

Chapter 8: Life of Imām Ja`far al Şādiq (a.s.) – The Eighth Infallible

1. Relating to the felicitous birth, name and agnomen of Imām Ja`far al Şādiq (a.s.)

The felicitous birth of Imām Ja`far al Şādiq (a.s.) took place on Monday, the seventeenth of the month of Rabi`ul Ūlā in the year eighty three Hijrah, corresponding to the day of the birth of the Messenger of Allāh (s.a.w.a.). It is an honourable day, replete with abundant blessings, while the virtuous ones among the Āl Muḥammad (a.s.) always regarded this day to be eminent since olden days and considered its sanctity. Fast on this day is considered to be very virtuous and contains abundant rewards. Among the recommended (Mustaḥab) acts on this day are distributing alms, visiting the Sacred Mausoleums (of Ma`şūmīn), bestowing charities and pleasing the hearts of the believers.

His sacred name is Ja`far, his agnomen (Kunīyyah) Abū `Abdullāh and his titles are Al Şābir (the patient), Al Fādhil (the virtuous), Al Ṭāhir (the pure) and Al Şādiq (the veracious), while the latter is his most renowned title.

Ibn Bābawayh and Quṭubuddīn al Rāwandī relate that once Imām Zainul `Ābidīn (a.s.) was questioned as to who would be the Imām after him. He (a.s.) replied, "Muḥammad al Bāqir (a.s.), who shall split open the knowledge, a best splitting". Again he (a.s.) was questioned, "Then who would be the Imām after him"? Imām (a.s.) replied, "Ja`far, whose name is renowned among the inhabitants of the heavens as Al Şādiq". Again he (a.s.) was questioned, "Why is the name Al Şādiq exclusive for him when of all you are veracious and truthful ones"? Imām (a.s.) replied, "My father (Imām al Ḥusain) informed me from his father, the Messenger of Allāh (s.a.w.a.) that he said: When my son Ja`far bin Muḥammad bin `Alī bin al Ḥusain is born, name him Al Şādiq. Since a fifth one among his descendants shall also be named Ja`far, who shall claim Imāmah for himself falsely, while he is named Ja`far al Kazzāb¹ (the liar) near Allāh (s.w.t.)". Saying this, Imām Zainul

¹ He is Ja`far bin `Alī (al Hādī) bin Muḥammad (al Jawād) bin `Alī (al Ridhā) bin Mūsā (al Kāẓim) bin Ja`far (al Şādiq), who claimed Imāmah for himself after the death of his father Imām al Hādī (a.s.) and also after his brother Imām al `Askarī (a.s.). Fāṭemah bint Muḥammad bin al Haytham relates that I was present in the house of Abul Ḥasan `Alī bin Muḥammad (al Hādī) when Ja`far was born. All the people in the house were overjoyed; however, I found no signs of delight in Imām (a.s.). Therefore, I questioned him, "O my master! Why do I see you unhappy at this new-born"? Imām (a.s.) replied, "Let me inform you. He shall lead a large crowd astray". (Shaikh al Şadūq, "Kamāluddīn"). It was Ja`far who informed Mu`tamad al

ʿĀbidīn (a.s.) wept and then said, "It is as if I see Ja`far al Kazzāb inciting the despotic ruler of his age to search for the hidden Imām (a.t.f.s.)".

As regards the attributes of Imām al Ṣādiq (a.s.), it is mentioned that he was of middle height, possessed an illuminated countenance and was white bodied. His nose was lengthy, his hair was dark and curly, and he possessed a black mole upon his right cheek.

As per the narrative of Imām `Alī al Ridhā (a.s.), his ring was engraved with, "Allāhu Walīyyī wa `Iṣmatī min Khalqih (Allāh is my Protector and my Guard from His creation.)". While according to another report, "Allāhu Khāliqū Kulli Shay' (Allāh is the Creator of all things)". According to another authentic report, it was engraved upon his ring, "Anta Thiqaṭī Fa`ṣimnī minal Nās (You are my Trusty, then defend me from the [mischief of] people)". Yet another report mentions, "Māshā'allāhu lā Quwwata illā billāh, Aftagfirullāh (What Allāh wills, there is no power except with Allāh, I seek forgiveness of Allāh)". There are similar other reports.

Imām al Ṣādiq (a.s.)'s mother was the noble and honourable lady Fāṭemah, named Umm Farwah, bint Qāsim bin Muḥammad bin Abū Bakr, regarding whom Imām (al Ṣādiq) said, "My mother was one of those who had believed, adopted piety and did good, **And Allāh loves those who do good**".¹ Certainly Imām al Ṣādiq (a.s.) has described this noble lady with all honourable peculiarities in these concise

ʿAbbāsī that Imām al `Askarī (a.s.) had left behind him a child. Ultimately Sayyidah Narjis was arrested and questioned regarding Imām (a.t.f.s.), however she refused to divulge. Then she was kept under strict surveillance of Ibn Abil Shawārib, the judge of Samarrā', however Allāh (s.w.t.) relieved her after some time. He also stole three things of his brother Imām al `Askarī (a.s.) after his death, viz., his turban, his sword and his ring and seized his home, just to evidence to the people that he was his successor in the Imāmah. It is also related that he wanted to pray upon the dead body of Imām al `Askarī (a.s.), so that his Imāmah could be verified, since none could lead Prayers upon an Imām (a.s.), except an Imām (a.s.). However, Imām al Mahdī (a.t.f.s.) appeared and stopped him from doing so, saying that he was entitled for praying upon his father. There are numerous other reports in his condemnation; however some reports even say that he later regretted his sin and repented upon it, while his state was similar to the brothers of Nabī Yūsuf (a.s.) who tried to kill him, but later repented and were forgiven. And Allāh (s.w.t.) is the Best Knower! And his matter shall be discussed later in the chapter dealing with the life of Imām al Mahdī (a.t.f.s.)(translator)

¹ Holy Qur`ān, Sūrat Āl `Imrān: 134, 148 and Sūratul Mā'idah: 93

words, similar to Amīrul Mu`minīn (a.s.)'s reply to Hammām bin `Ubādah who asked him (a.s.) to describe to him the peculiarities of a pious one. Amīrul Mu`minīn (a.s.) sufficed in these words, "Fear Allāh and do good, **For Allāh is with those who adopt piety, and those who do good (to others)**".¹ In interpretation of these words, the scholars opine that piety means avoiding those acts that have been forbidden by Allāh (s.w.t.) and goodness means accomplishing those acts that have been enjoined by Him (s.w.t.). While these words combine in themselves the attributes of the pious ones and their excellences.

`Alī bin Ḥusain al Mas`ūdī writes in his *Ithbātul Waşīyyah* that Umm Farwah was the most pious among all her contemporary women. She related Aḥādīth from Imām Zainul `Ābidīn (a.s.), among them his words addressed to her, "O Umm Farwah! I pray to Allāh (s.w.t.) for the sinners among our Shī`ah thousand times every day and night. Since when we are engulfed with disasters, we forebear upon them since we know its reward (for forbearing upon it), while they forebear upon that which they do not know".

We (the Author) say that Umm Farwah was such an honourable and eminent woman, that sometimes Imām al Şādiq (a.s.) was addressed as Ibnul Mukarramah (son of a noble lady). It is related from `Abdul A`alā' that I saw Umm Farwah circumambulating the Ka`bah covered in a mantle. Then she touched the Ḥajarul Aswad (Black stone) with her left hand. When a man saw this, he said, "O maid of Allāh (s.w.t.)! You have erred in the recommendation (Sunnah)". He meant to say that it was against the custom (of the Prophet) to touch the Ḥajarul Aswad with the left hand. Hearing this, she replied, "Certainly we are needless for your knowledge". We (the Author) say that perhaps the man was among the Ahlul Sunnah jurists.²

How could she not be independent of the jurisprudence of the Ahlul Sunnah, whose husband was the splitter of knowledge (Bāqirul `Ulūm) of the former and latter ones. Her father in law was Imām Zainul `Ābidīn (a.s.) and her son the fountain-head of knowledge and the mine of wisdom and belief, viz. Ja`far bin Muḥammad al Şādiq (a.s.). Also her father (Qāsim bin Muḥammad bin Abū Bakr) was among the reliable and trustworthy ones of `Alī ibnul Ḥusain (Zainul `Ābidīn)

¹ Holy Qur`ān, Sūratul Naḥl: 128

² Since the Ahlul Sunnah consider touching the Ḥajarul Aswad with the right hand to be recommended (Sunnah). (translator)

and one among the seven jurists of Madīnah.¹ She was brought up in the lap of knowledge and raised in the house of jurisprudence.

Umm Farwah had a sister named Umm Ḥakīm, who was the wife of Ishāq bin `Abdullāh bin Ja`far bin Abī Ṭālib al `Uraydhī. She was also the mother of Qāsim bin Ishāq, an honourable personality and the governor of Yemen. He in turn was the father of Dāwūd bin Qāsim, renowned as Abū Hāshim al Ja`farī al Bagdādī, regarding whom we shall quote later in the section dealing with the companions of Imām `Alī al Hādī (a.s.).

¹ The seven jurists of Madīnah being, Sa`īd bin al Musayyab, Qāsim bin Muḥammad bin Abū Bakr (her father), `Urwah bin al Zubayr, Khārijah bin Zayd bin Thābit, Abū Salamah bin `Abdul Raḥmān, `Ubaydullāh bin `Abdullāh bin `Utbah and Abū Bakr bin `Abdul Raḥmān bin al Ḥārith bin Hishām al Makhzūmī. (translator)

2. Some of the virtues and excellent character of Imām al Şādiq (a.s.) and his commendable personality

“O Ja`far! You are above praise, and it is difficult to praise you too; noble people are the earth and you are the heaven to them; certainly he has crossed the limits of praise, who has been given birth by the Prophets”.

Shaikh al Mufid writes that Imām Ja`far al Şādiq (a.s.) was the inheritor of his father Imām Muḥammad al Bāqir (a.s.) among all his brothers, was the successor and heir to the Imāmah after him (a.s.). He (a.s.) was the most superior and outstanding among all his brothers, while his status was lofty and his honour was abundant in the midst of the commoners and the distinguished ones. People narrated (Aḥādīth) from him to such an extent, that they spread in entire Bagdād and other towns and engulfed the corners of the world. They did not narrate from the Scholars of Ahlulbait (a.s.) to the extent as they narrated from him (a.s.) and they did not narrate the narratives of reports and impressions from them to the extent as they did from him (a.s.). Indeed the traditionists computed the number of his companions, among the reliable ones, along with their differences of opinions and articles, and found them to be four thousand. Such evidences became apparent upon his Imāmah, that they brightened the hearts and silenced the tongues of the opponents in refuting those evidences and displaying doubts.

Sayyid (Mu`min) al Shablanjī al Shafe`ī writes that the virtues of Imām Ja`far al Şādiq (a.s.) are such numerous that all of them cannot be computed, while an astute and intelligent reckoner is left astonished at their diversity.

A group of Ahlul Sunnah masters have related from him (a.s.), such as, Yaḥyā bin Sa`īd, (`Abdul Malik) Ibn Jarīj, Mālik bin Anas, Sufyān al Thawrī, Sufyān bin `Uyaynah, Abū Ayyūb al Sijistānī, etc.

Ibn Qutaybah al Daynūrī writes in his Adabul Kātib that the compiler of Kitāb al Jafr¹ was Imām Ja`far al Şādiq (a.s.). It contains all that the people need to know

¹ Al Jafr is a Spiritual Book, compiled by Amīrul Mu`minīn (a.s.) inherited by him from the Messenger of Allāh (s.a.w.a.). It is comprised of two skin boxes in which were kept various books of the past Prophets (a.s.) and the books inherited by the A`immah (a.s.). Abū Başīr relates that Imām Ja`far al Şādiq (a.s.) told me, “With us is Al Jafr. Do they know what Al Jafr is”? I asked, “What is Al Jafr”? He (a.s.) replied, “It is a container made of skin that contains the knowledge of the Prophets and the executors of their wills. It is the knowledge of the

until the day of Qiyāmah. Abul `Alā'a al Ma`arrī refers to this Jafr in his statement, "People fell into astonishment regarding the Ahl al Bait (a.s.) when their knowledge came down to them in an animal skin (Jafr). Whereas the astronomical mirror (astrolabe), that is quite tiny, is circulated in all the populated and wilderness".

It is said that Imām (a.s.) held sessions with the commoners (Ahlul Sunnah) and the elite (Shi`ah) ones. People would flock to him from all the corners of the world and question him with regards to lawful and unlawful (Ḥalāl wa Ḥarām), interpretation of the Qur`ān and the clear (power of) judgement (Fāṣḥul Khitāb)¹ and none would leave his presence except with an answer pleasing and assuring for him. We (the Author) say that perhaps these sessions took place between them during the days of the Ḥajj Pilgrimage.

Summarily, nothing was related from anyone else to the extent of what was related from Imām (a.s.) regarding the sciences, while four thousand people related from him. The Religious texts and books are replete with his Aḥādīth and knowledge. Until now not even a decimal of a decimal of his knowledge is revealed and is similar to a drop that is taken from an ocean.² It is said that a group of the Ahlul

scholars in the past from the Banī Isrā'īl". Ḥusain bin Abū `Alā' says that I heard Abū `Abdullāh (al Ṣādiq) say, "With me is the white Jafr". I asked him (a.s.), "What is in it"? He (a.s.) said, "In it there is the Psalms (Zabūr) of Dāwūd (a.s.), the Torah (Tawrāt) of Mūsā (a.s.), the Gospel (Injīl) of `Īsā (a.s.), the Books of Ibrāhīm (a.s.), the laws that explain the lawful and unlawful matters and Muṣ-ḥaf of Fāṭemah (s.a.), in which, I do not think there is anything from the Holy Qur`ān. It contains all that people require from us to do for them so that we would not need anyone else". (Shaikh al Kulaynī, "Al Kāfi") (translator)

¹ Abā Ṣalt al Harawī relates that (Imām) Al Ridhā (a.s.) spoke to people in their own languages. By Allāh (s.w.t.)! He was the most eloquent and the most knowledgeable among them in all language and dialect. I told him (a.s.) one day, "O son of the Messenger of Allāh (s.a.w.a.)! Verily I am amazed at your mastery upon these languages with their diversities". Imām (a.s.) replied, "O Abā Ṣalt! I am the Evidence (Ḥujjah) of Allāh (s.w.t.) upon His creations. Allāh (s.w.t.) would not designate an Evidence upon a nation who does not know their languages. Has not the statement of Amīrul Mu'minīn (a.s.) reached you when he said: We have been granted `the clear (power of) judgement (Faṣḥul Khitāb)'. Then is there `a clear (power of) judgement (Faṣḥul Khitāb)' except mastery upon (all) languages"? (Shaikh al Ṣadūq, "Uyūn Akhbārul Ridhā [a.s.]"). Also refer to the Qur`ānic Verse, **"And We made his (Dāwūd's) kingdom strong and bestowed We on him wisdom and the clear (power) of judgement"**. (Sūrat Ṣād: 20) (translator)

² For more details regarding Imām al Ṣādiq (a.s.)'s scientific achievements and contributions,

Sunnah scholars were among his students, attendants and disciples, and even gained knowledge from him (a.s.).¹ Mention can be made of Abū Ḥanīfah; Muḥammad bin Ḥasan; Abū Yazīd Ṭayfūr al Saqqā, who served Imām (a.s.) and gave him water to drink; Ibrāhīm bin Ad-ham and Mālik bin Dīnār, who were among his attendants.²

one should refer to the Fārsī book *Magze Mutafakkiri Jahāni Shī`ah* by Ḍabīḥullāh al Manşūrī, which is also translated into English by Kawkab `Alī Mīrzā under the name "The Great Muslim Scientist and Philosopher - Imām Ja`far Ibn Muḥammad al Şādiq (a.s.)". (translator)

¹ It shall not be out of place to quote here regarding one of his most outstanding students Jābir bin Ḥayyān al Azdī, Latinised as Geber, who is widely considered as the father of modern chemistry. It is said that he acknowledged the geniuses of his teacher time and again and wrote in all his books, "When Imām use to say: Write, I wrote". Jurjī Zaydān (a secular Lebanese novelist and journalist from a Christian family) writes in his magazine *Al Hilāl*, "He was from the students of Imām Ja`far al Şādiq (a.s.), and the most surprising thing I have seen about him is that the Europeans have given more importance to him than the Muslims and the Arabs themselves. They have written detailed works about him and his books, and they say that he is the first one to establish the foundations of modern alchemy (practical chemistry) and their libraries contain many of his books. He is an evidence for the East over the West till the end of times". According to "The Cultural Atlas of Islam" by Ismā`īl al Farūqī, Jābir invented a kind of paper that resisted fire and an ink that could be read at night. He invented an additive which, when applied to a textile, would make it water repellent. He applied his knowledge of chemistry to improve the manufacturing processes of steel and other metals. Several instruments, which he designed a thousand years ago, are still being used in modern chemical laboratories, for example, a pipette, a test tube, alembic, retort, etc. In addition he described such things as crystallization, distillation, citric acid from lemons, acetic acid from vinegar, tartaric acid from wine making residues, arsenic, antimony (metalloid element), bismuth (crappy metal), sulphur and mercury, the idea of chemical compounds (e.g. mineral cinnabar being a compound of sulphur and mercury), nitric and sulphuric acids, separation of gold from other metals using lead and saltpetre, purification of mercury, introduction of the word Alkali for substances such as lye and other bases, Aqua regia, etc. Jābir also made important contributions to medicine, astronomy and other sciences that are too numerous to mention here. Scholars have praised him highly in their works and even translated his works into numerous languages. For more details regarding his works, one should refer to "The Arabic Works of Jabir ibn Hayyan, translated by Richard Russel" by E. J. Holmyard (translator)

² Abū Ḥanīfah time and again acknowledged the eminence of Imām al Şādiq (a.s.). He said, "I have not seen a person with greater knowledge of jurisprudence (Fiqh) than Ja`far bin Muḥammad (al Şādiq)". (Shamsuddin Muḥammad bin Aḥmad al Ḍahabī, "Taḍkiratul

We (the Author) say that it is suitable that we obtain blessings by quoting some reports herein below.

First, Ibn Shahr Āshub relates from Musnad Abī Ḥanīfah (of Abū Nu`aym al Aṣbahānī) from Ḥasan bin Ziyād that once Abū Ḥanīfah was questioned, "Whom did you find the most knowledgeable in jurisprudence (Fiqh) among men"? He replied Ja`far bin Muḥammad (al Ṣādiq). Once Manṣūr (al Dawānīqī) called him from Madīnah and sent a message to me, saying, "O Abā Ḥanīfah! People are charmed by Ja`far bin Muḥammad (al Ṣādiq). Then compile some difficult and obscure questions for him". Therefore I gathered forty questions for him. Manṣūr called me, while he was in Ḥīrah and I hastened to him. When I entered his presence, I saw that Ja`far al Ṣādiq (a.s.) was seated upon his right side. As soon as my sight fell upon him, his awe engulfed me to such an extent that was not similar to that of Manṣūr, the murderer. I saluted him and he signalled me to sit. When I sat, Manṣūr turned towards Ja`far al Ṣādiq (a.s.) and said, "O Abā `Abdillāh! This is Abū Ḥanīfah". He (a.s.) replied, "Yes, I know him". Then Manṣūr turned to me and said, "Then put forward your queries to Abū `Abdullāh". Therefore I asked him (a.s.) and he replied to me saying, "You say such and such in this issue and the people of Madīnah say such and such". Sometimes his verdicts were in conformity to us, sometimes in conformity to the people of Madīnah and sometimes opposed to all of us. He replied to each one of the issues until all the forty issues were solved and he did not commit any error in any one of them. Therefore his knowledge would be the most and his jurisprudence the best among all men.

Second, Shaikh al Ṣadūq relates from Mālik bin Anas, the jurist of Madīnah and the Imām of the Ahlul Sunnah that he said that once I went to the presence of Imām Ja`far al Ṣādiq (a.s.). He called for a pillow for me to recline. He recognized my status and said, "O Mālik! I befriend you". Hearing this, I was pleased and

Huffāz") He also said, "I have not seen a person with greater knowledge of jurisprudence (Fiqh) than him (a.s.). I was such awed by him that was not even equal to my awe of Manṣūr (al Dawānīqī)". (Zakarīyyā bin Muḥammad al Anṣārī, "Asnīyul Maṭālib fī Sharḥ Rawdhul Maṭālib") As for Abū Yazīd Ṭayfūr, it is said that he served water to Imām (a.s.) for a period of two years. (Aḥmad Farīd al Mazīdī, "Abū Yazīd al Bastāmī: Sultānul `Arifīn") or even thirteen years (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") Regarding Ibrāhīm bin Ad-ham and Mālik bin Dinār, Shaikh al Ṭūsī relates that they were among Imām (a.s.)'s attendants. (Ibn Shahr Āshub al Māzandarānī, "Manāqib Āl Abī Ṭālib") (translator)

offered Praise to Allāh (s.w.t.) upon it. He (a.s.) never remained free from any one of the three states. Either he remained in the state of fasting, or remained standing in worship or even remained in remembrance of Allāh (s.w.t.). He was among the most devout, greatest ascetic and was among those who possessed the most fear of Allāh (s.w.t.). He was a narrator of numerous Aḥādīth, was a good-company and replete with abundant benefits (to others). Whenever he desired to say, "The Messenger of Allāh (s.a.w.a.) said ...", his colour would change. Sometimes his colour would turn green and sometimes yellow to such an extent that even those who knew him could not recognize him. One year we accompanied him for the Ḥajj Pilgrimage. When his camel stood at the place where the Iḥrām is worn, he desired to pronounce the Talbīyyah, however his state deteriorated to such an extent, that his voice remained in his throat and could not come out and it was close that he would fall off his camel. I went to him and said, "O son of the Messenger of Allāh (s.a.w.a.)! Recite the Talbīyyah since there is no other alternative except to do so". Hearing this, he (a.s.) replied, "O son of Abī `Āmir! How can I gain the courage to say: Labbayk Allāhumma Labbayk (Here I am O Allāh [in response to Your call]), when I fear that Allāh (s.w.t.) may reply: There is no Labbayk for you or prosperity for you".

We (the Author) say that we should ponder upon the state of Imām Ja`far al Şādiq (a.s.) and his due respect and honour for the Messenger of Allāh (s.a.w.a.), that while narrating Ḥadīth from him (s.a.w.a.) and pronouncing his blessed name, his state would change, even though he was the son of the Prophet (s.a.w.a.) and his part. Then take heed and pronounce the name of the Messenger of Allāh (s.a.w.a.) with complete reverence and honour, and send salutations after it. Then if you write down his blessed name, write down salutations upon him without any initials, similar to those deprived ones of felicity, who use the initials such as (s) or (s.a.w.).¹ Do not content yourself with it, rather do not pronounce or write his

¹ There are numerous Aḥādīth in excellence of pronouncing or writing Ṣalawāt after the name of the Messenger of Allāh (s.a.w.a.). We state here two of them for the benefit of our readers and desire reward from Allāh (s.w.t.). The Messenger of Allāh (s.a.w.a.) said, "One who writes salutations for me in his book, the Angels descend and send salutations upon him till it remains written in the book until the day of Qiyāmah". (Muḥammad bin Muḥammad al Sabzewārī, "Jāme`ul Akhbār") He (s.a.w.a.) also said that when I was ascended to the heavens on the night of Mi`rāj, I saw an Angel with a thousand hands, each of his hands had a thousand fingers, while he was calculating and counting something with them. I asked Jibra'īl who he

blessed name without ablutions (Wudhū'). And even after this, ask his (s.a.w.a.)'s pardon that you have acted with negligence in fulfilment of your obligation towards him (s.a.w.a.). Then say with your incapable and supplicating tongue, "Even if we purify our mouths a thousand times with musk and rose, yet it is complete disrespect to pronounce your name". May Allāh (s.w.t.)'s Blessings be upon Muḥammad (s.a.w.a.) and the progeny (a.s.) of Muḥammad (s.a.w.a.).

It is related from Abī Hārūn Mawlā Āl Ja`dah that I visited Imām Ja`far al Ṣādiq (a.s.) at Madīnah. Initially I could not visit him for some days and when I went to him, he asked, "O Abā Hārūn! I have not seen you since some days". I replied, "The reason is that a son is born to me". He (a.s.) said, "May Allāh (s.w.t.) grant you abundance in him. What have you named him"? I replied that I had named him Muḥammad. As soon as he heard the name, he bowed his face towards the earth and said, "Muḥammad (s.a.w.a.)! Muḥammad (s.a.w.a.)! Muḥammad (s.a.w.a.)"! It was close that his blessed face would touch the earth. Then he (a.s.) said, "May my life, my mother, my father and everything upon the face of the earth be sacrificed upon the Messenger of Allāh (s.a.w.a.)". He (a.s.) continued, "Take care not to abuse this child, or beat him or treat him badly. There is no house in which there is the name of Muḥammad (s.a.w.a.), except that daily the

was and he replied, "He is an Angel assigned upon the drops of rain. He memorizes the number of drops that fall from the heavens upon the earth". I went to the Angel and asked, "Do you know how many drops of rain descended from the heavens upon the earth from the time Allāh (s.w.t.) created the world"? He replied, "O Messenger of Allāh (s.a.w.a.)! Apart from knowing how many drops fell upon the earth from the heavens, I even know how many fell into the oceans, and how many upon the land, how many landed in the populous places, how many in the orchards, marshes and how many dropped in the graveyards". Hearing this, I was amazed at the power of his memory and the remembrance of his computation. Then he said, "O Messenger of Allāh (s.a.w.a.)! However, there is one thing that I cannot compute in spite of what I possess with regards to memory, remembrance, hands and fingers". When I asked him what it was, he replied, "A group among your nation gather and when you are mentioned in their midst they send salutations upon you, I cannot compute the reward reserved for it". (Abul Futūḥ al Rāzī, "Tafsīr Rawdhul Jinān wa Rawḥūl Janān"; Mīrzā Ḥusain al Nūrī, "Mustadrakul Wasā'il") It is related from the Messenger of Allāh (s.a.w.a.), "Do not send an amputated salutation (Ṣalātul Batrā') upon me". He (s.a.w.a.) was asked what is an amputated salutation and he replied, "Your saying: O Allāh send Your salutations upon Muḥammad (s.a.w.a.), and then discontinuing. Rather say: O Allāh send Your salutations upon Muḥammad (s.a.w.a.) and the progeny (a.s.) of Muḥammad (s.a.w.a.)". (Ibn Ḥajar al Haythamī, "Al Ṣawā'equḥ Muḥriqah"). (translator)

house is purified and cleansed (by Allāh)”.

Third, it is written in Kitāb Tawhīd al Mufadhdhal that once Mufadhdhal bin `Umar was in the Masjid al Nabawī (s.a.w.a.). He heard that Ibn Abil `Awjā¹ was engrossed in speaking to one of his companions using blasphemous words. Mufadhdhal could not restrain himself and shouted at him, “O enemy of Allāh (s.w.t.)! You have committed apostasy in the Religion of Allāh (s.w.t.) and deny His existence”. He pronounced similar words to him. Hearing this, Ibn Abil `Awjā’ said, “Hey you! If you are among the scholastics, we shall speak to you. Then if you furnish proofs, we shall follow you. However, if you are not from among them (the scholastics), then we have nothing to speak to you. However if you are among the companions of Ja`far bin Muḥammad al Şādiq (a.s.), then he (a.s.) neither speaks to us in such a manner, nor does he debate with us similar to you. When he has heard more from us than what you have heard, however he never uses obscene language in reply to our speech, nor does he transgress in replying to us. He (a.s.) is a sober forbearer and a discreet intelligent person, who does not cross limits, is neither reckless nor irascible. He listens to our speech and pays attention to our evidences until we reveal all that we have. We presume that we have silenced him; however he refutes us with easy phrases and short speeches compelling us with his arguments and ceasing any excuses, while we cannot reply in refutation to him. Then if you are from among his companions, then speak to us similar to how he speaks to us”.

Fourth, regarding his excellent character, it is quoted in Taḍkiratul Khawāṣṣul Ummah of Sibṭ Ibnul Jawzī from Rabī`ul Abrār of Al Zamakhsharī that Al Shaqrānī was one of the freed slaves of the Messenger of Allāh (s.a.w.a.). He relates that during the days when Manşūr (al Dawānīqī) had started to distribute grants and gifts to people, I did not possess anyone who would intercede for me near him

¹ He is `Abdul Karīm bin Abil `Awjā’, an atheist and heretic known for his heresy. He was among the students of Ḥasan al Başrī (Ibnul Jawzī). He resided in Madīnah and would make fun of the beliefs and practices of Islām and spoke blasphemous words to put people in doubt. It is said that when he was taken to be beheaded at the orders of Muḥammad bin Sulaymān, the governor of Başrah, he said, “However, by Allāh (s.w.t.), if you kill me, I have left among you four thousand (fake) Aḥādīth in which I have made unlawful what is lawful and lawful what is unlawful. By Allāh (s.w.t.)! I broke your fasts on the day of your fasting and made you fast on the day of breaking it”. (Al Ṭabarī, “Tārīkh al Rusul wal Mulūk”; Ibn Ḥajar al `Asqalanī, “Lisānul Mīzān”; Shamsuddīn al Ḍahabī, “Mīzānul I`atidāl”; etc.) (translator)

and obtain gifts for me. Ultimately I went to his palace and stood at his door in a confused state. Suddenly I saw Ja`far bin Muḥammad al Ṣādiq (a.s.) and revealed my intention to him. He (a.s.) entered therein and then returned back with my gift in his hands. He handed it over to me, saying, "Verily goodness from everyone is good, however from you is best due to your status with us. And verily obscenity from everyone is obscene, however from you is most obscene due to your status with us".¹ Sibṭ Ibnul Jawzī further says that Imām (a.s.) addressed him in these words since he drank wine, therefore he counselled him making susceptible to him, while this is from among the character of the Prophets (a.s.).

