

Chapter 6: Life of Imām `Alī ibnul Ḥusain Zainul `Ābidīn (a.s.) – The Sixth Infallible

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1. Relating to the felicitous birth of Imām Zainul `Ābidīn (a.s.), his name, title, agnomen and regarding his mother

It should be noted that there is vast difference in the date of his (a.s.)'s birth, perhaps the most accurate among opinions is the middle of the month of Jamādīyul Ūlā, thirty sixth Hijrah, or fifth (Jamādīyul Ūlā) thirty seventh Hijrah. His mother was the honourable lady Shahr Bānū, the daughter of Yazdegard bin Shahriyār bin Parwīz bin Hurmiz bin Anūshīrwān, the Persian king. Some record her name as Shāhe Zanān instead of Shahr Bānū. Thus, our master Ḥurr al `Āmelī states in his poetical composition, "And his mother was a lady of lofty character and grandeur; She was a Mistress of the women-folk daughter of Yazdegard, who was the son of Shahriyār the son of Kisrā; the possessor of sovereignty and was not afraid of being defeated".

`Allāmah (Muḥammad Bāqir) al Majlisī writes in his Jilā'ul `Uyūn that Ibn Bābawayh (al Qummī) quotes through his reliable chain of transmitters from Imām `Alī al Ridhā (a.s.) that when `Abdullāh bin `Āmir conquered Khurāsān, he arrested two daughters of Yazdegard, the Persian king, and sent them to `Uthmān (bin `Affān). One of them was given (in marriage) to Imām al Ḥasan (a.s.) and another to Imām al Ḥusain (a.s.). The one who was married to Imām al Ḥusain (a.s.), bore him Imām Zainul `Ābidīn (a.s.) and passed away during his birth. The other girl (married to Imām al Ḥasan) also passed away on the birth of the first child. A slave girl of Imām al Ḥusain (a.s.) brought him (Imām Zainul `Ābidīn) up and he addressed her as his mother. When Imām al Ḥusain (a.s.) was Martyred, Imām Zainul `Ābidīn (a.s.) married her to one of his Shī`ah. Due to this, it gained renown that Imām Zainul `Ābidīn (a.s.) married his mother to one of his Shī`ah.

`Allāmah (Muḥammad Bāqir) al Majlisī says that this statement contradicts (the other reports) while what is quoted in the section dealing with the children of Imām al Ḥusain (a.s.), is that Shahr Bānū was brought in during the rule of `Umar Ibnul Khaṭṭāb (and not `Uthmān), perhaps one of the narrators might have committed error. While this narrative is more renowned and correct. In this matter Quṭubuddīn al Rāwandī relates through his reliable chain of transmitters from Imām Muḥammad al Bāqir (a.s.), that when the daughter of Yazdegard bin Shahriyār, the last Persian king, was brought to `Umar, she was

entered into Madīnah. All the girls of Madīnah came out to have a glimpse of her beauty, while the Masjid glowed with the light of her countenance. When `Umar desired to have a look at her face, she refused saying, "May the days of Hurmiz turn black if you extend your hand towards his daughter". Hearing this `Umar said, "This daughter of a magian abuses me"? He desired to harm her when Amīrul Mu'minīn (a.s.) said, "How can you say it is abuse when you cannot understand her statement (in Persian)"? Then `Umar issued orders to announce among people for selling her. Again Amīrul Mu'minīn (a.s.) said, "It is not permissible to sell the daughters of kings, although they may be disbelievers. Rather give her the option to choose anyone among the Muslims (for marriage), then marry her to him and allot her a dower (Mahr) from the public treasury". Hearing this, `Umar agreed to do so and told her, "Select anyone from among those present". The felicitous woman proceeded further and placed her hand upon the shoulder of Imām al Ḥusain (a.s.).

Then Amīrul Mu'minīn (a.s.) asked her in the Persian language, "What is your name"? She replied that it was Jahān Shāh. Imām (a.s.) said, "Rather you are Shahr Bānū". She replied that it was the name of her sister and Imām (a.s.) replied to her in Persian, "You have spoken the truth". Then he (a.s.) turned to Imām al Ḥusain (a.s.) and said, "Take good care of her and favour her, since she shall bear you a son, who shall be the best one among the dwellers of the earth after you. She is the mother of the Vicegerents among my chaste progeny". Thus she bore him (a.s.) Imām Zainul `Ābidīn (a.s.).

It is also related that before the Muslim army attacked them, Shahr Bānū saw the Messenger of Allāh (s.a.w.a.) in a dream, who entered her house, along with Imām al Ḥusain (a.s.). He (s.a.w.a.) proposed her hand for Imām (a.s.) and married her to him. She relates that when it dawned, his love prevailed in my heart and I constantly remained engrossed in his remembrance. When I went to sleep the next night, Fāṭemah al Zahrā' (s.a.) came up to me and presented Islām to me. I accepted Islām at her blessed hands and she (s.a.) told me, "Very soon the Muslim army shall gain control upon your father and arrest you. Then you shall soon reach my son Ḥusain (a.s.). None should lay their hands upon you until you reach my son". Allāh (s.w.t.) protected me, while none could extend their hands towards me until they brought me to Madīnah. When my sight fell upon Imām al Ḥusain (a.s.), I recognized him to be the one who had come into my dream, along with the Messenger of Allāh

(s.a.w.a.). He (s.a.w.a.) married me to him, therefore I chose him.

Shaikh al Mufīd says that Amīrul Mu`minīn (a.s.) appointed Ḥurayth bin Jābir as a governor upon one of the eastern towns. He dispatched two daughters of Yazdegerd to his (a.s.)'s presence. Imām (a.s.) married one of them, named Shāhe Zanān, to Imām al Ḥusain (a.s.) and she bore him Imām Zainul `Ābidīn (a.s.); while the second one was married to Muḥammad bin Abū Bakr, while she bore him Qāsim, the maternal grandfather of Imām Ja`far al Ṣādiq (a.s.). Thus Qāsim (bin Muḥammad bin Abū Bakr) was the maternal cousin of Imām Zainul `Ābidīn (a.s.).

It should be noted that the most renown agnomens (Kunīyyah) of Imām Zainul `Ābidīn (a.s.) are Abul Ḥasan and Abū Muḥammad; while his titles are Zainul `Ābidīn (Embellishment of the worshippers),¹ Sayyidul Sājidīn (Master of the prostrators), Sayyidul `Ābidīn (Master of the worshippers), Al Zakī (the virtuous), Al Amīn (the Trusty), Al Sajjād (the one who prostrates abundantly) and Ḍul Thafīnāt (the possessor of calluses).

According to Imām Ja`far al Ṣādiq (a.s.), his ring was engraved with the words, "All praise be to Allāh, the Most High". While according to Imām Muḥammad al Bāqir (a.s.), "All honour is for Allāh". Imām Mūsā al Kāzīm (a.s.) relates that these words were engraved upon his ring, "The killer of Ḥusain bin `Alī is disgraced and abjected".

Ibn Bābawayh relates from Imām Muḥammad al Bāqir (a.s.) that he said that my father `Alī ibnul Ḥusain (a.s.) never remembered a blessing from Allāh (s.w.t.), except that he prostrated in thanksgiving for that blessing. He (a.s.) never recited a sentence in the Qur`ān in which prostration was mentioned, except that he prostrated. Whenever Allāh (s.w.t.) warded off from him any evil that he feared, or averted from him guile of the guileful one, he performed the prostration. Whenever he completed performing his obligatory Prayers, he fell into prostration. Whenever he received a good fortune of reconciling among

¹ It is related in Shī`ah and Ahlul Sunnah books that the biographers unanimously acknowledge that every day and night Imām (a.s.) recited a thousand units (Rak`ah) of Prayers until he passed away. He was bestowed the title of Zainul `Ābidīn due to his abundant worship and its good performance. (Shaikh al Kulaynī, "Al Kāfī fī `Ilmul Dīn"; Muḥammad al Ṣabbān, "Is`āful Rāgībīn"; Ibn Ḥajar al `Asqalānī, "Tahḍībul Tahḍīb"; Shaikh `Abdullāh al Shabrāwī al Shafe`ī, "Al Ittiḥāf bi Ḥubbil Ashrāf"; etc.) (translator)

two people, he performed prostration in thanksgiving. There were marks of prostration upon all the parts of its places and therefore he was addressed as Al Sajjād (the one who prostrates abundantly).

It is related from Imām Muḥammad al Bāqir (a.s.) that he said that there were visible marks and calluses upon the five spots of prostration of my father (a.s.), that had to be scrapped off twice each year. Therefore he (a.s.) was called Ḍul Thafināt (the possessor of calluses).

We (the author) say that Thafinah is the singular of Thafinātul Ba`ir (calluses of the camel), that refers to the part of the camel that touch the ground, such as its knees etc., and becomes worn out and hard and develops calluses. Therefore one can conclude that the Imām (a.s.)'s blessed forehead, his palms and his knees had developed calluses, similar to those of the camel, due to abundant prostrations, and they had to be scrapped off twice every year and they reappeared once again.

It is also related that whenever Al Zuhri related Ḥadīth from (Imām) `Alī ibnul Ḥusain (a.s.), he would say, "Related to me Zainul `Ābidīn `Alī ibnul Ḥusain (a.s.)". Thus, Sufyān bin `Uyaynah asked him, "Why do you address him as Zainul `Ābidīn (Embellishment of the worshippers)"? Al Zuhri replied that I heard from Sa`īd bin Musayyab, who related from (`Abdullāh) Ibn `Abbās that the Messenger of Allāh (s.a.w.a.) said, "A caller shall call out on the day of Qiyyamah: Where is Zainul `Ābidīn ? It is as if I see my son `Alī bin al Ḥusain bin `Ali bin Abī Ṭālib breaking the ranks of the people in Qiyyamah and coming forward".

It is quoted in Kashful Gummah (of Shaikh `Alī bin `Īsā al Irbīlī) that the reason for his title Zainul `Ābidīn is that one night he (a.s.) was standing in the Prayer-Niche engrossed in nightly Prayers. Suddenly shayṭān appeared in a garb of a large python to distract him from his worship; however Imām (a.s.) did not pay attention to him. Then he proceeded further and started to bite the thumb of his leg and hurt him, yet Imām (a.s.) did not break his Prayers. When he (a.s.) concluded his Prayers and Allāh (s.w.t.) revealed to him that it was shayṭān, he (a.s.) reviled and struck at him, saying, "Fie upon you O accursed one"! Hearing this, he departed away from him and Imām (a.s.) once again arose for worship. Then a voice was heard from an invisible, calling out to him thrice, "You are the Embellishment of the worshippers (Zainul `Ābidīn)".

Therefore this title gained renown among men.



2. An account of his (a.s.)'s honourable character

There are some reports regarding his honourable character. As regards suppression of anger:

First, Shaikh al Mufīd and others relate that once a relative of Imām Zainul `Ābidīn (a.s.) came to him and started to abuse and malign him, but Imām (a.s.) did not reply to him. When that man left, Imām (a.s.) turned to those seated with him and said, "You heard whatever the man said. Now I befriend that you all should accompany me so we may go to him and you may hear my reply to his abuse". They replied, "We shall accompany you and we befriend that you should reply to him". Thus, Imām (a.s.) wore his shoes and left while reciting the verse, **"And who restrain (their) anger, and forgive (the faults of men); and Allāh loves those who do good (to others)."**¹ The narrator says that when Imām (a.s.) recited this verse (Āyah), we understood that he would not speak evil to him. He (a.s.) came to his house and called out saying, "Tell him that `Alī ibnul Ḥusain has come". When the man heard that Imām (a.s.) had arrived, he stepped out of his house prepared to face evil. He had no doubt that he had come to seek revenge for his audacity. When Imām (a.s.)'s sight fell upon him, he said, "O brother ! You came to me and addressed me with such and such words. Then if whatever you said is found in me, I seek forgiveness from Allāh (s.w.t.) for it. But if whatever you said is not found in me, may Allāh (s.w.t.) forgive you". When the man heard these words, he kissed him in between his eyes and said, "Whatever I said is certainly not present in you, rather I am more rightful for it". The narrator says that the man was Ḥasan bin Al Ḥasan.

Second, the author of Kashful Gummah (Shaikh `Alī bin `Īsā al Irbīlī) relates that once Imām (a.s.) stepped out of the Masjid when a man met him and abused and spoke ill of him. Imām (a.s.)'s slaves proceeded further to beat him, but he said, "Leave him". Then he (a.s.) turned to the man and said, "Whatever is concealed from you regarding our excellence are far more than what you know or speak". Then again he (a.s.) said, "Do you desire something that we may help you out in fulfilling it"? Hearing this, the man was abashed. Imām (a.s.) had worn a chequered black cloak upon his shoulder. He (a.s.) threw it towards him and ordered a thousand dirham to be handed over to

¹ Holy Qur'ān, Sūrat Āl `Imrān: 134

him. From that day onwards, whenever the man saw Imām (a.s.), he would say, "I bear witness that you are (certainly) from the progeny of the Messenger of Allāh (s.a.w.a.)".

Third, it is related that once a group of people were guests at the house of Imām (a.s.). One of his servants rushed and brought out Kebābs, along with its skewers from the oven, to him. The skewer fell down from his hands, landed upon the head of Imām (a.s.)'s child, who was sitting under the ladder, and killed him. Seeing this, the slave was scared and uneasy, when Imām (a.s.) told him, "You are free in the way of Allāh (s.w.t.) ! You did not commit this act purposely". Then he (a.s.) ordered the child to be prepared and buried him.

Fourth, it is related in authentic books that once Imām (a.s.) called out twice to his slave, but he did not reply. When he replied to him (a.s.) for the third time, Imām (a.s.) asked him, "O my son ! Did you not hear my voice"? He replied that he had heard him. Imām (a.s.) again asked him, "Then why did you not respond to my call"? The slave replied, "Since I was safe from you (your harm)". Hearing this, Imām (a.s.) said, "Praise be to Allāh (s.w.t.) Who has made my slave safe of me (my harm)".

Fifth, it is related that every month Imām (a.s.) would gather his maids and tell them, "I have turned old and do not possess the strength to fulfil the needs of women. Whoever among you wishes, I could marry them to someone, or sell them or even emancipate them". If anyone among them would say that she did not wish anything, he (a.s.) would utter thrice, "O Allāh (s.w.t.) ! You be witness"! And if anyone among them remained silent (and did not reply), he (a.s.) would tell his wives to ask her what she wanted and he (a.s.) would fulfil her desire.

Sixth, Shaikh al Ṣadūq relates from Imām Ja`far al Ṣādiq (a.s.) that Imām Zainul `Ābidīn (a.s.) would never undertake a journey, except with a group who did not recognize him. He (a.s.) would also make a stipulation that whatever the fellow-travellers needed on the way, he (a.s.) would fulfil it. It so happened that once he undertook a journey with a group, when a person among them recognized him and told his companions, "Do you know this person who travels with us"? They replied in the negative and the man said, "This eminent personality is none other than `Alī ibnul Ḥusain (a.s.)". As soon

as the fellow travellers heard this, they sprung up from their places and rushed to him. They kissed his hands and feet, saying, "O son of the Messenger of Allāh (s.a.w.a.) ! Do you intend to burn us in the fire of hell ? If we had ignorantly hurt you with our hands or tongues, would we not face eternal perdition ? They why did you do so"? Imām (a.s.) replied, "If I travelled with a group who recognized me, they would treat me with fairness and mercy, more than what I was liable, for the sake of the pleasure of the Messenger of Allāh (s.a.w.a.). I feared lest you too would fair similarly with me, therefore I befriended to conceal my affair".

Seventh, it is related from Imām Ja`far al Ṣādiq (a.s.) that there was a vagabond in Madīnah who made people laugh through fun and jesting. One day he said, "This man, and he meant `Alī ibnul Ḥusain (a.s.) has distressed and disabled me, I can never ever make him laugh". Once he saw Imām (a.s.) passing by, while two of his slaves followed him. Seeing him, the vagabond proceeded further and snatched away his cloak from his shoulders jokingly and left, but Imām (a.s.) did not pay any attention to him. Someone followed him, brought the cloak and placed it back upon his sacred shoulders. Imām (a.s.) asked who the man was and they replied, "A vagabond, who makes the inhabitants of Madīnah laugh through his actions and behaviour". Hearing this, Imām (a.s.) said, "Tell him that certainly there is a day near Allāh (s.w.t.) in which the futile shall be at loss".¹

Eighth, Shaikh al Ṣadūq quotes in his Al Khiṣāl from Imām Muḥammad al Bāqir (a.s.) that my father `Alī ibnul Ḥusain (a.s.) recited a thousand units (Rak`ah) of Prayers every day and night, similar to Amīrul Mu`minīn (a.s.). My father possessed five hundred palm-trees and he would recite two units (Rak`ah) of Prayers below each of them. Whenever he stood up for Prayers, the colour of his countenance would change, while his state would resemble a degraded slave in front of the mighty king. His limbs would tremble due to fear of Allāh (s.w.t.). And his Prayer would be a farewell Prayer, presuming that it was his last Prayer and would not get another opportunity to offer it.

One day Imām (a.s.) was standing in Prayer when his cloak slipped off from

¹ Refer to the Qur`ānic Verse, **"And Allāh's is the kingdom of the heavens and the earth; and on the day when the hour (of reckoning) shall be established, on that day shall lose the futile"**. (Holy Qur`ān, Sūratul Jāthiyyah: 27) (translator)

one of his shoulders, however he did not pay any heed. When he (a.s.) completed his Prayers, one of his companions asked him the reason for his heedlessness and he replied, "Woe be to you ! Do you know in Whose presence I stood ? Verily the Prayers of a slave are not accepted from him, except when his heart accompanies him (in it)". Hearing this, the man cried out, "We have perished". He meant to say that they recited Prayers that were not accompanied by the heart. Imām (a.s.) said, "It is not so. Allāh (s.w.t.) shall compensate the loss of these Prayers through the supererogatory (Nāfilah) ones (for you)".

It was a practice of Imām (a.s.) that in the darkness of night, he would carry a sack upon his back, containing bags of dirham and dīnār, and take them to the houses of the destitute. Often he would carry food-stuff and fuel upon his back and take them to the houses of the needy ones, while they never knew who the distributor was. This continued until the day he (a.s.) passed away and the gifts and favours stopped, only then they realized that he was none other than Imām Zainul `Ābidīn (a.s.). After his Martyrdom, when the dress was removed from his sacred body and it was placed upon the plank to bathe, calluses, similar to the knees of camels, were visible upon his back due to carrying loads of foodstuffs for the destitute, widows and orphans.

One day he (a.s.) came out of his house, when a destitute clung to his fur cloak that fell off his shoulders, but Imām (a.s.) did not pay any heed to him and proceeded further. It was his (a.s.)'s practice that he would buy a fur dress for him during the winter, and when summer would come forth, he would sell it and distribute its cost as alms.

Once on the day of `Arafah (ninth of Ḍilḥijjah), Imām (a.s.) saw a group begging from other people. He addressed them saying, "Woe be upon you ! You ask from someone, other than Allāh (s.w.t.), on a day when His (s.w.t.)'s vast blessings descend upon men to such an extent, that if Allāh (s.w.t.) is beseeched for the welfare of the children in their mother's wombs, then certainly it is expected that it will be accepted (by Allāh)".

Among his honourable character is that Imām (a.s.) never ate food along with his mother. He (a.s.) was questioned, "You have gained precedence upon all with regards to goodness with parents and consideration of relations, then why do you not eat food along with your mother"? He (a.s.) replied, "I do not

befriend to extend my hands towards that morsel of food that my mother intends to eat”.¹

Once a man told him (a.s.), “O son of the Messenger of Allāh (s.a.w.a.) ! I befriend you for the sake of Allāh (s.w.t.)”. Hearing this, Imām (a.s.) said, “O Allāh (s.w.t.) ! I seek Your refuge from that people may befriend me for Your sake, but You may consider me Your enemy”!

Imām (a.s.) possessed a Camel on which he performed the Ḥajj Pilgrimage twenty times, but not once did he strike at it with his whip. When it passed away, Imām (a.s.) ordered it to be buried beneath the earth so that the beasts may not devour its flesh.

Once, one of his (a.s.)’s slave girl was questioned, “Relate to us regarding your Master”. She asked, “Should we narrate in detail or brief”? They replied in brief and she said, “I never laid food for him during the day, since he was always in the state of fasting; and I never spread bed for him during the night, since he remained vigil at night for Allāh (s.w.t.)”.

One day Imām (a.s.) passed by a group of people who were backbiting him. Imām (a.s.) stood near them and said, “If you spoke the truth regarding the shortcomings you attribute to me, may Allāh (s.w.t.) forgive me; and if you spoke a lie, may Allāh (s.w.t.) forgive you”.

Whenever a seeker of knowledge would come to his presence, he (a.s.) would say, “Welcome to the one regarding whom the Messenger of Allāh (s.a.w.a.) bequeathed”. Then he (a.s.) would say, “Certainly when a seeker of knowledge steps out of his house and does not place his feet upon any dry or wet place upon the earth, except that the seven earths recite glorification (of Allāh) for his sake”.

Imām (a.s.) had taken upon himself sponsorship of a hundred destitute families of Madīnah. He befriended to invite for food the orphans, blind, disabled, paralytic and destitute people, who could not gain sustenance for themselves, and would personally serve them. And if anyone among them possessed

¹ As is already mentioned above that Imām (a.s.)’s mother Shahr Bānū had passed away in child-birth, while he was brought up by a slave girl of Imām al Ḥusain (a.s.). And although she was not his (a.s.)’s real mother, his extraordinary respect towards her is noteworthy and also evidences the eminent status of a mother. (translator)

children, he would dispatch food for them too. He did not eat anything, except after he had given its similarity as alms.

Every year, seven calluses would fall off from the places of prostration (Sajdah) due to abundance of Prayers and prostration. They would be gathered together, and when he (a.s.) passed away, they were buried along with him.

Indeed he wept upon his father (a.s.) for twenty years, while no food was placed in front of him, except that he wept (in his remembrance). Once one of his slaves told him, "It is time that your grief ended and your weeping lessened". Hearing this, he (a.s.) said, "Woe be to you ! Indeed, Ya`qūb bin Ishāq bin Ibrāhīm (a.s.) was a Prophet and son of a Prophet. He had twelve sons, while Allāh (s.w.t.) concealed one of them from him. His hair turned white, his back bent due to grief and his eyesight went away due to (constant) weeping, although his son was very much alive in this world. However, I saw my father, my brother and seventeen (men) among my family, killed. Then how could my grief end and my weeping lessen"?

Nineth, it is related that when the darkness of night prevailed and eyes fell asleep, Imām (a.s.) would arise in his house and gather the surplus food of his family. He (a.s.) would place them in a sack, carry it upon his back and turn towards the houses of the destitute of Madīnah and distribute to them in a manner that his face would be concealed. It would often happen that the destitute people would be standing at the door of their houses, waiting his auspicious arrival. When their sight would fall upon him (a.s.), they would inform one another saying, "The bearer of the sack has arrived"!

Tenth, it is related from Al Da`wāt of Quṭubuddīn al Rāwandī from Imām Muḥammad al Bāqir (a.s.), who said that my father `Alī ibnul Ḥusain (a.s.) told me that once I was inflicted with severe illness. My father (Imām al Ḥusain) asked me, "What do you desire"? I replied saying, "I desire to be such that I do not choose anything except what Allāh (s.w.t.) has chosen and destined for me". Hearing this, he (a.s.) told me, "Bravo ! You have become similar to Ibrāhīm al Khalīl (a.s.) when Jibraīl asked him if he desired anything. He replied that he did not propose to his Lord, rather, Allāh is (quite) sufficient for me and the Most Excellent Protector is He".¹

¹ The people of Nimrūd (Namrūd) resolved to burn Nabī Ibrāhīm (a.s.) in the fire because of his

Eleventh, Ibn Athīr al Jazarī writes in his Al Kāmil fil Tārīkh that when the people of Madīnah broke the allegiance (Bay`ah) of Yazīd, and expelled the governor of Yazīd and the Banī Umayyah from Madīnah, Marwān ibnul Ḥakam went to `Abdullāh bin `Umar (Ibnul Khaṭṭāb) and requested him to keep his family and children near him so that they may remain safe from the harm of the people of Madīnah, but he did not agree. Then Marwān came to Imām Zainul `Ābidīn and requested him to enter his family in his house so that they may remain safe and secure under his merciful shadow. Imām (a.s.) agreed to do so and thus Marwān sent his wife `Ā'ishah bint `Uthmān (bin `Affān) along with his family to Imām (a.s.). Imām (a.s.) in turn sent them to Yanbu`, along with his

belief in the Unity (Tawḥīd) of Allāh (s.w.t.), his worship to Him (s.w.t.) Alone and his breaking of their idols. They started to gather fuel and believed that their sick ones would gain cure if they gathered fuel for burning him. People were invited from all around to have a spectacle and they brought along tons of fuel with them. A great number of wood and fuel was gathered until a large hill was formed and a wall was constructed around it. A platform of high altitude was erected for Nimrūd to have a spectacle. However the people of Nimrūd encountered a problem. They could not enter Ibrāhīm (a.s.) into the fire as none could even go near the blazing fire, that was quite huge. Therefore they decided to build a large catapult, place Ibrāhīm into it and throw him into the blazing fire. Seeing this, all the creation of Allāh (s.w.t.) were agitated and complained in His Audience to save Ibrāhīm (a.s.) from this tragedy. Even Jibra'īl requested Allāh (s.w.t.), saying, "There is none upon the earth who worships You except Ibrāhīm. Now they throw him into the blazing fire". Allāh (s.w.t.) replied to him, "Remain calm. A slave similar to you fears passing away of time, while I am able to help him whenever I desire (without any constraints of time). And if he invokes Me, I shall certainly respond to him". Jibra'īl then descended to Ibrāhīm (a.s.) and asked, "O Ibrāhīm ! Do you desire anything that I may fulfil"? Ibrāhīm (a.s.) replied, "I do not desire anything from you. However Allāh (s.w.t.) is sufficient and guardian for me". Ibrāhīm remained resolute and steadfast, not displaying any defeat on his face, rather with a joyous attitude, he appealed in the Audience of Allāh (s.w.t.), saying, "O the Greatest Allāh ! O the One Who is Alone, Unique and Self-sufficient. You neither are a father for someone, nor a son. You do not possess any peer or assistant. Then assist me from the fire through Your Grace and Mercy". (Shaikh al Ṣādūq, "Al Khīṣāl", "Ilālul Sharā'e", "Uyūn Akhbārul Ridhā (a.s.)") Imām Ja'far al Ṣādiq (a.s.) says that when Ibrāhīm was thrown into the fire, he said, "O Allāh (s.w.t.) ! By the right of Muḥammad (s.a.w.a.) and his Progeny (a.s.). I request in Your Audience to save me from this fire". Therefore Allāh (s.w.t.) made the fire cool and pleasant for him. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") The flames of fire were reaching the skies from all sides, people were laughing and Ibrāhīm was flung into the fire by the catapult. However, Allāh (s.w.t.) was in Ibrāhīm (a.s.)'s remembrance and He (s.w.t.) revealed to the fire, saying, **"Said We: O fire ! Be you cold and a safety unto Ibrāhīm"**. (Holy Qur'ān, Sūratul Anbiyā': 69) (translator)

own family to protect them. While according to another report, he (a.s.) sent them to Ṭā'if along with his son `Abdullāh (al Bāhir).

Twelfth, according to Rabī`ul Abrār of Al Zamakhsharī when Yazīd bin `Mu`āwiyah dispatched Muslim bin `Uqbah to Madīnah to kill and murder its inhabitants, Imām (a.s.) took sponsorship of four hundred women, who possessed abundant children, along with their children and family. He (a.s.) included them among his own family and gave them food, drink and sustenance until the army of Ibn `Uqbah left Madīnah. One of them said, "By Allāh (s.w.t.) ! I did not spend my days in such joy and ease even near my parents, as I did under the merciful shadow of this honourable one".

3. Relating to his (a.s.)'s worship

Without doubt, abundant worship of Imām Zainul `Ābidīn (a.s.) is such renown that it does not require clarification. He was the greatest worshiper in his age, while we have quoted some of them in the chapter dealing with his titles. It is enough to quote here that none among the men had the strength to follow the example (of worship) of Amīrul Mu'minīn (a.s.) (except him), since he (a.s.) would recite a thousand units (Rak`ah) of Prayers every day and night. When the time of Prayers would come forth, his body would tremble and his colour would turn pale (in fear of Allāh). He (a.s.) would be similar to a branch of a tree when he stood for Prayers, and there would be no movement in his body, except when moved by the wind. Whenever he (a.s.) reached the words, "Mālike Yawmil Dīn (Master of the day of judgement)", while reciting Sūratul Ḥamd, he would repeat it to such that extent that it was near his life would depart from him. When he (a.s.) went into prostration, he (a.s.) never lifted his head up, except being soaked with his sweat. He (a.s.) would spend the nights in worship until the day and would fast during the days. He (a.s.) would recite such abundant Prayers at night, that he would turn weary to such an extent that he would not have the strength to walk and reach his bed. Thus he would crawl, similar to a child, and reach himself to his bed. When the month of Ramadhān would approach, he would not speak except in supplications (Du`ā'), glorification (of Allāh) and seeking pardon (from Him). He possessed a bag containing the soil of the sacred tomb of Imām al Ḥusain (a.s.), whenever he intended to perform prostration (Sajdah), he would do so upon it.

It is related in the book `Aynul Ḥayāt (of Muḥammad Bāqir al Majlisi) that the author (Abī Nu`aym al Iṣfahānī) of Ḥilyatul Awliyā' states that when Imām Zainul `Ābidīn (a.s.) would complete performing ablutions (Wudhū`) and desire to perform Prayers, his body would tremble and his limbs would shiver. When questioned about this, he (a.s.) would reply, "Woe be upon you ! Do you not know in the presence of which Lord (s.w.t.) I stand, and I intend to supplicate to which Eminent Positioned One"? He would be in a similar state while performing ablutions (Wudhū`).

It is related that one day Fāṭemah bint Amīrul Mu'minīn called Jābir bin `Abdullāh al Anṣārī and told him, "You are among the eminent companions of the Messenger of Allāh (s.a.w.a.), while we, the Ahlulbait, possess abundant rights upon you. `Alī ibnul Ḥusain (a.s.) is the remainder among the Ahlulbait

of the Prophet hood. He maltreats himself in abundant worship of Allāh (s.w.t.). His forehead, palms and knees have developed calluses and are wounded due to excessive worship, while his physique has leaned and declined. Then go and request him, perhaps he might reduce (his worship)". When Jabir came to his (a.s.)'s presence, he saw him sitting in the Prayer-Niche, while Prayers had exhausted and leaned his sacred body. When Imām (a.s.)'s sight fell upon Jābir, he respected him, made him sit beside him and asked his state in a very feeble voice. Jābir replied, "O son of the Messenger of Allāh (s.a.w.a.) ! Allāh (s.w.t.) has created Paradise for you and your friends, and prepared hell for your enemies and opponents. Then why do you exert yourself to such an extent"? Imām (a.s.) replied, "O companion of the Messenger of Allāh (s.a.w.a.) ! The Messenger of Allāh (s.a.w.a.) never abandoned exertion and difficulty in Prayers, may my parents be ransom upon him (s.a.w.a.), until his thighs puffed up and his feet swell, in spite of possessing greatness in the eyes of Allāh (s.w.t.) and His promise that He would forgive all his past and future mistakes. His (s.a.w.a.)'s companions told him why he exerted himself to such an extent since Allāh (s.w.t.) would not write down any shortcomings for him, he replied saying that, should I not be a thanksgiving slave of Allāh (s.w.t.) and forsake thanking his bounties"? Jābir replied, "O son of the Messenger of Allāh (s.a.w.a.) ! Then (at least) pity the Muslims, since Allāh (s.w.t.) wards off tribulations from the Muslims, safeguards the heavens (to remain intact and not fall upon the earth) and does not send His punishment upon the people, and all this due to your auspiciousness". Hearing this, Imām (a.s.) replied, "O Jābir ! I shall remain steadfast upon the path of my forefathers (a.s.) until I meet them (after my death)".

Imām Ja`far al Ṣādiq (a.s.) relates that my father (Imām Muḥammad al Bāqir) informed me that one day I went to the presence of my father `Alī ibnul Ḥusain (a.s.) and saw that abundant worship had a great effect upon him. His countenance had turned pale due to remaining awake, his eyes had wounded due to excessive weeping, his sacred forehead had developed calluses due to constant prostrations (Sajdah) and his legs had swollen due to constant standing in Prayers. When I saw his state, I could not control myself and wept abundantly. He (a.s.) was reflecting (upon Allāh) and after sometime turned to me and said, "Bring me the book that contains description regarding the worship of Amīrul Mu`minīn (a.s.)". I brought it for him and he read out some

parts from it, placed it upon the earth and told me, "Who possesses the strength to perform worship similar to `Alī bin Abī Ṭālib (a.s.)"?

Shaikh al Kulaynī relates from Imām Ja`far al Ṣādiq (a.s.) that when Imām Zainul `Ābidīn (a.s.) stood up for Prayers, his colour would turn pale. And when he went into prostration (Sajdah), he would not lift his head until sweat would flow out from him.

Imām Muḥammad al Bāqir (a.s.) relates that my father `Alī ibnul Ḥusain (a.s.) recited a thousand units (Rak`ah) of Prayers daily, every day and night. Whenever he stood for Prayers, the colour of his countenance would change, while his state resembled a degraded slave in front of a mighty king. His limbs would tremble due to fear of Allāh (s.w.t.). Moreover his Prayer would be a farewell Prayer, presuming that it was his last Prayer and would not be given an opportunity to perform another one. When he (a.s.) was questioned regarding this state, he would reply, "It is worthy for the one who stands in the presence of Allāh (s.w.t.), that he should be fearful".¹

It is related that one night one of his child fell down from a height and broke his arm. His family members raised an alarm, while the neighbours gathered and called a bone-setter who fixed his arm. The child groaned in pain but Imām (a.s.) did not listen to him due to engrossment in Prayers. When it dawned and he (a.s.) completed his Prayers, he saw the child's arm, fastened in his neck. He inquired and was informed regarding it.

One day he was in prostration (Sajdah) in a house that caught fire. The occupants of the house called out to him, "O son of the Messenger of Allāh (s.a.w.a.) ! The fire ! The fire"! Imām (a.s.) did not pay heed to them until the fire was put off. After some time when he lifted his head from prostration (Sajdah), he was questioned, "What made you heedless of this fire"? Imām (a.s.) replied, "The great fire of Qiyāmah made me heedless of the small fire

¹ Imām (a.s.)'s humility in Prayer and Worship can be understood from his words in Ṣaḥīfatul Sajjādiyyah, when he says, "My Allāh, were I to weep to You until my eyelids drop off, wail until my voice wears out, stand before You until my feet swell up, bow to You until my backbone is thrown out of joint, prostrate to You until my eyeballs fall out, eat the dirt of the earth for my entire life, drink the water of ashes until the end of my days, mention You through all of that until my tongue fails, and not lift my glance to the sky's horizon in shame before You, yet I would not merit through all of that the erasing of a single one of my evil deeds" (translator)

in this world". (Here concludes what has been quoted in the book `Aynul Ḥayāt).

Abū Ḥamzah al Thumālī, who was included among the abstinent ones of Kūfah and its masters, relates that I saw Imām Zainul `Ābidīn (a.s.) enter into Masjid al Kūfah. He came near the seventh pillar, removed his slippers and stood up for Prayers. He raised his hands, parallel to his ears, and recited the Takbīr (Allāhu Akbar, Allāh is the Greatest), hearing which all my hair stood up due to his awe. He says that when Imām (a.s.) started his Prayers, I listened to him and did not find any other voice more pure and pleasant than his.

It is also related that his voice was the most pleasant among all men when he recited the Qur`ān, while he recited it with such splendour and charm, that the water-carriers would stand at his door and listen to his pleasing voice.

Abū Ḥāmid al Gazālī relates in his book Asrārul Ḥajj from Sufyān bin `Uyaynah that once `Alī ibnul Ḥusain (a.s.) performed the Ḥajj Pilgrimage. When he intended to wear the pilgrim's garb (Iḥrām), he stopped his mount, while his colour turned pale. Trembling overtook him to such an extent that he could not recite the Talbīyyah. I asked him, "Why do you not recite Labbayk (Here I am O Allāh [in response to Your call])"? He (a.s.) replied, "I fear that in reply to my Labbayk, Allāh (s.w.t.) would say: There is no Labbayk for you or prosperity for you". When he recited the Talbīyyah, he became unconscious and fell down from his mount. This state constantly prevailed in him (a.s.) until he completed his Ḥajj Pilgrimage.

