

Chapter 12: Life of Imām `Alī al Hādī (a.s.) – The Twelfth Infallible

1. Relating to the felicitous birth, name and agnomen of Imām `Alī al Hādī (a.s.)

The most renowned date of Imām al Hādī (a.s.)'s birth is mentioned as the middle of the month of Ḍilḥijjah in the year two hundred and twelve Hijrah, near Madīnah at a place called Ṣiryā. According to a report by Ibn `Ayyāsh, he (a.s.) was born on the second or fifth of the month of Rajab. His mother was the laudable lady Sumānah al Magribiyyah (the Moroccan), renowned as Al Sayyidah. It is written in Jannātul Khulūd (of Mīrzā Muḥammad Ridhā al Khātūnābādī) that she always remained in the state of fasting; moreover there was none equal to her in abstinence and piety.

It is written in Al Durrul Nazīm (of Jamāluddīn Yūsuf bin Ḥātim al Shāmī) that her agnomen (Kunīyyah) was Ummul Fadhl. Muḥammad bin Farakh and `Alī bin Mahzayār relate from Imām al Hādī (a.s.) that he said, "My mother recognizes my right (Imāmah) and she is among the inhabitants of paradise. The obstinate Shayṭān does not near her and the deceit of a stubborn oppressor does not harm her. She is under the eye of Allāh (s.w.t.) that does not sleep and He does not forsake the mothers of the Truthful and Righteous Ones".

His blessed name is `Alī, while his agnomen (Kunīyyah) Abul Ḥasan. And since the agnomen of Imām Mūsā al Kāzīm (a.s.) and Imām `Alī al Ridhā (a.s.) was also Abul Ḥasan, he was referred to as Abul Ḥasan al Thālith (the third), whereas Imām al Ridhā (a.s.) was called Abul Ḥasan al Thānī (the second). And sometimes in place of Al Thālith, he (a.s.) is referred to as Al Mādhī (the preceding one), Al Hādī (the guide) or Al `Askarī as he is popular among the traditionists and they know it. However, his most renowned titles are Al Naqī (the pure) and Al Hādī. Sometimes he (a.s.) is also referred to as Al Najīb (a high-born), Al Murtadhā (attainer of the pleasure of Allāh), Al `Ālim (a scholar), Al Faqīh (a jurist), Al Nāṣiḥ (a counselor), Al Amīn (a trusted one), Al Mu'taman (an entrusted one), Al Ṭayyib (the pure) and Al Mutawakkil (one who puts his trust [in Allāh]). However, Imām (a.s.) concealed the last title and commanded his companions to do so, since it was the title of the ruler of his age Mutawakkil `alAllāh. Since Imām (a.s.) resided in Surr Man Ra'ā at an area called al `Askār, along with his son (Imām al `Askarī), thus he and his son were bestowed the title of Al `Askarī.

It is said regarding his (a.s.)'s physical features that he was of medium stature and possessed large eye-brows. He possessed a handsome face with partial

redness and fairness. The engrave upon Imām (a.s.)’s ring was, “Allāhu Rabbī wa Huwa `Iṣmatī min Khalqih (Allāh is my Sustainer and He is my Guard from His creation.)”. Imām (a.s.) had another ring that was engraved with, “Ḥifẓul `Uhūd min Akhlāqil Ma`būd (Safeguarding promises is among the Divine characters)”.

Sayyid Ibn Ṭāwūs relates from Sayyid `Abdul `Azīm al Ḥasanī that Abū Ja`far Muḥammad bin `Alī al Ridhā (al Jawād) wrote down this amulet for his son Abul Ḥasan `Alī bin Muḥammad (al Hādī) when he was yet in the cradle. He (a.s.) would amulet him (a.s.) with it and even command his companions to do so. The amulet being, “Bismillāhil Raḥmānil Raḥīm. Wa lā Ḥawla wa lā Quwwata illā billāhil `Alīyyil `Āzīm. Allāhumma Rabbal Malā`ikati wal Rūḥi wal Nabīyyīna wal Mursalīna ...”. And we (Ibn Ṭāwūs) have quoted in completely in our Muhjul Da`awāt.

While Imām (a.s.)’s glorification was, “Sub-ḥāna Man Huwa Dā`imun lā Yas-hū, Sub-ḥāna Man Huwā Qā`imun lā Yalhū, Sub-ḥāna Man Huwa Ganīyyun lā Yaftaqir, Sub-ḥānallāhi wa bī Ḥamdih (Glory be to Him Who is Eternal, does not forget; Glory be to Him Who is Upright, does not jest, Glory be to Him Who is Affluent, does not turn indigent; Glory be to Allāh and His Praise)”.

2. Some of the virtues, glories and noble character of Imām al Hādī (a.s.)

It suffices to quote herein below some reports.

First, Shaikh al Ṭūsī relates from Kāfūr al Khādīm that once Imām `Alī bin Muḥammad (al Hādī) told me, "Keep such and such bucket for me at such as such place so that I may purify (perform ablutions) for Prayers". Then he dispatched me for some task, saying, "When you return back, do what I told you so that it is ready when I stand up for Prayers". Then Imām (a.s.) laid back to sleep and I forgot to accomplish what he had ordered me. The night was cold and I felt it. When Imām (a.s.) arose to pray, I recalled that I had not kept the bucket. Therefore I went far in fear of his reproach and thought that he would be troubled while searching for the container. Just then, he (a.s.) called me in a furious voice and I said to myself, "Verily we are Allāh (s.w.t.)'s! What is my excuse when I tell him that I forgot to do so"? I did not find any reply to give him and came to him (a.s.) in great awe. Seeing me, he (a.s.) said, "O, woe be upon you! Do you not know my habit that I do not purify except with cold water? You heated the water and placed for me in the bucket"? I replied, "By Allāh (s.w.t.) O Master! I neither kept the bucket nor the water". Hearing this, he (a.s.) said, "All Praise be to Allāh (s.w.t.)! We neither disregard the grant of Allāh (s.w.t.) nor return back the bestowal. All Praise be to Allāh (s.w.t.) Who has included us among His obedient ones and blessed us to stand up for His worship. Verily the Prophet (s.a.w.a.) would say, Verily Allāh (s.w.t.) gets enraged upon the one who does not accept (His) grant".

Second, Shaikh al Ṭūsī relates that once someone told Mutawakkil, "No one strains himself to such an extent as you do with regards to `Alī bin Muḥammad (al Hādī). When he (a.s.) enters your house, there is none except that they rush to serve him and do not even give him the trouble to lift the curtain, open the door and other such things. And if people come to know this, they would say that if he (Mutawakkil) had not realized Imām's worthiness for the matter (caliphate), he would not do so. Then let him lift the curtain when he enters the house and walk similar to the others and face some repugnance". Hearing this, Mutawakkil ordered that no one should serve Imām (a.s.) or lift up the curtain for him to enter.

Mutawakkil had designated a person to give him the news of the happenings. The

person wrote to him, "When `Alī bin Muḥammad (al Hādī) entered the house, no one proceeded further to serve him or lift the curtain for him. Suddenly a wind blew, lifted off the curtain and he (a.s.) entered therein without any trouble". Mutawakkil then told him to inform him regarding his (a.s.)'s departure from the house. The person wrote back, "This time the wind blew in the opposite direction, lifted off the curtain for him (a.s.) and he stepped out". When Mutawakkil was informed of this, he said, "We do not desire that the wind may lift off the curtain for him (a.s.). Then you may lift the curtain for him (as previously)".¹

Third, Aminul Islām al Ṭabarsī relates from Muḥammad bin al Ḥasan al Ashtar al `Alawī that I was standing along with my father at the gate of Mutawakkil, while I was a child. We were among the midst of people among the Ṭālibīyyīn, Banī `Abbās and the Ja`farīyyīn (progeny of Imām al Ṣādiq). We all were standing when Abul Ḥasan (al Hādī) arrived, while all the people dismounted until he (a.s.) entered. People started to tell one another, "Why should we dismount for this youth. He (a.s.) is neither more honourable than us, nor eminent than us, or older than us in age or even more learned than us. By Allāh (s.w.t.)! We shall not dismount for him". Hearing this, Abū Hāshim al Ja`farī said, "By Allāh (s.w.t.)! You shall dismount for him with disgrace (upon yourselves) when you see him". Just then he (a.s.) arrived and when their sight fell upon him, all of them dismounted. Seeing this, Abū Hāshim al Ja`farī asked them, "Did you not presume that you would not dismount for him"? They replied, "By Allāh (s.w.t.)! We could not control ourselves and dismounted for him (a.s.)".

Fourth, Yūsuf bin Ḥātim al Shāmī writes in his Al Durrul Nazīm, and also Jalāluddīn al Suyūṭī in his Al Durrul Manthūr from Tārīkh Bāgdād (of Al Khaṭīb al Bagdādī) from Muḥammad bin Yaḥyā that once Yaḥyā bin Aktham asked in the court of Wāthiq Billāh in the presence of the jurists, "Who shaved the head of Ādam (a.s.) when he performed the Ḥajj Pilgrimage"? People were unable to reply and Wāthiq

¹ Mutawakkil had thought that he would disgrace Imām (a.s.) by stopping his servants from serving him, however, he himself was disgraced when Allāh (s.w.t.) commanded the wind to serve Imām (a.s.) by lifting off the curtain for him when he arrived or left. Ultimately Mutawakkil realized lest the people might become aware of this miracle and therefore ordered that the attendants should start serving him as before. Allāh (s.w.t.) says in the Qur`ān, **"Say (O Muḥammad): O Allāh, Master of the kingdom, You give the kingdom to whomsoever You like and take away the kingdom from whosoever You like; You exalt whomsoever You like abandon whosoever You like; in Your hands is all good, verily You are over all things Mighty"**. (Sūrat Āl `Imrān: 26) (translator)

said, "I shall bring you a person who shall reply to you". Saying this, he called for `Alī (al Hādī) bin Muḥammad (al Jawād) bin `Alī (al Ridhā) bin Mūsā (al Kāẓim) bin Ja`far (al Ṣādiq) bin Muḥammad (al Bāqir) bin `Alī (Zainul `Ābidīn) bin Ḥusain (al Shahīd) bin `Alī (Amīrul Mu`minīn) bin Abī Ṭālib (a.s.) and he arrived.

Then Wāthiq asked him, "O Abal Ḥasan (a.s.)! Who shaved the head of Ādam (a.s.) when he performed the Ḥajj Pilgrimage"? Imām (a.s.) replied, "O commander! I request you in the Name of Allāh (s.w.t.) to excuse me". However Wāthiq said, "I request you by Allāh (s.w.t.) to reply". Thus Imām (a.s.) said, "I shall reply to you since you swore by Allāh (s.w.t.). My father (Imām al Jawād) related to me from his grandfather (Imām al Kāẓim) who said that the Messenger of Allah (s.a.w.a.) said, that Jibra'īl was commanded to descend with a ruby of Paradise. He descended with it and caressed the head of Ādam (a.s.) with it and his hair fell off. And wherever its light reached, it was proclaimed as a Sanctified place (Ḥaram)".

Fifth, (`Alī bin `Īsā) Al Irbilī relates that once Abul Ḥasan (al Hādī) left Surr Man Ra`ā (Sāmarrā) for a village to attend to an important task therein. A man from among the Bedouins came searching for Imām (a.s.) and was informed that he (a.s.) had left for such and such place. He left in his (a.s.)'s pursuit and when he entered his presence, Imām (a.s.) asked him what he desired. He replied, "I am a man among the Bedouins of Kūfah and the adherers of the Authority (Wilāyah) of your grandfather `Alī bin Abī Ṭālib (a.s.). I am indebted and cannot bear it any longer. I do not find anyone else to pay it off except you". Imām Abul Ḥasan (a.s.) told him, "Have glad tidings". Then Imām (a.s.) gave him residence and the next morning told him, "I have a need from you. By Allāh (s.w.t.) you should not disobey me in it". The man told him (a.s.) that he would not oppose him (a.s.). Imām (a.s.) wrote down a document in his blessed handwriting acknowledging that he owed the Bedouin an amount that was far more than the debt. Then he (a.s.) said, "Take this document and come to me when I reach Surr Man Ra`ā, while a group shall be present near me. Then ask me using harsh words to give it to you. And by Allāh (s.w.t.), you should not disobey me in this matter".

The person took the document and when Abul Ḥasan (a.s.) reached Surr Man Ra`ā, a great crowd came to meet him among the companions of the caliph and others. Just then the man arrived, removed the document and addressed Imām (a.s.) in a manner he had told him. Imām (a.s.) treated him politely, sought pardon

from him and promised him goodness. When Mutawakkil was informed of this incident, he dispatched thirty thousand dirham to Imām (a.s.). When he (a.s.) received it, he kept it aside until the man came back to him. Imām (a.s.) told him, "Take this amount, repay your debt through it and spend the rest upon your children and family, and pardon us". Seeing this, the Bedouin said, "O son of the Messenger of Allāh (s.a.w.a.)! My need was three times less than this amount; however **Allāh knows best where to place His Apostle ship**".¹ Saying this, he took the amount and left.

We (the Author) say that this virtue of Imām (a.s.) resembles the incident related for Nabī Khidhr (a.s.). Shaikh Ḥasan al Daylamī writes in his A`alāmūl Dīn fī Ṣifāt al Mu`minīn from Abī Umāmah that once the Messenger of Allāh (s.a.w.a.) asked his companions, "Should I not relate to you regarding Khidhr (a.s.)"? They replied in the affirmative and he (s.a.w.a.) continued that once while he (a.s.) was walking in one of the markets of Banī Isrā'īl, he encountered a destitute who told him, "Give me alms, may Allāh (s.w.t.) grant you abundance". Khidr (a.s.) replied, "I believe in Allāh (s.w.t.), what Allāh (s.w.t.) decrees shall take place. I do not possess anything to bestow upon you". The destitute said, "I request you by the Face of Allāh (s.w.t.) to give me alms. I witnessed magnanimity upon your face and hope for goodness from you". Khidhr (a.s.) replied, "I believe in Allāh (s.w.t.)! You have asked me a great matter. I do not possess anything to give you, however you may take me to the market and sell me". The destitute asked, "Is it right for me to do so"? He replied, "I shall tell you the truth. You asked me a great matter. You asked me by the Face of my Lord (s.w.t.), and I shall not disappoint you in the questioning of my Lord (s.w.t.). Then sell me". Therefore he took him to the market and sold him for four hundred dirham.

Khidhr (a.s.) remained with his buyer for some time, however, he did not take any service from him. He told him, "However you bought me for my service, then command me to do some work". The person said, "I detest straining you since you are an aged man". He (a.s.) replied, "There shall be no strain upon me". The person said, "Then arise and shift these rocks". The rocks could not be shifted by less than six men in one day. He (a.s.) arose and shifted the rocks in one hour. Seeing this, the man said, "Bravo, you possess strength that none other possesses".

¹ Holy Qur`ān, Sūratul An`ām: 124

After some days the man required to undertake a journey and he told Khidhr (a.s.), "I believe you to be trustworthy person, then be my successor upon my family, a fair successor ship. However, I detest straining you". When Khidhr told him that there was no strain for him, he said, "Then prepare for me house of earth and straw until I return back". Saying this, the man left. When he returned back, he found a house made for him. Seeing this, he asked, "I ask you by the Face of Allāh (s.w.t.), what is your matter"? Khidhr (a.s.) replied, "You asked a great matter by the Face of Allāh (s.w.t.), while (swearing by) the Face of Allāh (s.w.t.) landed me into slavery. I shall inform you. I am Khidhr (a.s.), regarding whom you have heard. A destitute asked me for alms, however, I did not possess anything to bestow it upon him. Then he asked me by the Face of Allāh (s.w.t.) and I put myself in his slavery and he sold me. Then I shall inform you that whoever is asked by the Face of Allāh (s.w.t.) and he turns down the questioner, while he is capable of fulfilling his need; he shall stand on the day of Qiyāmah with a face devoid of skin or flesh, only clattering bones". Hearing this, the man said, "I strained you and did not recognize you". Khidhr (a.s.) replied, "No problem, you performed goodness (with me)". The man said, "May my parents be ransom upon you! Command me regarding my family and my wealth as Allāh (s.w.t.) desires. Or I give you free-will that you may go wherever you desire". Khidhr (a.s.) said, "I love to go my way and worship Allāh (s.w.t.)". He did so and Khidhr (a.s.) said, "All Praise be to Allāh (s.w.t.) Who landed me into slavery and then relieved me from it".

