصيف وهو موضع يُتَلَقَّاهُ فيه القادمون، فسلم عليه ووقاه حقه، ثم قال له: إن هذا الرجل قد أحضرَكَ ليهتكَكَ ويضع منك فلا تُقرَّ له أنك شربت نبيذاً قطّ، فقال له موسى: فإذا كان دعائي لهذا فما حيلتي؟ قال: فلا تضع من قدرِكَ ولا تفعل فإنما أراد هتكك، فأبى عليه فكرر عليه. فلما رأى أنه لا يُجيب قال: أما إن هذا مجلس لا تجمع أنت وهو عليه أبداً، فأقام ثلاث سنين، يُبكر كل يوم فيقال له: قد تشاغل اليوم فرح فيروح، فيقال: قد سكر فيبكر، فيبكر فيقال: شرب دواء، فما زال على هذا ثلاث سنين حتى قُتل المتوكل ولم يجتمع معه عليه.

٩/١٣٣٢- بعض أصحابنا، عن محمد بن عليّ قال: أخبرني زيد بن عليّ بن الحسين بن زيد قال: مرضت فدخل الطبيب عليّ ليلاً فوصف لي دواءً ليل آخذه

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love to drink liquor and the singers will come to meet him there. He (al-Mutawakkil) maintained good relations with him, cared for him and prepared a gorgeous lodging for him where he would visit him therein.

"When Mūsā arrived, Abu 'l-Ḥasan, peace be upon him, met him at al-Qanṭarah Waṣīf, the place where arriving visitors were received. He greeted him and observed his rights. Then he said to him: 'This man has invited you to insult and humiliate you. Do not confess to him that you ever drank any liquor.' Mūsā said: 'If he has invited me for this purpose then what should I do?' The Imām, said: 'Do not humiliate yourself and do not do it [drink any liquor] because he wants to insult you.' He (Mūsā) refused and he [Abu 'l-Ḥasan, p.b.u.h.] repeated his advise. When he saw that he (Mūsā) was not responding he said: 'As for this place (he has built for you), you and he will never even meet there.' He (Mūsā) lived there for three years. Every morning he used to go there and he was told: 'He (al-Mutawakkil) is busy today, you can meet him next time.' Or they used to say: 'He (al-Mutawakkil) is drunk, come tomorrow.' When he went there next day, they said: 'He (al-Mutawakkil) has just had medicine.' It continued this way for three years until al-Mutawakkil was killed and he (Mūsā) never got together (to drink) with him."

1332-9. Some of our co-sectarians, that Muḥammad ibn 'Alī said:

"Zayd ibn 'Alī ibn al-Ḥusayn ibn Zayd informed me: 'I became ill and a doctor came to see me at night. He prescribed a medicine for me to

كذا وكذا يوماً فلم يمكَّنني، فلم يخرج الطبيب من الباب حتى ورد علي نصرٌ
 بضرورة فيها ذلك الدواء بعينه فقال لي: أبو الحسن يقرئك السلام ويقول لك خذ
 هذا الدواء كذا وكذا يوماً فأخذته فشربته فبرئت، قال محمد بن علي: قال لي زيد
 بن علي: يأبي الطاعن أين الغلاة عن هذا الحديث.

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be taken at [that] night and for so-and-so days. I could not (figure how to) find it (i.e. the medicine). The physician was barely leaving the door when Naṣr came in with a bottle containing that exact medicine. He (Naṣr) said: "Abu 'l-Ḥasan sends you greetings and says to you: 'Take this medicine for so-and-so days.'" I took it and drank it and I recovered.'" Muḥammad ibn 'Alī said: "Zayd ibn 'Alī told me: 'The critics refuse (to accept this *ḥadīth*) saying: 'Wherefrom have the extremists (brought) this *ḥadīth*?'"

(باب ١٢٤)

*** (مولد أبي محمد الحسن بن عليّ عليهما السلام) ***

وُلد عَلِيٌّ فِي شَهْر رَمَضَانَ [وَفِي نَسْخَةٍ أُخْرَى فِي شَهْرِ رَبِيعِ الْآخِرِ] سَنَةِ اثْنَتَيْنِ وَثَلَاثِينَ وَمِائَتَيْنِ. وَقَبِضَ عَلِيٌّ يَوْمَ الْجُمُعَةِ لَثْمَانِ لَيَالٍ خَلَوْنَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ سِتِّينَ وَمِائَتَيْنِ وَهُوَ ابْنُ ثَمَانَ وَعِشْرِينَ سَنَةً وَدُفِنَ فِي دَارِهِ فِي الْبَيْتِ الَّذِي دُفِنَ فِيهِ أَبُوهُ بِسَرٍّ مِنْ رَأْيِ وَأُمِّهِ أَمَ وَلَدَ يُقَالُ لَهَا: حُدَيْثٌ [وَقِيلَ: سَوْسَنٌ].
١/١٣٣٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُمَا قَالُوا: كَانَ أَحْمَدُ

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CHAPTER 124

THE BIRTH OF ABŪ MUḤAMMAD AL-ḤASAN IBN ‘ALĪ, PEACE BE UPON [BOTH OF] THEM

He [p.b.u.h.], was born (in the month of Ramaḍān and in another version) in the month of Rabī‘ al-Ākhar in the year two hundred thirty-two (AH). And he, [p.b.u.h.], passed away on a Friday on the eighth night of the month of Rabī‘ al-Awwal in the year two hundred and sixty (AH) at the age of twenty-eight. He was buried in his house in the room where his father was buried in (the city of) Surra-man-ra’ā.¹ His mother was a slave girl called Ḥudayth [and it is (also) said: Sawsan].

1333-1. al-Ḥusayn ibn Muḥammad al-Ash‘arī and Muḥammad ibn

1. Present day Sāmarrā.

بن عبيد الله بن خاقان على الضياع والخراج بقم فجرى في مجلسه يوماً ذكر العلوية ومذاهبهم وكان شديد النصب فقال: "ما رأيت ولا عرفت بسرّ من رأى رجلاً من العلوية مثل الحسن ابن عليّ بن محمّد بن الرضا في هُديّه وسكونه وعُفاهه ونبله وكَرَمه عند أهل بيته وبني هاشم وتقديمهم إياه على ذوي السّن منهم والخطر وكذلك القوّاد والوزراء وعامّة النّاس، فإنّي كنت يوماً قائماً على رأس أبي وهو يوم مجلسه للناس إذ دخل عليه حُجّابه فقالوا: أبو محمّد ابن الرضا بالباب، فقال بصوت عال: ائذنوا له، فتعجّبت ممّا سمعت منهم أنّهم جَسَرُوا يَكُون رجلاً على أبي بحضرته ولم يكن عنده إلّا خليفة أو وليّ عهد أو من أمر السلطان أن يكتنى، فدخل رجل أسمر، حَسَنُ القامة، جميل الوجه،

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Yahyā and others have said:

"Aḥmad ibn 'Ubaydullāh ibn Khāqān was in charge of estates and land taxes in the city of Qum. One day in his assembly the 'Alawīs and their beliefs were mentioned. He was a staunch Nāṣibī.¹ He said: 'I have never seen or known in the city of Surra-man-ra'ā a man from the 'Alawīs like al-Ḥasan ibn 'Alī ibn Muḥammad ibn ar-Riḍā in his manner, his calmness, his self-restraint, his nobility and his greatness in the eyes of his family and among the Banū Hāshim. They as well as the military officers, the ministers and the general public, all would give preference to him over their elders and nobles. One day I was standing at my father's side in an assembly with people when his chamberlains came in and announced: "Abū Muḥammad, Ibn ar-Riḍā is at the door." He (my father) said in a loud voice, "Allow him to come in." I was surprised at their mentioning so boldly someone with his epithet [*kunyah*]² before my father when it was only done in his presence for a caliph, an heir apparent, or one for whom the Sulṭān had ordered that he should be addressed by his epithet. A man with a brown complexion came in. He was of a good height, handsome, of excel-

1. Violently anti-Shī'ah.

2. The formal manner of addressing a man and showing him honour was to address him with his *kunyah* i.e. as "Abū (father of) so-and-so" rather than by his own name.

جَيِّدَ الْبَدَنِ حَدَّثَ السَّنَ لَهُ جَلَالَةٌ وَهَيْبَةٌ فَلَمَّا نَظَرَ إِلَيْهِ أَبِي قَامَ يَمْشِي إِلَيْهِ خُطَاً وَلَا أَعْلَمُهُ فَعَلَ هَذَا بِأَحَدٍ مِنْ بَنِي هَاشِمٍ وَالْقَوَادِ، فَلَمَّا دَنَا مِنْهُ عَانَقَهُ وَقَبَّلَ وَجْهَهُ وَصَدْرَهُ وَأَخَذَ بِيَدِهِ وَأَجْلَسَهُ عَلَى مَصَلَاةِ الَّذِي كَانَ عَلَيْهِ وَجَلَسَ إِلَى جَنْبِهِ مُقْبِلاً عَلَيْهِ بِوَجْهِهِ وَجَعَلَ يَكَلِّمُهُ وَيَفْدِيهِ بِنَفْسِهِ وَأَنَا مُتَعَجِّبٌ مِمَّا أَرَى مِنْهُ إِذْ دَخَلَ [عَلَيْهِ] الْحَاجِبُ فَقَالَ: الْمَوْفُقُ^{٣٠٠} قَدْ جَاءَ وَكَانَ الْمَوْفُقُ إِذَا دَخَلَ عَلَى أَبِي، تَقَدَّمَ حُجَّابَهُ وَخَاصَّةَ قَوَادِهِ، فَقَامُوا بَيْنَ مَجْلِسِ أَبِي وَبَيْنَ بَابِ الدَّارِ سَمَاطِينَ^{٣٠١} إِلَى أَنْ يَدْخُلَ وَيُخْرِجَ فَلَمْ يَزَلْ أَبِي مُقْبِلاً عَلَى أَبِي مُحَمَّدٍ يُحَدِّثُهُ حَتَّى نَظَرَ إِلَى غُلَمَانِ الْخَاصَّةِ قَالَ حِينَئِذٍ إِذَا شِئْتَ جَعَلَنِي اللَّهُ فِدَاكَ، ثُمَّ قَالَ لِحُجَّابِهِ: خَذُوا بِهِ خَلْفَ السَّمَاطِينَ حَتَّى لَا يَرَاهُ هَذَا - يَعْنِي الْمَوْفُقَ -، فَقَامَ وَقَامَ أَبِي وَعَانَقَهُ وَمَضَى، فَقُلْتُ لِحُجَّابِ أَبِي

٣٠٠ - الموفق أخو الخليفة المعتمد على الله أحمد بن المتوكل وكان صاحب جيشه.