It is quoted in the book Ḥadīqatul Shī`ah (of Muqaddas al Ardebīlī) from Ṭāwūs al Yamānī, who says that I entered Ḥijr Ismā`īl¹ at midnight. I saw that Imām

¹ Ḥijr Ismā`īl or the stone of Nabī Ismā`īl (a.s.), also known as Al Ḥaṭīm, is a low wall originally part of the Ka`bah. It is a semi-circular wall opposite, but not connected to, the north-west wall of the Ka`bah. At one time the space lying in between the Ḥaṭīm and Ka`bah belonged to the Ka`bah itself and for this reason pilgrims do not walk in this area during circumambulation (Tawāf). It is related in Aḥādīth that herein lies the grave of Nabī Ismā`īl (a.s.) and his mother Hājar. It is also related that this place contains graves of numerous other Prophets (a.s.), while supplications (Du`ā) and Prayers are recommended therein, especially under the golden spout (Mizāb). It is related from Imām `Alī al Ridhā (a.s.) that, "Recite abundant Prayers at the Ḥijr, then intend the spout (Mizāb) and recite numerous supplications there". (Shaikh al Ṣadūq, "Fiqhul Ridhā (a.s.)"; Muḥammad Bāqir al Majlisī, "Biḥārul Anwār")

Zainul `Ābidīn (a.s.) was in prostration (Sajdah) and was repeating some words. When I went near and listened, he was pronouncing these words, "Ilāhī `Ubayduka bi Finā'ik; Miskīnuka bi Finā'ik, Faqīruka bi Finā'ik (O Allāh ! Your slave is at Your dooryard; Your wretched one is at Your dooryard, Your destitute is at Your dooryard)". After this, whenever any tribulation or agony befell me, or I was afflicted with any illness, I fell into prostration (Sajdah) after the Prayers and repeated these words, I was relieved of them. While Finā' means a dooryard. It means that, "Your slave, Your wretched-one and Your destitute is at Your dooryard, awaiting Your Mercy and is desirous of Your pardon and favour". Then whoever pronounces these words sincerely, shall certainly have an effect, and whatever he desires, shall be fulfilled.

To sum it up, whatever is quoted regarding his worship, apart from what we have related above, is far more and is beyond the capacity of this brief book. We suffice to quote one report in conclusion. Quṭubuddīn al Rāwandī and others relate from Ḥammād bin Ḥabīb al Kūfī that one year we left for the Ḥajj Pilgrimage. When we left from Jabālah, a black and dark storm blew to such an extent that it dispersed our caravan from one another, while I started to wander in the desert. I reached a valley, devoid of water or grass, while the darkness of the night had engulfed me and I took shelter upon a tree. When the atmosphere turned dark, I saw a youth coming forth, who was wearing white clothes, while the fragrance of musk was emanating from him. I said to myself that perhaps he might be among the friends of Allāh (s.w.t.). I feared lest he might see me and go away to another place; therefore I hid myself as such as possible. The youth prepared for Prayers, stood up and said, "O the One Who achieves everything by (His) Authority and vanquishes everything by (His) Omnipotence ! Bestow Your salutations upon Muḥammad (s.a.w.a.) and the progeny of Muḥammad (s.a.w.a.). Enter into my heart the joy of Your acceptance and reach me to the domain of Your obedient ones". Saying this, he started his Prayers. When his bodily parts had prepared for Prayers and his movement stopped, I arose from my place and went to the spot. I saw that tears were flowing from his eyes. I too prepared for Prayers, stood behind him and realized as if a Prayer-niche was prepared for me. I observed that whenever he reached any verse (Āyah) promising paradise and warning against hell, he repeated it again and again in a state of weeping and

lamenting. Then when the darkness of night disappeared, he arose from his place and said, "O the One towards Whom the misguided aspire (for guidance), they find Him to be a Guide. And when the frightful ones turn to Him, they find Him to be a Stronghold. And when the worshippers seek refuge in Him, they find Him to be a Sanctuary (of refuge). When can the body of the one, who nominates other than You, find comfort ? And when can the effort of the one, who aspires other than you, find happiness ? My Lord, the darkness (of night) has ended and I have not yet completed even a part of Your servitude, nor filled the debts of my heart with Your supplication. Then send Your Blessings upon Muḥammad and his Progeny, and deal with me according to my worth, by Your Mercy O Most Merciful One".

Ḥammād bin Ḥabīb continues that I feared lest he be concealed from my eyes and his matter would remain hidden from me. Therefore I clung to him and said, "I ask you in the name of the One Who has lifted off restlessness, exhaustion, pain and fatigue from you; and placed the pleasure of fear in you. Favour me and grant me a place under the wings of (your) mercy and favour, since I am astray and lost. And I desire to follow your word and deed". He (a.s.) replied, "If your reliance (upon Allāh) is true, you shall not go astray. However, be obedient to me and follow my footsteps". Saying this, he went near a tree and took my hand. I felt as if the earth beneath my feet moved. When it dawned, he told me, "Have glad tidings that this place is Makkah al Mukarramah"! Suddenly I heard the sound and voices of Ḥajj and I asked him, "I ask you in the Name of the One on Whom desire is placed on the day of resurrection, tell me who are you"? He replied, "Now since you have sworn, I am `Alī ibnul Ḥusain bin `Alī bin Abī Ṭālib (a.s.)".

4. Relating to some of his (a.s.)'s honourable words and eloquent counsels

We content ourselves to quote some reports hereunder.

First, one day Imām Zainul `Ābidīn (a.s.) said, "My companions ! My brothers ! I bequest you regarding the abode of the Hereafter, and I do not bequest you regarding the worldly abode since you are in greed of it and are attached to it. Has not the words of `Īsā bin Maryam (a.s.) reached you, when he said to his disciples: (The world is) A passing bridge, then pass it and do not make it an abode. He (`Īsā) also said: Who among you builds (abode) upon the waves of the river. Then similar is your worldly abode, do not make it an abode of permanence".¹

Second, it is quoted in Jāme`ul Akhbār (of Shaikh al Ṣadūq) from `Alī ibnul Ḥusain (a.s.) that he said, "Allāh (s.w.t.) shall forgive all sins of the believers and purify him from them in the Hereafter, except two sins, forsaking dissimulation (Taḳīyyah) and neglecting the rights of (believer) brothers". It should be noted that Imām (a.s.) considers forsaking dissimulation (Taḳīyyah) to be a major sin that shall not be forgiven, since forsaking it often leads to major corruptions and results in a deadly blow to Religion. It also leads to bloodshed and great commotions and strengthens the hearts of the enemies towards obstinacy, rebellion and remaining steadfast upon ignorance and covetousness. While this statement is principal wisdom. Similar to it is neglecting the rights of brothers, that is an evidence of leaving the orbit of justice and entering the darkness of oppression.

Evidence to this is a report that once a destitute believer came to the presence of Imām Mūsā al Kāẓim (a.s.) and requested some wealth through which he may cure his indigence. Imām (a.s.) smiled at him and said, "I shall put forth a question to you, if you reply correctly I shall hand over to you ten times more than what you desired". The man had requested a hundred dirham from Imām (a.s.) to make it his capital and a means of his livelihood. The man told Imām (a.s.) to question him and he (a.s.) asked, "If you are given choice of fulfilment of your desire, what would you wish"? He replied, "I would desire that Allāh (s.w.t.) may bestow me dissimulation (Taḳīyyah) in Religion and fulfilment of

¹ Hereafter the Esteemed Author quotes some verses in Fārsī, which we forego. (translator)

the rights of the believer brothers". Imām (a.s.) asked him, "What happened that you did not desire love of us, the Ahl al-bait (a.s.)"? He replied, "Since Allāh (s.w.t.) has already bestowed me with it (your love), while it (Taqīyyah etc.) has not yet been bestowed upon me. Then I thank Allāh (s.w.t.) upon the favour that He has bestowed upon me and question him regarding that what He has not yet bestowed upon me". Hearing this, Imām (a.s.) replied, "Bravo"! Then he (a.s.) ordered the person to be given two thousand dirham and then said, "Buy harrow with it and make it a means of your livelihood".

Third, it is related that he (a.s.) said, "I am astonished at the one who desists from food that might be harmful for him, but how does he not desist from sin that humiliates him". We (the Author) say that his words are similar to those of Imām al-Ḥasan (a.s.), who said, "I am astonished at the one who considers his food carefully, how he does not consider regarding his intellect". While this Ḥadīth is the outcome of the Ḥadīth of his father Amīr al-Mu'mīnīn (a.s.), who said, "Why is it that I see people that when food is served for them at night, they light up a lantern to see what enters their stomachs, and do not make efforts regarding spiritual sustenance by lighting the lantern of their intellect by means of knowledge, to safeguard their beliefs and deeds from the accessories of ignorance and sins".

Fourth, it is written in `Aynul Ḥayāt (of Muḥammad Bāqir al-Majlisi) that it is related from `Alī ibnul Ḥusain (a.s.) that he said, "Verily the world has embarked, turned its back and shall depart; while the hereafter (also) has embarked, turned and is (fast) approaching. Then both, the world and the Hereafter possess children and companions. Then you should include yourselves among the children of the hereafter and not among the children and labourers of the world. O group of people ! Include yourselves among the abstinent ones of the world and remain eager for the hereafter. Verily the abstinent ones of the world consider the earth to be their carpet, the sand to be their bed, water to be their fragrance with which they purify and scent themselves. They have separated and distanced themselves totally from the world. Verily the one eager for Paradise, forgets the passions of the world. And the one fearing the fire of hell, naturally does not perform forbidden acts. The one who forsakes the world, its tribulations become easy upon him. Certainly Allāh (s.w.t.) possesses slaves who have reached such status with regards to belief, that it seems as if they have seen the inhabitants of paradise living

eternally in it, and have witnessed the inhabitants of hell being punished in it. People are safe from their harm (they do not harm anyone) and their hearts are constantly aggrieved by the sorrow of the hereafter. Their selves are purified of unlawful and doubts, while their tasks are easy and have not made them troublesome for themselves. They have borne patiently for some days and have prepared for themselves expanse comfort in the hereafter that is infinite. When night comes forth, they stand upon their feet in the presence of Allāh (s.w.t.), while their tears flow upon their cheeks. They weep and wail and supplicate to their Lord (s.w.t.) and make efforts to free their bodies from Divine punishment. And when the day comes forth, they are forbearing, wise, intelligent, righteous and pious ones. They have turned thin, similar to arrows, due to the effects of worship; while the fear of Allāh (s.w.t.) has scrapped and slimed them to such an extent, that the worldly people consider them to be ill. But it is not physical illness, rather the illness of fear and love (of Allāh). Some even think that their intellect has departed and they have lost their mind, but it is not so, rather the fear of the fire of hell has settled in their hearts”.

Fifth, it is quoted in Kashful Gummah (of Shaikh `Alī bin `Īsā al Irbīlī) from Imām Muḥammad al Bāqir (a.s.), that my father (a.s.) bequeathed to me in these words, “O my dear son ! Do not be friendly with five types of people, do not speak to them nor accompany them on the way”. I asked, “May I be your ransom O father ! Who are those five people”? Imām (a.s.) replied, “Do not befriend a lewd person, for he shall sell you in lieu of a morsel or even less than it”. I asked, “O father ! What less”? He (a.s.) replied, “He shall sell you in greed of a morsel that shall not reach him”. I again asked, “O father ! Who is the second one”, and he (a.s.) replied, “Do not befriend a stingy one, for he shall keep away his wealth from you when you are in most need of it”. I asked, “O father ! Who is the third one”? He (a.s.) replied, “Do not befriend a liar, for he is similar to a mirage, he shall distance what is near to you and shall near what is far from you (he shall betray you with his lie)”. When I asked him (a.s.) who was the fourth, he (a.s.) replied, “Do not befriend a foolish one, for he shall put you to loss even when intending to benefit you”. Lastly, I asked, “Who is the fifth one O father”? He (a.s.) replied, “Do not befriend the one who severs relations, for I have found him to be cursed at three places in the Book

of Allāh (s.w.t.)”.¹

Sixth, among his bequeath to his son (Imām al Bāqir), it is stated in Biḥārul Anwār and other books that, “O my son ! Forebear upon the distresses, do not interpose yourself in rights and do not respond to the call of your brother if its damage upon you is more than its benefit upon him”.

Seventh, it is related in Kashful Gummah (of Shaikh `Alī bin `Īsā al Irbīlī) that Imām Zainul `Ābidīn (a.s.) said, “He is ruined who does not possess a wise one to counsel him, and he is humiliated whose assistant is not a fool”. It frequently happens that a fool accomplishes such task that even a wise one cannot accomplish.

Eighth, it is related that he (a.s.) said, “Beware ! Every slave possesses four eyes. He sees the matters of his Religion and the world with two of his eyes, which are apparent eyes. While the other two eyes, that are ulterior, he sees the matters of his hereafter. If Allāh (s.w.t.) desires welfare of his slave, He (s.w.t.) opens for him the two ulterior eyes, so that he witnesses the concealed and the matters relating to his hereafter. And if He (s.w.t.) desires something apart from it (his welfare), he leaves his heart to its same condition”.

Ninth, Imām (a.s.) said, “The best opening of matters is truthfulness and its best conclusion is loyalty”. We (the Author) say that these words are similar to the counsels of Amīrul Mu’minīn (a.s.) when he (s.a.) said, “Verily loyalty is the twin of truthfulness and I do not know any other shield more protective than it”.

Tenth, he (a.s.) said, “Poor son of Ādam (a.s.) ! Daily he has three misfortunes, but he does not take lesson from any one of them. If he took lesson from them,

¹ The three verses being, **“Who, having sealed it, break Allāh’s covenant, dividing what He ordained cohered; and those who spread discord in the land will suffer assuredly”**. (Holy Qur’ān, Sūratul Baqarah: 27); **“Then belike you are, if you hold authority, that you make mischief in the earth and sever the ties of kinship. Those are they whom has cursed Allāh, and so has He made them deaf and blinded their eyes. What ! Reflect they not, on (their) hearts are (set) their locks”**. (Holy Qur’ān, Sūrat Muḥammad (s.a.w.a.): 22-24; **“And those who break the covenant with Allāh after it is pledged and cut asunder what Allāh has bidden to be joined and make mischief in the land, they, theirs shall be the curse and theirs shall be the terrible abode”**. (Holy Qur’ān, Sūratul Ra`ad:25) (translator)

the worldly affairs would be easy for him. As for the first misfortune, it is daily lessening of his age. Indeed if he faces loss in his wealth, he gets upset, although if one dirham goes away, another dirham comes in its place. However nothing can rewind the age that has lessened. The second misfortune is acquiring sustenance, in case it is lawful, its account shall be taken from him; and if it is unlawful, he shall be punished. While the third misfortune is greater than it". He was asked what it was and he (a.s.) replied, "He does not witness any night of the day, except that he moves one step nearer towards the hereafter. However he does not know whether he shall enter paradise or hell". We (the Author) say that Abū Bakr bin `Ayyāsh¹ has derived his statement from the Imām (a.s.)'s words, saying, "The poor lover of the world ! If he loses one dirham, he spends his day uttering these words: **Verily we are Allāh's and verily unto Him shall be our return.** However, if he loses his age and his Religion, he does not aggrieve upon either of them". Therefore, it is befitting that man should be stingy with regards to his age and should grieve upon what (his age) has passed away. Amīrul Mu'minīn (a.s.) counsels, saying, "Among the honours of a man is weeping upon what has passed away of his time, yearning for his motherland and protecting his ancient brothers".

Eleventh, Imām (a.s.) said, "Among the felicities of a man is that his place of business should be his motherland, his companions should be righteous ones and his son should assist them".

We (the Author) say that innumerable statements of Imām Zainul `Ābidīn (a.s.) with regards to maxims, counsels, abstinence and admonitions have been quoted, while it is understood that his statements contain great effects, especially lamentations quoted by him. Abū Ḥamzah al Thumālī relates that I have not heard regarding any other person who is more abstinent than `Alī ibnul Ḥusain Zainul `Ābidīn (a.s.), except Amīrul Mu'minīn (a.s.) as related to me. While `Alī ibnul Ḥusain (a.s.) was such that whenever he spoke regarding abstinence or counsels, it brought tears of all those who were in his presence. However, since this (brief) book does not have the capacity to quote (all) those exalted statements and valuable gems; we solicit blessings by quoting some of

¹ There is vast difference regarding his name however the most accurate is stated as Sha`bah bin `Ayyāsh bin Sālim al Asadī al Kūfī (95-193). He is included among the Ahlul Sunnah reciters of Qur`ān, narrators of Aḥādīth and jurists. (translator)

these lamentations and content our self by them.

Al Zuhri quotes Imām Zainul `Ābidīn (a.s.)'s lamentations that, "O self ! How long will you attach yourself to the life (of this world); And how long will you rely upon the world and building it up; Do you not take lesson from your ancestors who have passed away; And (from) those of your companions whom the earth has concealed; And (from) those of your brothers whose tragedy you know; And (from) those among your near ones whom you have laid in the houses of affliction (graves); They are now in the bellies of the earth after emerging upon it, their pleasures have decayed therein; Their houses and courtyards have become vacant of them; And the Decree has dragged them towards death; They have left the world and whatever they had gathered for it, and they are concealed in the graves beneath the earth".

"So many of the generations of yore have been mauled by the claws of death; Many a man have been changed by the earth and rendered old, once they went inside the earth and were hidden under it; You have socialised with many different types of people, and have even accompanied many of them to their graves; Even though you have seen them succumb to the call of death and withering under the earth, yet you did not take heed from them and you have not seen them with the intention of getting lessons from them; You are still inclined towards this world and its activities, You are greedy for this evil looking bride who has married thousands of times and whose husbands have been mixed with blood and earth in every nook and corner; You pride over the abundance of wealth, even though you are in the line of thousands of problems and perils; You pass your day busying yourself in idle sport and playing and being neglectful and proud, If only you think, do you realise the dangers that will afflict you; Remember! One who strives only to improve this world and his entire focus is on the life of this world, while he is negligent of the eternal abode, then surely and without a doubt he is in loss".

"Then look at the past nations, the perished centuries and the tyrant kings. How the days exhausted them and death annihilated them. Their effects got erased from the world, while only their reports remained. They have decayed in dust, their gatherings have been deserted, their palaces have turned inactive. They have hastened to a house (grave) that is not visited by anyone among them, then how can the inhabitants of graves be visited ? And you

cannot see except a buried corpse and a name-plate covered in dust by the winds”.

“How many possessors of might and authority and armies and helpers have you seen, They tried to settle in this world and attain their desires from it; They built castles and forts and villages, and gathered their treasures and locked them up; They could not face the onslaught of death when it came to them, Neither could their forts repel death from them, neither could their rivers and villages rescue them; Their horses were not able to defend them against death, Nor could their armies hoped to chase death away”.

“Then hasten and beware of the world and its ploys and the trap that it has laid down to deceive you, and the adornment with which it has decorated itself to put you in trial and it has stretched itself up in order to corrupt you. Then whatever little you see of the perils and dangers of the world are enough for you, There is a caller who is calling you to leave the world and orders you to abandon it; Then exert efforts and do not be negligent for surely your life will come to a decline, and you will be going towards the abode of death; Then do not seek this world but surely one who seeks it will surely be harmed by it, even though you may acquire little of it”.

“How many have been deceived by the thought that they will have an eternal life in this world, while it has thrown them down on their faces in the earth. Then these people were not able to get up and they could not prevent themselves from slipping and tripping on it. They were not able to get the medicines for its sickness, and were not relieved from its pain; Yes, the world brought them to bad abodes after they were once mighty and had tribes and power and now there is no place for them to return; When they saw that they have no way of salvation and that it is death which does not rescue them from their sins, they became remorseful, If only this long remorse would benefit them; which it would not, and even their crying on the major sins committed by them would not benefit them”.

“Then he cries on the mistakes and errors committed by him in the past, And he regrets over what he has left behind of this world; However, at that time crying does not benefit neither excuses give him salvation from the terrors of death, and there is no helper for him regarding things he was warned of; Then his soul has become terrified with the horrors of death, and his soul is

vacillating in his throat on account of the fear”.

“Hence his visitors and his family decrease, and they leave him alone (with death). They despair of this invalid one. They close his eyes with their own hands, and stretch out his legs when his soul takes leave. Then the affectionate friends leave him. How many a painful, distressed one weeps for him, seeking patience, but he is not patient; saying: Verily we are Allāh’s and verily unto Him shall be our return, supplicating Allāh for him sincerely, numbering for him all what he remembers; How many a person gloats over his death, but he (too) will die shortly after his death”.

“Hence his womenfolk tear their garments; his slave girls strike their cheeks; his neighbours lament for losing him; and his brothers feel pain for his disaster. Then they undertake preparing him for burial, and set out to bring him out, as if he was not among them dear and ransomed, nor was he the preferable, beloved one; His loving people and relatives send someone to wash him, and shroud him in two garments; Meanwhile they send someone to dig a grave for him, Then his brothers and his clans come together to escort him to his final resting place”.

“If you see the youngest of his children, when grief controls his heart, (men) fear for him out of impatience, tears make his eyes red, he laments over his father and says: Woe! Alas! You will see an ugly sight of death, of which a beholder is afraid and terrified; When the youngest children forget him, the oldest ones become agitated; His womenfolk are impatient for him, and tears run down their faces”.

“Then he is carried from his wide palace to his narrow grave. When he rests in his grave, his acts terrify him, his offenses encompass him, and he is unable to stand before what he sees. Then they pour down sand on him with their own hands, weep and lament over him very much. Then they stand beside him for an hour, When they despair of looking at him, they leave him as hostage to his deeds; They turn the back (to him), lamenting over him, and all of them are careful of death; They are like the sheep which graze safely, (and then) they become frightened and stop pasturing, when someone bare-armed suddenly appears before them (holding) his knife”.

“When fear turns away from them, they return to their pasture, and forget this.

Do we follow the acts of cattle and put their customs into effect ? Return to the remembrance of him who is carried to the Abode of Trial. Learn a lesson from his place under the earth. (Learn a lesson from) him who is pushed to the terror of what you see. Only he has rested in his grave, his children and sons-in-law have distributed his inheritance (among themselves); They have divided his properties (among themselves), but none of them have thanked or praised him; O you who lives in the world and strives for it, O you who feels safe from the changes of time; how do you feel secure from this state, and certainly you will reach it”?

“Where are the earlier ones from the past generations and the family members and those of the first times and the last times and the Prophets and the Messengers? The girdle of death has crushed them and the years have passed over them and the eyes miss them. And we are going towards them. Then verily we are Allāh’s and verily unto Him shall be our return. If this was the way of those before us, then we are following their footsteps; Then know that you will meet the same fate as those who passed away, even if you were to protect yourself in lofty mountain peaks; Know that this world is not the abode to settle, even though the lifespan of man be as long as the shining sun”.

“Where are the ones who dug up rivers, planted trees and built abodes? Have not their signs been erased and they have entered the abode of perdition? Then fear such neighbourhood. Take lessons today from the past people. For surely the world is a place of temporary provision and enjoyment while the hereafter is the place for permanence. Their doubting in death led to their annihilation, and their gardens and parks did not benefit them at all; And when they moved to the other abode, all their steeds and horses could not carry them; They could not take anything from their wealth and their treasures which they created, they had to unwillingly leave them and depart from them”.

“Where is the one who built the castles and the villages and vanquished the armies and hosts and gathered wealth and treasures and committed sins and atrocities? Where are the kings and the Pharaohs and the Ceasars and the Sassanides. Where are the workers and the men of importance? Where are the people who possessed the landscapes and colonies and banners and the catapults and the oaths and pledges. It looks as if they never had any honour and power, and as if their banners and catapults were never raised; Neither did it look that they either dwelled in the castles which they built, and neither

were any pledges and oaths taken from them; They became obliterated graves, and strong winds blow dust into their abodes”.

“And certainly the one who took lessons from this world is the one who said: Where are the kings and the possessor of Yemenite crowns, And where are the crowns from among them; And where is that which Shaddād constructed in Iram, And where is that which Sassanides laid the foundation of in Persia; Where is that which Qārūn possessed from gold, Where is the people of `Ād, and where is Shaddād and Qaḥṭān; There comes an affair ie death to a people for which, there is no repel to the extent that they pass away; It looks as if the people were not there and it became as if there was no kingdom and no king, as if it was just mentioned from some subtle thought”.

“Look with the eyes of your heart towards the deaths of the elevated and haughty ones and ponder over the sanctuaries of the kings and the constructions of the powerful ones and how the world deceived them by totally annihilating them and they publicly attributed reprehensible acts to them and rained perdition on them. And they grinded them and left them to be recklessly swayed away by the wind. It rained on them to the lowest pits above their demise in the waterless desert of the earth. Then those were their villas and these are their graves”.

We (the Author) say that if we desire to quote something more from these lamentations of Imām (a.s.), it would cross the scope of this book, it is therefore appropriate that we content ourselves with it. And since in these words Imām Zainul `Ābidīn (a.s.) instructed us to contemplate and discern with our conscious the death and graveyards of the obstinate ones, the strong forts and huge palaces of the kings and the buildings and tasks of the tyrants, we should observe them and take lesson from them. It is therefore appropriate that we quote here the verses of Ḥakīm al Khāqānī herein under.¹

¹ Here the Author quotes some verses in Fārsī, which we forgo. (translator)

5. Some of the miracles of Imām (a.s.)

It should be noted that none of the miracles and wondrous acts of Imām (a.s.) are greater than his excellent etiquettes and character, his eloquent counsels and his honourable psalms and supplications. It is appropriate that we suffice ourselves to all that we have quoted in brief in the previous sections regarding all this; however we consider it obligatory to quote some of the reports hereunder with an intention of seeking blessings and prosperity.

First, Shaikh al Kulaynī and others relate from Imām Muḥammad al Bāqir (a.s.) that when Imām al Ḥusain (a.s.) met with his Martyrdom, Muḥammad Ibnul Ḥanafīyyah sent a message to Imām Zainul `Ābidīn (a.s.) to meet him in private. When Imām (a.s.) went to him, he said, "O nephew ! You very well know that the Messenger of Allāh (s.a.w.a.) handed over the successor ship and Imāmah after him to `Alī bin Abī Ṭālib (a.s.), followed by Imām al Ḥasan (a.s.) and finally Imām al Ḥusain (a.s.). Now since your father (a.s.) has met with his Martyrdom, he has not even left any testimony. Behold ! I am your paternal uncle, brother of your father and son of `Alī (a.s.), while I am senior to you in age. And due to this seniority (in age) and precedence in me and your youth and childhood, I am worthier for this matter (Imāmah) than you. What is intended is that you do not dispute with me with regards to this successor ship and Imāmah". Hearing this, Imām (a.s.) replied, "O uncle ! Fear Allāh (s.w.t.) and do not run after the matter for which you are not liable. I counsel you lest you be included among the ignorant ones. O uncle ! My father testified to me before leaving for `Irāq, and even secured oath and pledge from me regarding the successor ship and Imāmah, one hour preceding his Martyrdom. While these weapons of the Messenger of Allāh (s.a.w.a.) are along with me, then do not run after this affair. Since I fear that your life may be shortened and your state may fall into chaos and disorder. Allāh (s.w.t.) refuses and disagrees that the successor ship and Imāmah may be transferred to any other progeny, except that of Al Ḥusain (a.s.). Then if you wish to be convinced in this matter, come, let us go to the black stone (Ḥajarul Aswad), seek its judgement in this matter and question it regarding its reality".

Imām Muḥammad al Bāqir (a.s.) says that this correspondence took place between them when they were in Makkah. Ultimately they went to Ḥajarul Aswad. Imām (a.s.) turned to Muḥammad Ibnul Ḥanafīyyah and said, "You proceed further and invoke Allāh (s.w.t.), beseeching Him to make Ḥajarul

Aswad speak to you, then you may question it". Muḥammad Ibnul Ḥanafīyyah requested and invoked Allāh (s.w.t.). Then he called Ḥajarul Aswad, but it did not reply to him. Then Imām (a.s.) said, "O uncle ! If you were truly a Vicegerent or Imām, Ḥajarul Aswad would have replied to you". Hearing this Ibnul Ḥanafīyyah said, "O nephew ! Now you call Ḥajarul Aswad and question it". Therefore Imām Zainul `Ābidīn (a.s.) supplicated to Allāh (s.w.t.) as he wished and then said to the Ḥajarul Aswad, "I ask you by the right of Allāh (s.w.t.), Who has stationed the oaths and pledges of all the Apostles (a.s.), Vicegerents (a.s.) and all people in you, inform me as to who is the Vicegerent and Imām after Ḥusain bin `Alī (a.s.)". Hearing this, such motion was witnessed in Ḥajarul Aswad, that it was near it would move away from its place. Thereafter its Lord (s.w.t.) gave it power to speak in fluent Arabic, and it replied to `Alī ibnul Ḥusain (a.s.), saying, "After Ḥusain bin `Alī (a.s.), the son of Fāṭemah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.), the Vicegerency and Imāmah is specifically for you".

According to some reports, hearing this, Muḥammad Ibnul Ḥanafīyyah kissed the blessed feet of Imām (a.s.) and said, "The Imāmah is specifically for you".

The Author says that it is stated in the book Ḥadīqatul Shī`ah (of Muqaddas al Ardebīlī), that the reason for the above (incident) was to ward off doubts and delusions from (hearts of) the people of weak faith. While Muḥammad Ibnul Ḥanafīyyah intended to reveal the reality and the (eminent) status of Imām (a.s.) for the ones who believed that he (Ibnul Ḥanafīyyah) was the Imām. It was not because he disputed regarding the matter of the Imāmah and had not heard (regarding it) from his father (a.s.) and brother (a.s.), or that even after hearing it he had ignored it. Rather his status is far eminent that he should be mistaken. The Messenger of Allāh (s.a.w.a.) had informed Imām `Alī (a.s.), saying, "After me, a son shall be born to you through a girl from Banī Ḥanafīyyah, and I give my name and my agnomen (Kunīyyah) to him. It is not lawful for anyone to combine my name and agnomen, except Al Qā'im (a.t.f.s.) of my progeny, who is my twelfth Vicegerent and who shall fill the earth with justice and equity, as it shall be filled with oppression and inequity". Therefore Amīrul Mu'minīn (a.s.) named him Muḥammad and bestowed him the agnomen (Kunīyyah) of Abul Qāsim. While there was no comparison or equal to Muḥammad (Ibnul Ḥanafīyyah) with regards to knowledge, devotedness, abstinence and piety. Then would it be possible for him to be negligent towards

the Imām of his age and claim something that did not belong to him ?

The evidence for the above is that in spite of the witness of Ḥajarul Aswad, a large group believed in his (Muḥammad Ibnul Ḥanafīyyah's) Imāmah and did not deter from it even though he stopped them, but they remained upon this corrupt belief. Rather for ages an innumerable number of people existed who believed him to be alive and said that he remained engrossed in worship in a cave at the mountain of Radhwā, near Madīnah. They even claimed that he was the promised Mahdī (a.t.f.s.), while Allāh (s.w.t.) created water and honey for him in the cave so that he may not remain hungry or thirsty. One of his adherents even composed these verses for him, "One of the grandsons (of the Holy Prophet) will not taste death until, he leads an army and in front of him will be the standards; He will be hidden and they will not see him for ages, He will be in Radhwā mountains where honey and water has been created to be near him". The poet has not only erred with regards to his Imāmah and belief of being Al Mahdī (a.t.f.s.), but has also made a mistake by referring to him as the grandson (of the Messenger of Allāh).

We (the Author) say that Shaikh al Mufīd has quoted the above verses from Kuthayyir `Azzah¹, whose starting is, "Surely the A'immah are from the Quraysh, they are the guardians of the truth, four of them are same; `Alī and three from his sons, They are the grandsons and this is no secret matter; Then one of the grandson is the grandson of faith and goodness, and there is another grandson whom Karbalā' will cause to disappear; And there is another grandson who shall not taste death".

Second, it is quoted in Ḥadīqatul Shī`ah (of Muqaddas al Ardebīlī) that among the miracles of `Alī ibnul Ḥusain (a.s.) is the one written in Kashful Gummah (of Shaikh `Alī bin `Īsā al Irbīlī) from Shihāb al Zuhri, that `Abdul Malik bin Marwān dispatched some people from Shām to Madīnah to bring Imām (a.s.) to him. He (a.s.) was bound in shackles and chains and guards were appointed upon him. I requested the guards to permit me to salute him and they agreed.

¹ He is Kuthayyir bin `Abdul Raḥmān al Khuzā`ī (d.105), an `Arab poet during the Umayyah reign. He belonged to the Kaysāniyyah sect that believed in the Imāmah of Muḥammad Ibnul Ḥanafīyyah and considered him to be the promised Mahdī (a.t.f.s.). (Sayyid Muḥsin al Amīn al `Āmelī, "A`ayānūl Shī`ah") He compiled the above verses for the three sons of Amīrūl Mu`minīn (a.s.), viz. Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.) and Muḥammad Ibnul Ḥanafīyyah, referring to their Imāmah. (translator)

I went to his presence and when I saw him bound in shackles and chains, I wept and said, "I befriend that I would be bounded in these shackles and chains and you may not be troubled by it". Hearing this, he (a.s.) smiled and said, "You presume that I am troubled by these shackles ? It is not so". Saying this, he removed his hands and feet from the shackles and said, "Then if you face a similar thing, remember the punishment of Allāh (s.w.t.) and fear Him (s.w.t.). Then be assured that I shall not remain along with this group for more than two stations". On the third day I saw those guards return back to Madīnah in a perplexed state. They searched for Imām (a.s.) but could not find him. They said, "We were sitting surrounding him, when suddenly we found the shackles and chains lying in place, however he was absent". Zuhri says that I went to Shām and met `Abdul Malik bin Marwān. He asked me and I related to him all that I had seen. Hearing this, he said, "By Allāh (s.w.t.) ! On the day when the guards searched for him (a.s.), he came to my house and addressing me, said: What have we got to do with one another ? I told him that I had desired that he stay near us. However he replied that he did not desire to stay near us. Saying this, he went away. By Allāh (s.w.t.) ! I was struck with such awe of him that when I went in private I found my clothes contaminated (with urine or excreta)". Zuhri further says that I told him, "`Alī ibnul Ḥusain (a.s.) remains engrossed with his Allāh (s.w.t.)". He replied, "Good for him who remains engrossed in Him (s.w.t.)".

Third, it is stated in the same book (Ḥadīqatul Shī`ah of Muqaddas al Ardebīlī) from Al Zuhri who says that I was in the presence of Imām Zainul `Ābidīn (a.s.), when one of his Shī`ah came to his presence and complained to him regarding his sustenance, trouble and loan of four hundred dirham. Hearing this, Imām (a.s.) wept and when he was questioned, he (a.s.) replied, "What greater hardship befalls a person when he sees his believer brother in trouble and indebted, however he cannot help him". When people scattered away, one of the hypocrites said, "It is surprising that once they claim that the heavens and earth are under their obedience and another time they say that they are incapable of mending the affairs of their brother believer". Hearing this, the man was highly disturbed, went to the Imām (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.) ! Someone uttered words that proved such hard upon me that I forgot my troubles and anxieties". Imām (a.s.) said, "Verily Allāh (s.w.t.) has granted you relief". Saying this, he (a.s.) called out to his

maid, "Bring whatever you have prepared for breaking my fast". The maid brought two dry loaves of bread. Imām (a.s.) said, "Take these loaves, while we have nothing else in our house, except these. However, Allāh (s.w.t.) shall bestow blessings and abundant wealth to you due to its blessings".

The man took the bread and went to the market, but he did not know what to do with them. His self and shayṭān tempted him saying, "Neither can your children bite these loaves with their teeth, nor can it fill your and your family's bellies, also none shall offer you loan in lieu of it". He went around the market until he reached a person who was selling fish. One fish was left from his lot however none was ready to buy it at any cost. Seeing this, the man approached the fish-seller and said, "I possess barley bread that I shall barter with you in lieu of this fish". The person accepted the proposal and handed over the fish in return for one loaf of bread. The man proceeded further and found a grocer selling some salt that was mixed with mud and none was ready to buy it. He told the grocer, "Give me this salt in lieu of the bread, perhaps I might amend the fish with it". The grocer took the bread and handed over the salt to him.

The man returned home and was thinking of cleaning the fish, when he heard a knock upon his door. When he stepped out, he saw the two barterers returning the bread to him, saying, "Our children cannot bite these loaves with their teeth and we did not realize that you brought these loaves in the market (to sell) due to your difficulty. These loaves are lawful upon you and we gift you the fish and salt too". The man prayed for them and they returned back. Since his children also could not bite the bread, they came to the fish to cook it. When they cut open the belly of the fish, they found two pearls, whose comparison could not be found. They offered thanks to Allāh (s.w.t.) and the man started to wonder to whom to sell them and what to do. Just then, a messenger of Imām Zainul `Ābidīn (a.s.) arrived with a message, saying, "Allāh (s.w.t.) has offered you relief and lifted off difficulty from you. Then return back our food to us, since none can it eat except ourselves". The slave took back the loaves and Imām (a.s.) broke his fast with it. The man sold the pearls for a high price to a moneylender, while his condition improved and he was counted among the wealthy ones. When the hypocrites learnt regarding this incident, they said to one another, "How surprising in their variance. At first he was not capable of mending the affairs of the man, later he bestowed him great affluence". When Imām (a.s.) was informed of their words, he (a.s.) said, "Similar words

were uttered for the Messenger of Allāh (s.a.w.a.). Did you not hear that he (s.a.w.a.) was belied when he narrated regarding Baytul Muqaddas, they said that the journey from Makkah to Madīnah took twelve days, then how was it possible for someone to go to Baytul Muqaddas in one night and return back (in Mi`rāj) ? They neither recognized the deeds of Allāh (s.w.t.) nor the friends of Allāh (s.w.t.)”.