Sixth, Quṭubuddīn al Rāwandī relates that once Mutawakkil or Al Wāthiq, or some other ruler, commanded his army that numbered ninety thousand Turkish horsemen, who resided at Surr Man Ra'ā, to fill the nosebags of their horses with red earth and scatter it in the middle of an expanse desert. They did as ordered and when it turned similar to a mountain, he climbed it and then called Abul Ḥasan (al Hādī) and told him also to climb it. Then he said, "I called you for a spectacle of my horsemen". He had also ordered them to wear rough clothes and carry weapons. They gathered there with their best adornment, complete equipment and greatest dignity. His purpose in doing so was to shatter the heart of anyone who desired to revolt against him, while he was more afraid of Abul Ḥasan (al Hādī) since he feared that he might incite anyone among his family to revolt against him. Seeing this, Imām al Hādī (a.s.) told him, "Do you wish that I reveal to you my army"? He replied in the affirmative and Imām (a.s.) prayed to Allāh

(s.w.t.). Within no time heavily armed Angels filled in between the heavens and the earth, from the east to the west. Seeing this, the ruler fainted and when he regained consciousness, Abul Ḥasan (al Hādī) told him, "We do not compete with you in matters of the world, while we remain engrossed in matters relating to the Hereafter. There is no need for you to fear what you assume".

Seventh, Shaikh al Ṭūsī and others relate from Ishāq bin `Abdullāh al `Alawī al `Uraydhī that my father and my paternal uncles disagreed regarding four days of the year when fasting is recommended. They mounted and went to the presence of our Master Abul Ḥasan `Alī bin Muḥammad (al Hādī), when he was residing at Ṣiryā, before proceeding to Surr Man Ra`ā. They came to Imām (a.s.) and said, "We came to you O Master, soliciting your command in our matter of disagreement". Imām (a.s.) replied, "Yes, you have come to me to question me regarding the (four) days of the year when you should fast". They replied, "We did not come to you except for this".

Imām al Hādī (a.s.) replied, "The first day is the seventeenth of the month of Rabi`ul Ūlā, the day on which the Messenger of Allāh (s.a.w.a.) was born. (Second) Twenty seventh day of the month of Rajab in which Allāh (s.w.t.) proclaimed (the Prophet hood of) the Messenger of Allāh (s.a.w.a.). (Third) Twenty fifth of the month of Ḍilqa`dah, on which day the earth was spread, while the ship of Nūḥ (a.s.) settled upon the Mount Jūdī. The one who fasts on that day, it is atonement (against sins) for seventy years. And (fourth) is the eighteenth of the month of Ḍilḥijjah, the day of Gadīr when the Messenger of Allāh (s.a.w.a.) established Amīrul Mu`minīn (a.s.) as a Standard (of Guidance). The one who fasts on that day, it is atonement (against sins) for sixty years".

Eighth, Quṭubuddīn al Rāwandī writes that as for (Imām) `Alī bin Muḥammad al Naqī (a.s.), Imāmah converged in his eminent personality, his knowledge and his grace perfected, while his awe vanquished (even) the animals in their entirety. His (a.s.)'s character and the character of his forefathers (a.s.) and his progeny (a.s.) was extra-ordinary. At night, he (a.s.) would be constantly facing the Qiblah (in worship) and not turn away from it even for an hour. He (a.s.) wore a woollen shirt and his prayer-rug was spread upon a straw mat. And if we quote his (a.s.)'s excellent features, it shall cross the limits of this book.

The Author of Jannātul Khulūd (Mīrzā Muḥammad Ridhā al Khātūnābādī) writes that Imām (a.s.) was of medium stature, his face was fair with a tinge of redness,

he possessed wide eye-brows and eyes and a handsome countenance. If anyone looked at him (a.s.), his sorrow and pain would vanish away. He (a.s.) was lovable in hearts (of the believers) and possessor of (extreme) awe such that his enemies would also admire him. There was always a smile upon his (a.s.)'s blessed face, he always mentioned Allāh (s.w.t.) and took small steps while walking. Paving the way on foot was hard upon him (due to modesty) and he sweated while walking.

3. Miracles of Imām al Hādī (a.s.)

First, it is quoted in Al Amālī of Ibnul Shaikh from Al Manşūrī and Kāfūr al Khādīm that there were different types of artisans in the neighbouring locality of Imām (al Hādī), while it was similar to a village. Among them was Yūnus al Naqqāsh (the engraver) who would visit our Master Imām (a.s.) and serve him. Once he came to Imām (a.s.)'s presence in a state of trembling and said, "O my Master! I bequeath you with fairness towards my family". Imām (a.s.) asked him what the matter was and he replied, "I am determined to die". Imām (a.s.) asked him again, while he was smiling, "And why so, O Yūnus"? He replied, "Mūsā bin Bagā gave me a priceless gem and I agreed to engrave it. I split it into two by mistake, while the promised day is tomorrow. He is Mūsā bin Bagā and there shall be a thousand whips for me or death".

Hearing this, Imām (a.s.) replied, "Return back to your home until tomorrow and nothing except goodness shall occur". The next day he again came to the Imām (a.s.) in a state of trembling and said, "A messenger has arrived asking for the gem". Imām (a.s.) told him, "Then go to him and you shall not find except goodness". He asked, "Then what should I tell him O Master"? Imām (a.s.) smiled and said, "Go to him and hear what he tells you regarding it. And nothing except goodness shall take place". The man left and after sometime arrived smiling and said, "He (Mūsā bin Bagā) told me that two of his slave-girls had disputed regarding the gem, and he asked me if it was possible for me to split them into two parts". Hearing this, our Master Imām (a.s.) said, "Praise be to You O Allāh (s.w.t.), that You included us among those who offer Praise to You in reality. Then what did you reply to him"? Yūnus replied, "I told him to give me respite to think how I should work". Imām (a.s.) replied, "You did well".

Second, Shaikh al Sadūq relates in his Al Amālī from Abū Hāshim al Ja`farī that once I was afflicted with a severe distress and therefore I went to the presence of Abul Ḥasan `Alī bin Muḥammad (al Hādī). He (a.s.) permitted me and when I sat, he (a.s.) addressed me, saying, "O Abā Hāshim! Which of the favours of Allāh (s.w.t.) you desire to offer thanks upon"? Abū Hāshim says that I was dumbfounded hearing this and did not know what to tell him. He (a.s.) started speaking and said, "You are bestowed with faith (by Allāh) and your body is made unlawful for the fire (of hell due to it). And you are bestowed with well-being (by Allāh) and are aided for obedience (due to it). And you are bestowed with contentment (by Allāh) and are saved from exertion. O Abā Hāshim! I started with

these words since I presume that you desired to complain to me in spite of all these (favours). I have ordered a hundred dīnār for you, then take them”.

We (the Author) say that one can conclude from the above honourable Ḥadīth that faith (Īmān) is among the superior most blessings of Allāh (s.w.t.), and it is so since it is a stipulation for acceptance of all deeds.

It is written in Biḥārul Anwār (of Muḥammad Bāqir al Majlisī) in the chapter entitled, 'Satisfaction is the endowment of faith (Īmān)', that it (faith) is among the greatest of blessings. Thus we ask from Allāh (s.w.t.) to establish faith in our hearts and empty the document (of our deeds) of our sins. The second blessing immediately after faith is well-being, thus we ask from Allāh (s.w.t.) to bestow us with well-being, well-being of the world and the Hereafter.

It is related that once the Messenger of Allāh (s.a.w.a.) was questioned, "What should I ask from Allāh (s.w.t.) during Laylatul Qadr"? He (s.a.w.a.) replied, "Well-being and after that the blessing of contentment”.

It is also related that once an Infallible (a.s.)¹ was questioned regarding the last words **“then We will certainly make him live a life good and pure”** of the verse (Āyah), **“Whosoever did good, whether male or female, and he be a believer, then We will certainly make him live a life good and pure, and certainly We will give them their return with the best of what they were doing”**² He (a.s.) replied, "It means contentment”.

Imām Ja`far al Ṣādiq (a.s.) says, "No wealth is more beneficial than contentment upon little yield”.

We (the Author) say that there are numerous reports regarding contentment, however all that cannot be quoted here due to brevity's sake. It is said someone asked a wise-man, "Did you find a thing better than gold"? He replied, "Yes, contentment”. Similar is the statement of some wise-men, who said, "Your dispensing from a thing is better than your dispensing through it”.

It is said that Diogenes, who was among the expert Greek Philosophers, was an austere and abstinent person. He neither bought anything nor took shelter in a house. Alexander invited him to his court, to which he told his messenger, "Tell

¹ Amīrul Mu`minīn Imām `Alī (a.s.) (translator)

² Holy Qur`ān, Sūratul Naḥl: 97

him (Alexander) that the thing that stopped you from coming to us stopped us from coming to you. What stopped you dispensing from us is your kingdom and what stopped me from dispensing from you is my contentment”.

Someone has rightly said, “I found contentment to be the root of sufficiency, so I became attached to its hem; then no one sees me (begging) at his door, nor does anyone see me being affluent; I live a life of an opulent man without any dirham, I pass by the people similar to a king (since I am needless of them)”.

Our Master Abul Ḥasan al Ridhā (a.s.) says, “I have adorned the dress of affluence on account of chastity, and I walk among the people with my head raised high; I am not acquainted with animals, rather it is with men that I have acquaintance; when I see arrogance in a rich person, then I show arrogance to him since I lose hope (of him doing any good to poor); I never prided upon any destitute, nor do I fear being bankrupt”.

Third, Ibn Shahr Āshūb and Quṭubuddīn al Rāwandī relate from Abū Hāshim al Ja`farī that once I entered the presence of Abul Ḥasan (al Hādī) and he spoke to me in Hindī (Indian language). I could not give him a suitable reply (since I could not understand it). I saw that a pot full of stones was placed in front of him (a.s.). He (a.s.) picked a stone, placed it in his blessed mouth and sucked it thoroughly. Then he (a.s.) threw it towards me and I placed it in my mouth. By Allāh (s.w.t.)! I did not arise from my place, except that I could speak in seventy three languages, first among them Hindī.

Fourth, it is also related from Abū Hāshim al Ja`farī that once he complained to Abul Ḥasan al Hādī (a.s.) that when he would go from there to Bagdād, he would be longing to meet him (a.s.). Then he said, “O my master! Please pray to Allāh (s.w.t.), perhaps I might not be able to come to you on a boat in fear of getting lost or delay. Then I would come to you mounted, however I do not own anything except this workhorse that is weak. Then pray to Allāh (s.w.t.) to strengthen me for visiting you”. Imām (a.s.) prayed, saying, “May Allāh (s.w.t.) bestow you strength O Abā Hāshim and also strengthen your workhorse”.

The narrator says that Abū Hāshim would recite the Fajr Prayers at Bagdād, ride the workhorse and reach `Askar at Surr Man Ra`ā (Sāmarrā) at Zawāl the same day. If he wished, he would return back to Bagdād the same day, riding upon the workhorse. While this was among the most astonishing of events observed.

Fifth, Shaikh al Ṭūsī relates in his Al Amālī from Imām `Alī al Naqī (a.s.) that he

said, "I left for Surr Man Ra'ā (Sāmarrā') reluctantly and if I leave it, I shall leave it reluctantly". The narrator says that I asked him (a.s.) the reason and he replied, "Due to purity of its air, sweetness of its water and scantiness of its ailments". Then he (a.s.) continued, "Surr Man Ra'ā (Sāmarrā') shall be ruined until there shall remain a (single) caravansary and grocer for the visitors. The indication of its ruination is obviation of the building of my Mausoleum after my death".¹

Sixth, Quṭubuddīn al Rāwandī relates from a group of inhabitants of Iṣfahān (in Īrān) that there was a man in Iṣfahān named `Abdul Raḥmān, who was a Shī`ah. Once he was questioned, "What is the reason for you to acknowledge the Imāmah of `Alī al Naqī (a.s.) among others in this age"? He replied that the reason for acceptance is something that I witnessed from him (a.s.). I was a poor fellow; however I possessed a sharp tongue and daringness. One year the inhabitants of Iṣfahān banished me from there, along with a group of people, to the palace of Mutawakkil for punishment. While we were waiting at the door of Mutawakkil, order was issued to summon `Alī bin Muḥammad bin al Ridhā (al Hādī). I asked some of those present, "Who is the man who is summoned"? They replied, "He is a man from the `Alawīs for whom the Rāfidhah (Shī`ah) claim Imāmah". Then they said, "Perhaps Mutawakkil has summoned him to put him to death". I said to myself, "I shall not move from this place until I see who this man is".

Just then a man (a.s.) arrived, seated upon a horse, while people stood in rows to

¹ Imām foretells the destruction of his Mausoleum. History records that the Sacred Mausoleum was desecrated several times. In the year 1106 Hijrah, the `Uthmāniyyah Turkish kings invaded Sāmarrā' and the notable Sādat and Shī`ah were severely persecuted at their hands while the Sacred Mausoleum was deserted. A lamp was placed at an inappropriate place that fell down and caught fire. The Mausoleum started burning, while there was none to extinguish it. In the year 1355 Hijrah, a group of miscreants attacked the Sacred Mausoleum at night and plundered the gold off the dome. The next year in 1356 Hijrah, the incident was repeated, while the miscreants looted precious things from it. Even during our age, the Sacred Mausoleum was attacked once again by a group of criminals who bombarded the blessed dome in February 2006 and the sacred minarets in June 2007, causing extensive damage to the building as well as the Sepulchre (Dharīḥ) and hurting the sentiments of the devotees of Ahl al-bait (a.s.). However, all Praise be to Allāh, the Mausoleum has been rebuilt with all its pomp and glory. We pray to Allah (s.w.t.) to protect the Sacred Mausoleums of Ahl al-bait (a.s.) around the world and punish the culprits who desire to desecrate them. **"Intend they to put out the Light of Allah with their mouths, but Allah will perfect His Light, though averse may be the disbelievers"**. (Holy Qur'ān, Sūratul Ṣaff: 8). (translator)

his right and left, looking at him. As soon as my sight fell upon him (a.s.), his love entered my heart and I started to pray in my heart for him that Allāh (s.w.t.) may ward off evil of Mutawakkil from him. He (a.s.) passed by the people, while his sight was upon the crest of his horse, and he was not looking at his left or right. I was constantly praying for him (a.s.) and when he passed by me, he turned his blessed face towards me and said, "Allāh (s.w.t.) has accepted your Prayers. And may He increase your age and multiply your wealth and children". Hearing this, I was struck with trembling due to his awe and fell down in the midst of my companions. When they asked me the reason, I replied that everything was good and did not inform them. Thereafter I left for Iṣfahān, while Allāh (s.w.t.) granted me abundance due to his (a.s.)'s Prayers and I gained abundant wealth. I possess such enormous wealth that I shut the door of my house that contains a thousand thousand dirham, apart from the wealth that I possess outside it. I have ten children, while I have reached seventy five years of age. I acknowledge the Imāmah of this person (a.s.), who knew what was in my heart and Allāh (s.w.t.) fulfilled his Prayers for me.