٣٠١ - السَّمَاطُ الصَّف من النَّاسِ.

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lent physique, (looking) young in age. He looked majestic and awesome. When my father saw him he stood up and walked towards him several steps. I had not seen him doing this to anyone from the Banū Hāshim or the military officers. When he came close to him, he embraced him, kissed his face and chest and holding his hand led him to sit on his own place for prayer and he himself sat next to him turning his face towards him. He began conversing with him often saying (the honorific expression), "May I be made your ransom!" I was amazed at what I saw of him. A chamberlain came in and announced: "al-Muwaffaq¹ is here." When al-Muwaffaq would visit my father, his chamberlains and special military officers would precede him. They would erect between my father's assembly and the door, two curtains until he came and left. My father continued paying attention to Abū Muḥammad talking to him until he saw his [al-Muwaffaq's] special servants, and he said [to Abū Muḥammad]: "If you please, may Allāh ransom me for you!" Then he said to his chamberlains: "Take him behind the two curtains so that he - meaning al-Muwaffaq - does not see him. He stood up and my father also stood up and embraced him and he

1. al-Muwaffaq was the brother of the Caliph, al-Mu'tamid 'Ala 'Ilāh. His actual name was Aḥmad ibn al-Mutawakkil and he was also the army's Commander-in-Chief.

وغلمانه: ويلكم من هذا الذي كنّتموه على أبي وفعل به أبي هذا الفعل، فقالوا: هذا علويّ يقال له الحسن بن عليّ يُعرف بابن الرضا فازددت تعجباً ولم أزل يومي ذلك قلقاً متفكراً في أمره وأمر أبي وما رأيتُ فيه حتّى كان الليل وكانت عادته أن يصلي العتمة ثمّ يجلس فينظر فيما يحتاج إليه من المؤامرات^{٣٠٢} وما يرفعه إلى السلطان، فلما صلى وجلس، جئت فجلست بين يديه وليس عنده أحد فقال لي: يا أحمد لك حاجة؟ قلت: نعم يا أبا فإن أذنت لي سألتك عنها؟ فقال قد أذنت لك يا بنيّ فقل ما أحببت، قلت: يا أبا من الرّجل الذي رأيته بالغداة فعلت به ما فعلت من الاجلال والكرامة والتّبحيل وفديته بنفسك وأبويك؟ فقال: يا بنيّ ذاك إمام الرّافضة، ذاك الحسن بن عليّ المعروف بابن الرضا، فسكت ساعة، ثم قال: يا بنيّ لو زالت الإمامة عن خلفاء بني العباس ما استحقها أحد من بني هاشم غير

٣٠٢- الائتمار: المشاورة كالمؤامرة والاستثمار والتأمر.

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left. I asked the chamberlains of my father and his servants: "Shame on you, who is this that you addressed by his *kunya* before my father and my father treated him as he did?" They said: "This is an 'Alawī. They call him al-Ḥasan ibn 'Alī; he is (popularly) known as Ibn ar-Riḍā." This surprised me even more. The whole of that day I remained anxiously thinking about his affairs and the behaviour of my father. I did not see him (my father) until it was night. His habit was to say his *'ishā* prayer and then sit and review what needed his attention and what (issues) he needs to escalate to the Sulṭān. When he prayed and sat down, I came and sat before him while he was alone. He said: "O Aḥmad! Do you need something?" I said: "Yes father. If you permit me I would like to ask you about it." He said: "I have granted you permission, O my son! Say whatever you like." I said: "Father, who was the man you met this morning and behaved with him the way you did towards him with so much respect and honour and reverence, and you (used expressions to) ransom yourself and your parents for him?" He said: "My son, that was the Imām of the Rāfiḍah.¹ He is al-Ḥasan ibn 'Alī, popular as Ibn ar-Riḍā." I remained quiet for a bit then he said: "My son, if the leadership would be removed from the 'Abbāsīd Caliphs, no one from the Banū Hāshim would be more deserving of it (to become the leader)

1. Rāfiḍah: lit. "Renegades". A derogatory term that the Sunnī Muslims used to refer to the Shī'ahs.

هذا وإن هذا ليستحقها في فضله وعفاه وهديه وصيانه وزهده وعبادته وجميل أخلاقه وصلاحه ولو رأيت أباه رأيت رجلاً، جزلاً، نبيلًا، فاضلاً، فازددت قلقاً وتفكيراً وغيظاً على أبي وما سمعت منه واستزدته في فعله وقوله فيه ما قال، فلم يكن لي همّة بعد ذلك إلا السؤال عن خبره والبحث عن أمره، فما سألت أحداً من بني هاشم والقواد والكتاب والقضاة والفقهاء وسائر الناس إلا وجدته عنده في غاية الاجلال والاعظام والمحل الرفيع والقول الجميل والتقديم له على جميع أهل بيته ومشايخه فعظم قدره عندي إذ لم أر له ولياً ولا عدواً إلا وهو يحسن القول فيه والثناء عليه."

فقال له بعض من حضر مجلسه من الاشعرين: يا أبا بكر فما خير أخيه جعفر؟^{٣٠٣} فقال: ومن جعفر فتسأل عن خبره؟ أو يُقرن بالحسن. جعفر مُعلن

٣٠٣- هو المشهور بالكذاب.

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besides this (man). He would deserve it because of his excellence, his self-restraint, his manner, his chastity, his asceticism, his worship, the beauty of character and his virtues. Had you seen his father you would have seen a man of great purity, nobility and excellence." This increased my anxiety, reflection and anger towards my father and what I heard from him. I thought his actions and words concerning him were excessive.

"Thereafter, my sole concern was to ask more about him and to investigate his affairs. Whoever of the Banū Hāshim or the guards, the clerks, the judges, the jurists and other people that I would ask, I would find him being given eminence, greatness and a distinguished position. I would hear very beautiful words about him and see him given preference over all the members of his household, and his elders. The feeling of greatness for him increased in my heart because I would not find anyone of his friends or foe that would not speak well of him and praise him.

"One of the Ash'arīs present in his assembly asked him: "O Abū Bakr! What about his brother, Ja'far?"¹

"He (my father) said: "Who is Ja'far that you would ask about him or compare him with al-Ḥasan? Ja'far is a public sinner, a profligate, a

1. Ja'far was the brother of the eleventh Imām Abū Muḥammad (p.b.u.h.) but was not pious. He is well-known as "Ja'far the Impostor (al-Kadhhab)."

الفسق فاجرٍ ماجن^{٣٠٤} شربٍ للخمور أقل من رأيته من الرجال وأهتكهم لنفسه، خفيف قليل في نفسه، ولقد ورد على السلطان وأصحابه في وقت وفات الحسن بن علي ما تعجبت منه وما ظننت أنه يكون وذلك أنه لما اعتل بعث إلى أبي أن ابن الرضا قد اعتل فركب من ساعته فبادر إلى دار الخلافة ثم رجع مستعجلاً ومعه خمسة من خدم أمير المؤمنين كلهم من ثقاته وخاصته، فيهم نحرير^{٣٠٥} فأمرهم بلزم دار الحسن وتعرف خبره وحاله وبعث إلى نفر من المتطبين فأمرهم بالاختلاف إليه وتعاوده صباحاً ومساءً، فلما كان بعد ذلك بيومين أو ثلاثة أخبر أنه قد ضُعب، فأمر المتطبين بلزوم داره وبعث إلى قاضي القضاة فأحضره مجلسه وأمره أن يختار من أصحابه عشرة ممن يوثق به في دينه وأمانته وورعه، فأحضرهم فبعث بهم إلى دار الحسن وأمرهم بلزومه ليلاً ونهاراً فلم يزالوا هناك حتى توفي عليه السلام

٣٠٤- الماجن من لم يبال بما قال وما صنع: والشرب كسكين: المولع بالشراب.

٣٠٥- كان من خواص خدم الخليفة وكان شقياً من الاشقياء.

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wine-bibber, the lowest of all man and the most humiliating of his own self among men. He was worthless and little to his own self." What happened during the time of the death of al-Ḥasan ibn 'Alī to the Sulṭān and his people astonished me and I did not think such thing can happen. When he became ill, my father was informed that Ibn ar-Riḍā has become ill. He immediately rode to the Caliph's palace. Then he came back in hurry with five people of the servants of the Prince of the Faithful. They all were of his confidants and trustworthy ones among whom one was Naḥrīr.¹ He (my father) commanded them to stay close to the house of al-Ḥasan to learn about him and his condition. He called a few physicians and commanded them to maintain contact with him and be around him mornings and evenings. After two or three days he was informed that he is weakening. He commanded the physicians to remain around his house and sent for the chief judge who came in his presence. He then commanded him (the judge) to select ten persons from his most trustworthy in the matters of their religion, trust and restraint. They were called in his presence and he sent them to the house of al-Ḥasan. He commanded them to be there day and night and they

1. Naḥrīr was amongst the special servants of the Caliph and was a wretched and evil man.

فصارت سرّ من رأى ضجّة واحدة وبعث السلطان إلى داره من فتشها وفتش حجرها وختم على جميع ما فيها وطلبوا أثر ولده وجاؤوا بنساء يعرفن الحمل، فدخلن إلى جواريه ينظرن إليهنّ فذكر بعضهنّ أنّ هناك جارية بها حمل^{٣٠٦} فجعلت في حجرة ووكل بها نحرير الخادم وأصحابه ونسوة معهم، ثم أخذوا بعد ذلك في تهيته وعطلت الاسواق وركبت بنو هاشم والقواد وأبي وسائر الناس إلى جنازته، فكانت سرّ من رأى يومئذ شبيها بالقيامة فلما فرغوا من تهيته بعث السلطان إلى أبي عيسى بن المتوكل فأمره بالصلاة عليه، فلما وضعت الجنازة للصلاة عليه دنا أبو عيسى منه فكشف عن وجهه فعرضه على بني هاشم من العلوية والعباسية والقواد والكتاب والقضاة والمعدلين وقال: هذا الحسن بن عليّ بن محمد بن الرضا مات حتف أنفه على فراشه^{٣٠٧} حضره من حضره من خدام أمير المؤمنين وثقاته

٣٠٦- في بعض النسخ [لها حمل].