Fourth, Shaikh al Ṣadūq and others relate from Ḥabbābah al Wālibīyyah that she relates that once I saw Amīrul Mu`minīn (a.s.) in the midst of Sharṭatul Khamīs. He held a whip in his hand, that he struck upon fish-vendors selling fishes. such as catfish, snake-fish, piper-fish and floating-fish, which were unlawful. He was telling them, “O sellers of mutants of Banī Isrā`īl and O the army of Banī Marwān”! Seeing this, Farāt bin al Aḥnaf arose and asked, “O Amīral Mu`minīn (a.s.) ! What is the army of Banī Marwān”? He (a.s.) replied, “A group who shave their beards and twist their moustaches”. I did not find a better speaker than him (a.s.). I followed him (a.s.) until he proceeded further and sat in the courtyard of the Masjid. I asked him, “O Amīral Mu`minīn (a.s.) ! What is the evidence of Imāmah, may Allāh (s.w.t.) have mercy upon you”? He (a.s.) told me pointing towards a stone, “Bring me that stone”. I brought it for him and he placed his seal upon it with his ring. Then he (a.s.) told me, “O Ḥabbābah ! If anyone claims to be an Imām and can place his seal upon it as you have seen, then know that he is an Imām, obligatory to be obeyed. And nothing is hidden from an Imām if he desires it”.

Ḥabbābah says that I left the presence of Amīrul Mu`minīn (a.s.) until he passed away. Later I came to Imām al Ḥasan (a.s.), who was sitting at the place of Amīrul Mu`minīn (a.s.), while people were questioning him. He (a.s.) told me, “O Ḥabbābah al Wālibīyyah”! And I said, “Yes my Master”? He said, “Bring me what you have”. I gave him the stone and he fixed his seal upon it. Then I came to Imām al Ḥusain (a.s.), when he was seated in Masjid al Nabawī (s.a.w.a.). He (a.s.) told me to come near, showered honours me and then said, “Verily there is proof in the evidence that you desire (to know regarding my Imāmah). Then do you desire evidence of (my) Imāmah”? I replied in the affirmative and he told me, “Bring me what you have”. I handed him over the stone and he too placed his seal upon it.

Ḥabbābah further states that thereafter I came to the presence of `Alī ibnul

Ḥusain (a.s.). I had reached an old age and was weakened by it, while I was one hundred and thirteen years old. I saw him (a.s.) (constantly) bowing (Rukū`) and prostrating, and engrossed in worship, and I lost hope of obtaining the evidence of his Imāmah. Suddenly Imām (a.s.) pointed towards me with his index finger and my youth returned back. Then I told him (a.s.), "O Master ! How much has passed from the world (of my age) and how much is left"? He (a.s.) replied, "As for what has passed, yes (I shall inform you); however as for what is left, no (I shall not inform you)". Then he (a.s.) told me, "Bring me what you have". I handed over the stone to him and he affixed his seal upon it. After him (his Martyrdom), I went to the presence of Imām Muḥammad al Bāqir (a.s.) and he placed his seal upon it. Thereafter I met Imām Ja`far al Ṣādiq (a.s.) and he did the same, followed by Imām Mūsā al Kāẓim (a.s.). Lastly, I went to the presence of Imām `Alī al Ridhā (a.s.) and he too placed his seal upon it. After this, Ḥabbābah remained alive for nine months and passed away according to the report of `Abdullāh bin Hammām.

We (the Author) say that Ḥabbābah al Wālibīyyah, the narrator of the above report, was a woman among the Shī`ah, who possessed complete intellect, was honourable and a scholar in issues relating to lawful and unlawful. She was also an abundant worshipper and strived in worship to such an extent, that the skin upon her stomach had dried up. Her face had cracked due to abundance of prostrations (Sajdah) and constant rubbing at the Prayer-mat. She would constantly go to visit Imām al Ḥusain (a.s.). And whenever the people would go to visit Mu`āwiyah, she would go to visit him (a.s.). And when she was afflicted with leprosy upon her face, she gained cure by the blessings of his (a.s.)'s blessed saliva. She even says that I saw Imām Muḥammad al Bāqir (a.s.) in Masjidul Ḥarām during `Aṣr, while people had surrounded him from all sides, asking him issues relating to the lawful and unlawful and their own problems. Imām (a.s.) did not leave his place until he had replied to their one thousand issues.

Moreover, unlawfulness of shaving the beard is evidenced from the beginning of the above report, while shaving it is counted among the customs of Banī Marwān and Banī Umayyah. Shaving the beard has become quite widespread during our age; its abhorrence has disappeared, while this prohibition has gained such renown, that stopping it has become a prohibition. It is appropriate that we state below some reports regarding its unlawfulness.

Shahīdul Awwal writes in his *Al Qawā`ed wal Fawā`ed fil Fiqh wal Uṣūl wal `Arabīyyah*, that it is not permissible for a bisexual to shave his beard, since it is possible he may be a male. While the obvious meaning of this phrase evidences the certainty of unlawfulness of shaving beard for a man. Mīr Muḥammad Bāqir al Dāmād in his *Shāre`ul Najāh* has ordered its shaving to be unlawful and even attributed it to be *Ijmā`* (consensus among scholars), while `Allāmah (Muḥammad Bāqir al Majlisī) in his *Ḥilyatul Muttaqīn* attributes it to be *Mash-hūr* (renowned among scholars).

It is quoted in the book *Al Ja`fariyyāt* (of Muḥammad bin Muḥammad bin Al Ash`ath al Kūfī) through reliable chain of transmitters from the Messenger of Allāh (s.a.w.a.) that, "Shaving the beard is mutilation, and Allāh (s.w.t.)'s curse be upon him who mutilates". It is also written in the book *`Awāliyyul La`ālī* (of Ibn Abī Jumhūr al Aḥsā`ī) from him (s.a.w.a.) that, "He is not from us who speaks with obscenity and shamelessness, who squanders his wealth or who shaves his beard". The author Ibn Abī Jumhūr has interpreted this Ḥadīth further in his marginal notes. It is related in the book *Al Faqīh* (Man lā Yaḥdhiruhul Faqīh of Shaikh al Ṣadūq) that the Messenger of Allāh (s.a.w.a.) said, "Cut moustaches from its roots and grow your beards¹ and do not resemble the Jews and the fire-worshippers". He (s.a.w.a.) also said, "The fire-worshippers cut their beards and grew their moustaches; while we cut our moustaches and grow our beards". Some (scholars) are of the opinion that it is likely what is meant by unlawfulness in resembling the Jews is shaping the beard, since the Jews do not shave their beards.

When the invitation letter (to accept Islām) of the Messenger of Allāh (s.a.w.a.) reached Khosrow, he wrote to his governor of Yaman (Yemen) named Bāḍān to send him (s.a.w.a.) to him. He (Bāḍān) sent his scribe named Bānuwīyyah and another person named Kharkhask to Madīnah. Both of these men had shaven their beards and grown their moustaches, while the Messenger of Allāh (s.a.w.a.) felt contempt to look at them. Thus he (s.a.w.a.) said, "Woe be upon you ! Who has commanded you to do so"? They replied, "Our Lord", they meant

¹ It is known that growing the beard is in opposition to growing the moustache. While it should be grown to such an extent (in length) that it should not cross the width of the fist while holding it. How appropriate has someone said, "The beard is an embellishment until it does not cross the (base of the) neck (in length)". (Author)

Khosrow. Hearing this, he (s.a.w.a.) said, "However my Allāh (s.w.t.) has commanded me to grow a beard and cut moustache".

Jalāluddīn al Suyūṭī relates in his Al Jāme` ul Ṣagīr from Imām al Ḥasan (a.s.) that the Messenger of Allāh (s.a.w.a.) said, "There were ten traits in the nation of Lūṭ (a.s.) due to which they faced perdition, while my nation has added one more to it". He (s.a.w.a.) counted cutting the beard with scissors among the ten.¹

Shaikh `Alī (bin Muḥammad bin Ḥasan bin Zainuddīn al `Āmelī) in his Durrul Manthūr has drawn inference (regarding unlawful of shaving the beard) in two ways. First from the above report of Al Faqīh (Man lā Yaḥdhuruhul Faqīh of Shaikh al Ṣadūq), that the recommendation (Mustaḥab) of one part (cutting the moustaches) does not contradict the obligation (Fardh) of the other part (growing beard) due to external evidences, since the evident command points out to obligation, especially while prohibiting resemblance to the Jews and fire-worshippers. Second, total recompense has been fixed by the Sharī`ah in case when the hair of the beard are completely removed, while it is unlawful for the one who performs this act, whether upon another person (in case of a barber) or himself. However this does not relate to the one who cuts the hair of his head. We (the Author) state that we have quoted this statement from Al Kalimatul Ṭayyibah (of Mīrzā Ḥusain al Nūrī).

A Ḥadīth is mentioned in context to the Qur`ānic Verse, **"And remember when his Lord tried Ibrāhīm with certain words then he fulfilled them, He said: Verily I make you Imām for mankind. Ibrāhīm said: And of my offspring ? He said: My covenant reaches not the unjust."**² Growing the beard and cutting the moustache are among the ten ordinances (covenant) descended upon Nabī Ibrāhīm (a.s.). While these ten ordinances are neither abrogated nor shall they be until the day of Qiyāmah.³ Including it (growing

¹ The entire Ḥadīth being, "There were ten traits in the nation of Lūṭ (a.s.) due to which they faced perdition, while my nation has added one more to it. Intercourse between men, pelting one another with pebbles, pigeon-flying, beating the tambourines, consuming intoxicants, shaving the beards, growing moustaches, whistling, clapping and wearing silken dresses; while my nation has added one more custom to them and that is intercourse between women". (translator)

² Holy Qur`ān, Sūratul Baqarah: 124

³ The entire Ḥadīth as related by Imām Ja`far al Ṣādiq (a.s.) is that when Allāh (s.w.t.) tried

the beard) among the other recommendations (Sunnah) does not make it a recommended act, since other acts are mentioned in the Ḥadīth that are obligatory, such as the ceremonial bath (Gusl al Janābah) and circumcision. It is also possible to conclude from reports dealing with unlawfulness for a man to resemble a woman, since when a man shaves his beard he resembles a woman. Imām al Ṣādiq (a.s.) in his Ḥadīth Tawḥīd al Mufadhdhal (bin `Umar al Ju`fī) says, "The male grows hair on the face as a sign of manliness to gain honour as a man, thus over-stepping the stage of adolescence and likeness to females".

It is related from Imām `Alī al Ridhā (a.s.) that, "Allāh (s.w.t.) bestowed embellishment to the men by means of beard and has made it an excellence for men by which they may gain distinction upon women".

It is related from Imām Ja`far al Ṣādiq (a.s.) that a man from the nation of `Ād belied Nabī Ya`qūb (a.s.) and he (a.s.) imprecated for him that his beard may fall off. In fulfilment of his supplication, the beard of the man fell down and he became hairless. Abundant abomination for a man to be beardless can be deducted from the above report, since Nabī Ya`qūb (a.s.) chose this punishment for him who belied him. Likewise it can also be deducted from the following Ḥadīth regarding unlawfulness in resembling the enemies of Religion, as related by Shaikh al Ṣadūq from Imām Ja`far al Ṣādiq (a.s.). He (a.s.) related that Allāh (s.w.t.) revealed to one of His Messengers, saying, "Tell the believers not to wear the dress of my enemies, not to eat the food of my enemies and not follow the path of my enemies. If they do so, they shall become my enemies, similar to them".

It should be borne in mind that shaving the beard is deprivation from numerous

Nabī Ibrāhīm (a.s.) that he should sacrifice his son Nabī Ismā`īl (a.s.), he arose from his sleep and decided to fulfill his dream. Allāh (s.w.t.) revealed to Ibrāhīm (a.s.) saying, "We appoint you an Imām upon the people", then He revealed ten pure acts upon him. Ibrāhīm (a.s.) brought them along with him, while these ordinances are neither abrogated nor shall they be abrogated until the day of Qiyāmah. Five among them are related to the head, cutting the moustache, growing beard, parting the hair of the head, Miswāk (cleaning the teeth with a twig made from the *Salvadora Persica* tree) and gargling. The other five things relating to the body are, removing excess hair from the body (under armpits and the pubic area), circumcision, cutting nails, ceremonial bath (Gusl al Janābah) and cleaning with water (after urinating and excreting)". (Shaikh Ḥurr al `Āmelī, "Wasā'elul Shīah") (translator)

benefits and blessings, among them Khidhāb (dye). It is related that one dirham spent upon dye is better than a thousand spent in the way of Allāh (s.w.t.). While there are fourteen qualities in a dye, it wards off wind from the ears, enlightens the eyes, etc.¹ One is also deprived of combing the beard and benefits attached to it such as warding off poverty and preventing diseases. The one who combs his beard seventy times, counting each time, shayṭān would not near him for forty days. It is related from Imām Ja`far al Ṣādiq (a.s.) in interpretation of the verse (Āyah), **“Be ye adorned at every time of prostration,”**² that it means combing (the beard) during each obligatory (Wājib) and recommended (Mustahab) Prayers.

We (the Author) say that I cannot understand a man who shaves his beard, that when he recites this supplication (Du`ā) in the month of Rajab, “Yā Man Arjūhu li Kulli Khayr (O the One from whom all good is desired),” in which it is ordered to hold one’s beard, what shall he do; and what shall he recite in lieu of the words, “Ḥarrim Shaybatī minal Nār (Make my beard unlawful upon the fire of hell)”. How could he deprive himself from the attention of Allāh (s.w.t.) and His blessings upon him ? Hasn’t he heard this Ḥadīth that whoever desires that Allāh (s.w.t.) should bestow His mercy upon him and free him from the fire of hell, should hold his beard with his right hand, raise his left hand towards the heavens and say seven times, “Yā Rabba Muḥammadin wa Ālī Muḥammad, Ṣalli `alā Muḥammadin wa Ālī Muḥammad wa `Ajjil Faraja Ālī Muḥammad (O Lord of Muḥammad and the progeny of Muḥammad, send your blessings upon Muḥammad and the progeny of Muḥammad and hasten the relief [Imām al Mahdī] of the progeny of Muḥammad)”. Then he should recite thrice in that similar state, “Yā Ḍal Jalāli wal Ikrām, Ṣalli `alā Muḥammadin wa Ālī Muḥammad, wa Irḥamnī wa Ajirnī minal Nār (O The Lord of Glory and Grace ! Send your blessings upon Muḥammad and the progeny of Muḥammad and

¹ The Messenger of Allāh (s.a.w.a.) said, “There are fourteen qualities in Khidhāb, it wards off wind from both the ears, it removes thickness from the eyes and enlightens it, softens the nostrils, makes the smell of mouth pleasant, strengthens the gums, prevents unconsciousness, lessens the temptation of shayṭān, the Angels are pleased due to it, a believer is delighted due to it, a disbeliever is enraged due to it, it is an embellishment, is a fragrance, it disassociates (from punishment) in the grave and Munkir and Nakīr feel shy due to it”. (Shaikh al Kulaynī, “Al Kāfi fī `Ilmul Dīn”; Shaikh al Ṣadūq, “Man lā Yaḥduruḥul Faqīh”) (translator)

² Holy Qur`ān, Sūratul A`arāf: 31

have mercy upon me and save me from the fire of hell)”.

Fifth, it is quoted in the book *Madīnatul Ma`ājiz* (of Sayyid Hāshim al Baḥrānī) that Abū Ja`far al Ṭabarī relates from Abū Numayr `Alī bin Yazīd that I accompanied `Alī Ibnul Ḥusain (a.s.) from Shām until Madīnah and did not spare any effort in considering his honour and that of his womenfolk. Keeping in mind their honour, I always alighted far away from them. When we reached Madīnah, they (the ladies) sent me some of their dresses and ornaments. I refused to accept them and said, “If this good behaviour manifested from me, it was only seeking Allāh (s.w.t.)’s pleasure”. At that moment, Imām (a.s.) lifted a black and solid stone, fixed his seal upon it with his ring and said, “Take it and whenever you desire anything, ask from it”. I swear by the One (s.w.t.) Who appointed Muḥammad (s.a.w.a.) upon the truth, whenever I desired light from that stone on a dark path, it gave me light; whenever I placed it upon any lock, it opened up; and whenever I placed it in my fist and went to a king, I never faced any evil from him.

Sixth, it is quoted in the same book (*Madīnatul Ma`ājiz* of Sayyid Hāshim al Baḥrānī) and others from Imām Muḥammad al Bāqir (a.s.), that once `Alī ibnul Ḥusain (a.s.) left for the Ḥajj Pilgrimage. He walked until he reached a valley in between Makkah and Madīnah. Suddenly a bandit came up to him and said, “Alight”. Imām (a.s.) asked him what he desired and he replied, “I desire to kill you and plunder your wealth”. He (a.s.) said, “I shall give you whatever I have and make it lawful upon you”. But he did not agree. Again Imām (a.s.) said, “Then leave me some amount that could reach me to my destination”. But again he disagreed. Then Imām (a.s.) asked him, “Then where is your Lord (s.w.t.)”? He replied, “He is sleeping”. Suddenly, two Lions appeared. One of them held his head and another held his feet and killed him. Seeing this, Imām (a.s.) said, “You presumed that your Lord (s.w.t.) was unaware of you ? This is your punishment, then taste it”.

Seventh, it is quoted in *Al Manāqib* (of Ibn Shahr Āshūb), *Madīnatul Ma`ājiz* (of Sayyid Hāshim al Baḥrānī) and other books from Ibrāhīm bin Adham and Faṭḥ al Muṣūlī, both of whom relate in separate narrations, that I accompanied a caravan. On the way I felt an urge to relieve nature’s call and therefore went far away from the caravan. Suddenly I saw a child walking in the wilderness and said to myself, “Glory be to Allāh (s.w.t.) ! A child wanders in this expanse

desert"! I went to him, saluted him and he replied to me. Then I asked him, "Where do you intend to go"? He replied, "To the house of my Allāh (s.w.t.)". I asked, "My dear ! You are a child and there is no responsibility upon you to perform either obligatory (Wājib) or recommended (Mustahab)". Hearing this, he replied, "O Sheikh ! Don't you see that people younger than me die"? I again asked, "Where is your provision and your mount for the journey"? He replied, "Piety is my provision, my feet are my mount and my aim is my Lord (s.w.t.)". I asked him that I did not see any food with him and he replied, "O Sheikh ! Is it likeable that someone invites you to his house upon his napery, and you carry your food along with you"? I replied in the negative and he continued, "The One (Allāh) Who has called me shall give me food to eat and quench my drink". I said, "Then make haste and walk fast so that you reach your caravan". He replied, "Upon me is endeavour and upon Him is to reach me. Then did not you hear the words of Allāh: **And those who strive hard in Us, certainly will We guide them in Our ways, and verily Allāh is (always) with those who do good.**"¹

The narrator says that while we were talking, a handsome youth suddenly appeared wearing white clothes, embraced and saluted him. I turned to the youth and said, "I ask you in the name of the One Who has created you with goodness, tell me who is this child"? He replied, "Do you not recognize him ? He is `Alī bin al Ḥusain bin `Alī bin Abī Ṭālib (a.s.)". Hearing this, I left the youth and turned to the child and said, "I Ask you in the name of your fathers (a.s.), tell me who is this youth"? He replied, "Do you not recognize him ? He is my brother Nabī Khidhr (a.s.), who visits and salutes me daily". Again I asked him, "I ask you in the name of your fathers (a.s.), tell me how do you traverse these waterless deserts without provisions"? He (a.s.) replied, "I traverse in these deserts with provisions, while my provisions are four things". I asked him what they were and he replied, "I consider the complete world to be the kingdom of Allāh (s.w.t.). I see all the creations as His slaves and His children. I consider the causes and sustenance to be under the control of Allāh (s.w.t.). And I see the decree and command of Allāh (s.w.t.) to be effective in the entire earth". Hearing this, I said, "Your provision is the best provision O Zainul `Ābidīn. You can traverse the deserts of the hereafter with these provisions,

¹ Holy Qur'ān, Sūratul `Ankabūt: 69

then what can be said about those of this world”.

Eighth, it is quoted in some reliable books that during the reign of `Abdul Malik bin Marwān, once his son Hishām went for the Ḥajj Pilgrimage. He performed the circumambulation (Tawāf) of the Ka`bah and when he reached the black stone (Ḥajarul Aswad), he desired to kiss it, however he could not do so due to immense crowd, while no one considered his glory. A pulpit (Minbar) was set up for him in Masjidul Ḥarām and he sat upon it, while the inhabitants of Shām surrounded him from all sides. Suddenly Imām Zainul `Ābidīn (a.s.) entered therein wearing trousers and cloak. His countenance was such that he looked the most handsome among all men, while his scent was the best. His forehead had developed calluses on the place of prostration (Sajdah). He (a.s.) started to circumambulate (Tawāf) the Ka`bah, and when he reached the black stone (Ḥajarul Aswad), all the people dispersed away from it due to his awe and glory, and he proceeded further and kissed it. Seeing this, Hishām was enraged. When one of the inhabitants of Shām witnessed this greatness and glory, he asked Hishām, “Who is this man, that the people are in awe of him to such an extent and consider his glory”? Hishām replied that he did not know him. He uttered these words so that the inhabitants of Shām may not recognize him. Farazdaq, the poet, who was present there, said, “However, I know him. If Hishām does not recognize him, I recognize him well”. The person asked, “Then who is he O Abā Firās”? Farazdak recited these verses, “This is he whose ability the valley (of Makkah) recognizes, He is known by the (Sacred) House and the Holy sanctuary and the lands outside the sanctuary; This is the son of the best among all of Allāh’s servants, This is the pious, the pure, the chaste and a standard (of guidance); When the Quraysh saw him, their spokesman said, Liberality terminates at the outstanding qualities of this (man); When he comes to touch the wall of the Ka`bah, it almost grasps the palm of his hand; Your words ‘who is this’ do not harm him, All the `Arabs and non-`Arabs recognize him whom you deny; This is the son of Fātemah if you do not recognize him, Through his grandfather the Prophet hood concluded; After the mention of Allāh, comes their mention, In every goodness and the words are sealed by it; Misfortune and tribulation are driven away through their love, Kindness and the blessings are regained through it; If the pious are numbered, they are their Masters, If it is said who are the best of the earth, it is said they are; He is such a generous who never utters ‘no’ except in Tashahhud, If there

was not the word 'Lā (No)' in Tashahhud he would not say 'No'; One who recognises the Lord, and the recognition of the Lord does not make him needless of others, Then such a person is indeed unfortunate and bound for hell; There is no harm in obedience to the Lord and whatever he reaches out to, In obedience to Allāh and whatever he meets in the way; A servant can do nothing of worth except with piety, And all honour is only for those who are pious”.

When Hishām heard this, he was enraged. He stopped the stipend of Farzadaq and imprisoned him at `Asafān, a place in between Makkah and Madīnah. When this news reached Imām (a.s.), he sent twelve thousand dirham for him and sought pardon from him saying, “If we possessed more than this, we would have sent it for you”. Farazdaq refused to accept the wealth, saying, “I did not recite it in greed of recompense, rather I recited it for the sake of Allāh (s.w.t.) and the Messenger of Allāh (s.a.w.a.)”. Imām (a.s.) sent him the wealth once again, saying, “Accept it due to my right”. Therefore Farazdaq accepted it.

It is stated in some narratives that the imprisonment of Farazdaq stretched for a long period and Hishām sent him warning him of death. Farazdaq complained in the presence of Imām (a.s.), who prayed for him and he was released from the prison. Farazdaq went to the presence of Imām (a.s.) and said, “Hishām has erased my name from the list of gifts”. Imām (a.s.) asked him the amount that he received and he informed him. Imām (a.s.) gifted him wealth that would suffice him for forty years and said, “If I knew that you needed more than this, I would have bestowed upon you”. When forty years passed away, Farazdaq passed away.

We (the Author) say that the name of Farazdaq was Hamām bin Gālib bin Ṣa`ṣa`ah al Tamīmī al Mujāshī`ī, while his agnomen (Kunīyyah) was Abū Firās and his title Farazdaq. He was among the prominent Shī`ah of Amīrul Mu`minīn (a.s.) and a glorifier of the chaste family (Ahlal-bait). He belonged to a large family while his forefathers possessed evident precedence and brilliant glory.

It is quoted in the book Al Iṣābah fī Tamyīzil Ṣaḥābah (of Ibn Ḥajar al `Asqalānī) that his father Gālib was a munificent person in his age and possessed a large number of Camels. When he went to meet Amīrul Mu`minīn (a.s.) at Baṣrah, Farazdaq was also along with him. He told Amīrul Mu`minīn (a.s.) that Farazdaq recited good poetry and recited verses briskly. Imām (a.s.)

said, "Learning the Qur'ān is better for him than poetry and its composition". Therefore Farazdaq promised to himself that he would not indulge himself in anything else until he memorized the Qur'ān.

Summarily, the above poem consists of more than forty lines and one can comprehend Farazdaq's expertise in literature from it, that he composed this honourable poem, completely or in part, impromptu.

Muḥaqqiq Muḥammad Bāqir al Behbahānī has related from his grandfather Muḥammad Taqī al Majlisī, that `Abdul Raḥmān al Jāmī, the Ahlul Sunnah, included this poem in his Fārsī ode Silsilatul Ḍahab. He then says that a woman from Kūfah saw Farazdaq in a dream after his death and asked him how Allāh (s.w.t.) faired with him. He replied, "Allāh (s.w.t.) forgave me due to the ode that I composed in praise of `Alī ibnul Ḥusain (a.s.). Al Jāmī says that it is worthy that Allāh (s.w.t.) may forgive the entire worlds due to the blessings of this ode. He also writes these verses in his Silsilatul Ḍahab.¹

Ninth, it is quoted in Kashful Gummah (of Shaikh `Alī bin `Īsā al Irbīlī) and other reliable books that once Imām Zainul `Ābidīn (a.s.) was seated with his companions, when a female deer came to his presence from the desert and started striking her tail and front toes constantly upon the earth, while making an uproar. Some of his companions asked, "O son of the Messenger of Allāh (s.a.w.a.) ! What is this female deer saying"? Imām (a.s.) replied, "It says that such and such Qarshī man has taken hold of her infant yesterday at such and such time, while it has not consumed milk since then". Hearing this, one of those present wondered in his mind, meaning that he landed into a state of refusal (to accept it). Imām (a.s.) realized through his hidden knowledge and asked the Qarshī man to be brought to him. Then he (a.s.) told him, "What is it that this deer complains regarding you"? He asked what she said and Imām (a.s.) replied, "She says that you have taken her infant yesterday at such and such time. You have captivated it but she has not fed her milk since then. She requests me to tell you to return her infant back to her so that she may feed it and then return it back to you". Hearing this, the man said, "By the One Who has appointed Muḥammad (s.a.w.a.) upon the Messenger ship, you have spoken the truth". Imām told him to bring the infant. The infant was brought

¹ Here the Esteemed Author quotes some verses of Shaikh Jāmī in Fārsī, which we forgo. (translator)

and handed over to the female deer. When she saw her infant, she struck her tail and front toes upon the earth and fed it. Then Imām (a.s.) told him, "By the right that I hold upon you, gift me this infant deer". The men gifted the infant deer to the Imām (a.s.) and he in turn returned it back to the female deer, speaking to her in her own tongue. The deer called out, struck her tail upon the earth and went away with her infant. Those present asked him (a.s.) what she said and he replied, "She prayed for you and implored (to Allāh) for a best reward for you".

Tenth, it is written in Al Manāqib (of Ibn Shahr Āshūb) that once Layth al Khuzā'ī questioned Sa`īd bin Musayyab regarding the carnage and plunder of Madīnah. He replied that they tied their horses upon the pillars of Masjidul Nabī (s.a.w.a.), while I saw them (horses) all around his (s.a.w.a.)'s blessed grave. They plundered Madīnah for three days. I and `Alī ibnul Ḥusain (a.s.) came to the head of the grave of the Messenger of Allāh (s.a.w.a.) and he spoke in a tongue that I did not understand. Just then, a barrier came up in between us and the people. We offered Prayers and could see the people; however they could not see us. I saw a man seated upon his black and white horse near Imām (a.s.), wearing a green dress. He held a weapon in his hand and whenever anyone desired evil (towards the Mausoleum), he would point at him with his weapon and the man would be killed without the weapon even reaching him. When they completed their plundering, Imām (a.s.) went to his womenfolk, while there was no earring in the ears of the children, no ornaments and dresses of the women, except that he (a.s.) brought them for the rider. When the rider saw this, he said, "O son of the Messenger of Allāh (s.a.w.a.) ! I am an Angel among your adherents and that of your father (a.s.). When these people came out to plunder the inhabitants of Madīnah, I requested Allāh (s.w.t.) to grant me permission to defend you, the progeny of Muḥammad (s.a.w.a.). Allāh (s.w.t.) permitted me and this act shall remain as a reserve for me in the presence of Allāh (s.w.t.), the Messenger of Allāh (s.a.w.a.) and you Ahlulbait (a.s.) until the approach of the day of Qiyāmah".

We (the Author) say that this carnage and plunder refers to the incident of Ḥarrah and its summary is that the oppression and tyranny of Yazīd and his officers increased and his debauchery and lewdness became known to people. Moreover, after the Martyrdom of Imām al Ḥusain (a.s.) in the sixty first Hijrah, a group of the inhabitants of Madīnah went to Shām and witnessed with their

own eyes that Yazīd constantly remained engrossed in consuming intoxicants, playing with dogs, gambling, beating the tambourine and other (unlawful) games of pastime. They returned back and apprised the people of Madīnah regarding the abominable deeds of the accursed Yazīd. Ultimately the people of Madīnah ousted `Uthmān bin Muḥammad bin Abū Sufyān, the governor of Yazīd from there, along with Marwān bin Ḥakam and the other people of the Banī Umayyah and openly ridiculed and cursed Yazīd. They said, "The one who is the murderer of the son of the Messenger of Allāh (s.a.w.a.), marries his intimate women, forsakes Prayers and consumes alcohol does not possess the efficiency for the caliphate". Then they swore allegiance to `Abdullāh bin Ḥanzalah Gasīlul Malā'ikah.¹

When this news reached Yazīd, he dispatched Muslim bin `Uqbah al Murri, who was referred to as Al Mujrim (a criminal) and Al Musrif (a profligate in spilling blood), with a large contingent from Shām to Madīnah. When Muslim bin `Uqbah neared Madīnah, along with his contingent, and reached a rocky area named Ḥarrat Wāqim, at a distance of one mile away from the Masjid of the Messenger of Allāh (s.a.w.a.), the people of Madīnah came to defend themselves against them. The army of Yazīd attacked them with swords, a great battle ensued and a large number of the people of Madīnah were killed. Marwān bin Ḥakam constantly instigated Muslim to kill the people of Madīnah so that they may be loose strength to confront them.² At last they retreated back to Madīnah and took refuge in the Sacred Mausoleum of the Messenger of Allāh (s.a.w.a.) and took his blessed grave as their safe haven. The army of Muslim entered Madīnah and the shameless people did not even consider the

¹ A companion of the Messenger of Allāh (s.a.w.a.), whose father was Ḥanzalah bin Abī `Āmir. He (Ḥanzalah) was martyred in the battle of Uḥud and the Messenger of Allāh (s.w.t.) said, "Verily the Angels bathed him", therefore he was called Gasīlul Malā'ikah (the one bathed by the Angels). (translator)

² Numerous Aḥādīth are reported in the Ahlul Sunnah books denouncing the one who frightens the people of Madīnah. We quote a few herein for further understanding. Sa`ad bin Abī Waqqāsh relates that the Messenger of Allāh (s.a.w.a.) said, "None deceives the people of Madīnah, except that he shall melt similar to salt that melts in water". (Al Bukhārī, "Al Ṣaḥīḥ") Al Sā'eb bin Khallād says that the Messenger of Allāh (s.a.w.a.) said, "One who frightens the people of Madīnah through oppression upon them, Allāh (s.w.t.) shall frighten him. And upon him shall be the curse of Allāh (s.w.t.), the Angels and all men". (Aḥmad Ibn Ḥanbal, "Al Musnad"; Abū Nu`aym al Iṣfahānī, "Ḥilyatul Awliyā", etc.) (translator)

sanctity of the sacred grave. They entered the Mausoleum, mounted upon their horses, and paraded therein. They constantly killed the people until the sacred Mausoleum was soaked in blood and even reached near the sacred grave. The horses polluted the area in between sacred grave and the pulpit (Minbar), which is renowned as Rawdhah min Riyādhul Jannah (a garden among the gardens of Paradise). They slaughtered the inhabitants of Madīnah to such an extent, that Al Madā'inī (Muḥammad bin `Abdullāh) relates from Al Zuhri that seven hundred people among the notables of Quraysh, Muhājirīn (the emigrants), Anṣār (the helpers of Madīnah) and their slaves were killed. While ten thousand common people, among the men and women, free and slaves were killed.

Abul Faraj (al Iṣfahānī) writes that two people among the progeny of Abū Ṭālib were killed in the incident of Ḥarrah, viz., Abū Bakr bin `Abdullāh bin Ja`far bin Abī Ṭālib and `Awn al Aṣgar bin `Abdullāh bin Ja`far bin Abī Ṭālib, the brother of `Awn al Akbar bin `Abdullāh bin Ja`far bin Abī Ṭālib, who was martyred in Karbalā'. Their mother was Jumānah bint Musayyab bin Nabajah, who arose against Ibn Ziyād to avenge the blood of Imām al Ḥusain (a.s.) and fell a Martyr at `Aynul Wardah.

Al Mas`ūdī (`Alī bin Ḥusain) writes that apart from the children of Abū Ṭālib, other people among the Banī Hāshim were also killed, such as, Fadhl bin `Abbās bin Rabī`ah bin al Ḥārith bin `Abdul Muṭṭalib, Ḥamzah bin Nawfal bin al Ḥārith bin `Abdul Muṭṭalib and `Abbās bin `Atbah bin Abī Lahab. Four thousand people among the Quraysh, Anṣār (the helpers of Madīnah) and other renowned personalities were also killed, apart from the commoners. Thereafter Muslim bin `Uqbah extended his hands to dishonour the sanctity of the women and wealth of the people and declared them to be lawful upon his army men for three days.¹

¹ Al Madā'enī relates from Abī Qurrah who relates from Hishām bin Ḥissān that after the incident of Ḥarrah, a thousand women gave birth to (unlawful) children without wedlock. (Ibn Kathīr al Dimashqī, "Al Bidāyah wal Nihāyah"; Sibṭ Ibnul Jawzī, "Taḍkiratul Khawāṣṣul Ummah"; etc.) Ummul Haytham bint Yazīd relates that once I saw a Qurayshite woman performing Ṭawāf of the Ka'bah. Suddenly a black youth came to her and she embraced and kissed him. Seeing this I told her, "O maid of Allāh ! What do you do"? Hearing this she said, "He is my son. On the day of the incident of Ḥarrah, his father gained control upon me, thus he was born". (Sibṭ Ibnul Jawzī, "Taḍkiratul Khawāṣṣul Ummah"; Jalāluddīn al Suyūṭī, "Tārīkhul Khulafā"; etc.)

Ibn Qutaybah al Daynūrī writes in his *Al Imāmah wal Siyāsah* that the first house to be plundered in the incident of Ḥarrah was that of Banī `Abdul Ashall. Nothing was left in their house with regards to household items, clothes, ornaments and mattress, while even the pigeons and hens were taken and slaughtered. Then they proceeded towards the houses of Muḥammad bin Muslimah and the women started to shriek. When their voices reached the ears of Zayd bin Muḥammad bin Salmah, he ran towards them. He saw that ten men among the army of Shām were engrossed in plundering. Zayd attacked them with ten of his men and killed them. Then he retook whatever they had plundered, threw them into a dry well and covered it with earth. Thereafter another group of the people of Shām arrived and he fought with them and killed fourteen men among them, but he was struck by the swords of four men. In this incident, Abū Sa`īd al Khudrī remained seated in his house and when some men, among the people of Shām, entered therein, they asked him who he was. He replied, "I am Abū Sa`īd al Khudrī, among the companions of the Messenger of Allāh (s.a.w.a.)". They replied, "We have heard your name time and again. You did good and saved yourself by avoiding battle with us and sitting in your home. Then hand over to us whatever you have". He replied, "By Allāh (s.w.t.) ! I do not possess any wealth that I may get it for you". Hearing this, they were enraged. They caught the beard of Abū Sa`īd and plucked it out and beat him abundantly. Then they plundered whatever they found in his house even to the extent of garlic and a pair of pigeons. Thereafter he (Ibn Qutaybah) says that then they killed a group of notables with one stroke, while it is said that those killed in Ḥarrah numbered one thousand and seven hundred among the Quraysh, Anṣār (the helpers of Madīnah), Muhājirīn (the emigrants) and other renowned personalities; while ten thousand among the commoners were killed, apart from the women and children.

Abū Ma`shar relates that a man from Shām entered the house of a woman from Anṣār who had given birth to child who was in her fold. He told the woman, "Bring me the wealth that you possess". She replied, "By Allāh (s.w.t.) ! They have not left anything for me that I may bring it for you". The man said, "Bring me something, failing which I shall kill you along with your child". The woman said, "Woe be to you ! This child is the son of Ibn Abī Kabshah, the

companion of the Messenger of Allāh (s.a.w.a.). Then fear Allāh (s.w.t.) and leave us alone". Then she addressed her child, saying, "O my child ! By Allāh (s.w.t.) ! If I had possessed anything with me, I would have ransomed it upon you and not put you to any harm". Hearing this, the ruthless man caught hold of the child's leg, while his mother's breast was yet in his mouth. He dragged him from his mother and struck him upon a wall such that his brain scattered upon the earth. The narrator says that the man had not yet stepped out of the house, except that half of his face turned black and he became a by-word.