Fifth, it is related that one day a companion of Imām al Ṣādiq (a.s.) came to his presence when he had worn a shirt whose collar was patched. The person constantly looked at the patch as if he was surprised that Imām (a.s.) had worn such a shirt. Seeing this, Imām (a.s.) asked, "What has happened to you that you stare at us"? He replied, "I look at the patch upon your collar". Hearing this, Imām (a.s.) said, "Take this book and read what is written in it". The man says that a book was placed in front of the Imām (a.s.), or close to him. I looked at the book and found written in it, "There is no faith for the one who does not possess modesty, and there is no wealth for the one for the one who does not possess assessment in it, and there is no new thing for the one who does not possess something worn out".

We (the Author) say that we have quoted earlier in the section dealing with the counsels and wise sayings of Imām Muḥammad al Bāqir (a.s.) regarding modesty and assessment of livelihood, one should refer to them.

Sixth, Shaikh al Ṣadūq relates that one day Imām Ja`far al Ṣādiq (a.s.) inquired regarding one of persons, who attended his gatherings, where he was. He (a.s.) was informed that he was ill. Hearing this, Imām (a.s.) left to visit him and sat at his head. Imām (a.s.) realized that the man was in his last moments and therefore

¹ Imām (a.s.) meant to say that if our Shī`ah commits an act of goodness, it will be considered the best in the sight of Allāh (s.w.t.) due to his attribution to them (a.s.) than the goodness committed by others. Similarly, if a Shī`ah commits an evil, it shall also be considered worst in the sight of Allāh (s.w.t.) due to his attribution to them (a.s.) than the evil committed by others. To this effect, Imām Ja`far al Ṣādiq (a.s.) says, "O group of (Our) Shī`ah! You are attributed to us. Be (a source of) embellishment for us and do not be (a source of) disgrace upon us". (Amīnul Islām al Ṭabarsī, "Mishkātul Anwār") (translator)

said, "Amend your opinion of Allāh (s.w.t.)". The man replied, "My opinion of Allāh (s.w.t.) is good, however my grief is for my daughters, I am not displeased except by their sorrow". Imām (a.s.) replied, "The One from Whom you desire multiplication of good deeds and erasure of your sins, turn to Him for the welfare of your daughters. Do you not know that the Messenger of Allāh (s.a.w.a.) said, that on the night of Ascension (Mi`rāj), when I passed by Sidratul Muntahā, I saw some fruits upon its branches whose bosoms were hanging out. I saw that milk was flowing from some of these bosoms, honey from some, from some oil, yet from others very white powder similar to flour, from some clothes and something similar to cider, while they were all flowing towards the earth. I wondered where all this went since Jibra'īl also was not along with me, while I had passed his limits and he had lagged behind. Just then I heard the Voice of Allāh (s.w.t.) saying: O Muḥammad (s.a.w.a.)! I have created these things at this place, which is the highest of places, as sustenance for the daughters of the believers and their children. Then tell the fathers of daughters not to worry regarding their indigence, since when I have created them, I shall also give them sustenance".

We (the Author) say that it is appropriate that we quote some verses by Shaikh Sa`adī.¹

Seventh, it is stated in the book Mishkāṭul Anwār (of Amīnul Islām al Ṭabarsī) that once a person came to the presence of Imām Ja`far al Ṣādiq (a.s.) and said, "Your such and such cousin mentioned your name and did not leave any defamation and obscenity, except that he attributed them to you". Hearing this, Imām (a.s.) ordered his maid to bring water for him to perform ablutions (Wudhū'). Then he (a.s.) performed ablutions (Wudhū') and stood up for Prayers. I thought that perhaps he (a.s.) might imprecate upon him. After completing two units (Rak`ah) of Prayers, he (a.s.) said, "O my Allāh (s.w.t.)! This was my right that I pardon him for (transgressing) it, while Your Magnanimity and Mercy is greater than mine. Then forgive him, do not account him for his deed and do not punish him for his act". Saying this, Imām (a.s.) pitied him and constantly prayed for him, while I remained astonished at this.

Eighth, Shaikh al Ṣadūq relates from Mu`allā bin Khunays that one night Imām Ja`far al Ṣādiq (a.s.) stepped out of his house with an intention to go to the shelter

¹ While we forgo their translation (translator)

of Banī Sā`idah where they gathered during the summer days, while the destitute and indigent ones would sleep there at night. That night it was raining and I too followed him (a.s.). I followed him when suddenly something fell off his hands upon the earth and he (a.s.) said, "In the Name of Allāh (s.w.t.)! Return it back to us". Just then, I neared and saluted him (a.s.). He (a.s.) called me and I replied, "Here I am at your service. May I be your ransom"! He (a.s.) said, "Then run your hand upon the earth and give us whatever you gather from it". Hearing this, I ran my hand upon the earth and saw that it was bread that had scattered upon it. I gathered it and gave it to him (a.s.). My sight fell upon a kitbag with him and I said, "May I be your ransom! Permit me to carry this kitbag and take it for you". Hearing this, Imām (a.s.) said, "No, rather I am worthier to carry it, however, I permit you to accompany me". Therefore I accompanied Imām (a.s.) until we reached the shelter of Banī Sā`idah. I saw that a group of destitute were sleeping there and Imām (a.s.) started to place one or two bread under their clothes until he reached the end and then we returned back. I asked, "May I be your ransom! Does this group recognize your rights"? He replied, "If they had recognized (our rights), we would have favoured them (bread) along with salt". The destitute (Author) says that the meaning of this as stated in the book *Kalimatul Ṭayyibah* (of Mīrzā Ḥusain al Nūrī) is that Imām (a.s.) meant to say that if they had recognized their rights, he (a.s.) would have favoured them with stew and added salt to their bread.

Ninth, Ibn Shahr Āshūb relates from Abū Ja`far al Khath`amī that Imām Ja`far al Ṣādiq (a.s.) handed me a bag of gold and said, "Give this to such and such man from Banī Hāshim, however, do not inform him who sent it for him". He says that when I handed the bag over to him, the man said, "May Allāh (s.w.t.) reward fairly the giver of this wealth. He always sends it for me and I spend upon my livelihood through it. However, Ja`far al Ṣādiq (a.s.) does not give me one dirham even after possessing abundant wealth".¹

¹ There are numerous Aḥādīth in excellence of bestowing alms and favoring someone in secrecy, to quote a few. It is related from the Messenger of Allāh (s.a.w.a.) that, "Alms (given) in secret extinguishes faults as water extinguishes fire and (it) shuts seventy doors of tribulations". (Abul Futūḥ al Rāzī, "Tafsīr Rawdhul Jinān wa Rawḥul Janān"; Mīrzā Ḥusain al Nūrī, "Mustadrakul Wasā'il") Amīrul Mu'minīn (a.s.) says, "Verily alms (given) in secret extinguishes the rage of Allāh (s.w.t.). Then if one of you distributes alms from his right hand, he should hide it from his left one (hand)". (Mīrzā Ḥusain al Nūrī, "Mustadrakul Wasā'el) (translator)

Tenth, Sufyān al Thawrī relates that once I went to the presence of Imām Ja`far al Ṣādiq (a.s.) and found him in a unstable state. When I asked the reason, he (a.s.) replied, "I had stopped everyone from the house to go up the terrace. I entered the house and saw that one of my maids, who was rearing one of my children, had taken him in her fold and standing upon the ladder. As soon as her sight fell upon she, she became restless and trembled, while the child slipped from the hands, fell down and died. And this (unstable) state is not due to anger upon the death of my child, however due to her fright for me". Imām (a.s.) told the maid, "I free you for the sake of Allāh (s.w.t.), while there shall be no blame upon you".

Eleventh, Shaikh al Kulaynī writes in his *Al Kāfī* from Abān bin Taglib that once I entered the presence of Imām Ja`far al Ṣādiq (a.s.), while he was engrossed in Prayers. I counted the *Tasbīḥ* (Sub-ḥānAllāh, Glory be to Allāh) in his bowings (Rukū`) and prostrations (Sajdah) and they numbered sixty.

Twelfth, it is stated in the same book (*Al Kāfī*) that whenever Imām al Ṣādiq (a.s.) would fast, he would use perfume and say, "Scent is the gift of a fasting person".

Thirteenth, it is related from Abū`Amrū al Shaybānī in the above book (*Al Kāfī*) that I saw that Imām Ja`far al Ṣādiq (a.s.) holding a shovel in his hand, wearing a course dress and working in his garden, while sweat was flowing from his blessed back. I went to him (a.s.) and said, "May I be your ransom! Hand me over the shovel so that I may assist you in your work". Hearing this, Imām (a.s.) replied, "Certainly I hold it dear that a man may strive hard in the heat of the sun in seeking livelihood".

Fourteenth, it is related from Shu`ayb that we hired some labourers to work in the garden of Imām al Ṣādiq (a.s.) while the conclusion of their work was until evening. When they completed their task, Imām (a.s.) told his slave Mu`tab, "Hand over the wages of these labourers before their sweat dries up".¹

Fifteenth, Quṭubuddīn al Rāwandī and Ibn Shahr Āshūb relate from Hishām ibnul

¹ The Messenger of Allāh (s.a.w.a.) says, "Give the employee his wage before his sweat dries up". (Shaikh al Ṭūsī, "Al Khilāf"). And he (s.a.w.a.) also said, "Give the employee his wage until he is sweating". (Shaikh Muḥammad Ray Shahrī, "Mizānūl Ḥikmah"). He (s.a.w.a.) meant to say that the employee should be given his wage without any delay, even to the extent that he sweat dries up, while this is real justice. (translator)

Ḥakam that one of the kings of a mountainous region was among the devout of Imām Ja`far al Ṣādiq (a.s.). Every year he would go for the Ḥajj Pilgrimage and come to Madīnah in eagerness to meet Imām (a.s.). Imām (a.s.) would offer him residence and he would prolong his stay due to his love and devotion for him (a.s.). One year he came to Madīnah, and before proceeding for the Ḥajj Pilgrimage, he handed over ten thousand dirham to Imām (a.s.) and said, "Please buy a house for me so that whenever I come to Madīnah, I may not be a burden upon you". Saying this, he handed over the wealth to Imām (a.s.) and left for the Pilgrimage. After completing the Ḥajj Pilgrimage, he returned back and asked him (a.s.), "Did you buy a house for me"? Imām (a.s.) replied in the affirmative and handing him over a document, said, "This is the contract of the house". When the man opened the document and read, it was written in it, "In the Name of Allāh, the Beneficent, the Merciful. This is the contract of the house bought by Ja`far bin Muḥammad (a.s.) for such and such person. It is situated in the garden of paradise and possesses four boundaries, first the house of the Messenger of Allāh (s.a.w.a.), second the house of Amīrul Mu`minīn (a.s.), third the house of Ḥasan bin `Alī (a.s.) and fourth the house of Ḥusain bin `Alī (a.s.)". When the man read the document, he said, "May I be your ransom! I am contented by this house". Imām (a.s.) told him, "I distributed the wealth among the progeny of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) and I desire that Allāh (s.w.t.) may accept this from you and offer you its substitute in paradise".

The person took hold of the contract and kept it with him until his age passed and his end drew near. He gathered all his relatives and children and bequeathed to them on oath that when he died, they should bury the contract along with him. They did as directed and when they went to the head of his grave the following day, they found the contract lying on his grave. When they opened it, it was written, "By Allāh (s.w.t.)! Certainly Ja`far bin Muḥammad (a.s.) fulfilled what he had told me and written down for me".

Sixteenth, Ibn Shahr Āshūb relates from Abū Baṣīr that I had a neighbour who was among the supporters of the despot ruler and had accumulated large amount of wealth. He had bought singing maids and would regularly hold gatherings of frolic, amusement and singing. He would consume intoxicants, while the singers would sing for him. Since I lived besides him, I was constantly troubled by listening to these unlawful sounds. I complained to him several times, however, he did not pay any heed. Ultimately I insisted upon him in this matter and he replied, "O

man! I am a person imprisoned by Shayṭān and passions; while you are safe from it. Then if you present my state to your companion, i.e. Al Şādiq (a.s.), it is likely that Allāh (s.w.t.) may release me from the shackles of the passions of self". Abū Başīr says that the statement of the man had an effect upon me. I waited until I left Kūfah for Madīnah.

When I entered the presence of Imām Ja`far al Şādiq (a.s.), I related the state of my neighbour to him, hearing which, he (a.s.) replied, "When you return back to Kūfah, the person shall come to visit you. Then tell him that Ja`far bin Muḥammad (a.s.) says, abandon those acts that you commit in Divine unlawful, so that I may take guarantee for your paradise near Allāh (s.w.t.)". Thus, when I returned back to Kūfah, people came to visit me and my neighbour also came. When he intended to leave, I signalled him to wait until all others left. Then I told him, "O man! Certainly I related your state to Imām Ja`far al Şādiq (a.s.). He told me to offer his salutations to you and tell you to abandon the unlawful act and he would be a guarantee for your paradise". When he heard these words, he wept and said, "I call upon you in the Name of Allāh (s.w.t.), did Ja`far bin Muḥammad (a.s.) say so"? I swore that he (a.s.) had said so. "This is enough for me", he said this and left.

After a passage of some days, he sent someone to call me. When I went to his house, I found him standing naked behind the door and said, "O Abā Başīr! I have removed whatever was there in my house from the (unlawful) wealth and now I am naked and bare as you observe". When I observed his state, I went to some believer brothers and gathered clothes for him and made him wear them. Again after some days he sent me message to visit him since he was ill. I constantly visited him and treated him until his end drew near. I was seated near his bedside, while he was in his last moments, when suddenly he lost consciousness. When he regained consciousness, he said, "O Abā Başīr! Your friend Ja`far bin Muḥammad (a.s.) fulfilled his promise". He said these words and left this world. I left for the Ḥajj Pilgrimage after his death and when I reached Madīnah, I intended to visit Imām (a.s.). I stood at his door for permission and after gaining it, entered therein. While entering the room, one of my foot was yet in the corridor and another in the courtyard of the room, when Imām al Şādiq (a.s.) called out to me from inside the room, saying, "O Abā Başīr! We fulfilled our promise to your friend for what we guaranteed to him".

Seventeenth, Shaikh al Kulaynī relates from Ḥafṣ bin Abī `Ā'ishah that once Imām al Ṣādiq (a.s.) dispatched one his slaves for a task, however he took much time to return back. Imām (a.s.) went to find out what delayed him and found him sleeping. Imām (a.s.) went, sat at his head and started to fan him until he awoke. Then he (a.s.) said, "O you! By Allāh (s.w.t.)! It is not befitting that you sleep day and night. Night is for you (to sleep and relax) and day is for us (to work)".

3. Part of his (a.s.)'s wise sayings, counsels and advices

First, once he (a.s.) told Ḥumrān bin A`ayun, "O Ḥumrān! Look at the one who is low than you (in wealth) and not at the one who is above you with regards to prosperity. If you do so, you shall be contented upon what is prescribed for you and it is worthier that you deserve an increase from your Lord. And know, that a regular deed, although less, but accompanied with certainty, is superior near Allāh (s.w.t.) than abundant deeds without certainty. And know, that no devoutness is most beneficial than abstaining from the forbidden of Allāh (s.w.t.), and desisting from harming the believers and backbiting them. And there is no live hood most pleasing than good conduct, no wealth most beneficial than contentment upon less yield and no ignorance most harmful than self-conceit".

Second, he (a.s.) said, "If it is possible for you not to step out of your house, do so. However, if there is no choice for you, then do not backbite, or speak a lie, or be envious, do not feign and do not flatter. The best cell for a Muslim is his house, in which he controls his sight, his tongue, his self and his private parts".

We (the Author) say that in the above words, Imām al Şādiq (a.s.) has recommended seclusion from people and proximity to Allāh (s.w.t.). Numerous Aḥādīth have been related regarding seclusion, a part of them in its praise and some in its abomination, perhaps the difference might depend on (the types of) people and circumstances. And we shall point out to both of them.

As regards excellence of seclusion, apart from what we have quoted above, Shaikh Aḥmad bin Fahd al Ḥillī has quoted some of them in his book *Al Taḥşīn*. One of them from (ʿAbdullāh) Ibn Mas`ūd that the Messenger of Allāh (s.a.w.a.) said, "A time shall come upon the people when the religion of the religious shall not remain safe except by fleeing from one mountain to another and one rock to another, similar to a fox (that flees) for her infants".¹ He (s.a.w.a.) was questioned when the time would come, to which he (s.a.w.a.) replied, "During the time when livelihood shall not be achieved except through the disobedience of Allāh (s.w.t.). Then at that time seclusion shall be made lawful (by Allāh)". He (s.a.w.a.) was

¹ The Messenger of Allāh (s.a.w.a.) meant to say that as a fox runs from one place to another to safeguard her infants from the wolf, similarly the religious men would not be able to safeguard their religion except by seeking seclusion from (evil) people. (Author)

again asked, "O Messenger of Allāh (s.a.w.a.)! However you have commanded us to marry". He (s.a.w.a.) replied, "Yes, however during that age a man shall be doomed at the hands of his parents. And if he does not possess parents, (he shall be doomed) at the hands of his wife and child. And if he does not possess a wife or child, (he shall be doomed) at the hands of his relatives and neighbours". They asked him (s.a.w.a.) how would that be and he (s.a.w.a.) replied, "They shall reproach him upon scarcity of livelihood and incite him towards that upon what he does not possess strength, until they put him into perdition".¹

It is related in the book Al Arba`ūn Ḥadīth of Shaikh al Bahā'ī that one day the disciples of Nabī `Īsā (a.s.) asked him, "O RūḥAllāh! Whom should we sit (in company) with"? He (a.s.) replied, "The one whose sight makes you remember Allāh (s.w.t.), whose logic increases your knowledge and whose actions make you inclined towards the Hereafter". In interpretation of this Ḥadīth, Shaikh al Bahā'ī says that it should not be hidden that the meaning of sitting in company includes intimacy, relations and companionship. There is an indication in this Ḥadīth that whoever does not possess the above traits, it is not worthy to befriend and accompany him, then what can be said regarding the person who possesses the opposite traits, similar to most of our contemporary people. Then fortunate is the state of the one who is bestowed this grace from Allāh (s.w.t.) to distance himself away from such people, fear them and gain proximity to Allāh (s.w.t.). Since intermingling with such people kills the heart, corrupts the Religion, leads the self to a state resulting in perdition and throws him into the pit of apparent loss. It is also related in Aḥādīth that one should flee from such people as one flees from a Lion.

Ma`rūf al Karkhī² once came to Imām Ja`far al Ṣādiq (a.s.) and said, "Counsel me O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "Lessen your (evil) acquaintances". He said, "Something more", and Imām (a.s.) said, "Reject those whom you know among them (evil ones)".

¹ Allāh (s.w.t.) says in the Qur`ān, "**O you who believe! Let not your wealth nor your children divert you from the remembrance of Allāh; and whosoever does that, these are then the losers.**" (Sūratul Munāfūn:9) (translator)

² Abū Maḥfūz Ma`rūf bin Fayrūz al Karkhī. One of Ṣūfī scholars of the Ahlul Sunnah in the third Century Hijrah, resident of Bagdād. (translator)

We (the Author) say that it is appropriate that we quote here some verses.¹

It is related that once a hermit was addressed as "O hermit", hearing which he replied, "I am not a hermit. Certainly a hermit is the one who fears Allāh (s.w.t.) in His Sublimity, praises Him in His favours, forbears upon His trials, and repents to Allāh (s.w.t.) upon his sins. As for me, I am a rapacious dog who has imprisoned himself in this hermitage from the people so as not to bite (harm) them".²

It is related from Qatham al Zāhid that once I found a hermit at the gate of Baytul Muqaddas similar to an enchanted one. I went to him and said, "Counsel me". He said, "Be similar to a person who is in the midst of wild animals, scared and panic-stricken, that if he is negligent, they shall devour him; and if he is distracted, they would bite him. His night is the night of fright, when the conceited ones are in peace; and his day is the day of sorrow, when the futile ones are rejoicing". Saying this he left me. I followed him and said, "Tell me something more". He said, "Verily a thirsty person is contented with even a small amount of water".

It is appropriate that we quote some verses of Shaikh al Sa`dī here.³

¹ The Eminent Author then quotes some verses in Farsī (translator)

² The Esteemed Author has quoted a part from this incident, while we quote the entire report for the benefit of our esteemed readers. `Abdul Wāḥid bin Zayd relates that once I passed by a hermitage of a Chinese monk. I called him, "O hermit"! However he did not reply. I called him for the second time but with no response. When I called him out for the third time, he turned to me and said, "I am not a hermit. Certainly a hermit is the one who fears Allāh (s.w.t.) in His Sublimity, who Honours Him in His Loftiness, forbears upon His trials, is pleased in His judgement, praises Him in His favours, thanks Him upon His blessings, humbles himself in front of His Grandeur, lowers himself in His Honour, submits to His Decree, succumbs to His Dignity and ponders upon His accounting and His punishment. His days are spent in a state of fasting and his nights standing up (in Prayers). Remembrance of hell has made him sleepless and also the questioning by the Omnipotent Allāh (s.w.t.). Such a person is a hermit. As for me, I am a rapacious dog who has imprisoned himself in this hermitage from the people so as not to bite (harm) them". Hearing this, I asked him, "O hermit! Then what detaches a creature from Allāh (s.w.t.) after having recognized him"? He replied, "O my brother! A creature does not detach himself from Allāh (s.w.t.) except due to the love of the world and its embellishments, for it is an abode of disobedience and sins. An intelligent person is the one who abandons its love from his heart, repents to Allāh (s.w.t.) upon his sins and accepts whatever brings him closer to Allāh (s.w.t.)". (Abū Ḥāmid al Gazālī, "Iḥyā' `Ulūmul Dīn") (translator)

³ Again the Eminent Author quotes some verses in Farsī (translator)

It is said that a hermit was once questioned, "What made you distance yourself from the people"? He replied, "I feared that my Religion be plundered while I am negligent".¹

Once Sufyān al Thawrī questioned Imām Ja`far al Ṣādiq (a.s.), "O son of the Messenger of Allāh (s.a.w.a.)! You have distanced yourself from the people"? Imām (a.s.) replied, "O Sufyān! The age has corrupted and brothers have changed. Then I found solitude to be the most serene for the heart". Then he (a.s.) continued, "Sincerity has departed similar to yesterday, while people are stationed in between fraud and deceit. They display love and sincerity, while their hearts are replete with scorpions (viciousness)".

As for those reports in abomination of seclusion are quite abundant, however we content ourselves to quote here the report of `Allāmah (Muḥammad Bāqir) al Majlisī in his `Aynul Ḥayāt. The gist of it is that isolation from the general creation in this nation is not commended, while numerous Aḥādīth have been narrated in praise of seeing the believer brothers and visiting them, visiting the sick among them, assisting the destitute among them, attending their funeral and fulfilling their needs, while all these cannot be achieved through isolation. In addition, according to consensus (of scholars) and successively related Aḥādīth, it is obligatory for an ignorant to gain knowledge in necessary obligatory Religious issues. While it is incumbent upon the knowledgeable to guide the people, enjoin good and forbid evil, and all these also cannot be achieved through isolation.

Shaikh al Kulaynī relates through his authoritative chain of transmitters, that a person questioned Imām Ja`far al Ṣādiq (a.s.), "A man has perceived the Shi`ah faith and corrected his belief. He has isolated himself in his house, does not step out of it and does not intermingle with his (believer) brothers". Hearing this, Imām (a.s.) replied, "How can this man understand his (Religious) issues"?

It is also related through reliable chain of transmitters that Imām al Ṣādiq (a.s.) said, "Upon you is Prayers in the Masjid, dealing with people with goodness, bearing witness for them and attending their funeral. Certainly socializing with people is inevitable for you. A man is not independent from others until he is alive, while people are all together dependent upon one another. The Messenger of Allāh (s.a.w.a.) said that he is not a Muslim who dawns and does not strive in fulfilling

¹ Once again the Eminent Author quotes some verses in Farsi (translator)

the affairs of other Muslims. And he is not a Muslim who hears the call for aid from Muslims and does not respond to it". He (a.s.) was questioned, "Who is the dearest among Muslims in the sight of Allāh (s.w.t.)"? Imām (a.s.) replied, "Who is most beneficial for the Muslims".

Imām Ja`far al Şādiq (a.s.) relates that the one who visits his believer brother for the sake of Allāh (s.w.t.), the Lord of the worlds appoints seventy thousand Angels, who call out to him, saying, "May your state be good and may paradise be pleasant for you"!

It is related through reliable chain of transmitters from Khaythamah that I went to the presence of Imām Muḥammad al Bāqir (a.s.) to bid farewell to him. He (a.s.) told me, "O Khaythamah! Convey our salutations to those among our adherents that you meet and bequeath them piety of Allāh, the Greatest. And (tell them) that their wealthy ones should favour their destitute ones and their strong ones should favour their weak ones. And (tell them) that their living ones should accompany the funeral of the dead ones among them. And also (tell them) visit one another in their houses, and the one who visit one another (in reality) enlivens our affair. May Allāh (s.w.t.)'s Mercy be upon the slave who enlivens our affair".

It is related that Imām Ja`far al Şādiq (a.s.) told his companions, "Be brothers of one another, befriend one another and have mercy upon one another for the sake of Allāh (s.w.t.). Visit one another, discuss regarding the Religion and enliven the True Religion".

In another Ḥadīth it is related that he (a.s.) said, "Striving in fulfilling the needs of the believer brother is better in my eyes than emancipating a thousand slaves and mounting a thousand men upon saddled and reined horses for battle in the path of Allāh (s.w.t.)".

It should be noted that consequent Aḥādīth have been related regarding each one of the above acts and it is apparent that isolation is depriving oneself from all these excellences. And if some Aḥādīth have been quoted in praise of isolation, it aims at distancing oneself from the evil people, when accompanying them would not guide them (to the right path) and would actually harm his own faith. And if not, accompanying the righteous ones and guiding the astray ones, is among the traits of the Prophets (a.s.) and is included among the best of worship. Rather, the praised isolation is also possible while remaining in the midst of the people;

while the detested sociability can also occur in isolation. Since the corruptions of sociability includes inclination towards the world, adopting their (evil) characteristics and wasting one's life in the company of the evil ones. While there are numerous people who remain in seclusion from people, yet Shayṭān tempts all their senses towards acquiring eminence and worldly credit. And although they are in isolation from them, yet they accompany them with their hearts and consolidate their character in their own self. There are numerous people who remain in social worldly gatherings, however they detest their habits; while this sociability actually results in his being more careful and cautious and increases his abhorrence towards the world. And although the intention of this sociability is Allāh (s.w.t.), guiding them, or other good intentions, ultimately great rewards are achieved.

As it is quoted through reliable chain of transmitters that Imām Ja`far al Ṣādiq (a.s.) said, "Pleasant be the state of a silent and anonymous slave (of Allāh) who recognizes the people in his age. He physically accompanies them, however he does not concur to their acts in his heart. Thus, they recognize him outwardly and he recognizes them inwardly".

And whatever is intended through isolation is that the heart should be in seclusion from the evil habits of the people and he should not trust them in all matters. In addition, he should always have trust in Allāh (s.w.t.) and remain free from their benefits and be wary of their corruptions. If not, then isolation from people shall not serve any benefits, rather most offensive attributes shall be consolidated in him, such as self-conceit, flattery, etc.

Third, Imām (a.s.) said, "If an affliction adds to another affliction, the affliction shall lead to welfare".

We (the author) say that this counsel of Imām (a.s.) resembles the words of his grandfather Amīrul Mu'minīn (a.s.), "In the face of intense severity, relief shall follow. And in the face of strenuous affliction, comfort shall follow". Allāh (s.w.t.) says in the Qur'ān, "**Then verily, with (every) difficulty (there) is ease. Verily, with (every) difficulty (there) is ease.**"¹ In addition, Amīrul Mu'minīn (a.s.) said, "Certainly, there is an end for catastrophes. Then if it befalls anyone of you, you should submit to it and forbear until it passes away. Since insistence

¹ Holy Qur'ān, Sūratul Inshirah: 5-6

(to solve) at its onset, adds to its abhorrence”.¹

Fourth, he (a.s.) said, “If the world turns towards a man, it bestows him merits that are not his; and if it turns away from him, it robs him of his own merits”. We (the Author) says that this Ḥadīth of Imām (a.s.) resembles the words of his grandfather Amīrul Mu`minīn (a.s.), who said, “If the world turns towards a man, it transfers to him merits that are not his; and if it turns away from him, it robs him of his own merits”.²

During the days when the Barāmikah prospered, Hārūn al Rashīd swore as regards to Ja`far bin Yaḥyā al Barmakī, saying, “He is more eloquent than Quss bin Sā`edah; more valorous than `Āmir bin Ṭufayl; a greater writer than `Abdul Ḥamid; a better politician than `Umar ibnul Khaṭṭāb; more handsome than Muş`ab bin Zubayr (although he was not); better well-wisher for me than Ḥajjāj bin Yūsuf was for `Abdul Malik bin Marwān; more generous than `Abdullāh bin Ja`far (al Ṭayyār) and more modest than (Nabī) Yūsuf bin Ya`qūb (a.s.)”. However, when they faced adversity, he denied all these traits of Ja`far, even those that were present in him and none rejected them, such as sagacity and leniency.³

Summarily, people are the children of this world and seekers of its pleasures. Then the one who possess them (materialistic gains), they befriend him, relate his excellences and merits and turn a blind eye to his shortcomings, rather they do not see them in him. “The pleasing eye is blunt of all shortcomings”.⁴ The condition of materialistic people is similar to what the poet describes.⁵ Amīrul Mu`minīn (a.s.), says, “People are the children of the world, and a man is not blamed for the love of his mother”.