٣٠٧- يعني هلك من غير قتل ولا ضرب.

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were there until he passed away. The city of Surra-man-ra'ā became one uproar. The Sulṭān sent people to search his house and search all the rooms therein and seal the contents thereof. They searched for signs of his son and called certain women with knowledge to deal with pregnancy. They examined his ladies. A certain woman had said that one of the ladies is pregnant. She was accommodated in a certain quarter and Nahrīr, the servant, and his people and the women with him were ordered to stay guard around her. Thereafter they began to prepare for the burial. The markets were closed. The Banū Hāshim, the guards, my father and other people rode out to the funeral. The city of Surra-man-ra'ā on that day resembled the (Day of) Resurrection. When the body was readied for burial the Sulṭān sent a message to Abū 'Isā ibn al-Mutawakkil and commanded him to pray over him. When the bier was placed for the prayers over it, Abū 'Isā went close and uncovered his face. He then showed it to the Banū Hāshim, both the 'Alawī and the 'Abbāsī, and to the guards, the clerks, the judges and attestors (to bear witness) and he said: "This is al-Ḥasan ibn 'Alī ibn Muḥammad ibn ar-Riḍā. He died naturally in his own bed." Present at the time were the servants of the Prince of the Faithful, his (the Caliph's) confidants so-and-so, and from the judges so-and-so, and from the physicians so-and-so. He

فلان وفلان ومن القضاة فلان وفلان ومن المتطهين فلان وفلان، ثم غطى وجهه وأمر بحمله فحمله من وسط داره ودُفن في البيت الذي دُفن فيه أبوه فلما دُفن أخذ السلطان والناس في طلب ولده وكثرت التفتيش في المنازل والدور وتوقفوا عن قسمة ميراثه ولم يزل الذين وكلوا بحفظ الجارية التي توهم عليها الحمل لازمين حتى تبين بطلان الحمل فلما بطل الحمل عنهن قُسم ميراثه بين أمه وأخيه جعفر وادّعت أمه وصيته وثبت ذلك عند القاضي، والسلطان على ذلك يطلب أثر ولده.

فجاء جعفر بعد ذلك إلى أبي فقال: إجعل لي مرتبة أخى واصل إليك في كل سنة عشرين ألف دينار، فزبره^{٣٠٨} أبي وأسمعه وقال له: يا أحمق، السلطان جرّد سيفه في الذين زعموا أن أباك وأخاك أئمة ليرُدّهم عن ذلك، فلم يتهأ له ذلك، فإن كنت عند شيعة أبيك أو أخيك إماماً فلا حاجة بك إلى السلطان [أن] يرتبك مراتبهما ولا غير السلطان وإن لم تكن عندهم بهذه المتزلة لم تنلها بنا، واستقله أبي

٣٠٨ - أي زجره.

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(Abū 'Isā) covered his face and ordered to pick up the body. The body was then picked up from the central area of the house and buried in the room where his father was buried.

"After his burial the Sultān and people began to search for his son. The search was carried out extensively. All the houses and rooms were searched. The distribution of his legacy was suspended. The people appointed to guard the lady who was thought to be pregnant continued their task until it was found out that such thought was invalid. When her pregnancy was proven invalid, his legacy was distributed between his mother and his brother, Ja'far. His mother claimed to be the executor of his will and her claim was confirmed before the judge. The Sultān, even after searching so much for his son continued his search to find traces of his son.

"Thereafter, Ja'far came to my father and said: "Assign the position of my brother to me. I will pay you twenty thousand dīnārs every year." My father treated him harshly and rebuked him saying: "You are a fool. The Sultān puts to the sword those who think that your father and brother were Imāms, to bring them back from that (belief). But he has failed to do that. Had you been considered an Imām among the Shī'ah of your father or your brother, you would not need any help from the Sultān or anyone besides the Sultān, to give you such a position as theirs. If you are not considered amongst them with such a status then you will not have

عند ذلك واستضعفه وأمر أن يُحجب عنه، فلم يأذن له في الدخول عليه حتى مات أبي وخرجنا وهو على تلك الحال والسلطان يطلب أثر ولد الحسن بن عليّ. ٢/١٣٣٤ - عليّ بن محمد، عن محمد بن إسماعيل بن إبراهيم بن موسى بن جعفر قال: كتب أبو محمد عليه السلام إلى أبي القاسم إسحاق بن جعفر الزبيري قبل موت المعتز بنحو عشرين يوماً: ألزم بيتك حتى يحدث الحادث، فلما قُتل برّجة كتب إليه قد حدث الحادث فما تأمرني؟ فكتب: ليس هذا الحادث هو الحادث الآخر فكان من أمر المعتز ما كان.

وعنه قال: كَتَبَ إلى رجل آخر «يُقتل ابن محمد بن داود عبد الله» قبل قتله بعشرة أيام، فلما كان في اليوم العاشر قُتل.

٣/١٣٣٥ - عليّ بن محمد [عن محمد] بن إبراهيم المعروف بابن الكردي، عن محمد بن عليّ ابن إبراهيم بن موسى بن جعفر قال ضاق بنا الأمر فقال لي أبي: امض

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it from us." My father dismissed him and humiliated him. He ordered his people to keep him away (from his assembly). He (my father) did not give him permission to enter before him until my father died. We left and he remained in the same condition. The Sulṭān still would search for the traces of the son of al-Ḥasan ibn 'Alī, peace be upon him."

1334-2. 'Alī ibn Muḥammad, that Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn Mūsā ibn Ja'far [p.b.u.h.] said:

"Abū Muḥammad, peace be upon him, wrote to Abu 'l-Qāsim Ishāq ibn Ja'far az-Zubayrī about twenty days before the death of al-Mu'tazz': 'Stay home until what is to happen, happens.' When Burayḥah was killed he (az-Zubayrī) wrote to him: 'The incident has taken place. What do you command me (now)?' He [p.b.u.h.], wrote back: 'This is not the incident. (It is) another incident.' Then there happened to al-Mu'tazz what happened."

And the same narrator says: "He, [p.b.u.h.], wrote to another man: 'Abdullāh ibn Muḥammad ibn Dāwūd will be killed' – [the letter was written] ten days before his murder – [and since it reached] on the tenth day he was killed."

1335-3. 'Alī ibn Muḥammad (-) Muḥammad ibn Ibrāhīm, known as Ibn al-Kurdī, that Muḥammad ibn 'Alī ibn Ibrāhīm ibn Mūsā ibn Ja'far [p.b.u.h.] said:

1. 'Abbāsīd Caliph.

بنا حتّى نصير إلى هذا الرَّجُل يعني أبا محمّد، فإنه قد وُصف عنه سمّاحة، فقلت: تعرفه؟ فقال: ما أعرفه ولا رأيته قط، قال: فقصدناه فقال لي [أبي] وهو في طريقه: ما أحوجنا إلى أن يأمر لنا بخمسمائة درهم مائتا درهم للكسوة ومائتا درهم للدين ومائة للنّفقة، فقلت في نفسي: ليتهُ أمر لي بثلاثمائة درهم مائة أشتري بها حماراً ومائة للنّفقة ومائة للكسوة وأخرج إلى الجبل، قال: فلمّا وافينا الباب خرج إلينا غلامه فقال: يدخل عليّ بن إبراهيم ومحمّد ابنه، فلما دخلنا عليه وسلّمنا قال لأبي: يا عليّ ما خلّفك عنّا إلى هذا الوقت؟ فقال: يا سيدي استحييت أن ألقاك على هذه الحال، فلمّا خرجنا من عنده جاءنا غلامه فناول أبي صرةً فقال: هذه خمسمائة درهم مائتان للكسوة ومائتان للدين ومائة للنّفقة وأعطاني صرةً فقال: هذه ثلاثمائة درهم اجعل مائة في ثمن حمار ومائة للكسوة ومائة للنّفقة ولا تخرج إلى الجبل وصر إلى سورا فصار إلى سورا وتزوّج بامرأة، فدخّله اليوم ألف دينار ومع هذا يقول

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"When circumstances became difficult for us, my father said to me: 'Come with me to this man – meaning Abū Muḥammad, peace be upon him – for he has been described as being generous.' I said: 'Do you know him?' He said: 'I do not know him and I have never seen him before.' So, we headed towards him. On the way, my father said to me: 'What we need is that he should grant us five hundred dirhams. Two hundred for clothing, two hundred for (repaying) debts and a hundred for expenses.'