Seventh, Quṭubuddīn al Rāwandī relates that during the reign of Mutawakkil, a woman arose to claim that she was Zaynab bint Fāṭemah bint Rasūlullāh (s.a.w.a.). When she was brought to Mutawakkil, he told her, "You are yet a young woman, while numerous years have passed by after the death of the Messenger of Allāh (s.a.w.a.)". She replied, "Certainly the Messenger of Allāh (s.a.w.a.) placed his blessed hand upon my head and prayed to Allāh (s.w.t.) to return back my youth every forty years. I did not appear among the people until now, when I am in need". Hearing this, Mutawakkil called the elders of Āl Abī Ṭālib, Banī `Abbās and Quraysh and related to them the matter. The group pointed out that the death of Zaynab bint Fāṭemah (s.a.) took place in such and such year. Then they asked her, "What do you say regarding these reports"? She replied, "They speak lie and forge. Since my matter remained concealed from people and they did not know whether I was alive or dead". Then Mutawakkil asked them, "Do you have any evidence against this woman apart from the above report"? They replied in the negative. Mutawakkil said, "I shall not refute her claim except with evidence that imposes her, if not, I am not from the progeny of `Abbās (bin `Abdul Muṭṭalib)"! Ultimately they said, "Then call `Alī bin Muḥammad bin al Ridhā (al Hādī), perhaps he possesses evidence apart from what we have".

Mutawakkil sent message to Imām (a.s.) and when he arrived, he related the

matter of the woman to him (a.s.). Hearing this, he (a.s.) said, "She lies. Since Zaynab passed away in such and such year, in such and such month and such and such day". Mutawakkil replied, "These people too related similar reports, however I have sworn not to refute her claim except with evidence that imposes her". Imām (a.s.) replied, "No problem. Here is an evidence that shall impose her and others". When Mutawakkil asked what it was, he (a.s.) replied, "The flesh of the children of Fāṭemah (s.a.) is unlawful upon the Lions. Then enter her into the cage of Lions, if she is among the children of Fāṭemah (s.a.), they shall not hurt her". Mutawakkil asked the woman what she said and she replied, "He desires to kill me". Imām (a.s.) then said, "A group among the children of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) is present here, then send anyone among them whom you wish". Hearing this, faces of everyone present there turned pale. Some of the obstinate ones said, "He shifts it upon others, then why does he himself not do so"? Hearing this, Mutawakkil got an opportunity to send him and therefore said, "O Abal Ḥasan! Why should you not be the one to enter therein"? Imām (a.s.), "It is upon you". Mutawakkil immediately told him (a.s.) to do so and Imām (a.s.) said, "I shall do so, Allāh (s.w.t.) willing".

A ladder was placed and the cage of the Lions was opened, while there were six therein. Imām Abul Ḥasan (al Hādī) alighted among them. As soon as Imām (a.s.) entered therein and sat amidst them, the Lions hastened towards him, threw themselves at his feet, stretched their hands and placed their heads in his hands. Imām (a.s.) stroke his blessed hands upon each of their heads and then signalled them to retreat back. All of them retreated back in a corner and stood in his obedience. Seeing this, a vizier of Mutawakkil told him, "This is not right. Order him (a.s.) to be removed before this (miracle) spreads among people".

Then Mutawakkil told Imām (a.s.), "O Abal Ḥasan! We had not intended evil for you. However, we had desired to gain satisfaction upon your claim. Now I desire that you may climb up". Hearing this, Imām (a.s.) arose and walked towards the ladder, while the Lions approached him and started to rub their bodies to his clothes. When Imām (a.s.) placed his foot upon the first step, he (a.s.) turned to them and signalled them to retreat back and they yielded to his command. Then Imām (a.s.) came out and said, "Whoever presumes that he (or she) is among the children of Fāṭemah (s.a.), should step down in this gathering (among the Lions)". Then Mutawakkil turned to the woman and told her to alight into the cage. Hearing this, she said, "Allāh (s.w.t.)! Allāh (s.w.t.)! My claim was false. I am the daughter

of such and such person. I was afflicted with indigence and therefore made this false claim". Mutawakkil ordered her to be thrown among the Lions; however, his mother pleaded on her behalf, took her from him and favoured her.

Eighth, Shaikh al Mufid and others relate from Khayrān al Asbāṭī that once I went to the presence of Abul Ḥasan `Alī bin Muḥammad (al Hādī) at Madīnah and he told me, "What is the news of Wāthiq (al `Abbāsī)"? I replied, "May I be ransom upon you! I left him while he was in good health, while I am among the closest ones in position to him since ten years". Imām (a.s.) continued, "Verily the people of Madīnah say that he has died". I replied, "I am among the closest ones in position (to him)". Again he (a.s.) said, "Verily the people say that he has died". When he (a.s.) said this, I realized that by "the people" he meant himself. Again Imām (a.s.) questioned me, "Then how is Ja`far (al Mutawakkil)"? I replied, "I left him in prison in a worst state". Imām (a.s.) replied, "However, he is the owner of the matter (reigns)". Again he (a.s.) asked me, "How is Ibnul Zayyāt"? I replied, "People are with him, while command lies with him". He (a.s.) said, "However, it (the command) is an ill-omen for him".

He continues, that saying this, Imām (a.s.) became silent and then said, "No doubt, Allāh (s.w.t.)'s Destiny and His orders shall occur. O Khayrān! Wāthiq has died, Ja`far al Mutawakkil has ascended the throne, while Ibnul Zayyāt has been killed". Hearing this, I asked him when this occurred and he (a.s.) replied, "Six days after your departure".

We (the Author) say that Al Wāthiq is Hārūn bin Mu`taṣim, the ninth among the Banī `Abbās rulers, the brother of Ja`far al Mutawakkil, who succeeded him. While Ibnul Zayyāt is Muḥammad bin `Abdul Malik al Kātib (the scribe), the owner of the renowned iron furnace. He was a vizier during the reigns of Mu`taṣim and Wāthiq, however, when the reigns passed on to Mutawakkil, he arrested and killed him. While we have pointed out to him in the section dealing with the miracles of Imām al Jawād (a.s.) in this book.

Ninth, Shaikh al Tūsī relates from Al Faḥḥām, from Muḥammad bin Aḥmad al Hāshimī al Manṣūrī, from the paternal uncle of his father, viz. Abī Mūsā `Īsā bin Aḥmad bin `Īsā bin al Manṣūr. He says that once I went to the presence of Imām `Alī al Hādī (a.s.) and told him, "O my Master! Certainly this man (Mutawakkil) dismissed me, cut off my sustenance and frustrated me. He did not denounce me except after knowing my servitude towards you (a.s.). Then if you ask him

something, he shall agree to it. I request you to favour me in asking from him". Imām (a.s.), "It shall suffice for you, Allāh (s.w.t.) willing". When night came forth, messengers of Mutawakkil came to me, one after the other, summoning me to him. When I reached his door, I found Faṭḥ bin Khāqān standing. When he saw me, he said, "O man! Couldn't you stay at your home at night? This man (Mutawakkil) exerted me in summoning you".

When I entered, I saw Mutawakkil seated upon his bed. Seeing me, he said, "O Abā Mūsā! We neglected you and you forgot us. What do you possess near me"? I replied, "Such and such grant and such and such sustenance". Saying this, I named them and he presented everything to me and even more. When I came out, I asked Faṭḥ, "Did `Alī bin Muḥammad (al Hādī) come here"? He replied in the negative. Again I asked him whether he (a.s.) sent a written letter and he again replied in the negative. Hearing this, I left while he followed me and said, "I have no doubt that you might have asked him (a.s.) to pray for you. Then request him (a.s.) to pray for me also".

When I entered the presence of Imām (a.s.), he told me, "O Abā Mūsā! This is due to (your) satisfaction". I replied, "Due to your abundance my Master! However, I was informed that you (a.s.) neither went to him (Mutawakkil), nor asked anything from him". Imām (a.s.) replied, "Certainly Allāh (s.w.t.) knows that we do not resort in vital tasks except to Him, and we do not rely in disasters except upon Him. He (s.w.t.) has accustomed us to reply to us if we ask from Him and we fear that if we renounce (Him), He shall renounce us".

Then I told him (a.s.) that Faṭḥ had told me such and such thing, to which he (a.s.) replied, "He loves us evidently, however, he refrains from us secretly. The prayer of the one who is sincere in the obedience of Allāh (s.w.t) and acknowledges the Messenger of Allāh (s.w.t.) and our, Ahl al-bait (a.s.)'s rights, and if you ask Allāh (s.w.t.), He shall not deprive you of it". I said, "O my Master! Teach me a supplication (Du`ā') among the distinguished supplications". He (a.s.) replied, "I supplicate to Allāh (s.w.t.) much through this supplication. I requested Allāh (s.w.t.) not to disappoint the one who recites this supplication (Du`ā') in my Mausoleum after my death. The supplication is, Yā `Uddatī `Indal `Udad, wa Yā Rajā'ī wal Mu`tamad, wa Yā Kahfī wal Sanad, wa Yā Wāḥidu Yā Aḥad, wa Yā Qul Huwallāhu Aḥad. As'aluka Allāhumma bi Ḥaqqi Man Khalāqtahu min Khalqika, wa lam Taj`al fi Khalqika Mithlahum Aḥadā. Ṣalli `alā Jamā`atihim, wa If`al bī kayt

wa kayt. (O my Provision among Provisions, and O my Expectation and my Confidant, and O my Haven and my Support, and O One, O Sole, and O say: He Allāh is One. And I ask You O Allāh by the Right of the one whom You created among Your creatures, and did not make anyone similar to them. That You send salutations upon them and bestow me with so and so)".¹

Tenth, Quṭubuddīn al Rāwandī relates from Hibatullāh bin Abī Manṣūr al Musūlī that there was Christian scribe at the house of Rabī`ah from among the inhabitants of Kafartūthā (in Palestine) whose name was Yūsuf bin Ya`qūb, while there was a bond of friendship between him and my father. One day he came to us and my father asked him, "What brings you here at this hour"? He replied, "Mutawakkil has summoned me and I do not know what he wants from me. I bought my well-being from Allāh (s.w.t.) in lieu of a sum of a hundred dīnār, that I shall hand over to `Alī bin Muḥammad bin al Ridhā (al Hādī)". My father replied, "You have prospered through it".

Thus he left to meet Mutawakkil and after some days he returned back to us in a joyous state. My father told him to narrate the entire happenings. He said that I entered Surr Man Ra`ā (Sāmarrā`) and took residence at a house, while I had never entered therein before. Then I said to myself, "I cherish to reach the hundred dīnār to Ibnul Ridhā (al Hādī) before proceeding to the palace of Mutawakkil and before anyone else being aware of my arrival". I had heard that Mutawakkil had stopped him (a.s.) from mounting, while he had stationed himself in his house. I thought to myself, "What would happen if it spread around that a Christian man was asking for the house of Ibnul Ridhā (a.s.). And if he (Mutawakkil) comes to know, I shall face more from that what I fear". I pondered in this matter and a thought came into my mind that I should mount my donkey and enter the city. I should not stop it from going its way, perhaps I might come to know of his (a.s.)'s house without asking anyone".

I folded the dīnār in a paper, placed it in my sleeve and mounted my donkey. The donkey penetrated the streets and markets as it wished, until I passed by the door of a house and the donkey stood there. I tried to move it, however, it did not move from there. I told my slave to inquire whose house it was and he was told, "This is the house of `Alī bin Muḥammad bin al Ridhā (al Hādī)". Hearing this, I

¹ In place of "kayt wa kayt" one should ask ones desires from Allāh (s.w.t.) for Imām (a.s.) takes guarantee of fulfilment by Allāh (s.w.t.). (translator)

said, "Allāh is the Greatest! The evidence is satisfactory". Just then a black slave stepped out of the house and asked me, "Are you Yūsuf bin Ya`qūb"? I replied in the affirmative. He told me to alight and I did so. He took me to the threshold of the house and entered inside. I thought to myself, "This is another evidence. How did this slave know my name and that of my father, while there is none in this town who recognizes me and I never entered his presence ever before". Again the slave stepped out and told me, "Hand me over the hundred dīnār that is in your sleeve wrapped in a paper". I handed it over to him and told myself that this was the third (evidence). Then he returned back and told me to enter.

I entered and found him (a.s.) seated alone. Seeing me, he (a.s.) said, "O Yūsuf! Is it not the time for you to accept Islām"? I replied, "O my Master! The evidences became manifest to me that is sufficient for those who suffice". Hearing this, he (a.s.) said, "Far be it! As for you, you shall not accept Islām. However, your such and such son shall accept Islām and shall be among our Shī`ah". Then he (a.s.) continued, "O Yūsuf! Our community presume that our love does not benefit people like you. They lie, by Allāh (s.w.t.), it benefits people like you too. Then proceed to accomplish for what you have come here, for you shall encounter what you like, while an auspicious child shall be born to you". Thereafter I went to Mutawakkil and said whatever I had desired and returned back.

Hibatullāh (bin Abī Manṣūr al Musūlī) says that I met his son after the death of his father, while he had accepted Islām and was a good Shī`ah. He informed me that his father had died the death of a Christian and he himself had accepted Islām after his death. He would say, "I am a glad tiding of my Master (Imām al Hādī)".

Eleventh, Shaikh al Ṭabarsī relates from Abil Ḥusain Sa`īd bin Sahl al Baṣrī that Ja`far bin Qāsim al Hāshimī al Baṣrī was a believer in Wāqifah. Once I was along with him at Surr Man Ra`ā (Sāmarrā'), when Abul Ḥasan (al Hādī) saw him on the way and asked him, "Until when such sleep (misguidance)? Is it not time for you to wake up (accept guidance)"? Hearing this, Ja`far asked me whether I heard what `Alī bin Muḥammad (al Hādī) told him. By Allāh (s.w.t.) it was similar to an arrow pierced into my heart. After a passage of some days, someone among the children of the ruler got married and a banquet was organized. We were invited to it, while Abul Ḥasan (a.s.) was also invited along with us. When we entered therein, everyone became silent in honour of Imām (a.s.). However, a youth in the gathering did not honour him and continued to chatter and laugh. Seeing this,

Imām (a.s.) turned to him and said, "Hey you! Laugh your bellyful and neglect the remembrance of Allāh (s.w.t.), while you shall be among the occupants of the graves after three (days)". I said, "This is an evidence and we shall see what happens". Hearing this, the youth restrained himself, while we ate and left. After a day, the youth fell ill, died at the onset of the third day and was buried at its conclusion.

He (Abil Ḥusain Sa`īd bin Sahl al Baṣrī) also relates that once we were gathered in a banquet of someone among the inhabitants of Surr Man Ra`ā (Sāmarrā'), while Abul Ḥasan (al Hādī) was also along with us. There was a man who was abusing and joking without considering Imām (a.s.)'s honour. Imām (a.s.) turned to Ja`far (bin Qāsim al Hāshimī al Baṣrī) and said, "However, he shall not partake of this food except that a news shall reach him regarding his family that shall trouble his livelihood". Just then, food was served and Ja`far said, "There shall not come any news, while his word has become invalid". By Allāh (s.w.t.)! The man had just washed his hands and turned to eat, when his slave entered the door weeping. He told him, "Come to your mother, for she has fallen from above the house and is in her last moments". Seeing this, Ja`far said, "I shall not follow the Wāqifiyyah from today and I acknowledge him (a.s.)".

Twelfth, Ibn Shahr Āshūb relates that once a man came to Imām `Alī al Naqī (a.s.) in a fearful and trembling state. Then he said, "Verily my son was arrested due to your love, they threw him at such and such spot at night and shall bury him (alive) there". Imām (a.s.) asked him what he desired and he replied, "What parents desire". Imām (a.s.), "There is no harm for him. Then return back, for your son shall come to you tomorrow". When it dawned, his son came to him and he asked him what happened. His son replied that when a pit was dug and my hands were tied, ten pure and fragrant personalities arrived and asked me the reason for weeping. When I related to them, they said, "When the pursuer himself becomes a pursued one. You should free yourself, leave the town and take shelter at the tomb of the Prophet (s.a.w.a.)". I agreed to do so and they caught the guard and threw him from the top of the mountain. No one heard his cry and no one saw me. Then they brought me to you and are waiting for me. Saying this, he bade farewell to his father and left. Then the father came to Imām (a.s.) and informed him of what happened. The people would go there and say such and such happened. Imām (a.s.) heard them, smiled and said, "They do not know what we know".