Fifth, in reply to a person who requested Imām al Şādiq (a.s.) to counsel him, he

¹ Hereafter the Esteemed Author quotes some verses in Fārsī that we forgo. (translator)

² Imām (a.s.) means to say that if the worldly people are inclined towards someone, they bestow him unworthy merits and praises that actually are absent in him. However if they turn their back towards him, they even fail to recognize the merits actually present in him. (translator)

³ As is related earlier in the biography of `Abdullāh bin Ḥasan (al Aftas) bin `Alī al Aşgar bin (Imām) Zainul `Ābidīn that he was arrested by Hārūn and imprisoned near Ja`far bin Yaḥyā al Barmakī. However, when the latter killed `Abdullāh al Aftas at Hārūn’s indication, he resolved to kill him on this pretext. (translator)

⁴ This is the statement of Imām al Shāfe`ī. (translator)

⁵ Here the Esteemed Author quotes verses in Fārsī that we forgo. (translator)

(a.s.) said, "Arrange your equipment, and despatch your provisions beforehand. And be your own bequeather and do not request others to send you (later) what you shall require (in the hereafter)".¹

Shaikh Abul Futūḥ al Rāzī relates that when Amīrul Mu'minīn (a.s.) completed the burial rites of Sayyidah Fāṭemah al Zahrā' (s.a.), he went to the graveyard and said, "Peace be upon you O occupants of the graves! Your wealth have been distributed, your houses occupied (by others) and your women remarried. This is what we see, then what do you see"? A caller called out to him (a.s.), saying, "We benefitted from whatever we spent, and received what we sent forth, while we suffered a loss in that what we left behind".²

Sixth, in his counsels to `Abdullāh bin Jundab, Imām al Ṣādiq (a.s.) said, "O son of Jundab! Lessen your sleep at night and your speech during the day. There is no other physical part more ungrateful than the eye and tongue. The mother of Nabī Sulaymān (a.s.) told him, O son! Be careful of (abundant) sleep. Since it shall make you indigent on the day (Qiyāmah) when men shall be in need of their (good) deeds".

He (a.s.) also said, "Content yourself upon what Allāh (s.w.t.) has assigned for you, do not look upon that in others' possession and do not wish for what you shall not attain. For the one who is contented is satiated, while the one who is not contented is not satiated. Then seek your fortune from your hereafter. Do not be arrogant in prosperity and do not aggrieve in destitution. And do not be severe and hard-hearted, lest people may abhor your nearness; and do not be weak, lest those who know you may consider you to be degraded. Do not be hostile to the one who is above (powerful) you and do not ridicule the one who is below (weaker than) you. And do not quarrel in a matter with the one who is authorized upon it and do not obey the fools. Then stop at every matter until you ponder upon its pros and cons, lest you perform it and then regret (later on)".

We (the Author) say that Shaikh al Niẓāmī has composed verses (in Fārsī) upon the last sentence.³

¹ Again here the Esteemed Author quotes verses in Fārsī, that we forgo (translator)

² Hereafter the Esteemed Author quotes some verses in Fārsī of Shaikh al Sa`adī, that we forgo. (translator)

³ However, we do not quote them here. (translator)

It is related that a person requested the Messenger of Allāh (s.a.w.a.) to counsel him, to which he (s.a.w.a.) said, "I counsel you that whenever you desire to perform a task, think of its outcome. Then if it results in discretion and righteousness, do it. And if it results in error and misguidance, do not do it". It is also related that once a Jewish man questioned the Messenger of Allāh (s.a.w.a.) regarding something. He (s.a.w.a.) paused for some time and then replied to him. Hearing this, the Jew asked, "Why do you pause when you know it"? He (s.a.w.a.) replied, "In veneration of wisdom and its greatness".¹

Seventh, Imām al Šādiq (a.s.) said, "With ascertainment lies welfare and with haste lies regret. And the one who undertakes a task at its unsuitable time, its maturity shall (also) come at its unsuitable time".²

Eighth, he (a.s.) said, "Verily we love the one who is intelligent, knowledgeable, discerning, jurist, forbearing, tolerant, patient, veracious and loyal. Verily Allāh (s.w.t.) distinguished the Prophets (a.s.) with excellent character, then if anyone possess it, he should praise Allāh (s.w.t.) for it. And the one who does not possess it, should plead to Allāh (s.w.t.) and ask Him (s.w.t.) for it". He (a.s.) was questioned, "And what are these (excellent character)"? He (a.s.) replied, "Devoutness, contentment, patience, thanksgiving, forbearance, modesty, magnanimity, valour, ardency, truthful speech, benefaction, returning trusts, belief, good manners and manliness".

Once Imām (a.s.) was questioned, "What is manliness"? He (a.s.) replied, "That Allāh (s.w.t.) should not see you at a place from where He (s.w.t.) has stopped you to be present. And He (s.w.t.) should not miss to see you at a place where He (s.w.t.) has ordered you (to be present)".

It should be known that among the above honourable features, devotedness is listed at the beginning and perhaps it can be said that its status is greater than all others. Since devotedness, that means to abandon the unlawful and doubtful acts, rather even some permissible ones, is an eminent status and lofty position that

¹ The Messenger of Allāh (s.a.w.a.) meant to say that although he knew the answer to his question, yet he paused for some time to think further and did not act in haste. Therefore a wise person should first think upon the pros and cons of an act and then perform it or advice someone, while this is in veneration of wisdom. As the proverb says, "Wise men think before they act, fools don't". (translator)

² The Esteemed Author then quotes some verses in Fārsī. (translator)

cannot be easily attained by everyone. Therefore Imām al Ṣādiq (a.s.) advised his Shī`ah towards devotedness numerous times. It is related that once `Amrū bin Sa`īd al Thaqaḫī told him (a.s.), "I cannot visit you except after some years. Then counsel me so I may act upon it". Imām (a.s.) said, "I recommend to you piety of Allāh (s.w.t.), honesty in speech, devotedness and endeavour. And know that endeavour shall not be of any avail except when accompanied by devotedness".¹

It is related that Imām (a.s.) once told Abul Ṣabāḫ al Kinānī, "How few are among you who obey Ja`far (himself). Verily none is among my companions except the one whose devotedness is intense and great, who worships his Creator and desires reward from Him (s.w.t.) (only). Such a group is among my companions".

Once Imām (a.s.) was questioned, "Who is the most devout among men"? He (a.s.) replied, "The one who refrains from things made unlawful by Allāh (s.w.t.)". He (a.s.) also said, "The most devout is the one who refrains from doubts". Imām (a.s.) also said, "Upon you is devotedness, since it is a Religion that we follow. We worship Allāh (s.w.t.) by it and desire the same from our followers. Then do not make us weary in intercession".²

It is related that Imām (a.s.) said, "Verily the Shī`ah of Ja`far is the one who

¹ We would like to quote the entire counseling for the benefit of our esteemed readers. Imām al Ṣādiq (a.s.) replied to `Amrū bin Sa`īd bin Hilāl al Thaqaḫī, "I recommend to you piety of Allāh (s.w.t.), honesty in speech, devotedness and endeavour. And know that endeavour shall not be of any avail except when accompanied by devotedness. And beware lest you aspire for something greater than you. What Allāh (s.w.t.) has said is sufficient, **Let not therefore amaze you, their wealth nor their issues; indeed intends Allāh (only) to torment them with these (things) in the life of (this) world and that their souls depart while they are disbelievers.** (Sūratul Barā`ah: 55). And Allāh (s.w.t.) told His Messenger (s.a.w.a.) **And strain not your eyes unto that which We have provided (different) parties of them (of) the splendour of the life of this world, so that We may try them in it; for the provision of your Lord is better and more biding.** (Sūrat Ṭāḫā: 131) Then if something lessens from it, then remember the life of the Messenger of Allāh (s.a.w.a.), when his food was barley, his sweet was dates and his fuel was frond, that too if he found them. Then if you are inflicted with an affliction, remember the afflictions of the Messenger of Allāh (s.a.w.a.), since none among the creatures were ever inflicted similar to him (s.a.w.a.)". (Shaikh al Kulayni, "Al Kāfī") (translator)

² Imām (a.s.) meant to say that his Shī`ah should adhere to devotedness and refrain from the unlawful so as to save them (a.s.) from difficulty in interceding for them on the day of Qiyāmah. (translator)

restrains his stomach and private-parts (from unlawful), whose striving (in worship) is intense, who acts for his Creator, desires His reward and fears His punishment. Then if you see them, they are the Shī`ah of Ja`far (a.s.)". He (a.s.) also said, "The most worthy among men of devotedness are Āl Muḥammad (a.s.) and their Shī`ah. And due to this, the masses should follow them".

An incident is quoted regarding abundant devoutness of Ṣafwān bin Yaḥyā, a companion of Mūsā al Kāzim (a.s.) and Imām `Alī al Ridhā (a.s.), that shall be quoted in the section dealing with the biographies of Imām al Ridhā (a.s.)'s companions. A similar incident has been quoted for `Allāmah al Ardebīlī.¹

Kamāluddīn al Dimyarī writes in his Ḥayātul Ḥaywānil Kubrā that once `Abdullāh bin al Mubārak took a pen on rent. Suddenly he had to undertake a journey and when he reached Antioch (Anṭākiyah), he remembered that the pen was yet with him. He paved the way on foot until he reached Shām, returned back the pen to its owner and returned back.

Shaikh al Bahā'ī writes in his Kashkūl that once some looted sheep got intermingled with the sheep of Kūfah. One of the devotees of Kūfah, who was among the worshippers therein, refused to eat the meat of sheep for seven years. Since he questioned someone, "How long does a sheep remain alive"? And he was replied that it remained alive for seven years.

Our teacher (Mīrzā Ḥusain al Nūrī) writes in his Kalimatul Ṭayyibah that Sayyid Ibn Ṭāwūs took great precaution in consuming every food prepared for other than Allāh (s.w.t.) on the basis of the Qur'ānic verse forbidding consuming meat of an animal slaughtered on the name of anyone else than that of Allāh (s.w.t.).²

¹ Sayyid Ne`matullāh al Jazā'eri relates that once Shaikh Aḥmad al Ardebīlī (d.993) rented an animal to go for the pilgrimage to Kāzmīyah and Samarrā'. At Bagdād he met a man who gave him a letter to be delivered to someone at Najaful Ashraf. Shaikh took the letter and kept it in his pocket. Then he alighted from the mount, drove it and walked on foot until he reached Najaf and handed over the letter to the recipient. He did this since he had not taken permission from the owner of the mount to carry the letter upon it. (translator)

² Refer to the Qur'ānic verse, "**Verily He has but prohibited the dead (which dies of itself) and blood, and flesh of swine, and what has been (slaughtered) in the name of any other than that of Allāh**". (Sūratul Baqarah: 173) and "**Forbidden unto you is the dead (that which dies of itself) and blood, and flesh of swine, and what has been (slaughtered) in the name of any other than that of Allāh**". (Sūratul Mā'edah: 3)

Shaikh al Ṣadūq relates that once Amīrūl Muʿminīn (a.s.) was questioned, "What is the stability of faith"? He (a.s.) replied, "Devotedness". He (a.s.) was again asked, "And what is its abatement"? He (a.s.) replied, "Avarice".

Ninth, Imām al Ṣādiq (a.s.) said, "A man aggrieves upon a smaller humiliation that enters him into a larger humiliation". He (a.s.) said this to Murāzīm on the night when Maṣṣūr permitted him to leave Ḥīrah and go to Madīnah. Imām (a.s.) was accompanied by his slave Muṣādīf and his companion Murāzīm. When they reached Al Sāliḥīn in the first part of the night, they encountered a toll-collector of the kingdom and he refused to let them pass. Imām (a.s.) requested him with kind words, however he refused. Seeing this, his slave Muṣādīf said, "May I be your ransom! Verily this dog troubles you. I fear he might return you back and we may get involved with Abī Jaʿfar (al Maṣṣūr) again. Then permit us to behead him, throw him into the stream and proceed further". Hearing this, Imām (a.s.) said, "Enough O Muṣādīf!" Imām (a.s.) continued to request him until a great part of the night passed and ultimately he permitted them to pass. Then Imām (a.s.) turned to Murāzīm and said, "O Murāzīm! Is this better or what you suggested"? He replied, "This, may I be your ransom". Then Imām (a.s.) said, "O Murāzīm! A man aggrieves upon a smaller humiliation that enters him into a larger humiliation". Here Imām (a.s.) meant to say that indulgence with the man and his hindrance was a smaller humiliation for us. However his murder would have entered us into a larger humiliation. Therefore it is said, "The honour of (forbearing) rage cannot be compared to the humiliation of apology".¹

Tenth, he (a.s.) said, "Iblīs does not possess a more intense army than women and rage".

We (the Author) say that it is quoted in the incident of Nabī Yaḥyā (a.s.) and Iblīs, when the former asked the latter, "What cools your eyes"? Iblīs replied, "Women. They are my booby traps and nets. When the imprecations and curses of the righteous people gather with me, I go to women and heal myself through them".

According to the report of the Ahlul Sunnah, Iblīs replied to Nabī Yaḥyā (a.s.) saying, "Verily women are the best ones near me, they strengthen my back and

(translator)

¹ Among the wise words of Abul `Abbās `Abdullāh bin Mu`tazz bin Mutawakkil bin Mu`taṣīm bin Hārūn, renowned as Ibnul Mu`tazz (d.296) (translator)

are the coolness of my eyes. They are my rope, my net and my arrow that never miss the target. May my father be ransom upon them! If not for them, I would not have the strength to misguide even a most inferior among men. They are the coolness of my eyes, through them I win my seat and through their medium I throw people into perdition. O my goodness! If not for them, I could not gain victory upon the ascetics, worshippers and the scholars. I sent my army towards them and they took to flight. After I embarked and was subdued, I remembered women. Ultimately I gained delight, my anger cooled down, my forbearance eased, my rage settled, my anguish departed, my eyes cooled and my back became firm. If they had not belonged to the progeny of Ādam (a.s.), I would have prostrated to them. Since they are my mistresses, their residence is upon my neck and fulfilling their desires is upon me. If any woman, who is among my ropes, desires anything, I make haste in granting it to her. They are my desires, my support, my defence, my strength, my trustworthy ones and my aide".¹

¹ It should be noted that all the above Ḥadīth in refutation of women refer to evil and avaricious women. Since, certainly the pious and virtuous women are a means of strengthening the faith of a believer, his achieving success in the world and hereafter and attaining nearness to Allāh (s.w.t.), as has been mentioned in several Qur'ānic Verses and Aḥādīth. (translator)

4. Some of the miracles of Imām al Ṣādiq (a.s.)

First, Shaikh al Ṭūsī relates from Dāwūd bin Kathīr al Riḡqī that once I was seated in the presence of Imām Ja`far al Ṣādiq (a.s.), when he (a.s.) started speaking, saying, "O Dāwūd! Certainly your actions were revealed to me on Thursday. Among your actions I found an act of goodness and favour upon your such and such cousin and this action pleased me. Certainly this favour of yours' resulted in the decrease of his age and conclusion of his life". Dāwūd says that I had a cousin who was obstinate, inimical towards the Ahl al-bait (a.s.) and a wicked man. I received news that he and his children were living in straightened circumstances and therefore I wrote down a bill of exchange for their livelihood. I sent it to him before proceeding to Makkah, and when I reached Madīnah, Imām (a.s.) informed me this.

Second, it is quoted in Kashful Gummah (of `Alī bin `Īsā al Irbīlī) from Al Dalā'elul Khayrāt (of `Īsā bin `Abdullāh al Ḥimyarī) that Abu Baṣīr related that once I was seated in the presence of my master Imām al Ṣādiq (a.s.), when he (a.s.) said, "O Abā Muḥammad! Do you recognize your Imām"? I replied, "Yes by Allāh (s.w.t.) besides Whom there is no other Allāh (s.w.t.). And you are that Imām". Saying this, I placed my hand upon his knee or his thigh. Hearing this, Imām (a.s.) said, "You speak the truth, then adhere to him". Then I said, "I desire that you grant me the indication of an Imām". He (a.s.) said, "O Abā Muḥammad! There is no need for indication after recognition". I replied, "Just to increase my faith and belief". Imām (a.s.) said, "O Abā Muḥammad! A son by the name of `Īsā shall be born to you after you return back to Kūfah, followed by Muḥammad and then two daughters. Then know, that the names of your two sons are written with us in the document along with the names of our Shī`ah and the names of their fathers, mothers, forefathers and their genealogies, who shall be born until the Qiyāmah". Saying this, he (a.s.) removed it out, while it was yellowish, listed and folded.

Third, Ibn Shahr Āshūb and Quṭubuddīn al Rāwandī relate from Ḥusain bin Abil `Alā' that once I was seated near Imām Ja`far al Ṣādiq (a.s.) when a man came to his presence along with his slave. He complained to Imām (a.s.) regarding his wife and her ill-nature. Imām (a.s.) told him to get her to him. When he brought her, Imām (a.s.) asked her, "What shortcoming does your husband possess"? The woman started to curse her husband and speak ill of him. Imām (a.s.) told her, "If you persist in this state, you shall not remain alive except for three more days".

She replied, "No problem, since I do not wish to see him ever again". Hearing this, Imām (a.s.) told her husband, "Take the hand of your wife, certainly there are no more than three days remaining for you". On the third day the man came to meet Imām (a.s.) and he (a.s.) asked him about his wife. The man replied, "By Allāh (s.w.t.)! I just buried her". I (Ḥusain bin Abil `Alā') asked Imām (a.s.) regarding her and he (a.s.) replied, "She was a mischievous woman. Allāh (s.w.t.) shortened her life and relieved her husband from her (evil)".

Fourth, Ibn Shahr Āshūb relates from Dāwūd al Riqqī that two men from among my brothers left Kūfah to visit the Sacred Places. On the way, one of the brothers was afflicted with intense thirst to such an extent that he fell down from his donkey and died. Seeing this, the other brother was aggrieved and arose to pray to Allāh (s.w.t.) and seek intercession of Muḥammad (s.a.w.a.), Amīrul Mu'minīn (a.s.) and A'immah (a.s.). He pronounced their names one after the other until he reached Ja`far bin Muḥammad al Ṣādiq (a.s.). He constantly beseeched him (a.s.) and sought his help until he saw a man standing near him, telling him, "O man! What do you desire"? The man related his problem to him and the person gave him piece of wood and said, "Keep it in between his (your brother's) lips". As soon as he did so, his brother opened his eyes, sat upright and his thirst disappeared. Then they proceeded further and visited the Sacred Places. When they reached Kūfah, the brother who had beseeched Imām al Ṣādiq (a.s.), came to visit him (a.s.). When Imām (a.s.) saw him, he (a.s.) told him to sit and asked him the condition of his brother and said, "And where is the piece of wood"? The man replied, "O my master! When I was afflicted by the state of my brother, intense grief overtook me. However when Allāh (s.w.t.) returned back his spirit, I forgot the piece of wood due to extreme delight". Hearing this, Imām (a.s.) replied, "When you were afflicted with the grief of your brother, my brother Nabī Khidhr (a.s.) came to me and I dispatched him to you with a piece of wood from the Ṭūbā tree".¹ Saying

¹ Ref. the Qur'anic Verse: "**(For) those who believe and do good, a great bliss (Ṭūbā) shall be theirs and a beautiful place of return**". (Suratul Ra`ad: 29). Al Tha`labī relates in his Tafsīr from Imām Muḥammad al Bāqir (a.s.) that the Messenger of Allāh (s.a.w.a.) was questioned regarding the above verse. He (s.a.w.a.) replied, "Ṭūbā is the name of a tree in Paradise whose roots shall be in my house and branches for the other believers (in their houses)". The narrator asked, "O Messenger of Allāh (s.a.w.a.)! We had put forward the same question to you before and you replied that it is the name of a tree in Paradise whose roots shall be in the house of `Alī (a.s.) and Fāṭimah (s.a.) and its branches for the other believers

this, he (a.s.) turned to his slave and told him to bring him the basket. Then he (a.s.) opened the basket and brought out the very piece of wood, showed it to the man, who recognized it and then kept it back into the basket.

Fifth, Ibn Shahr Āshūb also relates from Ibn Ḥāzim `Abdul Gaffār bin al Ḥasan that once Ibrāhīm bin Ad-ham entered Kūfah, while I was also along with him and it was during the reign of Al Manṣūr (al Dawānīqī). Imām Ja`far al Ṣādiq (a.s.) was also present in Kūfah and when he (a.s.) resolved to return to Madīnah, the scholars and learned personalities of Kūfah accompanied him. Among those who accompanied him (a.s.) were Ibrāhīm bin Ad-ham and Sufyān al Thawrī, who paved the way walking ahead of him. Suddenly they saw a Lion on the way and Ibrāhīm bin Ad-ham told them, "Wait until Ja`far (a.s.) arrives, then we shall see what happens". When Imām (a.s.) arrived, he was informed regarding the Lion. Imām (a.s.) proceeded further until he reached the Lion, caught it's ear and drove it away from the path. Then he (a.s.) came to them and said, "And if the people had obeyed Allāh (s.w.t.) in the way He (s.w.t.) ought to be obeyed, they could have loaded it (the Lion) with their provisions". We (the Author) say that Imām (a.s.) desired to point at Ibrāhīm bin Ad-ham, Sufyān al Thawrī and their likes.

Sixth, Ma`mūn al Riqqī relates that I was in the presence of Imām Ja`far al Ṣādiq (a.s.) when Sahl bin Ḥasan al Khurāsānī entered therein, saluted him (a.s.) and sat down. Then he said, "O son of the Messenger of Allāh (s.a.w.a.)! You possess clemency and affection, and you are the Ahl al Bait (a.s.) of Imāmah. What prevents you from claiming the right for which you remain silent, when you possess a hundred thousand adherents to fight alongside you with their swords"? Hearing this, Imām (a.s.) said, "Sit down O Khurāsānī. May Allāh (s.w.t.) safeguard your right". Then Imām (a.s.) called out to his maid to lit the oven. She lit it until it turned red hot, while a white layer (of ash) spread upon it. Then Imām (a.s.) told him, "Arise O Khurāsānī and sit in the oven". Hearing this, the Khurāsānī man was perplexed and said, "O my master! O son of the Messenger of Allāh (s.a.w.a.)! Do not punish me with fire. Leave me, may Allāh (s.w.t.) leave you". Imām (a.s.) said,

(in their houses)". He (s.a.w.a.) replied, "Verily my house and that of `Alī (a.s.) and Fāṭimah (s.a.) shall be one and at the same place tomorrow (in Paradise). It is a tree planted by Allāh (s.w.t.) with His Own Hands and He (s.w.t.) breathed His Spirit into it, while it produces ornaments and dresses. Its twigs are visible from behind the wall of Paradise". (Sayyid Ḥāshim al Baḥrānī, "Gāyatul Marām"). (translator)

“I leave you”. Just then, Hārūn al Makkī arrived therein holding his slippers in his fingers. He said, “Peace be upon you O son of the Messenger of Allāh (s.a.w.a.)”. Imām (a.s.) replied to his salutations and said, “Keep down the slippers from your hands and sit into the oven”. He immediately kept down the slippers and sat into the oven. Imām (a.s.) then started to relate the happenings of Khurāsān to the Khurāsānī man, as if he had personally witnessed them. Then he (a.s.) said, “Arise O Khurāsānī and look into the oven”. The Khurāsānī man arose and looked into the oven and saw him (Hārūn) seated with folded legs in it. Then he stepped out of it and saluted us. Then Imām (a.s.) turned to the Khurāsānī man and asked, “How many shall you find in Khurāsān similar to him”? The man replied, “By Allāh (s.w.t.)! Not even one”. Hearing this, Imām (a.s.) said, “No by Allāh (s.w.t.)! Not even one! As for us, we do not arise in an age where we do not find even five supporters for us and we know the time (to arise)”.

Seventh, it is quoted in Biḥārul Anwār (of `Allāmah al Majlisī) from Al Majālis (Al Amālī) of Shaikh al Muḥid with chain of transmitters from Sadīr al Şayrafī. He says that once I was in the presence of Imām Ja`far al Şādiq (a.s.), while a group of people were also present. He (a.s.) turned to them and said, “Perform the Ḥajj Pilgrimage before you would not be able to perform it. Perform it before the Barjāniyyah¹ stops you from performing it. Perform the Ḥajj before the demolition of the Masjid in between the palm trees and the streams. Perform the Ḥajj before the cutting of the Lote tree at Zawrā’, situated upon the roots of the palm tree from which Maryam plucked out dates.² At that time, you shall be stopped from performing the Ḥajj Pilgrimage, the fruits shall lessen, and the lands shall turn barren. You shall be engulfed in high prices, inequity by kings, while tyranny and despotism shall appear along with tribulation, epidemic and hunger. Sedition shall

¹ `Allāmah al Majlisī says regarding this sentence that Imām (a.s.) meant to say that perform the Ḥajj Pilgrimage before the desert becomes scary and it would not be possible for you to pass it. The word Al Barjāniyyah is an error, while the correct one is Al Barr Jānibuh (a mainland besides it), and Al Barr means a mainland and Jānibuh means besides it. However, some researchers are of the opinion that Al Barjāniyyah is Arabicization of Al Bariṭāniyyah or the British. Imām (a.s.) meant to say that you should perform the Ḥajj Pilgrimage before the British government stops the Muslims from doing so. (Author)

² It is related that when Sayyidah Maryam felt the pangs of birth, she asked Allāh (s.w.t.) to relieve her. Allāh (s.w.t.) revealed to her, saying, **“And shake towards you the trunk of the palm tree, it will drop on you dates fresh (and) ripe”**. (Holy Qur’ān, Sūrat Maryam: 25) (translator)

surround you from all sides. Then woe be upon you O people of `Irāq, when the banners shall arrive to you from Khurāsān. And woe be upon the people of Rayy from the Turks. And woe be upon the people of `Irāq from the people of Rayy. And woe be upon them and woe be upon them from Al Thatt". Sadīr says that I asked Imām (a.s.), "O my Master! Who are the Al Thatt"? He (a.s.) replied, "A nation who shall possess minute ears similar to the mouse, their dress shall be of iron and their speech shall be similar to the speech of shayṭān. They shall possess tiny eyes and hairless bodies. Seek refuge of Allāh (s.w.t.) from their evil. Allāh (s.w.t.) shall triumph the Religion at their hands and they shall be a medium for our affair (Imām al Mahdī)".¹

Eighth, it is related in Kitāb al Nawādir of `Alī bin Asbāt from Ibn al Ṭabbāl (`Alī bin Ḥasan bin Qāsim al Sakarī) from Abī Ja`far Muḥammad bin Ma`rūf al Hilālī, who was one hundred and twenty eight years of age. He (Abī Ja`far Muḥammad bin Ma`rūf al Hilālī) relates that I went to Hīrah to meet Abī `Abdillāh Ja`far bin Muḥammad (al Ṣādiq) during the reign of (Abul `Abbās) Al Saffāḥ. I found him (a.s.) surrounded by people from all sides for three consecutive days. I could not reach him (a.s.) due to abundance of people and their great multitude. On the fourth day, Imām (a.s.) saw me, while people were less near him, and called me. He proceeded to visit the grave of Amīrul Mu`minīn (a.s.) and I followed him. When we travelled a few distance, he (a.s.) wanted to answer the call of nature. I moved away to a side and he (a.s.) dug the earth with his hands. Water emerged for him (a.s.) and he performed the ablutions (Wudhū'). Then he recited two units (Rak`ah) of Prayers and supplicated to his Lord saying, "O Allāh (s.w.t.)! Do not make me one of those who advance further (make haste) and fall into a pit (of perdition), nor one of those who lag behind (are lazy) and are destroyed. Rather make me among the median ones".

Saying this, he (a.s.) proceeded further and I too accompanied him. Then he (a.s.) said, "O boy! The ocean does not possess a neighbour, a king does not possess a friend and health does not possess any cost. How many are in comfort, however they do not know". Then he (a.s.) said, "Adhere to five things, give precedence to Istikhārah, gain blessings through simplicity, obtain embellishment through forbearance, abstain from falsehood and **Give you full measure and full**

¹ Imām (a.s.) meant to say that they shall be the cause for Imām al Mahdī (a.t.f.s.)'s re-appearance since they shall spread discord and injustice all around. (translator)

weight in (perfect) justice".¹ Again he (a.s.) said, "Run, run, when the `Arabs take off their reins, the Bar Jānibuh stops from the performance of Ḥajj. Perform the Ḥajj Pilgrimage before you are not able to do so". Then he (a.s.) pointed towards the Qiblah with his thumb and said, "Seventy thousand people shall be killed at this place or (even) more".

We (the Author) say that the five things that Imām al Ṣādiq (a.s.) ordered to adhere to them are among the etiquettes of trade and commerce. While Amīrul Mu`minīn (a.s.) would daily command the people of Kūfah in similar and other words. Thus, Shaikh al Kulaynī relates in his Al Kāfī from Jābir (bin `Abdullāh al Anṣārī) from Imām Muḥammad al Bāqir (a.s.) that every early morning, Amīrul Mu`minīn (a.s.) would roam in the markets of Kūfah, carrying a whip upon his shoulders, called Al Sabiyyah, and having two sides. He (a.s.) would stop at each market and call out, "O group of traders! Give precedence to Istikhārah, gain blessings through simplicity, get close to the customers, obtain embellishment through forbearance, keep away from lies and swearing, avoid oppression, be just to the oppressed ones, do not take usury, **Defraud not people in their (due) goods, and work not evil in the earth making mischief.**"² Then he (a.s.) would circulate in all the markets of Kūfah, return back and sit down to judge among people.

Ninth, Shaikh al Kulaynī relates from a group of companions of Imām Ja`far al Ṣādiq (a.s.) that once we were in the presence of Imām (a.s.), when he (a.s.) said, "We possess the treasures of the earth and its keys. If I wish I could signal (to the earth) with one of my legs and say: Bring out whatever gold you possess, it would do so". Then Imām (a.s.) signalled with one of his legs and drew a line with it, when the earth split open. Then he (a.s.) signalled with his hands and drew a handful of golden coins. Thereafter he told us to look into it (the fissure). When we peeped into it, we saw numerous golden coins shining one upon the other. Seeing this, some of us told him (a.s.), "May we be ransom upon you! You have been bestowed what you have been bestowed (by Allāh), while your Shī`ah are destitute"? Imām (a.s.) replied, "Verily Allāh (s.w.t.) shall combine the world and the hereafter for us and our Shī`ah. And He shall admit them into the garden of Paradise and throw our enemies into the pit of hell".