Summarily, when Muslim completed killing, plundering and dishonouring the sanctity of the inhabitants of Madīnah, he called them to swear allegiance (Bay`ah) to Yazīd and accept his slavery. Whoever refused was killed. All the people of Madīnah agreed and swore allegiance (Bay`ah) to Yazīd except Imām Zainul `Ābidīn (a.s.) and `Alī bin `Abdullāh bin `Abbās bin `Abdul Muṭṭalib. Muslim did not inflict any harm upon them since there were maternal relations of `Alī bin `Abdullāh bin `Abbās bin `Abdul Muṭṭalib in his army and they prevented him from doing so. As for Imām Zainul `Ābidīn (a.s.), he had taken refuge in the Mausoleum of the Messenger of Allāh (s.a.w.a.) and had grasped his blessed grave, while reciting this supplication (Du`ā'), "Allāhumma Rabbal Samāwātil Sab`i wa mā Aḡlalna, wal Aradhīnal Sab`i wa mā Aḡlalna, Rabbal `Arshil `Aẓīmi, Rabb Muḡammadin wa Ālihil Ṭāhirīna, A`ūdu Bika min Sharriḡi wa Adra`u Bika fī Naḡriḡi, As`aluka an Tu`ṭīnī Khayrahū wa Takfīnī Sharruh (O Allāh, Lord of the seven heavens and what lies beneath its shadow, and (the Lord) of the seven earths and what it carries. Lord of the Glorious Throne. Lord of Muḡammad [s.a.w.s.] and his chaste progeny [a.s.]. I seek Your refuge from his harm and I seek Your protection from his murder. I ask You to bestow me his goodness and be Sufficient against his harm)". Thereafter Imām (a.s.) went towards Muslim bin `Uqbah. Before Imām (a.s.)'s arrival, he was highly enraged and was abusing him (a.s.) and his forefathers (a.s.). However, as soon as Imām (a.s.) entered his presence and his sight fell upon him (a.s.), such fear and awe took hold of him and he trembled. He arose to welcome him, sat him besides him and said with great humility, "Tell me whatever you desire, since it shall be fulfilled". He spared all those whom Imām (a.s.) interceded for, thus he (a.s.) left his presence with sublime dignity.

Summarily, the Shī`ah and Sunnah have quoted the incident of Ḥarrah in their books, that occurred on the twenty eighth of the month of Ḍilḡijjah, sixty three

Hijrah, two and half months before the death of Yazīd. After completing his task of Madīnah, Muslim left Madīnah to ward off the evil of `Abdullāh bin Zubayr and the people of Makkah. When he reached Thanīyyatul Mushallal, that was the name of a mountain from where Qudayd could be reached, he met his death, while he had not yet reached Makkah. When his army moved away from there, the maid of Yazīd bin `Abdullāh bin Rabi`ah, who was awaiting the death of Muslim and following his caravan, came up to his grave. When his grave was exhumed, she saw that a large serpent had entangled itself with the neck of Muslim with his jaw wide open. She feared to go near and waited until the serpent went away. Then she removed the corpse of Muslim and hung it at Thanīyyah. According to a report, his corpse was burnt; his shroud was torn to pieces and hung upon a tree. Whoever passed from there would pelt stones at him. Whatever Muslim bin `Uqbah did with the people of Madīnah, resembled the action of Busr bin Arṭah towards the people of Hijāz and Yaman at the orders of Mu`āwiyah.

It is written in Al Kāmil fil Tārīkh of Ibn Athīr al Jazarī that Yazīd had previously desired to dispatch `Amrū bin Sa`īd towards the people of Madīnah, however he refused. Then he ordered `Ubaydullāh bin Ziyad to undertake this task, but he too refused, saying, "By Allāh (s.w.t.) ! I shall not gather two things together for the lewd one, the murder of the son of the Messenger of Allāh (s.a.w.a.) and the invasion of Ka`bah". Then he chose Muslim bin `Ubqah for this task. He accepted and undertook this task even though he had turned old and sick.

Eleventh, Shaikh al Ṭabarsī and others relate from Thābit bin Aslam al Bunānī that one year we left for the Ḥajj pilgrimage along with a group of the devout ones of Baṣrah such as, Ayyūb al Sijistānī, Ṣāleḥ al Murrī, `Atbah al Gulām, Ḥabīb al Fārisī and Mālīk bin Dīnār. When we reached Makkah, water was scant, while the livers of the companions scorched due to scarcity of rains. People ran towards us and requested us to pray for the rains. Therefore, we went to the Ka`bah, circumambulated it and requested for the rains in the Audience of Allāh (s.w.t.); however there was no sign of fulfilment. We were in this state, when we saw a youth, who turned to us and called out, "O Mālīk bin Dīnār ! O Thābit al Bunānī ! O Ayyūb al Sijistānī ! O Ṣāleḥ al Murrī ! O `Atbah al Gulām ! O Ḥabīb al Fārisī ! O Sa`ad ! O `Amrū ! O Ṣāleḥ al A`amā ! O Rābi`ah ! O Sa`adānah ! O Ja`far bin Sulaymān"! Hearing this, we replied, "Here we are at your service O youth"! He (a.s.) said, "Is not one among you whom the

Merciful (s.w.t.) loves"? We replied, "O youth ! Upon us is praying to Allāh (s.w.t.) and upon Him is to reply". Then he (a.s.) said, "Move away from the Ka`bah, if there was one man among you whom Allāh (s.w.t.) befriended, He would fulfil his desire". Saying this, he (a.s.) came to the Kab`ah and fell into prostration (Sajdah), while we heard him say, "O Master ! By Your love for me, quench them with rain-water". His prayers had not yet concluded when the clouds moved and it rained to such an extent, that water overflowed from the mouths of water-skins. Seeing this, I asked him, "O youth ! How did you know that your Allāh (s.w.t.) loves you"? He (a.s.) replied, "If He (s.w.t.) had not loved me, He (s.w.t.) would not have called me for His visitation. Since He (s.w.t.) called me for His visitation, I realized that He loved me. Then I asked Him for the sake of His love for me and He (s.w.t.) fulfilled it". Perhaps what he (a.s.) meant to say was that it was not necessary that whoever came to that sanctified place would enter the realm of His pilgrims and beloved ones. The narrator says that then he (a.s.) turned his face away from us and said, "One who recognizes Allāh (s.w.t.) and does not prosper through His recognition, is a wretched one. Whatever reaches him and whatever he shall meet in obedience to Allāh (s.w.t.), shall not harm his obedience. What shall a slave (of Allāh) do without piety and honour ? All honour is for the pious". Thābit al Bunānī says that I asked, "O people of Makkah ! Who is this youth"? They replied, "He is `Alī ibnul Ḥusain ibn `Alī bin Abī Ṭālib (a.s.)".

We (the Author) say that the fulfilment of the prayers of Imām Zainul `Ābidīn (a.s.) for rains is not surprising, rather even if his lowermost slaves supplicated in the Audience of Allāh (s.w.t.) for rains, it was fulfilled. Did we not read what Al Mas`ūdī wrote in his Ithbātul Waṣiyyah from Sa`īd bin Musayyab, that one year there was extreme drought and people went to Yaman (Yemen) and the northern towns in search of rains. I looked around and suddenly saw a black slave climb a hill-top and move away from the people. I turned towards him and saw that his lips were moving. His supplication (Du`ā') had not yet concluded, when a cloud appeared. When the slave's sight fell upon the cloud, he praised Allāh (s.w.t.) and moved away from there. It rained to such an extent that we presumed lest we be drowned in it. I followed the slave and saw him enter the house of `Alī ibnul Ḥusain (a.s.). I too entered his (a.s.)'s presence and said, "O my master ! You possess a black slave in your house. I request you to sell him to me". Imām (a.s.) replied, "And why should I not gift him to you"? Saying this, he called out to the chief among his slaves to gather

all the slaves in his house for me to see and he did so. I looked at them but did not find the one whom I desired. I said, "I did not find the one whom I desire among them". Imām (a.s.) replied, "None remains except a caretaker of the stables". Saying this, he (a.s.) ordered him to be summoned too. When he arrived, I found him to be the one whom I desired, therefore I said, "He is the one whom I desire". Hearing this, Imām (a.s.) told the slave, "Sa`īd is your master (from now on), then go with him". Hearing this, the slave turned to me and said, "What prompted you to cause separation between me and my master"? I replied, "It is due to the incident that I witnessed from you on top of the hill-top". Hearing this, the slave raised his hands in the Presence of Allāh (s.w.t.), looked towards the heavens and said, "O my Lord (s.w.t.) ! It was a secret in between You and me. However since now You have revealed it, let me die and summon me to Your Presence". Hearing this, Imām `Alī ibnul Ḥusain (a.s.), and those along with him, wept upon the slave, and I too left from there weeping. When I reached home, a messenger came from Imām (a.s.) with a message, "If you desire to attend the funeral of your friend, do so". When I returned back with the messenger, I found that the slave had passed away in the presence of Imām (a.s.).

6. Martyrdom of Imām Zainul `Ābidīn (a.s.)

It should be noted that there is great difference of opinion among the scholars regarding Imām Zainul `Ābidīn (a.s.)'s death. However, it is renowned that his death took place on any of the three days, twelfth, eighteenth or twenty fifth of the month of Muḥarram, ninety five or ninety four Hijrah. The year of his (a.s.) death is referred to as Sanatul Fuqahā' (the year of the jurists), since numerous jurists and scholars passed away in it.¹ There is also difference regarding his (a.s.)'s blessed age, however maximum say that he (a.s.) lived for fifty seven years.

Shaikh al Kulaynī relates from Imām Ja`far al Ṣādiq (a.s.) that `Alī ibnul Ḥusain (a.s.) was fifty seven years old at the time of his death, while it took place in the ninety fifth Hijrah. He survived Imām al Ḥusain (a.s.) for thirty five years. According to the authentic reports, it is evidenced that Imām (a.s.)'s death took place due to poisoning.

Ibn Bābawayh and others believe that Walīd bin `Abdul Malik (bin Marwān) poisoned him, while some even attribute it to Hishām bin `Abdul Malik (bin Marwān). It is possible that Hishām bin `Abdul Malik did so due to the enmity and hatred that he bore towards the Imām (a.s.) from the day when Imām (a.s.) kissed the Ḥajarul Aswad (black stone) during the Ḥajj pilgrimage and Hishām could not do so. Farazdaq, the poet, praised him with his poem, and we have pointed out to this incident earlier. Due to this reason and others, Hishām might have instigated his brother Walīd, who was the ruler then, to poison Imām (a.s.). Both of them might have poisoned him and both of them are to be blamed for killing him and this is quite correct.

The honourable Sheikh `Alī bin Muḥammad al Khazzāz al Qummī relates in his book Kifāyatul Athar from `Uthmān bin Khālīd, that `Alī ibnul Ḥusain (a.s.) fell sick and later passed away due to it. He (a.s.) gathered his children Muḥammad (al Bāqir), Ḥasan, `Abdullāh, `Umar, Zayd and Ḥusain. He appointed his son Muḥammad (al Bāqir) as his vicegerent among them all, bestowed him the title

¹ Abū Ja`far al Ṭabarī writes that Sanatul Fuqahā' (the year of the jurists) refers to the ninety fourth year of Hijrah, since the jurists of Madīnah passed away in it. At its onset, `Alī ibnul Ḥusain Zainul `Ābidīn (a.s.) passed away, then `Urwah bin al Zubayr, followed by Sa`īd bin al Musayyab and then Abū Bakr bin `Abdul Raḥmān bin al Ḥarith bin Hishām; while Sa`īd bin Jubayr from among the jurists of Makkah. (translator)

of Al Bāqir (the splitter of knowledge) and handed him the charge of all his sons. Among his (a.s.)'s admonitions that he pronounced in his testimony to him (Imām a Bāqir), are, "O my son ! Verily intellect is the pioneer of the spirit and knowledge is the pioneer of intellect". Then he (a.s.) said, "And know, that the hours are taking away your age and you shall not obtain a blessing except after losing another. Then abstain from lengthy hopes, since how many people who hoped passed away without attaining them, and how many gatherers of wealth passed away without benefitting from it, and how many ones who held it (the wealth) from others left it behind them (for others). Perhaps he gathered it illegally and stopped it from its rightful ones. He obtained it unlawfully and left it as inheritance. He bore its heavy burden and sin and **Beware that is the clear loss**".¹

In another report it is related from Al Zuhri that I went to the presence of (Imām) `Alī ibnul Ḥusain (a.s.) during his illness by which he later passed away. Just then, a tray, containing bread and endives, were brought for him. He (a.s.) told me to eat. I asked him, "O son of the Messenger of Allāh (s.a.w.a.) ! I ate". He (a.s.) again said, "These are endives". I asked, "What is the excellence of endives"? He (a.s.) replied, "There is no leaf in it, except that a drop of the water of paradise is upon it. And it contains cure for all diseases". After completing food, oil was brought for him and he told me to apply it. I said that I had already applied oil, to which he said, "This is the oil of violet". I asked, "What is the excellence of violet oil upon others"? Imām (a.s.) replied, "Similar to the excellence of Islām upon all other religions".

Just then, his son Muḥammad (al Bāqir) entered his presence and he spoke to him in secret for a lengthy period of time. Among his words, I heard that he (a.s.) said, "Upon you is good nature". Hearing this, I asked, "O son of the Messenger of Allāh (s.a.w.a.) ! If the command and decree of Allāh (s.w.t.) (death) has come forth, that everyone shall meet, then whom should we turn to after you"? A thought had passed my mind that he was informing about his death. Imām (a.s.) replied, "O Abā `Abdillāh ! To this son of mine". Saying this he pointed towards his son Muḥammad (al Bāqir) and said, "Beware ! He is my vicegerent, my inheritor, the trunk of my knowledge, the mine of knowledge and the splitter of knowledge". I asked, "O son of the Messenger of Allāh

¹ Holy Qur'ān, Sūratul Zumar: 15

(s.a.w.a.) ! What is the meaning of the splitter of knowledge (Bāqirul `Ilm)”? He (a.s.) replied, “Very soon my distinguished Shī`ah shall frequent his presence and he shall spilt open the knowledge for them, a best splitting”. Al Zuhri says that thereafter he (a.s.) sent Muḥammad al Bāqir (a.s.) to the market for some work. When he (a.s.) returned back, I asked him (Imām Zainul `Ābidīn), “O son of the Messenger of Allāh (s.a.w.a.) ! For what reason you did not appoint your eldest son as your vicegerent”? He (a.s.) replied, “Imāmah does not depend on elder or younger. The Messenger of Allāh (s.a.w.a.) took pledge from us similarly, while we have seen it written similarly in the plank and the book that there shall be twelve Imāms. Their Imāmah was mentioned in it, as also the names of their fathers and mothers”. Then he (a.s.) again said, “Seven vicegerents shall emerge from the loins of my son Muḥammad (al Bāqir), among whom shall be Al Mahdī (a.t.f.s.)”.

Shaikh al Kulaynī relates from Imām Muḥammad al Bāqir (a.s.) that when my father (a.s.)’s end drew near, he pressed me to his chest and said, “O my dear son ! I testify to you similarly as my father (Imām al Ḥusain) testified to me during his Martyrdom. While he (Imām al Ḥusain) said that his father (Amīrul Mu’minīn) had testified to him similarly. O son ! Beware of oppression upon the one who has no aide against you except Allāh (s.w.t.)”.

It is quoted in Biḥārul Anwār (of Muḥammad Bāqir al Majlisī) from Baṣā’erul Darajāt (of Muḥammad bin Ḥasan al Ṣaffār al Qummī) that when Imām (a.s.)’s end drew near, he gathered his children close to him. He turned to his son Muḥammad al Bāqir (a.s.) among them and said, “O Muḥammad (a.s.) ! Take this trunk with you to your house”. Then he (a.s.) continued, “It should be known that this trunk does not contain dirham and dīnār, rather it is replete with knowledge”. It is mentioned in another report that four people could carry the trunk, which was full of books and weapons of the Messenger of Allāh (s.a.w.a.).

It is quoted in Jilālul `Uyūn (of Muḥammad Bāqir al Majlisī) and Baṣā’erul Darajāt (of Muḥammad bin Ḥasan al Ṣaffār al Qummī) through reliable chain of transmitters from Imām Ja`far al Ṣādiq (a.s.), who says that my father Imām Muḥammad al Bāqir (a.s.) informed me that when the end of my father Imām Zainul `Ābidīn (a.s.) approached, he called for water to be brought for ablutions (Wudhū). When I brought it for him (a.s.), he said, “There is a carcass in the water”. I took it outside and looked under the light of a lamp

and saw that there was a dead mouse in it. I threw it away and brought another for him. He (a.s.) performed his ablutions (Wudhū') and said, "O son ! This is the night in which I have been promised Martyrdom. Then tie my camel in the stable and prepare fodder for it". Imām al Ṣādiq (a.s.) continues that when he (a.s.) was buried, the Camel untied itself, came out of the stable and ran to the head of his grave, when it had not seen it before. It placed its chest upon the sacred grave, raised a cry, while tears flowed from its eyes. When Imām Muḥammad al Bāqir (a.s.) was informed regarding this, he (a.s.) came to the Camel and said, "Remain silent and return back. May Allāh (s.w.t.) bestow you abundance". Hearing this, the Camel arose and returned back to its place. After sometime, it arose again, came to the grave, weeping and wailing. When Imām (al Bāqir) was informed, he (a.s.) said, "Leave it, for it is distressed". It wept and was distressed to such an extent, that it passed away after three days. Imām Zainul `Ābidīn (a.s.) had performed twenty two Ḥajj Pilgrimages upon the Camel and did not whip it even once.

`Alī bin Ibrāhīm (al Qummī) relates with his good chain of transmitters from Imām `Alī al Ridhā (a.s.), that on the night of his death, Imām `Alī ibnul Ḥusain (a.s.) lost consciousness. When he regained consciousness, he said, **"All praise is Allāh's, Who has made good to us His promise, and He has made us to inherit the earth, we may dwell in the gardens wherever we please, and goodly is the recompense of the workers (of good deeds)."**¹ Saying this, he (a.s.) hastened to paradise.

Shaikh al Kulaynī also relates with his good chain of transmitters from Imām `Alī al Ridhā (a.s.) as above and says that Imām (a.s.) recited Sūratul Wāqī'ah and Sūratul Fath, then the above verse and left for the immortal world.

It is written in the book Madīnatul Ma`ājiz (of Sayyid Hāshim al Baḥrānī) from Muḥammad bin Jarīr al Ṭabarī that when the end of Imām Zainul `Ābidīn (a.s.) drew near, he asked his son Imām Muḥammad al Bāqir (a.s.), "O Muḥammad (a.s.) ! What night is it"? Imām al Bāqir (a.s.) replied that it was such and such night. Then he (a.s.) asked him how many days of the month had passed and he replied to him. Again Imām (a.s.) asked him how many days of the month were left and he informed him that too. Then he (a.s.) said, "This is the night

¹ Holy Qur'ān, Sūratul Zumar: 74

regarding which I have been promised death". Then he (a.s.) continued, "Get water for ablutions (Wudhū') for me". When it was brought for him, he (a.s.) said, "There is a mouse in this water". Some people present there said that he (a.s.) uttered these words due to severity of illness. A lamp was called for and when they looked inside they found a mouse in it. The water was thrown and another was brought for him. Imām (a.s.) performed his ablutions (Wudhū') and recited Prayers. When the last part of the night approached, Imām (a.s.) left this mortal world. May Allāh (s.w.t.)'s peace and blessings be upon him.

It is related from Al Da`wāt of Quṭubuddīn al Rāwandī that Imām `Alī ibnul Ḥusain (a.s.) constantly uttered these words until his death, "O Allāh (s.w.t.) have Mercy upon me, for You are Bounteous. O Allāh (s.w.t.) have Mercy upon me, for You are Merciful". When Imām (a.s.) left this mortal world, entire Madīnah lamented upon him together. Male and female, black and fair, elder and younger, all wept upon him, while signs of grief were visible from the heavens and the earth.

It is related from `Alī bin Zayd, as well as Al Zuhri, that I asked Sa`īd bin Musayyab, "You say that `Alī ibnul Ḥusain (a.s.) was a pure soul and was peerless"? He replied, "It is so, however none recognized his worth". `Alī bin Zayd told him, "By Allāh (s.w.t.) ! However, this is a strong evidence against you that (even after recognizing his worth) you did not offer Prayers upon him". Sa`īd replied that the reciters of the Qur`ān never undertook a journey to Makkah until `Alī ibnul Ḥusain (a.s.) did so. One year Imām (a.s.) left for the pilgrimage, while we too followed him, and we numbered a thousand men. When we reached the station of Suqayyā, we alighted and Imām (a.s.) also did so. Imām (a.s.) offered two units (Rak`at) of Prayers and then fell into prostration (Sajdah) and recited glorifications (Tasbīḥ) in it. There was no tree or stone around him (a.s.), except that it accompanied him in his glorification (Tasbīḥ). Seeing this, we were terrified. He (a.s.) lifted up his head from prostration (Sajdah) and said, "O Sa`īd ! Are you terrified"? I replied in the affirmative and he (a.s.) continued, "When Allāh (s.w.t.) created Jibra`īl (a.s.), He inspired this glorification (Tasbīḥ) to him. When Jibra`īl recited this glorification (Tasbīḥ), all the heavens and all that they contained, accompanied him in its recitation, and it is the Greatest Name of Allāh (Ismul A`ẓam). O Sa`īd ! My father (a.s.) informed me from his father (a.s.), from the Messenger of Allāh (s.a.w.a.), from Jibra`īl, from Allāh (s.w.t.) that He (s.w.t.) said: There

is no slave among My slaves who believes in Me and acknowledges you, when he recites two units (Rak`at) of Prayers in your Masjid (Masjidul Nabī in Madīnah) in solitude, except that I shall forgive his past and future sins". Sa`īd says that I found no better witness than `Alī ibnul Ḥusain (a.s.) when he related this Ḥadīth to me.

Sa`īd further says that when he (a.s.) passed away, all men, whether righteous or sinful, attended his funeral and unanimously remembered him with fairness. All the people accompanied his bier until it was laid down. I said to myself that if I searched for a day for me to recite those two units (Rak`at) of Prayers in solitude in the Masjid, it was that very day. There remained none in the Masjid except a man and a woman, both of whom also left to attend his funeral. I remained back alone to be able to recite those Prayers. Just then, the sound of Takbīr (Allāhu Akbar, Allāh is the Greatest) sounded from the heavens, while another from the earth. Again the sound of Takbīr (Allāhu Akbar, Allāh is the Greatest) sounded from the heavens, while the earth replied to it similarly. I was terrified and fell down upon my face. The dwellers of the heavens recited the Takbīr (Allāhu Akbar, Allāh is the Greatest) seven times, followed by the dwellers of the earth who also repeated it seven times. Prayers were recited upon `Alī ibnul Ḥusain (a.s.) and people entered the Masjid. Ultimately, I could neither get an opportunity to recite the two units (Rak`at) of Prayers, nor get a change to recite Prayers upon him (a.s.). The narrator says that hearing this, I said to him, "O Sa`īd ! If I was in your place, I would have chosen nothing else, except reciting Prayers upon `Alī ibnul Ḥusain (a.s.). Verily this act of yours was nothing but an apparent loss". Hearing this, Sa`īd bin Musayyab wept and said, "I had not desired anything by this except goodness for myself. I wish I had recited Prayers upon him (a.s.), whose similarity cannot be found".

It is stated in the book Jannātul Khulūd (of Mīrṣā Muḥammad Ridhā al Khātūnābādī) regarding the spot of burial of Imām Zainul `Ābidīn (a.s.), that he (a.s.) died in Madīnah at his house and was buried near his honourable uncle (Imām al Ḥasan) at Al Baqī`. This place is replete with abundant honours and is counted among those places that if anyone is buried therein, he shall enter paradise without accounting, on a stipulation of possessing righteous faith. It is related in an authentic narrative¹ that, "Al Ḥajūn and Al Baqī`, both

¹ From the Messenger of Allāh (s.a.w.a.) (translator)

shall be held by their corners and placed into paradise". While Al Ḥajūn is a graveyard in Makkah.

Among the characteristics of Imām Zainul `Ābidīn (a.s.) are mentioned four. First, compilation of Ṣaḥīfatul Kāmilah¹, that is the Qur`ān of Ahlulbait (a.s.)

¹ Ṣaḥīfatul Sajjādiyyah is a nonpareil work authored by Imām Zainul `Ābidīn (a.s.) and is replete with immense erudition, acuity and eloquence. And although this celebrated work is in one volume, yet past and present scholars have written interpretations upon it that run in volumes. We name below a few of them for the benefit of the esteemed readers. Āqā Buzurg al Tehrānī mentions names of fifty or sixty six interpretations (Sharḥ) on Al Ṣaḥīfatul Sajjādiyyah in his book Al Ḍarī`ah ilā Tasānīful Shī`ah, however some researchers name mentioned more than eighty interpretations. Some of the important interpretations (Sharḥ) include, Sharḥul Ṣaḥīfah by Nūruddīn `Alī bin Ḥusain al Karakī al `Āmelī (d.940); Sharḥul Ṣaḥīfah by Muḥammad bin `Abdul Ṣamad al `Āmelī, renowned as Shaikh al Bahā`ī (d.1030), entitled Ḥadā`iqul Ṣāliḥīn; Sharḥul Ṣaḥīfah by Mullā Khalīl bin Gāzī al Qazwīnī (d.app.1030); Sharḥul Ṣaḥīfah by Fakhruddīn Muḥammad bin Ḥasan bin Shahīd al Thānī al `Āmelī (d.1030); Sharḥul Ṣaḥīfah by `Abdul Gaffār al Rashtī (d.app.1041); Sharḥul Ṣaḥīfah by Sharafuddīn `Alī al Shawlistānī (d.1060); Sharḥul Ṣaḥīfah by Sayyid Muḥammad bin Ḥaydar al Ṭabāṭabā`ī al Nā`inī, renowned as Mīrzā Rafī`ā (d.1082); Sharḥul Ṣaḥīfah by Fakhruddīn al Ṭurayḥī al Najafī (d.1087); Sharḥul Ṣaḥīfah by Āqā Ḥusain al Khwānsārī (d.1099); Sharḥul Ṣaḥīfah by Muḥammad bin Murtadhā al Kāshānī, renowned as Muḥsin al Faydh (d.1099); Sharḥul Ṣaḥīfah by Muḥammad Bāqir al Majlisī(d.1110) in Fārsī and another in `Arabic entitled Al Fawā`idul Ṭarīfah fi Sharḥul Ṣaḥīfah; Sharḥul Ṣaḥīfah by Sayyid Ne`matullāh al Mūsawī al Jazā`erī (d.1112) entitled Nūrul Anwār and another larger one by the same name; Sharḥul Ṣaḥīfah by Muḥammad Ṣāleḥ bin Muḥammad Bāqir al Rawganī (d.1116) in Fārsī and another in `Arabic; Riyādhul Ṣālikīn fi Sharḥ Ṣaḥīfat Sayyidul Sājidīn by Sayyid `Alī Khān al Madanī al Shīrāzī (d.1120) in seven vols.; Sharḥul Ṣaḥīfah by Muḥammad Hādī bin Muḥammad Ṣāleḥ al Māzandarānī (d.1120) in Fārsī; Sharḥul Ṣaḥīfah by Ḥasan bin `Abdul Razzāq al Lāhijī (d.1121); Sharḥul Ṣaḥīfah by Mīrzā Muḥammad al Mash-hadī (d.1125) in four vols.; Sharḥul Ṣaḥīfah by Mullā `Abdullāh bin `Īsā al Iṣfahānī, renowned as Al Afandī (d.1130); Sharḥul Ṣaḥīfah by Abul Ḥasan bin Muḥammad Ṭāhir al Futūnī (d.1140); Sharḥul Ṣaḥīfah by Mīrzā Ibrāhīm bin Muḥammad Ma`ṣūm al Qazwīnī (d.1149); Al Fawā`idul Ṭarīfah fi Sharḥul Ṣaḥīfah by Taqīyuddīn Ibrāhīm bin `Alī al Kaf`amī (d.1195); Sharḥul Ṣaḥīfah by Muftī Sayyid Muḥammad `Abbās al Mūsawī al Jazā`erī (d.1306); Sharḥul Ṣaḥīfah by Mīrzā Muḥammad `Alī al Chahārdehī al Rashtī (1334) in Fārsī; Sharḥul Ṣaḥīfah by Mullā Ḥabībullāh bin `Alī Madad al Sharīf al Kāshānī (d.1340); Sharḥul Ṣaḥīfah by Mīrzā Ibrāhīm al Sabzewārī, renowned as Wuthūqul `Ulamā` (d.1358) in Fārsī; Sharḥul Ṣaḥīfah by Shaikh Muḥammad Jawād al Magnīyyah (d.1400); Sharḥul Ṣaḥīfah by Sayyid Muḥammad al Ḥusainī al Shīrāzī (d.1422). Apart from the above, numerous scholars belonging to the Zaydī School of thought have also authored interpretations upon it, to name a few, Sharḥul Ṣaḥīfah by Muḥsin bin Qāsim bin Ishāq al Dhagānī; Sharḥul Ṣaḥīfah by Sayyid Muḥsin bin Aḥmad al Shāmī al Yamānī al Zaydī (d.1251); Sharḥul Ṣaḥīfah by Sayyid Jamāluddīn al Kawkabānī al

and the firm handle (‘Urwatul Wuthqa) for the Shī`ah. Second, gathering of the nobility of the `Arabs and `Ajam (non-`Arabs) in his esteem self from his father (Imām al Ḥusain) and mother’s (Shahrbānū) side. In this regards, the Messenger of Allāh (s.a.w.a.) said, “For Allāh (s.w.t.) there are two goodness from among His slaves, the good ones among `Arabs are Quraysh, and among `Ajam are Persians”. Therefore he was given the title of Ibnul Khayratayn (the son of two goodness). Third, dissemination of the progeny of the Messenger of Allāh (s.a.w.a.) through his medium. Therefore he is referred to as Ādam of the children of Ḥusain (a.s.). Fourth, he (a.s.) was the first one to prefer isolation and seclusion (for Allāh’s worship), and the first one to make tablet (for prostration) and beads from the earth of the grave of Imām al Ḥusain (a.s.), while he wept more profusely than all. It is said that the ones who wept most among men are four, Nabī Ādam (a.s.), Nabī Ya`qūb (a.s.), Nabī Yūsuf (a.s.) and Imām Zainul `Ābidīn (a.s.).¹

Yamānī (d.1339); Sharḥul Ṣaḥīfah by Abul Ḥasan `Abdullāh bin Abil Qāsim bin Miftāḥ al Zaydī al Yamānī; etc. It is worthwhile to mention that this monumental work has been translated into numerous languages such as, Persian, Urdu, English, Spanish, Russian, French, Turkish, Bosnian, Albanian, Kiswahili, etc. (translator)

- ¹ It is related from Imām Ja`far al Ṣādiq (a.s.) that there are five weepers (Bakkā`ūn), Ādam (a.s.), Ya`qūb (a.s.), Yūsuf (a.s.), Fāṭemah bint Muḥammad (s.a.) and (Imām) `Alī ibnul Ḥusain (a.s.). As for Ādam (a.s.), he wept (yearning) for paradise, such that lines, similar to valleys, appeared upon his cheeks. Ya`qūb (a.s.) wept (in separation of) for Yūsuf (a.s.) such that he lost his eye-sight and it was said to him **“By Allāh ! You will not cease to remember Yūsuf until you are (seriously) ill or (until) you are of the perished ones.”** (Holy Qur`ān, Sūrat Yūsuf: 85). As regards Yūsuf (a.s.), he wept (in separation of his father) Ya`qūb (a.s.) to such an extent that his fellow-prisoners were troubled due to it. They told him to either weep at night and remain calm during the day, or weep during the day and remain calm at night. Thus he chose one of the two times. As for Fāṭemah (s.a.), she wept upon (the death of) the Messenger of Allāh (s.a.w.a.) until the people of Madinah were troubled due to it and told her, “You have troubled us due to your excessive weeping”. Therefore she would go to the graveyard of the Martyrs and weep until she was satisfied, then she would return back. `Alī ibnul Ḥusain (a.s.) wept upon Ḥusain (a.s.) for twenty or forty years. No food was placed in front of him, except that he wept. Once his slave told him, “May I be your ransom ! I fear lest you be among those who perish”. He (a.s.) replied, **“I only complain of my distress and grief unto Allāh, and I know from Allāh what you know not.”** (Holy Qur`ān, Sūrat Yūsuf: 86). I do not remember the martyrdom of the sons of Fāṭemah (s.a.), except that I am choked with tears due to it”. (Muḥammad bin Ḥasan al Ḥurr al `Āmelī, “Wasā`elul Shī`ah”)

We (the Author) say that Ṣaḥīfatul Kāmilah is a collection of supplications (Du`ā') by him (a.s.), that is referred to as the sister of the Qur`ān (Ukhtul Qur`ān), the bible of Ahlulbait (Injil Ahlulbait) and the Psalms of Āl Muḥammad (Zabūr Āl Muḥammad). Ibn Shahr Āshūb relates in Al Manāqib that once a discussion took place regarding Ṣaḥīfatul Sajjādīyyah in the presence of an eloquent person of Baṣrah. He said, "Take from me that I may dictate to you its similarity". Saying this, he took a pen, bowed his head and did not lift it, except that he passed away (in grief and remorse since he failed to write something similar to it).¹

(translator)

- ¹ It is such an exceptional work, that even the non-Muslim and non-Shī`ah scholars acknowledge its eminence. The Ahlul Sunnah Scholar Philosopher and Exegete Shaikh Ṭanṭāwī Jawharī (d.1940), entitled Ḥakīmul Islām writes that, "One of our young Indian students of Al Azhar University (of Egypt) sent me a book containing supplications, invocations and prayers attributed to `Alī Zainul `Ābidīn (r.a.). This student was Muḥṭabā Ḥasan, one of the diligent seekers of knowledge, who obtained valuable certificates in India and presently is seeking a doctorate in Philosophy and History at Al Azhar University (in Cairo, Egypt). He requested me to glance at the contents of the book and copy from it all that would be beneficial for the Islāmic nation. I examined it thoroughly for a long time and pondered upon its contents, while it had a huge impact on my soul. I said, O would that ! How could Muslims be ignorant of such an antique? And how could they sleep, ages after ages, and not realize that there was an immense knowledge, a treasure preserved by Allāh (s.w.t.) for them and the talents stored in it for them. Then if they opened its treasures and recognized its mysteries, they would realize that both the Ahlul Sunnah and the Shī`ah had drowned shortly in a flood, while they were heedless; and they quarreled and argued regarding Ahlulbait (a.s.)". Philip Woolley, a professor and researcher from Germany, asked for a copy of Ṣaḥīfatul Sajjādīyyah to be sent to him after his friend, a Roman Catholic Cardinal, saw the book in his library, studied part of it, and impressed with its novelty, insisted on taking it away with him. When the Vatican Library in Rome received an English version of Ṣaḥīfatul Sajjādīyyah, it said in its letter of acknowledgment, "This book contains great mystical themes, so we place it for researchers in the best position of the library". A leader of Germany's Social Democratic Party wrote to a friend, Professor Singler, saying, "This book had a profound impact on me and changed my view about Islām. I invite my friend to study this book". (Short Review on the performance of 33 years of Foundation of Islamic C.P.W. Qum: 2010. pp. 13–14. ISBN 964-91557-0-8) While in Poland, a Christian Scientist Andre Kowski said of the book, "I am deeply impressed by the ideas of Imām al Sajjād, whose noble thoughts are manifested on the pages of the book Ṣaḥīfatul Sajjādīyyah. It is so attractive, to the extent that I feel this book has given me a complete sense of the mystical and divine". (Short Review on the performance of 33 years of Foundation of Islamic C.P.W (in Persian). Qum. 2010. pp. 45–46. ISBN 964-91557-0-8)



7. An account of the children and grandchildren of Imām (a.s.)

Shaikh al Mufid and the author (Muḥammad bin Ḥasan al Ḥurr al `Āmelī) of Al Fuṣūlul Muḥimmah fī Uṣūlul A`immah (a.s.) say that Imām `Alī ibnul Ḥusain (a.s.) had fifteen children, male and female. Imām Muḥammad al Bāqir (a.s.), whose agnomen (Kunīyyah) was Abū Ja`far, while his mother was Umm `Abdullāh, the daughter of Imām al Ḥasan (a.s.). `Abdullāh, Ḥasan and Ḥusain, whose mother was a slave girl. Zayd and `Umar from another slave girl. Ḥusain al Aṣḡar, `Abdul Raḥmān and Sulaymān, again from a slave girl. `Alī, who was his youngest child, and Khadījah both born to a slave girl. Muḥammad al Aṣḡar whose mother was also a slave girl. Fāṭemah, `Alīyyah and Umm Kulthūm, all three born to a slave girl.

We (the author) say that `Alīyyah is mentioned by the scholars of Rijāl in their books, who say that she compiled a book from which Zurārah (bin A`ayun) related. While his (Imām Zainil `Ābidīn) other daughter Khadījah was the wife of Muḥammad bin `Umar bin `Alī bin Abī Ṭālib. Now we proceed to quote in detail regarding his (a.s.)'s children.