Thirteenth, Quṭubuddīn al Rāwandī relates from Abū Hāshim al Ja`farī that Mutawakkil had placed a chair near the window, while the sun would shine upon its walls. He had kept birds there that would sing in a loud voice. He would sit there on a peaceful day, however he could not hear what was said to him or none could hear what he said due to the loud chirping of the birds. However, when `Alī bin Muḥammad bin al Ridhā (a.s.) would arrive, the birds would become silent such that not a single chirp would be sounded from them until he left. When he (a.s.) would depart from the door of the room, the birds would resume their chirping.

He also said that Mutawakkil had some quarries upon the wall. He would sit upon a long seat and send these quarries to fight, while he would look at them and laugh. However, when `Alī bin Muḥammad (a.s.) would enter the gathering, the quarries would become glued to the walls and not move from their places until he left. Then when he (a.s.) would leave, they would resume fighting.

4. Part of his (a.s.)'s wise sayings

First, Imām `Alī al Hādī (a.s.) says, "One who is satisfied with himself, dissatisfied ones shall increase for him".¹ It is appropriate that we state here some verses from Al Sa`adī.²

Second, he (a.s.) said, "There is one affliction for the forbearing one, while for the impatient one there are two". We (the Author) say that it is apparent that the affliction for an impatient one is dual humiliation, one the affliction itself and the second affliction is termination of reward and recompense. It is said that, "Verily afflicted is the one who is deprived of reward".³

The Messenger of Allāh (s.a.w.a.) wrote a condolence letter to Mu`āḍ (bin Jabal) upon the death of his son, saying, "Your son was among the felicitating gifts of Allāh (s.w.t.) and His transitory deposits. Allāh (s.w.t.) pleased you through him with happiness and delight and took him away from you in lieu of abundant reserved recompense. For you is salutation, mercy and guidance for you, if you forbear and seek accounting (from Allāh). Twofold misfortunes should not combine in you, lest your reward parts away and you repent upon what has elapsed".

Numerous reports and incidents have been related with regarding forbearance, while we content ourselves to quote one Ḥadīth and one incident herein below. It is related that Imām Ja`far al Ṣādiq (a.s.) said, "When a believer (Mu`min) enters his grave, Prayers remain on his right side, Zakāḥ upon his left side, righteousness overlooks him, while forbearance stands on one side. When the two Angels, assigned to question him, enter therein; forbearance addresses Prayers, Zakāḥ and righteousness: Your companion is under your care, then if you become incapable of assisting him, I shall take care of him".

As for the incident, it is said that once Chosroe (Kisrā or Kasrā) became enraged with Buzurg Mehr Bukhtagān, a Persian wise man. He ordered him to be imprisoned in a dark cell and shackle him in chains. He remained in this state for some days. After some days he dispatched someone to inquire his state and the man found him in contentment and serenity of self. The man asked him, "You are

¹ Imām (a.s.) means to say that a person who is satisfied with himself, shall not stay idle of his shortcomings, rather he shall always strive to reconcile them, consequently others shall be enraged with him and criticize him. (translator)

² Here the Esteemed Author quotes some verses in Fārsī that we forgo. (translator)

³ As related by Imām Ja`far al Ṣādiq (a.s.). (translator)

in this state of hardship, while I see you in endurance"? He replied, "I took six admixtures, blended them together and utilized it, then it retained the state that you witness". He told him, Then describe to us the admixtures, perhaps we may utilize them in the wake of misfortune". He replied, "Yes. As for the first admixture, it is reliance upon Allāh (s.w.t.); second one is that whatever is destined (by Allāh) shall take place; third that forbearance is the best thing that a person in trial may utilize; fourth that if I do not forbear, what should I do and I should not look at myself with impatience; fifth that perhaps I would have to face a severer misfortune than what I am presently facing; and sixth relief is nearer with the passage of each hour". When Chosroe was informed regarding his words, he ordered his release and honoured him.

Third, Imām (a.s.) said, "(Excessive) Humour is a prank of the foolish ones and the product of the ignorant ones".

We (the Author) say that in some reports the word mockery (Al Huz') is used instead of humour (Al Hazl) while it is a product of the despicable and the degraded ones among men, while its owner does not possess Religion, intellect or faith.

Fourth, Imām al Hādī (a.s.) says, "Awakeness (at night) makes sleep more pleasant and hunger increases deliciousness of food".¹

Fifth, he (a.s.) said, "Remember your death in the midst of your family members, when no doctor shall stop you and no friend shall benefit you".

We (the Author) say that in the above words, Imām (a.s.) points out to a person's last moments, regarding which Allāh (s.w.t.) says in the Qur'ān, "**Nay! When it (life) shall reach the throat. And it will be said: Who is the charmer**".² When the spirit reaches the clavicle, that is a bone in the upper part of the chest, in between the shoulder blade and the sternum (breastbone), the relatives of the dying one say, "What shall save him from death, supplications or medicines"? Or the Angels shall say, "Who shall ascend his spirit to the heavens, the Angels of

¹ Imām (a.s.) means to say that when a person remains awake at night, sleep for him is most pleasant, even though for a short period of time; while the one who remains hungry, food shall be delicious for him, even though it is little or unpleasant. This is since he realizes the importance of both these things in his life after being deprived of them, that he could not do so before. (translator)

² Holy Qur'ān, Sūratul Qiyāmah: 26-27

Mercy or the Angels of punishment"? **And realizes man that it is the (hour of) parting.**¹

It is stated in Ḥadīth² that, "A slave treats the severity of death, while his joints salute one another, saying: Peace be upon you! We shall depart from one another until the day of Qiyāmah". **And when one leg (will bend) with the other leg.**³ The leg of a dying person bends due to the horror of death and its severity and agony. And it is said that the severity of departing the world and fear of the Hereafter gather together.

We (the Author) say that it is worth that we quote this honourable supplication (Du`ā') here for additional benefits, "Ilāhī kayfa Aşduru `an Bābika bi Khaybatin Minka, wa Qad Qaşadtuhū `alā Thiqatin Bikā. Ilāhī kayfa Tu`yisunī min `Aţā'ika wa Qad Amartanī bi Du`ā'ika. Şallī `alā Muḥammadin wa Ālī Muḥammad wa Irḥamnī idā Ishtaddal Anīnu, wa Ḥużira `alayyal `Amalu, wa Inqaţa`a minnil Amalu, wa Ufdhītu ilal Manūni, wa Bakat `Alayyal `Uyūnu, wa Wadda`anī al Ahlu wal Aḥbābu, wa Ḥuthiya `Alayyal Turābu, wa Nusiya Ismī, wa Baliya Jismī, wa Inṭamasa Dikrī, wa Hujira Qabrī, fa lam Yazurnī Zā'irun, wa lam Yaḍkurnī Ḍākirun, wa Zāharat minnil Ma-āthimu, wa Istawlat `alayyal Mazālimu, wa Ṭālat Shikāyatul Khuşūmi, wa Ittaşalat Da`watul Mazlūm. Allāhumma Şallī `alā Muḥammadin wa Ālī Muḥammad wa Ardhi Khuşūmī `annī bi Fadhlika wa Iḥsānika, wa Jud `Alayya bi `Afwika wa Ridhwānika. Ilāhī Ḍahabat Ayyāmu Laḍḍātī, wa Baqiyat Ma-āthimī wa Tabi`ātī, wa Qad Ataytuka Munīban Tā'iban, fa lā Taruddanī Maḥrūman wa lā Khā'ibā. Allāhumma Āmin Raw`atī, wa Igfir Zallatī, wa Tub `Alayya, Innaka Antal Tawwābul Raḥīm. (O my Allāh, how can I return from Your door in disappointment after coming to it with confidence from You; O my Allāh, how can you despair me of Your grants when You have commanded me to call You. Send Your Salutations upon Muḥammad and his Progeny and have Mercy upon me when [my] moaning turns intense, and deeds are prevented from me, and hope is ceased from me, and I depart towards death, and eyes weep upon me, and my family and dear ones bid me farewell, and earth is thrown upon me, and my name is forgotten, and my body decomposes, and my remembrance is effaced, and my grave is deserted; thus no visitor visits me, and no rememberer remembers me, and my sins manifest, and grievances overpower me, and complaints of my claimers

¹ Holy Qur`ān, Sūratul Qiyāmah: 28

² From the Messenger of Allāh (s.a.w.a.) (translator)

³ Holy Qur`ān, Sūratul Qiyāmah: 29

lengthen, and the call of the oppressed [one from me] be considered. O Allāh, send Salutations upon Muḥammad and his Progeny, and make my claimers pleased with me through Your Grace and Your Favor, and treat me with Your Pardon and Your Pleasure. O my Allāh, the days of my pleasures have passed away, and my sins and my liabilities remain, and I have come to You oft-returning and penitent, then do not reject me deprived and disappointed. O Allāh, then secure my fear, and forgive my fault, and pardon me, verily You are the Oft-Returning [to Mercy], the Most Merciful.”¹

Sixth, Imām (a.s.) said, “Destinies reveal to you things for which you did not ponder”.

Seventh, Imām al Hādī (a.s.) says, “Wisdom is not effective in corrupt disposition”. We (the Author) say that to this effect Amīrul Mu’minīn (a.s.) says, “Do not hang gems in the necks of pigs”. It is said that once `Īsā bin Maryam (a.s.) stood in between the Banī Isrā’īl to counsel them, saying, “O Banī Isrā’īl! Do not speak to the ignorant ones with wisdom, since you oppress it (wisdom); and do not refrain it (wisdom) from its owners, since you oppress them”.

How appropriate has someone said, “Verily for every soil there is a specific plant (that grows well in it), and for every structure there is a specific base (that is apt for it); not every head deserves to wear a crown, nor does every (person’s) nature deserves to benefit from an explanation”

The Scholar² has said, “Angels do not enter the house in which there is a dog”.

However, if there is no escape except to say it (wisdom), then do on the basis of what he understands and his mind accepts. While it is said, “Just as the core (pulp) of the fruits is destined for men, and their peel is fit for animals; similarly the core of wisdom is destined for those with intellect and acumen, and its peel is for people who are (dumb-witted) like cattle”.

Eighth, Imām al Hadī (a.s.) says, “During an age in which justice is more prevalent than inequity, it is forbidden to presume evil for someone until it is known from him. And during an age in which inequity is prevalent upon justice, one should not

¹ This excellent supplication (Du`ā’) is related by Amīrul Mu’minīn (a.s.) to be recited after completion of Ṣalātul Witr of the Nightly Prayers (Ṣalātul Layl). (translator)

² Imām Ja`far al Ṣādiq (a.s.) as related from the Messenger of Allāh (s.a.w.a.) (translator)

presume goodness from someone until it is known from him”.

We (the Author) say that we find it appropriate to quote an incident here. It is related that once Ḥumrān bin A`ayun questioned Abū Ja`far (al Bāqir), saying, “May Allāh (s.w.t.) ransom me upon you! It would please us if you informed us when the matter (reappearance) shall manifest”. Imām (a.s.) replied, that O Ḥumrān! You possess friends, brothers and acquaintances. A man passed by among the ancient scholars who possessed a son who was neither inclined towards the knowledge of his father, nor did he question him regarding anything. He had a neighbor who would visit him, question him and gain knowledge from him. One day the man was in his last moments and therefore he called his son and said, “O my son! You abstained from what (knowledge) was with me, you were neither inclined to it, nor did you question me regarding anything. I have a neighbor who visited me, questioned me, gained from me and memorized what I said. Then if you need anything, go to him”. Then he pointed out the neighbor to him and passed away, while his son remained behind.

A king in his age saw a dream and asked for the scholar. He was informed that he had passed away and he asked whether he had left behind him a son. They replied that he had a son and the king ordered him to be brought to him. The king summoned him at night and the youth wondered, “By Allāh (s.w.t.)! I do not know why the king has summoned me. I do not possess knowledge, then I shall be disgraced if he questions me”. Suddenly he remembered what his father had bequeathed to him and came to the neighbor, who had gained knowledge from him. Then he told him, “The king has summoned me and I do not know why he did so. My father had ordered me to come to you if I needed anything”. The neighbor said, “However I know why he has summoned you. Then if Allāh (s.w.t.) bestows something upon you, shall you divide it between you and me”? He replied in the affirmative. The neighbor then took oaths from him and also took a promissory statement that he would fulfill it. When the youth did so, he replied, “He desires to question you what age is this in interpretation of a dream that he saw. Then tell him that this is the age of the wolf”.

When the youth came to the king, he asked him, “Do you know why I summoned you”? He replied, “You called me to question regarding your dream, what age is it”? The king said, “You say the truth. Then inform me what age is this”? The youth replied, “It is the age of the wolf”. Hearing this, the king ordered to present him with gifts. The youth took them, went to this house and refused to fulfill his

promise. He told himself, "Perhaps this wealth shall not exhaust and I shall utilize it until my death. And perhaps I shall not be in need to ask him as now". This continued for some time as Allāh (s.w.t.) willed and then the king again saw a dream and summoned the youth to him. The youth regretted upon his act and said, "By Allāh (s.w.t.)! I do not possess the knowledge to reply to him and I do not know how to treat my friend whom I cheated and did not fulfill my promise. I should go to him, seek his pardon and promise him once again, perhaps he might assist me".

He came to his neighbor and told him, "Certainly I did what I did. I did not honor the promise that was between you and me and spent everything that I had. Now I am in need of you, may Allāh (s.w.t.) guide you, then do not forsake me. I give you in writing that nothing shall come to me except that it shall be divided between us. The king has summoned me and I do not know what he shall question me". The neighbor replied, "He has seen a dream and desires to ask you what age is this. Then tell him that this is the age of the ram". The youth entered the presence of the king and he asked him, "Do you know why I called you"? He replied, "You have seen a dream and desire to ask me what age is this". The king said, "You speak the truth. Then tell me what age is this"? The youth said that it was the age of the ram and the king ordered him to be bestowed with gifts. He took then, went home and started to wonder whether he should fulfill the promise with his friend or no, sometimes thinking he should do so and sometimes no. He said to himself, "Perhaps I shall not be in need of him ever after". His opinion settled to cheat him and not fulfill his promise.

This continued for some time until Allāh (s.w.t.) willed and then again the king saw a dream and summoned him. Again he regretted upon what took place between him and his neighbor and he said to himself, "What shall I do after deceiving him twice, while I do not even possess the knowledge". Finally his opinion settled that he should go to him once again, request him in the Name of Allāh (s.w.t.) to inform him and tell him that this time he would fulfill his promise and even write it down for him. Then he said, "Do not leave me in this state. And this time I shall not deceive you and fulfill my promise". Then the neighbor took it in writing and told him, "The king has again seen a dream and desires to ask you what age is this. Then when he asks you, tell him that this is the age of the weighing scale". The youth went to the king and he asked him, "Do you know why I called you"? He replied, "You have seen a dream and desire to ask me what age

is this". The king said, "You speak the truth. Then tell me what age is this"? The youth said that it was the age of the weighing scale and the king ordered him to be bestowed with gifts. He took the gifts, immediately went to his neighbor and placed it in front of him. Then he said, "I have come to you with what I obtained, then distribute it for me". Hearing this, the person said, "The first age was the age of the wolf, while you were among the wolves (deceivers). The second age was of the ram, that intends, however does not put it to practice. You were similar to it, you intended, however you did not honor your promise. This is the age of the weighing scale, while you are sincere in it now.¹ Then take your wealth, for I am in no need of it". Saying this, he returned it back to him.

`Allāmah (Muḥammad Bāqir) al Majlisī says that perhaps the reason why Imām al Bāqir (a.s.) narrated this incident (to Ḥumrān) was to point out that the circumstances of every age is similar to one another. Then how could Imām (a.s.) rely upon the promises of people and revolt against the opponents, when you witness the deceit and guile of your friends and loves ones towards you and inevitably they do not honor their promises? And if Allāh (s.w.t.) knows that they shall accept the command of Imām (a.s.), he (a.s.) would arise. May Allāh (s.w.t.) amend the inhabitants of our age and bestow us this grace, by the Right of Muḥammad (s.a.w.a.) and his Chaste Progeny (a.s.).