¹ Holy Qur`ān, Sūratul An`ām: 151, Sūrat Hūd: 85 (translator)

² Holy Qur`ān, Sūratul Shu`arā': 183

Tenth, it is related from Ṣafwān bin Yaḥyā that Ja`far bin Muḥammad bin Ash`ath once asked me, do you know the reason for our acceptance of this matter (Shi`ah faith) and our recognition of it, when previously we did not have any account, or remembrance or recognition regarding it, similar to the other people?¹ Ṣafwān asked him what it was and he replied that once Abī Ja`far al Maṣṣūr (al Dawānīqī) told my father, "Find a man for me whose intellect would assist me". My father replied, "I searched and found such and such Ibn Muhājir, my maternal uncle, for you". Maṣṣūr told him to bring him to him. When he brought his maternal uncle to him, Maṣṣūr told him, "O Ibn Muhājir! Take this wealth and go to Madīnah to `Abdullāh bin al Ḥasan (al Maḥḍh) and some of his family members, among them Ja`far bin Muḥammad (al Ṣādiq). Then tell them that I am a stranger from Khurāsān. The Shi`ah among your Shi`ah reside there and have sent you this wealth to be distributed to you on such and such stipulation. Then if they accept the wealth, tell them that I am only a messenger and I like to carry your letters with me as a receipt of what you received".

Thus Ibn Muhājir took the wealth and left for Madīnah and after some days returned back to Abī Ja`far al Maṣṣūr. He entered his presence when Ja`far bin Muḥammad bin Ash`ath was near him. Maṣṣūr asked him the news and he replied that I met those people, while these are their letters of receipt, except Ja`far bin Muḥammad (al Ṣādiq). I went to him (a.s.) when he was praying in Masjid al Nabawī (s.a.w.a.). Seeing this, I sat behind him and told myself that I should wait until he completed and then relate to him what I related to the others. Imām (a.s.) hastily completed his Prayers and turned to me and said, "O so and so! Fear Allāh (s.w.t.) and do not allure the Ahlal-bait (a.s.) of Muḥammad (s.a.w.a.). Then tell your friend (Maṣṣūr), fear Allāh (s.w.t.) and do not allure the Ahlal-bait (a.s.) of the Messenger of Allāh (s.a.w.a.). It is not long when they suffered under the rule of Banī Marwān and all of them are needy". I asked him (a.s.), "What's that, may Allāh (s.w.t.) mend for you"? He (a.s.) neared me and I neared him and he related to me all that transpired between you and me, as if he was the third one (present amongst us)". Hearing this, Maṣṣūr said, "O Ibn Muhājir! Know, that there are no Ahlal-bait (a.s.) of Muḥammad (s.a.w.a.), except that there is a Muḥaddith² among

¹ He meant to reveal to Ṣafwān the reason for his adherence to the Shi`ah faith and his love towards the Ahlal-bait (a.s.). (translator)

² A person with whom the Angels converse. (translator)

them. Verily Ja`far bin Muḥammad (a.s.) is our contemporary Muḥaddith”.

Eleventh, it is quoted in *Al Kharā`ej wal Jara`eḥ* (of Quṭubuddīn) al Rāwandī from Mufadhhal bin `Umar that once I was walking along with Imām Ja`far al Şādiq (a.s.) at Makkah when we passed by a woman sitting with a dead cow, while she and her children were weeping upon it. Imām (a.s.) asked her what happened and she replied, “Me and my children’s livelihood depended upon this cow. However she died and I am confused regarding my livelihood”. Imām (a.s.) asked her, “Do you wish that Allāh (s.w.t.) may enliven her for you”? She replied, “Do you joke with me and my children”? Imām (a.s.) replied, “No, I do not intend to do so”. Then he (a.s.) recited supplication and shook her (the cow) and called her. Suddenly the cow arose in haste and stood upright. Seeing this, the woman shouted, “(He is) `Isā bin Maryam, by the Lord of the Ka`bah”! Hearing this, Imām (a.s.) entered the midst of people so that the woman may not recognize him.

Twelfth, it is related in the same book (*Al Kharā`ej wal Jara`eḥ* of Quṭubuddīn al Rāwandī) from Şafwān bin Yaḥyā, who relates from Jābir (bin Yazīd al Ju`fī) that we were walking along with Imām Ja`far al Şādiq (a.s.) when we passed by a man who had laid a goat down to slaughter it. Seeing the Imām (a.s.), the goat gave a cry. Imām (a.s.) asked the man the cost of the goat and he said that it was four dirham. Imām (a.s.) removed it out and gave it to him and then told us, “Let it go its path”. We proceeded further until we passed by a falcon hunting a partridge. The partridge called to the Imām (a.s.), who signalled to the falcon and it left it. Seeing this, I said, “We saw something unusual from you”. He (a.s.) replied, “Yes, when the goat was laid down by the man to be slaughtered and its sight fell upon me, it said: I seek aid of Allāh (s.w.t.) and you Ahl al-bait (a.s.) against what he intends to do to me, while the partridge also said similarly. And if our Shī`ah possessed steadfastness, we would make them hear the language of the birds”.

Thirteenth, it is quoted in *Al Kharā`ej wal Jara`eḥ* (of Quṭubuddīn) al Rāwandī from Hārūn bin Rī`āb that I had a brother believing in the sect of Al Jārūdīyyah.¹ Once I entered the presence of Imām Ja`far al Şādiq (a.s.) and he asked me, “How is your Jārūdī brother”? I replied, “He is virtuous and approved by the judge and the neighbours in all respect, however, he does not accept your authority”. Imām (a.s.) asked me what prevented him from doing so and I replied, “I presume it is

¹ One of the deviant sects of Zaydiyyah attributed to its founder Abil Jārūd Ziyād bin al Maṅḍar al Kūfī (d.150 or 160 Hijrah). (translator)

due to his abstinence". Hearing this, Imām (a.s.) said, "Where was this abstinence on the night near the stream of Balkh"? I could not understand and later when I met my brother, I asked him, "May your mother lose you! I went to Abī `Abdillāh (a.s.) and he asked me regarding you". Then I narrated the entire incident to him, hearing which, he asked, "Did Abū `Abdillāh inform you regarding it"? I replied in the affirmative and he continued, "I bear witness that he is the Evidence (Ḥujjah) of the Lord of the worlds". I told him to explain to me he said, "Once I came behind the stream of Balkh accompanied by a man who had a beautiful maid. He told me, 'Either you find fire and I shall take care of your belongings, or I find fire and you take care of my belongings'. I told him to go and find fire, while I would guard his belongings. When he left, I arose, went to the maid and copulated with her. By Allāh (s.w.t.)! Neither I revealed it to anyone, nor did she, and no one knew regarding it except Allāh (s.w.t.)". The next year when I left to meet Imām (a.s.), my brother accompanied me. He had not left his (a.s.)'s presence until he acknowledged his Imāmah.

Fourteenth, in the same book (Al Kharā'ej wal Jara'eḥ of Quṭubuddīn al Rāwandī), it is related from Dāwūd al Riqqī that once I was in the presence of Imām Ja`far al Ṣādiq (a.s.), when he asked me, "What happened that I see your colour changed"? I replied, "It is due to a debt that is a great disgrace. I have decided to take a boat and travel to Sindh to meet my such and such brother". He (a.s.) said, "Do as you desire". I said, "However, the horrors of the seas and its quakes prevent me from undertaking this journey". Imām (a.s.) said, "Verily the One Who protects you upon the land, shall be your Protector in the seas. O Dāwūd! Were it not for us, the oceans would not flow, the fruits would not ripen and the trees would not turn green".

Dāwūd says that I sat on a boat and after travelling for one hundred and twenty days, I reached a bank where Allāh (s.w.t.) had desired. I stepped out before Zawāl, while it was Friday, when the sky turned cloudy. Suddenly a light shone from the crown of the heavens until the earth and I heard a hidden sound calling, "O Dāwūd! This is the time of repaying your debt, then raise your head, since you are safe". When I raised my head, I heard a voice say, "Go behind the red hillock". When I went there, I found red golden coins, one side of which was polished, while on the other side this verse was written, **"This is Our gift, now give you**

freely or withhold it, (for you have) not to render (any) account."¹ I took them, while they were priceless.

Dāwūd says that I told myself that I would not inform anyone regarding it until I reached Madīnah. I entered Imām (a.s.)'s presence and he (a.s.) told me, "O Dāwūd! Certainly our bestowal for you was the light that shone for you and not that gold and silver that you went towards. However, it (gold and silver), may it be pleasant for you, was a bestowal from the Magnanimous Lord (s.w.t.), the praise Allāh (s.w.t.)".

Dāwūd says that then I asked Imām (a.s.)'s slave Mu`tab where the Imām (a.s.) was during my absence and what he did. He replied, "At that time he (a.s.) was speaking with his companions, with his face turned to them, viz. Khaythamah, Ḥumrān (bin A`ayun) and `Abdul A`alā. When the time for Prayers came up, he stood up and led Prayers for them. Thereafter I asked all of them and they related to me as he (Mu`tab) said.

Fifteenth, it is quoted in Madīnatul Ma`ājiz (of Sayyid Hāshim al Baḥrānī) from Al Thāqib fil Manāqib (of `Imāduddīn al Ṭūsī) from Abū Hāshim Ismā`īl bin Muḥammad al Ḥimyarī that once I went to the presence of Imām Ja`far al Şādiq (a.s.) and told him, "O son of the Messenger of Allāh (s.a.w.a.)! It has reached me that you say that I am nothing (with regards to faith) although I have spent my entire life in your love and attacking your enemies"? Imām al Şādiq (a.s.) said, "Did you not utter these verses for Muḥammad Ibnul Ḥanafīyyah: Till how long and till what time, and for how much duration O the son of the Vicegerent [of the Prophet]; you are alive, and residing in the mountains of Radhwā; and you are there and not seen, even though we have become mad in your love? Do you not believe that Muḥammad ibnul Ḥanafīyyah resides in the valley of Radhwā and that a Lion stand on his right side and another of his left, while he daily receives his sustenance? Woe be upon you! The Messenger of Allāh (s.a.w.a.), `Alī (a.s.), Ḥasan (a.s.) and Ḥusain (a.s.) were superior to Muḥammad ibnul Ḥanafīyyah, and even then they tasted death". Hearing this Al Ḥimyarī said, "Is there an evidence for me"? Imām (a.s.) replied, "Yes, verily my father (Imām al Bāqir) informed me that he recited Prayers upon Muḥammad ibnul Ḥanafīyyah and was present at the time of his burial. I shall show you an evidence for this". Saying this, he (a.s.) held

¹ Holy Qur`ān, Sūrat Şād: 39

my hand and took me to the head of a grave. Then he (a.s.) placed his hands upon it and recited a supplication. At that very moment, the grave opened and a man with white (hair) upon his head and beard came out of it, dusting off his head and face. Then he told me, "O Abā Hāshim! Do you recognize me"? I replied in the negative and he continued, "I am Muḥammad ibnul Ḥanafīyyah. Verily the Imām after Ḥusain bin `Alī (a.s.) is (his son) `Alī ibnul Ḥusain (Zainul `Ābidīn), following him is (his son) Muḥammad bin `Alī (al Bāqir) and following him is he (Imām al Ṣādiq)". Saying this, he entered his head into the grave and it closed. Seeing this, Al Ḥimyarī recited these verses, "In the name of Allāh I have become Ja`farī, and Allāh is the Greatest; and I have certitude that Allāh will pardon, and forgive; I have taken up as religion today that I did not consider as religion earlier, and the leader of mankind Ja`far has prohibited me; and I told him that for some time I was a Jew, and if not then my religion was Christianity; and I am now turning to Allāh in repentance from that, and I have submitted to you and Allāh is the Greatest".

Sixteenth, Shaikh al Mufīd relates in his Al Irshād from Abū Baṣīr that once I entered Madīnah, while I had a slave girl along with me. I copulated with her and then left my house to visit the public bath. On the way I met a group of my Shi`ah companions who were going to meet Imām al Ṣādiq (a.s.) and I feared lest I miss the opportunity to meet him (a.s.) and therefore accompanied them. We entered the house of Imām (a.s.) and when I stood facing him (a.s.), he (a.s.) told me, "O Abā Baṣīr! Don't you not know that the ritual impure should not enter the houses of the Prophets (a.s.) and the progeny of the Prophets (a.s.)"? Hearing this, I was ashamed and replied, "O son of the Messenger of Allāh (s.a.w.a.)! When I saw my companions coming to your presence, I feared least I lose the opportunity to meet you, hence I accompanied them. However, this act shall not be repeated again". Saying this, I left from there.

Seventeenth, Shaikh al Kulaynī relates that once a person came to the presence of Imām Ja`far al Ṣādiq (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.)! I dreamt that I left the town of Kūfah and reached a place that I recognize. I saw an old man made of brick or wood, seated upon a wooden horse with a shining sword. When I witnessed this state, I became replete with fear and awe". Hearing this, Imām (a.s.) replied, "You intend to destroy a man in his trade. Meaning you desire to snatch away the means of his livelihood. Then fear Allāh (s.w.t.) Who had created you and shall cause you to die". The man said, "I bear

witness that the knowledge had been bestowed upon you and you have extracted it from its mine. I shall inform you O son of the Messenger of Allāh (s.a.w.a.) regarding what you just said. Certainly I have a neighbour who came to me with a proposal to buy his property. I decided to buy that property at a very low cost since I knew that he did not have any other purchaser except me". Imām (a.s.) asked, "Does the person love us and disassociate himself from our enemies"? I replied, "Yes, O son of the Messenger of Allāh (s.a.w.a.)! He is a man of sober intelligence and firm Religion. Now I repent in the presence of Allāh (s.w.t.) and you against what I intended to do". Then I asked, "Then inform me O son of the Messenger of Allāh (s.a.w.a.)! If the man had been a Nāşibī, would it be lawful for me to act in this way"? Imām (a.s.) replied, "Return the trust of a person who considers you to be trustworthy and desires counselling from you, even if he was a murderer of Imām al Ḥusain (a.s.)".¹

Eighteenth, Sayyid Ibn Ṭāwūs relates from Rabī`, the guard of Manşūr (al Dawānīqī) that once Manşūr summoned me and said, "Do you that people relate from Ja`far bin Muḥammad (al Şādiq)? By Allāh (s.w.t.)! I shall discontinue his lineage". Saying this, he called one of his commanders and said, "Go to Madīnah accompanied by a thousand men. Then enter the house of Ja`far unawares and bring his head and that of his son Mūsā for me". When the commander entered Madīnah, Imām (a.s.) ordered two camels to be brought and placed near his door. Then he (a.s.) gathered his children, sat in the Prayer-niche and became engrossed in supplications (Du`ā). Imām Mūsā al Kāẓim (a.s.) relates that I was standing when the commander entered our house. He ordered his army men to sever the heads of the two camels and then returned back. When he reached Manşūr, he said, "I accomplished whatever you commanded". Saying this, placed kept a bag in front of him. When Manşūr opened the bag, he found heads of two camels and asked him what it was. The commander replied, "O commander! When

¹ Imām al Şādiq (a.s.) meant to say that even though a person is a disbeliever but considers you reliable with regards to his trusts, you should not commit breach with him. Similarly, if a person desires true counsel from you, you should counsel him with sincerity, even though he may not be a believer. To this effect, one can look at the trustworthiness of the Messenger of Allāh (s.a.w.a.) towards the disbelievers of Quraysh and his counsel to them. Even though they refused to acknowledge him (s.a.w.a.) as the Messenger of Allāh (s.w.t.), they accepted his trustworthiness and called him "Al Amīn (the trustworthy)" and "Al Şādiq (the truthful)". (translator)

I entered the house of Ja`far bin Muḥammad (al Ṣādiq), my head felt dizzy and the room turned pitch black. I saw two men and presumed they were Ja`far (a.s.) and his son. Therefore I ordered them to be beheaded and brought their heads to you". Hearing this, Manṣūr said, "Beware not to reveal to anyone whatever you witnessed and do not inform anyone of this miracle". I did not reveal it to anyone until he was alive.

We (the Author) say that we shall quote similar incidents of Imām (a.s.)'s miracles in the following chapter.

5. Relating to the oppressions of Manṣūr al Dawānīqī upon Imām (a.s.)

In this section, we (the Author) content ourselves to quote what `Allāmah (Muḥammad Bāqir) al Majlisī has written in his Jilā'ul `Uyūn. He writes that Abul `Abbās al Saffāḥ, the first Banī `Abbās ruler, summoned Imām Ja`far al Ṣādiq (a.s.) to `Irāq from Madīnah. However, after witnessing numerous miracles, abundant knowledge, excellent traits and character in Imām (a.s.), he could not inflict any harm upon him and therefore permitted him to return back to Madīnah. When his brother, Manṣūr al Dawānīqī assumed the reigns, he witnessed abundance of Imām (a.s.)'s adherents and followers and therefore summoned him to `Irāq. Manṣūr intended to kill Imām (a.s.) five times, or even more, however, each time he witnessed a great miracle and therefore desisted from accomplishing his plan.

Ibn Bābawayh, Ibn Shahr Āshūb and others relate that one day Abū Ja`far al Dawānīqī called Imām (a.s.) with an intention to kill him. He ordered a sword to be prepared and a leather sheet to be spread. Then he told his guard Rabī`, "When he (a.s.) arrives, I shall start talking to him. Moreover, when I place my hand upon the other, you kill him". Rabī` relates that when I brought Imām (a.s.) and Manṣūr's sight fell upon him, he said, "Welcome to you O Abā `Abdillāh! We have called you to repay your loan (on your behalf) and fulfil your desires". He sought Imām (a.s.)'s apology several times, permitted him to return back and ordered me to let him leave for Madīnah after three days. When Rabī` came out, he went to Imām al Ṣādiq (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.)! The sword and the leather sheet that you saw were prepared for you. What supplication did you recite to be safe from his evil"? Imām replied, "I recited this supplication (Du`ā`)", saying this, he (a.s.) related it to him.

According to another report, Rabī` returned back to Manṣūr and asked, "O commander! What made your rage turn into pleasure"? Manṣūr replied, "O Rabī`! When Imām (a.s.) entered my house, I saw a large serpent that came up to me gnashing his teeth and addressed me in an eloquent tongue, saying, "If you inflict even a minute harm upon the Imām of the age (a.s.), I shall separate your flesh from your bones". Therefore I desisted out of intense fear.

Sayyid Ibn Ṭāwūs relates that one year when Manṣūr left for the Ḥajj Pilgrimage,

he came to Rabaḍah. One day he was enraged with Imām Ja`far al Ṣādiq (a.s.) and told Ibrāhīm bin Jabalah, "Go to Ja`far bin Muḥammad, tie his cloth into his neck, drag him and bring him to me". Ibrāhīm says that when I came out, I saw Imām (a.s.) in Masjid Abī Ḍarr. Embarrassment stopped me from doing what Manṣūr had commanded me; therefore I clung up to him (a.s.) and said, "Come with me, that the commander desires you". Hearing this, Imām (a.s.) said, **"Verily we are Allāh's and verily unto Him shall be our return.** Let me offer two units (Rak`ah) of Prayers". Saying this, he (a.s.) recited two units (Rak`ah) of Prayers, followed by a supplication (Du`ā') and wept profusely. Then he (a.s.) turned to me and said, "Take me along with you in the manner which you are commanded". I replied, "I shall not take you in that manner even if I am killed". Saying this, I took his (a.s.)'s hand and led him, while I was sure that Manṣūr would order his killing. When we reached the curtain (of the door) of Manṣūr, Imām (a.s.) recited another supplication (Du`ā') and entered therein. As soon as Manṣūr's sight fell upon him (a.s.), he started to reproach him, saying, "By Allāh (s.w.t.)! I shall put you to death". Hearing this, Imām (a.s.) said, "Leave me, since quite less time is left from my companionship with you and very soon there shall be separation between us". Hearing this, Manṣūr permitted the Imām (a.s.) to leave and sent `Īsā bin `Alī behind him, saying, "Go and ask him that my separation from him shall be due to my death or his"? When he asked Imām (a.s.), he replied, "Due to my death". He returned back and informed Manṣūr, who was delighted upon hearing this.

It is related that one day Manṣūr was seated in his red palace. Whenever he sat in that ill-omened palace, it was called the day of slaughter, since he did not sit therein, except for killing or punishing. During those days, he had summoned Imām Ja`far al Ṣādiq (a.s.) from Madīnah and he (a.s.) had arrived. When night fell and some part of it passed, he called his guard Rabī` and said, "You very well know your proximity and status near me. I have made you such a confidante that I have informed you of secrets hidden from my own family members". Hearing this, Rabī` replied, "And this is due to the commander's abundant compassion towards me, while I too do not consider anyone equal to me with regards to your well-being". Then he said, "It is so. I want you to go to Ja`far bin Muḥammad (al Ṣādiq) at this very moment and bring him to me in whatever state you find him, and not allow him to change his state". Rabī` says that hearing this, I stepped outside and said, **"Verily we are Allāh's and verily unto Him shall be our**

return. I am doomed". I said this, since if I brought the Imām (a.s.) to Manšūr at that moment of extreme rage, he would certainly kill him and my hereafter would be wasted. However, if I made any excuse and did not bring him, he would kill me, terminate my progeny and confiscate my wealth. Thus, I found myself wavering in between this world and the hereafter. My (passionate) self tempted me towards the world and I preferred it upon the hereafter.

Muḥammad, the son of Rabī` says that when my father arrived home, he called me, while I was the most valorous and most ruthless among his sons. He told me, "Go to Ja`far bin Muḥammad (al Šādiq), enter his house unawares from the wall and bring him in whatever state you find him in". Therefore, I went towards him in the last part of the night, climbed the ladder and entered his house unawares. I saw that he (a.s.) had worn a shirt, tied a cloth upon his waist and was engrossed in Prayers. When he (a.s.) completed his Prayers, I told him, "Come, that the caliph desires you". He (a.s.) said, "Permit me to recite supplication (Du`ā) and wear clothes". I said that I could not permit him to do so and he (a.s.) said, "Then let me go and take a bath and prepare for death". However I did not permit him to do so and brought out the weak and old man, whose age had crossed more than seventy years,¹ with one shirt upon his body, bare-feet and bare-headed. When we paved some way, weakness overtook him; therefore I pitied him and made him mount my mule.

When we reached the palace of the caliph, I heard him say to my father, "Woe be upon you O Rabī` ! He has delayed and not yet arrived". Rabī` came out and when his sight fell upon Imām (a.s.) and witnessed his state, he wept. Since Rabī` was abundantly devout towards him (a.s.) and considered him to be the Imām of the age. Then Imām (a.s.) said, "O Rabī` ! I know that you are inclined towards us. Then grant me respite to offer two units (Rak`ah) of Prayers and supplicate to my Lord". Rabī` permitted him (a.s.) and entered the presence of Manšūr, who pressed him with rage to present Ja`far (a.s.) to him. Imām (a.s.) offered two

¹ This statement of Muḥammad bin Rabī` is not true, since it is known that Imām Ja`far al Šādiq (a.s.) was born in the year eighty three Hijrah and attained Martyrdom in one hundred and forty eight Hijrah. Therefore his complete age at the time of his Martyrdom should be sixty five years, while he erroneously mentions Imām (a.s.)'s age to be more than seventy years. Perhaps this error might be due to Imām (a.s.)'s weak physique through excessive worship and abstinence, moreover the tyrant ruler's oppression and persecution upon him (a.s.). And Allāh (s.w.t.) is the Best Knower. (translator)

units (Rak`ah) of Prayers and then supplicated secretly with Allāh (s.w.t.) for a lengthy period of time. When he (a.s.) completed his Prayers, Rabī` took his hand and entered him into the portico where Imām (a.s.) recited a supplication (Du`ā'). When Imām (a.s.) was entered into the palace and Manşūr's sight fell upon him, he shouted in rage, "O Ja`far! You do not forsake your envy and rebellion towards the sons of `Abbās (Banī `Abbās). No matter how hard you try, you shall not be able to ruin their kingdom". Hearing this, Imām (a.s.) replied, "By Allāh (s.w.t.)! I have not done anything what you say, while you very well know that I did not intend this even during the reign of the Banī Umayyah, who were our severest enemies among the creations of Allāh (s.w.t.), in spite of all their persecutions upon us and our family members, while no harm reached them from me. Then should I intend doing this to you, in spite of the bond of relation and the consideration and favours from you upon us and our family"?

Hearing this, Manşūr, bowed down his head for some time. At that moment he was seated upon a felt-carpet and had reclined against a pillow, while he always kept a sword below his couch. Then he said, "You speak a lie"! Saying this, he placed his hand below the couch and removed numerous letters and threw them towards Imām (a.s.). Then he said, "These are letters written by you to the people of Khurāsān inciting them to break my allegiance (Bay`ah) and swear fealty at your hands". Imām (a.s.) replied, "This is nothing but defamation against me, while these letters are not written by me and I did not intend such a thing. I had not intended doing so during my youth, then how could I intend doing so when the weakness of old-age has subdued me. Then if you wish, place me under your army¹ until death comes to me, while death is already close to me". No matter how much Imām (a.s.) uttered such words, the rage of Manşūr increased and he pulled out his sword a span from its sheath.

Rabī` says that when Manşūr extended his hands towards the sword, I shivered and was sure that he would kill Imām (a.s.). However, he re-entered the sword in the sheath and said, "Are you not ashamed of giving rise to rebellion in this age, which would result in the shedding of blood"? Imām (a.s.) replied, "By Allāh (s.w.t.)! I have not written these letters, while they neither contain my hand-

¹ `Allāmah al Majlisī has mentioned the word "Juyūsh" (army) in this report; however, the accurate one seems to be "Ḥubūs" (prison). Imām (a.s.) meant to say, "Then if you wish, place me in your prison until death comes to me". (Author)

writing nor my seal, while I have been defamed". Again Manşūr pulled out his sword from the sheath, equal to the length of an arm. Seeing this, I decided that if he commanded me to kill Imām (a.s.), I would take the sword and strike upon myself, no matter if it results in my perdition and that of my sons. While I repented what I had earlier intended for Imām (a.s.). Again Manşūr was raged with anger and unsheathed the sword completely, while Imām (a.s.) was standing close to him, prepared for Martyrdom. He (a.s.) made pleas, however Manşūr refused to accept them. Again he bowed his head down for some time, then lifted it up and said, "You speak the truth". Then he turned towards me and said, "O Rabī`! Bring the box of perfume that belongs to me". When I brought it for him, he called Imām (a.s.) near to him, made him sit upon his seat and scented his sacred beard. Again he told me, "Bring my best horses and sit Ja`far upon it. Then give him ten thousand dirham and accompany him to his place of residence. Moreover, grant him choice to either reside with us, along with complete sanctity and dignity; or return back to Madīnah of his eminent grandfather (s.a.w.a.)".

Rabī` says that hearing this, I came out overjoyed, however I was surprised upon what Manşūr had intended for Imām (a.s.) earlier and what he later did. When I reached the courtyard of the palace, I asked Imām (a.s.), "O son of the Messenger of Allāh (s.a.w.a.)! I am astonished upon what he intended for you earlier and what he later did. And I know that this is the outcome of the supplication (Du`ā') that you recited after the Prayers and another that you recited in the portico". Imām (a.s.) replied, "Yes, the previous one was a supplication for agony and severities, while the latter one was the supplication (Du`ā') recited by the Messenger of Allāh (s.a.w.a.) on the day (battle) of Aḥzāb". Then he (a.s.) continued, "If I had not feared harm from Manşūr, I would have gifted you this wealth. However, the field that I possess in Madīnah, that you had previously intended to buy for ten thousand dirham and I had refused; now I gift it to you". I said, "O son of the Messenger of Allāh (s.a.w.a.)! I desire that you teach me those supplications (Du`ā'), apart from that I do not intend anything else". Hearing this, Imām (a.s.) said, "We, the Ahl al-bait (a.s.), do not take back whatever we gift to anyone, while I shall also teach you those supplications (Du`ā')". When I accompanied him (a.s.) to his house, he dictated the supplications (Du`ā') to me and I wrote them down. He also wrote down the deed for the field and handed it over to me. I asked him (a.s.), "O son of the Messenger of Allāh (s.a.w.a.)! When you were brought to the presence of Manşūr, you were engrossed in prayers and

supplications, while he was enraged and adamant to bring you to him, I did not witness any signs of fear or unrest in you”? Imām (a.s.) replied, “The one whose heart possesses the dignity and grandeur of Allāh (s.w.t.), does not consider the glory and splendour of the creations. While the one who fears Allāh (s.w.t.), does not worry regarding the slaves”.

Rabī` further says that later I went to the presence of Manṣūr and when he was alone, I asked him, “O commander! Yesterday night I witnessed something astonishing in you. In the earlier stage you summoned Ja`far bin Muḥammad (a.s.) in a state of severe rage, while I never saw in such a state ever before. Once you pulled out your sword from the sheath at a distance of a span, then an arm’s length and finally you unsheathed it completely. However, you sheathed it back and favoured him (a.s.) abundantly. Then you scented him with a particular perfume that you do not even scent your sons. You presented him with other gifts and even commanded me to accompany him, what was the reason for all this”? Hearing this, Manṣūr replied, “O Rabī`! I shall not withhold any secret from you, however, you should conceal it so that it does not reach the ears of the sons of Fāṭemah (s.a.) and their Shi`ah, lest it would become a means of increasing their self-glorification. It is enough for us that their praises are renowned among men and pronounced by the tongues of the people”. Then he continued, “Let everyone in the house leave”. I vacated the house of people and came up to him. He said, “There is no one in this house except me, you and Allāh (s.w.t.). Then if I hear even one word from anyone regarding what I shall reveal to you, I shall kill you and your sons and confiscate your wealth”.