`Abdullāh al Bāhir, Shaikh al Mufid writes that he was in charge of the charities of the Messenger of Allāh (s.a.w.a.) and Amīrul Mu`minīn (a.s.), while he was a learned personality and a jurist (Faḡīh). He quoted numerous Aḥādīth of the Messenger of Allāh (s.a.w.a.) from his noble forefathers (a.s.), while people quoted abundantly from him. Among the Aḥādīth quoted through him is the report that the Messenger of Allāh (s.a.w.a.) said, "Indeed he is a stingy one, complete stingy one, in whose presence I am mentioned, and he does not send salutations upon me". May Allāh's blessings and peace be upon him and his progeny. He also relates from his father (Imām Zainul `Ābidīn) from Amīrul Mu`minīn (a.s.) that the Messenger of Allāh (s.a.w.a.) would order to cut off the right hand of a thief upon his first theft. If he stole for the second time, his left leg was cut, and if he stole for the third time, he would be put in prison for life-time.

We (the author) say that `Abdullāh was referred to as Al Bāhir (the brilliant one), due to his extreme beauty and radiant countenance. It is related that he did not sit in any gathering, except that he enlightened those present with the light of the lustre of his countenance and beauty. A group of people opine that

his mother was Umm `Abdullāh (bint Imām al Ḥasan), the mother of Imām Muḥammad al Bāqir (a.s.) and say that his progeny continued from his son Muḥammad al Arqaṭ. Among his grandsons is `Abbās bin Muḥammad bin `Abdullāh (al Bāhir) bin `Alī (Zainul `Ābidīn) bin (Imam) al Ḥusain, who was killed by Hārūn al Rashīd. The reason for killing him is stated that once he went to meet Hārūn al Rāshid and there was exchange of words among them. In its conclusion, Hārūn told him, "O son of a loose woman"! Hearing this, `Abbās said, "In fact your mother was an adulteress, who was a slave-girl in reality. The slave-dealers visited her bed often". When Hārūn heard this, he was enraged. He called him near, struck at him with an iron club and killed him.

Among his (`Abdullāh al Bāhir) grandchildren is `Abdullāh bin Aḥmad al Dakhkh bin Muḥammad bin Ismā`īl bin Muḥammad bin `Abdullāh al Bāhir, regarding whom the author of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) writes that he revolted during the reign of Musta`īn and was arrested and taken to Surr Man Ra`ā (Sāmarrā'). Among his children was a daughter named Zaynab, who resided therein for some time. `Abdullāh died therein (Sāmarrā') and his children sought refuge with Imām Ḥasan al `Askarī (a.s.). Imām (a.s.) took them under his kind refuge, caressed the head of his daughter Zaynab and gifted her his own silver ring. Zaynab made earrings out of them and wore them. When she passed away, the earrings were in her ears. She lived for a hundred years, however her hair remained black.¹

His (`Abdullāh bin Aḥmad al Dakhkh bin Muḥammad bin Ismā`īl bin Muḥammad bin `Abdullāh al Bāhir)'s brother Ḥamzah bin Aḥmad al Dakhkh was renowned as Al Qummī since he migrated from Ṭabaristān to Qumm. After the killing of Ḥasan bin Zayd, his brother stayed along with Ḥusain bin Aḥmad al Kawkabī and Ḥamzah. Two of his (Ḥamzah bin Aḥmad al Dakhkh) sons, viz. Abū Ja`far Muḥammad and Abul Ḥasan `Alī spoke in Ṭabarī language. Ḥamzah settled in Qum and made it his mother land; he acquired great wealth and resided therein until his death. He was laid to rest at Maqbarah Bābilān² near Sayyidah al Ma`šūmah (s.a.). After his death, his son Abū Ja`far Muḥammad

¹ Since Imām Ḥasan al `Askarī (a.s.)'s blessed and auspicious hand touched them, as mentioned above. (translator)

² Presently known as Shaykhāne Qumm, in which numerous eminent personalities lie buried. (translator)

became the leader, contributed to some industrial constructions therein and constructed the bridge of Wādī Wāshijān. He also constructed an inn made of plaster and bricks. He too was buried in Maqbarah Bābilān. His son Abul Qāsim `Alī was a learned youth and renowned for his valour. He acquired some property, apart from the ones that he inherited from his father, and was a leader and superior among the Sādāt, while the Niqābah of the `Alawīs passed on to him after the death of his uncle `Alī bin Ḥamzah al Naqīb. A son named Abul Fadhl Muḥammad was born to him in the year three hundred and forty three Hijrah through a Turkish slave girl. In the month of Shawwāl, three hundred and forty five Hijrah, he went for the Ḥajj Pilgrimage, while Mu`izul Dawlah and the Sādāt of Ḥijāz and `Irāq greatly honoured him. He returned back to Qumm in the year three hundred and forty six Hijrah and continued to live as a leader therein until his death. His death took place on Friday, the end of the month of Sha`bān, three hundred and forty seven Hijrah. He was buried in a mausoleum adjoining that of his father. His grandfather Muḥammad bin Ismā`īl (bin Muḥammad bin `Abdullāh al Bāhir) was taken to Ma`mūn by Rajā` bin Abil Dhahḥāq in the year two hundred Hijrah, along with Imām `Alī al Ridhā (a.s.).

Summarily, it should be noted that the children and grandchildren of Ḥamzah al Qummī were masters and noblemen. Among them is Abul Ḥasan `Alī al Zakī, Naqīb Rayy, the son of Abul Fadhl Muḥammad al Sharīf, regarding whom we shall now discuss in detail.

Sultān Muḥammad al Sharīf was an eminent and learned personality, and possessed the agnomen (Kunīyyah) of Abul Fadhl. He was the son of Abul Qāsim `Alī, Naqīb al Qumm bin Abī Ja`far Muḥammad bin Ḥamzah al Qummī bin Aḥmad bin Muḥammad bin Ismā`īl bin Muḥammad bin `Abdullāh al Bāhir bin (Imām) Zainul `Ābidīn. This eminent personality possesses a Mausoleum at Qumm at Maḥallat Sultān Muḥammad al Sharīf, renowned by his name. His father `Alī and two grandfathers Muḥammad and Ḥamzah are buried at Qabrastān Bābilān, where Sayyidah al Ma`ṣūmah (s.a.) lies buried.

This eminent personality had issues who were masters and rulers of Rayy, among them, `Izzuddīn Abul Qāsim Yaḥyā bin Sharafuddīn Abul Fadhl Muḥammad bin Abul Qāsim `Alī bin `Izzul Islām wal Muslimīn Muḥammad bin Abul Ḥasan al Muṭahhar, the honourable Naqīb al Nuqabā, the most learned and abstinent, bin Ḍul Ḥasabayn `Alī al Zakī bin Sultān Muḥammad al Sharīf,

who was the Naqīb of Rayy, Qumm and other places. He was killed by Khwārizm Shāh and his children migrated to Bagdād. He possessed an eminent and lofty position. It is enough for him (his lofty status) that the honourable scholar, the noble traditionist, the renowned jurist, the affirmed trustworthy one, the memorizer and sagacious, Shaikh Muntajabuddīn (al Rāzī), who was a master and unique in his age, and died in the year five hundred eighty five Hijrah, compiled his books Al Fihrist and Kitāb al Arba`īn `anil Arba`īn minal Arba`īn fī Fadḥā'il Amīril Mu'minīn (a.s.) for his sake. He writes under the alphabet "Yā" in his Al Fihrist, "The honourable master `Izzuddīn Yaḥyā bin Muḥammad bin `Alī bin Muṭahhar Abul Qāsim is the Naqīb of the Ṭālibīyyīn and a great learned scholar in `Irāq. The hand mill of the Shī'ah faith revolves around him. May Allāh (s.w.t.) bestow pleasure to the Muslims and Islām through his lengthy age". He relates reports from his father Sharafuddīn Muḥammad, from his masters (May Allāh sanctify their spirits). He praises him abundantly in the beginning of his book Al Fihrist. Among his words, "Chief among the pure progeny, leader among the Shī'ah leaders, prominent among the scholars of `Irāq, exemplar among the eminent ones, the evidence of Allāh (s.w.t.) upon the creation, possessors of twin honours, noble one from two positions, master among the Sādāt princes in the east and west, king among the Sādāt, fountainhead of felicity, refuge of the community, lamp of the nation, a part among the organs of the Messenger of Allāh (s.a.w.a.), piece among the pieces of the vicegerent (Imām `Alī) and al Batūl (Fāṭmah al Zahrā')", etc.

Among the sons of Aḥmad al Dakhkh is Abū Ja`far Muḥammad bin Aḥmad, renowned as Al Kawkabī. He left behind children among whom Abul Ḥasan Aḥmad bin `Alī bin Muḥammad al Kawkabī. He was a Naqīb among the jurists of Bagdād during the rule of Mu`izzul Dawlah al Buwayhī. Among his (Aḥmad al Dakhkh) children is Abū `Abdullāh Ja`far bin Aḥmad al Dakhkh. He also left behind children, among whom the honourable genealogist Abul Qāsim Ḥusain bin Ja`far al Aḥwal bin Ḥusain bin Ja`far (bin Aḥmad al Dakhkh), renowned as Ibnul Khaddā`. Khaddā` was a woman who had raised his grandfather Ḥusain. He resided in Egypt (Miṣr) and authored the book Kitābul Mu`aqqibīn. He also left behind children.

As regards `Umar al Ashraf bin `Alī (Zainul `Ābidīn) bin al Ḥusain (a.s.), Shaikh al Mufīd writes regarding him that he was a learned and honourable personality

and was in charge of the charities of the Messenger of Allah (s.a.w.a.) and Amīrul Mu'minīn (a.s.). He was abstinent and a generous person. Dāwūd bin Qāsim relates from Ḥusain bin Zayd that he said, "I saw that my uncle `Umar bin `Alī bin al Ḥusain sold the charities (such as orchards, gardens and fields) of Imām `Alī (a.s.) to anyone upon stipulation that he should leave an opening in its wall so that anyone could enter therein. And that the person would not stop anyone from entering therein and consume its fruits.

We (the author) say that the above referred `Umar bin `Alī bin al Ḥusain was bestowed the title of Al Ashraf (noble one) in contrary to `Umar bin `Alī bin Abī Ṭālib, who was renowned as Al Aṭraf (one sided noble one). Since `Umar al Ashraf was from among the progeny of Sayyidah al Zahrā' (s.a.) and possessed this honour, hence was referred to as Al Ashraf. While the latter was referred to as Al Aṭraf since his excellence and nobility was one-sided only, i.e. from his father's side his ancestry reached Amīrul Mu'minīn (a.s.), however from his mother's side there was none. However `Umar al Ashraf possessed nobility from both sides.¹ It is written in the book Rijāl al Kabīr that `Umar bin `Alī ibn al Ḥusain was from Madīnah and a Ṭābi'ī. He related from Abū Umāmah Sahl bin Ḥunayf and died at an age of sixty five years, or according to another report seventy years.

It should be noted that `Umar al Ashraf married Umm Salmah, the daughter of Imām al Ḥasan (a.s.). It is stated in genealogical books that `Umar al Ashraf had a son named `Alī al Aṣḡar, who was a traditionist and related Aḥādīth from Imām Ja'far al Ṣādiq (a.s.). His progeny continued from his three sons, viz., Abū `Alī Qāsim, `Umar al Shajarī and Abū Muḥammad al Ḥasan. It should also be noted that `Umar al Ashraf was the maternal great grandfather of Sayyid al Murtadhā `Alamul Huda and his brother Sayyid al Radhī (the compiler of Nahjul Balāgh). In the beginning of his book Masā'elul Nāṣiriyyāt, Sayyid al Murtadhā discusses his honourable genealogy and points out the excellences of his mother's lineage and says that, as for `Umar bin `Alī, entitled Al Ashraf, he possessed an esteemed leadership and eminent status during the reign of the Banī Umayyah and Banī `Abbās. He possessed knowledge while reports

¹ Since he descended from Amīrul Mu'minīn (a.s.) as well as Fāṭimah (s.a.), while `Umar al Aṭraf descended from Amīrul Mu'minīn (a.s.) from his other wife (Umm Ḥabīb Ṣahbā' bint `Ibād bin Rabī'ah bin Yaḥyā al Tha'labiyyah). Therefore, the former's nobility was two-sided, while the latter's one-sided. (translator)

were narrated from him. Abil Jarūd bin al Maḍar relates that I asked Abū Ja`far (Imām Muḥammad al Bāqir), "Who among your brothers possesses excellence and is the most beloved in your sight"? He (a.s.) replied, "As for `Abdullāh (al Bāhir), he is my hand by which I attack (my opponents)". While he (`Abdullāh) was his real brother. Then he (a.s.) said, "And regards `Umar, he is my eye through which I see. And as for Zayd, he is my tongue, through which I speak. While Ḥusain (Ḍul Dam`ah) is forbearing and patient. **Who walk on the earth humbly, and when address them the ignorant, say they: Peace**".¹

This destitute (the Author) says that the maternal lineage of Sayyid al Murtadhā and Sayyid al Radhī reaches `Umar al Ashraf as follows, Fāṭemah bintul Ḥusain bin Aḥmad bin Abū Muḥammad Ḥasan (al Aṭrūsh) bin `Alī bin Ḥasan bin `Alī bin `Umar al Ashraf bin `Alī (Zainul `Ābidīn) bin al Ḥusain. Abū Muḥammad al Ḥasan was bestowed the title of al Aṭrūsh (the deaf) and Nāṣirul Kabīr, while he was the ruler of Daylam. He was very knowledgeable and an author of numerous books such as a hundred issues, that were rectified by Sayyid al Murtadhā and named Al Nāṣirīyyāt; another one dealing with the genealogy of the A`immah (a.s.) and the dates of their births and two others on Imāmah, etc. He went to Ṭabaristān in the year three hundred and one Hijrah and ruled upon it for three years and three months. He was bestowed the title of Al Nāṣiru lil Ḥaqq (the defender of the right) and people accepted Islām at his hands. He scaled great heights and passed away at Āmul in three hundred and four Hijrah at an age of ninety nine years, or according to another report, ninety five years. Apart from Aḥmad, he had another son named Abul Ḥasan `Alī, who followed the Imāmīyyah sect and attacked the Zaydīs. He refuted `Abdullāh Mu`izz who criticized the `Alawīs in his verses.

Al Mas`ūdī writes in his Murawwajul Ḍahab that in the year three hundred and one Hijrah, Ḥasan bin `Alī al Aṭrūsh arose in Ṭabaristān and Daylam and expelled black rulers from there. He was a learned and intelligent personality, acquainted with the opinions and religions. He resided for some time in Daylam, while the people therein were disbelievers and Magians. He invited them towards Allāh (a.s.), while they accepted Islām upon his hands and he

¹ Holy Qur`ān, Sūratul Furqān: 63

constructed Masjid therein.

Summarily, Fāṭemah, the mother of Sayyid al Murtadhā and Sayyid al Radhī was apparently the same for whom Shaikh al Mufid authored the book Aḥkām al Nisā' and addressed her as "A mistress, honourable one and learned personality, may Allāh eternal her honour". It is also related in reliable books that one night Shaikh al Mufid dreamt that Sayyidah Fāṭemah (s.a.) entered his Masjid, along with two lights of her eyes, Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), while they were infants, and said, "Teach them both jurisprudence (Fiqh)". Seeing this dream, Shaikh arose from his dream in an astonished state. When the day advanced further, he entered his Masjid. Just then Fāṭemah, the mother of Sayyid al Murtadhā and Sayyid al Radhī, entered his presence, along with her maid and two sons, who were infants. When Shaikh al Mufid's sight fell upon her (s.a.), he arose in her honour and saluted her. She (s.a.) said, "O Sheikh ! I have brought these two sons of mine so that you may train them in jurisprudence (Fiqh)". When Shaikh al Mufid heard this, he started to weep and related the dream to her. He remained engrossed in teaching and training them until they attained an eminent and lofty status in accomplishments, excellences and all sciences. When this honourable lady passed away, her son Sayyid al Radhī composed elegies for her, some lines of it being, "I weep for you even though my weeping will benefit those envious and spiteful of me, And I will repeat even if my saying is taken as very primitive; I seek refuge in goodly patience as a mourning, even though my mourning can be considered as goodly patience itself; Even only all loving mothers were like you, then the sons would be needless of the fathers".

Among the progeny of `Umar al Ashraf is Muḥammad bin Qāsim al `Alawī, who was imprisoned during the reign of Mu`taṣim, while it is appropriate that we relate regarding him. He is Abū Ja`far Muḥammad bin Qāsim bin `Alī bin `Umar (al Ashraf) bin Alī (Zainul `Ābidīn), while his mother was Ṣafīyyah bint Mūsā bin `Umar (al Ashraf) bin Alī (Zainul `Ābidīn) bin al Ḥusain. He was a devout, abstinent, abstemious, knowledgeable, juristic and religious personality. He always wore a woollen garment. He revolted in Kūfah during the reign of Mu`taṣim and the latter arose to defend himself. Muḥammad feared for his life and fled to Khurāsān and constantly moved from its one town to the other, some time to Marw and some time to Sarkhas. He resided in Ṭāliqān for some time and occasionally went to Nussā'. He had to face battle,

while numerous people swore allegiance (Bay`ah) to him and submitted to his obedience and command.

Abul Faraj relates that within no time, forty thousand people pledged allegiance (Bay`ah) at his hands at Marw. One night he took an oath to gather his army when he heard a voice of someone weeping. When he investigated, he found out that one of his army men had forcefully looted a saddle-felt of a weaver and he was weeping due to it. Muḥammad summoned the oppressive usurper and asked him the reason for committing such a heinous crime. He replied, "We swore allegiance (Bay`ah) to you so that we may plunder the wealth of people and do whatever we please". Hearing this, Muḥammad ordered him to return back the saddle-felt to its owner. Then he said, "Such men cannot gain success in the Religion of Allāh (s.w.t.)", saying this, he ordered the army to be scattered away. When they scattered away, Muḥammad left for Ṭāliqān that very moment, accompanied by his distinguished companions from Kūfah and others. The distance between Ṭāliqān and Marw was forty farsakh, when he reached there, a huge crowd swore allegiance (Bay`ah) at his hands.

When this news reached `Abdullāh bin Ṭāhir, the governor of Nayshābūr appointed by Mu`taṣim, he dispatched Ḥusain bin Nūḥ to confront him. When the army of Ḥusain met with that of Muḥammad and attacked them, they could not face them and therefore fled away. `Abdullāh bin Ṭāhir dispatched more army to assist Ḥusain and they came face to face with Muḥammad in a surprise attack. This time, the army of Ḥusain gained victory, while the army of Muḥammad fled away. Muḥammad too fled to Nussā' in secret. `Abdullāh (bin Ṭāhir) dispatched a spy in search of him and became aware of his whereabouts in Nussā'. Therefore he appointed Ibrāhīm bin Gassān with a thousand horsemen and ordered him to go to Nussā' with a guide, surround the house of Muḥammad, arrest him and bring him to him. Thus Ibrāhīm left for Nussā', accompanied by the guide and a thousand horsemen, and entered therein on the third day. He surrounded the house in which Muḥammad had taken refuge, entered therein and arrested Muḥammad bin Qāsim, along with Abū Turāb, one of his distinguished companions. He bound him in chains and returned to Nayshābūr. They reached Nayshāpūr after six days and he presented Muḥammad to `Abdullāh bin Ṭāhir.

When `Abdullāh's sight fell upon the heavy chains, he said, "O Ibrāhīm ! Did

you not fear Allāh (s.w.t.) that you bound this virtuous slave of Allāh (s.w.t.) in chains”? Ibrāhīm replied, “O commander ! Your fear made me heedless of the fear of Allāh (s.w.t.)”. Then `Abdullāh ordered the chains to be lessened and kept him in Nayshāpūr for three months. `Abdullāh intended to conceal him from the people and therefore ordered some litters to be placed upon asses and dispatched to Bagdād and returned back, so that people may presume that Muḥammad was sent to Bagdād. When three months passed away, he ordered Ibrāhīm bin Gassān to take Muḥammad to Bagdād in the darkness of the night. When they desired to move, `Abdullāh presented some precious gifts to Muḥammad and told him to take whatever he desired. Muḥammad did not accept anything except a Qur’ān, that belonged to `Abdullāh, and took it along with him.

When they neared Bagdād, the news of Muḥammad’s arrival was sent to Mu`taṣim. He ordered that the covering of the litter of Muḥammad should be lifted off and his turban snatched away, so that he may enter the town open and bareheaded. Thus Muḥammad was entered into Bagdād in a similar state on the day of Nayrūz, two hundred and nineteen Hijrah. Scoundrels and ruffians of Mu`taṣim surrounded him with amusement, dancing and beating the tambourine, while Mu`taṣim was looking at this spectacle from an elevated place and smiling. Muḥammad was engulfed in a great sorrow on that day, while such remorse and grief was never visible in him in any severity before. Muḥammad wept and said, “O Allāh (s.w.t.) ! You know that I intended nothing except lifting off evil and improving the prevailing circumstance”. His tongue was moving in glorifying Allāh (s.w.t.) and seeking His pardon, while imprecating upon them. Then Mu`taṣim ordered Masrūr al Kabīr to imprison him. Muḥammad was imprisoned in a dungeon, similar to a well, and it was near that he would succumb to its bad condition. When this news reached Mu`taṣim, he ordered him to be removed from there and imprisoned him in a canopy in a garden and appointed guards to keep watch upon him. Hereafter there is difference of opinion among historians, some say that he was poisoned, while some opine that Muḥammad was released himself from the prison through his own strategy and left for Wāsiṭ, where he later died. According to another report, he remained alive in concealment during the reigns of Mu`taṣim and Wāthiq. He was again arrested during the reign of Mutawakkil and imprisoned, where he passed away.

Among the progeny of `Umar al Ashraf is Al Ja`farī, who is renowned in Dāmḡān and possesses a mausoleum therein. His ancestry, as written in his mausoleum is as follows, "This is the grave of the noble master, the martyred and accepted one, the coolness of the eyes of the Messenger of Allāh (s.a.w.a.), Ja`far bin `Alī bin Ḥasan bin `Alī bin `Umar (al Ashraf) bin `Alī (Zainul `Ābidīn) bin (Imām al) Ḥusain bin (Imām) `Alī bin Abī Ṭālib". He is different from Imām Zādeh Al Ja`farī, who was killed in Rayy, viz., Ja`far bin Muḥammad bin Ja`far bin Ḥasan bin `Alī bin `Umar (al Ashraf) bin `Alī (Zainul `Ābidīn) bin (Imām al) Ḥusain, as stated in Maqātilul Ṭālibiyyīn (of Abul Faraj al Iṣfahānī).

Yāqūt al Ḥamawī writes in his Mu`jamul Buldān that Qabr al Nuḍūr (the tomb [of fulfilment of] vows) is a Mausoleum in external Bagdād, at a distance of half mile from the city-wall. People visit this Mausoleum and make vows therein. It is related from Qādhī al Tanūkhī al Bagdādī that once I accompanied `Adhūdul Dawlah during his journey from Bagdād to Hamadān. Suddenly his site fell upon a structure called Qabr al Nuḍūr and asked me what it was. I replied, "May Allāh (s.w.t.) lengthen the life of our master ! This is the site of Nuḍūr (vows)". I did not say Qabr al Nuḍūr since I knew that he would consider bad omen to hear the word "grave" or any other word inferior to it. Hearing this, `Adhūdul Dawlah said, "I know that it is Qabr al Nuḍūr, I intend to know to whom it belongs". I replied, "It is the grave of `Ubaydullāh bin Muḥammad bin `Umar (al Ashraf) bin `Alī (Zainul `Ābidīn) bin (Imām al) Ḥusain bin (Imām) `Alī bin Abī Ṭālib. Some rulers wanted to kill him in secret and therefore ordered a pit to be dug in the earth, used to trap lions, and cover its opening. `Ubaydullāh passed from there unaware of the pit. He fell into it, while the pit was covered with earth and he was buried alive. This grave is renowned for vows, since whoever takes a vow near it for fulfilment of desires, he reaches his goal. I too have taken vowed several times and attained my goal". `Adhūdul Dawlah refused to accept it and said, "Fulfilment of these vows are nothing but coincidence, while such things originate from people and the general public, who desire to erect market therein (and sell goods) and therefore relate false matters". Qādhī said that when I heard this, I remained silent. After some days `Adhūdul Dawlah summoned me, acknowledged regarding Qabr al Nuḍūr and said, "The vow is tried. I vowed for fulfilment of a great matter and I accomplished it".

As regards Zayd bin (Imām) `Alī bin (Imām) al Ḥusain, Shaikh al Mufid says that Zayd bin `Alī was the best and altogether excellent after Imām Muḥammad al Bāqir (a.s.) among his brothers. He was devout, abstinent, a jurist (Faḳīh), generous and valorous personality. He arose with the sword to enjoin good, forbid evil and seek vengeance for the Martyrdom of Imām al Ḥusain (a.s.). Then he (Shaikh al Mufid) relates from Abul Jarūd Ziyād bin Maḍḍar, that I entered Madīnah and whenever I inquired from anyone regarding Zayd, they said that he was an ally of the Qur`ān (Ḥalīful Qur`ān), they meant to say that he always remained engrossed in reciting it.

Khālīd bin Ṣafwān relates that Zayd wept due to fear of Allāh (s.w.t.) to such an extent, that his tears mixed with the water of his nose. Some of the Shī`ah attribute Imāmah to him, while the reason was that he arose with the sword and invited people towards the pleasure (Ridhā') of Āl Muḥammad (a.s.). They believed that by this statement he meant himself, while he did not desire so. Since he recognized the right of Imāmah for his brother Imām Muḥammad al Bāqir (a.s.), and by his bequest to his son Imām Ja`far al Ṣādiq (a.s.) at the time of his death.

We (the Author) say that the manifestation of self-excellence and the valorous struggle of Zayd bin `Alī requires detailed description. The fame of his excellence and valour is renowned, and the effects of his sword and lance are a by-word. The following verses, are quoted in Majālisul Mu'minīn (of Qādhī Nūrullāh al Shushtarī) describing his grace and valour, "Then whenever he dressed up in shoulder belts and in the end, his lance's sides would leap and reach upto the bones; it would be evident to the enemies that his lancehead, would only prolong the wailings of the mothers who would lose their sons to him; It would be evident that in him is the mark of honour and piety, the son who was redeemed between the hands of the tribes".

The honourable Sayyid `Alī Khān al Madanī writes in his Sharḥ (interpretation) on Ṣaḥīfatul Sajjādiyyah (Riyādhul Sālikīn fī Sharḥ Ṣaḥīfatul Sājidīn) that Zayd bin `Alī bin Ḥusain's agnomen (Kunīyyah) was Abul Ḥusain, his mother was a slave-girl, while his virtues are far more to be confined or calculated. This master of honourable descent was renowned as "An ally of the Qur`ān (Ḥalīful Qur`ān)", since he never remained free from reciting it.

Abū Naṣr al Bukhārī relates from Abul Jarūd Ziyād bin Maḍḍar, who he says

that I entered Madīnah and whenever I inquired from anyone regarding Zayd, they said "Do you inquire regarding 'the ally of the Qur'ān (Ḥalīful Qur'ān)' and do you refer to 'the pillar of the Masjid (Astuwānatul Masjid)'"? He was referred to this title due to his abundance of Prayers.

Thereafter Sayyid (`Alī Khān al Madanī) quotes the words of Shaikh al Muḥid, as we have quoted above, and then says that some of the historians are of the opinion that the reason for Zayd's uprising and his disobedience to the command of Banī Marwān was that once he went to Hishām bin `Abdul Malik (bin Marwān) to complain to him regarding his governor of Madīnah, Khālīd bin `Abdul Malik bin al Ḥarth bin al Ḥakam, however Hishām did not grant him permission to meet him. Zayd would send letters of request to meet him and Hishām would write below, "return back to your land" and Zayd would say, "By Allāh (s.w.t.) ! I shall not return to Ibnul Ḥarth". Finally Hishām gave him permission to enter after some days of his stay therein. When Zayd went and sat in front of Hishām, he said, "I have been informed that you seek the caliphate and desire this position, although you are not worthy for this place and position, since you are no more than the son of a slave-girl". Hearing this, Zayd replied, "Indeed I have a reply to your question". When Hishām asked him what he had to say, he replied, "No one is superior in the sight of Allāh (s.w.t.) than a Prophet whom He appointed, and he is Ismā`īl bin Ibrāhīm (a.s.), who was the son of a slave-girl. Allāh (s.w.t.) chose him and emerged the Messenger of Allāh (s.a.w.a.) from his loins". Numerous words were exchanged between Zayd and Hishām and the latter said, "Take the hand of this ignorant loggerhead and throw him out". They took Zayd outside and dispatched him to Madīnah with some men, so that he may leave the limits of Shām. When they separated from him, he turned to `Irāq and entered Kūfah. The people of Kūfah turned to him and swore allegiance (Bay`ah) at his hands.

Al Mas`ūdī writes in his Murawwajul Ḍahab that the reason of Zayd's revolt was that once he went to the presence of Hishām bin `Abdul Malik at Riṣāfah (in Qinnasirīn). When he entered his presence, he neither found a vacant place to sit, nor did anyone offer him any place to sit. Ultimately he sat beneath the assembly and then turned to Hishām and said, "No one can be greater without the fear of Allāh (s.w.t.) and no one can be lesser while possessing the fear of Allāh (s.w.t.). And I bequeath you to fear Allāh (s.w.t.), then fear Him (s.w.t.)". Hearing this, Hishām said, "Remain silent, may you be deprived of your mother

! You are the one who aimed for the caliphate although you are the son of a slave-girl". Zayd replied, "I have a reply for your question. If you wish, we shall tell you, or else we shall remain silent". Hishām told him to say and he said, "The low status of mothers does not form the basis of lowering the status of sons. It does not deter them from advancing and reaching their goals". Then he continued, "The mother of Ismā`īl (a.s.) (Hājar) was a slave-girl of the mother of Ishāq (Sārah). And although his mother was a slave-girl, Allāh (s.w.t.) appointed him for the Prophet hood. Allāh (s.w.t.) made him the father (progenitor) of the `Arabs and issued the Messenger of Allāh (s.a.w.a.) through his progeny. You vilify me for being the son of a slave-girl, while I am the son of `Alī (a.s.) and Fāṭemah (s.a.)". Then he arose and recited these verses, "Fear chased him away and disgraced him, and thus is the fate of one who abhors the warmth of the executioner; Certainly in death is a relief for him, and death is destined for the servants; Even if Allāh had to give him a government, yet he leaves the sign of hostility as sand". Then he left the presence of Hishām and turned to Kūfah. The reciters of Qur`ān and noblemen in Kūfah pledged allegiance to him.

When Zayd arose in Kūfah, Yūsuf bin `Umar al Thaqaḫī, who was the governor of Hishām at Kūfah, prepared to confront him. In the heat of the battle, the companions of Zayd betrayed him, broke his pledge of allegiance and fled away. Zayd was left with a few of his companions. They continuously fought until night when the battle was stopped. Zayd received numerous wounds, while an arrow pierced his forehead. A cupper was summoned from one of the villages of Kūfah, to remove the arrow from his forehead. When the arrow was pulled out, Zayd passed away. His body was lifted and buried near a stream. Earth and grass was scattered upon it and water was left on it, while oath was taken from the cupper that he would not reveal it to anyone. When it dawned, the cupper broke his oath, went to Yūsuf and revealed to him the spot of Zayd's burial. He ordered the grave of Zayd to be desecrated, his body was removed from the grave and he was beheaded, while his head was dispatched to Hishām. Hishām wrote a letter to Yūsuf to hang Zayd upon the gallows in a naked state. He was bared and hung upon the gallows at Kunāsah in Kūfah. Some of the poets of the Banī Umayyāh point out to this incident, maligning the progeny of Abū Ṭālib and their Shī`ah, "We crucified for you Zayd upon the trunk of the palm-tree, And no guide was seen upon the trunk crucified". After some time, Hishām again wrote to Yūsuf to burn the body of Zayd and

his ashes to be scattered in the air.

Abū Bakr bin `Ayyāsh and others relate that Zayd was hung for fifty months in a naked state upon the gallows at Kunāsah of Kūfah, however none could look at his private parts, since Allāh (s.w.t.) had concealed it.¹ When the reign passed on to Walīd bin Yazīd bin `Abdul Malik, while Yaḥyā bin Zayd had revolted in Khurāsān, he wrote to his governor in Kūfah to burn the body of Zayd. His body was burnt and his ashes were scattered in the air near the Euphrates (Furāt).

Al Mas`ūdī also says that Haytham bin `Adīyy al Ṭā'ī relates from `Amrū bin Hānī, that during the reign of Abul `Abbās al Saffāḥ, we proceeded to desecrate the graves of the Banī Umayyah, along with `Alī bin `Abdullāh al `Abbāsī. When we reached the grave of Hishām, we opened it and found that his body had not yet decayed, while his physical parts were intact, except his ear-lobes. (`Alī bin) `Abdullāh whipped him with eighty lashes and then he was burnt. Thereafter we went to Wābiq and desecrated the grave of Sulaymān (bin `Abdul Malik). Nothing was found of his body, except his backbone, ribs and head and we burnt them also. We did similar to the dead ones of the Banī Umayyah who were buried in Qinnasirīn. Then we proceeded to Dimashq (Damascus) and opened the grave of Walīd bin `Abdul Malik but did not find anything therein. Then we desecrated the grave of `Abdul Malik bin Marwān and did not find anything in it, except some parts of his head. Then we desecrated the grave of Yazīd bin Mu`āwiyah and found nothing in it, except a bone. We saw a long black line, as if sand was scattered in the length of the grave. Then we searched for their graves in other towns and burnt them after laying their hands upon them. Al Mas`ūdī continues to say that we have quoted this report at this place due to the maltreatment of Zayd bin `Alī by Hishām. And whatever was seen was the result of this treatment.²

Shaikh al Ṣadūq relates from Ḥamzah bin Ḥumrān that once I entered the

¹ It is said that a spider spun its web upon his private parts and hid them. (Ibn Ḥajar al Haythamī, "Al Ṣawā'iqul Muḥriqah"; Muḥammad al Ṣabbān, "Is`āful Ragībīn"; Ḥusain al Diyārbakrī, "Tārīkhul Khamīs"; etc.) It is also written in Ḥadā'equl Wardīyyah (of Murtadhā bin Zayd al Maḥaṭwarī) that when it dawned, the people of Kūfah saw the net and removed it off with their spears. When night fell, again the spider spun its web upon it. (translator)

² Hereafter the author quotes some verses in Fārsī that we forego. (translator)

presence of Imām Ja`far al Ṣādiq (a.s.). He asked me where I came from and I replied that I came from Kūfah. When he (a.s.) heard these words, he wept to such an extent, that his blessed beard was soaked with the tears of his eyes. I asked him, "O son of the Messenger of Allāh (s.a.w.a.) ! What happened to you that you weep such profusely"? He (a.s.) replied, "I wept since I remembered my uncle Zayd and the sufferings that befell him". I again asked, "What did you remember regarding him"? He (a.s.) replied that, "I remembered his Martyrdom when he was struck by an arrow upon his forehead and he fell down. Seeing this, his son Yaḥyā came up to him, threw himself upon his father and said, 'O father ! Glad tidings to you that you shall reach the presence of the Messenger of Allāh (s.a.w.a.), `Alī (a.s.), Fāṭmah (s.a.), Al Ḥasan (a.s.) and Al Ḥusain (a.s.)'. Zayd replied, 'It is indeed what you say O my dear son'! Then a blacksmith was summoned to remove the arrow out. When the arrow was taken out from his forehead, his soul too left his body. His body was lifted and taken to a stream that flowed from near the orchard of Zā'idah. A grave was dug near the stream and Zayd was laid to rest in it. Water was allowed to flow upon his grave, lest his grave be known and his enemies may remove him from it. After burying him, one of their slaves, who belonged to Sind (Sindh), came to know of it. The next morning he went to Yūsuf bin `Umar to inform him and pointed out the spot of his grave to him. Yūsuf removed the body of Zayd from his grave and hung him upon the gallows at Kunāsah in Kūfah. Thus he lay suspended on the gallows for four years. Then he ordered to bring him down, burn his body and scatter his ashes into the air". Then Imām (a.s.) continued, "May Allāh (s.w.t.)'s curse be upon the killer and deserter of Zayd. I complain in the Audience of Allāh (s.w.t.) regarding what befell us, the Ahl al-bait (a.s.), after the passing away of the Messenger of Allāh (s.a.w.a.), at the hands of these people. We seek assistance of Allāh (s.w.t.) upon our enemies, and He is the Best Ones from Whom help is sought".

Shaikh al Ṣadūq also relates from `Abdullāh bin Sabābah that we were seven people who left from Kūfah towards Madīnah. When we entered the presence of Imām Ja`far al Ṣādiq (a.s.), he asked us, "Do you have news of my uncle Zayd"? We replied, "He was preparing to revolt and has revolted, or shall revolt". Imām (a.s.) said, "If you receive any news from Kūfah, let me know". Some days did not pass when we received a letter from Kūfah that Zayd had revolted on Wednesday in the month of Ṣafar and met with his Martyrdom on Friday, while such and such persons were killed along with him. Therefore we

went to the presence of Imām Ja`far al Ṣādiq (a.s.) and handed him over the letter. When he read it, he wept and said, "**Verily we are Allāh's and verily unto Him shall be our return.** I seek retribution from Allāh (s.w.t.) against the suffering of my uncle Zayd. Certainly Zayd was a righteous uncle and was beneficial for our world and the hereafter. By Allāh (s.w.t.) ! My uncle left this world as a Martyr, similar to the Martyrs along with the Messenger of Allāh (s.a.w.a.), `Alī (a.s.), Fāṭemah (s.a.), Al Ḥasan (a.s.) and Al Ḥusain (a.s.)".