"I said to myself: 'If only he will grant me three hundred dirhams, with one hundred I will buy a donkey, one hundred for expenses and one hundred for clothing so that I could go to the mountain.' When we arrived at the door, his servant came out to us and said: 'Alī ibn Ibrāhīm and his son Muḥammad may enter.' When we had entered before him and greeted each other, he, [p.b.u.h.], said to my father: 'O 'Alī! What has held you back from us until now?' He said: 'O my master! I was ashamed to meet you in these circumstances.' When we left him his slave came to us and gave my father a purse saying: 'This is five hundred dirhams; two hundred for clothing, two hundred for debts and one hundred for expenses.' And he gave me a purse and said: 'This is three hundred dirhams. Use one hundred for the price of a donkey, one hundred for clothing and one hundred for expenses, and do not go to the mountain but (instead) go to Sawrā.' So, he went to Sawrā and married a woman (there). His income now is a thousand dīnārs

بالوقوف، فقال محمد بن إبراهيم: فقلت له: ويحك أتريد أمراً أبين من هذا؟ قال: فقال: هذا أمر قد جرينا عليه.

٤/١٣٣٦ - علي بن محمد، عن أبي علي محمد بن علي بن إبراهيم قال: حدثني أحمد بن الحارث القزويني قال: كنت مع أبي بسر من رأى وكان أبي يتعاطى البيطرة في مربوط أبي محمد قال: وكان عند المستعين بغل لم يُر مثله حسناً وكبراً وكان يمنع ظهره و اللحم والسرّج، وقد كان جمع عليه الرّاضة^١، فلم يمكن لهم حيلة في ركوبه، قال: فقال له بعض ندمائه: يا أمير المؤمنين ألا تبعث إلى الحسن بن الرضا حتى يجيئ فإما أن يركبه وإما أن يقتله فتستريح منه، قال: فبعث إلى أبي محمد ومضى معه أبي فقال أبي: لما دخل أبو محمد الدار كنت معه فنظر أبو محمد إلى البغل واقفاً في صحن الدار. فعدل إليه فوضع يده على كفله، قال فنظرت إلى

٣٠٩ - جمع راض وهو الذى يتولى تربية المواشى وفى بعض النسخ [الرواض].

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a day, but despite this he subscribes to the *waqf*.¹ Muḥammad ibn Ibrāhīm (Ibn al-Kurdī) said: 'I said to him: "Shame on you! Do you need proof clearer than this (that he is the Imām now)?" He said: "This (belief in the *waqf*) is a matter that has been passed down to us (in the family)."'

1336-4. 'Alī ibn Muḥammad, that Abū 'Alī Muḥammad ibn 'Alī ibn Ibrāhīm said: Aḥmad ibn al-Ḥārith al-Qazwīnī narrated to me:

"I was with my father in Surra-man-ra'ā. My father was a veterinarian at the stable of Abū Muḥammad [p.b.u.h.]. He said: 'al-Musta'in (the Caliph) had a mule, the like of its beauty and size had not been seen, but it refused anyone (to ride) on its back or (back it with) the reins and saddle. All the trainers had come together but had failed to tame it for riding. Some of the people close to him said: "O Prince of the Faithful! Why don't you summon al-Ḥasan, Ibn ar-Riḍā to come? Either he will (succeed) riding it or it will kill him; in which case you will be relieved of him?" So, he sent for Abū Muḥammad, peace be upon him, and my father went with him. My father said: 'When Abū Muḥammad, peace be upon him, entered the palace I was with him. Abū Muḥammad, peace be upon him, looked at the mule standing in the courtyard of the house. He

1. *Waqf*: lit. "stop". The belief that the last Imām was the seventh Imām Mūsā ibn Ja'far (p.b.u.h.). The Shī'ahs who stopped at the seventh Imām came to be known as the Wāqifiyyah (i.e. "Those Who Stopped").

البغل وقد عرق حتى سال العرق منه، ثم صار إلى المستعين، فسلم عليه فرحب به وقرب، فقال: يا أبا محمد أجمع هذا البغل، فقال أبو محمد لابي: أجمه يا غلام، فقال المستعين: أجمه أنت، فوضع طيلسانه ثم قام فأجمه ثم رجع إلى مجلسه وقعد، فقال له: يا أبا محمد أسرجه، فقال لابي: يا غلام أسرجه، فقال: أسرجه أنت فقام ثانية فأسرجه ورجع فقال له: ترى أن تركبه؟ فقال: نعم فركبه من غير أن يمتنع عليه ثم ركضه في الدار، ثم حمله على الحملجة^{٣١} فمشى أحسن مشي يكون، ثم رجع ونزل فقال له المستعين: يا أبا محمد كيف رأيته قال: يا أمير المؤمنين ما رأيته مثله حسناً وفراة وما يصلح أن يكون مثله إلا لأمر المؤمنين قال: فقال: يا أبا محمد فإن أمير المؤمنين قد حملك عليه، فقال أبو محمد لابي: يا غلام خذه فأخذه أبي فقاده.

١٣٣٧/٥ - علي، عن أبي أحمد بن راشد، عن أبي هاشم الجعفري قال: شكوت

٣١٠ - الحملجة ضرب من المشي، فارسي معرب. (في)

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went straight up towards it and placed his hand over its rear. I saw the mule perspire until the perspiration poured from it. Then he went to al-Musta'in. He greeted him and he (al-Musta'in) welcomed him and sat him close by.'

"Then he said: 'O Abū Muḥammad! Harness this mule.' Abū Muḥammad, peace be upon him, said to my father: 'O Boy! Harness it.' al-Musta'in said: 'You harness it.' He, [p.b.u.h.], removed his cloak then he rose and harnessed it. Then he returned back to his place and sat. He (al-Musta'in) said to him: 'O Abū Muḥammad! Saddle it.' He [p.b.u.h.], said to my father: 'O Boy! Saddle it.' He said: 'You saddle it.' He rose again and saddled it and returned. Then he said to him: 'Do you think you can ride it?' He [p.b.u.h.], said: 'Yes.' He [p.b.u.h.] mounted it without any resistance then he galloped it (in the courtyard of the) palace. Then he made it trot at a gentle pace and it walked beautifully. Then he returned and dismounted. al-Musta'in said to him: 'O Abū Muḥammad! How did you find it?' He said: 'O Prince of the Faithful! I have not seen its like in beauty and liveliness. Only the Prince of the Faithful deserves to have the like of it.' He (al-Musta'in) said: 'O Abū Muḥammad! Then the Prince of the Faithful gives it to you.' Abū Muḥammad, peace be upon him, then said to my father: 'O boy! Take it away.' and my father took it and lead it away."

1337-5. 'Alī (-) Abū Aḥmad ibn Rāshid, that Abū Hāshim al-Ja'farī said:

إلى أبي محمد عليه السلام الحاجة، فحكَّ بسوطه الأرض، قال: وأحسبُه غطاءه بمنديل
وأخرج خمسمائة دينار، فقال: يا أبا هاشم: خذ وأعذرنا.

٦/١٣٣٨- علي بن محمد، عن أبي عبد الله بن صالح، عن أبيه، عن أبي علي
المطهر أنه كتب إليه سنة القادسية يُعلمه انصراف الناس وأنه يخاف العطش،
فكتب عليه السلام امضوا فلا خوف عليكم إن شاء الله، فمضوا سالمين، والحمد لله رب
العالمين.

٧/١٣٣٩- علي بن محمد، عن علي بن الحسن بن الفضل اليماني قال: نزل
بالجَعْفَرِي من آل جَعْفَرٍ خلقٌ لا قبل لهم فكتب إلى أبي محمد يشكو ذلك،
فكتب إليه تُكفون ذلك إن شاء تعالى فخرج إليهم في نفر يسير والقوم يريدون
على عشرين ألفاً وهو في أقل من ألف فاستباحهم^{٣١١}.

٨/١٣٤٠- علي بن محمد، عن محمد بن إسماعيل العلوي قال: حُبِسَ أبو محمد

٣١١- أي فاستأصلهم

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"I complained to Abū Muḥammad, peace be upon him, about a need. He scratched the earth with his whip. (Then) he covered it with a handkerchief and took out five hundred dīnār. Then he said: 'O Abū Hāshim! Take it and pardon us.'"

1338-6. 'Alī ibn Muḥammad (-) Abū 'Abdillāh ibn Ṣāliḥ (-) his father, that Abū 'Alī al-Muṭahhar wrote to him [p.b.u.h.] in the year of the Qādisiyyah (the year of draught) informing him of people's desertion (of the annual *hajj*) and that he feared thirst. He, peace be upon him, wrote back:

"Go and have no fear, by the will of Allāh." So they went safely. Praise be to Allāh, Lord of the worlds."

1339-7. 'Alī ibn Muḥammad, that 'Alī ibn al-Ḥasan ibn al-Faḍl al-Yamānī said:

"A group attacked al-Ja'farī - a man from the descendants of Ja'far [aṭ-Ṭayyār] - and he could not face them [because of their number]. So he wrote to Abū Muḥammad, peace be upon him, complaining about that. He [p.b.u.h.] wrote back to him: 'You will be enough for them, by the will of Allāh, the Exalted.' He went out against them with a small number while they were in excess of twenty thousand, and he had less than a thousand but he defeated them."

1340-8. 'Alī ibn Muḥammad, that Muḥammad ibn Ismā'īl al-'Alawī said:

"Abū Muḥammad, peace be upon him, was imprisoned under (the

عند علي بن نارمَش وهو أنصب النَّاس وأشدَّهم على آل أبي طالب وقيل له: افعل به وافعل^{٣١٢} فما أقام عنده إلا يوماً حتَّى وضع خديه له، وكان لا يرفع بصره إليه إجلالاً وإعظاماً فخرج من عنده وهو أحسن النَّاس بصيرة وأحسنهم فيه قولاً.

٩/١٣٤١- علي بن محمَّد ومحمَّد بن أبي عبد الله، عن إسحاق بن محمَّد النخعي قال: حدثني سفيان بن محمَّد الضبي قال: كتبتُ إلى أبي محمَّد أسأله عن الوليَّة، وهو قول الله تعالى: «وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً^{٣١٣}» قلت في نفسي - لا في كتاب - من ترى المؤمنين ههنا؟^{٣١٤} فرجع الجواب الوليَّة الذي يُقام دون ولي الأمر وحدَّثك نفسك عن المؤمنين: من هم في هذا الموضع؟ فهم الائمة الذين يُؤمنون على الله فيُجيزُ أمَانهم.