¹ Its refers to the Zodiac signs: Wolf (Pisces), Ram (Aries), Scales (Libra) (translator)

5. Imām al Hādī (a.s.)'s journey from Madīnah to Sāmarrā', the oppression meted out upon him by the opponents and his consequent Martyrdom

Imām `Alī al Naqī (a.s.) was born and grew up in Madīnah. He (a.s.) was eight years old during the Martyrdom of his father (Imām al Jawād), while the Imāmah passed on to him. He (a.s.) remained in Madīnah until the reign of Ja`far al Mutawakkil, who summoned him to Surr Man Ra`ā (Sāmarrā') since Burayḥah al `Abbāsī (the Prayer-leader of Ḥaramayn), wrote a letter to him, with contents, "If you are in need of Ḥaramayn, oust `Alī bin Muḥammad (al Hādī) from them, since he invites people to himself, while a large group follow him". Thereafter another group wrote similar letters to Mutawakkil. `Abdullāh bin Muḥammad, the governor of Madīnah would trouble Imām (a.s.) severely and also wrote a letter to Mutawakkil and tried to defame Imām (a.s.) in it. Ultimately Mutawakkil was enraged and when Imām (a.s.) became aware of the act of the governor and his strife against him, he (a.s.) wrote a letter to Mutawakkil in which he revealed the prejudices of `Abdullāh bin Muḥammad towards him and belied him upon his accusations.

When Mutawakkil received the letter of Imām (a.s.), he sent him a reply with accuracy and kindness, excessively praising and honouring him in his own interest. He wrote, "The command opines to dismiss `Abdullāh bin Muḥammad from his post due to what you wrote regarding his ignorance in (fulfilling) your rights and belittling your status. The commander has replaced his position with Muḥammad bin al Fadhl and has ordered him towards your honour and reverence and end oppression (upon you). He also opines that you should arrive to visit him, with whomsoever you desire, and along with whoever you select from among the family, your attendants and your slaves, with assurance. You may mount or walk on feet, as you desire. And if you wish Yaḥyā bin Harthamah, the attendant of the commander, and among the army men, should drive your mount and accompany you, while the choice if yours. We have ordered him to obey you. Then seek Divine guidance so that the commander may consummate, while there is none among his brothers, sons, family and near ones, possessing more amiability in position and more praise in preference, more friendly and righteous near him than you. Written by Ibrāhīm bin al `Abbās in the month of Jamādiyul Ākhir, two hundred and forty three Hijrah".

As for the atrocities and oppression that Imām (a.s.) faced from his enemies are abundant, while we content to quote herein below some of them.

First, Al Mas`ūdī relates from Yaḥyā bin Harthamah that Mutawakkil sent me to Madīnah to dispatch `Alī bin Muḥammad bin `Alī bin Mūsā bin Ja`far (al Hādī) from Madīnah (to Sāmarrā'), for what he had received news. When I reached his house, the inhabitants of Madīnah wept and wailed loudly, the similitude of what I had never heard before. I constantly tried to pacify them and convince them that I had not been ordered to inflict any harm upon him (a.s.). Then I searched his house and did not find anything in it except Qur`ān, supplications and their likes. While it is stated in Taḍkirah Khawāṣul Ummah of Sibṭ Ibnul Jawzī that I (Yaḥyā bin Harthamah) did not find anything except copies of Qur`ān supplications and knowledgeable books. Seeing this, his honour increased in my eyes. Thus I accompanied him, served him and treated his family with fairness.

He (Yaḥyā bin Harthamah) further says that one day I was sleeping, while the sky was cloudless and the sun was shining bright. Imām (a.s.) mounted, while he had worn a rain-coat and had tied the tail of his mount. I was surprised at Imām (a.s.)'s act. Not much time passed when clouds appeared and heavy rain poured down that affected us. Then Imām (a.s.) turned to me and said, "I know that you disapproved what you saw (from me) and doubted that I know what you did not know. It is not what you presume, however, I grew up in the desert and I recognize the wind followed by rains. When I dawned, I recognized the wind, smelt the rains from it and therefore prepared myself for it".

When I reached Bagdād, initially I went to meet Ishāq bin Ibrāhīm al Ṭāhirī (or al Ṭāṭarī), who was in charge therein. He told me, "O Yaḥyā! This man (Imām al Hādī) is the son of the Messenger of Allāh (s.a.w.a.), while you know the enmity of Mutawakkil with them (a.s.). And if you provoke him to kill him (a.s.), the Messenger of Allāh (s.w.t.) would be enraged with you". Hearing this, I said, "By Allāh (s.w.t.)! I did not witness except everything good from him". Then I proceeded to Sāmarrā' and initially went to visit Waṣīf al Turkī, while I was among his companions. Seeing me, he said, "By Allāh (s.w.t.)! If one hair falls off the head of this man (Imām al Hādī), there shall not be any other claimant for him (against you) other than me". I wondered upon their statements and related to Mutawakkil what I had witnessed from Imām (a.s.) and whatever praises I had heard regarding him. Hearing this, Mutawakkil presented Imām (a.s.) with gifts and apparently favoured and honoured him.

Second, Shaikh al Kulaynī and others relate from Ṣāleḥ bin Sa`īd that once I entered the presence of Abul Ḥasan (al Hādī) and told him, "May I be ransom upon you in all matters! They desire to extinguish your Light¹ and degrade you by residing you in this most loathsome inn, an inn of the vagabonds". Hearing this, he (a.s.) said, "Here I am O son of Sa`īd"! Then he (a.s.) signalled with his hands and said, "Look". I looked and suddenly found that I was in an elegant and copious garden, containing elegant fragrances, attendants similar to hidden pearls, birds, deer and overflowing streams. Seeing this, my eyes were amazed and he (a.s.) told me, "Wherever we be, this is prepared for us, while we are not in the inn of the vagabonds".

Third, Al Mas`ūdī writes in his Ithbātul Waṣīyyah that when he (Imām al Hādī) entered the house of Mutawakkil, he constantly stood up for Prayers. Once a group of his opponents entered therein, stood facing him (a.s.) and one of them said, "Until when this pretentiousness"? Hearing this, Imām (a.s.) completed his Prayers in haste, recited the Salām, then turned to him and said, "Then if you utter a lie, may Allāh (s.w.t.) annihilate you"! Immediately the man fell down dead, while this incident spread in the house (of Mutawakkil).

Fourth, Shaikh al Kulaynī, Shaikh al Mufīd and others relate from Ibrāhīm bin Muḥammad al Ṭāhirī that once Mutawakkil was afflicted with the disease of flowing abscess upon his body and was on the verge of death. No one dared to touch him with a knife (to cut them off). His mother took an oath that if he would be cured; she would gift a considerable amount to Abul Ḥasan `Alī bin Muḥammad (al Hādī). When Faṭḥ bin Khāqān saw his state, he told him, "If you send someone to this man (Imām al Hādī) and ask him, perhaps he might possess something by which you may find relief". He despatched someone to Imām (a.s.), who informed him of his disease. Imām (a.s.) told the messenger, "Tell him to take dung of a sheep, mix it in rose-water and apply upon it".

When the messenger arrived and informed them, people stared to mock at his words. However, Faṭḥ told Mutawakkil, "By Allāh (s.w.t.)! He (Imām) knows what he says". The potion was brought, mixed as Imām (a.s.) had ordered and applied upon the abscesses. Immediately sleep prevailed upon him, his pain calmed down

¹ Refer to the Qur'ānic Verse, "**Intend they to put out the Light of Allāh with their mouths! But Allāh will perfect His Light, though averse may be the disbelievers**". (Sūratul Ṣaff: 8) (translator)

and the pus poured out of them. When his mother was informed of his cure, she despatched ten thousand dīnār, duly sealed, for the Imām (a.s.).

When Mutawakkil regained his health, Baḥḥāī al `Alawī¹ came to him and spoke ill of Imām (a.s.), saying, "Wealth and weapons are brought for him". Immediately Mutawakkil called his guard Sa`id and told him, "Invade his house at night, plunder whatever you get your hands upon, wealth and weapons, and bring them to me".

Ibrāhīm bin Muḥammad (al Ṭāhirī) says that Sa`id informed me that I went towards Imām (a.s.)'s house, carrying a ladder. I climbed upon his roof and when I descended some steps of the ladder, I wondered how I would enter the house in the darkness. Just then, Imām (a.s.)'s voice came, telling me, "O Sa`id! Wait in your place until we get you a candle". After sometime, he (a.s.) brought a candle and I got down (into his house). I saw that he had worn a woollen shirt and hood, while a Prayer-mat was placed in front of him and I was sure that he was praying. Then he (a.s.) told me, "The rooms are at your disposal". I entered and searched therein, however I did not find anything except a purse, sealed with the seal of Mutawakkil's mother and another sealed bag. Again he (a.s.) told me, "The Prayer-mat is at your disposal". When I lifted it up, I found a sword in an uncovered sheath. I took all these and went to Mutawakkil.

When he looked at the seal of his mother upon the purse, he called for her and she came to him. Some of the distinguished attendants informed me (Sa`id) that she told him, "When you were ill, I had taken an oath that if you gain cure, I shall gift him (a.s) ten thousand dīnār from my own wealth. Therefore I sent it to him (a.s.), while this is my seal upon the purse". When he opened the other purse, he found four hundred dīnār in it. Then Mutawakkil added another purse (containing some more amount) to it and told me to take it to him (a.s.). I carried it to him (a.s.), returned the purses and his sword and said, "O my Master! This is severe upon me (that I troubled you)"! Hearing this, he (a.s.) said, **"And soon shall know those who deal unjustly, what an (evil) turning they shall be turned to"**²

Fifth, a group of scholars, among them Al Mas`ūdī, relate that someone maligned Imām `Alī bin Muḥammad al Jawād (al Hādī) in the presence of Mutawakkil,

¹ Viz. Muḥammad bin Al Qāsim bin Ḥasan bin Zayd bin (Imām) al Ḥasan bin (Amīrul Mu`minīn) `Alī. (translator)

² Holy Qur`ān, Sūratul Shu`arā': 227

saying, "Letters and weapons from the inhabitants of Qum in his (a.s.)'s are present in his house, while he intends to revolt against the kingdom". Hearing this, Mutawakkil dispatched a group of Turkish soldiers to Imām (a.s.)'s house and they raided it at night, however, they failed to find anything in it. They found Imām (a.s.) in a room that he had bolted upon himself, wearing a woollen armour and seated upon sand and stones. His (a.s.)'s attention was turned to Allāh (s.w.t.), while he was recited verses from the Qur'ān. They brought him (a.s.) in that very state to Mutawakkil and told him, "We did not find anything in his house, however we found him reciting the Qur'ān facing the Qiblah".

At that moment, Mutawakkil was seated in his wine gathering and held a glass in his hand, while Imām (a.s.) was entered therein. As soon as his sight fell upon Imām (a.s.), he honoured him, sat him beside him and offered him the glass (Allāh's refuge). Seeing this, Imām (a.s.) said, "By Allāh (s.w.t.)! My flesh and blood have never ever tasted wine, then excuse me". Mutawakkil excused him and requested him to recite some verses of poetry, to which Imām (a.s.) said, "I relate very less verses". Mutawakkil pressurized him (a.s.) and he recited them, while he was seated near him. The verses being, "They spent the night on the peak of the mountains, while there were able men guarding them however, the top of the mountains did not benefit them; they were alighted from their strongholds after gaining enough honor, they were resided into the pits of the earth how bad is the place where they alighted; a caller called out to them after their burial, where are the bracelets, crowns and the wonderful dresses; where are the faces that were raised up among luxuries, and in front of them were laid thin veils and drapes; the grave gave an eloquent reply to the caller saying, worms are now crawling upon those faces; they would eat and drink abundantly for a long time, and now it is their time to be eaten up".

It is said that when Mutawakkil heard these verses, he wept until his beard was soaked in his tears, while those present also wept. Then he presented Imām (a.s.) with four thousand dīnār and returned him home with due honour.

According to Abul Faṭḥ al Karajākī in his Kanzul Fawā'id, when Mutawakkil heard these verses, he threw the glass upon the earth, while his subsistence embittered that day.

It is also stated in the former report that Mutawakkil asked Imām (a.s.), "Are you indebted"? Imām (a.s.) replied, "Yes, four thousand dīnār". Hearing this,

Mutawakkil presented him that amount and returned him home with due honour.

Sixth, Quṭubuddīn al Rāwandī relates from Fadhl bin Aḥmad al Kātib, from his father Aḥmad bin Isrā'īl, the scribe of Al Mu`azz Billāh bin Mutawakkil. He says that we accompanied Mu`azz, while my father was his scribe. We entered the palace and found Mutawakkil seated upon a couch. Mu`azz saluted him and stood, while I stood behind him. I had always seen that when he (Mu`azz) entered his presence, he would welcome him and permit him to sit. That day Mu`azz stood for a lengthy period of time and would lift one foot after the other (due to weariness), however he did not order him to sit. I saw that Mutawakkil's face was turning enraged, time after time. He turned to Faḥ bin Khāqān and told him, "You say such and such things regarding him (Imām al Hādī), then now what do you say"? Faḥ tried to pacify him by saying, "They speak a lie against him O commander"! However Mutawakkil was blazing with extreme rage and said, "By Allāh (s.w.t.)! I shall kill this insincere one, while he claims falsely and vilifies my kingdom". Then he said, "Bring me four barbarous Khazars¹, who do not know anything". When they were brought, he handed them four swords and ordered them that when Abul Ḥasan (al Hādī) entered there, they should jargon, pounce upon him with their swords and then hang him. He said, "By Allāh (s.w.t.)! I shall burn him (Allāh's refuge) after killing him".

I (Fadhl bin Aḥmad) was standing behind Mu`azz and wondering, when Abul Ḥasan (a.s.) entered. Seeing him (a.s.), people came near to him and said, "He has come". I turned to him (a.s.) and saw his lips moving, while he was neither heedful, nor impatient. As soon as Mutawakkil's sight fell upon him, he jumped from the couch to welcome him, neared him and kissed him in between his eyes and hands, while he held a sword in his hands. Then he said, "O my Master! O son of the Messenger of Allāh (s.a.w.a.)! O the best among the creations of Allāh (s.w.t.)! O cousin! O my Leader! O Abal Ḥasan". Hearing this, Imām (a.s.) said, "I seek refuge of Allāh (s.w.t.) for you O commander, excuse me from this". Then Mutawakkil asked him, "What brings you here at this hour O my master"? Imām (a.s.) replied that his messenger had brought him there saying that he had called him, to which Mutawakkil said, "The son of a prostitute speaks a lie! Then return back O Master from where you came".

¹ A member of a Turkic people who occupied a large part of southern Russia from the 6th to the 11th centuries and who converted to Judaism in the 8th century. (translator)

Then he shouted, "O Faḥ! O `Ubaydullāh! O Mu`tazz! Accompany your Master and mine". When the Khazars saw him (a.s.), they fell into his prostration submissively. When Imām (a.s.) left, Mutawakkil called them and told a translator to ask them why they did not comply to his orders. They replied, "We could not do so due to his extreme awe. We saw more than a hundred swords around him, however we could not see their bearers, and this stopped us from accomplishing what you commanded us, while our hearts were filled with horror". Then Mutawakkil turned to Faḥ (bin Khāqān) and said, "O Faḥ! He is your friend". Saying this, he laughed, while Faḥ also laughed and said, "All Praise is due to Allāh (s.w.t.), Who illuminated his (a.s.)'s face, while I am its evidence".

Seventh, Ibn Bābawayh and others relate from Ṣaqr bin Abī Dalaf that when Abul Ḥasan al `Askarī (al Hādī) was brought to Surr Man Ra`ā (Sāmarrā'), I went to inquire regarding him (a.s.). Al Zāriqī, the guard of Mutawakkil, saw me and permitted me to enter. When I entered, he (Al Zāriqī) asked me, "What brings you O Ṣaqr"? I replied that everything was good. He told me to sit and started examining me and I said to myself, "Perhaps I did a mistake by coming". When people scattered away from him, again he asked me, "What brings you here"? I replied that I intended goodness. He said, "Perhaps you came to inquire regarding your master (Imām al Hādī)". I said, "Which master, however my master is the commander". He said, "Remain silent. Your Master is upon the truth and do not pretend, while I too follow your belief". Hearing this, I said, "All Praise is due to Allāh"! He then asked me whether I desired to see him and I replied in the affirmative. He told me, "Sit down until the messenger comes out from him (a.s.)". I sat and when the messenger came out, he (Al Zāriqī) told his attendant, "Take the hand of Ṣaqr and enter him into the room where the `Alawī man is imprisoned. Then leave them alone and return back".