Shaikh al Muḥid relates that when the news of Zayd's Martyrdom reached Imām Ja`far al Ṣādiq (a.s.), he was deeply aggrieved until signs of sorrow were visible upon him (a.s.). Then he ordered a thousand dinar from his own wealth to be distributed among the family-members of those who were killed in defence of Zayd, among them were the family of `Abdullāh bin Zubayr, the brother of Fudhayl bin Zubayr al Rassānī, who received four dīnār. His (Zayd's) Martyrdom took place on the second of the month of Ṣafar in the year one hundred and twenty Hijrah, while he was forty two years old.

As per the book `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (of Jamāluddīn Ibn `Anbah), Zayd had four sons and no daughters. His sons were Yaḥyā, Ḥusain, `Īsā and Muḥammad. As for Yaḥyā, he revolted during the beginning of the reign of Walīd bin Yazīd bin `Abdul Malik (bin Marwān), to forbid evil and defense against the tyranny of the Banī Umayyah, he was ultimately killed.

The details of his Martyrdom in brief is that Abul Faraj and others relate that when Zayd bin `Alī was Martyred in Kūfah in the year one hundred and twenty one Hijrah, and Yaḥyā completed the final rites of his father, the companions of Zayd scattered away. None remained with Yaḥyā except ten people; ultimately he left Kūfah at night and proceeded towards Naynawā. From there he proceeded to Madā'en, that was on the way to Khurāsān at that time. Yūsuf bin `Umar al Thaqaḥī, who was the governor of the `Irāqīs, dispatched Ḥurayth al Kalbī to Madā'en to arrest Yaḥyā. When Yaḥyā was informed of this, he left Madā'en and proceeded to Rayy and from there to Sarkhas. At Sarkhas, he took refuge with Yazīd bin `Amrū al Taymī and stayed with him for six months. A group of Khawārij, whose slogan was, "There is no command except with Allāh (s.w.t.)", suggested accompanying him for battle with the Banī Umayyah. However Yazīd bin `Amrū stopped him from their companionship, saying, "How do you seek assistance from a group who disassociate themselves from `Alī

(a.s.) and his Ahl al-bait (a.s.) for defense against the enemies”? Thus Yaḥyā refused to accept their companionship and left for Balkh. He took refuge with Ḥarīsh bin `Abdul Raḥmān al Shaybānī and stayed with him until Hishām (bin `Abdul Malik) passed away and Walīd sat in his place.

Yūsuf bin `Umar then sent a letter to Naṣr bin Sayyār, the governor of Khurāsān, ordering him to go to Ḥarīsh and arrest Yaḥyā. Naṣr in turn wrote to `Aqīl, the governor of Balkh, to arrest Ḥarīsh and not release him until he handed over Yaḥyā to him. As per the orders of Naṣr, `Aqīl arrested Ḥarīsh, flagged him with six hundred lashes and said, “By Allāh (s.w.t.) ! If you do not hand over Yaḥyā to me, I shall certainly kill you”, but he refused. Just then Quraysh, the son of Ḥarīsh, told `Aqīl, “Release my father. I take this responsibility upon myself and shall hand over Yaḥyā to you”. Saying this, he took a group of people along with him and went in pursuit of Yaḥyā. He found Yaḥyā in the interior of another house. He arrested him, along with Yazīd bin `Amrū, one of his Kūfan companions, and sent them to Naṣr. Naṣr bound him in chains and fetters, threw him into the prison and informed Yūsuf bin `Umar regarding him. Yūsuf in turn wrote to Walīd, who ordered that Yaḥyā and his companions should be freed from chains and fetters. Yūsuf in turn wrote to Naṣr regarding the contents of Walīd’s letter. Naṣr bin Sayyār called Yaḥyā and warned him from spreading sedition and revolt. He gave him ten thousand dirham and two asses and ordered him to go to Walīd.

Abul Faraj relates that when Yaḥyā was released from prison, a group of the wealthy Shī`ah went to the goldsmith, who had cut the chains from the legs of Yaḥyā, and told him, “Sell these chains to us”. The goldsmith put it for sale, and whenever anyone wanted to buy it, another person increased its rate until the price reached twenty thousand dirham. Ultimately they paid the money together and bought the chains from him. Then they broke the chains into pieces, distributed it among themselves and studded them into their rings as blessings.

Summarily, when Yaḥyā was released, he left for Sarkhas and went to `Amrū bin Zurārah, the governor of Abar Shahr. `Amrū presented Yaḥyā with a thousand dirham for his sustenance and dispatched him to Bayhaq. At Bayhaq, Yaḥyā gathered seventy men, bought mounts for them and went to confront `Amrū bin Zurārah, the governor of Abar Shahr. When `Amrū was informed of Yaḥyā’s revolt, he wrote to Naṣr bin Sayyār. Naṣr in turn wrote to `Abdullāh

bin Qays, the governor of Sarkhas, and Ḥasan bin Zayd, the governor of Ṭūs, ordering them to proceed towards Abar Shahr and fight Yaḥyā under the command `Amrū bin Zurārah, the governor of Abar Shahr. `Abdullāh (bin Qays) and Ḥasan (bin Zayd) thus left to unite with `Amrū (bin Zurārah), along with their troops, gathered ten thousand men and prepared to fight Yaḥyā. Yaḥyā confronted them with his seventy companions and fought with them fiercely. Ultimately he killed `Amrū bin Zurārah and gained victory upon his army. He scattered the troops and took the wealth from the camps of `Amrū as spoils. Then he hastened to Hirāt and from there to Jawzajān (between Marw and Balkh in Khurāsān).

Naṣr bin Sayyār then dispatched Salam (or Sālim) bin Aḥwar with eight thousand horsemen from Shām and others to fight Yaḥyā. The two armies confronted each other at the village of Argawī and battle started between them. Yaḥyā fought them for three days and nights until his army was killed. In the heat of the battle, an arrow pierced the forehead of Yaḥyā, he fell down and was martyred. When the army of Salam gained victory and Yaḥyā was killed, they came to the spot of his Martyrdom, bared him and then beheaded him and sent his head to Naṣr. Naṣr in turn sent it to Walīd. The body of Yaḥyā was hung upon the gallows at the gate of Jawzajān and continuously it remained in that state until the reign of Banī Umayyah came to an end and the rule of Banī `Abbās commenced. Abū Muslim al Marūzī, the supporter of the Banī `Abbās, killed Salam, the killer of Yaḥyā. He brought down the body of Yaḥyā, bathed him, performed Prayers upon him and buried him in that spot. He did not leave anyone who had taken part in the blood of Yaḥyā, except that he killed him. He held mourning for Yaḥyā for a week in Khurāsān and other areas in his control, while every child who was born in Khurāsān that year was named Yaḥyā. Yaḥyā was martyred in the year one hundred and twenty five Hijrah, while his mother was Rīṭah, the daughter of Abū Hāshim `Abdullāh bin Muḥammad ibnul Ḥanafīyyah (bin Amīrul Mu'minīn). Dīb`al al Khuzā`ī points out to him in his verses, "And another's spot (grave) is at Jawzajān".

It is mentioned in the chain of transmitters of Ṣaḥīfatul Kāmilah from `Umayr bin Mutawakkil al Thaqaḥī al Balkhī, who relates from his father Mutawakkil bin Hārūn. Mutawakkil says that I met Yaḥyā bin Zayd bin `Alī at the time of his journey to Khurāsān and saluted him. He asked me where I came from and I replied that I came from the Ḥajj Pilgrimage. He asked me the regarding his

relatives and sons of his uncle (Imām al Bāqir), he even persuaded me to relate the condition of (Imām) Ja`far bin Muḥammad (al Sādiq). I informed to him about Imām (a.s.)'s well-being and his grief upon his father Zayd. Hearing this, Yaḥyā said, "My paternal uncle, Muḥammad bin `Alī (Imām al Bāqir), had dissuaded my father (Zayd) from uprising. He (a.s.) informed him about the consequence if he arose and distanced himself from Madīnah. Then did you meet my paternal cousin Ja`far bin Muḥammad (al Ṣādiq)"? I replied in the affirmative and he again asked, "Did you listen to anything that he said regarding me"? Again I replied in the affirmative and he asked, "Tell me how did he remember me"? I replied, "I do not befriend to inform you on your face what I heard from him (a.s.)". Hearing this, Yaḥyā said, "Do you make me fear death ? Then tell me what you heard from him (a.s.)". I replied, "I heard him say that you shall be killed and hung upon the gallows similar to your father". Hearing this, the color of his face changed and he recited this verse (Āyah), **"(Of it) Effaces out Allāh whatever He pleases and confirms He (similarly), and with Him is the Mother (basic source) of the Book."**¹

Then after some conversation, Yaḥyā said, "Did you write down something from my paternal uncle (Imām al Ṣādiq), that he dictated to you and you preserved it with you"? I replied in the affirmative and he said, "Then show it to me". I showed him some writings containing knowledge and also a supplication (Du`ā') dictated to me by Imām (a.s.). He (a.s.) told me that his father, Muḥammad bin `Alī (Imām al Bāqir), had dictated it to him and informed him that it was among the supplications of his father `Alī ibnul Ḥusain (Zainul `Ābidīn) from his Ṣaḥīfatul Kāmilah. Yaḥyā glanced at it until the end and then asked me, "Do you permit me to note this supplication (Du`ā') down"? I replied, "O son of the Messenger of Allāh (s.a.w.a.) ! Do you ask permission for something that belongs to you"? Then he said, "Beware, I shall show you a document containing the complete supplication (Du`ā') that my father (Zayd) memorized from his father (Imām Zainul `Ābidīn). Certainly my father bequeathed to me to take care of it and preserve it and not reveal it to anyone, except those worthy of it".

`Umayr (bin Mutawakkil) further says that hearing this, my father Mutawakkil arose, kissed the forehead of Yaḥyā and said, "By Allāh (s.w.t.) ! I worship and

¹ Holy Qur`ān, Sūratul Ra`ad: 39

serve Allāh (s.w.t.) upon your love, and I desire that Allāh (s.w.t.) may bestow me prosperity and felicity in this life and the hereafter in lieu of your love". Then Yaḥyā handed over the document (Du`ā') that I had given him, to his son, who was along with him, and said, "Write down this supplication (Du`ā') in a good handwriting and dictate it to me, perhaps I may memorize it. I had requested this supplication (Du`ā') from Ja`far (al Ṣādiq), may Allāh (s.w.t.) protect him, but he did not give it to me". Mutawwakil says that when I heard this, I was highly ashamed for what I did and did not know what to do, since Abū `Abdullāh (al Ṣādiq) had not stopped me from revealing it to anyone. Then Yaḥyā called for a bag and removed from it a locked and sealed statement. He looked at the seal, kissed it and wept. Then he broke the seal, opened the lock and removed the statement. He placed it upon his eyes, rubbed it upon his face and said, "By Allāh (s.w.t.) O Mutawakkil ! Had you not informed me of my paternal cousin, al Ṣādiq (a.s.)'s words, that I shall be killed and hung upon the gallows, I would not have given you this document, since I was stingy in giving it, however I know that his words are true and that he (a.s.) has obtained them from his forefathers (a.s.), and it shall certainly be true. I fear lest the similarity of this knowledge may fall into the (unworthy) hands of the Banī Umayyah. Then hide it and safeguard it in your safe vaults for yourselves. Then take this document and wait until the incident occurs between me and this nation. This document is my trust with you, then reach it to my two paternal cousins, Muḥammad and Ibrāhīm, the sons of `Abdullāh bin Ḥasan (al Muthannā) bin (Imām) Ḥasan bin (Imām) `Alī, who are my successors in this affair after me".

Mutawakkil says that I took the document, and when Yaḥyā bin Zayd was killed, I went to Madīnah, entered the presence of Imām Ja`far al Ṣādiq (a.s.) and related the words of Yaḥyā to him. Hearing this, Imām (a.s.) wept, was deeply aggrieved upon the state of Yaḥyā and then said, "May Allāh (s.w.t.) may mercy upon my paternal cousin and unite him with his forefathers and ancestors. By Allāh (s.w.t.) O Mutawakkil ! Nothing stopped me from giving the supplication (Du`ā') to Yaḥyā, except for the same reason that Yaḥyā feared regarding his father (a.s.)'s document. Now where is that document"? I replied, "Here it is". Then he (a.s.) opened it and said, "By Allāh (s.w.t.) ! This is the handwriting of my paternal uncle Zayd and the supplication of my grandfather `Alī ibnul Ḥusain (a.s.)". Then he ordered his son Ismā`īl saying, "Arise O

Ismā`il and get me that supplication (Du`ā') that I had ordered you to safeguard it". Ismā`il arose and brought a document, that was similar to the one that Yaḥyā gave me. Then Imām (a.s.) kissed it, placed it upon his eyes and said, "This is the handwriting of my father (Imām al Bāqir) dictated by my grandfather (Imām Zainul `Ābidīn) to him in my presence". Hearing this, I asked, "O son of the Messenger of Allāh (s.a.w.a.) ! Do you permit me to compare this document with that of Zayd and Yaḥyā"? Imām (a.s.) permitted me to do so and said, "I consider you worthy of it". I looked at them and found that both of them were one and the same, not a word was different from the other. Then I sought permission of Imām (a.s.) to hand over the document (of Yaḥyā) to the sons of `Abdullāh bin Ḥasan and he (a.s.) said, **"Verily Allāh has commanded you to render back your trusts to their owners."**¹ Then he (a.s.) said, "Yes, give this document to them".

When I arose to go to meet them, Imām (a.s.) told me to be seated and sent someone to fetch Muḥammad and Ibrāhīm (the sons of `Abdullāh bin Ḥasan). When they arrived, he (a.s.) said, "This is the inheritance of your paternal cousin Yaḥyā, from his father (Zayd), for which he has selected you and not his own brothers. And I give it you on a stipulation". They replied, "May Allāh (s.w.t.) have mercy upon you ! Say, that your word is accepted and acknowledged". Imām said, "Then do not take this document out of Madīnah". They asked him why he said so and he (a.s.) replied, "Your paternal cousin feared for this document and I too fear for you regarding it". They replied, "He feared for it when he realized that he would be killed". Imām al Ṣādiq (a.s.) said, "You too shall not remain safe. By Allāh (s.w.t.) ! I know that you shall revolt similar to him, and you shall be killed as he was killed". Hearing this, they arose and said, **"There is no might and no power except with Allāh, the Most High, the Most Great"**.

As for Ḥusain bin Zayd bin `Alī bin Ḥusain, his agnomens (Kunīyyah) were Abū `Abdullāh and Abū `Ātiqah, while he was bestowed the titles of Ḍul Dam`ah and Ḍul `Abrah.² When his father (Zayd) was martyred, he was seven years

¹ Holy Qur`ān, Sūratul Nisā': 58

² Ḍul Dam`ah and Ḍul `Abrah means a person of tears. He was bestowed this title due to his abundant weeping (in fear of Allāh), while he had lost his eye-sight in his old age due to it. It is written in Maqātilul Ṭālibīyyīn (of Abul Faraj al Iṣfahānī) from Yaḥyā bin Ḥusain (Ḍul Dam`ah) bin Zayd, that my mother once asked my father, "Why such abundant weeping"? He

old. Imām Ja`far al Ṣādiq (a.s.) took him to his house, reared and trained him. He bestowed him with abundant knowledge and married the daughter of Muḥammad bin Arqaṭ bin `Abdullāh al Bāhir (bin Imām Zainul `Ābidīn) to him. He was an ascetic and devout person. He was bestowed the title of Ḍul Dam`ah due to his excessive weeping in the nightly Prayers (Ṣalātul Layl) due to fear of Allāh (s.w.t.). When he lost his eye-sight during his old age, he was also called Al Makfūf (the blind). He related Aḥādīth from Imām Ja`far al Ṣādiq (a.s.) and Imām Mūsā al Kāẓim (a.s.); while Ibn Abī `Umayr, Yūnus bin `Abdul Raḥmān and others related from him.

While discussing the family of Zayd al Shahīd, Tājuddīn bin Zuhrah says that among their eminent ones is Ḥusain Ḍul Dam`ah and Ḍul `Abrah. He was an eminent master, a leader of his family and a generous one among his people. He was among the Banī Hāshim with regards to (eloquence of) tongue, knowledge, abstinence, grace, expertise in genealogy and histories of the people. He related from Imām Ja`far al Ṣādiq (a.s.) and passed away in the year one hundred and thirty four Hijrah.

Abul Faraj relates that Ḥusain Ḍul Dam`ah accompanied Muḥammad and Ibrāhīm, the sons of `Abdullāh bin Ḥasan (al Muthannā bin Imām al Ḥasan) in their revolt against Manṣūr (al Dawānīqī). After that he hid himself due to fear of Manṣūr. It is related from his son Yaḥyā bin Ḥusain that my mother once asked my father, "Why such abundant weeping"? He replied, "Did the two arrows and fire of hell leave any happiness for me that prevent me from weeping"? By the two arrows he meant the ones by which his brother Yaḥyā and his father Zayd were martyred.

Summarily, Ḥusain died in the year one hundred and thirty five Hijrah, while according to another report one hundred and forty Hijrah. Maḥdī al `Abbāsi

replied, "Did the two arrows and fire leave any happiness for me that prevent me from weeping"? By the two arrows he meant the arrows by which his father Zayd and brother Yaḥyā were killed. And by the fire he meant the fire of the hereafter (hell) in whose fear he wept. Or perhaps by the fire he meant the fire by which his father Zayd was burnt. It is also related in Mustadrakul Wasā`el that he was bestowed the title of Ḍul Dam`ah due to his weeping in the nightly Prayers (Ṣalātul Layl). While some say that he was called Ḍul `Abrah due to his excessive weeping in the nightly Prayers (Ṣalātul Layl) and daily Prayers during the day and night. (Mirzā Ḥusain al Nūrī, "Mustadrakul Wasā`el") (translator)

married his daughter. There were numerous personalities from his progeny, among them Abul Makārim Muḥammad bin Yaḥyā bin Naqīb Abū Ṭālib Ḥamzah bin Muḥammad bin Ḥusain bin Muḥammad bin Ḥasan al Zāhid bin Abul Ḥusain Yaḥyā bin Ḥusain (Ḍul Dam`ah) bin Zayd al Shahīd, who had memorized the Qur`ān, similar to all his ancestors until Amīrul Mu`minīn (a.s.). His son Yaḥyā was the one who died in Bagdād in the year two hundred and seven or two hundred and nine Hijrah, while Ma`mūn led his funeral Prayers.

Among Ḥusain Ḍul Dam`ah's progeny was Yaḥyā bin `Umar, who possessed the agnomen (Kunīyyah) of Abul Ḥusain, while his mother was Ummul Ḥasan bint al Ḥusain bin `Abdullāh bin Ismā`īl bin `Abdullāh bin Ja`far al Ṭayyār (bin Abī Ṭālib). He revolted at Khurāsān during the reign of Mutawakkil. He was ultimately arrested and sent to Mutawakkil. Mutawakkil ordered him to be lashed and thrown into the prison of Faṭḥ bin Khāqān. He remained imprisoned for some time and was later released. He then went to Bagdād and stayed therein for some time. Then he moved to Kūfah and revolted therein during the reign of Musta`īn Billāh. When he desired to revolt, he went to the pilgrimage to the grave of Imām al Ḥusain (a.s.) and disclosed his intention to a group of his pilgrims. Some of them responded to his call and proceeded along with until they reached the village of Shāhī and stopped there until night came forth. Then they left for Kūfah. His companions invited the people of Kūfah to pay allegiance (Bay`ah) to him and constantly called out, saying, "O people ! Hasten towards the caller of Allāh", while large crowd hastened to swear allegiance (Bay`ah) at his hands. When it dawned the next day, Yaḥyā seized the public treasury (Baytul Māl) and distributed among the people. He always treated them with justice, while the people of Kūfah loved him with their hearts and lives. `Abdullāh bin Maḥmūd, who was appointed by Musta`īn at Kūfah, gathered an army and proceeded for battle with him. Yaḥyā attacked him alone and struck at his face with his sword, while he had to retreat back with his troops. Yaḥyā was a valorous, courageous and daring person.

Abul Faraj relates regarding his courage that he possessed an iron shaft. Whenever he was enraged with any of his male or female slaves, he would wind the shaft around their necks. None could remove it out of their necks, except himself.

Summarily, the news of Yaḥyā spread around and when it reached Bagdād, Muḥammad bin `Abdullāh bin Ṭāhir dispatched his paternal cousin Ḥusain bin

Ismā`īl, along with a group of army to confront Yaḥyā. The people of Bagdād fought against Yaḥyā with coerce and hatred, since in their hearts they were inclined towards him. Ultimately battle started between the armies of Yaḥyā and Ḥusain (bin Ismā`īl) at Shāhī. In the heat of the battle, Haydham, one of the commanders of Yaḥyā's army, fled away and this broke the morale of his army, while army of the enemies gained strength. When Yaḥyā heard about Haydham's flight, he fixed his foot firmly upon the earth like a man and constantly fought with them until he was inflicted with several wounds and he lost strength. Sa`ad al Dhibābī proceeded further and beheaded him and took it to Ḥusain bin Ismā`īl. None could recognize him clearly due to abundance of wounds upon his face. His head was then taken to Bagdād for Muḥammad bin `Abdullāh bin Ṭāhir. It was then sent to Sāmarrā' for Mustā`īn Billāh.

The head of Yaḥyā was returned back to Bagdād and suspended therein. Seeing this, the people of Bagdād raised a cry and disapproved his death, since they were inclined towards him in their hearts for what they had witnessed from him regarding sociability, refrainment from plundering their wealth and shedding their blood, and several other justice and favours upon them. A group went to Muḥammad bin `Abdullāh bin Ṭāhir to congratulate him upon his victory. Abū Hāshim al Ja`farī too went to Muḥammad and said, "O commander ! I have come to congratulate you upon a thing, that if the Messenger of Allāh (s.a.w.a.) would have been alive, he should have been condoled (for it)". Muḥammad did not reply to him and Abū Hāshim stepped out from there reciting these verses, "O the son of Ṭāhir, eat it even as if you are suffering from an epidemic, for surely the flesh of the Prophet (s.a.w.a.) is not palatable; Surely as for the one who has been unjustly killed, Allāh will seek the revenge for him, Indeed the one unjustly killed, surely salvation is most befitting him". Muḥammad (bin `Abdullāh bin Ṭāhir) then dispatched the prisoners, among the family of Yaḥyā, to Khurāsān and said, "The house in which the heads of the children of Prophet (s.a.w.a.) remains, results in its decadence".

Abul Faraj relates from Ibn `Ammār that when the family of Yaḥyā and his companions were entered into Bagdād, they were made to run bare-feet with great severity. And if anyone among them remained back due to exhaustion, his head was severed. Such evil treatment of prisoners was never heard of before.

Summarily, during the prisoners stay in Bagdād, a letter arrived from Musta`in Billāh to release them from chains and shackles. Therefore, Muḥammad bin Ṭāhir released all of them, except Ishāq bin Janāḥ, who was the commander in chief of Yaḥyā. He was kept in prison until he passed away therein. His corpse was thrown into a ruined place and a wall was thrown down upon him.

Yaḥyā was a personality who was honourable, abstinent, religious and generous; he dealt with the masses with abundant favours, kindness and graciousness, while he was a support for his family among the Ṭālibīyyīn. He constantly favoured them and therefore his death had a severe effect upon people among the elite and masses, young and old, relatives and distant ones. His martyrdom took place around the year two hundred and fifty Hijrah, while numerous people composed elegies upon him, among them some of his contemporary poets who said, "The horses cried in grief at the demise of Yaḥyā, and even the polished sword cried for him; The east and west of `Irāq wept for him, and even the Book (Qur`ān) and the revelation cried for him; and even Maqām Ibrāhīm and the House (Ka`bah) and the Rukn al Yamānī, and the stone (Ḥajarul Aswad) all cried for him; Why did not the sky fall down on us, on the day when they called out that Abul Ḥusain has been killed; The daughters of the Prophet (s.a.w.a.) lamented in grief, Being pained by his martyrdom, they cried excessively for him; They recited elegy on the calamity that befell them suddenly, and that was the detestable losing of the one who was strong and magnificent; The swords of the enemies cut his face, May my father be sacrificed for him, the face was such beautiful and handsome; His killing is a reminder of the killing of `Alī, and Ḥusain on the day when they caused pain to the Messenger(s.a.w.a.); May the blessings of Allāh in sufficient measure be on them till the time, the pained one cries and the one who loses her close ones lament in bereavement; I saw the Trustee of Allāh in the state of pardon and forbearance, while the greatest of crime has been so easily committed near him".

Among the progeny of Ḥusain Ḍul Dam`ah is the honourable genealogist and erudite, Sayyid Bahā`uddīn `Alī (al Nīlī al Najafī d. 801 Hijrah) bin Giyāthuddīn `Abdul Karīm bin `Abdul Ḥamīd bin `Abdullāh bin Aḥmad bin Ḥasan bin `Alī bin Muḥammad bin `Alī bin Giyāthuddīn, the pious scholar, who was attacked by some Bedouins who robbed his clothes, and when they tried to take his trousers, he refused and was put to death; bin Jalāluddīn `Abdul Ḥamīd, from

whom Muḥammad bin Ja`far al Mash-hadī relates in his Mazārul Kabīr; bin `Abdullāh, the learned scholar, traditionist, pious and genealogist; bin Najmuddīn Usāmah, the Naqīb of `Irāq; bin Naqīb Shamsuddīn Aḥmad bin Naqīb Abul Ḥusain `Alī bin Abū Ṭālib Muḥammad, the learned genealogist; bin Abū `Alī `Umar al Sharīf, an honourable personality and chief of the Ḥajj caravan. In the year three hundred and thirty nine Hijrah, the black stone (Ḥajarul Aswad) was kept back upon its original place (Kab`ah) at his hands. When the Qarāmiṭah¹ entered Makkah, they robbed the black stone (Ḥajarul Aswad) from the Ka`bah, brought it to Kūfah and installed it in the seventh pillar of the Masjid. Amīrul Mu`minīn (a.s.) pointed out to this incident in his concealed reports in Kūfah, saying, "It shall certainly be fixed in this pillar". Saying this, he (a.s.) pointed towards the seventh pillar, while it is a lengthy episode. He also built the dome of the Mausoleum of Amīrul Mu`minīn (a.s.) through his personal wealth. (Abū `Alī `Umar al Sharīf) bin Yaḥyā, the genealogist and Naqībul Nuqabā' at Kūfah; bin Ḥusain al Ṭāhir, the genealogist; bin Abī `Ātiqah Aḥmad, the traditionist; bin Abū `Alī `Umar bin Yaḥyā bin Ḥusain Dul Dam`ah bin Zayd bin Zainul `Ābidīn.

Summarily the above mentioned Bahā'uddīn `Alī (al Nīlī) possessed a great eminent status and numerous merits. The critics of reports and the authors rely and trust his authored books and even relate from them. Among his books are, Muntakhab al Anwārul Madhīnah, Al Durarul Nadhīd, Surūr Ahl al Īmān fī `Alāmāt Zuhūr Ṣāhibil Zamān (a.t.f.s.), Al Gaybah, Al Inṣāf fil Radd `alā Ṣāhibil Kashshāf (al Zamakhsharī), Īdhāḥul Miṣbāḥ li Ahlil Falāh etc. He was the teacher of Shaikh Sulaymān bin Ḥasan al Ḥillī, the author of Mukhtaṣarul Baṣā'ir and Ibn Fahd al Ḥillī. While his teachers were Shahīdul Awwal, Fakhrul

¹ The Qarmatians, also transliterated Carmathians, Qarmathians, Karmathians, were a syncretic religious group that combined elements of Zoroastrianism with the Ismā'īlī Shī'ah Islām. They were most famed for their revolt against the `Abbāsī regime. Makkah was sacked by the sect's leader Abū Ṭāhir al Jannābī, outraging the Muslim world, particularly with their theft of the Black Stone (Ḥajarul Aswad) and desecration of Zam Zam well with corpses during the Ḥajj season. According to some sources, the name Qarmatian derives from the surname of the sect's founder, Ḥamdān Qarmaṭ. The name Qarmaṭ probably comes from the Aramaic for "short legged", "red eyed" or "secret teacher". Other sources however say that the name comes from the Arabic verb qarmaṭ, which means to make lines close together in writing, or to walk with short steps. The word Qarmatian can also refer to a type of Arabic script. (translator)

Muḥaqqiqīn and Sayyid `Amīduddīn.

His grandfather was the honourable personality (Abū Tālib) Muḥammad bin `Umar bin Yaḥyā bin Ḥusain (al Ṭāhir) bin Aḥmad Abī `Atiqah Aḥmad al Muḥaddith. The author of `Umdatul Tālib fī Ansāb Āl Abī Tālib (Jamāluddīn Ibn `Anbah) writes that Aḥmad al Muḥaddith was a notable and wealthy person, while none among the `Alawīs possessed such wealth, properties, farms and plantings, than him. Some even say that in one year he farmed seventy eight thousand acres of land alone.

Among his astonishing incidents is that once when he was seated in the court, while Muṭahhar bin `Abdullāh, the vizier of `Izzul Dawlah bin Buwayh was also present. Just then an order arrived that a messenger of the Qarāmiṭah was due to reach Kūfah and it was appropriate that a letter be dispatched to Kūfah to arrange for his defense. Muṭahhar bin `Abdullāh, the vizier showed the letter to Aḥmad and indicated to him that a person should be dispatched to Kūfah to serve the messenger and arrange for his residence and other things that he required. Thereafter the vizier became engrossed in some other important matters of the court and this stretched for an hour. When the vizier completed his work, he saw that Aḥmad was sitting in his place in a carefree and peaceful state. He was surprised and told him, "O Sharīf ! This matter is not among those that can be dealt with negligence and indolence". Hearing this Aḥmad replied, "Indeed I dispatched a messenger to Kūfah and received a reply that he was busy in arranging for it". Hearing this, the vizier was surprised and asked him how he did it. He replied, "I have Kufan birds in Bagdād and Bagdādī birds in Kūfah. When you pointed out your intention to me, I immediately issued orders to dispatch a letter to Kūfah through a bird, and just now I received a reply that the letter had already reached Kūfah and they were engrossed in putting the orders to practice".

Also among the progeny of Ḥusain Ḍul Dam`ah is the honourable master, Bahā'ul Sharaf Najmuddīn Abul Ḥasan Muḥammad bin Ḥasan bin Aḥmad bin `Alī bin Muḥammad bin `Umar bin Yaḥyā bin Ḥusain al Nassābah bin Aḥmad al Muḥaddith bin `Umar bin Yaḥyā bin Ḥusain Ḍul Dam`ah, whose name appears in the beginning of Ṣaḥīfatul Kamilah. `Āmīdul Ru`asā' relates from him and also numerous other personalities such as Ibnul Sukūn al Ḥillī; Ja`far bin `Alī, the father of Muḥammad bin al Mash-hadī; Shaikh Hibatullāh Ibn Nimā, etc.

The third son of Zayd bin `Alī (Zainul `Ābidīn) `Īsā possessed the agnomen (Kunīyyah) of Abū Yaḥyā and was bestowed the title of Mūtamul Ashbāl. He possessed this title since once he killed a lion that had cubs and had blocked the way of some people, while Mūtamul Ashbāl means “the one who orphaned the lion cubs”.

Abul Faraj praises him eloquently and says that he was an eminent personality and possessor of knowledge, abstinence, piety and asceticism. He related from Imām Ja`far al Ṣādiq (a.s.), his (Imām al Ṣādiq's) brother `Abdullāh bin Muḥammad (Imām al Bāqir), his father Zayd bin `Alī and others, while his contemporary scholars considered his arrival to be auspicious.

Sufyān al Thawrī had complete devotion towards him and respected him abundantly. However, his praise should be reconsidered due to a narrative in which he displayed disrespect towards the Imām of his age, Imām Ja`far al Ṣādiq (a.s.), may our souls be sacrificed upon him.¹

Summarily, `Īsā bin Zayd accompanied the sons of `Abdullāh bin Ḥasan al Maḥdh, viz. Muḥammad and Ibrāhīm in their revolt, and when both of them were killed, he retired from public life and hid at the house of `Alī bin Ṣāleḥ

¹ It is related that when Muḥammad (bin `Abdullāh al Maḥdh) invited the people of Madīnah to pay allegiance (Bay`ah) to him, he consulted with `Īsā bin Zayd, who was the commander in his army, to send him to extract the oath of allegiance (Bay`ah) from the eminent ones among their family. `Īsā said, “If we deal with them with leniency, it will be of no avail to us. It is better if we deal with them strictly. It is appropriate that you leave them to me”. Muḥammad replied, “Do as you desire”. Then `Īsā said, “Dispatch a man to Ja`far bin Muḥammad (al Ṣādiq), since if you deal with him strictly, others shall also consider”. When Imām al Ṣādiq (a.s.) was brought to their presence, `Īsā told him (a.s.), “Submit and be secure”. Hearing this, Imām al Ṣādiq (a.s.) said, “Have you brought a new Prophet hood after Muḥammad (s.a.w.a.)”? Muḥammad replied, “No, rather you swear allegiance and secure yourself, your wealth and your children, while there would be no need to fight you”. However, Imām (a.s.) refused to acknowledge him. Muḥammad said, “By Allāh (s.w.t.) ! You should swear allegiance (Bay`ah) whether you like it or not”. Imām (a.s.) still refused and Muḥammad ordered him to be imprisoned. Again `Īsā bin Zayd said, “If we imprison him today, when the door of the prison does not have a lock, I fear lest he escapes from there”. Hearing this Imām al Ṣādiq (a.s.) smiled and said, **“And there is no might and no power except with Allah, the Most High, the Most Great.** Do you believe in imprisoning me”? `Īsā replied in the positive and then he (a.s.) was sent to the prison. (Muḥammad Bāqir al Majlisī, “Biḥārul Anwār”; Shaikh al Kulaynī, “Uṣūlul Kāfī”; etc.) (translator)

bin Ḥayy. He concealed his genealogy from people until he died.

During the days of concealment of `Īsā, once Yaḥyā bin Ḥusain (Ḍul Dam`ah) bin Zayd, or according to the author of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) Muḥammad bin Muḥammad bin Zayd, told his father, "I befriend that you reveal to me the whereabouts of my uncle (`Īsā) and tell me where he is so that I may visit him. Certainly I consider it evil that although I possess such an (eminent) uncle, I do not meet him". His father replied, "O dear son ! Forsake this thought. Since your uncle `Īsā has concealed himself and does not wish to reveal himself. I fear that if I reveal to you his whereabouts and you visit him, he may fall in trouble and change his place of residence". Yaḥyā persuaded his father until he convinced him to reveal the whereabouts of `Īsā. Ḥusain (Ḍul Dam`ah bin Zayd) said, "O son ! If you wish to visit your uncle, then leave Madīnah and go to Kūfah. When you reach Kūfah, ask for the district (Maḥallat) Banī Ḥayy, from there inquire about such and such street", saying this he described the street to him. Then he said, "When you reach the street, you shall find a house with such and such signs, and that is the house of your uncle. However, do not sit at the door of the house, rather go to the beginning of the street and sit there until Magrib. Then you shall see a tall man in an advanced age, possessing a shining countenance and a mark of prostration (Sajdah) upon his forehead. He would be wearing a woolen shirt and dragging a camel behind him, returning from the job of a water-carrier. He would be pronouncing the name of Allāh (s.w.t.) upon each step, while tears shall be flowing from his eyes. Then know that he is your uncle `Īsā. When you see him, arise, salute him and embrace him. Initially he shall fear you, however you reveal your identity to him until his heart finds solace. Then visit him for a short period of time and do not lengthen your visit lest someone may see you and recognize him. Then bid farewell to him and do not visit him again, lest he may conceal himself from you and fall in trouble". Hearing this, Yaḥyā said, "I shall obey your words". Saying this, he prepared for the journey, bade farewell to his father and left for Kūfah.