٣١٢- يعنى من السوء والاذى (في)

٣١٣- التوبة: ١٥.

٣١٤- أي ما هو المقصود بالمؤمنين في هذه الآية ؟

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supervision of) 'Alī ibn Nārmash who was the most hostile of people and the most severe (in his hatred) towards the descendants of Abū Ṭālib. He was told: 'Do with him your worst.' He, [p.b.u.h.], had not stayed with him but a day when he began treating him with humility. He would not (even) raise his eyes to him out of awe and reverence. He left him while he had become the most perceptive of people [in respect to him, p.b.u.h.] and best of them who spoke about him."

1341-9. 'Alī ibn Muḥammad and Muḥammad ibn Abī 'Abdillāh that Ishāq ibn Muḥammad an-Nakha'ī said: Sufyān ibn Muḥammad aḍ-Ḍuba'ī narrated to me saying:

"I wrote to Abū Muḥammad, peace be upon him, asking him about (the meaning of) *walījah* in the words of Allāh, the Sublime: (What! Do you think that you will be left alone while Allāh has not yet known those of you who have struggled hard) *and have not taken anyone as a walījah besides Allāh and His Messenger and the believers* . . . (at-Tawbah, 9:16). I said to myself - not in the letter - '(I wonder) to whom does *the believers* refer here (in this verse)?' The answer came back: '*Walījah* is the one who is appointed besides the (rightful) leader in authority [*waliyyu 'l-amr*]. And your soul whispered to you concerning *the believers*: "Who are the ones (intended) in this place?" They are the Imāms, who ask Allāh to grant

١٠/١٣٤٢ - إسحاق قال: حدثني أبو هاشم الجعفري قال: شكوت إلى أبي محمد ضيق الحبس وكثْل القيد^{٣١٥} فكتب إلي أنت تصلي اليوم الظهر في منزلك فأخرجت في وقت الظهر فصليت في منزلي كما قال عليه السلام وكنت مضيقاً فأردت أن أطلب منه دنائير في الكتاب فاستحييت، فلما صرتُ إلى منزلي وجه إلي بمائة دينار وكتب إلي إذا كانت لك حاجة فلا تستحي ولا تحتشم واطلبها فإنك ترى ما تحب إن شاء الله.

١١/١٣٤٣ - إسحاق، عن أحمد بن محمد بن الأقرع قال: حدثني أبو حمزة نصير الخادم^{٣١٦} قال: سمعتُ أبا محمد غير مرة يُكَلِّم غلامانه بلغاتهم: ترك وروم وصقالبة، فتعجبت من ذلك وقلت: هذا ولَد بالمدينة ولم يظهر لاحد حتى مضى

٣١٥ - بالمشاة الفوقانية غلظه وتلزقه وتلزجه وسوء العيش معه وفي بعض النسخ [كلب القيد]

و هو مسماره الذي يشد به (في)

٣١٦ - في بعض النسخ [نصر الخادم].

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security¹ to the people and He grants their request."

1342-10. Ishāq said: Abū Hāshim al-Ja'farī narrated to me saying:

"I complained to Abū Muḥammad, peace be upon him, about the constraining cell of the prison and the weight of the shackles on me. He wrote back to me, 'Today you will pray the noon prayer in your home.' I was released at noon and I prayed in my home just as he, peace be upon him, had said; and I was under (financial) constraints and I intended to ask him for some dīnārs in writing but I was ashamed. When I went home, he had sent me a hundred dīnār and had written to me: 'When you have a need, do not be ashamed (to ask). Ask for it and you will find what you wish for, by the will of Allāh.'"

1343-11. Ishāq (-) Aḥmad ibn Muḥammad al-Aqra' said that Abū Ḥamzah Naṣīr, the servant, narrated to me saying:

"I heard, more than once, Abū Muḥammad, peace be upon him, conversing with his servants in their languages: Turks, Romans and (even) Ṣaqālibah.² I was astonished at that and I said (to myself): 'He was born

1. Translator's Note: Perhaps, here the Imām (p.b.u.h.) is suggesting that the word *mu'minīn* (commonly translated as 'believers' from the word *īmān* [belief]) is also derived from the word *amān* (security).

2. Caucasus.

أبو الحسن عليه السلام ولا رآه أحد فكيف هذا؟ أحدث نفسي بذلك، فأقبل عليّ فقال: إن الله تبارك وتعالى بين حُجَّتِهِ من سائر خَلْقِهِ بكلّ شيء ويعطيه اللّغات ومعرفة الأنساب والآجال و الحوادث ولولا ذلك لم يكن بين الحجّة والمحجوج فرق.

١٣٤٤/١٢ - إسحاق، عن الأقرع قال كتبتُ إلى أبي محمّد أسأله عن الإمام هل يحتلم؟ وقلت في نفسي بعد ما فصل الكتاب: الاحتلام شيطنة وقد أعاذ الله تبارك وتعالى أوليائه من ذلك، فورد الجواب: حال الأئمة في المنام حالهم في اليقظة لا يغير النوم منهم شيئاً وقد أعاذ الله أوليائه من لُمة الشيطان كما حدّثتك نفسك.

١٣٤٥/١٣ - إسحاق قال: حدثني الحسن بن ظريف قال: اختلج في صدري مسألتان أردتُ الكتابَ فيهما إلى أبي محمّد عليه السلام فكتبتُ أسأله عن القائم عليه السلام إذا قام بما يقضي وأين مجلسه الذي يقضي فيه بين الناس؟ وأردتُ أن أسأله عن شيء

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in Madīnah and he was not exposed to anyone until Abu 'l-Ḥasan, peace be upon him, passed away and no one had seen him. How is this?' As I was talking to myself, he approached me and said: 'Allāh, the Blessed, the Sublime, distinguishes His Proof over the rest of His creation in all matters. He gives him the (knowledge of all) languages, and an understanding of lineages, appointed times and events (to occur). If it were not for that, then there would have been no difference between the Proof and those who were not given the proof.'

1344-12. Ishāq, that al-Aqra' said:

"I wrote to Abū Muḥammad, peace be upon him, asking him concerning Imāms: 'Do they experience wet dreams?' I said to myself after the letter had gone: 'Wet dream is something satanic, and Allāh, the Blessed, the Sublime, has protected His Friends from that.' The answer came back: 'The condition of the Imāms when asleep is the same as when they are awake. Sleep does not change anything in them. Allāh has protected His Friends from satanic encounters (just) as your soul whispered to you.'"

1345-13. Ishāq said: al-Ḥasan ibn Zarīf narrated to me saying:

"Two issues kept occupying my mind for which I intended to write to Abū Muḥammad, peace be upon him, asking about them. So, I wrote to him asking about al-Qāim [the One Who Will Rise], peace be upon him: 'When he rises, how will he judge and where will be his administration of justice amongst people?' I also wanted to ask him about the quartan (fever)

لِحُمَيِّ الرَّبْعِ فَأَغْفَلْتُ خَيْرَ الْحُمَيِّ فَجَاءَ الْجَوَابُ سَأَلْتُ عَنْ الْقَائِمِ فَإِذَا قَامَ قَضَى بَيْنَ النَّاسِ بَعْلَمَهُ كَقَضَاءِ دَاوُدَ لَا يَسْأَلُ الْبَيِّنَةَ وَكُنْتُ أُرَدِّتُ أَنْ تَسْأَلَ لِحُمَيِّ الرَّبْعِ فَأَنْسَيْتُ، فَكَتَبْتُ فِي وَرْقَةٍ وَعَلَّقْتُهُ عَلَى الْمَحْمُومِ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ إِنْ شَاءَ اللَّهُ: «يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ» فَعَلَّقْنَا عَلَيْهِ مَا ذَكَرَ أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَأَفَاقَ.

١٣٤٦/١٤ - إِسْحَاقُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ إِسْمَاعِيلَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ بْنِ عَبْدِ الْمَطْلُبِ قَالَ: قَعَدْتُ لِأَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَلَى ظَهْرِ الطَّرِيقِ فَلَمَّا مَرَّ بِي شَكُوتُ إِلَيْهِ الْحَاجَةِ وَحَلَفْتُ لَهُ أَنَّهُ لَيْسَ عِنْدِي دِرْهَمٌ فَمَا فَوْقَهَا وَلَا غَدَاءٌ وَلَا عِشَاءً قَالَ فَقَالَ: تَحْلِفُ بِاللَّهِ كَاذِبًا وَقَدْ دَفَنْتَ مَاتِي دِينَارًا، وَلَيْسَ قَوْلِي هَذَا دَفْعًا لَكَ عَنِ الْعَطِيَّةِ، أَعْطِهِ يَا غَلَامُ مَا مَعَكَ، فَأَعْطَانِي غَلَامُهُ مِائَةَ دِينَارٍ، ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ لِي: إِنَّكَ تُحَرِّمُهَا أَحْوَجَ مَا تَكُونُ إِلَيْهَا يَعْنِي الدَّنَانِيرَ الَّتِي دَفَنْتَ، وَصَدَقَ عَلَيْهِ السَّلَامُ وَكَانَ كَمَا قَالَ دَفَنْتَ مَاتِي دِينَارًا وَقُلْتُ: يَكُونُ ظَهْرًا وَكَهْفًا

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but I forgot (to ask) about the fever. The answer came: 'You have asked about al-Qāim. When he rises, he will judge between the people with his own (hidden) knowledge just the way Dāwūd [David], peace be on him, judged. He will not ask for any evidence. And you also wanted to ask about the quartan (fever) but you forgot. Write (the following) on a paper and hang it over the one with fever. He will recover by the permission of Allāh, if Allāh wills: *O fire! Be cool and safe for Ibrāhīm* (al-Anbiyā', 21:69).' So we hung over him what Abū Muḥammad, peace be upon him, mentioned and he recovered."