Then he continued, “O Rabī`! When I summoned him (a.s.), I resolved to kill him and not accept his plea. His presence, although he did not revolt against me with a sword, is severe upon me than that of `Abdullāh bin Ḥasan (al Maḥdh) and those who revolted along with him. Since I know that the people consider him and his forefathers to be the A`immah (a.s.) and those whose obedience is obligatory. They are the most knowledgeable, the most abstinent and possessing the best character than all the creatures, while I recognized their affair during the time of Banī Umayyah. At the first instance when I resolved to kill him and pulled out my sword a span, I saw that the Messenger of Allāh (s.a.w.a.) manifested and stood as a barrier in between me and him. His (s.a.w.a.)’s palms were opened, his sleeves were rolled up and was looking at me with rage, therefore I sheathed my sword. When I unsheathed my sword the second time, again he (s.a.w.a.)

reappeared and stood closer to me than before in severe rage. He (s.a.w.a.) attacked me such that if I intended to kill Ja`far (a.s.), he too would intend the same for me and therefore I sheathed my sword again. I dared the third time and thought that perhaps this might be the work of genie and I should not care, therefore I unsheathed my sword completely. This time I saw that he (s.a.w.a.) manifested with his shirt rolled up (upon his waist) and sleeves folded up. He (s.a.w.a.) came such close to me that it was near his hands would reach me; therefore I abandoned my plan and favoured him. They are the sons of Fāṭmah (s.a), while none can remain ignorant regarding them except who is in no need of the Sharī`ah. Beware! None should hear these words from you". Muḥammad bin Rabī` says that my father did not relate this incident to me except after the death of Manṣūr. While I too desisted from revealing it except after the death of Al Maḥdī, Mūsā, Hārūn (al Rashid) and the killing of Muḥammad al Amīn.

It is also related through reliable chain of transmitters from Ṣafwān bin Mahrān al Jammāl that a person from Madīnah went to the presence of Manṣūr al Dawānīqī after the killing of Muḥammad and Ibrāhīm, the sons of `Abdullāh bin Ḥasan (al Maḥdh) and said, "Ja`far bin Muḥammad (al Ṣādiq) has despatched his slave Mu`allā bin Khunays to gather wealth and weapons from the Shī`ah, while he intends to revolt. Moreover, Muḥammad bin `Abdullāh (al Maḥdh) too acted (revolted) under his patronage". Hearing this, Manṣūr was severely enraged and wrote a letter to his paternal uncle, who was the governor of Madīnah, ordering him to despatch Imām (a.s.) to him in complete haste. He in turn sent the letter of Manṣūr to Imām (a.s.) with a message that, "Tomorrow you should leave for `Irāq". When Imām (a.s.) read the letter, he arose and went to Masjid al Nabī (s.a.w.a.), where he recited some units (Rak`ah) of Prayers, raised his hands and recited supplications (Du`ā'). The next day camels were despatched to Imām (a.s.) and he proceeded towards `Irāq.

When Imām (a.s.) reached the town, he stood at the gate of his palace and asked permission to enter. After obtaining permission, Imām (a.s.) entered the palace and initially Manṣūr honoured him and then started to reprimand him saying, "I have heard that Mu`allā gathers wealth and weapons for you"? Imām (a.s.) replied, "Allāh (s.w.t.)'s refuge! This is nothing but defamation against me". Manṣūr said, "Then swear", and Imām (a.s.) swore upon Allāh (s.w.t.). Again

Manṣūr said, "Then swear upon Ṭalāq and `Itāq (divorce and manumission)".¹ Imām (a.s.) replied, "I swore upon Allāh (s.w.t.) however you did not accept it, and now you command me to pronounce an innovated swearing"? Manṣūr said, "You display intelligence in my presence"? Imām (a.s.) replied, "And why should I not, when we are the mines of knowledge and wisdom"? Then Manṣūr said, "In that case I shall gather you and the person, who informed me this, in one place so that he may say so in your presence". Saying this, Manṣūr despatched someone to summon the wretched one. When he arrived, Manṣūr questioned him in Imām (a.s.)'s presence and he replied, "Yes, it is so. And whatever I have said regarding him is true". Hearing this, Imām (a.s.) told him, "Do you swear"? He replied in the affirmative and started to swear saying, "By Allāh (s.w.t.), besides Whom there is no other Deity, the Seeker, the Predominant, the Ever-Living, the Self-Subsistent". Imām (a.s.) said, "Do not make haste in swearing, however swear in a manner that I tell you". Hearing this, Manṣūr asked, "Then what is the fault in what he swore"? And Imām (a.s.) replied, "Allāh (s.w.t.) is the Possessor of Modesty and Munificence. While the one who praises Him with His Comprehensive Attributes and His Mercy and Munificence; He (s.w.t.) does not subject him to punishment soon". Then he said, "Say, I disassociate myself from the Might and Power of Allāh (s.w.t.) and enter my own might and power, if whatever I said is not true". No sooner he pronounced these words; he fell down, died and entered the punishment of Allāh (s.w.t.). Seeing this, Manṣūr was frightful and said, "In future I shall not accept anyone's (false) statement regarding you".

It is also related from Muḥammad bin `Abdullāh al Iskandarī that I was among the courtiers of Abū Ja`far al Manṣūr and among the keepers of his secrets. One day when I went to his presence, I found him in a gloomy mood. He heaved a sigh of grief and was sorrowful. I asked him the reason for his depression and grief and he replied, "I killed a hundred people among the progeny of Fāṭemah (s.a.), however their master and chief still remains alive and I cannot harm him". I asked him who he was and Manṣūr replied, "Ja`far bin Muḥammad (al Ṣādiq)". Hearing this, I said, "O commander! Excessive worship has weakened him, while

¹ This type of swearing is forbidden in Shī`ah jurisprudence (Fiqh). It means that a person may swear that, "If such and such thing is true, my wife is divorced or my slave is manumitted". While Ṭalāq means divorce and `Itāq means manumission. Imām al Ṣādiq (a.s.) points out to Manṣūr that this type of swearing is among the innovations (Bid`ah) and has no basis in Islām. (translator)

his engrossment towards proximity and love of Allāh (s.w.t.) has made him heedless of seeking sovereignty and caliphate". Manṣūr said, "I know that you believe in his Imāmah and I too recognize his greatness. However, dominion is sterile and I have sworn that I will relieve myself from this agony before evening comes forth". Hearing this, the earth turned narrow in my eyes and I turned extremely sorrowful. Manṣūr then called an executioner and told him, "I shall summon Abū `Abdullāh al Ṣādiq (a.s.) and be engrossed in speaking with him. Then when I remove the helmet from my head and place in upon the earth, you should behead him. And this shall be an indication for you". Then he despatched someone to summon Imām al Ṣādiq (a.s.).

When Imām (a.s.) entered the palace, I saw that it came into motion, similar to a boat that is in tumult in the waves of the ocean. Suddenly I saw that Manṣūr leapt and ran to welcome Imām (a.s.), bare-headed and bare-feet, while his limbs were trembling, his teeth were gnashing and his colour (of his face) was changing, sometimes red and sometime yellow. He welcomed Imām (a.s.) with great respect, sat him upon his throne and himself sat with folded legs, similar to a slave that sits in front of his master. Then he said, "O son of the Messenger of Allāh (s.a.w.a.)! What brought you here at this hour"? Imām (a.s.) replied, "I have come in obedience to Allāh (s.w.t.) and the Messenger of Allāh (s.w.t.), and in compliance to your command". Manṣūr replied, "I did not summon you, rather the messenger committed error. However, since you have now arrived, then ask whatever you desire". Imām (a.s.) replied, "I desire that you do not summon me without any reason". Manṣūr replied, "It shall be so". Hearing this Imām (a.s.) arose and came out, while I praised Allāh (s.w.t.) abundantly that no harm reached Imām (a.s.) through Manṣūr.

After Imām (a.s.) left, Manṣūr called for a quilt and slept. He did not arise until mid-night. When he arose, he saw me seated near his head and said, "Do not leave until I perform my lapsed Prayers, then I shall narrate to you the entire episode". When he completed his Prayers, he said, "When I called Ja`far al Ṣādiq (a.s.) with an intention to kill him and he entered the palace, I saw that a large serpent appeared. It opened its mouth and placed its upper jaw upon the top of the palace and its lower jaw under its lower portion. Then it wound its tail around the palace and my house and addressed me in an eloquent `Arabic tongue, saying, 'If you intent any evil towards Imām (a.s.), I shall devour you, your palace and your house'. Due to this I was greatly disturbed, my limbs trembled and my teeth

gnashed". Hearing this, I said, "This is not astonishing, since he (a.s.) possesses such Names (of Allāh) and supplications (Du`ā'), that if he recites it upon the night, it shall turn into day; and if he recites it upon the day, it shall turn into night. Moreover, if he recites it upon the waves of oceans, they shall calm down". After some days I asked permission from Manṣūr to let me visit Imām (a.s.). He permitted me to do so and did not desist. When I went to the presence of Imām al Ṣādiq (a.s.), I requested him to teach me the supplication (Du`ā') that he recited while entering the presence of Manṣūr, and he (a.s.) did so.

6. Martyrdom of Imām al Şādiq (a.s.)

Imām Ja`far al Şādiq (a.s.) attained Martyrdom in the month of Shawwāl, one hundred and forty eight Hijrah due to poisoned grapes sent to him by Manşūr (al Dawānīqī). His blessed age at the time of his Martyrdom was sixty five years. The reliable books have not stated the exact date of his Martyrdom in the month of Shawwāl, however, the author of Jannātul Khulūd (Mīrzā Muḥammad Ridhā al Khātūnābādī), who is an expert researcher, states the day to be the twenty fifth of that month. Another report mentions that his Martyrdom took place on Monday in the middle of the month of Rajab.

It is mentioned in the book Mishkātul Anwār (of Amīnul Islām al Ṭabarsī) that during the time of Imām (a.s.)'s death, some of his companions came to visit him. They witnessed that Imām (a.s.) had turned such feeble and thin, that it seemed nothing was left of him, except his blessed head. Seeing this, one of them wept and Imām (a.s.) asked him why he wept. He replied, "How should I not weep when I see you in this state"? Imām (a.s.) replied, "Do not do so. Certainly, whatever befalls a believer, it shall be in his welfare. And if his bodily parts are cut asunder, it shall be in his welfare. And if he becomes the owner of the east and west, it shall also be in his welfare".

Shaikh al Ṭūsī relates from Sālimah, the slave-girl of Imām Ja`far al Şādiq (a.s.) that I was present near him (a.s.) during his last moments, when he fell unconscious. When he (a.s.) regained consciousness, he said, "Give Ḥasan bin `Alī bin `Alī (Zainul `Ābidīn) bin (Imām) Ḥusain bin (Amīrul Mu`minīn) `Alī (al Aftas) seventy ashrafī and such and such amount to such and such person". Sālimah says that hearing this, I neared the Imām (a.s.) and said, "Do you bestow upon Al Aftas when he lies in ambush you and desires to kill you"? Imām (a.s.) replied, "O Sālimah! Do you desire that I be one of those regarding whom Allāh (s.w.t.) says: **And those who join (establish) what Allāh has bidden to be joined fear their Lord, and dread the terrible reckoning¹**"? Then Imām (a.s.) continued, "O Sālimah! Certainly Allāh (s.w.t.) created Paradise and bestowed it fragrance. Its fragrance reaches a distance of two thousand years, however the one disowned by parents and the one who cuts off relations with relatives, shall not be able to smell it".

¹ Holy Qur`ān, Sūratul Ra`ad: 21

Shaikh al Kulaynī relates from Imām Mūsā al Kāẓim (a.s.) that I shrouded my father (a.s.) in two Egyptian white dresses, that he used as his Iḥrām (in Ḥajj); a shirt that he wore; a turban that had reached him from Imām `Alī Zainul `Ābidīn (a.s.); and a Yamānī cloth (Burd) that he had bought for forty golden dīnār. And if it was present today, its cost would be four hundred dīnār.

It is also related from Imām Mūsā al Kāẓim (a.s.) after the Martyrdom of Imām Ja`far al Ṣādiq (a.s.), that I lit a lamp every night in the room in which he (a.s.) passed away.

Shaikh al Ṣadūq relates from Abū Baṣīr that I went to offer my condolences to Umm Ḥamidah, the slave-girl of Imām al Ṣādiq (a.s.) upon his Martyrdom. She wept and I too started to weep. Then she said, "If you had seen Imām al Ṣādiq (a.s.) at the time of his death, you would have witnessed something amazing. He (a.s.) opened his eyes and said, 'Gather near me each and every one who holds relationship with me'. We did not leave anyone among his relatives, except that we gathered them near him (a.s.). Imām (a.s.) cast his glance upon them and said, 'Our intercession (Shafā`ah) shall not reach the one who considers Prayers to be insignificant'".

`Īsā bin Dāb relates that when the sacred body of Imām Ja`far al Ṣādiq (a.s.) was laid upon the cot and taken towards the cemetery of Al Baqī` to be buried, Abū Hurayrah al `Ijlī, who was included among the poets of Ahl al-bait (a.s.) openly, recited these verses, "I told them when they were carrying him on their shoulders, do you even know who are you carrying to the earth; an old mountain of endurance which collapsed today, the mud that people were throwing on his grave, deserved more that it be thrown on their very heads in grief".

Al Mas`ūdī writes that Imām al Ṣādiq (a.s.) was laid to rest at (the cemetery of) Al Baqī` near his father (Imām Muḥammad al Bāqir) and his grandfather (Imām `Alī Zainul `Ābidīn); while his blessed age was sixty five years. It is said that he (a.s.) was poisoned and it is written upon the marble slab upon their tombs, "In the Name of Allāh, the Beneficent, the Merciful. All Praise be to Allāh, the Exterminator of nations, the Restorer of the decomposed. This is the grave of Fāṭemah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.), the Mistress of the women-folk; and the grave of Ḥasan bin `Alī bin Abī Ṭālib (a.s.); and `Alī bin Ḥusain bin `Alī bin Abī Ṭālib (a.s.), and Muḥammad bin `Alī (a.s.); and Ja`far bin Muḥammad (a.s.). May Allāh be pleased with them". While we (the Author) say,

“Blessings of Allāh be upon them all”.

It is related that a man named Abū Ja`far was a messenger of the people of Khurāsān. A group of the inhabitants of Khurāsān came to him and requested him to hand over some amount and goods to Imām Ja`far al Ṣādiq (a.s.), along with some Religious issues seeking verdicts and consultations. Abū Ja`far took the wealth and questions and left. When he reached Kūfah, he took residence therein and went for the pilgrimage to the sacred tomb of Amīrul Mu`minīn (a.s.). When he reached there, he saw an old man seated beside the tomb, while a group sat surrounding him. When he completed his visitation, he went towards them and found them to be among the Shī`ah jurists, while they were gaining knowledge from the old man in jurisprudence (Fiqh). When he questioned the group who the old man was, they replied that he was Abū Ḥamzah al Thumālī. Hearing this, he sat down beside them.

We (the Author) say that the tomb of Amīrul Mu`minīn (a.s.) lay concealed from the time of his Martyrdom until the period of Imām Ja`far al Ṣādiq (a.s.), while no one recognized it except his children and relatives. Imām Zainul `Ābidīn (a.s.) and Imām Muḥammad al Bāqir (a.s.) constantly visited his (a.s.)'s tomb, while mostly no living soul accompanied them except their camel. However, during the time of Imām Ja`far al Ṣādiq (a.s.), the Shī`ah recognized his (a.s.)'s tomb and visited it. The reason being that when Imām al Ṣādiq (a.s.) was in Ḥīrah, he constantly visited the tomb and often took some of their distinguished companions along with him and showed them the burial spot of Amīrul Mu`minīn (a.s.). This continued until the reign of Hārūn al Rashīd when the sacred tomb was revealed and gained renown. As for Abū Ḥamzah al Thumālī, he gained the good fortune to visit Amīrul Mu`minīn (a.s.) along with Imām Zainul `Ābidīn (a.s.) and we shall narrate this in the section eighth herein below.

Summarily, the messenger from Khurāsān says that while I was seated there, a Bedouin arrived and said, “I have arrived from Madīnah, while Ja`far bin Muḥammad (a.s.) has attained Martyrdom”. Hearing this horrifying news, Abū Ḥamzah gave a cry and placed both his palms upon the earth. Then he asked the Bedouin, “Did you hear whom he appointed his trustee”? He replied, “He appointed his son `Abdullāh, his other son Mūsā (al Kāẓim) and Manṣūr (al Dawānīqī) as his trustees”. Hearing this, Abū Ḥamzah said, “Praise be to Allāh (s.w.t.) Who did not leave us astray. (He) designated the younger one, manifested the elder one and

hid the great matter”.¹ Thereafter, Abū Ḥamzah went towards the tomb of Amīrul Mu’minīn (a.s.) and became engrossed in Prayers, while we too did so. Then I went to him and asked, “Please explain your statement to me”. Abū Ḥamzah therefore explained his statement, the gist of which is that the designation of Manṣūr was due to dissimulation (Taqīyyah), so that he would not put to death Imām (a.s.)’s real successor. And he (a.s.) mentioned his younger son, who was Imām al Kāẓim (a.s.), along with his elder son `Abdullāh so that people may realize that the latter was not worthy of Imāmah, since if the elder son was free of any physical and religious defect, he would be the Imām. However, `Abdullāh was afflicted with elephantiasis, his religion was defective and he was ignorant in Religious ordinances. And if he did not possess these defects, he could be accepted. Thus he (Abū Ḥamzah) realized Imām Mūsā al Kāẓim (a.s.) was his real successor, while the other two were mentioned with a purpose.

Shaikh al Kulaynī, Shaikh al Ṭūsī and Ibn Shahr Āshub relate from Abū Ayyūb al Jawzī that one night Abū Ja`far al Manṣūr summoned me at mid-night. When I entered his presence, I saw that he was seated upon a chair, while a candle was kept in front of him and he was reading a letter in his hands. When I saluted him, he kept the letter in front of me and wept. Then he said, “This is the letter of Muḥammad bin Sulaymān informing me regarding the death of Ja`far al Ṣādiq (a.s.)”. Then he uttered thrice, **“Verily we are Allāh’s and verily unto Him shall be our return”**. Then he said, “Where can a similarity of Ja`far be found”? Then he said, “Then reply to him that if he has specially designated anyone as his successor, call him and behead him”. After some days a reply arrived that he (a.s.) had designated five persons as his trustees, Manṣūr; Muḥammad bin Sulaymān, the governor of Madīnah; his (a.s.)’s two sons `Abdullāh and Mūsā (al Kāẓim), and

¹ Abū Ḥamzah al Thumālī, who was among the devout and genuine Shī`ah of Ahl al Bait (a.s.) perceived the concealed wisdom of Imām Ja`far al Ṣādiq (a.s.) in appointing three persons as his trustees. Imām (a.s.)’s eldest surviving son was `Abdullāh, who was physically handicapped and among the astray ones. Abū Ḥamzah meant to say that Imām al Ṣādiq (a.s.) manifested that his elder son was not worthy of succeeding him in Imāmah due to his unworthy character. As for Manṣūr, he too being a despot was unworthy of Imāmah. Therefore the only one remaining was Imām (a.s.)’s younger son Imām al Kāẓim (a.s.). By his words, “hid the matter”, he meant to say that in this way the real Imāmah remained concealed from Manṣūr, who was designated one of his trustees. And if he asked who was the successor to Imām al Ṣādiq (a.s.), people would say, “you”. This incident also portrays the eminence and erudition of Abū Ḥamzah al Thumālī. (translator)

Ḥamīdah, the latter's mother. When Manşūr read the letter, he said, "All of them cannot be killed".

`Allāmah (Muḥammad Bāqir) al Majlisī writes that Imām al Şādiq (a.s.) realized through his hidden knowledge that Manşūr would intend doing so (killing his successor) and therefore he (a.s.) apparently included them all in his trusteeship. First he (a.s.) mentioned Manşūr's name, however, Imām al Kāẓim (a.s.) was distinguished for Imāmah in secret. While the knowledgeable people perceived through this will that the Imāmah and successor ship was distinctively for Imām al Kāẓim (a.s.), as is understood from the above incident of Abū Ḥamzah al Thumālī.

7. Children and grandchildren of Imām al Ṣādiq (a.s.)

Shaikh al Mufīd is of the opinion that Imām Ja`far al Ṣādiq (a.s.) had ten children, viz., Ismā`īl, `Abdullāh and Umm Farwah, whose mother was Fāṭemah bintul Ḥusain bin `Alī (Zainul `Ābidīn) bin (Imām) Ḥusain bin (Imām) `Alī bin Abī Ṭālib; Mūsā (al Kāẓim), Ishāq and Muḥammad, whose mother was a slave-girl; and `Abbās, `Alī, Asmā' and Fāṭemah, each of whose mother was a slave-girl.

Ismā`īl was the eldest among his brothers, while Imām al Ṣādiq (a.s.) endeared him much and displayed abundant compassion and kindness towards him. A group of Shī`ah presumed that Ismā`īl would be the successor with regards to Imāmah and Khilāfah after Imām al Ṣādiq (a.s.), since he was his eldest son and due to his father's abundance love and kindness towards him. However, he passed away in the village of `Uraydh in the life-time of Imām al Ṣādiq (a.s.), while people carried his corpse upon their shoulders and brought it to Madīnah and was he buried in the cemetery of Al Baqī`.

It is related that Imām al Ṣādiq (a.s.) wept profusely upon his death and his grief was severe upon him. Imām (a.s.) walked ahead of his bier bare-feet and without cloak. He (a.s.) ordered his bier to be halted several times, came towards him, uncovered his face and looked at him. Through this, Imām (a.s.) desired that the death of Ismā`īl may be revealed upon all, while those who believed in his life and successor ship after his father, may not fall prey to doubt.

We (the Author) say that there are numerous reports regarding this, while Shaikh al Ṣadūq relates that Imām Ja`far al Ṣādiq (a.s.) told Sa`īd bin `Abdullāh al A`araj, "When Ismā`īl passed away, I ordered the cloth on his face to be removed. When his face was uncovered, I kissed his forehead, chin and his neck and then ordered it to be covered. Again I ordered his face to be uncovered and kissed his forehead, chin and his neck and then ordered it to be covered and given the bath. When the bath was complete, I neared him and found that he was shrouded. I ordered his face to be uncovered from the shroud again and kissed his forehead, chin and his neck and then I amuleted him". The narrator says that I asked him (a.s.) by what he amuleted him and he replied, "With the Qur`ān".

It is related that Imām wrote upon the edge of his shroud, "Ismā`īl bears witness that there is no other Deity except Allāh". Then Imām (a.s.) called one of his Shī`ah, and handing him over some dirham, told him to perform the Ḥajj

Pilgrimage on behalf of his son Ismā`īl. Then he (a.s.) told him, "Then if you perform the Ḥajj, Ismā`īl shall obtain the reward of a single Ḥajj performed from his wealth, while you shall get the reward of nine Ḥajj for what you tired your body (in its performance)".

Sayyid Dhāmin bin Shadqam writes in his Tūhfatul Az-hār that Ismā`īl passed away in the year one hundred and forty two Hijrah. In the year five hundred and forty six Hijrah, when Ḥusain bin Abil Hayjā', the vizier of `Ubaydalī, came to Madīnah, he built a dome upon his grave.

Ibn Shaybah writes that this spot was actually the house of Zayd bin `Alī (Zainul `Ābidīn).

Summarily, Shaikh al Mufid mentions that after the death of Ismā`īl, those who had believed that he would succeed his father (a.s.) in Imāmah, abandoned this belief, except a few remote ones who were not among the distinguished narrators of Aḥādīth. They remained upon this belief and presumed that Ismā`īl was alive. And when Imām Ja`far al Şādiq (a.s.) left this world, a group of people believed in the Imāmah of Imām Mūsā al Kāẓim (a.s.), while the remaining ones split into two groups, one believed that Ismā`īl was the Imām and it passed on to his son Muḥammad after him. The second group, that were in minority, believed that Ismā`īl was alive and the Imāmah passed on to his children and grandchildren after him until the last days.

We (the Author) say that the Fāṭemīs, who ruled over the region of Morocco (Magrib), were among the progeny of Ismā`īl. Their former one was `Ubaydullāh bin Muḥammad bin `Abdullāh bin Aḥmad bin Muḥammad bin Ismā`īl bin (Imām) Ja`far al Şādiq, renowned as Al Mahdī Billāh. He was the first one among the progeny of Ismā`īl to become a caliph in Morocco and Egypt during the rule of Banī `Abbās. They ruled for a period of two hundred and seventy four years. Their first kingdom was established during the time of Mu`tamad and Mu`tadhid (the `Abbāsī rulers), that was beginning of the period of the lesser concealment (Gaybah al Şugrā of Imām al Mahdī). They numbered fourteen and are known as Al Ismā`īliyyah and Al `Ubaydiyyah. While the Qarāmiṭah are different from the Ismā`īliyyah, however, the Banī `Abbās and their allies, included the former in the latter due to their immense hatred and animosity towards them.

The destitute (Author) says that Amīrul Mu`minīn Imām `Alī (a.s.) referred to

ʿUbaydullāh in his concealed reports in words, "Then shall emerge the person of Qayrawān from among the progeny of ʿDil Badā' and Musajjī bil Ridā'". While Qayrawān is a town in Morocco (Magrib) where ʿUbaydullāh al Mahdī built a fortress around it and named it Al Mahdīyyah. While ʿDil Badā' and Musajjī bil Ridā' refer to Ismā'īl bin Ja'far (al Ṣādiq).

Ibn Abil Ḥadīd writes that ʿUbaydullāh al Mahdī was fair and brought up in luxuries; he possessed a red, delicate and weak physique. While ʿDil Badā' refers to Ismā'īl bin Ja'far bin Muḥammad, who is also called Musajjī bil Ridā' (the one wrapped in cloak), since his father Abī ʿAbdillāh Ja'far (a.s.) wrapped him in a cloak after his death. He let the noblemen among his Shī'ah enter to witness his dead body so that they could witness his death and ward off any doubt (regarding his Imāmah)".

As for ʿAbdullāh bin Ja'far, he was the eldest among his brothers after the death of Ismā'īl. He did not possess much status in the eyes of his father (a.s.) and was accused in his belief opposing him (a.s.). It is said that he was inclined and conversed with Al Ḥashwīyyah (a misguided sect) and was favourably towards the belief of the Murji'ah.¹ He claimed Imāmah for himself after the death of his father Imām al Ṣādiq (a.s.), while his argument upon it was that he was older in age. Due to this reason, a group among the companions of Imām Ja'far al Ṣādiq (a.s.) followed him, however, when they put him on trial, they abandoned him and turned to the Imāmah of Imām Mūsā al Kāzīm (a.s.) on the basis of numerous evidences and manifest miracles that they witnessed from him (a.s.). A small group remained upon the belief and accepted the Imāmah of ʿAbdullāh, while

¹ One of the deviant Islāmic sects that flourished during the turbulent period of Islāmic history that began with the murder of ʿUthmān and ended with the Martyrdom of Imām ʿAlī (a.s.) and the subsequent establishment of the Umayyah dynasty. Literally meaning "Those Who Postpone" (English Murjites), they believed in the postponement (Irjā') of judgment on committers of major sins, recognizing Allāh (a.s.) Alone as being able to decide whether or not a Muslim had lost his faith. The Murji'ah asserted that no one who once professed Islām could be declared kāfir (infidel), mortal sins notwithstanding. Revolt against a Muslim ruler, therefore, could not be justified under any circumstances. The Murji'ah remained neutral in the disputes that divided the Muslim world and called for passive resistance rather than armed revolt against unjust rulers. This point of view was blessed and encouraged by the Umayyah rulers, who saw the political quietism and religious tolerance of the Murji'ah as support for their own regime. (translator)

they were addressed as Al Faḥḥīyyah. They obtained this title since `Abdullāh was inflicted with the disease of elephantiasis and had broad feet (Aftaḥul Rijl). Some even say that they were addressed as Al Faḥḥīyyah due to one of the propagandists of the Imāmah of `Abdullāh named `Abdullāh bin Faḥḥ.

Quṭubuddīn al Rāwandī relates from Mufadhhal bin `Umar that when Imām Ja`far al Ṣādiq (a.s.) attained Martyrdom, his son `Abdullāh al Aftaḥ claimed Imāmah for himself. Imām Mūsā al Kāzim (a.s.) ordered lots of firewood to be brought and scattered in the middle of the house. Then he (a.s.) dispatched someone to call `Abdullāh. `Abdullāh came and sat, while a group of the Shi`ah noblemen were also present near the Imām (a.s.). Imām (a.s.) then ordered the firewood to be burnt. When the fire started, people failed to understand the reason for it until the entire firewood caught fire. Then Imām al Kāzim (a.s.) arose and sat in the midst of the fire with his clothes on and related Aḥādīth to the people for an hour. Then he (a.s.) arose, dusting his clothes and sat in his place. He (a.s.) then turned to his brother `Abdullāh and said, "Then if you are an Imām after your father (a.s.), sit in this fire". Those present said that we saw that when `Abdullāh heard this, his colour changed, while he left the gathering with his clothes dragging upon the earth. `Abdullāh remained alive for seventy days after the death of his father (a.s.) and then passed away.

It is related that Imām Ja`far al Ṣādiq (a.s.) had previously told his son Imām al Kāzim (a.s.), "O dear son! Certainly your brother shall sit in my place and claim Imāmah after me. Do not argue with him even with a word, since he shall be the first one among the family-members to join me (in death)".

We (the Author) say that Sayyid Dhāmin bin Shadqam writes in his Tūhfatul Azhār that `Abdullāh, the son of Imām al Ṣādiq (a.s.), passed away at the town of Biṣṭām (in Simnān province of Īrān), while his tomb is renowned therein opposite that of `Alī bin `Īsā bin Ādam al Biṣṭāmī. However, what is known to us is that the tomb in Biṣṭām, opposite that of Abū Yazīd al Biṣṭāmī (`Alī bin `Īsā bin Ādam al Biṣṭāmī), belongs to Muḥammad, the son of `Abdullāh, and not his father. And Allāh (s.w.t.) is the Best Knower.

As for Ishāq bin (Imām) Ja`far, he was a personality of grace, righteousness, abstinence and diligence. People related Aḥādīth and reports from him. Whenever

Ibn Kāsib¹ would relate Aḥādīth from him, he would say, "Related (Ḥadīth) to me the trustworthy and approved one, Ishāq bin Ja`far". Ishāq believed in the Imāmah of his brother Imām Mūsā al Kāẓim (a.s.) and also related from his father (Imam al Ṣādiq) a text regarding his Imāmah.