When he reached Kūfah, he took residence therein and then went out to search for his uncle. He inquired for the district (Maḥallat) Banī Ḥayy and found the house described by his father. He went outside the street and sat waiting for his uncle until the sun set. Suddenly he saw a man coming, driving a camel, possessing the qualities described by his father. His lips were moving in

remembering Allāh (s.w.t.) upon every step he took, while tears were flowing from his eyes. Yaḥyā arose, saluted and embraced him. Yaḥyā says that when I did so, he was alarmed, similar to an animal that fears a human-being. I said, "O uncle ! I am Yaḥyā bin Ḥusain (Ḍul Dam`ah) bin Zayd, your nephew". When he heard these words, he pressed me to his chest and wept to such an extent that I felt he would become unconscious. When he regained strength, he sat his camel down and sat down along with me. Then he started to inquire regarding each one among his relatives and family, men, women and children. I related to him regarding them and he wept. When he gained information regarding them, he started to relate his own condition and said, "O child ! If you desire to know my condition, then know that I have concealed my genealogy and my state from the people. I have hired this camel and daily go to distribute water. I laden it with water and distribute it to the people. I give its yield as rent to the owner of the camel, while whatever is left; I spend it upon my own expenses. And if one day I am faced with an obstacle and cannot go to fetch water, I do not have money to spend on my expenses. Then I have to leave Kūfah and go to the desert and gather thrown away vegetables, viz. leaves of lettuce, peels of cucumbers, etc. that the people throw away, and use it as my food. During this period of my concealment, I took shelter in this house, while its owner still does not recognize me. After several days of my residence, the owner married his daughter to me, while Allāh (s.w.t.) bestowed me a daughter through this marriage. When she reached adolescence, her mother (my wife) told me, 'Marry our daughter to the son of such and such water-carrier, who is our neighbor, since they have asked for her hand'. I did not reply to her, she persuaded me, but I remained silent. I did not have the courage to reveal my lineage to her and tell her that my daughter was (in reality) the daughter of the Messenger of Allāh (s.a.w.a.), while the son of such and such water-carrier was no match for her status. Keeping in mind my poverty, bankruptcy and anonymity, my wife thought that the unthinkable had landed into her hands. Ultimately she persuaded me, while I was disturbed and asked Allāh (s.w.t.) for relief. After a few days, Allāh (s.w.t.) accepted my Prayers, my daughter passed away and I was relieved of her worry. But O my son ! An agony still remains in my heart, and I presume none would have its similarity, that until my daughter was alive in this world, I could not introduce myself to her and tell her that, 'O light of my eyes ! You are among the progeny

of the Messenger of Allāh (s.a.w.a.), not that of a laborer'. She died without recognizing her status". Saying this, my uncle bade me farewell and took an oath that I would not visit him for another time, lest he be recognized and be arrested. After some days I again went to meet him but did not find him, while I could meet him only once.

Abul Faraj relates from Khaṣīb al Wabishī, who was among the companions of Zayd bin `Alī and the distinguished ones of `Īsā bin Zayd, that during the days of concealment of `Īsā in Kūfah, we would go to meet him in fear. We would often find him in the desert drawing water. He would sit with us, talk to us and say, "By Allāh (s.w.t.) I befriend that I would have been in safety regarding you from them, i.e. Maḥdī al `Abbāsī and his associates. Then I would have prolonged your meetings and gained reward by speaking to you and looking at you. By Allāh (s.w.t.) ! I long to meet you; constantly remain in your remembrance in my solitude and upon my bed in my dream. Then go away, so that your place and matter may not be known, lest evil or harm may reach you".

`Īsā constantly remained in such a state until he passed away, however he had some distinguished companions, who were aware of his position in secret. Among them, Ibn `Allāq al Ṣayrafī, Ḥādhir (their retainer), Ṣabbāḥ al Za`farānī and Ḥasan bin Ṣāleḥ. Maḥdī al `Abbāsī always remained in their pursuit that if he could not lay his hands upon `Īsā, at least he could be able to nail some of them. Therefore when he gained control upon Ḥādhir, he threw him into the prison and tried to deceive him by all possible means to reveal the whereabouts of `Īsā and his companions, however he concealed it and did not reveal to him until he killed him. When `Īsā left this world, he left behind two sons, while Ṣabbāḥ took charge of them.

It is related that once Ṣabbāḥ al Za`farānī told Ḥasan bin Ṣāleḥ, "Now when `Īsā has passed away, what stops us from revealing ourselves and reach the news of his death to Maḥdī al `Abbāsī, so that he may rest in peace, while we too may be secure from his fear. Maḥdī searched for us because of `Īsā, however now when he has died, he should have nothing to do with us". Hearing this, Ḥasan replied, "No, by Allāh (s.w.t.) ! I shall not enlighten the eyes of the enemy of Allāh (s.w.t.) through the death of the friend of Allāh (`Īsā), the son of the Prophet of Allāh (s.a.w.a.). Certainly, if I spent even one night in fear, is better in my eyes than struggle (Jihād) and worship for one year". Ṣabbāḥ

relates that two months following the death of `Īsā, Ḥasan bin Ṣāleḥ also passed away. Therefore I took with me, Aḥmad and Zayd, two infant orphan sons of `Īsā, and left for Bagdād. When I reached Bagdād, I put the two children in a home and left for the royal palace of Maḥdī, wearing worn-out clothes. I revealed that I was Ṣabbāḥ al Za`farānī and desired permission to meet him. Maḥdī summoned me and when I entered his presence, he asked, "Are you Ṣabbāḥ al Za`farānī"? I replied in the affirmative and he said, "Neither, 'may Allāh preserve your life' to you, nor 'glad tidings to you'.¹ O enemy of Allāh (s.w.t.) ! Are you the one who invited people to swear allegiance (Bay`ah) to our enemy `Īsā"? Again I replied in the affirmative and he said, "You have come to your death walking upon your own feet". I said, "O commander ! I have brought glad tidings to you as well as condolence". He asked what they were and I replied, "Glad tidings to you upon the death of `Īsā bin Zayd, while condolence to you also upon his death, since `Īsā was your cousin and your relative".

When Maḥdī heard this, he fell into prostration (Sajdah) of thanksgiving. Then he asked, "When did `Īsā pass away"? I replied that two months had passed and he again asked, "Why did you not inform me until now"? I replied, "Ḥasan bin Ṣāleḥ did not allow that, however when he too passed away, I came to your presence". When Maḥdī heard the news of Ḥasan's death, he offered another prostration (Sajdah) of thanksgiving and then said, "All praise be to Allāh (s.w.t.), Who sufficed me against his evil, since he was among my worst enemies". Then he said, "O man ! Ask whatever you desire from me, that your wish shall certainly be fulfilled. Moreover I shall make you independent by bestowing you with the wealth of this world". I replied, "By Allāh (s.w.t.) ! I do not desire anything from you except one". He asked what it was and I replied, "Patronage of the orphans of `Īsā bin Zayd. By Allāh (s.w.t.) ! If I possessed something to take care of them, I would not have desired this from you or brought them to Bagdād". Then I narrated to him regarding `Īsā and his children. Then I said, "It is appropriate that you may shower fatherly love upon these orphan and hungry children, who shall starve to death, and relieve them from hunger and trouble".

¹ Phrases used to welcome a person with pleasure. Maḥdī meant to say that he neither welcomed him nor considered his well-being. (translator)

When he heard the state of `Īsā's children, he wept to such an extent that his tears flowed down. Then he said, "O man of Allāh (s.w.t.) ! May Allāh (s.w.t.) reward you favourably ! You did well by revealing their state to me and in turn fulfilled their rights. Certainly the sons of `Īsā are similar to my own sons. Now go and bring them to me". I asked, "Is there security for them"? He replied, "Yes. They are in Allāh (s.w.t.)'s security and that of mine. They are under my responsibility and that of my forefathers". I continuously took oaths from him and obtained security from him that if I brought them to him, he would not inflict any harm upon him. Mahdī gave them security and in the end, said, "O my dear ! What is the fault of young children that I should harm them ? Indeed the one who opposed my rule was their father (and not them). And if he too would have come to me and not quarreled with me, I would have nothing to do with him, then what to say about orphan children. Now arise and bring them to me, may Allāh (s.w.t.) reward you favorably. And I also request you to accept my grant". I replied, "I do not wish anything".

Then I left and brought the children of `Īsā to Mahdī. When his sight fell upon them, he pitied them and pressed them to his chest. Then he ordered a maid to take charge of their care and also appointed some people to serve them. I inquired about their wellbeing often, while they remained in the royal palace until Muḥammad al Amīn was killed, thereafter they left from there. Zayd (bin `Īsā) was later inflicted with a disease and passed away, while Aḥmad al Mukhtaḥī (bin `Īsā) remained in concealment.

As regards the progeny of `Īsā bin Zayd, he had four children, viz., Aḥmad al Mukhtaḥī, Zayd, Muḥammad and Ḥusain al Gadhārah. While Ḥusain (al Gadhārah) was the grandfather of `Alī bin Zayd bin Ḥusain (al Gadhārah), who revolted in Kūfah during the reign of Al Muhtadī Billāh, while a group of common men and nomads pledged allegiance (Bay`ah) at his hands. Muhtadī dispatched Shāh bin Mīkāl with a large army to confront him and when this news reached the ears of his army, they were terrified, although their number had reached two hundred cavalymen. When `Alī perceived their fear, he said, "Indeed O people ! This army desires me and does not intend anyone else except me. I lift off (the responsibility of) my allegiance (Bay`ah) from your necks, then go your way and leave me with them". They replied, "By Allāh (s.w.t.) ! We shall not do so". However when the army of Shāh bin Mīkāl approached, fear overtook the army of `Alī. Seeing this, he said, "O people !

Stay in your places and have a spectacle of my valor". Saying this, he unsheathed his sword, galloped his horse into the midst of the large army and attacked their right and left wings with his sword. Then he came out of their midst and stood upon a mount. Again he pounced upon their backs and attacked them. The army was terrified and gave him way until he reached his former place. He repeated this attack two or three times. Seeing this, his army regained their morale and attacked the army of Shāh bin Mīkāl. The army of Shāh retreated horribly and the army of `Alī bin Zayd gained victory. He remained in that state until Nājim beheaded him in Baṣrah, along with Ṭāhir bin Muḥammad bin Abul Qāsim bin Ḥamzah bin Ḥasan bin `Ubaydullāh bin (Abul Fadhlil) `Abbās bin (Imām) `Alī and Ṭāhir bin Aḥmad bin al Qāsim bin Muḥammad bin al Qāsim bin Ḥasan bin Zayd bin (Imām) Ḥasan bin (Imām) `Alī bin Abī Ṭālib, during the reign of Mu`tamad Billāh.

Aḥmad bin `Īsā bin Zayd (al Mukhtafī)¹ was a scholar, jurist, eminent personality, abstinent and an author of a book in Jurisprudence (Fiqh). His mother was `Ātikah bint Fadhl bin `Abdul Raḥmān bin `Abbās bin Rabī`ah bin Ḥārith bin `Abdul Muṭṭalib al Hāshimī. He was born in the year one hundred and fifty eight Hijrah and died in two hundred and forty Hijrah. He had turned blind during his last days, and as quoted earlier, in context to the death of his father `Īsā, he was taken to the palace of Mahdī and he stayed therein until the reign of Hārūn al Rashīd.

The author of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) writes that he (Aḥmad bin `Īsā) stayed along with Hārūn al Rashīd until he grew up. Later he revolted and was imprisoned. He got himself released, stayed in concealment until he passed away at Baṣrah when he was more than eighty years of age and he was therefore entitled Al Mukhtafī. His wife was Khadījah bint `Alī bin `Umar bin `Alī (Zainul `Ābidīn) ibnul Ḥusain, while she was the mother of his son Muḥammad, who was a notable and learned personality and died in imprisonment in Bagdād.

We (the author) say that among those who attribute themselves to Aḥmad al Mukhtafī was Ṣāḥib al Zanj, who claimed that, "I am `Alī bin Muḥammad bin Aḥmad (al Mukhtafī) bin `Īsā bin Zayd bin `Alī (Zainul `Ābidīn (bin) (Imām) al

¹ Viz. the one concealing himself (translator)

Ḥusain". A group considers him to a pretender who claimed to be from the family of Abī Ṭālib, while it is stated in a written pronouncement of Imām Ḥasan al `Askarī (a.s.), "Ṣāhib al Zanj is not from among the Ahl al-bait (a.s.)". He originated from one of the villages in Rayy and was inclined towards the Azrāqah and Khawārij schools of thought. He considered all sins to be polytheism (Shirk), while his companions were blacks (Zanj). He revolted at the outskirts of Baṣrah during the reign of Muḥtadī Billāh, when three days of the month of Ramadhān were remaining in the year two hundred and fifty five Hijrah. Then he proceeded towards Baṣrah and conquered it. He incited a group of blacks towards commotion and rebellion, while they lived in large numbers in Baṣrah and Ahwāz and the vicinity of Ahwāz. The people of these towns would buy these slaves and appoint them as laborers in their estates and gardens. Some of the nomads therein also sided with him and such acts manifested through him, the similarity of which was not seen before.

During the rule of Mu`tamad Billāh, Abul `Abbās Aḥmad bin Mutawakkil dispatched his brother Ṭalḥah bin Mutawakkil, who was renowned by the title of Muwaffaq Billāh and was heir apparent to the caliphate, to fight him. He constantly fought against him until he killed him and comforted people by his evil. The period of dominance and wrath of Ṣāhib al Zanj was fourteen years and four months. He was a hard-hearted person and performer of obnoxious acts. He never refrained from shedding the blood of Muslims and arresting their women-folk, killing women and children and plundering properties. It is related that once he killed three hundred thousand people at Baṣrah at one instance, while his commotion was very severe upon the people.

Amīrul Mu`minīn (a.s.) constantly pointed out to Ṣāhib al Zanj and the plight of the people of Baṣrah, in his concealed reports. Among them, his (a.s.)'s words, "O Aḥnaf ! It is as though I see him advancing with an army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches". Sayyid al Radhī says that in this sermon Amīrul Mu`minīn (a.s.) refers to Ṣāhib al Zanj.

We (the Author) say that the historians state that during the initial days of the appearance of Ṣāhib al Zanj, when the blacks had taken shelter in him and his group increased, there were not more than three swords in his army. When he turned to Baṣrah and reached the village of Karkh, the notables therein rushed

to receive him and prepared things necessary for his welcome. Ṣāḥib al Zanġ spent the night with them and when it dawned, they gifted him with a rough-skinned horse. The horse did not have saddle or reigns since none would be found anywhere. They used ropes as saddles, while another was used as its reigns and he mounted upon it.

Ibn Abil Ḥadīd (al Mu` tazilī) says that this incident confirms the words of Amīrul Mu`minīn (a.s.), when he said, "It is as though I see him advancing with an army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches". Then he (a.s.) addressed Aḥnaf bin Qays, saying, "Woe be upon their active alleys and decorated houses, containing wings, similar to the wings of eagles; and their hoses similar to the trunks of elephants; none weeps upon their killed one and none bereaves their absent ones". He (a.s.) said this since the blacks were slaves and foreigners and had none to weep upon them therein nor would their places be vacant. Perhaps wings referred to (above) signify the lamps, wood or mats, which were hung from the roofs upon their houses to save the doors and walls from the harm of rain or the heat of the sun. The hoses of these houses refer to the spouts that were attached to the walls and reached the ground, upon which tar was rubbed and resembled the trunks of elephants. Amīrul Mu`minīn (a.s.) points out to the destruction and burning of these houses in the commotion of Ṣāḥib al Zanġ.

The historians write that Ṣāḥib al Zanġ entered Baṣrah on Friday, the seventh of the month of Shawwāl, two hundred and fifty seven Hijrah, and killed people and burnt the Masġid and their houses. He continued doing so on Friday and the night and day of Saturday, he killed the people and burnt their houses until rivers of blood flowed, while the alleys and markets were dyed with the blood, and granges and gardens turned into graveyards. All the houses were burnt, along with all the necessities therein, cattle, horses, furnishings and provisions. The fire widened from mountain to mountain, it was a great catastrophe and killing, while plundering and burning prevailed all around. After this universal killing, security was offered to people and it was announced that whoever presented themselves, would be in security. When the people gathered, they were cheated and killed with swords. The voices of people reciting Kalimah arose and their blood flowed down, while whoever was seen was killed. The rich among them were first tortured until they gave them their wealth, then

they were put to sword. While the poor were not given any chance and immediately put to death. It is also related that whoever saved their lives through different tricks, would take shelter in wells dug up in their houses. When the atmosphere would turn dark, they would step out of the darkness of the well, and due to non-availability of any food, they would helplessly eat the meat of dogs, mice and cats. When the sun would rise, they would return back into the wells. They spent their days in such a manner until the animals were also exhausted and they could not get anything to eat. Under such circumstances, they would wait for anyone in their own human race to die due to hunger, and then they would eat their flesh. Anyone who possessed strength would kill his own companion and devour his flesh. People faced such severity that once a woman was seen weeping with a head in her hands. When she was asked the reason, she replied, "People gathered around my sister, waiting for her to die. My sister had not yet died when they cut her to pieces and divided her flesh among themselves. However they did not give me her meat as my share except her head, and in this way they oppressed me".

We (the Author) say that it is evidenced from the sermon of Amīrul Mu'minīn (a.s.) when he said, "Thus woe be upon you O Baṣrah from an army of the punishment of Allāh (s.w.t.), which has neither dust nor sympathy. Thus your people shall be destroyed through red death (bloodshed) and dusty hunger (famine)". While these words of Amīrul Mu'minīn (a.s.) are nothing but a miracle.

As regards Muḥammad bin Zayd bin `Alī (Zainul `Ābidīn), he was the youngest son of Zayd and had numerous progeny in `Irāq. He possessed the agnomen (Kunīyyah) of Abū Ja`far and had numerous excellences and complete honour. Accounts of his valour were such renowned that Dā`ī al Kabīr [Amīr Ḥasan bin Zayd bin Muḥammad bin Ismā`īl bin Ḥasan bin Zayd bin (Imām) Ḥasan] related them for the Sadāt and `Alawīs, while citing him as his exemplary and following his path. And we have quoted this incident in the section dealing with the children of Imām al Ḥasan (a.s.), one desirous should refer therein.

His son Muḥammad [bin Muḥammad bin Zayd bin `Alī (Zainul `Ābidīn)] was the one upon whose hands people pledged allegiance (Bay`ah) after the death of Muḥammad bin Ibrāhīm al Ṭabāṭabā in the year one hundred and ninety nine Hijrah during the rule of Abul Sarāyā. Ultimately he was arrested and sent to Ma'mūn at Marw, while he was twenty years old. Ma'mūn was astonished

upon his young age and asked him, "How did you see the act of Allāh (s.w.t.) with your paternal cousin"? He replied, "I saw him to a trusty of Allāh (s.w.t.) in forgiveness and forbearance. And the greatest of crimes (of people) were light in his eyes". It is said that he stayed in Marw for forty days and then Ma'mūn poisoned him and pieces of his liver came out into the bowl. He looked and then and turned them with his toothpick. His mother Fāṭemah was the daughter of `Alī bin Ja`far bin Ishāq bin `Alī bin `Abdullāh bin Ja`far (al Ṭayyār) bin Abī Ṭālib.

His [Muḥammad bin Zayd bin `Alī (Zainul `Ābidīn)]'s other son was Ja`far, who was a scholar, jurist, literati, poet and a personality enjoining good and forbidding evil. He was buried in Kalāgar in Naishāpūr according to some genealogists. Perhaps he was the father of Aḥmad al Sakkīn regarding whom we shall quote later.

It should be noted that among the progeny of Muḥammad bin Zayd is the honourable Sayyid, unique in his age, peerless in his time, Ṣadrudīn `Alī bin Nizāmuddīn Aḥmad bin Mīr Muḥammad Ma`ṣūm al Madanī, renowned as Sayyid `Alī Khān al Shīrāzī. He combined in his self all excellences and knowledge, and authored valuable books such as Sharḥ al Ṣamadīyyah, Sharḥ al Ṣaḥīfatul Sajjādīyyah (entitled Riyādhul Sālikīn fī Sharḥ Ṣaḥīfat Sayyidul Sājidīn), Salāfatul `Aṣr, Anwārul Rabī`, Salwatul Garīb, etc. His death took place in Shīrāz in one thousand one hundred and nineteen Hijrah and his grave is located in the Mausoleum of Shāh Chirāg (Aḥmad bin Imām Mūsā al Kāẓim) near the honourable personality Sayyid Mājīd al Baḥrānī. The forefathers of Sayyid `Alī Khān were scholars, learned personalities and traditionists. He writes in his book Salāfaul `Aṣr fī Maḥāsin A`ayānul `Aṣr regarding his father Nizāmuddīn Aḥmad, "Master and son of a master, noble and son of a noble etc."

Among his (Sayyid `Alī Khān al Madanī)'s forefathers is the teacher of scholars Giyāthuddīn Maṣṣūr al Dashtakī, regarding whom Qādhī Sayyid Nūrullāh al Shushtarī writes in his Majālisul Mu`minīn, "The seal of the philosophers, the succour of the scholars, Amīr Giyāthuddīn Maṣṣūr al Shīrāzī. And if Aristotle, Plato, rather the contemporary philosophers, had been present in the age of this Qiblah of faith, they would have prided to be counted among those who benefitted and served in his eminent assembly". It is said that he completed

gaining knowledge when he was twenty years, and when he was fourteen years old, he found in himself the competence to debate with `Allāmah Jalāluddīn al Dawānī¹. In the year nine hundred and thirty six, when the rule was in the hands of Shāh Ṭahmāsp al Ṣafawī, he attained the position of his grand vizier and was bestowed the title of Ṣadri Ṣudūri Mamālik (the chief among the chiefs of the kingdom). In the year nine hundred and thirty eight Hijrah, when Muḥaqqiq al Karakī came from `Irāq to Tabriz (in Īrān), he witnessed extraordinary respect from the ruler and he dealt with Amīr Giyāthuddīn with extreme love. It is said that both these eminent personalities decided among themselves that one week Muḥaqqiq would study the book Sharḥ al Tajrīd from Mīr Giyāthuddīn, and another week the latter would study the book Qawā`edul Aḥkām (of `Allāmah al Ḥillī) from him. They continued this until the envious ones started to gossip and distanced them from one another. Amīr Giyāthuddīn resigned from the post of the grand vizier and returned back to Shīrāz, where he passed away in the year nine hundred and forty eight Hijrah and was laid to rest in the mausoleum of his father. He was an author of numerous books that cannot be quoted here.

His eminent father was the chief of philosophers and researchers, Abul Ma`ālī Ṣadruddīn Muḥammad bin Ibrāhīm, renowned as Ṣadruddīn al Kabīr. Sayyid Qādhī Nūrullāh al Shushtarī writes regarding him, "All his ancestors and forefathers, until the A`immah (a.s.), were memorizers of Aḥādīth and possessors of Islāmic sciences". Among his achievements is the prominent Madrasah al Manṣūriyyah in Shīrāz. He left this mortal world in nine hundred and three Hijrah.

Among their ancestors is Naṣīruddīn Abū Ja`far Aḥmad al Sikkīn, who was close to Imām al Ridhā (a.s.), while Imām (a.s.) authored the work Fiqhul Ridhā (a.s.) in his sacred handwriting for him. This honourable book was in the possession of Sayyid `Alī Khān's others books in Makkah, as opined by the

¹ Viz. Muḥammad bin As`ad al Dawānī was a leading philosopher, scholastic, theologian and poet of the fifteenth century Īrān. There is a great dispute regarding his belief, some say that he followed the Shāfē`ī school of thought, while others opine that he was a follower of the Ithnā `Asharī faith, however he practiced dissimulation (Taḥiyyah). He authored around sixty books on diverse subjects such as exegesis (Tafsīr al Qur`ān), philosophy, scholasticism, logic, jurisprudence and its principles, physics, geometry, mathematics, ethics, Fārsī literature and occult sciences. (translator)

author of Riyādhul Masā'el (Sayyid `Alī al Ṭabāṭabā'ī). Sayyid Ṣadrudīn Muḥammad said that my grandfather Sayyid Aḥmad al Sikkīn accompanied Imām al Ridhā (a.s.) for ten years, from the time he (a.s.) was in Madīnah until he was taken to Khurāsān. He gained knowledge from him (a.s.), while I received his permission (Ijāzah) to relate Aḥādīth from him. Aḥmad related from Imām al Ridhā (a.s.), from his ancestors (a.s.), from the Messenger of Allāh (s.a.w.a.). While I am alone in the chain of transmitters in it (the permission) and no one is my partner in it,¹ Allāh (s.w.t.) distinguished me with this and all Praise be to Allāh (s.w.t.)”.

Shaikh al Mufīd says that Ḥusain bin `Alī (Zainul `Ābidīn) bin Ḥusain was a learned master and possessor of abstinence. He related numerous Aḥādīth from his honourable father (Imām Zainul `Ābidīn), his paternal aunt Fāṭemah bintul Ḥusain and his brother Imām Muḥammad al Bāqir (a.s.). Aḥmad bin `Isā relates from his father that I saw Ḥusain bin `Alī (Zainul `Ābidīn) supplicating. I told myself that he would not bring down his hands until his supplication was answered regarding all the creations. It is also related from Sa`īd, the companion of Ḥasan bin Ṣāleḥ, who said that I did not find anyone else possessing more fear of Allāh (s.w.t.) than Ḥasan bin Ṣāleḥ. When I came to Madīnah and saw Ḥusain bin `Alī (Zainul `Ābidīn) bin Ḥusain, I did not find anyone more fearful of Allāh (s.w.t.) than him to such a degree. His state would turn such severe due to extreme fear, as if he was thrown into the fire and then removed out of it.

Yaḥyā bin Sulaymān bin al Ḥusain related from his paternal uncle Ibrāhīm bin al Ḥusain who related from his father Ḥusain bin `Alī (Zainul `Ābidīn) bin Ḥusain that he said that Ibrāhīm bin Hishām al Makhzūmī was the governor of Madīnah. Every Friday he would gather people near the pulpit (Minbar) in Masjid al Nabawī (s.a.w.a.), alight it and speak ill of Amīrul Mu'minīn (a.s.). One day I went there when a large crowd had gathered therein. I sat close to the pulpit, when sleep overtook me. In that state I saw that the blessed tomb of the Messenger of Allāh (s.a.w.a.) opened up and an eminent personality, wearing white clothes, appeared. He told me, "O Abā `Abdillāh ! Are you not

¹ He meant to say that he related directly from his grandfather Aḥmad al Sikkīn, who related from Imām al Ridhā (a.s.), from his ancestors (a.s.) and there was no other link of transmitters in between them. (translator)

aggrieved by what this man says"? I replied in the affirmative and he continued, "Then open your eyes and see what Allāh (s.w.t.) does to him". I opened my eyes and saw Ibrāhīm bin Hishām speaking ill of Imām `Alī (a.s.). Suddenly he fell down from the pulpit and died, may Allāh (s.w.t.)'s curse be upon him.

We (the Author) say that as we have quoted before that Imām Zainul `Ābidīn (a.s.) had two sons by the name of Ḥusain, while the younger one was called Ḥusain al Aṣḡar. However in the (above) report of Shaikh al Mufīd, it is not specified which of them is referred to therein. But our master (Mīrzā Ḥusain al Nūrī), and some others, mention him to be Ḥusain al Aṣḡar. Anyways Ḥusain, who had progeny, is Ḥusain al Aṣḡar, while his agnomen (Kunīyyah) was Abū `Abdullāh. He was a chaste personality, a traditionist and learned person. A group of people related Aḥādīth from him, among them `Abdullāh bin al Mubārak and Muḥammad bin `Umar al Wāqīdī. He passed away in the year one hundred and fifty seven Hijrah at an age of sixty four years and was buried in the cemetery of Al Baqī`.

He had some sons, among them `Abdullāh, the father of Qāsim, who was a chief and honourable personality. His other son was Ḥasan, who was a traditionist and resident of Makkah and passed away in Rome (Rūm). Another was Abul Ḥusain `Alī, who is included among the valorous ones of Banī Hāshim. He was a possessor of grace, eloquence and generosity. It is related regarding his excellent character that when food was served to him and the voice of a destitute would reach his ears, he would give away his food to him. Food would be served for him another time and when the voice of a destitute would reach his ears, he would again give away his food to him. Thus, his wife would dispatch a maid at the door at the time of his eating, so that if a destitute would arrive, she should give something to him so that he would not raise a cry and `Alī could eat his own food (in peace). His (Ḥusain al Aṣḡar)'s other son was `Ubaydullāh al A`araj, while we shall quote regarding him later. We shall also quote in the section dealing with the progeny of Imām Ja`far al Ṣādiq (a.s.), that his (Imām al Ṣādiq)'s wife was Fāṭemah, the daughter of Ḥusain (al Aṣḡar) and mother of his sons Ismā`īl and `Abdullāh.

Summarily, the progeny of Ḥusain al Aṣḡar were found in large numbers in Hijāz, `Irāq, Īrān and Morocco (Al Magrib). Among them is his grandson Abū `Abdullāh Muḥammad bin `Abdullāh bin al Ḥusain (al Aṣḡar) al Madanī, a

resident of Kūfah, while the scholars of biographies relate regarding him. His death took place in the year one hundred and eighty one Hijrah. His brother Qāsim bin `Abdullāh bin al Ḥusain (al Aṣḡar) was a chief and learned personality. Abul Faraj (al Iṣfahānī) writes in his Maqātilul Ṭālibīyyīn regarding him.

Among them is `Abdullāh bin al Ḥasan bin al Ḥusain (al Aṣḡar) buried in Shushtar (Īrān). Qādhī Sayyid Nūrullāh al Shushtarī writes regarding him in his Majālisul Mu'minīn, "He was among the eminent progeny of the Master of the Messengers (s.a.w.a.), while he resembled his grandfather Imām Zainul `Ābidīn (a.s.) in grace and chastity, therefore he was killed at the hands of the enemies of Religion". It is also related that his honourable name was `Abdullāh and his sublime title was Zainul `Ābidīn (Embellishment of the worshippers). The original builder of his mausoleum was the `Abbāsī ruler Mustanṣir, who also built the blessed dome of the Mausoleum of Imām Mūsā al Kāẓim (a.s.) and Imām Muḥammad al Jawād (a.s.) for the first time (in Kāẓmīyyah). Later the Sādāt al Ḥusainī al Mar`ashī of Shushtar enhanced this mausoleum of abundant blessings and contributed to its beautification, while it is included among the most honourable and elegant spots in Shushtar, may Allāh (s.w.t.) reward their effort. It is quoted in similar words in Tuḥfatul `Ālam (of Mīr `Abdul Laṭīf Khān al Shushtarī). It is also stated in that book that generally on Thursdays and Fridays, and specially on the twenty first of the month of Ramadhān, that is the day of Martyrdom of Amīrul Mu'minīn (a.s.), people go to visit him, while a large crowd gathers therein. Some even say that his head is buried in Shushtar.

Also among them is Aḥmad bin `Alī bin Muḥammad bin Ja`far bin `Abdullāh bin al Ḥusain (al Aṣḡar), renowned as Al `Aqīqī, a resident of Makkah. He heard numerous Aḥādīth from the masters from Kūfah and even authored books. His son `Alī bin Aḥmad, also renowned as Al `Aqīqī, was an author of numerous books and a book on Al Rijāl, while he was a contemporary of Shaikh al Ṣaduq. Shaikh Abū `Alī al Fārsī relates from him abundantly in his book Muntahal Maqāl and says that he was among the prominent Imāmīyyah scholars and the eminent jurists of the Ithnā `Ashariyyah faith, and an author of renowned books. `Allāmah al Ḥillī quotes abundantly in his book Khulāṣatul Aqwāl from his book on Al Rijāl. Shaikh al Ṣaduq quotes a report in his book Ikmālul Dīn, which is an evidence of his honourable and lofty position. His paternal uncle

Ḥasan bin Muḥammad bin Ja`far bin `Abdullāh bin al Ḥusain (al Aṣḡar) was appointed in charge of Sārī by Dā`ī al Kabīr. During the absence of Dā`ī al Kabīr, he wore the black dress, that was an emblem of the Banī `Abbās, and recited sermon in the name of the rulers of Khurāsān. When Dā`ī gained power, he ordered him to be brought to him, with hands tied upon his neck, and beheaded him.

Among them is the honorable genealogist Imām Zādeh Qādhī Ṣābir, who lies buried in Wank, one of the towns in Tehrān. His genealogy, as stated in Rūḥ wa Rayḥān, is Abul Qāsim `Alī bin Muḥammad bin Naṣr bin Maḥdī bin Muḥammad bin `Alī bin `Abdullāh bin `Īsā bin `Alī bin Ḥusain al Aṣḡar bin `Alī (Zainul `Ābidīn) bin (Imām al) Ḥusain bin (Imām) `Alī bin Abī Ṭālib. It is mentioned in the book Nihāyatul A`aqqāb (of Abul Ḥasan al `Ubaydalī) that he was born in the same village (Wank) and scaled great heights in genealogy. There was a genealogist in every town in each age, while he was the genealogist of Rayy. The genealogists would visit him and benefit from his personality. Majduddīn, one of the genealogists of Rayy says that, "I saw him at Rayy and attended his gathering. He would visit me and we would discuss regarding genealogy in the months of the year five hundred and twenty six Hijrah".

Among them are Muḥammad al Salīq and `Alī al Mar`ash, the sons of `Ubaydullāh bin Muḥammad bin Ḥasan bin Ḥusain al Aṣḡar, while his title Al Salīq (the one who smites) emerges from verse of the Qur`ān, **"And when passes away the fear, they smite you with sharp tongues, being niggardly of the good things."**¹ As regards `Alī al Mar`ash, Qādhī Nūrullāh al Shushtarī says that a high-flying pigeon is called Al Mar`ash. And since he (`Alī) occupied an eminent status and lofty position, he should have been bestowed this title. It is said that the Sādāt al Mar`ashīyyah are attributed to him and they are four groups.

First, the eminent Sādāt of Māzandarān (in Īrān) who are renowned among the Shīah. Among them is Mīr Qawāmuddīn to whom the rulers of Al Qawāmīyyah al Mar`ashīyyah of Māzandarān are attributed. He was renowned as Mīr Buzurg and his lineage is as follows, Sayyid Qawāmuddīn bin Ṣādiq bin `Abdullāh bin Muḥammad bin Abī Hāshim bin `Alī bin Ḥasan bin `Alī al

¹ Holy Qur`ān, Sūratul Aḥzāb: 19

Mar`ash. He was engaged in Gnosticism for some time in Khurāsān and then turned to his original hometown Māzandarān. He was appointed the governor of Māzandarān in the year seven hundred and sixty Hijrah and passed away in seven hundred and eighty one Hijrah and was buried in Āmul. His mausoleum is radiant that was built during the reign of the Ṣafawī rulers with complete devotion and a large dome was constructed upon it. He had some noble sons, such as Sayyid Radhiyuddīn, the governor of Āmul; Sayyid Fakhruddīn, the chief of Rustamdār and Sayyid Kamāluddīn, the ruler of Sārī.

Second, the Sādāt Shushtariyyah, who came from Māzandarān to Shushtar and disseminated the School of thought of A`immah (a.s.). Among their later eminent ones is the eminent Amīr Shamsuddīn Asadullāh, renowned as Shāh Mīr and father of Mīr Sayyid Sharīf.

Third, the Sādāt of Iṣfahān, who also came from Māzandarān to Iṣfahān.

Fourth, the Sādāt al Mar`ashiyyah of Qazwīn, who resided therein (Qazwīn) since a long time. Some of them are leaders and guardians of the Mausoleum of Shāh Zādeh Ḥusain at Qazwīn.¹

It should be noted that among the progeny of `Alī al Mar`ash is the erudite, jurist, gnostic, abstinent, abstemious and literati, Abū Muḥammad Ḥasan bin Ḥamzah bin `Alī al Mar`ash, who is included among the honourable jurists of the Shī`ah creed and the Imāmīyyah scholars of the fourth century Hijrah, while he resided in Ṭabaristān. Shaikh al Najjāshī, Shaikh al Ṭūsī, `Allāmah al Ḥillī and all the scholars of Al Rijāl have quoted regarding him, praised him eloquently and named his books. Tal`akbarī (Hārūn bin Mūsā) related from him. Shaikh al Najjāshī says that he is renowned as Al Mar`ashī and is included among the eminent ones of this creed and their jurists. He came to Bagdād and our masters met him in the year three hundred and fifty six Hijrah. He passed away in three hundred and fifty eight Hijrah. Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm praises him and says, "Whatever we have said is true that the Ḥadīth of Ḥasan is correct". Ibn Shahr Āshūb mentions his book named Kitāb al Gaybah among others.

We (the Author) say that an incident is quoted in his book Al Gaybah that a virtuous man from our Imāmīyyah companions says that one year I left for the

¹ The son of Imām `Alī al Ridhā (a.s.). (translator)

Ḥajj Pilgrimage. It was a very hot year and hot winds were blowing. I got separated from my caravan and lost my way. I lost my balance due to intense thirst, fell off upon the earth from my horse and was very close to death. Suddenly I heard the sound of neighing of a horse. I opened my eyes and saw a handsome youth seated upon an elegant horse. The youth gave me with water, that was colder than ice and sweeter than honey, and saved me from perdition. I asked him, "O my master ! Who are you that you pitied me such"? He replied, "I am the Evidence of Allāh (Ḥujjatullāh) upon His creations and the Baqīyatullāh (what remains with Allāh)¹ in His land. I am the one who shall fill the earth with justice and equity as it shall be filled with oppression and inequity. I am the son of Ḥasan (al `Askarī) bin `Alī (al Hādī) bin Muḥammad (al Jawād) bin `Alī (al Ridhā) bin Mūsā (al Kāzim) bin Ja`far (al Ṣādiq) bin Muḥammad (al Bāqir) bin `Alī (Zainul `Ābidīn) bin (Imām) al Ḥusain bin (Imām) `Alī bin Abī Tālib (a.s.)". Then he (a.t.f.s.) told me to shut my eyes. When I did so, he (a.t.f.s.) told me to open them. When I opened them, I saw the caravan in front of me and he (a.t.f.s.) disappeared.

We (the Author) say that we shall quote a similar incident in the biography of Imām Ja`far al Ṣādiq (a.s.), Allāh (s.w.t.) willing.