1346-14. Ishāq said: Ismā'īl ibn Muḥammad ibn 'Alī ibn Ismā'īl ibn 'Alī ibn 'Abdillāh ibn 'Abbās ibn 'Abdi 'l-Muṭṭalib narrated to me saying:

"I sat waiting for Abū Muḥammad, peace be upon him, on the road side. When he passed by me I complained to him of a need and swore before him that I did not have even a dirham or even less, and no (food for) lunch or dinner. He, [p.b.u.h.], said: 'You swear by Allāh falsely. You have buried two hundred dīnār. But my saying this is not to deny giving you. O Boy! Give him whatever is with you.' His servant boy gave me one hundred dīnār. Then he approached me and said to me: 'You will be deprived of it when you need it the most.' – meaning the dīnārs that I had buried. And, he, peace be upon him, was right. It was as he had said. I had buried two hundred dīnār saying: 'It will be a support for us when times are difficult.'

لنا فاضطرت ضرورة شديدة إلى شيء أنفقُه وانغلقت عليّ أبواب الرزق فنبشتُ عنها فإذا ابنٌ لي قد عرف موضعها فأخذها وهرب فما قدّرتُ منها على شيء. ١٣٤٧/١٥ - إسحاق قال: حدثني عليّ بن زيد^{٣١٧} بن عليّ بن الحسين بن عليّ قال: كان لي فرسٌ وكنْتُ به مُعجِباً أكثرُ ذكره في المحالِّ فدخَلْتُ على أبي محمَّد يوماً فقال لي: ما فعل فرسُك؟ فقلت: هو عندي وهو ذا هو على بابك وعنه نزلت فقال لي: استبدل به قبلَ المساء إن قدِرتَ على مُشتري ولا تؤخِّر ذلك ودخلَ علينا داخل و انقطعَ الكلام فقمتُ متفكراً ومضيتُ إلى منزلي فأخبرت أخِي الخُبْر، فقال: ما أدري ما أقول في هذا وشَحَحْتُ به ونَفَسْتُ على النَّاسِ ببيعِه وأمسينا فأَتانا السائِس وقد صليَنا العَتَمَةَ فقال: يا مولاي نَفَقَ^{٣١٨} فرسُك فاغتممت وعلمت أنه عني هذا بذلك القول. قال: ثمَّ دخلْتُ على أبي محمَّد بعد أيام وأنا أقول في نفسي:

٣١٧ - في بعض النسخ [عن عليّ بن الحسين].

٣١٨ - نفق الرَّجُل والدابة نفوقاً مات.

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Hard necessity forced me to pay for something and the means of gaining provision were closed to me. I dug for them but (I could not find them). One of my sons knew where they were. He had taken them and fled. I could not do anything about it."

1347-15. Ishāq said: 'Alī ibn Zayd ibn 'Alī ibn al-Ḥusayn ibn 'Alī, peace be upon him, narrated to me saying:

"I had a horse that I was very much impressed with and it was talked about often in gatherings. One day I went to see Abū Muḥammad, peace be upon him, and he said to me: 'How is your horse doing?' I said: 'I still have it and it is here in front of your door. I just dismounted it.' He said to me: 'Exchange it before evening if you can find a buyer and do not delay.' Then someone came in and the conversation ended. I left thinking and went home. I told my brother about it and he said: 'I do not know what to say about it.' I withheld from it and regarded people unworthy to buy it until it was evening. We had just prayed the late evening prayer when the stableman came in saying: 'O my master! Your horse has died.' I became grieved and realized that he, [p.b.u.h.], was warning me of this. After several days I went to see Abū Muḥammad, peace be upon him, and I was saying to myself: 'I wish he would replace my horse with another

لَيْتَهُ أَخْلَفَ عَلَيَّ دَابَّةً إِذْ كُنْتُ اغْتَمَمْتُ بِقَوْلِهِ، فَلَمَّا جَلَسْتُ قَالَ: نَعَمْ نُخَلِّفُ دَابَّةً عَلَيْكَ، يَا غَلَامَ أَعْطَهُ بَرْدُؤِي الْكَمَيْتَ، هَذَا خَيْرٌ مِنْ فَرَسِكَ وَأَوْطَأُ وَأَطُولُ عَمْرًا. ١٦/١٣٤٨ - إسحاق قال: حدثني محمد بن الحسن بن شمون قال: حدثني أحمد بن محمد قال: كتبت إلى أبي محمد عليه السلام حين أخذ المهدي في قتل الموالي: يا سيدي الحمد لله الذي شَغَلَهُ عَنَّا، فَقَدْ بَلَغَنِي أَنَّهُ يَتَهَدَّدُكَ وَيَقُولُ وَاللَّهِ لِأَجْلَيْنِهِمْ عَنْ جَدِيدِ الْأَرْضِ ٣٩ فَوْقَ أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ بِخَطِّهِ: ذَاكَ أَقْصَرُ لَعْمَرِهِ، عُدَّ مِنْ يَوْمِكَ هَذَا خَمْسَةَ أَيَّامٍ وَيُقْتَلُ فِي الْيَوْمِ السَّادِسِ بَعْدَ هَوَانَ وَاسْتِخْفَافٍ يَمُرُّ بِهِ فَكَانَ كَمَا قَالَ عَلَيْهِ السَّلَامُ. ١٧/١٣٤٩ - إسحاق قال: حدثني محمد بن الحسن بن شمون قال: كتبت إلى أبي محمد عليه السلام أسأله أَنْ يَدْعُو اللَّهَ لِي مِنْ وَجَعِ عَيْنِي وَكَانَتْ إِحْدَى عَيْنِي ذَاهِبَةً وَالْآخَرَى عَلَى شَرَفٍ ذَاهِبٍ، فَكَتَبَ إِلَيَّ حَبْسَ اللَّهِ عَلَيْكَ عَيْنَكَ فَأَفَاقَتْ الصَّحِيحَةَ وَوَقَعَ فِي

٣١٩ - جديد الأرض: وجهها.

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one when it was his words that have grieved me.' When I sat down he said: 'Yes, we will replace your horse.' (Then he called out to a servant:) 'O Boy! Give to him my chestnut work horse. This one is better than your horse, easier to ride and longer living'"

1348-16. Ishāq said: Muḥammad ibn al-Ḥasan ibn Shammūn narrated to me saying: Aḥmad ibn Muḥammad narrated to me saying:

"I wrote to Abū Muḥammad, peace be upon him, when al-Muḥtadī had begun to kill the (Turkish) retainers [*mawālī*]: 'O my master! All praise is to Allāh Who has diverted him (al-Muḥtadī) from us, for I heard that he had threatened you and said: "By Allāh! I will wipe them off from the face of the earth.'" Abū Muḥammad, peace be upon him, signed (the reply) in his own writing: 'That will shorten his life. Count five days from today. On the sixth day he will be killed after humiliation and a degradation that he will go through.' And so it happened exactly as he, peace be upon him, said."

1349-17. Ishāq said: Muḥammad ibn al-Ḥasan ibn Shammūn narrated to me saying:

"I wrote to Abū Muḥammad, peace be upon him, requesting him to pray to Allāh for me (for relief) from the pain in my eye. (The sight in) one of my eyes was gone and the other was about to go. He wrote back to me: 'Allāh has kept your eye for you.' And it recovered back to normal. He had signed at the end of the letter: 'May Allāh reward you and make good your

آخر الكتاب أجرك الله وحسن ثوابك، فاغتممت لذلك ولم أعرف في أهلي أحداً مات، فلما كان بعد أيام جاءتني وفاة ابني طيب فعلمت أن التعزية له.
 ١٣٥٠/١٨ - إسحاق قال: حدثني عمر بن أبي مسلم قال: قدم علينا بسر من رأى رجل من أهل مصر يقال له: سيف بن الليث، يتظلم إلى المهدي في ضيعة له قد غصبها إياه شفيع الخادم وأخرجه منها فأشرنا عليه أن يكتب إلى أبي محمد عليه السلام يسأله تسهيل أمرها فكتب إليه أبو محمد عليه السلام لا بأس عليك، ضيعتك ترد عليك فلا تتقدم إلى السلطان وألق الوكيل الذي في يده الضيعة وخوفه بالسلطان الاعظم الله رب العالمين فلقبه فقال له الوكيل الذي في يده الضيعة قد كتب إلي عند خروجك من مصر، أن أطلبك وأرد الضيعة عليك فردّها عليه بحكم القاضي ابن أبي الشوارب وشهادة الشهود ولم يحتج إلى أن يتقدم إلى المهدي فصارت الضيعة له وفي يده ولم يكن لها خبر^{٣٢} بعد ذلك. قال: وحدثني سيف بن الليث

٣٢٠ - في بعض النسخ [خير].

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recompense.¹ I became anxious because of that for I did not know anyone who had passed away in my family. A few days later I received news of the death of my son, Ṭayyib and I realized that the condolence was for him."

1350-18. Ishāq said: 'Umar ibn Abī Muslim narrated to me saying:

"We were in Surra-man-ra'a when a man, called Sayf ibn al-Layth, from Egypt came with a complain to al-Muhtadī against Shafī' al-Khādim who had usurped his property and expelled him from it. We advised him to write to Abū Muḥammad, peace be upon him, asking him to facilitate his case. Abū Muḥammad, peace be upon him, wrote back to him: 'Don't worry. Your property will be returned to you. Don't go to the Sulṭān, instead go and see the agent (of Shafī' al-Khādim) in whose hand is your property; and frighten him against the Greatest Sulṭān, Allāh, the Lord of the worlds.' So, he met the agent, in whose hand was his property, who said to him: 'When you left Egypt, he [Shafī' al-Khādim] wrote to me to find you and return to you your property.' Then he returned it to him by the order of the judge Ibn Abi 'sh-Shawārib and in the presence of witnesses, so, he did not need to take his case to al-Muhtadī. When he secured his property, nothing was heard about him thereafter."