The author of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) writes that he resembled the Messenger of Allāh (s.a.w.a.) most among men, while his mother (Ḥamīdah) was also the mother of Imām al Kāẓim (a.s.). Ishāq was included among the eminent traditionists, while a group of Shī`ah believed in his Imāmah. His progeny continued from his sons Muḥammad, Ḥusain and Ḥasan.

We (the Author) say that the lineage of Banī Zuhrah, an honorable (scholarly) family of Aleppo (Ḥalab), reaches Ishāq. Among them is Abul Makārim Ḥamzah bin `Alī bin Zuhrah al Ḥalabī, an eminent learned scholar and author of numerous books in scholasticism (Kalām), Imāmah, jurisprudence (Fiqh) and grammar, among them Guniyatul Nuzū` ilā `Ilmayil Uṣūl wal Furū`. Whereas he, his father, grandfather, brother `Abdullāh bin `Alī and his nephew Muḥammad bin `Abdullāh bin `Alī were among the prominent Imāmīyyah jurists. While the Banū Zuhrah, for whom `Allāmah al Ḥillī wrote down a renowned voluminous permission (Ijāzatul Kabīrah), include personalities such as the master of honorable descent, the possessor of a chaste spirit and master ship of men, the most superior in his age, `Alā`uddīn Abul Ḥasan `Alī bin Ibrāhīm bin Muḥammad bin Abū `Alī al Ḥasan bin Abil Maḥāsīn, Ibn Zuhrah; his eminent son Sharafuddīn Abū `Abdullāh Ḥusain bin `Alī; his brother the eminent and exalted personality Sayyid Badruddīn Abū `Abdullāh Muḥammad bin Ibrāhīm; and his two nephews Abū Ṭālib Aḥmad bin Muḥammad and `Izzuddīn Ḥasan bin Muḥammad. `Allāmah al Ḥillī praised them abundantly and granted them permission (to relate from him), while this permission is quoted in the last volume of the book Biḥārul Anwār (of `Allāmah al Majlisī).

The felicitous and honorable personality Tājuddīn bin Muḥammad bin Ḥamzah bin Zuhrah writes regarding the family of Āl Ishāq in his book Gāyatul Ikhtiṣār fil Buyūtātil `Alawīyyah al Maḥfūzah minal Gubār, that, "All Praise be to Allāh (s.w.t.), Who has included us among the family of Zuhrah, who are the Nuqabā' in Aleppo

¹ Abul Fadhl Ya`qūb bin Ḥamīd bin Kāsib al Madanī, Ahlul Sunnah traditionist and resident of Makkah. He died in two hundred and forty one Hijrah. (translator)

(Ḥalab)“.

Their (great) grandfather is Zuhrah bin Abil Mawāhib `Alī al Naqīb bin Muḥammad al Naqīb bin Abī Sālim Muḥammad al Murtadhā al Madanī, who migrated from Madīnah to Ḥalab, bin Aḥmad al Madanī, who resided in Ḥarrān (in Turkey), bin Amīr Shamsuddin Muḥammad al Madanī bin Amīr Ḥusain bin Ishāq al Mu`taman bin (Imām) Ja`far al Şādiq.

It is said that Banī Zuhrah family was the most renowned one in Aleppo (Ḥalab). Among them is Abul Makārim Ḥamzah bin `Alī bin Zuhrah, an honorable master, eminent personality, possessor of lofty status, a complete scholar, learned one, teacher, author and theologian (Mujtahid), who was a nobleman among the noble Sadāt in Ḥalab, author of best works and renowned statements. May Allāh (s.w.t.) sanctify his spirit and enlighten his tomb! His tomb is situated at Aleppo (Ḥalab) at the feet of mount Jawshan, near the Shrine of the aborted child of Imām al Ḥusain (Muḥsin). His grave is renowned therein, while his lineage until Imām al Şādiq (a.s.) and the date of his death is mentioned upon it. We (the Author) say that his death took place in the year five hundred and eighty five Hijrah and his birth in the month of Ramadhān, five hundred and eleven Hijrah. While the incident of the aborted child at the mount of Jawshān is already mentioned in the first volume of this book, in the section dealing with the journey of Imām al Ḥusain (a.s.)'s family from Kūfah to Shām.

It should be noted that the wife of Ishāq bin Ja`far was the eminent lady Nafisah bint Ḥasan bin Zayd bin (Imām) Ḥasan bin (Imām) `Alī bin Abī Ṭālib, whose eminence is renowned. She passed away in Egypt (Miṣr) in the year two hundred and eight Hijrah and buried therein. The Egyptians have complete reverence towards her and it is renowned that Prayers are accepted near her tomb. Imām al Shāfe`ī learnt Aḥādīth from her.¹

Sayyid Mu`min al Shablanjī writes in his Nūrul Abṣār, as well as Shaikh Muḥammad al Şabbān in his Is`āful Ragibīn, that Sayyidah Nafisah was born in Makkah in the

¹ It is related that when Imām al Shāfe`ī came to Egypt in the year one hundred and ninety eight Hijrah, he became greatly attached to Nafisah. He would visit her before going to Masjid al Fustāt to deliver lectures and also upon his return from there. When he visited her, he would request her to pray for him. He bequeathed that she should pray upon him after his death, therefore when he passed away in the year two hundred and four Hijrah, his bier was taken to her house, where she prayed upon him, and was then buried. (translator)

year one hundred and forty five Hijrah and grew up in Madīnatul Munawwarah in Prayers and abstinence. She spent her days in fasting and nights standing in worship. She possessed wealth by which she favored the crippled ones, ailing ones and the general public. She performed the Ḥajj Pilgrimage thirty times, most of them on foot.

It is related from Zīnat, the daughter of Yaḥyā, brother of Nafīṣah, that I served my paternal aunt Nafīṣah for a period of forty years; however, I never saw her sleeping at night and eating during the day. She constantly stood at night in Prayers and fasted during the days. Once I told her, "Why don't you be lenient towards your own self"? She replied, "How should I treat myself with leniency when there are impediments ahead (in the hereafter) that cannot be passed except by the successful ones".

Nafīṣah had two children from her husband Ishāq, viz., Qāsim and Umm Kulthūm, both of whom were issueless. Once she accompanied her husband Ishāq to the visitation of the grave of Nabī Ibrāhīm (a.s.). On return they passed by Egypt and took residence at a house. The people of Egypt had great faith in her and upon their request she took residence therein. They visited her and witnessed great blessings from her; therefore she resided therein until her death.

It is related that this pious lady had dug a grave for herself by her own hands, while she would always enter the grave and pray therein and recite Qur'ān, until she completed reciting it six thousand times. She passed away in the month of Ramadhān two hundred and eight Hijrah. At the time of her death, she was fasting. When she was told to break her fast, she replied, "Lo! I spent thirty years requesting Allāh (s.w.t.) to let me leave the world in the state of fasting, and now when I am fasting should I break it"? Then she started to recite Sūratul An`ām and when she reached the verse, **"For them shall be the abode of peace with their Lord, and He is their Guardian because of what they used to do"**,¹ she passed away. When the news of her death spread, people gathered from the adjoining villages and towns and lit up abundant lamps that night. The sound of weeping arose from all the houses, while grief and anguish over took them. They recited Prayers upon her with a crowd that was never seen before, to such an extent that the deserts and lowlands became full of people. She was laid to rest

¹ Holy Qur'ān, Sūratul An`ām: 127

in the same grave dug by herself at Darb al Sibā` in Marāgah (in Cairo).

It is stated that after her death, her husband Iṣḥāq desired to take her body to Madīnah and bury her at the cemetery of Al Baqī`. However, the people of Egypt requested him to let her be buried there to be a means of blessings and prosperity, and they spent abundant wealth. Iṣḥāq refused to do so until he saw the Messenger of Allāh (s.a.w.a.) in a dream, telling him, "Do not oppose the people of Egypt with regards to Nafisah. Verily! The Mercy (of Allāh) shall descend upon them due to her blessings". Numerous miracles are attributed to her personality and a book is written in this regards named Al Ma-āthir al Nafisah.¹

As regards Muḥammad bin Ja`far (al Ṣādiq) he was called Al Dībāj (silk brocade) due to his immense beauty, awe and perfection. He was a generous and valorous personality and shared the view of the Zaydī's to revolt with the sword (against the oppressors). In the year one hundred and ninety nine Hijrah, during the reign of Ma'mūn, he revolted in Madīnah and invited the people towards his allegiance (Bay`ah). The people of Madīnah swore allegiance (Bay`ah) at its hands for rule upon the believers. He was a strong hearted and devout person, while he fasted every alternate day. Whenever he left his house, he did not return home until he had cut his garment and clothed the bare ones. He daily slaughtered a sheep for his guests. He went to Makkah and fought a great battle against Hārūn bin Musayyab, along with a group of Ṭālibiyyīn such as Ḥusain bin Ḥasan (bin `Alī al Aṣḡar bin Zainul `Ābidīn) al Aftas, Muḥammad bin Sulaymān bin Dāwūd bin Ḥasan al Muthannā (bin Imām al Ḥasan), Muḥammad bin Ḥasan (bin Ja`far bin Ḥasan al Muthannā bin Imām al Ḥasan) al Salīq, `Alī bin Ḥusain bin `Īsā bin Zayd (bin Imām Zainul `Ābidīn), `Alī bin Ḥusain bin Zayd, `Alī bin Ja`far bin Muḥammad, and killed a large number of the men from Hārūn's army. The battle was stopped and Hārūn bin al Musayyab sent Imām `Alī al Ridhā (a.s.) as his messenger to Muḥammad bin Ja`far to solve the matter with peace. Muḥammad however refused to accept and prepared to fight.

Hārūn thereafter dispatched a large army to besiege Muḥammad, along with the Ṭālibiyyīn, at the mountain where they had taken refuge. This siege continued for three days, while food and water got exhausted. The companions of Muḥammad betrayed him and scattered away. Therefore Muḥammad bin Ja`far

¹ Al Ma-āthir al Nafisah fī Manāqib al Sayyidah Nafisah by Jamāluddīn Muḥammad bin Muḥammad al Qārṣi al Rūmī (d.1261), a Ḥanafī scholar. (translator)

wore his cloak and slippers and went to the tent of Hārūn and asked security for his companions and he agreed. At another place the name of `Īsā al Jarūdī is mentioned in place of Hārūn bin al Musayyab. Ultimately the Ṭalibīyyīn were arrested, sat upon litters without shade and sent to Khurāsān. When they reached Khurāsān, Ma`mūn honored Muḥammad bin Ja`far greatly and bestowed gifts upon him. When he passed away in Khurāsān, Ma`mūn accompanied his funeral, lifted his bier and reached him to his grave. Then he recited Prayers upon him and placed him in his grave. When he stepped out, he waited until they had buried him. Some of the people told him, "O commander! Today you have strained yourself. It is better you mount and return home". Hearing this, Ma`mūn replied, "This is my bond of relation that was severed since two hundred years. He also repaid the loan of Muḥammad that was around thirty thousand dīnār.

As per the book Tārīkhe Qum (of Ḥasan bin Muḥammad al Qummī), Muḥammad al Dībāj passed away in Jurjān in the year two hundred and three Hijrah, while Ma`mūn had been on a journey to `Irāq. He returned back, performed Prayers upon him and he was buried at Jurjān. Due to this, `Ubaydullāh bin Ḥasan bin `Abdullāh bin (Abul Fadhlil) `Abbās bin `Alī bin Abī Ṭālib and other `Alawīs thanked him. I have been informed that the eminent personality Abul Qāsim Ismā`il (Ṣāhib) ibn `Abbād built a mausoleum upon his tomb in the year three hundred and seventy four Hijrah.

Shaikh al Ṣadūq relates from Sayyid `Abdul `Azīm bin `Abdullāh al Ḥasanī, who relates from his grandfather `Alī bin Ḥasan bin Zayd bin (Imām) Ḥasan bin (Imām) `Alī bin Abī Ṭālib, who says that related to me `Abdullāh bin Muḥammad bin Ja`far (al Ṣādiq) from his father (Muḥammad bin Ja`far al Dībāj), from Imām Ja`far al Ṣādiq (a.s.), that Imām Muḥammad al Bāqir (a.s.) gathered his children near him, among them was Zayd bin `Alī. Then he removed a book in the handwriting of Amīrul Mu`minīn (a.s.), dictated to him by the Messenger of Allāh (s.a.w.a.), in which was written the Ḥadīth Lawḥ (Ḥadīth of the Heavenly Tablet), "This is a book from Allāh, the Mighty, the Wise... until the end".¹ The Vicegerents of the

¹ Ḥadīth al Lawḥ, or the Ḥadīth of the tablet is a renowned Ḥadīth found in the Shī`ah and Ahlul Sunnah books. Imām Ja`far al Ṣādiq (a.s.) relates that one day my father Imām Muḥammad al Bāqir (a.s.) told Jābir bin `Abdullāh al Anṣārī to inform what he saw written upon the tablet in the hands of his grandmother Fāṭemah (s.a.). Jābir replied that once during the life-time of the Messenger of Allāh (s.a.w.a.), I visited your grandmother Fāṭemah (s.a.) to congratulate

Messenger of Allāh (s.a.w.a.) are proclaimed in this Ḥadīth, while at its conclusion, Sayyid `Abdul `Azīm writes, "The matter of Muḥammad bin Ja`far and his revolt is astonishing, when he had already heard Ḥadīth al Lawḥ from his father and himself narrated it".

Among the progeny of Muḥammad bin Ja`far is the honorable Sayyid Ismā`il bin Ḥusain bin Muḥammad bin Ḥusain bin Aḥmad bin Muḥammad bin `Azīz bin Ḥusain bin Muḥammad al Aṭrush bin `Alī bin Ḥusain bin `Alī bin Muḥammad al Dībāj bin Imām Ja`far al Şādiq, Abū Ṭālib al Marūzī, the genealogist. The first one among his ancestors to migrate from Marw to Qum is Aḥmad bin Muḥammad bin `Azīz. He authored the book Ḥaẓīratul Quds in around eighty volumes and others, most of which are in genealogy. Yāqūt al Ḥamawī met him at Marw in the year six hundred and fourteen Hijrah and it is mentioned that he has discussed his life in detail in his book Mu`jamul Adibbā'.

As for `Abbās bin Ja`far (al Şādiq), he was an eminent, learned and noble personality.

Regarding `Alī bin Ja`far, he was an eminent personality, possessed a lofty status, was very abstinent, a great scholar, a traditionist and a gracious person. He met Imām Muḥammad al Jawād (a.s.), and according to the author of `Umdatul Ṭālib

her upon the birth of Imām al Ḥusain (a.s.). I saw a green tablet in her sacred hands that I presumed to be an emerald. I saw a white handwriting in it similar to the light of the sun. Seeing this, I asked her (s.a.), "May my parents be your ransom! What is this tablet"? She (s.a.) replied, "This is a tablet presented by Allāh (s.w.t.) to His Messenger Muḥammad (s.a.w.a.). It contains names of my father (s.a.w.a.), my husband (a.s.), my sons (a.s.) and the Vicegerents emerging from the progeny of my son. My father (s.a.w.a.) in turn gifted it to me so that my heart may rejoice by looking at it". Saying this, your grandmother (s.a.) handed over the tablet to me. I read the contents of the tablet and copied them down. Saying this, Jābir removed a statement in fine leather and handed it over to my father (Imām al Bāqir). My father (a.s.) told him, "O Jābir! Look at the statement that you possess, so that I could read to you its contents by heart. Jābir looked at the statement and my father (a.s.) read its content to him by heart. By Allāh (s.w.t.)! There was no difference of a single word of what my father (a.s.) dictated from the statement of Jābir. When Imām (a.s.) concluded dictating it, Jābir said, "I hold Allāh (s.w.t.) as a Witness that whatever was written in the tablet of Fāṭemah (s.a.) that I saw, is the same as you dictated". We consider it a felicity to quote the text of the Ḥadīth for the benefit of our esteemed readers, however since it is quite lengthy we refrain to quote herein for brevity's sake, however we shall quote it in the "Translator's Note" in the beginning of the book, inshā'Allāh. (translator)

fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah), also Imām `Alī al Hādī (a.s.) and died in the latter's lifetime. He constantly served his brother Imām Mūsā al Kāzim (a.s.) and gained Religious knowledge from him. Among his blessings is the book Masā'el `Alī bin Ja`far, that is extant, while `Allāmah (Muḥammad Bāqir) al Majlisī has quoted from it in the fourth volume (old version) of his book Biḥārul Anwār. Summarily, his position is such lofty that cannot be quoted here, while all the biographers have praised him eloquently.

Shaikh al Kashshī relates that once a physician came to phlebotomize (Faṣḍ)¹ Imām al Jawād (a.s.). When he neared a knife to cut open a vein of Imām (a.s.), `Alī bin Ja`far came near and said, "O my master! Let me be phlebotomized first, so that the knife affects me (first) and not pain you". Then when Imām (a.s.) arose to leave, `Alī bin Ja`far too arose, coupled his (a.s.)'s slippers and placed it in front of his legs, although he was a respectable old man then, while Imām (a.s.) was in his prime youth.

Shaikh al Kulaynī relates from Muḥammad bin Ḥasan bin `Ammār that I served `Alī bin Ja`far for ten years at Madīnah, heard Aḥādīth from him that he related from his brother Abul Ḥasan (Imām al Kāzim), and I wrote them down. Once when I was in his presence, Imām Muḥammad al Jawād (a.s.) entered Masjid al Nabawī. As soon as `Alī's bin Ja`far's sight fell upon him (a.s.), he sprung from his place involuntarily, hastened towards him bare-feet and without cloak, kissed his hands and honored him greatly. Seeing this, Imām al Jawād (a.s.) said, "O uncle! Please sit down, may Allāh (s.w.t.) have mercy upon you"! He replied, "O my master! How could I sit when you are standing"? Thereafter when `Alī bin Ja`far left Imām (a.s.)'s presence, after seeking his permission, and came and sat at his place, his companions reprimanded him saying, "You deal with him in such a manner although you are the paternal uncle of his father (a.s.)"? He replied, "Keep quiet"! Saying this, he held his beard in his fist and said, "When Allāh (s.w.t.) did not grant me competence for Imāmah in spite of this (white) beard, while He (s.w.t.)

¹ Venesection or Phlebotomize (Faṣḍ) is one of the oldest medical techniques, having been practiced from very ancient times from people. It is done for the withdrawal of (impure) blood from a patient's punctured vein to cure or prevent illness or disease. In this procedure, an incision is given to any of the superficial veins, and the blood, containing waste material (Māddah al Fāsidah) is allowed to flow outside the body. The purpose is evacuation of waste material in order to maintain proper balance to maintain health. (translator)

gave competence to this youth and delegated Imāmah for him, then should I refuse his grace? I seek refuge of Allāh (s.w.t.) from whatever you say that I should not honor him, rather I am his slave”.

We (the Author) say that the above two incidents evidence the extent of his recognition of the Imām of his age, while this is sufficient proof of his grace and dignity.

There is uncertainty regarding the whereabouts of his grave, whether at Qum or at `Uraydh, at a distance of one farsakh from Madīnah, that was a place of his residence and that of his offspring. We have discussed this issue in our book Hadīyatul Zā`irīn, one should refer to it.

The author of Rawdhatul Shuhadā` (Mullā Ḥusain Wā`eẓ al Kāshfī) writes that as for `Alī al `Uraydhī, his agnomen (Kunīyyah) is Abul Ḥasan and he was a prominent scholar. He survived his father (a.s.) in his childhood and gained knowledge from his brother Imām al Kāẓim (a.s.). He is attributed to `Uraydh, which is a village at a distance of four miles from Madīnah. He possessed abundant progeny, who were known as Al `Uraydhīyūn. His progeny issued from his four sons, viz., Muḥammad, Aḥmad al Sha`rānī, Ḥasan and Ja`far (al Aṣḡar). As for Ja`far al Aṣḡar, his progeny issued from his son `Alī, while their information is not found.

It is presumed that the tomb situated at Qum belongs to this `Alī bin Ja`far (and not `Alī bin Ja`far al `Uraydhī). While his (Mullā Ḥusain Wā`eẓ al Kāshfī) statement that his progeny issued from his four sons is opposed to what is related. Since the lineage of the honorable learned scholar Sayyid Majduddīn al `Uraydhī, the teacher of Abul Qāsim Muḥaqqiq al Ḥillī, reaches `Īsā bin `Alī (al `Uraydhī) bin Jafar (al Ṣādiq). His lineage is Sayyid Majduddīn `Alī bin Ḥasan bin Ibrāhīm bin `Alī bin Ja`far bin Muḥammad bin `Alī bin Ḥasan bin `Īsā bin Muḥammad bin `Īṣā bin `Alī al `Uraydhī, the author of Masā`el from his brother Mūsā bin Ja`far (a.s.).¹

As for Ḥasan bin `Alī (al `Uraydhī) bin (Imām) Ja`far, he was the father of `Abdullāh bin Ḥasan al `Alawī, who is among the teachers of the eminent Sheikh `Abdullāh bin Ja`far al Ḥimyarī, who relies upon him in his chain of transmitters

¹ The esteemed author means to say that `Alī al `Uraydhī also had a son named `Īsā, apart from the other four. (translator)

in Masā'el `Alī bin Ja`far, that he relates from his grandfather (`Alī bin Ja`far).

It should be noted that it is found in some genealogical works that his (`Alī bin Ja`far al `Uraydhī)'s wife was Fāṭemah al Kubrā bint Muḥammad bin `Abdullāh al Bāhir bin (Imām) Zainul `Ābidīn. One of the grandsons of `Alī bin Ja`far (al `Uraydhī) lies buried in Qum, renowned for his honor and grace, and his honorable name is Aḥmad bin Qāsim bin Aḥmad bin `Alī (al `Uraydhī) bin Ja`far. His tomb is a place for visitation for the general public and is situated at a cemetery near Darwāzeh Qal`ah (gate of the fort in southern Qum). The age of his Mausoleum is around seven hundred years until now. His sister Fāṭemah¹ is probably buried there also, while Aḥmad bin Qāsim occupies a lofty position.

It is written in the book Tārīkhe Qum (of Ḥasan bin Muḥammad al Qummī) that Aḥmad bin Qāsim was crippled and impotent, while blisters had developed in his eyes and he had turned blind. When he passed away, he was buried in an ancient Mālūn cemetery. His grave was visited and a shade was constructed upon it. However, in the year two hundred and ninety five Hijrah, when the army of Khāqāne Muflaḥī entered Qum, they demolished the shade and his tomb remained unvisited. In the year three hundred and seventy one Hijrah some of the righteous people of Qum dreamt that the occupant of the grave was an eminent personality and visiting his grave carried great reward. Therefore his grave was reconstructed by wood and people started visiting it. Some of the reliable ones relate that people who were worn out by a disease or ones afflicted with pain in any of their bodily parts, go to the head of his grave and seek cure, they obtain relief through the blessings of his honorable spirit.²

¹ It is quoted in the book Tārīkhe Qum (of Ḥasan bin Muḥammad al Qummī) that Fāṭemah, the daughter of Qāsim bin Aḥmad bin `Alī (al `Uraydhī) bin Ja`far al Sādiq, is the mother of Muḥammad al `Azīzī, who migrated from Qum to Bagdād and was killed at Nahrawān. His body was brought to Qum and buried near Masjid al Ridhā'īyyah. Fāṭemah lies buried in the Mausoleum at Mālūn and is visited. While Muḥammad al `Azīzī is the son of `Abdullāh bin Ḥusain bin `Alī bin Muḥammad bin Imām Ja`far al Sādiq and probably he is the same Imām Zādeh who is renowned as Sayyide Sarbakhsh. (Author)

² It should be noted that among the progeny of `Alī bin Ja`far al `Uraydhī is the learned Sayyid and complete scholar Sayyid Muḥammad al Iṣfahānī, renowned as Al Imāmī, the student of `Allāmah (Muḥammad Bāqir) al Majlisī. Among his books are Al Tarājiḥ in jurisprudence (Fiqh), (Farsi) translation of Al Shifā' and Al Ishārāt of Ibn Sīnā and the book Haste Behisht that is a (Farsi) translation of books by scholars, such as Al Khiṣāl, Kamāluddīn, `Uyūn Akhbārul Ridhā,



Al Amālī, etc. (all by Shaikh al Şadūq). He was called Al Imāmī since his lineage reached the Imām Zādeh Abul Ḥasan `Alī Zainul `Ābidīn bin Niẓāmuddīn Aḥmad bin Shamsuddīn `Īsā al Rūmī bin Jamāluddīn Muḥammad bin `Alī al `Uraydhī bin Imām Ja`far al Şādiq, who lies buried at Maḥallat Jumlān in Işfahān. (Author)

8. Some of his (a.s.)'s eminent companions

First, Abān bin Taglib who was from among the Banī Bakr bin Wā'el, a resident of Kūfah, trustworthy and eminent personality. It is stated in Majālisul Mu'minīn (of Qādhī Nūrullāh al Shushtarī) that Abān was a reciter (of the Qur'ān) and a scholar in the aspects of recitation of the Qur'ān and its evidences. He possessed a distinguished way of reciting the Qur'ān that is renowned among the reciters. He was master in his age in sciences such as exegesis (Tafsīr), Ḥadīth, jurisprudence (Fiqh), languages and grammar. It is quoted in Rijāl of Ibn Dāwūd (al Ḥillī) that he had memorized thirty thousand Aḥādīth from Imām Ja`far al Ṣādiq (a.s.). He authored numerous works such as, Tafsīr Garībul Qur'ān, Al Fadhā'el, Aḥwāl Ṣiffīn, etc.

It is quoted in the book Khulāṣatul Aqwāl (of `Allāmah al Ḥillī) that Abān is trustworthy, eminent and possessor of lofty status among our masters. He obtained the good fortune to visit the presence of Imām `Alī Zainul `Ābidīn (a.s.), Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.) and become a medium of their affection.

It is related that Imām Muḥammad al Bāqir (a.s.) told him, "Take a seat in Madīnah and issue verdicts (Fatwā) to people; since I love to see your similarity among my Shī`ah". In another Ḥadīth it is mentioned¹ that, "O Abān! Debate with the people of Madīnah, since I love to see your similarity among my narrators and men (of Ḥadīth)".

Abān passed away in the life-time of Imām al Ṣādiq (a.s.) and when news was conveyed to him (a.s.), he prayed for Allāh (s.w.t.)'s mercy upon him and said, "By Allāh (s.w.t.)! The death of Abān has pained my heart". His death took place in the year one hundred and forty one Hijrah. Imām Ja`far al Ṣādiq (a.s.) had informed him regarding his death earlier.

Shaikh al Najjāshī relates that whenever Abān went to Madīnah, people would flock to him to listen Aḥādīth from him and obtain benefit from him in Religious issues. Such immense crowd gathered near him to an extent that except the pillar in the Masjid, which was vacated for him, no other place was vacant.

It is related from `Abdul Raḥmān bin Ḥajjāj that once I was in the presence of

¹ From Imām Ja`far al Ṣādiq (a.s.) (translator)

Abān bin Taglib, when a youth entered and asked him, "O Abā Sa`īd! Inform me how many companions of the Prophet (s.a.w.a.) certified to `Alī bin Abī Ṭālib (a.s.)"? Abān replied, "It is as though you desire to know the excellence of `Alī (a.s.) through those who followed him among the companions of the Messenger of Allāh (s.a.w.a.)"? The man replied, "It is so". Abān replied, "By Allāh (s.w.t.)! We did not recognize the excellence of the companions except by their following him".

Second, Ishāq bin `Ammār al Ṣayrafī. The biographers write regarding him that he is a Sheikh among our masters and is trustworthy. He and his brothers, Yūnus, Yūsuf, Qays and Ismā`īl, were considered belonging to the renowned family near the Shī`ah. `Alī and Bashīr, the sons of his brother Ismā`īl, were among the personalities of Ḥadīth. It is related that whenever Imām Ja`far al Ṣādiq (a.s.) looked at Ishāq and Ismā`īl, the sons of `Ammār, he (a.s.) would say, "Sometimes Allāh (s.w.t.) gathers the world and the hereafter for some".

It is also related from `Ammār bin Ḥayyān that I informed Imām al Ṣādiq (a.s.) regarding the goodness of my son Ismā`īl towards me. Hearing this, he (a.s.) said, "I befriended him, however now my love for him has increased".

However scholars considered Ishāq bin `Ammār to be a believer in Faṭḥīyyah (Imāmah of `Abdullāh al Aṭṭah) due to the statement of Shaikh al Ṭūsī in his Al Fihrist and therefore considered his Aḥādīth to be reliable. During the time of Shaikh al Bahā`ī, he considered Ishāq bin `Ammār to be the names of two different people, the one under discussion to be an Imāmī and reliable as per Shaikh al Najjāshī in his Al Rijāl, and second Ishāq bin `Ammār bin Mūsā (al Sābāṭī) to be a Faṭḥī as well as reliable. Therefore one should refer to the chain of transmitters of Aḥādīth to differentiate between them. This view among the scholars continued until the time of Sayyid Mahdī Baḥrul `Ulūm. He found evidences that Ishāq bin `Ammār was in reality only one person, who was trustworthy and an Imāmī. Our teacher Mīrzā Ḥusain al Nūrī too holds a similar view in his book Mustadrakul Wasā'el. And Allāh (s.w.t.) is the Best Knower.

Third, Abul Qāsim Burayd bin Mu`āwiyah al `Ijlī. He is included among the noble jurist companions (of A`immah), trustworthy, eminent and among the disciples of Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.). He occupied a lofty status in the eyes of the A`immah (a.s.) and is included among masters of consensus (Ijmā`).

Imām Ja`far al Ṣādiq (a.s.) said, "The pegs of the earth and scholars of Religion are four, Muḥammad bin Muslim, Burayd bin Mu`āwiyah, Layth bin al Bakhtarī (Abū Baṣīr) and Zurārah bin A`ayun". Also Imām (a.s.) said regarding them, "They are the upright ones towards justice. They are the upright ones towards the truth. They are the foremost ones (in faith and virtue) shall be the foremost ones (in receiving their reward)".¹ He (a.s.) also said, "Give glad tidings of paradise to the humble ones,² Burayd bin Mu`āwiyah al `Ijlī, Abā Baṣīr Layth bin al Bakhtarī al Murādī, Muḥammad bin Muslim and Zurārah. These four noblemen are the trustees of Allāh (s.w.t.) upon His lawful and unlawful. Were it not for them, the traditions of Prophet hood would cease and be obliterated".