He entered me into the room where Imām (a.s.) was imprisoned and I found him (a.s.) seated in the middle of a mat, while a grave was dug near him. I saluted Imām (a.s.), he returned my salutation and told me to sit. Then he (a.s.) asked me, "O Ṣaqr! What brings you here"? I replied that I had come to inquire his state. Then my sight fell upon the grave and I wept. Seeing this, he (a.s.) said, "O Ṣaqr! Do not worry. There shall be no harm upon me now". Hearing this, I said, "All Praise be to Allāh (s.w.t.)". Then I asked him the meaning of the Ḥadīth, "Do not bear enmity with the days, lest they may bear enmity with you" and he related to

me.¹ Then he (a.s.) told me, "Bid farewell and leave, for there is no protection for you".

Eighth, Sayyid Ibn Ṭāwūs and others relate from Zarrāfah, the guard of Mutawakkil, that he (Mutawakkil) would promote Faṭḥ bin Khāqān and near him among the people, even to the extent of his son and his family. Once he intended to manifest his position near them and therefore ordered all his subjects, among them the notables from his family and others, viziers, princes, commanders, all army personnel and noblemen to decorate themselves with the best embellishment, arrive in their best numbers, wearing the best ammunitions and walk on foot besides them. He also commanded that none should mount except he and Faṭḥ bin Khāqān, especially at Surr Man Ra'ā (Sāmarrā'). People paved their way on foot besides them, according to their ranks, while it was a sultry and severe hot day. Among the notables, he also ordered Abul Ḥasan `Alī bin Muḥammad (al Hādī) to walk, while he (a.s.) was severely troubled due to excessive heat and exertion.

Zarrāfah says that when I saw this, I came to Imām (a.s.) and said, "O my Master! By Allāh (s.w.t.)! It is hard upon me to see what you face at the hands of these tyrants". I tried to restrain him (a.s.) from trouble and therefore took his hand. He (a.s.) bent towards me and said, "O Zarrāfah! The she-camel of Ṣāleḥ (a.s.)² is

¹ Imām al Hādī (a.s.) replied to him, saying, "Yes, we are the ones referred to as days until the heavens and earth remain. Then Al Sabt (Saturday) is the name of the Messenger of Allāh (s.a.w.a.), while Sunday refers to Amīrul Mu'minīn (a.s.). Monday is Al Ḥasan (a.s.) and Al Ḥusain (a.s.); Tuesday `Alī ibnul Ḥusain (Zainul `Ābidīn), Muḥammad bin `Alī (al Bāqir) and Ja`far bin Muḥammad (al Ṣādiq); Wednesday Mūsā bin Ja`far (al Kāzim), `Alī bin Mūsā (al Ridhā), Muḥammad bin `Alī (al Jawād) and myself; while Thursday my son Ḥasan bin `Alī (al `Askarī) and finally Friday is my grandson (al Mahdī). The group of righteous shall gather around him and he shall be the one who shall fill it (the earth) with equity and justice, as it shall be filled with oppression and inequity. This is the meaning of the days, do not bear enmity with them (us) in the world, lest they bear enmity with you in the hereafter". (Shaikh al Ṣadūq, "Kamāluddīn wa Tamāmul Ni`mah") (translator)

² When Nabī Ṣāleḥ (a.s.) was sent to the people of Thamūd as a Messenger of Allāh, he was of sixteen years of age and he preached to these people and tried his best to correct their faith and conduct, until he reached one hundred and twenty years of his age but it was of no avail at all. The people worshipped a part of a mountain and offered sacrifices to it. However much Ṣāleḥ tried to guide them aright, but they were more and more adamant and arrogant. At last the people challenged Ṣāleḥ saying that they would believe in Allāh and obey His Messenger Ṣāleḥ, if he could cause a she-camel to come out of the mountain with a young one. Ṣāleḥ did

not more honourable than me in the sight of Allāh (s.w.t.)". Or he (a.s.) said, "The she-camel of Ṣāleḥ (a.s.) is not in a greater position than me in the sight of Allāh (s.w.t.)". Then I started to question him (a.s.), benefit from him and spoke to him until Mutawakkil dismounted and ordered the people to leave. Their mounts were returned to them, they mounted and left. Then I brought Imām (a.s.)'s mule to him, he mounted and I too did so. I accompanied him (a.s.) to his house, he alighted, I bade him farewell and returned back to my house.

My son had a teacher who was a Shi`ah and among the possessors of knowledge and grace. It was my practice to call him at the time of eating and he did so as usual. Conversation started among us and I related to him regarding the mounting

cause the miracle and a she-camel with a young one came out and yet the people did not believe and correct themselves. It was then fixed that one day the she-camel would drink the whole water of the town and the other day the people would have the water. On the day the she-camel drank the water, she gave as much milk that the entire town could have it. Ṣāleḥ had already warned the people that if they caused the least harm to the she-camel, a chastisement from Allāh would overtake them. In spite of the manifest miracles and repeated warnings to them, they hamstrung the she-camel. At last a sudden violent blast from heaven came along with an earthquake, the people fell dead and a fire from above burnt them and reduced them to ashes. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad `Alī, "The Holy Qur`ān: Text, Translation and Commentary") This is referred to in the Qur`ān, **"They hamstrung the she-camel and rebelled against the command of their Lord, and they said: O Ṣāleḥ! Bring us what you threatened us with if you are of the Messengers. Then seized them (unawares) the earthquake, so they became in their dwelling motionless"**. (Sūratul A`arāf: 77-78) **"Belied Thamūd due to their rebellious impiety! When rose up the worst wretch among them. Then the Messenger of Allāh (Ṣāleḥ) said unto them: It is the she-camel of Allāh, (leave her) and its drink. But they belied him and hamstrung her, so crushed them their Lord for their sins, and leveled them (all with the ground). And He fears not (any one against) the consequences (they met)"**. (Sūratul Shams: 11-15) We find that numerous among the Ma`šūmīn (a.s.) referred to the she-camel of Nabī Ṣāleḥ (a.s.) as resemblance when faced by oppression and murder at the hands of the despots. They did this to demonstrate that if Allāh (s.w.t.) could send his curse upon the Thamūd due to their murder of the she-camel, we are dearer and worthier near Allāh (s.w.t.) and in a better position near Him (s.w.t.) than it to avenge our murder and persecution from our enemies. Therefore we find that on the day of `Āshūrā' when the suckling child of Imām al Ḥusain (a.s.) was martyred in his fold, he filled his palm with the child's blood and threw it towards the heavens, saying, "O Lord! This is not easy upon You than the (slaughter) of the young (weaned) camel of the nation of Ṣāleḥ (a.s.)". Similarly Imām al Hādī (a.s.) refers to it in the above report. (translator)

of Mutawakkil and Faṭḥ, walking of the notables and people of ranks along with them. I also related to him regarding what I witnessed from Abul Ḥasan `Alī bin Muḥammad (al Hādī) and his words that, "The she-camel of Ṣāleḥ (a.s.) is not in a greater position than me in the sight of Allāh (s.w.t.)". The teacher was eating with me, however, when he heard these words, he lifted his hands and asked, "By Allāh (s.w.t.)! Did you hear these words from him"? I replied that I had certainly heard him (a.s.) say so and he said, "Then know that Mutawakkil shall not remain alive in his kingdom for more than three days and shall perish. Then take care of your affairs and guard yourself from what you need to protect from him. Be prepared so that the death of this man (Mutawakkil) may not come to you as a surprise, or your wealth may be wasted in the occurrences or what may come forth". I asked him how he perceived this and he replied, "Did you not read the incident of the she-camel in the Qur`ān and Allāh (s.w.t.)'s words: **Yet they did hamstring her (the she-camel), then said he: Enjoy you in your abode for three days, that is a promise not to be belied.**¹ Then it is not possible that the words of Imām (a.s.) may be nullified".

Zarrāfah says that on the third day Muntaṣir attacked (his father) Mutawakkil, along with a group of his Turkish harlots and slaves. They killed him and cut him to pieces, along with Faṭḥ bin Khāqān and others, such that it was not possible to recognize their parts. Thus Allāh (s.w.t.) annihilated his (Mutawakkil's) prosperity and his reign. After this, I met Abul Ḥasan (al Hādī) and informed him regarding my conversation with the teacher what he said. Hearing this, Imām (a.s.) said, "He spoke the truth. When I was inflicted with troubles, I returned to the treasure that we had inherited from our Forefathers (a.s.). It is stronger than fortresses and weapons, while it is a supplication (Du`ā') by an oppressed one upon the oppressor. I recited it and Allāh (s.w.t.) annihilated him.

We (the Author) say that the torment and tyranny that Imām `Alī al Hādī (a.s.) had to face from Mutawakkil and also what the Shī`ah among their devout ones and `Alawī from the progeny of Fāṭemah (s.a.); and how he, Allāh's curse be upon him, faired with the sacred tomb of Imām al Ḥusain (a.s.) and his pilgrims, are such abundant that cannot be quoted in this concise work. Since he was the greatest infidel among the Banī `Abbās, as informed by Amīrul Mu`minīn (a.s.).²

¹ Holy Qur`ān, Sūrat Hūd: 65

² As quoted in the first volume of this esteemed book in the section dealing with the excellences of Amīrul Mu`minīn (a.s.) in his biography. (translator)

While he was a repulsive person, an abject and bore animosity towards the progeny of Abū Ṭālib (s.a.). He would arrest people on mere suspicion and accusation, and would harm them due to their love towards Ahlulbait (a.s.). And his malice to obliterate the spot of the sacred tomb of Imām al Ḥusain (a.s.) and torture of his pilgrims, is very manifest and renown. While we have quoted all this in brief in our Tatimmah (Tatimmatul Muntahā fī Waqāye` Ayyāmul Khulafā`.

(Aḥmad bin Yūsuf) Al Qirmānī, one of the Ahlul Sunnah scholars, writes in Akhbārul Duwal, that in the year two hundred and thirty seven Hijrah, Mutawakkil ordered the sacred tomb of Imām al Ḥusain (a.s.) and its surroundings to be demolished. He ordered to convert it into a farmland and stopped people from visiting it. He appointed guards upon it and it remained abandoned, while the Muslims were deeply hurt due to it. The inhabitants of Bagdād wrote down abusive words for him upon the walls, while the poets mocked at him. Among the verses are, "I swear by Allāh that if (Banī) Umayyah, killed the grandson (Imām Ḥusain) of their Prophet (s.a.w.a.) unjustly; then the children of his (s.a.w.a.)'s father (i.e. Banī `Abbās) have displayed a similar character, I swear by your life that his grave is desecrated; they (Banī `Abbās) regretted that they were not present, in killing him hence they went forth to crush his bones".

Abul Faraj al Iṣfahānī says that Mutawakkil appointed `Umar bin Faraj al Rakhkhajī upon Makkah and Madīnah. He ordered that the family of Abū Ṭālib should not ask anything from the people and the people should not treat them with fairness. When he would receive news that anyone among the people favoured anyone among them, even if inconsiderable, he would punish and fine them. Circumstances constrained upon them to such an extent, that the `Alawī women possessed only one (proper) dress to offer their Prayers with it. They would pass it on to one after the other, while others would sit bare and naked upon the spinning wheels. This continued until Mutawakkil was killed. And if we desire to write a few words regarding the hostilities committed by Mutawakkil, we shall trespass the limits of this book. It is sufficient regarding his repulsive nature what we have already quoted regarding his treatment of Imām `Alī al Naqī (a.s.) during his reign. And Allāh (s.w.t.) is the One Whose help is sought!

It is unanimously agreed that the Martyrdom of Imām `Alī al Hādī (a.s.) occurred in the year two hundred and fifty four Hijrah, however, there is difference regarding the date. Some scholars say that it took place on the third of the month

of Rajab on the basis of the report that his blessed birth occurred in the year two hundred and twelve Hijrah, while his age during his death would be forty two years. And when his father (Imām al Jawād) was martyred, he was eight years and five months old, while the Imāmah and Khilāfah passed on to him that stretched for thirty three years.

`Allāmah (Muḥammad Bāqir) al Majlisī writes that he (a.s.) resided in Madīnah for around thirteen years. Thereafter Mutawakkil summoned him (a.s.) to Surr Man Ra'ā (Sāmarrā') where he stayed for twenty years and was buried at the house where he resided.

We (the Author) say that based on the report which says that Mutawakkil summoned Imām (a.s.) to Surr Man Ra'ā (Sāmarrā') in the year two hundred and forty three Hijrah, his period of stay therein would be eleven years, while according to the statement of Al Mas'ūdī, nineteen years. He (a.s.) lived during the reign of the rulers of Banī `Abbās, viz. Al Ma'mūn, Al Mu'taṣim, Al Wāthiq, Al Mutawakkil, Al Muntaṣir, Al Musta'in and Al Mu'tazz, while he was poisoned during the rule of the latter.

Al Mas'ūdī writes in his Murawwajul Ḍahab that Muḥammad bin Faraj related to me at the town of Jurjān, at the avenue renowned as Bī'ir Abī `Anān, that Abu Di`āmah related to me that I paid a visit to `Alī bin Muḥammad bin `Alī bin Mūsā (al Hādī) during in illness, through which he later passed away at year. When I desired to leave, he (a.s.) told me, "O Abā Di`āmah! Your right is incumbent (upon me). Shouldn't I relate a Ḥadīth to you that would make you rejoice"? I replied, "This is what I need O son of the Messenger of Allāh (s.a.w.a.)". He (a.s.) continued, "My father Muḥammad bin `Alī (al Jawād) related to me, that his father `Alī bin Mūsā (al Ridhā) related to him from his father Mūsā bin Ja`far (al Kāẓim), from his father Ja`far bin Muḥammad (al Ṣādiq), who related from his father Muḥammad bin `Alī (al Bāqir), from his father `Alī bin al Ḥusain (Zainul `Ābidīn), from his father Ḥusain bin `Alī (a.s.), from his father Amīrul Mu'minīn (a.s.), that the Messenger of Allāh (s.a.w.a.) told me, 'Write down O `Ālī'. I asked him (s.a.w.a.) what I should write down and he (s.a.w.a.) replied, 'In the Name of Allāh, the Beneficent, the Merciful. Faith is that what is revered by the hearts and confirmed by deeds. While Islām is what is attested by the tongue and marriage turns lawful due to it'. Hearing this, I said, "O son of the Messenger of Allāh (s.a.w.a.)! By Allāh (s.w.t.)! I do not know which among them is the best, the

Ḥadīth itself or its chain of transmitters".¹ He (a.s.) replied, "It is a document in the handwriting of `Alī bin Abī Ṭālib (a.s.), dictated by the Messenger of Allāh (s.a.w.a.), that is inherited by the youngsters from the elders (among us)".

Shaikh al Ṭabarsī relates from Abī Hāshim al Ja`farī that he composed verses for Imām (a.s.) when he was afflicted with illness, "The earth trembled along with me and my heart underwent a terrible thing, and shudder and tremble afflicted me; when it was said that the Imām has turned feeble and is sick, I said may my soul be completely sacrificed upon him; the Religion has fallen ill due to your illness, and the stars of the heavens have sunk in due to it; astonishing that you are afflicted with ailment and illness, while you are an Imām who terminated ailments; you have been curing the ailments of the religion and the world, and you enliven the dead and the living".