He (the narrator) said: "Also, Sayf ibn al-Layth narrated this to me

1. A common Islāmic expression uttered to the bereaved (as a consolation).

هذا قال: خَلَفْتُ ابْنًا لِي عَلِيًّا، مَمْرُ عِنْدَ خُرُوجِي عَنْهَا وَإِبْنًا لِي آخَرَ أَسْنُ مِنْهُ كَانَ وَصِيًّا وَقِيمِي عَلِيَّ عِيَالِي وَفِي ضِيَاعِي فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَسْأَلُهُ الدَّعَاءَ لِابْنِي الْعَلِيلِ: فَكَتَبَ إِلَيَّ قَدْ عُوِيَ ابْنُكَ الْمَعْتَلُّ وَمَاتَ الْكَبِيرُ وَصِيُّكَ وَقِيمُكَ فَأَحْمَدُ اللَّهَ وَلَا تَجْزَعُ فَيَحْبُطَ أَجْرُكَ فَوَرَدَ عَلَيَّ الْخَبَرُ أَنَّ ابْنِي قَدْ عُوِيَ مِنْ عِلَّتِهِ وَمَاتَ الْكَبِيرُ يَوْمَ وَرَدَ عَلَيَّ جَوَابُ أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ.

١٣٥١/١٩ - إسحاق قال: حَدَّثَنِي يَحْيَى بْنُ الْقَشِيرِيِّ^{٣٢١} مِنْ قَرْيَةٍ تُسَمَّى قَيْرَ قَالَ: كَانَ لِأَبِي مُحَمَّدٍ وَكَيْلٌ قَدْ اتَّخَذَ مَعَهُ فِي الدَّارِ حُجْرَةً يَكُونُ فِيهَا مَعَهُ خَادِمٌ أَيْبُضٌ، فَأَرَادَ الْوَكِيلُ الْخَادِمَ عَلَى نَفْسِهِ فَأَبَى إِلَّا يَأْتِيَهُ بَنِيذٌ فَاحْتَالَ لَهُ بَنِيذٌ، ثُمَّ أَدْخَلَهُ عَلَيْهِ وَبَيْنَهُ وَبَيْنَ أَبِي مُحَمَّدٍ ثَلَاثَةُ أَبْوَابٍ مُغْلَقَةٍ، قَالَ: فَحَدَّثَنِي الْوَكِيلُ قَالَ: إِنِّي لَمُنْتَبِهٌ إِذْ أَنَا بِالْأَبْوَابِ تُفْتَحُ حَتَّى جَاءَ بِنَفْسِهِ فَوَقَفَ عَلَى بَابِ الْحِجْرَةِ ثُمَّ قَالَ: يَا هَؤُلَاءِ اتَّقُوا اللَّهَ خَافُوا اللَّهَ فَلَمَّا أَصْبَحْنَا أَمَرَ بِبَيْعِ الْخَادِمِ وَإِخْرَاجِي مِنَ الدَّارِ.

٣٢١ - فِي بَعْضِ النُّسخِ [الْقَسْرَى وَفِي بَعْضِهَا [الْقَنْرَى].

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saying: 'On my departure from Egypt, I left behind one of my sons ill and another son older to him, was the executor of my will and the supervisor over my family and my estate. I wrote to Abū Muḥammad, peace be upon him, requesting him to pray for my son who was ill. He wrote back to me: "Your son who was ill has recovered but the older one, the executor of your will and the supervisor over your family, has died. Give thanks to Allāh and do not be impatient lest your rewards be lost." Then news came to me that my son had recovered from his illness and the older one had died on the day I received the reply from Abū Muḥammad, peace be upon him."

1351-19. Ishāq said: Yaḥyā ibn al-Qushayrī, from a village called Qīr, narrated to me saying:

"Abū Muḥammad, peace be upon him, had an agent who had taken a room in the house with him, and with him was a white slave. The agent invited the servant to (engage in sin with) himself, but the servant refused unless he brought him wine. So, he (the agent) managed to find wine for him. Then he took him inside while there were three closed doors between them and (the quarters of) Abū Muḥammad, peace be upon him."

The narrator said: "The agent narrated to me: 'I was startled when I saw the doors open until he, [p.b.u.h.], came in person. He stopped at the chamber's door. Then he said: "O you both! Be conscious of Allāh. Fear Allāh." In the morning he ordered the slave to be sold and my removal from the house."

٢٠/١٣٥٢ - إسحاق قال: أخبرني محمد بن الربيع الشائي^{٣٢٢} قال: ناظرت رجلاً من الثنوية بالأهواز، ثم قدمت سر من رأى وقد علق بقلبي شيء من مقالته فإنني جالس على باب أحمد بن الخضيب إذ أقبل أبو محمد ^{عليه السلام} من دار العامة^{٣٢٣} يوم الموكب فنظر إلي وأشار بسبأحته^{٣٢٤} أحد أحد فرد^{٣٢٥} فسقطت مغشياً علي.

٢١/١٣٥٣ - إسحاق، عن أبي هاشم الجعفري قال: دخلت على أبي محمد يوماً وأنا أريد أن أسأله ما اصوغ به خاتماً أتبرك به فجلست وأنسيت ما جئت له، فلما ودعت ونهضت رمى إلي بالخاتم فقال: أردت فضة فأعطيناك خاتماً ربحت الفص و الكرا، هناك الله يا أبا هاشم فقلت: يا سيدي أشهد أنك ولي الله وإمامي

٣٢٢ - في بعض النسخ [السائي] وفي بعضها [الشياني].

٣٢٣ - أي دار الخلافة.

٣٢٤ - في بعض النسخ [بسبأته].

٣٢٥ - في بعض النسخ [أحداً، أحداً، فرداً].

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1352-20. Ishāq said: Muḥammad ibn ar-Rabī' ash-Shā'ī informed me saying:

"I debated a man who believed in dualism in al-Aḥwāz then I went to Surra-man-ra'ā while something from his (the dualist's) words has stuck in my heart. I was sitting in front of the door of Aḥmad al-Khaḍīb when I saw Abū Muḥammad, peace be upon him, approaching from the Public Court.¹ (It was) on the day (the Caliph invited) the public to visit (the Court). He, [p.b.u.h.], gazed at me and made a gesture with his forefinger saying: 'One, One, only One.' I fell down losing consciousness."

1353-21. Ishāq, that Abū Hāshim al-Ja'farī said:

"One day I went to see Abū Muḥammad, peace be upon him, and I wanted him to give me something so I can make a ring out of it and keep it for blessing. I sat down but forgot (to ask) what I had come for. When I bid farewell and was leaving, he threw a ring to me and said: 'You wanted (the) silver (only) and we have given you a ring. (Thus) you have saved on the stone of the ring and the setting (charges). May Allāh make you happy, O Abū Hāshim!' I said: 'O my master! I testify that you are the representative [waliyy] of Allāh and my Imām, by obedience to whom, I obey Allāh.' Then

1. Public Court [Dāru 'l-'Āmmah] was also called Dāru 'l-Khalīfah – the Caliph's Court.

الذي أدين الله بطاعته، فقال: غفر الله لك يا أبا هاشم.
 ٢٢/١٣٥٤ - إسحاق قال: حدثني محمد بن القاسم أبو العيناء الهاشمي مولى عبد
 الصمد ابن علي عتاقة^{٣٢٦} قال: كنت أدخل على أبي محمد علي فأعطش وأنا عنده
 فأجله أن أدعو بالماء فيقول: يا غلام اسقه وربما حدثت نفسي بالنهوض فافكر في
 ذلك فيقول يا غلام دابته^{٣٢٧}.

٢٣/١٣٥٥ - علي بن محمد، عن محمد بن اسماعيل بن إبراهيم بن موسى بن جعفر
 بن محمد عن علي بن عبد الغفار قال: دخل العباسيون على صالح بن وصيف
 ودخل صالح ابن علي وغيره من المنحرفين عن هذه الناحية علي صالح بن وصيف
 عندما حبس أبا محمد علي^{٣٢٨}، فقال لهم صالح: وما أصنع قد وكلت به رجلين من
 أشد من قدرت عليه، فقد صاروا من العبادة والصلاة والصيام إلى أمر عظيم، فقلت:
 لهما ما فيه؟ فقالا: ما تقول في رجل يصوم النهار ويقوم الليل كله، لا يتكلم ولا

٣٢٦ - كأنه تمييز أي كان ولايته من جهة العتق.

٣٢٧ - أي احضر يا غلام دابته.

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he [p.b.u.h.] said: 'May Allāh grant you forgiveness, O Abū Hāshim!'

1354-22. Ishāq said: Muḥammad ibn al-Qāsim Abu 'l-'Aynā' al-Hāshimī, the retainer of 'Abdu 'ṣ-Ṣamad ibn 'Alī 'Atāqah narrated to me saying:

"Whenever I used to visit Abū Muḥammad, peace be upon him, and felt thirsty (there), his greatness prevented me to ask for water (in his presence), but he would call out (to his servant): 'Boy, quench his thirst.' And sometimes I have made up my mind to get up (and leave), while I have been contemplating that, he would say: 'Boy, (bring) his horse.'"

1355-23. 'Alī ibn Muḥammad (-) Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn Mūsā ibn Ja'far ibn Muḥammad [p.b.u.h.], that 'Alī ibn 'Abdi 'l-Ghaffār said:

"When Abū Muḥammad, peace be upon him, was imprisoned, the 'Abbāsids, Ṣāliḥ ibn 'Alī and others who were not Shī'ahs all came to Ṣāliḥ ibn Waṣīf (asking him to treat Abū Muḥammad [p.b.u.h.] more harshly). Ṣāliḥ said to them: 'What can I do? I entrusted him to two of the vilest men I could find. They have turned to (men of) worship, prayer and fasting to an amazing extent. I asked them: "What (interest) do they have in him?" They said: "What can you say about a man who fasts during the day and stands (in worship) the whole night? He does not speak or busy himself

يتشاغل وإذا نظرنا إليه ارتعدت فرائصنا ويدخلنا ما لا غللكه من أنفسنا، فلما سمعوا ذلك انصرفوا خائبين.