His death took place in the year one hundred and fifty Hijrah, Allāh (s.w.t.)'s Mercy be upon him, while his son Qāsīm bin Burayd was also included among the reliable ones and the narrator companions of Imām Ja`far al Ṣādiq (a.s.).

Fourth, Thābit bin Dīnār, Abū Ḥamzah al Thumālī. A trustworthy and eminent personality and included among the abstinent one and masters (of Aḥādīth) of Kūfah. Fadhl bin Shāḍān (al Nayshābūrī) relates that I heard from one of the reliable ones that he heard Imām `Alī al Ridhā (a.s.) say, "Abū Ḥamzah al Thumālī in his age, was similar to Salmān al Fārsī in his age. It is because he served four persons among us, `Alī bin al Ḥusain (Zainul `Ābidīn), Muḥammad bin `Alī (al Bāqir), Ja`far bin Muḥammad (al Ṣādiq) and for a short period Mūsā bin Ja`far (al Kāzim)".

It is related that once Imām Ja`far al Ṣādiq (a.s.) called Abū Ḥamzah and when he entered his (a.s.)'s presence, he said, "Verily I am relaxed when I see you".

It is stated that Abū Ḥamzah had a daughter who fell down and fractured her hand. A bonesetter was called in and when he examined her, he said, "Her bone has fractured and needs to be put in plaster". Abū Ḥamzah was affected by her state, wept and prayed for her. When the bonesetter proceeded to put a plaster, he found that there was no trace of any fracture. Then he looked at the other

¹ Refer to the Qurānic Verse, ""**The foremost ones (in faith and virtue) shall be the foremost ones (in receiving their reward). These are they who shall be brought nigh (unto Allāh)**". (Sūratul Wāqī`ah: 10-11) (translator)

² Refer to Allāh (s.w.t.)'s words in the Qur`ān, "**Give glad tidings unto the humble ones**". (Sūratul Ḥajj: 34) (translator)

hand and found it to be intact. Thus he said, "This girl does not have any fracture".

Abū Ḥamzah passed away in the year one hundred and fifty Hijrah.

It is related that Abū Başīr visited Imām Ja`far al Şādiq (a.s.) during the days when Abū Ḥamzah was sick and he (a.s.) asked him his condition. Abū Başīr replied that he was sick. Imām (a.s.) replied, "Whenever you go to him, convey my salutation to him and say that you shall pass away on such and such day of such and such month". Abū Başīr said, "May I be your ransom! By Allāh (s.w.t.)! He is affable (towards you) and is among your Shī`ah". Imām (a.s.) replied, "You speak the truth O Abā Muḥammad! Whatever we possess is better for him". Abū Başīr asked, "Are your Shī`ah along with you (in the hereafter)"? Imām (a.s.) replied, "Yes, if he fears Allāh (s.w.t.), considers his Prophet (s.a.w.a.) and guards himself from sins. Then if does so, he shall be along with us in our status".¹

Sayyid `Abdul Karīm Ibn Ṭāwūs writes in his Farḥatul Garīyy that Imām Zainul `Ābidīn went to Kūfah and entered its Masjid, while Abū Ḥamzah, who was among the abstinent ones of Kūfah and their masters, was seated therein. Imām (a.s.) recited two units (Rak`ah) of Prayers. Abū Ḥamzah says that I never heard such a pleasant voice than him; therefore I went closer to him to hear what he said. I heard him say, "O Allāh! If I am the one who has disobeyed You, then I have (also) obeyed You in things that You most like". While it a renowned supplication (Du`ā').² Then he (a.s.) arose and left. Abū Ḥamzah says that I followed him (a.s.)

¹ Abū Başīr continues saying that I returned back, while Abū Ḥamzah did not live long and passed away the same time on the same day (as predicted by Imām). (`Allāmah al Majlisī, "Biḥārul Anwār") (translator)

² The entire supplication Du`ā' being, "Ilāhī in Kuntu qad `Aşaytuka fa innī qad Aṭa`atuka fī Aḥabbil Ashyā`i İlayka. Lam Attakhiḍ Laka Waladā. Wa lam Ad`u Laka Sharīkā. Wa qad `Aşaytuka fī Ashyā`a Kathīratin `alā gayri Wajhil Mukābarati Laka, wa lal Istikbārī `an `İbādatika, Wa lal Juḥūdi li Rubūbiyyatika, wa lal Khurūji `anil `Ubūdiyyati Lak. Wa lākin al Taba`atu Hawāya, wa Azallaniyal shayṭānu ba`adal Ḥujjati wal Bayān. Fa in Tu`adḍibnī fa bī Ḍunūbī gayr Ḍalimin Anta lī, wa in Ta`fu `annī wa Tarḥamnī fa bi Jūdika wa Karamika Yā Karīm. (O my Allāh! If I have disobeyed You, then I have (also) obeyed You in things that You most like. I have neither attributed any son to You nor associated any partner with You. And if I have disobeyed You in many things, it is neither on account of obstinacy towards You, nor arrogance to serve You, nor denial of Your Lord Ship, nor egression of Your servitude. Rather I followed my passions and shayṭān led me astray after evidence and demonstration (upon me). Then if You punish me on account of my sins, it is not due to Your injustice to me. And

until he reached Manākh in Kūfah, that is a place where camels were sat. I found a black noble slave with him and a camel. I asked the slave who he was and he replied, "Did you not recognize him by his traits? He is `Alī bin al Ḥusain (Zainul `Ābidīn)". Hearing this, I fell upon his feet and kissed them. He (a.s.) lifted me up and said, "No O Abā Ḥamzah! However prostrations should be for Allāh (only)". Then I asked him (a.s.), "O son of the Messenger of Allāh (s.a.w.a.)! What brings you here to us"? He (a.s.) replied, "As you have seen.¹ And if people knew what excellence lies in it (Masjid al Kūfah), they would have come to it even if they had to crawl. Now do you desire to visit the grave of my grandfather `Alī bin Abī Ṭālib (a.s.) along with me"? I replied in the affirmative and walked in the shade of his camel while he was speaking to me. We reached Garīyayn, a white area (of land) that was emitting light. Imām (a.s.) alighted from his camel and placed his cheeks upon the grave and said, "O Abā Ḥamzah! This is the grave of my grandfather `Alī bin Abī Ṭālib (a.s.)". Then he (a.s.) recited his (a.s.)'s salutations, whose opening words were, "Peace be upon the Approved Name of Allāh (`Alī) and his radiant face". Then Imām (a.s.) bade him (a.s.) farewell and returned back to Mādīnah and I left for Kūfah.

We (the Author) say that we have previously quoted above in the section dealing with the death of Imām Ja`far al Ṣādiq (a.s.), that Abū Ḥamzah would visit the tomb of Amīrul Mu`minīn (a.s.) and sit near it, while the Shī`ah jurists would gather around him, hear Aḥādīth and seek knowledge from him.

Fifth, Ḥarīz bin `Abdullāh al Sijistānī. He is among the most renowned companions of Imām Ja`far al Ṣādiq (a.s.). He authored a book in worship acts named Kitābūl Ṣalāh, which forms a basis for our masters, who rely upon it and is quite renowned.

It is said that once Ḥammād bin `Īsā told Imām (a.s.), "I have memorized the book of Ḥarīz with regards to Prayers".

Summarily, he was among the inhabitants of Kūfah, however he would often visit Sijistān (a province in Īrān) for trade and therefore gained renown as Al Sijistānī. He unsheathed his sword to fight the Khawārij at Sijistān during the Imāmah of

if you pardon me and have Mercy upon me, it due to Your Munificence and Your Magnanimity. O Magnanimous One"!) (translator)

¹ Imām (a.s.) meant to say that he desired to pray at Masjid al Kūfah. (translator)

Imām al Ṣādiq (a.s.).¹

It is related that Imām (a.s.) distanced him from himself and concealed him (for his safety). Yūnus bin `Abdul Raḥmān narrated abundantly from him with regards to Ḥadīth.

Sixth, Ḥumrān bin A`ayun al Shaybānī. He was the brother of Zurārah (bin A`ayun) and included among the disciples of Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.). Imām Muḥammad al Bāqir (a.s.) told him, "You are among our Shī`ah in the world and the hereafter".

It is related that when he passed away, Imām Ja`far al Ṣādiq (a.s.) said, "By Allāh (s.w.t.)! He died the death of a believer". Once he told Imām al Ṣādiq (a.s.), "We (the Shī`ah) are such less! If we gathered around a sheep (to eat it), we could not even complete it". Hearing this, Imām (a.s.) said, "Shouldn't I inform you something more astonishing than this"? He replied in the affirmative and Imām (a.s.) said, "The emigrants (Muhājirīn) and helpers (Anṣār) left (the faith)", saying this he held three fingers, "(except) Salmān, Abū Ḍarr and Miqdād". As is related from Imām Muḥammad al Bāqir (a.s.), "The people turned apostates except three, Salmān and Abū Ḍarr and Miqdād". The narrator says that I asked him about `Ammār and he (a.s.) replied, "He drifted a little, but then returned back". He (a.s.) then continued, "If you desire the one who did not doubt and nothing entered in him (apostasy or uncertainty), it is Miqdād".

Zurārah bin A`ayun narrates that I left Madīnah while I was yet a young lad. I entered the tents of Imām Muḥammad al Bāqir (a.s.) at Minā and saw people sitting there all around, however there was a vacant place in the middle. I saw a man sitting in a corner having his hair cut. I perceived that he was none other

¹ It is related that Ḥarīz was appointed a guide for the Shī`ah of Sijistān. During that time the Khawārij held large gatherings therein. A group of his believer companions heard that the Khawārij abuse Amīrul Mu`minīn (a.s.) and informed Ḥarīz regarding it. They requested permission to invite anyone willing to take part to fight them and he permitted them. They killed the Khawārij numerous times due to their abusing of Imām `Alī (a.s.), while they did not realize that those who killed them were Shī`ah, since they were not in large numbers therein. Therefore they accused the Murji`ah of killing them and killed them. This continued until they found the reality that the ones who killed them were actually Shī`ah. They surrounded the Masjid in which Ḥarīz and his companions were present and demolished it upon them. Ultimately all of them were martyred. (Shaikh al Mufīd, "Al Ikhtisāṣ") (translator)

than Abī Ja`far (Imām al Bāqir), therefore I went to him and saluted him. He (a.s.) replied to my salutation and sat upright, while the barber was seated behind him. Then he (a.s.) asked me, "Are you among the children of A`ayun"? I replied, "Yes, I am Zurārah bin A`ayun". Imām (a.s.) said, "I recognized you through resemblance. Has Ḥumrān performed the Ḥajj Pilgrimage"? I replied, "No, rather he has conveyed his salutations to you". Hearing this, Imām (a.s.), "Truly he is among the believers who shall never revert. Then when you meet him, convey my salutation to him. Then tell him not to relate this Ḥadīth from me to Ḥakam bin `Uyaynah that: Verily the Vicegerents of Muḥammad (s.a.w.a.) are traditionists. Do not relate to him and his likes such Aḥādīth". Zūrārah says that then I praised Allāh (s.w.t.) and extolled Him.

In another report it is stated that Imām Ja`far al Ṣādiq (a.s.) questioned Bukayr bin A`ayun regarding Ḥumrān. Bukayr replied, "He could not perform Ḥajj this year in spite of yearning to visit you much. However he has conveyed salutations to you". Imām (a.s.) replied, "Salutations to you and him. Ḥumrān is a believer among the inhabitants of Paradise. He shall never be sceptical. No, by Allāh (s.w.t.)! No, by Allāh (s.w.t.)! But do not inform him (this)".

In another report it is mentioned that his name is in the book of the Aṣḥāb al Yamīn.¹

It is also related that once the followers of Imām Ja`far al Ṣādiq (a.s.) were seated in his presence engrossed in debates, while Ḥumrān bin A`ayun was silent. Seeing this, Imām (a.s.) said, "What happened to you O Ḥumrān, why don't you speak"?

¹ Imām Ja`far al Ṣādiq (a.s.) said, "I did not find anyone who accepted my word, obeyed my command and followed the example of the companions of my forefathers (a.s.), except two. May Allāh (s.w.t.)'s Mercy be upon them both, `Abdullāh bin Abī Ya`fūr and Ḥumrān bin A`ayun. Whereas both of them are sincere among our Shī`ah. While their names are written in the book with us of the Aṣḥāb al Yamīn gifted to Muḥammad (s.a.w.a.) by Allāh (s.w.t.)". (Shaikh al Ṭūsī, "Ikhtiyār Ma`rifatul Rijāl") As regards Aṣḥāb al Yamīn (people of the right hand), Allāh (s.w.t.) says in the Qur`ān, "**Then (will be) the people of the right hand; Oh! What (a happy state shall) the people of the right hand**". (Sūratul Wāqī`ah: 8) And, "**Besides this, to be of those who believe, and enjoin steadfastness on each other and enjoin mercy on each other. These are the people of the right hand**". (Sūratul Balad: 17-18) They are those who in the beginning of their lives were sinful but subsequently repented, amended themselves and ended their lives in righteousness. (translator)

Ḥumrān replied, "O my master! I shall not speak in a gathering in which you are present (due to your respect)". Imām (a.s.) said, "I permit you to speak. Then speak"

Yūnus bin Ya`qūb relates that Ḥumrān was a powerful speaker, therefore Imām al Ṣādiq (a.s.) commanded a Shāmī man, who had come to debate Imām, to argue with Ḥumrān. The man replied, "Rather I want you and not Ḥumrān". Imām (a.s.) said, "If you subdue Ḥumrān, you have subdued me". The person started to question Ḥumrān until he himself was bored and exhausted, however Ḥumrān replied to them all. Then Imām (a.s.) asked him, "How did you find him O Shāmī"? The man replied, "I found him to be proficient. I did not ask him anything except that he replied to me". While there are similar abundant reports in his praise.

Ḥasan bin `Alī bin Yaḡṡīn relates from his masters that Ḥumrān, Zurārah, `Abdul Malik, Bukayr and `Abdul Raḡmān, sons of A`ayun, were all upon the Straight Path. Four among them died during the lifetime of Imām Ja`far al Ṣādiq (a.s.), while they were among the companions of Imām Muḡammad al Bāqir (a.s.). Zurārah remained alive until Imām al Kāẓim (a.s.) and gained what he gained.

It is said that Ḥumrān is included among the Ṭābe`īn since he related from Abil Ṭufayl `Āmir bin Wāṡilah, who was the last companion (of the Messenger of Allāh) to pass away.

We (the Author) also state that Ḥumrān even related from `Abdullāh bin `Umar, who is included among the companions (of the Messenger of Allāh) by the Ahlul Sunnah.

Shaikh al Ṭabarsī writes in his Majma`ul Bayān in interpretation of the following verses (Āyah) of Sūratul Muzzammil, "**Verily with Us are strong fetters and the flaming fire. The food that chokes and a painful chastisement**",¹ that Ḥumrān bin A`ayun relates from `Abdullāh bin `Umar that once the Messenger of Allāh (s.a.w.a.) heard someone recite these verses and he (s.a.w.a.) fell unconscious.

It is related that whenever Ḥumrān sat with his companions, he constantly related Aḡādīth to them from Āl Muḡammad (a.s.). Whenever they said anything apart from what they (a.s.) related, he would refute them with other Aḡādīth from them

¹ Holy Qur`ān, Sūratul Muzzammil:12-13

(a.s.). He would repeat this three times, and if they persisted, he would arise and leave.

We (the Author) say that a similar incident has been quoted regarding Sayyid al Ḥimyarī. One of the learned personalities states, that once I was seated near Abū `Amrū `Alā' discussing, when Sayyid al Ḥimyarī entered therein. We remained engrossed in discussing regarding planting and palm-trees for one hour. Seeing this, Sayyid arose to leave and we asked, "O Abā Hāshim! Why did you arise"? He replied, "I abhor to sit long in a gathering, in which there is no mention of the Progeny of Muḥammad (s.a.w.s); a gathering in which Aḥmad (s.a.w.s) is not mentioned, nor is there a mention of his Vicegerent (Imām `Alī) and his sons; such a gathering is broken and ruined, a person who forgets their remembrance in his gathering to the extent that he departs from it is not a good man".

The sons of Ḥumrān, viz. Ḥamzah, Muḥammad and `Uqbah, were also traditionists.

Seventh, Zurārah bin A`ayun al Shaybānī. His eminence and excellence is such great that cannot be quoted. All good traits had gathered in his personality, such as knowledge, grace, jurisprudence, honesty and reliability. He is included among the disciples of Al Ṣādiqīn (a.s.).¹

Once Yūnus bin `Ammār related a Ḥadīth of Imām Muḥammad al Bāqir (a.s.) from Zurārah regarding inheritance. Hearing this, Imām (a.s.) said, "As for what Zurārah relates from Abī Ja`far (al Bāqir), it is not lawful to refute it".

It is related that Imām Ja`far al Ṣādiq (a.s.) once told Faydh bin al Mukhtār, "If you desire our Ḥadīth, then you should refer to the one seated here". Saying this, he (a.s.) pointed with his hand towards Zurārah bin A`ayun. Imām al Ṣādiq (a.s.) also said regarding Zurārah, "If not for Zurārah, I presume that the Aḥādīth of my father (a.s.) would disappear".

As is related earlier in the biography of Burayd bin Mu`āwiyah that Zurārah is one among the pegs of the earth.

It is also related that once Imām al Ṣādiq (a.s.) told him, "O Zurārah! Verily your name is written among the names of the inhabitants of Paradise without an Alif".

¹ Referred to Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.) collectively. (translator)

He replied, "Yes, may I be your ransom! My name is `Abd Rabbuh, however I am bestowed the title of Zurārah". He (Zurārah) also said, "By Allāh (s.w.t.)! With every word of verdict that I heard from Ja`far bin Muḥammad (a.s.), my faith increased through it".

It is related from Ibn Abī `Umayr, who is included among the eminent learned Shī`ah personalities, that once I told Jamīl bin Durrāj, one of the prominent jurists and traditionists, "What better is your presence and what embellishment is your gathering". He replied, "Yes, however, by Allāh (s.w.t.), we never sat around Zurārah bin A`ayun, except similar to school students (that sit) around a teacher".

Abū Gālib al Zurārī writes in his treatise (Risālah), that he compiled for his grandson Muḥammad bin `Abdullāh, "Zurārah was handsome, well-built and fair. He would step out for the Friday (Jum`ah) Prayers, with a black burnoose upon his head. There was a mark of prostration in between his eyes and he carried a staff. People would stand in rows to look at his good appearance, while sometimes he would return back. He was a great debater, while none could refute his arguments. Worship had kept him away from debates, however, the scholastics among the Shī`ah were among his students. It is said that he lived for seventy years. There are numerous excellences for the family of Āl A`ayun, while whatever is reported regarding them is quite abundant that I should write it down for you. And it is found in the books of Ḥadīth".

We (the Author) say that the death of Zurārah took place two months or less after the Martyrdom of Imām al Ṣādiq (a.s.). He was ill when Imām (a.s.) met with his Martyrdom and later passed away. May Allāh (s.w.t.)'s Mercy be upon him.

It should be known that the house of Āl A`ayun was among the honourable ones and most of them were possessors of Ḥadīth, scholasticism, principles and books; while abundant reports were related through them. Zurārah had sons, among them Rūmī and `Abdullāh, both of whom were among the trustworthy traditionists; and Ḥasan and Ḥusain, regarding whom Imām Ja`far al Ṣādiq (a.s.) said, "May Allāh (s.w.t.) surround them (with His Mercy), protect them and safeguard them due to the righteousness of their father, as He protected the two orphans".¹

¹ Refer to the Qur`ānic verse, **"And as for the wall, it was of two orphan boys in the city, and was underneath it a treasure (intended) for them two, and their father was a**

As for the brothers of Zurārah, viz., Ḥumrān, Bukayr, `Abdul Raḥmān and `Abdul Malik, all of them were among the eminent ones. We have already quoted regarding Ḥumrān earlier. As for Bukayr, Imām Ja`far al Ṣādiq (a.s.) said regarding him, "May Allāh (s.w.t.) have Mercy upon Bukayr, and He already did so". Also he (a.s.) said after his death, "However, by Allāh (s.w.t.)! Allāh (s.w.t.) has alighted him in the midst of the Messenger of Allāh (s.a.w.a.) and Amīrul Mu`minīn (a.s.)". His children and grandchildren were also among the traditionists. He possesses a renowned Mausoleum outside the town of Dāmgān (in Simnān province of Īrān).

Regarding `Abdul Raḥmān bin A`ayun, our masters (of Ḥadīth) have borne witness for his steadfastness.

As for `Abdul Malik bin A`ayun, Imām al Ṣādiq (a.s.) requested Allāh (s.w.t.)'s Mercy upon him and even visited his grave along with his companions. He was a master in astronomy. His son Dharīs was also among the trustworthy traditionists.

Eighth, Ṣafwān bin Mahrān al Jammāl al Asadī al Kūfi. He possessed the agnomen of Abū Muḥammad and was abundantly trustworthy and eminent. He related from Imām Ja`far al Ṣādiq (a.s.) and professed his faith and belief in the A`immah (a.s.) in his (a.s.)'s presence. While Imām (a.s.) replied, "May Allāh (s.w.t.) have Mercy upon you".

It is related that he rented his camels to Hārūn al Rashīd for the Ḥajj pilgrimage. Once when he went to the presence of Imām Mūsā al Kāẓim (a.s.), he said, "O Ṣafwān! Everything is fine and graceful from you except one". Ṣafwān says that I asked Imām (a.s.), "May I be your ransom! And what is that"? Imām (a.s.) replied, "Your renting your camels to this man (Hārūn)". I said, "By Allāh (s.w.t.)! I do not

righteous man; so willed your Lord that they should attain their maturity and take out their treasure (which is) a mercy from your Lord". (Sūratul Kahf: 82) A righteous man who had died had buried a treasure under the wall for his young orphans to inherit their property. If the wall had been allowed to fall, the buried treasure would have been exposed and would be owned by the others. Consequently the poor orphans would have been deprived of what their good-hearted father had left for them, since the issues of the righteous man would also naturally be righteous and of service above self to others. Hence serving the interest of the poor orphans was also serving the cause of public charity. Therefore Nabī Khidhr (a.s.) repaired the wall, while Nabī Mūsā (a.s.) could not perceive his hidden wisdom in it. The entire incident is quoted in Sūratul Kahf in the Holy Qur`ān. (translator)

rent him for showing off, or arrogance, or hunting, or pastime; however I rent him in this path (Ḥajj). Moreover I do not accompany him personally and assign my slaves for it". Hearing this, Imām (a.s.) asked, "Do you not desire to claim your rental from them"? And I replied in the affirmative. Again Imām (a.s.) asked, "Don't you like that they remain alive until they pay you your rent"? And I replied in the affirmative. Imām (a.s.) continued, "Those who desire their life is included among them, and the one who is among them shall enter the fire (of hell) along with them".¹ Şafwān says that I sold all my camels and when this news reached Hārūn, he summoned me to him and said, "By Allāh (s.w.t.)! Were it not for a good companionship between us, I would have killed you".²

Şafwān has related the salutations of Imām al Ḥusain (a.s.) to be recited on the fortieth day of his Martyrdom (Ziyārat al Arba`in), Ziyāratul Wārith and the renowned supplication (Du`ā') to be recited after Ziyārat `Āshūrā', known as Du`ā' `Alqamah, from Imām al Şādiq (a.s.). He was the one who would transport Imām al Şādiq (a.s.) upon his camel from Madīnah to Kūfah and even obtained

¹ Imām (a.s.) meant to say that cooperating with a tyrant and miscreant, even though for a good cause, leads one to be included among them, since none of their good acts are accepted by Allāh (s.w.t.) due to their evil and hypocrisy. There are numerous Aḥādīth in Shī`ah as well as the Ahlul Sunnah books that indicate that any type of cooperation with a tyrant is a sin in itself and leads to a person becoming his partner in it. To quote a few here, Imām Ja`far al Şādiq (a.s.) says, "An oppressor, his aide, and the one pleased with him, all three are partners (in oppression)". (Shaikh al Kulaynī, "Al Kāfi") It is related from the Messenger of Allāh (s.a.w.a.) that, "One who walks towards an oppressor to aid him, while knowing that he is an oppressor, has left Islām". (Warrām bin Abī Firās, "Tanbīhul Khawāṭir wa Nuzhatul Nawāzīr") The Messenger of Allāh (s.a.w.a.) said, "When the day of Qiyāmah comes forth, a caller shall call out: Where are the oppressors, and the aides of the oppressors, and the similitude of the oppressors, even the one who sharpened their pens and fitted an inkstand for them. They shall all be placed into an iron bier and thrown into hell". (Warrām bin Abī Firās, "Tanbīhul Khawāṭir wa Nuzhatul Nawāzīr") (translator)

² It is related that Hārūn summoned Şafwān and told him, "O Şafwān! I have been informed that you have sold your camels"? He replied in the affirmative and he asked him why. Şafwān replied, "I have become an old man, while the slaves do not work properly". Hearing this, Hārūn said, "Far be it! Far be it! I very well know who advised you to do so. He is Mūsā bin Ja`far (a.s.)". Şafwān said, "What have I got to do with Mūsā bin Ja`far"? Hārūn said, "Leave this vain talk. For by Allāh (s.w.t.)! Were it not for a good companionship between us, I would have killed you". (Shaikh Muḥammad bin Ḥasan al Ḥurr al `Āmelī, "Wasā'elul Shī`ah") (translator)

the good fortune to visit the blessed grave of Amīrul Mu'minīn (a.s.) along with him (a.s.). He was among those who recognized the exact spot of his (a.s.)'s grave. It is stated in Kāmilul Ziyārah (of Ibn Qawlawayh al Qummī) from him that, "I stayed there (near the tomb of Amīrul Mu'minīn) for twenty years and recited my Prayers near it".

Şafwān is the great grandfather of the eminent trustworthy personality, the noble jurist and the chief of the Imāmīyyah sect, Abū `Abdullāh al Şafwānī,¹ who imprecated with the chief justice (Qādhī) of Moşul in the presence of Sayful Dawlah al Ḥamdānī with regards to Imāmah. And when the Qādhī left, he became sick, while his hand, through which he imprecated, turned black and swell. He passed away the following day.

Ninth, `Abdullāh bin Abī Ya`fūr. He was trustworthy and a very eminent personality among the companions of A'immah (a.s.). He is also included among the disciples of Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Şādiq (a.s.). He was beloved in the eyes of the latter (Imām al Şādiq) due to his steadfastness in obedience to him (a.s.), compliance of his command and acceptance of his word. As it is related that once he told Imām al Şādiq (a.s.), "By Allāh (s.w.t.)! If you split a pomegranate into two halves and say that one part of it is lawful and another unlawful, I shall bear witness that which you said is lawful is lawful and which you said unlawful is unlawful". Hearing this, Imām (a.s.) said, "May Allāh (s.w.t.) have Mercy upon you! May Allāh (s.w.t.) have Mercy upon you"!

It is also related that Imām Ja`far al Şādiq (a.s.) said, "I did not find anyone accepting my counsels and obeying my command, except `Abdullāh bin Abī Ya`fūr". While he had presented his Religion and belief in his (a.s.)'s presence.

Imām al Şādiq (a.s.) sent him his salutations and recommended him with honesty in speech and returning back trusts. He passed away in the year of plague during the lifetime of Imām al Şādiq (a.s.).

After his death, Imām (a.s.) wrote a letter to Mufadhhal bin `Umar, replete with praise of Ibn Abī Ya`fūr and displaying his pleasure in words that astonish the intellect and evidence his eminent status. Among his (a.s.)'s words were, "He has passed away, may Allāh (s.w.t.)'s peace be upon his soul, whose impress was

¹ Abū `Abdullāh Muḥammad bin Aḥmad bin `Abdullāh bin Qudhā`ah bin Şafwān bin Mahrān (d.352) (translator)

praiseworthy; his effort was worthy of thanks; who was forgiven; blessed with the pleasure of Allāh (s.w.t), His Messenger (s.a.w.a.) and his Imām (a.s.) with him. Then by my being born of the progeny of the Messenger of Allāh (s.a.w.a.)! There was no one in our age more obedient to Allāh (s.w.t.), His Messenger (s.a.w.a.) and his Imām (a.s.) than him. He remained in this state until Allāh (s.w.t.) summoned him to His Mercy and entered him into His Paradise

Tenth and Eleventh, `Imrān bin `Abdullāh bin Sa`ad al Ash`arī and his brother `Īsā bin `Abdullāh. Both of them were among the eminent personalities from Qum, the companions of Imām Ja`far al Ṣādiq (a.s.) and his beloved ones. Imām (a.s.) loved them abundantly and whenever they came to Madīnah, he (a.s.) inquired regarding them, their state and that of their relatives.

It is related that once when `Imrān entered the presence of Imām al Ṣādiq (a.s.), he favoured and pleased him. When he arose to leave, Ḥammād (bin `Uthmān) al Nāb asked him, "Who is this whom you favoured to such an extent"? Imām (a.s.) replied, "He is among the noble people of the house, i.e. from Qum. No arrogant among the arrogant desires them (evil), except that Allāh (s.w.t.) shall crush him".

It is mentioned in another report that Imām al Ṣādiq (a.s.) kissed `Īsā in between his eyes and said, "You are from among us, the Ahl al-bait (a.s.)".