As per the report of Shaikh al Ṣadūq and others, Mu`tamad al `Abbāsī, the brother of Mu`tazz, poisoned Imām (a.s.), while none was beside him during his death except his son Imām Ḥasan al `Askarī (a.s.). Then when Imām (a.s.) passed away, all the notables and princes gathered, while Imām al `Askarī (a.s.) tore his collar (in grief). Thereafter Imām al `Askarī (a.s.) undertook his (a.s.)'s bathing, shrouding and burial, and buried him in the room that was his spot of worship. Some of the ignorant and foolish people objected upon Imām (a.s.), telling him, "It does not suit your status to tear off your collar". Hearing this, Imām (a.s.) struck at the one who said this, saying, "O fool! What do you know regarding this? Mūsā (a.s.) tore his collar upon (the death of his brother) Hārūn (a.s.)".

The honourable Sheikh `Alī bin Ḥusain al Mas`ūdī writes in his Ithbātul Waṣīyyah that a group related to us from each one that we entered the house (of Imām), while a group of Banī Hāshim among the Ṭālibīs and Banī `Abbās were present therein, and a large number of Shī`ah. They were unaware of the position (Imāmah) of Abū Muḥammad (al `Askarī), except the reliable ones for whom Abul Ḥasan (al Hādī) had issued a statement regarding him (a.s.). It is said that they were entangled in misfortune and confused mind-set, when an attendant stepped out from the internal quarters of the house and called another attendant, saying, "O Riyāsh! Take this paper, go to the house of the commander and hand it over

¹ He meant to say that the Ḥadīth itself was quite exalted, while also the chain of transmitters who related it, all of whom were Infallibles (Ma`ṣūmīn). He could not make a decision which among them was the best. (translator)

to such and such person, and tell him that this is the statement from Ḥasan bin `Alī (a.s.)". Hearing this, the people lend their ears.

Just then, a black slave stepped out of the house, followed by Abū Muḥammad (al `Askarī), who was bare-headed, worn a tattered dress with white lining. His (a.s.)'s countenance resembled that of his father (Imām al Hādī), nothing less than that. There were children of Mutawakkil present in the house, some of whom were heir-apparents. There was none except that they arose (in Imām's respect), while Muwaffaq (bin Mutawakkil) sprung up from his place, and embraced Abū Muḥammad (al `Askarī), who said, "Welcome O cousin"! Then Imām (a.s.) sat in between the door of the corridor, while the people sat facing him. Before Imām (a.s.)'s arrival, the room seemed similar to a market with people talking with one another, however, when he (a.s.) arrived and sat, people became silent. We could not hear anything except the sounds of sneezing and coughing. Suddenly a maid stepped out reciting verses upon Abul Ḥasan (a.s.) and Imām (a.s.) said, "Is there none who could suffice the trouble of this ignorant woman (or this slave-woman)"? Hearing this, a group of Shī`ah proceeded further and entered her into the house. Then a slave stepped out and stood facing Imām (a.s.) who then arose and the bier was brought out. They started to walk until the bier was brought out into the street, opposite to the house of Mūsā bin Baḡā. When Mu`tamad arrived, he led Prayers upon him (Imām al Hādī), however, Imām (al `Askarī) had already recited Prayers upon him before coming out to the people, and he was buried in one of his houses.

Al Mas`ūdī relates in his Murawwajul Ḍahab that the death of Abul Ḥasan `Alī bin Muḥammad bin `Alī bin Mūsā bin Ja`far bin Muḥammad (al Hādī) occurred on Monday, when four days of the month of Jamādiyul Thānī were left, in the year two hundred and fifty four Hijrah, while he was forty years old, or it is even said forty two years. A maid was heard calling out upon his (a.s.)'s bier, "What have we encountered from the past and present Monday"? She desired to point (by the past Monday) the day of the death of the Messenger of Allāh (s.a.w.a.), usurpation of the Khilāfah by the hypocrites and the allegiance (Bay`ah) whose ill-omen prevailed upon Islām. Perhaps this is the same maid from whom Imām al `Askarī (a.s.) heard her words and did not like it since it trespassed dissimulation (Taḡīyyah).

Al Mas`ūdī also writes in his Ithbātul Waṣīyyah that the heat and the people's hustle had a severe effect upon Abū Muḥammad (al `Askarī) while going for

Prayers and returning back. He (a.s.) passed by the shop of a grocer, who had sprinkled water near his shop. Imām (a.s.) asked his permission to allow him to sit for some time. He allowed Imām (a.s.) and he sat, while people stood around him. Suddenly a youth with a handsome countenance arrived, who was wearing a clean mantle and seated upon a worn-out mule with white saddles. He dismounted and requested Imām (a.s.) to mount. Imām al `Askarī (a.s.) mounted and left. That very evening written pronouncements issued from him (a.s.) for the people, similar to what were issued from Abul Ḥasan (al Hādī), and people were not deprived of him (a.s.) except his person.

6. Children of Imām (a.s.)

It is said that Imām `Alī al Hādī (a.s.) had five children, male and female, viz. Abū Muḥammad Ḥasan al `Askarī (a.s.), Ḥusain, Muḥammad, Ja`far and `Alīyyah. We shall quote regarding Imām Ḥasan al `Askarī (a.s.) in the following chapter, Allāh (s.w.t.) willing!

As for his son Ḥusain, we have not obtained much information regarding him except what we have quoted in our Mafātīḥul Jinān, that Ḥusain was an eminent master, and possessed a lofty status. I have concluded from some reports that our Master Imām Ḥasan al `Askarī (a.s.) and his brother Ḥusain were jointly referred to as Al Sibṭayn (the two grandsons). While these two brothers were given likeness to their two forefathers, the grandsons of the Messenger of Allāh (s.a.w.a.), viz., Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.).

Abul Ṭayyib relates that the voice of Imām al Mahdī (a.t.f.s.) resembled the voice (of his uncle) Ḥusain. It is quoted in the book Shajaratul Awliyā' (of Sayyid Aḥmad al Ardukānī) that Ḥusain, the son of Imām `Alī al Hādī (a.s.), was among the abstinent and devout persons and acknowledged the Imāmah of his brother Imām al `Askarī (a.s.).

Summarily it is renowned that the grave of Ḥusain is located near the blessed tomb of his father (Imām al Hādī) at Sāmarrā', under the sacred dome.

Muḥammad¹ bin Imām al Hādī, his agnomen (Kunīyyah) is Abū Ja`far, renowned for his honourable status and nobility of position. It is sufficient for his eminence that he possessed the competence for Imāmah, while he was the eldest son of Imām al Hādī (a.s.). The Shī`ah presumed that he would succeed his father (a.s.) in Imāmah, however, he passed away in his lifetime. After his death, Imām al Hādī (a.s.) told Imām al `Askarī (a.s.), "O my son! Renew thanks for Allāh (s.w.t.) since He has renewed the affair (Imāmah) for you".

Numerous reports have been quoted regarding Abū Ja`far Muḥammad, while

¹ The author of Al Majdī (Al Majdī fī Ansābul Ṭālibīyyīn by Ibnul Ṣūfī) writes while discussing the life of Imām Ḥasan al `Askarī (a.s.), that as regards his brother Abū Ja`far Muḥammad, he resolved to arise at Ḥijāz and therefore undertook a journey during the life-time of his brother (Imām al `Askarī). When he reached Balad, a village at a distance of seven Farsakh north of Mūṣul, he passed away at night, while his grave is situated therein with a Mausoleum and I have visited it. (Author)

Shaikh al Mufīd, Shaikh al Ṭūsī and Shaikh al Ṭabarsī have mentioned them. Shaikh al Ṭūsī and Shaikh al Ṭabarsī relate from a group of Banī Hāshim that on the day of the death of Muḥammad, we went to the house of Imām `Alī al Naqī (a.s.). We saw that a carpet was spread for him (a.s.) in the middle of the courtyard of his house, while the people were sitting surrounding him. We counted the people who were seated around him (a.s.) to be one hundred and fifty men, among the progeny of Abī Ṭālib (s.a.), Banī `Abbās and Quraysh, apart from the attendants and other people. Just then, Imām Ḥasan al `Askarī (a.s.) arrived and stood at the right side of his father (a.s.), while he had torn his collar in grief of his brother and we did not recognize him. After some time, Imām `Alī al Naqī (a.s.) turned to him (a.s.) and said, "O my son! Renew thanks for Allāh (s.w.t.) since He has renewed the affair (Imāmah) for you". Hearing this Imām al `Askarī (a.s.) wept and said, "All Praise be to Allāh, the Lord of the worlds. We thank Him Alone upon the favours (bestowed) upon us. **Verily we are Allāh's and verily unto Him shall be our return**". We asked who he was and were informed, "He is Ḥasan (al `Askarī), the son of Imām `Alī al Naqī (a.s.)". According to our opinion, he seemed twenty years old. From that day onwards we recognized him (a.s.) and perceived from the words of his eminent father (a.s.) that he was the Imām and the Vicegerent of his father.

Shaikh al Ṭūsī relates from Shāhawayh bin `Abdullāh al Jallābī that I had heard reports from Imām `Alī al Naqī (a.s.) regarding Abū Ja`far Muḥammad, that indicated his Imāmah. However, when Abū Ja`far passed away, I was tense and perplexed due to his death. I remained in this confusion and resolved to address a letter to Imām al Hādī (a.s.) in this matter. Therefore I wrote a letter to Imām al Hādī (a.s.) requesting him to pray for me for relief from trouble that I faced at the hands of the ruler in matter of my servants. I received a reply from him (a.s.) stating that he had prayed for me and that my servants would be returned back to me. At the end of the letter, he (a.s.) wrote, "You desired to question me regarding my Vicegerent after Abū Ja`far Muḥammad, and you are disturbed due to it. Then do not aggrieve, **Nor is it Allāh to lead a people astray after He has guided them (aright), He even makes it clear to them what they should abstain from**".¹ Your Imām after me is my son Abū Muḥammad (Ḥasan al `Askarī). He possesses all that you require. He (s.w.t.) predates whatever He

¹ Holy Qur`ān, Sūratul Barā`ah: 115

(Allāh) wishes and delays whatever He (Allāh) desires. **Whatever we abrogate of a sign or We bypass it, We bring (in its place) one better than it or it's like.**¹ We have already written in what contains a declaration and satisfaction for the alert intellect.”

Our master (Mīrzā Ḥusain al Nūrī) writes in his Al Najmul Thāqib that the Mausoleum of Sayyid Muḥammad is located at a distance of eight farsakh from Sāmarrā' at the village of Balad. He is among the eminent Sādāt and possessor of successively related miracles, also in the eyes of the Ahlul Sunnah and the Bedouins, who extremely honour and fear him and do not have the courage to take false oath in his name.² They take gifts of vows for him from all around, while most of the disputes in Sāmarrā' and its surroundings are settled by taking an oath upon his name. And we have constantly witnessed that when an oath is pronounced in his name, the disputed amount is given to the one who takes an oath, while the one who takes a false oath is engulfed in harm. During my present residence at Sāmarrā', numerous miracles have manifested through him, while some of the scholars are inclined in compiling these miracles in form of a book. May Allāh (s.w.t.) grant them the good fortune (to do so).

Sayyid Dhāmin bin Shadqam al Ḥusainī al Madānī writes in his Tuḥfatul Az-hār that among the progeny of Muḥammad is Shamsuddīn Muḥammad bin `Alī bin Muḥammad bin Ḥusain bin Muḥammad bin `Alī bin Muḥammad bin (Imām) `Alī al Hādī, who is renowned as Mīr Sultān al Bukhārī, since his progeny settled in Bukhārā (in Uzbekistān) and were known as Al Bukhārīyyūn. This Shamsuddin was a master and was abstinent, virtuous and abstemious in the world. He accompanied the eminent scholars and adapted their virtues and sat in the middle of their gatherings. He migrated from Bukhārā to Rūm (Rome) and took residence in the town of Barūsā' therein. Numerous miraculous wonders are related from him and he passed away in that town in the year eight hundred and thirty two Hijrah or eight hundred and thirty three Hijrah. His grave is renowned therein and a Mausoleum is constructed upon it, while people visit it and carry gifts of vows with them.

¹ Holy Qur'ān, Sūratul Baqarah: 106

² Muḥammad bin Imām al Hādī is also addressed by the title of Sab`a Dujayl or the predator of Dujayl, since the `Arabs of Dujayl sought his protection at night from the bandits, who dare not trouble them in his fear. While Dujayl is another name for Balad. (translator)

Sayyid Ḥusain al Barrāqī writes that the progeny of Sayyid Muḥammad emerged from the above Sayyid Shamsuddīn, who possessed progeny scattered all around. Among his children is `Alā'uddīn Ibrāhīm, and his son `Alī, and his son Yūsuf, and his son Ḥamzah and his son Muḥammad al Ba`a`āj.

As for Ja`far (bin Imām al Hādī), his similarity is that of the son of Nabī Nūḥ (a.s.). He was bestowed the title of Al Kaḍḍāb (the liar), since he claimed Imāmah for him without any right, led people astray and even sold one lady from the progeny of Ja`far (al Ṭayyār).¹ There are numerous reports in his vilification; however we do not consider it important to quote them here. He was referred to as Abū Karrīn since it is said that he had one hundred and twenty sons.

It is written in Al Majdī (Al Majdī fī Ansābul Ṭālibīyyīn by Ibnul Ṣūfī) that his grave is located at the house of his father (Imām al Hādī) at Sāmarrā'. He passed away in the year two hundred and seventy one Hijrah at an age of forty five years.

Among his children is Abul Ridhā Muḥsin bin Ja`far who revolted in the districts of Dimashq in the year three hundred Hijrah during the rule of Muqtadir Billāh. He was ultimately killed while his head was taken to Bagdād and hung upon a bridge therein.

Also among his children is `Īsā bin Ja`far, renowned as Ibnul Ridhā, who was a scholar and learned personality. He heard Aḥādīth from the honorable Sheikh Abū Muḥammad Hārūn bin Mūsā al Tal`ukbarī in the year three hundred and twenty five Hijrah and obtained permission (to relate) from him.

It is related from the book Tārīkhe Qum (of Ḥasan bin Muḥammad al Qummī) that Burayhah, the daughter of Ja`far bin Imām al Hādī, was the wife of Muḥammad bin Mūsā al Mubarraqa`. She accompanied her husband to Qum. She passed away after his death and was buried in the mausoleum of her husband beside him, while their graves are located at the Shrine renowned as Chehl Dukhtarān (forty daughters) or Chehl Akhtarān (forty stars). After her death her brothers, Ibrāhīm

¹ One of his ugly acts was that he sold a girl from the progeny of Ja`far al Ṭayyār as a slave-girl, who was brought up under the care of the family of Ahl al Bait (a.s.). Some of the `Alawīs informed the buyer of this fact that the girl was from the progeny of Ja`far al Ṭayyār and not a slave-girl. The buyer stipulated that he would return the girl back to her care-taker if he would be returned the cost. Ultimately the cost was paid and the girl returned back. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār" (translator)

and Yaḥyā al Ṣūfī, the sons of Ja`far (bin Imām al Hādī) came to Qum and took the inheritance of (their sister) Burayhah. Ibrāhīm went away, while Yaḥyā al Ṣūfī stayed behind and took residence at Zakarīyyā bin Ādam square, near the mausoleum of Ḥamzah bin (Imām) Mūsā bin (Imām) Ja`far. There he married Shahr Bānū, the daughter of Amīnuddīn Abul Qāsim bin Marzabān bin Maqātil, while she bore him Abū Ja`far, Fakhrul `Irāq and Sittiyyah. They in turn had numerous progeny who were known as Al Ṣūfiyyah.

It is stated in Al Majdī (Al Majdī fī Ansābul Ṭālibīyyīn by Ibnul Ṣūfī) that among the progeny of Ja`far al Kaḍḍāb is Abul Faṭḥ Aḥmad bin Muḥammad bin Muḥsin bin Yaḥyā bin Ja`far, who died in Āmid. His father Abū `Abdullāh Muḥammad possessed an esteemed status and occupied Niqābah at Maqābir Quraysh (at Kāzmīyyah). His brother Abul Qāsim `Alī was a learned person, literati and memorizer of the Qur`ān. He travelled to Miṣr (Egypt) and is accused of being a Nāṣibī.