٢٤/١٣٥٦ - علي بن محمد، عن الحسن بن الحسين قال: حدثني محمد بن الحسن المكفوف قال: حدثني بعض أصحابنا، عن بعض فصادي العسكر من النصارى أن أبا محمد عليه السلام بعث إلي يوماً في وقت صلاة الظهر، فقال لي: أفصد هذا العرق قال: وناولني عرقاً لم أفهمه من العروق التي تفصد، فقلت في نفسي: ما رأيت أمراً أعجب من هذا يأمر لي أن أفصد في وقت الظهر وليس بوقت فصد والثانية عرق لا أفهمه، ثم قال لي: انتظر وكن في الدار، فلما أمسى دعاني وقال لي: سرح الدم فسرحته ثم قال: لي أمسك فأمسكت، ثم قال لي: كن في الدار، فلما كان نصف الليل أرسل إلي وقال لي: سرح الدم قال: فتعجبت أكثر من عجيبي الأول وكرهت أن أسأله قال: فسرحته فخرج دم أبيض كأنه الملح، قال: ثم قال لي: احبس قال: فحبست قال ثم قال: كن في الدار، فلما أصبحت أمر فهرمانه أن يعطيني ثلاثة دنائير

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with anything. And when we look at him our limbs tremble and (a feeling) overtakes us that we lose control over our own selves." When they (the 'Abbāsids) heard that they left in despair."

1356-24. 'Alī ibn Muḥammad (-) al-Ḥasan ibn al-Ḥusayn said: Muḥammad ibn al-Ḥasan al-Makfūf narrated to me saying: One of our co-sectarians narrated to me that a Christian phlebotomist who was in the army [of the 'Abbāsids] said:

"One midday Abū Muḥammad, peace be upon him, sent for me and said to me: 'Open this vein.' He showed me a vein that was unknown to me as one of the veins used for phlebotomy. I thought to myself: 'I have never seen anything stranger than this. He commands me to open [a vein] at noon time which is not the time for it, and secondly, to open a vein that I do not know.' Then he said to me: 'Wait and stay in the house.' When it was evening he called me and said to me: '(Open the vein and) let the blood flow.' I let it flow. Then he said: 'Hold it.' So I held (the vein and stopped the blood). Then he said to me: 'Remain in the house.' At midnight he sent for me and said to me: 'Let the blood flow.' I was even more amazed then before but I did not like to ask him. So I let it flow and a white blood like salt came out. Then he said to me: 'Stop it.' And I stopped it. Then he said: 'Remain in the house.' In the morning he ordered his clerk

فأخذتها وخرجت حتى أتيت ابن بختيشوع النصراني فقصصت عليه القصة قال: فقال لي والله ما أفهم ما تقول ولا أعرفه في شيء من الطب ولا قرأته في كتاب ولا أعلم في دهرنا أعلم بكتب النصرانية من فلان الفارسي فأخرج إليه قال: فاكترت زورقاً إلى البصرة وأتيت الأهواز ثم صرت إلى فارس إلى صاحبي فأخبرته الخبر قال، وقال أنظري أياماً فأنظرتة ثم أتيت متقاضياً قال: فقال لي: إن هذا الذي تحكيه عن هذا الرجل فعله المسيح في دهره مرة.

١٣٥٧/٢٥ - علي بن محمد، عن بعض أصحابنا قال: كتب محمد بن حجر إلى أبي محمد عليه السلام يشكو عبد العزيز بن دلف ويزيد بن عبد الله، فكتب إليه أما عبد العزيز فقد كفيته وأما يزيد فإن لك وله مقاماً بين يدي الله، فمات عبد العزيز وقتل يزيد محمد بن حجر.

١٣٥٨/٢٦ - علي بن محمد، عن بعض أصحابنا قال: سلم أبو محمد عليه السلام إلى

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to pay me three dīnārs. I took them and left. I came to Ibn Bakhtīshū', the Christian, and told him the whole story. He said to me: 'By Allāh, I do not understand what you are saying and I do not know anything about it in medicine. I have never read it in any book. (However) I do not know anyone in our era more knowledgeable in the Christian scriptures than so-and-so, the Persian. Go to him.' So, I hired a boat to Baṣrah and then to Aḥwāz and then to Persia to the man I was looking for. I explained to him the story. He said: 'Give me some time.' I waited for a few days and then came to him to get (an answer). He said to me: 'What you narrate from this man, 'Isā [Jesus] did it only once in his life.'"

1357-25. 'Alī ibn Muḥammad, that one of our co-sectarians said:

"Muḥammad ibn Ḥujr wrote to Abū Muḥammad, peace be upon him, complaining against 'Abdu 'l-'Azīz ibn Dulaf and Yazīd ibn 'Abdillāh. He [p.b.u.h.] wrote back to him: 'As for 'Abdu 'l-'Azīz I have sufficed him (for you) but as for Yazīd, both you and him have a position before Allāh.' So, 'Abdu 'l-'Azīz died and Yazīd killed Muḥammad ibn Ḥujr."

1358-26. 'Alī ibn Muḥammad, that one of our co-sectarians said:

1. i.e. you will be tried against each other and you will attain a position of reward because of suffering at his hands while he will be assigned a position of punishment for oppressing you.

نحرير^{٣٢٨} فكان يضيق عليه ويؤذيه قال فقالت له امرأته: ويلك اتق الله، لا تدري من في متلك وعرفته صلاحه وقالت: إني أخاف عليك منه، فقال لأرميته بين السباع، ثم فعل ذلك به فرئي عليه السلام قائماً يصلي وهي حوله.

٢٧/١٣٥٩ - محمد بن يحيى، عن أحمد بن إسحاق قال: دخلت على أبي محمد عليه السلام فسألته أن يكتب لأنظر إلى خطه فأعرفه إذا ورد، فقال: نعم، ثم قال: يا أحمد إن الخط سيختلف عليك من بين القلم الغليظ إلى القلم الدقيق فلا تشكن، ثم دعا بالدواة فكتب وجعل يستمد إلى مجرى الدواة فقلت في نفسي وهو يكتب: أستوهبه القلم الذي كتب به، فلما فرغ من الكتابة أقبل يحدثني وهو يمسح القلم بمنديل الدواة ساعة، ثم قال: هاك يا أحمد فناولنيه، فقلت: جعلت فداك إني

٣٢٨ - هو خادم من خدم الخليفة وكان راع سباع الخليفة وكلابه.

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"Abū Muḥammad, peace be upon him, was handed over to Naḥrīr¹ who used to oppress and trouble him. His wife said to him: 'Woe be to you, fear Allāh. Don't know who is in your house?' She explained to him his, peace be upon him's, righteousness and said to him: 'I fear for you from him (before Allāh).' He said (defiantly): 'I will throw him to the beasts.' Then he did so. He, [p.b.u.h.], was seen standing in prayer (unharmd) and they (the beasts) were around him."

1359-27. Muḥammad ibn Yaḥyā, that Aḥmad ibn Ishāq said:

"I went to see Abū Muḥammad, peace be upon him,, and asked him to write me something so that whenever I see his handwriting I may recognize it when he writes to me. He [p.b.u.h.], said: 'Yes.' Then he said: 'O Aḥmad! The writing will vary between a thick pen and a fine pen. So, do not doubt (when I write to you).' Then he asked for an inkpot and began writing. He would dip (the pen) to the bottom of the inkpot. I thought to myself as he was writing: 'I will ask him to gift me the pen with which he is writing.' When he finished writing he turned and began talking to me while he was wiping the pen with the cloth of the inkpot for a while. Then he said: 'Here, O Aḥmad (it is for you)!' And he gave it to me.

"I then said: 'May I be made your ransom! I am grieved about some-

1. Naḥrīr was a servant of the Caliph who looked after the Caliph's beasts and dogs.

مغتمّ لشيء يصيبني في نفسي وقد أردت أن أسأل أباك فلم يقض لي ذلك، فقال: وما هو يا أحمد؟ فقلت: يا سيدي روي لنا عن آبائك أن نوم الانبياء على أقيمتهم ونوم المؤمنين على أيماهم ونوم المنافقين على شمائلهم ونوم الشياطين على وجوههم، فقال عليّ السلام كذلك هو، فقلت: يا سيدي فإنّي أجهد أن أنام على يميني فما يمكنني ولا يأخذني النوم عليها، فكست ساعة ثم قال: يا أحمد أدن منّي فدنوت منه فقال: أدخل يدك تحت ثيابك فأدخلتها فاخرج يده من تحت ثيابه وأدخلها تحت ثيابي، فمسح بيده اليمنى على جانبي الأيسر وبيده اليسرى على جانبي اليمين ثلاث مرات، فقال أحمد: فما أقدر أن أنام على يساري منذ فعل ذلك بي عليّ السلام وما يأخذني نوم عليها أصلاً.

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thing that is afflicting my soul. I wanted to ask your father but I never got the chance to do that.' He asked: 'What is it, O Aḥmad?' I said: 'O my master! It is narrated to us from your ancestors that the prophets sleep on their back, the believers sleep on their right side, the hypocrites sleep on their left side and the devils sleep on their face.' He, [p.b.u.h.], said: 'That is how it is.' I said: 'My master I struggle to sleep on my right side but I cannot do so and I do not get sleep on it (my right side).' He remained quiet for a while. Then he said: 'O Aḥmad! come close to me.' I went close to him and he said: 'Put your hand under your clothes.' I did so. He took out his hands from under his clothes and placed them under my clothes. He wiped his right hand on my left side and with his left hand on my right side three times."

Aḥmad said: "I am not able to sleep on my left side ever since he, peace be upon him, did that and actually I just cannot get sleep on it (i.e. the left side)."