Once Imām Ja`far al Ṣādiq (a.s.) had told `Imrān to prepare tents for him. `Imrān prepared and brought them for Imām (a.s.) at Minā, a tent for males and another for females containing toilet. He erected them at the spot of Imām (a.s.). When he (a.s.) arrived there with his womenfolk, he asked, "What is this"? They replied, "May we be ransom upon you! These tents have been erected for you by `Imrān bin `Abdullāh". Imām (a.s.) entered therein and called `Imrān. When he arrived, he said, "May I be your ransom! These are the tents that you had ordered me to prepare for you". Imām (a.s.) asked him, "What is their cost"? He replied, "May I be your ransom! The linen is prepared by me for you. And I love, may I be your ransom, if you accept it as a gift from me. And I have returned back its cost that you had earlier given me". Hearing this, Imām (a.s.) took his hand and said, "I request Allāh (s.w.t.) to bestow His Blessings upon Muḥammad (s.a.w.a.) and the progeny of Muḥammad (a.s.), and shade you and your progeny on the day when there shall be no shade, except His (s.w.t.)".

`Imrān had a son, named Marzubān, who was among the companions of Imām

`Alī al Ridhā (a.s.) and those who related from him. He was also an author of a book. Marzubān relates that once I asked Imām al Ridhā (a.s.), "I ask you regarding an important matter near me. Am I among your Shī`ah"? Imām (a.s.) replied in the affirmative. He again asked, "Is my name written with you"? And again Imām (a.s.) replied in the affirmative.

Twelfth, Fudhayl bin Yasār al Baṣrī. His agnomen (Kunīyyah) was Abul Qāsim, was trustworthy and eminent among the narrators and jurists. He was also included among the companions of Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.). Our masters (traditionists) unanimously acknowledge him and his jurisprudence (Fiqh).

Whenever Imām Ja`far al Ṣādiq (a.s.)'s sight would fall upon him, he would say, "Give glad tidings to the humble ones.¹ One who desires to look at a man of Paradise should look at him". He (a.s.) would also say, "Verily Fudhayl is among the companions of my father (a.s.) and I love the one who loves the companions of my father (a.s.)".

Fudhayl passed away during the lifetime of Imām al Ṣādiq (a.s.). The person who administered him the bath said, "I bathed Fudhayl bin Yasār, while his hand would precede mine upon his private parts".² Imām (a.s.) said, "May Allāh (s.w.t.) Mercy be upon Fudhayl bin Yasār! He was from among us, the Ahl al-bait (a.s.)".

Fudhayl relates that once I told Imām Ja`far al Ṣādiq (a.s.), "Nothing stops me from meeting you except that I do not know what is agreeable to you".³ Imām (a.s.) said, "That is better for you".

His sons were Qāsim and `Alā', while his grandson Muḥammad bin Qāsim was

¹ Refer to the Qur'ānic Verse, **"And you (O Our Messenger) give glad tidings to the humble ones, who when Allāh is mentioned, get thrilled their hearts (with awe for His glory); and the steadfast on what befalls them, and the establishers of Prayer and they spend of what We have provided them with"**. (Sūratul Ḥajj: 34-35) (translator)

² He meant to say that whenever he extended his hand to wash his private parts, his hand would precede his hand and not let him touch them. Glory be to Allāh (s.w.t.)! Such Shī`ah of Ahl al-bait (a.s.)! (translator)

³ He meant to say that he feared lest his comes to Imām (a.s.)'s presence and lacks to accomplish what he (a.s.) desires from him. (translator)

among the honourable and trustworthy companions.¹

Thirteenth, Faydh bin al Mukhtār al Kūfi. He was among the trustworthy ones and narrators of Imām Muḥammad al Bāqir (a.s.), Imām Ja`far al Şādiq (a.s.) and Imām Mūsā al Kāẓim (a.s.).

Once he insisted Imām Ja`far al Şādiq (a.s.) to show him the Imām (a.s.) after him. Imām (a.s.) arose and entered a room with a curtain and remained therein for some time. Then he (a.s.) called out, "O Faydh! Enter herein". Faydh entered therein and saw that it was a Masjid. Imām (a.s.) prayed and after completing, he turned his back towards the Qiblah and Faydh sat facing him. Just then, Abul Ḥasan (Imām al Kāẓim) entered therein, while he was in his fifth year of age and held a whip in his hand. Imām (a.s.) sat him (a.s.) upon his thigh and said, "May my parents be ransom upon you! What is this whip in your hands"? Imām (al Kāẓim) replied, "I passed by my brother `Alī, who held it in his hands and was beating the animals with it. Therefore I took it from his hands".

Then Imām al Şādiq (a.s.) said, "O Faydh! Verily the books of Ibrāhīm (a.s.) and Mūsā (a.s.) reached the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) confided them to `Alī (a.s.), who confided them to Ḥasan (a.s.), he (a.s.) in turn confided them to Ḥusain (a.s.), who confided them to `Alī ibnul Ḥusain (a.s.), he (a.s.) confided to Muḥammad ibn `Alī (a.s.) and my father (Muḥammad al Bāqir) confided them to me and it remained with me. I confided them to this son of mine, in spite of his young age, and it remains in his possession now".

Faydh says that hearing this, I understood what he meant² and asked him, "May I be your ransom! Please tell me more". Imām (a.s.) said, "O Faydh! Whenever my father (a.s.) desired that his request may not be refused, he would make me sit on his right side. He would request his desire (from Allāh); I would say Āmīn and his desire would not be refused. I too do similar with this son of mine. Yesterday we remembered you in a matter and remembered you with goodness". I again said, "O my master! Please tell me more". Imām (a.s.) said, "O Faydh! Whenever my father (a.s.) undertook a journey, I was along with him. When he

¹ He was among the companions of Imām `Alī al Ridhā (a.s.). (translator)

² Imām (a.s.) meant to say that among the evidences of Imāmāh was that an Imām should possess the books and other deposits of the Prophets (a.s.) and since they were in the possession of Imām al Kāẓim (a.s.), he would be his successor in Imāmāh. (translator)

would doze off upon his mount, I would near my mount to his and use my armour as a pillow for him for a mile or two until he woke up and his sleep departed. While this son of mine does similarly with me". Again I told him (a.s.) to tell me more and he (a.s.) continued, "Verily I found from this son of mine what Ya`qūb (a.s.) found from (his son) Yūsuf (a.s.)". When I told him (a.s.) to tell me more, he (a.s.) said, "He is the one regarding whom you questioned me (my successor), then acknowledge his right". Hearing this, I arose, kissed his forehead and prayed for him (a.s.).

Then I asked, "May I be your ransom! Should I inform anyone regarding this"? Imām (a.s.) replied, "Yes, your family, your sons and your friends". Faydh says that once my family members, my sons and Yūnus bin Ḍabyān among my friends were present with me. When I informed them regarding this, they offered abundant praise to Allāh (s.w.t.). However, Yūnus said, "No, by Allāh (s.w.t.)! I shall not accept until I hear it from him (a.s.) directly". He left in haste and I followed him. When he reached the door, I heard Imām al Ṣādiq (a.s.) preceded me in saying, "The matter is the same as informed to you by Faydh". Hearing this, Yūnus said, "I heard and obeyed".

Fourteenth, Layth bin al Bakhtarī, renowned as Abū Baṣīr al Murādī. Qādhī Nūrullāh al Shushtarī al Mar`ashī quotes in his biography in his book Majālisul Mu`minīn from the book Khulāṣatul Aqwāl (of `Allāmah al Ḥillī) that his agnomen (Kunīyyah) was Abū Baṣīr and Abū Muḥammad and he is included among the narrators from the noble Imāms Muḥammad bin `Alī al Bāqir (a.s.) and Ja`far bin Muḥammad al Ṣādiq (a.s.). The former (Imām al Bāqir) said regarding him, "Give glad tidings of paradise to the humble ones".

It is related in the book Khulāṣatul Aqwāl (of `Allāmah al Ḥillī) from Mukhtār al Kashshī from Jamīl bin Durrāj that I heard Imām Ja`far al Ṣādiq (a.s.) say, "Give glad tidings of paradise to the humble ones, Burayd bin Mu`āwiyah al `Ijlī, Abā Baṣīr Layth bin al Bakhtarī al Murādī, Muḥammad bin Muslim and Zurārah. These four noblemen are the trustees of Allāh (s.w.t.) upon His lawful and unlawful. Were it not for them, the traditions of Prophet hood would cease and be obliterated".

Shaikh al Kashshī relates that our group unanimously approve him and acknowledge his jurisprudence (Fiqh).

Abū Baṣīr relates that once I entered the presence of Imām Ja`far al Ṣādiq (a.s.) and he asked me, "Were you present during the last moment of `Alabā' bin Darrā' al Asadī"? I replied in the affirmative and said, "He informed me that you had guaranteed Paradise for him. And he told me to remind you regarding it". Imām (a.s.) replied that he had spoken the truth. Hearing this, I wept and said, "May I be your ransom! Then what about me? Am I not an old aged one, feeble, blind and dedicated to you? Then guarantee it (Paradise) for me too". Imām (a.s.) replied, "I did so". I said, "Then make your forefathers (a.s.) also guarantees upon it", and I named them one after the other. He (a.s.) said that he did so. Again I said, "Then guarantee it for me from the Messenger of Allāh (s.a.w.a.)". He (a.s.) replied, "I did so". Lastly, I said, "Then guarantee Allāh (s.w.t.) upon it for me". Imām (a.s.) became silent for some time and then said, "I did so".

Al Kashshī relates from Shu`ayb al `Aqarqūfī that once I asked Imām Ja`far al Ṣādiq (a.s.), "If we need to ask anything, whom should we do so"? Imām (a.s.) replied, "You should ask Al Asadī, i.e. Abū Baṣīr". Our Shaikh (Mīrzā Ḥusain al Nūrī) writes in his conclusion to his book *Mustadrakul Wasā'el* that by Abū Baṣīr above, Imām (a.s.) meant Abū Muḥammad Yaḥyā bin Qāsim al Asadī due to his guide `Alī bin Ḥamzah, regarding whom the scholars profess that he was the narrator of the book of Abū Baṣīr. While this Abū Baṣīr (Abū Muḥammad Yaḥyā bin Qāsim al Asadī) was also trustworthy, as acknowledged by Shaikh al Ṭūsī in his *Al Rijāl* and `Allāmah al Ḥillī in his *Khulāṣatul Aqwāl*. While (Shu`ayb) al `Aqarqūfī was his nephew (sister's son).

Fifteenth, Muḥammad bin `Alī bin Nu`mān al Kūfī. Abū Ja`far, renowned as Mu'min al Ṭāq and Al Aḥwal.¹ He owned a shop in Kūfah at a locality known as Ṭāq al Maḥāmil. During his time, false dirham and dīnār had emerged. Apparently they appeared real, however, they were false. Mu'min al Ṭāq very well recognized the real ones from the false; therefore his opponents addressed him as Shayṭān al Ṭāq. He is included among the scholastics and he authored books, among them *If`al wa lā Taf`al*. His debates with Zayd bin `Alī (Zainul `Ābidīn) and the Khawārij are renowned.

His conversation with Abū Ḥanīfah is also quite renowned. It is related that once

¹ i.e. the believer from the locality of Ṭāq al Maḥāmil, while Al Aḥwal means a squint-eyed one. (translator)

Abū Ḥanīfah told him, "You (the Shī`ah) speak of Raj`ah"?¹ Mu`min al Ṭāq replied in the affirmative. Abū Ḥanīfah said, "Then lend me a thousand dirham that I shall pay you back when we return". He replied, "You give me a guarantor that you shall return back in the form of a human and not a pig".

It is also related that when Imām Ja`far al Ṣādiq (a.s.) passed away, Abū Ḥanīfah told him (sarcastically), "O Abā Ja`far! Your Imām has died". He replied, "However, your Imām (Shayṭan) is **of the respited ones, till the day of the time made known**".²

It is quoted in the book Majālisul Mu`minīn (of Qādhī Sayyid Nūrullāh al Shushtarī) that once Abū Ḥanīfah was seated with his companions when Mu`min al Ṭāq arrived. When Abū Ḥanīfah's sight fell upon him, he told his companions, "Shayṭān has come to you". Mu`min al Ṭāq heard his words, came up to him and addressed him and his companions, saying, "**We have sent the Shayāṭīn (Satans) against the disbelievers to incite them with an incitement (to sin)**".³

Abū Mālik al Aḥmasī relates that Dhaḥḥāk al Shārī, who was among the Khawārij, revolted in Kūfah. He established his rule therein, called himself commander of the faithful (Amīrul Mu`minīn) and invited people to himself (and his beliefs). Mu`min al Ṭāq came to them (the Khārijīs) and when their sight fell upon them, they attacked him. They brought him to their commander (Dhaḥḥāk) and Mu`min al Ṭāq told them, "I am a man possessing perception in my Religion, and I have

¹ Raj`ah, literally means "the return", but it is used to mean "the return of a group of people after death and prior to the Day of Qiyāmah". Shaikh al Mufīd writes in this context that Allāh (s.w.t.) shall raise a group of people in this world after their death in the physical form they lived. He (s.w.t.) shall cherish some among them and humiliate some, as well as indicate the rightful ones from the liars and the oppressed ones among them from the oppressors. And this shall be during the return of Imām al Mahdī (a.t.f.s.). (Shaikh al Mufīd, "Awā`elul Maqālāt") This also calls for the return of Nabī `Īsā (a.s.) among the righteous ones and Al Dajjāl among the evil. And although some of the Ahlul Sunnah scholars reject this belief, yet there are numerous Aḥādīth and views mentioned in acknowledgement of this belief. The best book written upon this issue is Al Īyqāzu minal Haj`ah bil Burhāni `alal Raj`ah by Shaikh Muḥammad bin Ḥasan al Ḥurr al `Āmelī in which he cites more than six hundred and seventy Qur`ānic Verses, Aḥādīth and rational arguments from the Shī`ah and Ahlul Sunnah books to prove its veracity. (translator)

² Holy Qur`ān, Sūratul Ḥijr: 37-38

³ Holy Qur`ān, Sūrat Maryam: 83

heard that you accept justice. Then I love to be included among you". Hearing this, Dhahḥāk told his companions, "If he enters your group, he shall be of benefit to you".

Then Mu'min al Ṭāq turned to Dhahḥāk and said, "Don't you disassociate yourselves from `Alī bin Abī Ṭālib (a.s.) and consider killing and fighting him to be lawful"? He replied, "Yes, since he prescribed in the Religion of Allāh (s.w.t.)". Again Mu'min al Ṭāq asked, "You consider it lawful to kill, fight and disassociate yourselves from anyone who prescribes in the Religion of Allāh (s.w.t.)"? He replied in the affirmative. Mu'min al Ṭāq continued, "Then tell me about your Religion, for which I have come to debate with you and accept it. Then if my evidences prevail upon yours', or your evidences prevail upon mine, who shall point out the error of the mistaken one and prescribe correctness of the right one? There should be someone who would prescribe between us". Hearing this, Dhahḥāk pointed to a man among his companions and said, "He shall be an arbitrator between us since he is a scholar in the Religion". Mu'min al Ṭāq asked, "Then shall he prescribe in the Religion regarding which I have come to debate with you"? And he replied in the affirmative. Hearing this, Mu'min al Ṭāq turned to his companions and said, "This friend of yours has prescribed in Religion, then what is your opinion regarding this"? When they heard this, they struck at him with his swords until he fell down and attained Martyrdom.

Sixteenth, Muḥammad bin Muslim bin Riyāḥ (or Ribāḥ), Abū Ja`far al Ṭahḥān al Thaqaḥī al Kūfī. He is included among the dignified companions of Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.), their disciples and their devotees. He was among the most abstinent ones among the people, their most expert ones in jurisprudence (Fiqh) and the eminent companions in Kūfah. The nation unanimously considered the correctness of what he considered to be correct, acknowledged him and complied with his (expertise in) jurisprudence (Fiqh). He resided in Madīnah for a period of four years and gained awareness with regards to Religion and its commandments from Imām Muḥammad al Bāqir (a.s.) and thereafter from Imām Ja`far al Ṣādiq (a.s.).

He relates that I never asserted anything from my own view except after questioning Imām al Bāqir (a.s.) regarding it, until I asked him thirty thousand Aḥādīth and from Imām Ja`far al Ṣādiq (a.s.) sixteen thousand Aḥādīth.

The trustworthy and eminent personality `Abdullāh bin Abī Ya`fūr relates that

once I told Imām Ja`far al Ṣādiq (a.s.), "It is neither possible for me to meet you every time, nor come to you. Then a man among our companions comes to me and asks me something and I do not have reply to all that he asks me". Hearing this, Imām (a.s.) said, "In that case what stops you from (asking) Muḥammad bin Muslim al Thaqaḫī, for he has studied under my father (a.s.) and was eminent near him".

Muḥammad bin Muslim himself relates that once I was sleeping upon the terrace when I heard someone knocking at the door. I asked who it was and back came the reply, "Your maid. May Allāh (s.w.t.) bless you". When I saw, I found a woman standing. She told me, "I had a young pregnant daughter. She was in labour and could not bear the pain and passed away. The child yet moves in the womb and comes to and fro. Then what should I do"? I replied, "O maid of Allāh (s.w.t.)! Once Muḥammad bin `Alī bin al Ḥusain (al Bāqir) was questioned regarding this and he (a.s.) replied that the womb should be opened and the child removed out. O maid of Allāh (s.w.t.)! Then do so. O maid of Allāh (s.w.t.)! I live a life of seclusion, then who sent you to me"? She replied, "May Allāh (s.w.t.) have mercy upon you! (Previously) I went to Abū Ḥanīfah, the one who judges upon his own opinion. He told me that he did not have any reply for it, however I should go to Muḥammad bin Muslim al Thaqaḫī and he would inform me. He also told me that when he issues a verdict upon it, I should return to him and tell him what he said". Hearing this, I told her to return back in peace. The next day when I went to the Masjid, I found Abū Ḥanīfah discussing the same issue with his companions (and attributing its reply to himself). When I saw this, I coughed and Abū Ḥanīfah said, "May Allāh (s.w.t.) turn (him) sterile! Let us live (in peace)".

Zurārah bin A`ayun relates that once Abū Karībah al Azdī and Muḥammad bin Muslim al Thaqaḫī went to bear witness near Sharīk (bin `Abdullāh al Nakha`ī), who was a judge at Kūfah. He glanced at their faces for a lengthy period of time and said, "The Ja`farīs and Fāṭimīs"! Hearing this, they wept and he asked them the reason for weeping. They replied, "You attribute us to a nation, who is not pleased to include our similitude among their brothers when they witness triviality in our devoutness. And you attribute us to a man (Imām al Ṣādiq), who is not pleased to include our similarities among his Shī`ah (due to our shortcomings). Then if he (a.s.) favours and accepts us, then it would be through his favour and grace upon us". Hearing this, Sharīk smiled and said, "Then if a man remains (alive in this world), he should be similar to you".

It is related that Muḥammad bin Muslim was honourable and a man of affluence. Imām Muḥammad al Bāqir (a.s.) told him, "Be humble O Muḥammad"! Therefore, when he went to Kūfah, he took a basket of dates and a weighing scale, sat at the gate of the congregational Masjid and called out to people to buy from him. Seeing this, his people came to him and said, "You have disgraced us"! He replied, "Verily my master has commanded me to do so. Then I shall not disobey him and not leave until I exhaust the remaining ones in the basket". His people told him, "Then if you refuse to accept, why don't to take to buying and selling. Then sit among the grinders". Therefore he bought a grinding mill and a camel and started to grind. Thus he was referred to as Al Ṭaḥḥān (the grinder of cereals, etc.). He passed away in the year one hundred and fifty Hijrah.

Seventeenth, Mu`āḍ bin Kathīr al Kisā'ī al Kūfi. He was among the master companions of Imām Ja`far al Ṣādiq (a.s.) and their trustworthy ones. It is he who quoted the text confirming the Imāmah of Imām Mūsā al Kāẓim (a.s.) from his father (a.s.).

It is related that he was a trader in white linen cotton, but later abandoned it. Once when Imām al Ṣādiq (a.s.) inquired regarding him and was informed that he gave up this profession, he (a.s.) said, "It is the work of shayṭān. The one who abandons his trade, two-thirds of his intellect departs away".

It is related that once when he saw a great crowd of pilgrims at `Arafah (in Ḥajj), he came to Imām Ja`far al Ṣādiq (a.s.) and said, "There is a great crowd of halting ones (at `Arafah)". Imām (a.s.) looked at them, called him and said, "A great wave comes to it from all places. However, by Allāh (s.w.t.)! There is no Ḥajj except for you. By Allāh (s.w.t.)! Allāh (s.w.t.) shall not accept it from anyone except you".

Eighteenth, Mu`allā bin Khunays al Bazzāz al Kūfi. He was the retainer of Imām Ja`far al Ṣādiq (a.s.). It is evident from Aḥādīth that he was from among the friends of Allāh (Awliyā' Allāh) and the inhabitants of Paradise. Imām (a.s.) loved him and he was his agent and trustee with regards to the expenses of his children.

Shaikh al Ṭūsī writes in his Al Gaybah that, among them, i.e. the praiseworthy ones, are Mu`allā bin Khunays, who was among the supports of Imām Ja`far al Ṣādiq (a.s.) and therefore Dāwūd bin `Alī killed him due to this. He was praiseworthy in the eyes of Imām (a.s.), followed his instructions, while his matter

was known.

Abū Baṣīr relates that when Dāwūd bin `Alī killed Mu`allā bin Khunays and hung him upon the gallows, it proved hard for Imām al Ṣādiq (a.s.). He (a.s.) told Dāwūd, "O Dāwūd! Why did you kill my retainer and the trustee upon my wealth and children? By Allāh (s.w.t.)! He was more eminent in the eyes of Allāh (s.w.t.) than you". It is narrated in another report that Imām (a.s.) said, "Now by Allāh (s.w.t.), he has entered Paradise".

We (the Author) say that it is evident from reports that when Mu`allā was killed, Imām al Ṣādiq (a.s.) was at Makkah. He (a.s.) left Makkah, came to Dāwūd and said, "You have killed a man of Paradise". Dāwūd said that he did not kill him, to which Imām (a.s.) asked who killed him and he replied, "Al Sayrāfi", who was the chief of his police force. He was therefore put to death in requital (Qiṣās).

It is related from Mu`tab that Imām (a.s.) did not spend that night, except in prostration (Sajdah) and standing (in Prayers). By Allāh (s.w.t.)! He did not lift his head from prostration (Sajdah) until we heard the crier saying, "Dāwūd bin `Alī has died". Imām al Ṣādiq (a.s.) said, "I imprecated for him in the Audience of Allāh (s.w.t.). Allāh (s.w.t.) dispatched an Angel to him who struck his head with a gavel to such an extent that it smashed his bladder".

Shaikh al Kulaynī and Shaikh al Ṭūsī relate with their sound chain of transmitters from Walīd bin Ṣubayḥ that once a man came to the presence of Imām Ja`far al Ṣādiq (a.s.) claiming a debt from Mu`allā bin Khunays, saying, "He passed away with my right (upon him)". Imām (a.s.) replied, "One who passed away with your right was the one who killed him". Then he (a.s.) told Walīd, "Arise and repay the man his right. Since I desire to cool his (Mu`allā's) skin from the heat of hell, even though it is cold (safe)".

Shaikh al Kulaynī also relates from Walīd bin Ṣubayḥ that once I entered the presence of Imām Ja`far al Ṣādiq (a.s.), when he handed me dresses and said, "O Walīd! Fold them". I stood to do so, when Imām (a.s.) said, "May Allāh (s.w.t.) have Mercy upon Mu`allā bin Khunays"! I assumed that he considered my standing in his presence similar to the standing of Mu`allā. Then Imām (a.s.) said, "Fie be upon the world! Verily the world is an abode of trials. Allāh (s.w.t.) has empowered His enemy upon His friend in it".

It is related from `Uqbah bin Khālid that once I entered the presence of Imām

Ja`far al Ṣādiq (a.s.) along with Mu`allā and `Uthmān bin `Imrān. When his (a.s.)'s sight fell upon us, he welcomed us and said, "Welcome to you, the ones who love us and we love them. May Allāh (s.w.t.) include you along with us in the world and hereafter".

Shaikh al Kashshī relates that when the day of `Īd would come forth, Mu`allā bin Khunays would step out into the desert dishevelled, covered in dust and in the state of a grievous ones. Then when the orator would mount the pulpit (Minbar), he would raise his hands towards the heavens and say, "O Allāh (s.w.t.)! Verily this is the station of Your successors and Your Chosen Ones, and the location of Your trustees in the sublime position for which You have distinguished them and they have been deprived of it (by the people)...."¹

Nineteenth, Hishām bin Muḥammad bin Sā`ib al Kalbī, Abul Munḍir. He was a scholar renowned in grace and knowledge, cognizant in chronicles and genealogy and among the scholars of our faith. He says, "I was inflicted with a great disease and I forgot all my knowledge. I sat near Ja`far bin Muḥammad (al Ṣādiq) and he gave me knowledge to drink in a glass, and all of it returned back".

Imām al Ṣādiq (a.s.) would search for him, make him sit beside him, and favour and gladden him. He authored numerous books in genealogy, conquests, exemplifications, Martyrdoms, etc. He is the renowned genealogist Al Kalbī, while his father Muḥammad bin Sā`ib al Kalbī al Kūfī was among the companions of Imām Muḥammad al Bāqir (a.s.), a scholar and an author of an exegesis (Tafsīr al Qur`ān). Al Sam`ānī (Abū Sa`ad) writes in his biography that, "He was an author of an exegesis, among the inhabitants of Kūfah and those who believed in Raj`ah. His son Hishām was an eminent genealogist and an extremist in Shī`ahism".

Twentieth, Yūnus bin Ḍabyān al Kūfī. He is among the narrator companions of Imām Ja`far al Ṣādiq (a.s.). And although Fadhl bin Shāḍān says regarding him that he was among the liars; Shaikh al Najjāshī writes that he is considered very weak and what he relates cannot be trusted; and Ibnul Gadhā`erī says that he is an extremist, liar and a corrupter of Ḥadīth; our master (Mīrzā Ḥusain al Nūrī), may Allāh (s.w.t.) fragrant his grave, writes in the conclusion of his book Mustadrakul Wasā`el, that there is evidence to prove his good state, his

¹ This is a part of Supplication (Du`ā) No.48 in Ṣaḥīfatul Sajjādīyyah that Imām Zainul `Ābidīn (a.s.) recited on the day of `Īdul Adh-ḥā and Fridays. (translator)

steadfastness, his eminence and absence of extremism; while there are numerous reports. Then he quotes those reports, among them the one quoted in Kitāb al Jāme' of Aḥmad bin Muḥammad al Bazanṭī that Imām Ja`far al Ṣādiq (a.s.) said regarding him, "May Allāh (s.w.t.) have mercy upon him and allot for him a house in Paradise. By Allāh (s.w.t.)! He was reliable with regards to Ḥadīth".

Imām Ja`far al Ṣādiq (a.s.) taught him the salutations of Imām al Ḥusain (a.s.) as quoted by Shaikh Durayb and Ibn Qawlawayh in his Kāmilul Ziyārāt; a supplication (Du`ā')¹ to be recited at Najaful Ashraf, whose opening words are, "Allāhumma lā budda min Amrik", while it is quoted in all the books of supplications (Ad`iyyah); and also a supplication (Du`ā') for pain in the eye. Thereafter our master (Mīrzā Ḥusain al Nūrī) refutes the reports in his reproach in detail that cannot be quoted here. One desirous should refer to the book.

We (the Author) say that I consider it appropriate to quote this report in the section dealing with the companions of Imām al Ṣādiq (a.s.) and conclude the chapter with it.

It is related that Imām Ja`far al Ṣādiq (a.s.) possessed a slave who took care of Imām (a.s.)'s mule when he entered the Masjid. One day, while he was seated outside, taking care of the mule, his companion from Khurāsān came up to him and said, "O slave! Ask him (a.s.) to put me in your place and I should be his slave, while in return I could give you all my wealth, since I possess abundant wealth from all classes. Then go and take a document of your manumission from him and I shall take your place with him (a.s.)".

Hearing this, the slave said, "I shall ask him (a.s.)". Then he went to Imām al Ṣādiq (a.s.) and told him, "May I be your ransom! You know my servitude and companionship with you. Then if Allāh (s.w.t.) sends goodness for us, will you stop it"? Imām (a.s.) replied, "I shall present it to you from our self and shall stop you (from taking it) from others". The slave related the incident of the Khurāsānī man to Imām (a.s.). Imām (a.s.) heard it and said, "Then if you refuse our servitude and the man is inclined towards us, we accept him and manumit you". When he turned to go, Imām (a.s.) told him, "I shall counsel you due to your lengthy companionship (with us), then it is your choice. When the day of Qiyāmah comes

¹ We have quoted these two supplications (Du`ā') and the salutations (Ziyārah) in our annexure (Bāqiyātul Ṣāliḥāt) to Mafātīḥul Jinān. (Author)

forth, the Messenger of Allāh (s.a.w.a.) shall adhere to the Light of Allāh (s.w.t.). Amīrul Mu`minīn (a.s.) shall adhere to the Light of the Messenger of Allāh (s.a.w.a.), while the A`immah (a.s.) shall adhere to (the light of) Amīrul Mu`minīn (a.s.). And our Shī`ah in turn shall adhere to us. They shall enter our place of entering and arrive at our place of arrival". Hearing this, the slave said, "I shall stay with you and prefer the hereafter upon the world".

Saying this, the slave came out and the man from Khurāsān told him, "You came out in a (overjoyed) state opposite to what you entered (in a gloomy state)"? The slave narrated the words of Imām (a.s.) to him and took him to the presence of Imām (a.s.). He (a.s.) accepted his friendship and ordered that the slave be presented a thousand dīnār (from himself). Then he arose, bade farewell to Imām (a.s.) and requested him to pray for him, that he did.

This destitute, `Abbās al Qummī, says to him (a.s.), "O my Master (a.s.)! From the day I recognized myself, I found myself at your doorstep. While my flesh and skin grew under the shelter of your favours. Then I appeal (in your presence) with a confident request and desire (from you) with a sincere hope, that you protect me, and not abandon or expel me from your door in whatever is left from my age. Then I say with a disabled tongue and an everlasting indigence, "How can I turn away from your protection, while my desire for your protection is indeed an honour; O my master! I do not want to live the day, when I see myself standing at any door except yours".