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

First, Ḥusain bin Sa`id bin Ḥammād bin Sa`id bin Mahrān (an attendant of Imām Zainul `Ābidīn) al Ahwāzī. A trustworthy and eminent personality. He is included among those who related from Imām `Alī al Ridhā (a.s.), Imām Muḥammad al Jawād (a.s.) and Imām `Alī al Hādī (a.s.). He was originally from Kūfah, however he settled in Ahwāz along with his brother Ḥasan, then moved to Qum and took residence with Ḥasan bin Abān and passed away therein. He authored thirty books, while his brother Ḥasan authored fifty books and even assisted his brother in his thirty books. These thirty books are renowned among our Scholars, while the books authored by others are compared to them, saying, "The books of such and such equal those of Ḥusain bin Sa`id al Ahwāzī, i.e. thirty".

It is said that Ḥasan bin Sa`id dispatched `Alī bin Mahzayār and Ishāq bin Ibrāhīm al Ḥudhaynī to the presence of Imām `Alī al Ridhā (a.s.), followed by `Alī bin Rayyān. While the credit of guiding these three personalities and their recognition of the True Religion goes to him. They heard Aḥādīth from him and gained renown through him. Similarly he even guided `Abdullāh bin Muḥammad al Ḥudhaynī to him (Imām al Ridhā). His (Ḥusain's) son Aḥmad was entitled al Dandān and is accused of extremism (Gulūww), while he died in Qum.

Second, Khayrān al Khādīm, the attendant of Imām `Alī al Ridhā (a.s.), an eminent and trustworthy personality. He is included among the companions of Abul Ḥasan al Thālith (al Hādī), rather according to Muntahal Maqāl (by Muḥammad bin Ismā`il al Māzandarānī), he was among the companions of Imām `Alī al Ridhā (a.s.), Imām Muḥammad al Jawād (a.s.) and Imām `Alī al Hādī (a.s.) and the bearers of their secrets. During his journey to the Ḥajj Pilgrimage, he went to the presence of Imām al Jawād (a.s.) at Mādīnah, who was seated upon a bench. Such awe and admiration entered his heart upon seeing him (a.s.), that he became unaware of the steps of the bench. When he tried to climb the bench without its stairs, Imām (a.s.) pointed out to him to be careful and climb the steps. He climbed up, saluted Imām (a.s.), kissed his blessed hands and rubbed it upon his face. He sat and held the sacred hand of Imām (a.s.) into his hand for some time due to the awe that had entered his heart. When his fear subsided, he let go Imām (a.s.)'s hand. Then he said, "Your slave Rayyān bin Shabīb sends salutations to you and requests you to pray for him and his son". Imām (a.s.) prayed for him, however

he (a.s.) did not pray for his son.¹

It is evidenced from some reports that Khayrān was Imām (al Jawād)'s agent and he (a.s.) told him, "Act upon it through your opinion. Since your opinion is my opinion and the one who obeys you, obeys me". Khayrān is the possessor of some Religious issues that he related from Imām Muḥammad al Jawād (a.s.) and Imām `Alī al Hādī (a.s.).

It is said that during the illness of Imām al Jawād (a.s.), Khayrān al Khādīm stood at his door for serving him when the messenger of Imām (a.s.) reached him and said, "Your Master sends salutations to you and says that (very soon) I shall depart from this world, while the matter of Imāmah shall rest with my son `Alī (al Hādī). He (a.s.) holds authority upon you after me, similar to my authority upon you after my father (a.s.)". While this is a renowned Ḥadīth evidencing the Imāmah of Imām al Hādī (a.s.). It also involves the renowned incident of Aḥmad bin Muḥammad bin `Īsā with Khayrān.² While Khayrān is the father of Al Khayrānī.

¹ Khayrān says that when Imām (a.s.) prayed for Rayyān and did not pray for his son, I repeated his request. Imām (a.s.) again prayed for him and not his son. I repeated his request for a third time and Imām (a.s.) did as previously. I was astonished, however when days passed by I came to know that he was among the deviant ones. Imām (a.s.) realized this fact through the knowledge of Imāmah. (translator)

² Al Khayrānī says that my father (Khayrān) was assigned to watch the door of Abī Ja`far (al Jawād) to serve the task appointed to him, while Aḥmad bin Muḥammad bin `Īsā (al Ash`arī al Qummī) would come every morning to inquire regarding the health of Abī Ja`far (a.s.). There was a messenger who would go in between Abī Ja`far (a.s.) and my father, and upon his arrival Aḥmad would leave and my father would remain in private with him. One day I left his present, while Aḥmad too arose and left my father alone with him. However, Aḥmad turned back and stood to listen to their correspondence. The messenger told my father, "Your Master sends salutations to you and says that (very soon) I shall depart from this world, while the matter of Imāmah shall rest with my son `Alī (al Hādī). He (a.s.) holds authority upon you after me, similar to my authority upon you after my father (a.s.)". Saying this, he left and Aḥmad stepped in and asked my father, "What did he tell you"? My father replied that he said good. He said, "I heard what he told you, then why do you hide"? He repeated what he had heard and my father told him, "Allāh (s.w.t.) had forbidden you from what you did, since Allāh (s.w.t.) says in the Qur`ān: **Do not spy.** (Sūratul Ḥujurāt: 12). Now remember this testimony, since we may need it one day and you should reveal it at its (appropriate) time".

When it dawned, my father wrote down ten copies, fixed his seal upon them and handed them over to ten personalities (of the Shī`ah). He told them, "If death comes upon me before I ask it back from you, open it and know its contents". When Abī Ja`far (al Jawād) passed away,

Third, Dāwūd bin Qāsim bin Ishāq bin `Abdullāh bin Ja`far (al Ṭayyār) bin Abī Ṭālib, Abū Hāshim al Ja`farī, an eminent and trustworthy personality. He enjoyed a very exalted status near the A`immah (a.s.), while he remained alive from the time of Imām `Alī al Ridhā (a.s.) until Imām al Mahdī (a.t.f.s.) and related from all of them (a.s.).

Sayyid Ibn Ṭāwūs counts him among the agents of Imām al Mahdī (a.t.f.s.), while he is credited with reports, religious issues and excellent verses for the A`immah (a.s.). Ibn `Ayyāsh has authored a book dealing with the reports of Abū Hāshim, from which Shaikh al Ṭabarsī relates in his book I`ālāmūl Warā. We shall quote some reports from it in the section dealing with the miracles of Imām Ḥasan al `Askarī (a.s.). He passed away in the year two hundred and sixty one Hijrah.

Al Mas`ūdī writes that his grave is renowned, while it is apparent that it is in Bagdād, since he belonged to it and resided therein. He was a man of abstinence, asceticism, knowledge, intelligence and relator of abundant reports. There was none in his age equal to him in nobility in lineage among the family of Abī Ṭālib (s.a.). His father Qāsim was the governor of Yaman (Yemen) and was an

my father said that he did not step out of his house until approximately four hundred men had believed in his (Imām al Hādī's) Imāmah. The notables of the community gathered at the house of Muḥammad bin al Faraj to consult in this matter. Muḥammad bin Faraj wrote to my father informing him of the gathering. He also wrote that if he had not feared for the matter to gain renown, he would come to him along with them, and invited him to come to them instead. My father mounted and went to meet them and found people gathered near him. The people asked my father, "What do you say regarding this matter"? My father asked those who were handed over the documents to bring them and then said, "This is what I had been commanded upon". They read the documents and said, "We like that there was another testifier apart from you upon it". My father replied, "Allāh (s.w.t.) has brought a testifier for you upon it. This Abū Ja`far (Aḥmad bin Muḥammad bin `Īsā) al Ash`arī shall bear witness to hearing this message". My father told him to testify, however he refused to consent that he had heard anything. My father invited him for Divine Imprecation and when it was proved against him, he said, "I had heard this and it is an honour, however I had liked that it (the honour) would be for an `Arab and not an `Ajam (non-`Arab)". Hearing this, the group did not disperse until all of them acknowledged the truth. (Shaikh al Kulaynī, "Al Kāfī"). Since Al Khayrānī and his father were non-`Arabs, Aḥmad bin Muḥammad bin `Īsā did not desire to pass on this honour to them due to his extreme bigotry in `Arabism. And although he is included among the companions of Imām `Alī al Ridhā (a.s.) and Imām Muḥammad al Jawād (a.s.), yet some fallacies are attributed to him. And Allāh (s.w.t.) is the Best Knower! (translator)

honourable person. While Qāsim's mother was Umm Ḥakīm, the daughter of Qāsim bin Muḥammad bin Abū Bakr. Thus, Qāsim bin Ishāq was the maternal cousin of Imām Ja`far al Ṣādiq (a.s.). The nephew (brother's son) of Abū Hāshim was Muḥammad bin Ja`far bin Qāsim, who was the husband of Fāṭemah, the daughter of Imām al Ridhā (a.s.).

Fourth, `Abdul `Azīm bin `Abdullāh bin `Alī bin al Ḥasan bin Zayd bin (Imām) al Ḥasan bin `Alī (Amīrul Mu`minīn) bin Abī Ṭālib, who is among the eminent traditionists and great scholars, abstinent, worshippers, ascetics and pious ones. He is included among the companions of Imām Muḥammad al Jawād (a.s.) and Imām `Alī al Hādī (a.s.), and among those who were vehemently dedicated to them and sought their intercession. He also related Aḥādīth from them (a.s.). And we have already quoted his biography in brief in the section dealing with the children of Imām al Ḥasan (a.s.) and our book Mafātīḥul Jinān. We content ourselves to quote here the report of presenting his Religion in the presence of the Imām of his age, Imām al Hādī (a.s.).

Shaikh al Ṣadūq and others relate from him that one day I entered the presence of `Alī bin Muḥammad bin `Alī bin Mūsā bin Ja`far bin Muḥammad bin `Alī bin al Ḥusain bin `Alī bin Abī Ṭālib (al Hādī [a.s.]). When his (a.s.)'s sight fell upon me, he said, "Welcome to you O Abal Qāsim! You are truly our friend". I told him (a.s.), "O son of the Messenger of Allāh (s.a.w.a.)! I desire to present my Religion to you. Then if it is satisfactory, I shall adhere to it until I meet Allāh (s.w.t.)". Imām (a.s.) told him to say.

He said, "Verily I say that Allāh (s.w.t.) is One; there is nothing similar to Him; independent of the two limits, the limit of negation and limit of comparison; and He does not possess a physical body, no image or appearance or matter; rather He is the Shaper of physical bodies, Fashioner of images and the Creator of matters; And He is the Lord of everything and its owner, its Fashioner and its Originator. And that Muḥammad (s.a.w.a.) is His Slave and His Messenger; the Seal of the Prophets and there is no Prophet after him until the day of Qiyāmah. And I say that the Imām, the Caliph (Khalīfah) and the one vested with Authority after him (s.a.w.a.) is Amīrul Mu`minīn `Alī bin Abī Ṭālib (a.s.), after him Al Ḥasan (a.s.), after him Al Ḥusain (a.s.), after him `Alī bin al Ḥusain (a.s.), after him Muḥammad bin `Alī (a.s.), after him Ja`far bin Muḥammad (a.s.), after him Mūsā bin Ja`far (a.s.), after him `Alī bin Mūsā (a.s.), after him Muḥammad bin `Alī (a.s.) and after him you O my Master".

Hearing this, Imām (al Hādī) said, "After me my son al Ḥasan (a.s.), then what would be state of the people during the time of the descendant (Imām al Mahdī) after him"? I asked, "And how is that my Master"? He (a.s.) replied, "Since they shall not see his physical body and mentioning him with his name is not lawful until he reappears and fills the earth with equity and justice as it is filled with inequity and oppression". Then I continued, "I acknowledge and say that their friend is the friend of Allāh (s.w.t.) and their enemy is the enemy of Allāh (s.w.t.); their obedience is the obedience of Allāh (s.w.t.) and their disobedience is the disobedience of Allāh (s.w.t.). And I say that Mi`rāj (Physical Ascension of the Messenger of Allāh) is the truth, and the questioning in the grave is truth, and that verily Paradise is truth, and verily the (fire) of hell is truth, and the bridge (Ṣirāt) is truth, and the weighing scale (Mizān) is truth, **and that the hour (of Qiyāmah) is coming, there is no doubt therein; and that Allāh will raise up those in the grave.**¹ And I say that the obligatory requisites after Divine Authority (Wilāyah) are Prayers, Zakāh, Fasting, Ḥajj Pilgrimage, Struggle in the Path of Allāh (Jihād), enjoining (other to) good (Amr bil Ma`rūf) and forbidding (others from) evil (Nahī `anil Munkar)".

Hearing this, Imām (a.s.) said, "O Abal Qāsim! This, by Allāh (s.w.t.), is the Religion of Allāh (s.w.t.), that He selected for His slaves. Then remain steadfast upon it and may Allāh (s.w.t.) make you steadfast through with a resolute statement in the life of the world and in the Hereafter".

Fifth, `Alī bin Ja`far al Hamīnāwī, an agent of Imām `Alī al Hādī (a.s.) and a trustworthy person. Someone maligned him near Mutawakkil, who ordered him to be imprisoned and desired to put him to death. When this news reached `Alī bin Ja`far, he wrote a letter to Imām al Hādī (a.s.) from the prison, saying, "I request you by Allāh (s.w.t.) to look at my state. By Allāh (s.w.t.) I fear that I may start to doubt". Imām (a.s.) promised that he would pray for him on Friday night. Imām (a.s.) prayed for him and at dawn Mutawakkil got afflicted with fever. His fever turned severe until Monday, while weeping and wailing arose for him. Mutawakkil ordered that each one of the prisoners should be released and especially named him that he should be released and pardon be sought from him. After his release, Imām (al Hādī) ordered him to go to Makkah. He settled in its vicinity and

¹ Holy Qur`ān, Sūratul Ḥajj: 7

Mutawakkil gained cure.

Sixth, Ya`qūb bin Ishāq al Ahwāzī, Ibnul Sikkīt. He was among the scholars of languages and the standard bearer of Arabic sciences, literature and poetry; moreover he authored the book *Işlāḥul Mantıq*. He is included among the distinguished companions of Imām Muḥammad al Jawād (a.s.) and Imām al Hādī (a.s.), a trustworthy and eminent personality. Mutawakkil killed him in the year two hundred and forty four Hijrah.

The reason for his Martyrdom is stated that Mutawakkil had appointed him to tutor his two sons. One day he questioned him, "Are my two sons Mu`tazz and Mu`ayyid beloved in your eyes or (Imām) Al Ḥasan and (Imām) Al Ḥusain"? Ibnul Sikkīt started to narrate the excellences of the two Imāms (a.s.). Hearing this, Mutawakkil ordered his Turkish slaves to trample him under their feet and crush his stomach. Then he was taken to his house and the next day he attained Martyrdom.

According to another report, he replied to Mutawakkil, saying, "Qanbar, the servant of Amīrul Mu`minīn (a.s.) is beloved in my eyes than you and your two sons". Hearing this, Mutawakkil ordered his tongue to be pulled out from behind his neck. It was done and he immediately passed away. He was called Ibnul Sikkīt due to his abundant silence.¹

It is surprising that before few days he was engulfed in an incident when he had uttered these verses in the slip of his tongue, "A youth falls into trouble due to the slip of his tongue, and a man does not fall into trouble on account of the slipping of his feet; then surely the slipping of the tongue causes a youth to lose his head, while the slipping of the foot makes him fine after a while".²

¹ It is even related that Al Sikkīt was the title of his father Ishāq because of his extreme silence (due to abstinence). While Sikkīt is derived from the word Sukūt that means silence. (translator)

² As related that Mutawakkil had appointed him to train his son Mu`tazz. When he arrived on the first day at the palace, the sons of Mutawakkil arrived late. Ibn Sikkīt asked Mu`tazz, "O prince! From where do you like to start"? He replied, "From departure (he meant to say that he should allow them to depart)". Ibn Sikkīt then asked, "In that case should I arise and depart"? Mu`tazz replied to him arrogantly, "I am lighter in weight than you". Saying this, he arose and ran. Suddenly he stumbled, fell down and regretted his act. Seeing this, Ibn Sikkīt uttered the above verses. (translator)