It should also be noted that among the progeny of `Alī al Mar`ash is the Martyr Sayyid, the eminent learned personality, Qādhī Nūrullāh bin Sharīf al Ḥusainī al Mar`ashī, the author of Majālisul Mu`minīn, Iḥqāqul Ḥaqq, Al Ṣawārimul Muhriqah, etc. He was a contemporary of Shaikh al Bahā'ī and was a chief justice at Akbarābād (Agra) in India. Even though he lived among the Ahlul Sunnah and practiced dissimulation (Taqīyyah), whenever he judged among people and issued an order, he did so upon the Imāmīyyah school of thought. However, he compared it with the edict of any one of the four Imāms of the Ahlul Sunnah, due to his vast information and expertise in Shī`ah and Ahlul Sunnah jurisprudence (Fiqh) and his acquaintance with their books. The Ahlul Sunnah killed him due to his book Iḥqāqul Ḥaqq, while his mausoleum is renowned in Akbarābād (Agra), India. He authored around ninety volumes of books in most sciences, among them Maṣā'ebul Nawāṣib in refutation of Mīrzā Makhdūm al Sharīfī, that he completed in seventeen days. His father too was

¹ Refer to the Qur'ānic Verse (Āyah), "**That what remains with Allāh is good for you if you be believers**". (Sūrat Hūd: 86) (translator)

among the possessors of knowledge and Ḥadīth.

Also among the Sādāt al Mar`ashīyyah is the researcher and erudite, Sayyid Ḥusain bin Muḥammad bin Maḥmūd al Ḥusainī al Āmulī al Iṣfahānī, entitled Sultānul `Ulamā' and Khalīfah Sultānī. He was the author of informative books and meticulous annotations. He was bestowed the post of vizier ship and chieftainship during the reign of Shāh `Abbās the first, and he gained such an eminent status in his eyes that he made him his son in law. The author (Iskandar Beg Turkimān) of Tārīkhe `Ālam Arā writes regarding his vizier ship, "The son in law of the emperor became the vizier of the Shāh". He passed away in Ashraf, Māzandarān in one thousand and sixty four Hijrah, while his body was taken to Najaful Ashraf and buried therein.

Among the Sādāt al Mar`ashīyyah is the eminent Sayyid, the reliable pillar, the learned scholar, the honourable jurist, the peerless researcher, the rainy cloud, the overflowing ocean, Mīrzā Muḥammad Ḥusain al Ḥā'eri al Shahristānī, the possessor of excellent books and lucid compilations. His birth took place one thousand and two months after the birth of Imām al Ḥujjah (a.t.f.s.), in the lap of the daughter of the exemplary of grand scholars, Aḥmad, the son of Muḥammad `Alī al Kirmānshāhī, the son of the greatest teacher and researcher (Muḥammad Bāqir) al Behbahānī, may Allāh (s.w.t.) be pleased with them. His excellent study took place under the second erudite, possessing his own name, Fādhil (Muḥammad Ḥusain) al Ardakānī. He (Mīrzā Muḥammad Ḥusain al Shahristānī) writes in Kitāb al Mawā'id in the biography of Muḥammad Ibrāhīm bin Aḥmad (bin Muḥammad `Alī al Kirmānshāhī) that, "He is the maternal uncle of this destitute and the real brother of my mother, while she was the foster sister of the author of Al Fuṣūlul Garawīyyah fil Uṣūlul Fiqhīyyah (Shaikh Muḥammad Ḥusain al Īwānkīfī al Iṣfahānī). I was born in Kirmānshāh, when my father was on a journey. My maternal uncle and patron wrote to him that Allāh (s.w.t.) has bestowed a child to you, who would be a means of pride for you. Therefore I say: I am Ḥusain, my father is `Alī (al Shahristānī), my mother Fāṭemah, my maternal grandfather Aḥmad (bin Muḥammad `Alī al Kirmānshāhī) and my maternal uncle Muḥammad Ibrāhīm (bin Aḥmad bin Muḥammad `Alī al Kirmānshāhī). We also say that: my brother is Ḥasan (al Shahristānī), my sons `Alī and Zainul `Ābidīn and my daughters Sakīnah and Fāṭemah".

Relating to `Ubaydullāh al A`araj bin Ḥusain al Aṣḡar bin Imām Zainul `Ābidīn and some of his progeny. His agnomen (Kunīyyah) was Abū `Alī and his mother was Umm Khālīd or Khālīdah, the daughter of Ḥamzah bin Muṣ`ab bin Zubayr bin al `Awwām. He was called al A`araj (the crippled) since he was crippled in one of his legs. When he went to meet Abul `Abbās al Saffāh, he gave him an estate, among the estates of Madā'en, whose annual yield was eighty thousand dīnār. `Ubaydullāh refused to pay allegiance to Muḥammad bin `Abdullāh (al Maḥdh) al Nafs al Zakīyyah (bin Ḥasan al Muthannā bin Imām al Ḥasan), thus Muḥammad swore that if he saw him, he would put him to death. Therefore when he was brought to Muḥammad, he closed both of his eyes, so that he would not break his oath. Since, if his sight fell upon him, it would be necessary for him to kill him in fulfilment of the oath. `Ubaydullāh went to the presence of Abū Muslim at Khurāsān, while the latter considered his arrival to be auspicious and allotted a large sustenance for him. The people of Khurāsān considered his eminence and he was buried at his estate at Dī Amrān or Dī Amān.

`Ubaydullāh left behind four sons, `Alī al Ṣāleḥ, Ja`far al Ḥujjah, Muḥammad al Jawwānī and Ḥamzah al Mukhtalas. As for `Alī al Ṣāleḥ, his agnomen (Kunīyyah) was Abul Ḥasan, while he was a generous man, possessing abstinence, was learned, pious and the most abstemious among the Āl Abū Ṭālib. He and his wife Umm Salmah, who was the daughter of `Abdullāh bin Ḥusain al Aṣḡar (bin Imām Zainul `Ābidīn), and his paternal cousin, were collectively entitled Al Zawjul Ṣāleḥ (the virtuous couple). Qādhī Nūrullāh al Shushtarī writes in his Majālisul Mu'minīn, the gist of which is that Abul Ḥasan `Alī bin `Ubaydullāh al A`araj was very high ranking and eminent. The leadership of `Irāq was attributed to him, while he was a fulfiller of the needs of people and the greatest worshipper among the Āl Abū Ṭālib in his age. He was distinguished in the eyes of Imām Mūsā al Kāẓim (a.s.) and Imām `Alī al Ridhā (a.s.). The latter (Imām al Ridhā) bestowed him the title of Al Zawjul Ṣāleḥ and he ultimately went to Khurāsān to meet the Imām (a.s.). When Muḥammad bin Ibrāhīm al Ṭabāṭabā (bin Ismā`īl al Dībāj bin Ibrāhīm al Gamar bin Ḥasan al Muthannā bin Imām al Ḥasan) asked him to swear allegiance (Bay`ah) for the leadership of Abū Sarāyā, he refused to do so.

It is related in Al Rijāl of Shaikh al Kashshī from Sulaymān bin Ja`far that in the initial days `Alī al Ṣāleḥ told me, "I desire to go to the presence of Imām

`Alī al Ridhā (a.s.) and greet him". I asked him what stopped him from doing so and he replied, "His grandeur and awe". After some days Imām (a.s.) fell ill and people went to visit him. I told him, "It is an appropriate time to visit him (a.s.)". When `Alī went to Imām (a.s.)'s presence, he received him with great honour and he was very pleased. After some days `Alī fell ill and Imām (a.s.) went to visit him, while I was also along with him. Imām (a.s.) sat in his house for such a lengthy period of time until all the people left. Then he (a.s.) left and I too came out along with him. My slave-girl, who was in the house of `Alī bin `Ubaydullāh, told me, "Umm Salmah, the wife of `Alī, was watching Imām (a.s.) from behind a curtain. When Imām (a.s.) left, she came out from behind the curtain and placed her face upon the spot where Imām (a.s.) was seated, constantly kissing and caressing her face while placing her hands upon it". When I related this incident to the presence of Imām (a.s.), he said, "O Sulaymān ! Know, that `Alī bin `Ubaydullāh, his wife and his children are from among the people of paradise. O Sulaymān ! Know, that when Allāh (s.w.t.) blesses the children of `Alī (a.s.) and Fāṭemah (s.a.) with the recognition of the Imāmah of the twelve A'immah (a.s.), then they are not similar to other people".

`Alī al Ṣāleḥ had progeny who held the leadership of `Irāq. Among his grandsons is the honourable genealogist Abul Ḥasan Muḥammad bin Muḥammad bin `Alī bin Ḥusain bin `Alī bin Ibrāhīm bin `Alī al Ṣāleḥ, who was the teacher of Sayyid al Murtadhā and Sayyid al Radhī. It is related that even though he reached an age of ninety nine years, yet his bodily parts were in good condition.

As for Ja`far al Ḥujjah bin `Ubaydullāh al A`araj, he was an honourable master, chaste, eminent, high-spirited and eloquent personality. It is said that he resembled Zayd bin `Alī (Zainul `Ābidīn) in eloquence and lucidity. The Zaydī's addressed him with the title of Ḥujjatullāh (the Evidence of Allāh), while a group among them believed in his Imāmah. Abul Bakhtarī Wahab bin Wahab, the governor of Madīnah by Hārūn, imprisoned him. He remained in prison for eighteen months and passed away. He always remained engrossed in Prayers at nights and fasted during the days and never broke his fast except on the days of two `Īd. Leadership constantly remained in his progeny in Madīnah until the year one thousand and eighty eight Hijrah, rather even after that. He had some sons, among them Abū `Abdullāh Ḥusain, who travelled to Balkh

and had children therein. Among his children is Abul Qāsim `Alī al Būdilah bin Muḥammad al Zāhid, who occupied an eminent status and loft position, was a scholar, learned person, virtuous and a worshipper. Sayyid Dhāmin (bin Shadqam al Ḥusainī) writes regarding him and his progeny in his book Tuḥfatul Az-hār. Another one among his progeny is Abū Muḥammad Ḥasan, from whose progeny is the star of the nation, truth and Religion, Sayyid Muhannā, the chief justice of Madīnah.

As regards the genealogy of Sayyid Muhannā, he is Sayyid Muhannā bin Sinān bin `Abdul Wahhāb bin Numaylah bin Muḥammad bin Ibrāhīm bin `Abdul Wahhāb, all of whom were the chief justices of Madīnah in their ages, bin Abī `Imārah Muhannā al Akbar bin Abī Hāshīm Dāwūd bin Amīr Shamsuddīn bin Abī Aḥmad Qāsim bin Amīr `Alī `Ubaydullāh, who possessed leadership at `Aqīq in Madīnah, bin Abil Ḥasan Ṭāhir, regarding whom it is written, "A scholar, a complete learned one, an epitome, abstinent, abstemious, virtuous, devout, pious, the pure, the auspicious, the eminent, possessor of a lofty and sublime position. He was a zealous personality to such an extent that the children of his brothers were addressed as Ibn Akhī Ṭāhir (the son of Ṭāhir's brother). Among them is Sharīf Abū Muḥammad Ḥasan bin Muḥammad Yaḥyā, the genealogist, from whom al Tal`akbarī relates. He passed away in three hundred and fifty eight Hijrah and was buried at his house in Bagdād in the area of Sūq al `Aṭash. Shaikh al Mufīd met him in his initial youth and gained knowledge from him. We shall quote the report of Shaikh al Mufīd from him in the section dealing with the children of Imām Mūsā al Kāzim (a.s.) and the life of Aḥmad bin Mūsā (al Kāzim).

Sayyid Dhāmin bin Shadqam relates that there was a bond of love and affection between Abul Ḥasan Ṭāhir and a person from Khurāsān. Every year when the man would go for the Ḥajj Pilgrimage, he would go to Madīnah, and after visiting the (tomb of) Messenger of Allāh (s.a.w.a.) and the A`immah (a.s.), he would go to meet him and present him with two hundred dīnār. This continued until some of the opponents told him, "You waste your wealth and spend it at an unworthy place, since this Sayyid spends it in another place, other than the obedience of Allāh (s.w.t.) and the Messenger (s.a.w.a.)". Hearing this, the man from Khurāsān discontinued the presents for three consecutive years. Seeing this, Ṭāhir was heart-broken and he saw his grandfather (the Messenger of Allāh) in a dream, who told him, "Do not aggrieve, since I have ordered the

Khurāsānī man to present you the amount every year and also compensate you for what he withheld from you". The man from Khurāsān also saw the Messenger of Allāh (s.a.w.a.) in a dream, who told him, "You accepted the words of enemies regarding my son Ṭāhir ? Then do not discontinue his presents and give him what he has missed from you during the past years". The man arose from his dream and rushed to Makkah in great delight. When he reached Madīnah, he went to him, kissed his hands and feet and presented him with six hundred dīnār and some other gifts. Seeing this, Sayyid Ṭāhir said, "You saw my grandfather the Messenger of Allāh (s.a.w.a.) in a dream ordering you to do so"? He replied in the affirmative and Ṭāhir also related his dream to him. Hearing this, the Khurāsānī man again kissed his hands and feet and sought pardon from him. He (Sayyid Ṭāhir) was the son of the learned scholar, abstinent and virtuous Abul Ḥasan Yaḥyā, the genealogist, who was the first person to compile a book in the genealogy of Āl Abī Ṭālib. And he was cognizant in the tribes of `Arabs and their branches, and a custodian of their genealogies and the incidents relating to the Ḥaramayn (Makkah and Madīnah) and their reports. He was born in Al `Aqīq in Madīnah in the month of Muḥarram, two hundred and fourteen Hijrah, died in Makkah in the year two hundred and seventy seven Hijrah and was buried besides Sayyidah Khadījah. Abul Ḥasan Yaḥyā was the son of Abī Muḥammad Ḥasan bin Abil Ḥasan Ja`far al Ḥujjah bin `Ubaydullāh (al A`araj) bin Ḥusain al Aṣḡar bin Imām Zainul `Ābidīn.

Summarily, the above referred Sayyid Muḥannā was an erudite, a noble jurist, a researcher, an epitome of excellences and perfections in an eminent and lofty position. He was the author of Al Masā'elul Muḥannīyyah, that are a collection of (juristic and other religious) issues put forth by him to `Allāmah al Ḥillī. `Allāmah replied to them and praised him abundantly, his words in one of the issues being, "He is an eminent master; a chief; a nobleman; of noble descent; the glorious; the approved one; the pride of Sādāt; an embellishment for the master ship; the mine of distinction, pride, wisdom and works; the coalesce of the abundant share of excellent character; the one bestowed with high-ranking portion from the chaste ethnology; the one embellished upon the chair of justice to reveal the truth upon the illuminated goal while debating with the rivals; the star of the nation, truth and religion; Muḥannā bin Sinān al Ḥusainī, the chief justice of the city (Madīnah) of his grandfather, the Messenger of Allāh (s.a.w.a.); the one residing at the place of descent of revelation (Waḥī)

upon the Messenger of Allāh (s.a.w.a.); the chief of the chief justices and wise men; the master of the commoners and elite". etc.

Sayyid Muhannā relates from `Allāmah al Ḥillī and Fakhrul Muḥaqqiqīn (the son of `Allāmah al Ḥillī) and gave permission to Shahīdul Awwal to relate from him. Sayyid `Alī al Samhūdī quotes an incident in his Jawāhirul `Iqdayn regarding his lofty status, resembling the incident of his grandfather Sayyid Abul Ḥasan Ṭāhir, that has been quoted by our master (Mīrzā Ḥusain al Nūrī) in his conclusion to Mustadrakul Wasā'el. Sayyid Dhāmin bin Shadqam al Madanī writes in his Tūhfatul Az-hār regarding Sayyid Muhannā bin Sinān, that my father `Alī bin al Ḥusain quotes the genealogical tree of the Sadāt of Budalā' near Kāshān in Īrān, attributing it to Sinān Qādhī (father of Sayyid Muhannā), while they are renowned as Waḥāḥadah.

Al Ḥamawī writes in his Mu`jamul Buldān that Muḥammad bin Ja`far (al Ḥujjah) bin `Ubaydullāh (al A`araj) bin Ḥusain al Aṣḡar, who was renowned as Al `Aqīqī, belonged to Al `Aqīq in Madīnah al Munawwarah. He possessed progeny, while leadership existed among them. Among is progeny is Abul Qāsim Aḥmad bin Ḥusain bin Aḥmad bin `Alī bin Muḥammad al `Aqīqī, who was a noble personality. He passed away in Dimashq (Damascus), when four days of the month of Jamādiyul Ūlā were left, in the year three hundred and seventy eight Hijrah, and was buried in the Cemetery of Bāb al Ṣaḡīr.

Also among the progeny of Abū Muḥammad Ḥasan bin Ja`far al Ḥujjah (bin `Ubaydullāh al A`araj bin Ḥusain al Aṣḡar) is Sayyid Majduddīn Abul Fawāris Muḥammad bin Abil Ḥasan Fakhruddīn `Alī, the learned scholar, literati, poet and genealogist, bin Muḥammad bin Aḥmad bin `Alī al A`araj bin Sālim bin Barakāt bin Abil `Izz Muḥammad bin Abī Manṣūr Ḥasan, the Naqīb at Ḥa'er, bin Abul Ḥasan `Alī bin Ḥasan bin Muḥammad al Mu`ammar bin Aḥmad al Zā'er bin `Alī bin Yaḥyā, the genealogist, bin Ḥasan bin Ja`far al Ḥujjah. Sayyid Majduddīn Abul Fawāris was an eminent scholar, while the author of Tūhfatul Az-hār (Sayyid Dhāmin bin Shadqam al Madanī) praises him abundantly and says that his name is written in Ḥā'er of Imām al Ḥusain and the Masājid in Ḥillah. His progeny was referred to as Banū al Fawāris.

He (Sayyid Majduddīn Abul Fawāris) was the father of the eminent scholar and researcher, Sayyid `Amīduddīn `Abdul Muṭṭalib bin Muḥammad, who occupied an eminent and lofty status. He was among the masters of Shahīdul Awwal

and his mother was the daughter of Shaikh Sadīduddīn (Yūsuf), the father of `Allāmah al Ḥillī. Shahīdul Awwal, in his permission to Ibn Bajdah, writes regarding him, "(We relate) from some of our companions, among them the master and chief, the approved one, the standard of guidance, the Sheikh of Ahl al-bait (a.s.) in his age, the doyen of truth and religion, Abu `Abdullāh `Abdul Muṭṭalib bin Al A`araj al Ḥusainī, may Allāh (s.w.t.) sanctify his grave and make paradise as his abode". His books were renowned, while most of them were remarks (Ta`līqāt) and interpretations (Sharḥ) upon the books of his maternal uncle `Allāmah al Ḥillī, such as, Munīyatul Labīb Sharḥ Tahqīb al Uṣūl, Kanzul Fawā'id fī Ḥall Mushkilātul Qawā'id, Tabṣīratul Ṭālibīn fī Sharḥ Nahjul Mustarshidīn, Sharḥ Mabādīyul Uṣūl, etc. His birth took place on the night of the fifteen of the month of Sha`bān, six hundred and eighty one Hijrah in Ḥillah, and he passed away on the night of the tenth of Sha`bān seven hundred and fifty six Hijrah. It is quoted in Majmū'ah of Shahīdul Awwal that he passed away in Bagdād and his bier was taken to the Mausoluem of Amīrul Mu'minīn (a.s.) after praying upon him at Ḥillah on Wednesday. He related from his father, grandfather and his two maternal uncles `Allāmah Ḥasan bin Yūsuf al Ḥillī and Radhīyuddīn `Alī bin Yūsuf al Ḥillī, etc.

His son Sayyid Jamāluddīn Muḥammad bin `Abdul Muṭṭalib was a prominent scholar, courageous and possessor of an eminent and lofty position. He was martyred with oppression and hostility at Najaful Ashraf. It is written in Tūhfatul Az-hār (of Sayyid Dhāmin bin Shadqām al Madanī) that he was martyred and burnt with oppression at Najaful Ashraf. The brothers of Sayyid `Amīduddīn were learned scholars, viz. Sayyid Niẓāmuddīn `Abdul Ḥamīd and Sayyid Dhiyā'uddīn `Abdullāh, moreover his children were also jurists and scholars. It is quoted regarding them in the book `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah).

As for Muḥammad al Jawwānī bin `Ubaydullāh al A`araj (bin Ḥusain al Aṣḡar), he was attributed to Jawwānīyyah, a village near Madīnah. A group of `Alawīs known as Banū al Jawwānī are attributed to it, among them Abul Ḥasan `Alī bin Ibrāhīm bin Muḥammad bin Ḥasan bin Muḥammad al Jawwānī bin `Ubaydullāh al A`araj. The scholars of Rijāl have mentioned him, praised him saying that he was trustworthy and narrator of correct Aḥādīth and accompanied Imām `Alī al Ridhā (a.s.) to Khurāsān. But I wonder regarding (the accuracy) of his accompanying Imām al Ridhā (a.s.) to Khurāsān, since

he was alive for more than a hundred years after him (a.s.). Abul Faraj al Iṣfahānī, who died in year three hundred and fifty six Hijrah, studied under him and related his book from him. While Shaikh (Hārūn bin Mūsā) al Tal`akbarī, whose death took place in the year three hundred and eighty five Hijrah, obtained permission (to relate) from his son Abul `Abbās Aḥmad bin `Alī bin Ibrāhīm al Jawwānī, related from him and heard Du`ā' al Ḥarīq¹ from him. Therefore it is very remote that Abul Ḥasan `Alī bin Ibrāhīm (bin Muḥammad bin Ḥasan bin Muḥammad al Jawwānī bin `Ubaydullāh al A`araj) should have accompanied Imām al Ridhā (a.s.) to Khurāsān in the year two hundred Hijrah. While according to my opinion Muḥammad al Jawwānī, who was the great grandfather of `Alī bin Ibrāhīm, had accompanied Imām al Ridhā (a.s.) to Khurāsān. Also in the report the name of the Al Jawwānī (`Alī or Muḥammad) has not been mentioned, the words being, "From Abī Ja`far Muḥammad bin `Īsā, who says that Al Jawwānī accompanied Abul Ḥasan (Imām al Ridhā) to Khurāsān, while he was his close ones". Therefore the one referred to by Al Jawwānī here is Muḥammad bin `Ubaydullāh al A`araj, while `Alī bin Ibrāhīm is an error. Since he (`Alī bin Ibrāhīm) was born in Madīnah and brought up and died in Kūfah. And if he is addressed as Jawwānī, it is nothing but an imitation of his grandfather Muḥammad al Jawwānī. And Allāh (s.w.t.) is the

¹ Among the supplications of Sayyidah Fāṭimah al Zahrā' (s.a.) to be recited at dawn for numerous benefits. Imām Muḥammad al Bāqir (a.s.) relates from Imām Ja`far al Ṣādiq (a.s.) that he said, "The one who recites this supplication, Allāh (s.w.t.) appoints a hundred thousand Angels who protect for him his wealth, his self, his son, his body and his family. He (s.w.t.) safeguards him from drowning, burning, theft, crushing down, disgrace and calumny. He (s.w.t.) drives away shayṭān from him, while the sorcery of the sorcerer does not affect him, or the deceit of deceiver or the envy of the envious. He is under the protection of Allāh (s.w.t.) and Allāh (s.w.t.) bestows him the reward of a thousand truthful ones. And if he dies that day, He (s.w.t.) shall enter him into paradise, Allāh (s.w.t.) willing. Thus, memorize it and do not teach it to anyone, except whom you trust, since it is a supplication that whatever is asked from Allāh (s.w.t.), He (s.w.t.) shall bestow it to its reciter". In another report from Imām Ja`far al Ṣādiq (a.s.) he said that my father Imām al Bāqir (a.s.) asked his father Imām Zainul `Ābidīn (a.s.) regarding this supplication (Du`ā'). He (a.s.) replied, "O my son ! It is a thing that we inherited from the knowledge of the Prophet (s.a.w.a.). While it is dearest to me than the world and whatever it contains with regards to wealth, jewels and properties, and I consider it a substitution for men and weapons. It is a secret brought by Jibra'īl to the Prophet (s.a.w.a.), and he (s.a.w.a.) taught it to `Alī (a.s.) and his daughter Fāṭimah (s.a.) and we inherited it". (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

Best Knower.

It is also probable that he (Muḥammad al Jawwānī) had a son named `Alī who accompanied Imām (a.s.). Since the learned genealogist Sayyid Dhāmin bin Shadqam writes in his Tūhfatul Az-hār regarding Abul Ḥasan `Alī bin Muḥammad al Jawwānī bin `Ubaydullāh al A`araj, that he was an eminent master, possessed an eminent status, lofty position, good qualities, was an epitome of excellences, learned scholar, pious, chaste and auspicious. He accompanied Imām al Ridhā (a.s.) on his way to Khurāsān and related from him (a.s.). He was an abundant worshipper, fasted during the days, remained awake during the nights (in worship) and daily recited Sūratul Ikhlāṣ one thousand times. One of his children saw him in a dream after his death and inquired regarding his state. He replied, "My place is in paradise due to recitation of Sūratul Ikhlāṣ". He authored numerous honourable books in various sciences.

Also among the progeny of Muḥammad al Jawwānī is Abū `Abdullāh Muḥammad bin al Ḥasan bin `Abdullāh bin Ḥasan bin Muḥammad bin al Ḥasan bin Muḥammad bin al Ḥasan bin Muḥammad al Jawwānī bin `Ubaydullāh al A`araj. Al Najjāshī says regarding him that he resided in Ṭabaristān and was a jurist. He heard Aḥādīth and among his books is Thawābul A`amāl.

As for Ḥamzah al Mukhtalas bin `Ubaydullāh al A`araj, he had few progeny. Among his progeny is Ḥusain bin Muḥammad bin Ḥamzah al Mukhtalas, renowned as Ḥarūn, who revolted in Kūfah in the year two hundred and fifty one Hijrah, after the uprising of Yaḥyā bin `Umar bin Yaḥyā bin Ḥusain bin Zayd bin Imām Zainul `Ābidīn (a.s.), regarding whom we have already quoted before. Musta`īn al `Abbāsī dispatched Muzāḥim bin Khāqān with a large army to confront him. When the `Abbāsīs neared Kūfah, Ḥusain left from another path. He went to Sāmarrā' and pledged allegiance (Bay`ah) at the hands of Mu`tazz Billāh. It was a time when Musta`īn was in Bagdād, while the people of Sāmarrā' had pledged allegiance (Bay`ah) to Mu`tazz. Ḥusain spent his days in a similar manner until he resolved to revolt a second time, when he was arrested and thrown into the prison. He remained in prison until two hundred and sixty eight Hijrah when Mu`tamad released him. Again he revolted in Kūfah and he was re-arrested in the year two hundred and sixty nine Hijrah and taken to Muwaffaq al `Abbāsī. He ordered him to be imprisoned at Wāsīt and after

sometime he passed away.

As regards `Alī al Aṣḡar bin `Alī (Zainul `Ābidīn) bin al Ḥusain (a.s.), he was the youngest son of Imām Zainul `Ābidīn (a.s.) and was a possessor of honour and dignity. It is said that he possessed excellences and merits. Imām Zainul `Ābidīn (a.s.) named him upon the name of his brother `Alī ibnul Ḥusain (`Alī al Aṣḡar) and he possessed numerous children. The author of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) writes that `Alī al Aṣḡar possessed the agnomen of Abul Ḥasan and his progeny issued from his son Ḥasan al Aṭṭas (a snub-nosed). Abū Naṣr al Bukhārī says that Aṭṭas accompanied Muḥammad bin `Abdullāh (al Maḥdh) bin Ḥasan al Muthannā al Nafs al Zakīyyah, while a white standard was in his hand and he was an experienced one. There was no one who was more in valour and patience than him among those who revolted with Nafs al Zakīyyah. Due to his great height he was addressed as Rumḥ Āl Abū Ṭālib (the spear among the children of Abū Ṭālib).

Abul Ḥasan al `Umarī says that Al Aṭṭas held a yellow standard for Muḥammad bin `Abdullāh (al Maḥdh) bin Ḥasan al Muthannā al Nafs al Zakīyyah and when the latter was killed, he concealed himself. When Imām Ja`far al Ṣādiq (a.s.) went to `Irāq and met Abū Ja`far Maṣṣūr (al Dawānīqī), he (a.s.) told him, "O commander ! Do you wish to favour the Messenger of Allāh (s.a.w.a.)"? He replied, "Yes O Abā `Abdillāh". Then Imām (a.s.) continued, "Then pardon your cousin Ḥasan bin `Alī bin `Alī (al Aṭṭas)". Therefore Maṣṣūr pardoned him.

It is related from Sālimah, the slave-girl of Imām Ja`far al Ṣādiq (a.s.) that Imām (a.s.) fell ill and he feared for himself (that he would pass away), therefore he called his son Mūsā (al Kāẓim) and told him, "O Mūsā ! Give al Aṭṭas seventy ashrafī and such and such". Sālimah says that hearing this, I neared the Imām (a.s.) and said, "Do you bestow upon Al Aṭṭas when he is in ambush for you and desires to kill you"? Imām (a.s.) replied, "O Sālimah ! Do you desire that I be one of those regarding whom Allāh (s.w.t.) says: **And cut asunder what Allāh has bidden to be joined**¹?"

¹ The entire verse (Āyah) being, "**And those who break the covenant with Allāh after it is pledged and cut asunder what Allāh has bidden to be joined and make mischief in the land, they, theirs shall be the curse and theirs shall be the terrible abode**". (Holy Qur`ān, Sūratul Ra`ad: 25) (translator)

Ḥasan al Aftas had numerous children, while his progeny emerged from five sons, viz., `Alī al Ḥawrī, `Umar, Ḥusain, Ḥasan al Makfūf and `Ubaydullāh the one killed by the Barāmikah. As for `Alī al Ḥawrī¹ bin Ḥasan al Aftas bin `Alī al Aşgar bin Zainul `Ābidīn, his mother was a slave girl whose name was `Ubbādah. He was a poet and eloquent person and was the one who married the daughter of `Umar al `Uthmāniyyah, the widow of Mahdī al `Abbāsī. When Mūsā al Hādī heard this, he was displeased and ordered him to divorce her. `Alī refused, saying, "Neither was Al Mahdī the Messenger of Allāh (s.a.w.a.) so that his wives may be forbidden upon others after his death.² Nor was he nobler than me". Mūsā al Hādī was enraged by these words and ordered him to be beaten until he fell unconscious. Later he was killed by Hārūn al Rashīd.

Among the progeny of `Alī al Ḥawrī was Sayyid Radhīyuddīn Muḥammad al Āwī. He is the eminent Sayyid and noble worshipper, Radhīyuddīn Muḥammad al Āwī al Naqīb bin Fakhruddīn Muḥammad bin Radhīyuddīn Muḥammad bin Zayd bin al Dā`ī bin Zayd bin `Alī bin al Ḥusain bin al Ḥasan bin Abil Ḥasan `Alī bin Abī Muḥammad Ḥasan al Naqīb bin `Alī bin Muḥammad bin `Alī al Ḥawrī bin Ḥasan al Aftas bin `Alī al Aşgar bin Zainul `Ābidīn. This honourable Sayyid was a possessor of lofty status and magnificent dignities. He was a peer and friend of Sayyid Radhīyuddīn Ibn Ṭāwūs, while the latter refers to him as "a virtuous brother" in his books. Thus he writes in his Risālatul Muwāsi`ah wal Mudhāyiqah, that, "I accompanied my virtuous brother Muḥammad bin Muḥammad bin Muḥammad Qādhī al Āwī, may Allāh (s.w.t.) multiply his felicities and honour his conclusion, from Ḥillah to the spot of Martyrdom of our Master Amīrul Mu`minīn (a.s.). While I received great spiritual illuminations and honourable glad tidings on the way".

We (the Author) say that an incident has been narrated relating to this eminent

¹ He is attributed to Ḥawrah that is a village near Euphrates (Furāt) (Author)

² Refer to the Qur'ānic verse (Āyah), **"And it is not for you that you should annoy the Messenger of Allāh (s.a.w.a.) nor that you should ever marry his wives after him, verily this with Allāh is very grievous"**. (Holy Qur'ān, Sūratul Aḥzāb: 53). Allāh (s.w.t.) does not wish that a woman who has been in wedlock to the Messenger of Allāh (s.a.w.a.) should marry anyone else in his lifetime (if he divorces her) or even after his death. Some people consider this to be an excellence and distinction for the wives of the Messenger of Allāh (s.a.w.a.), rather it is a distinction for him (s.a.w.a.). (translator)

Sayyid regarding Du`ā' al `Abarāt¹, that has been referred to by Sayyid Ibn Tāwūs in his Muhjul Da`awāt and `Allāmah al Ḥillī in his Minhājul Ṣalāh. The incident is narrated by Fakhrul Muḥaqqiqīn al Ḥillī from his father `Allāmah al Ḥillī, from his father Sadīduddīn al Ḥillī from Sayyid Radhīyuddīn. He was once imprisoned by one of the commanders of Sulṭān Jarmāgūn for a lengthy period of time in great severity and difficulty. He saw Imām al Mahdī (a.t.f.s.) in a dream, wept and said, "O may Master ! Intercede for me that I may find salvation from this misguided group". Imām (a.t.f.s.) told him to recite Du`ā' al `Abarāt. He asked what was this Du`ā' and Imām (a.t.f.s.) said, "This supplication is your book Al Mişbāḥ". He said, "O my Master ! It is not in my Mişbāḥ". Imām (a.t.f.s.) again said, "Search and you shall find it in your Mişbāḥ". He arose from his dream, recited the Fajr (dawn) Prayers and opened his book Al Mişbāḥ. He found a paper among its pages on which this supplication (Du`ā') was written down, thus he recited it forty times.

It so happened that the commander had two wives, one of whom was intelligent and wise and her husband trusted her. When the commander came to her, she asked, "Did you arrest one of the children of Amīrul Mu'minīn (a.s.)"? The commander asked why she questioned him and she replied, "I saw a person in a dream, as if sun was shining upon his cheeks. He held my neck in between two of his fingers and said: I see that your husband has arrested one of my sons and made food and water difficult upon him. I asked him who he was and he replied that he was `Alī bin Abī Ṭālib (a.s.). Then he told me: Tell him that if he did not release him (my son), I shall certainly ruin his house". The dream spread around and reached the ears of the Sulṭān (Jarmāgūn). He said, "I have no knowledge of it". Saying this, he asked his guards, "Who is imprisoned with you"? They replied that one of them was an `Alawī Sheikh whom they had imprisoned under his command. The Sulṭān said, "Then release him and present him a horse, which he could ride upon. Then escort him the way until he reaches his home".

The chain of transmitters of one type of Istikhārah by beads (Taşbīḥ) concludes with this eminent Sayyid. He relates it (the Istikhārah) from Imām al Mahdī (a.t.f.s.) as quoted by Shahīdul Awwal in his Al Ḍikrā. It is evident that he obtained this Istikhārah from Imām al Mahdī (a.s.), without any medium

¹ A supplication (Du`ā') related by Imām Ja`far al Ṣādiq (a.s.) to be recited for seeking fulfilment of important desires. (translator)

(between them, i.e. directly), while this itself is a great achievement during his (a.t.f.s.)'s major concealment (Gaybatul Kubrā), while no other excellence can near it. We (the author) have also related the method of this Istikhārah in Kitāb Bāqiyātul Ṣāliḥāt, in annotations to our Mafātiḥul Jinān, one should refer to it.

This eminent personality relates (Aḥādīth) from his spiritual brother Sayyid Ibn Ṭāwūs and from his honourable father (Fakhruddīn Muḥammad), from his father (Radhīyuddīn Muḥammad), from his father (Zayd), from his father (al Dā`ī), who is his fourth forefather, from Sayyid al Murtadhā, Shaikh al Ṭūsī, Sallār al Daylāmī and others. His death took place on the fourth of the month of Ṣafar, six hundred and fifty four Hijrah. Āwī emerges from Āweh in Qumm, while there are numerous excellences related regarding it, some of them are quoted by Qādhī Nūrullāh al Shushtarī in his Majālisul Mu`minīn.

It should be noted that among the paternal cousins of Radhīyuddīn Muḥammad is the honourable martyr Tājuddīn Abul Fadhl Muḥammad bin Majduddīn Ḥusain bin `Alī bin Zayd bin al Dā`ī and it is appropriate that we quote his Martyrdom hereunder in brief.

The author (Jamāluddīn Ibn `Anbah) of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib quotes that initially this eminent Sayyid was an orator and spent his life in preaching and admonition. Sultān Awlijāyitū (Oljeitu) Muḥammad summoned him and bestowed him a distinguished position near himself. He bestowed him the chieftain ship of `Irāq, Rayy, Khurāsān, Fārs and made him in charge of all his other kingdoms. A person named Rashīduddīn Ṭabīb, who was one of the viziers of the Sultān, was envious and bore enmity with Sayyid Tajuddīn. The reason stated is that there was a Mausoleum of Nabī Ḍil Kifl (a.s.), in a village between Ḥillah and Kūfah, that was visited by the Jews who took vows with them. Sayyid Tājuddīn ordered that the Jews should be stopped from visiting that village, while the morning, following that night, a pulpit (Minbar) was erected therein and Friday and congregational Prayers (Jamā`ah) were offered. When Rashīduddīn, who was envious and grievous of the lofty and eminent position of Sayyid near the Sultān, heard this, his envy and enmity increased two-fold. Therefore he prepared to kill him, details of which are not necessary to be quoted here.

Ultimately this eminent Sayyid was brought to the bank of the Tigris (Dijlah) river, along with his sons Shamsuddīn Ḥusain and Sharafuddīn `Alī, due to the

evil intention of Rashīduddīn. First his sons were killed, followed by him. This incident took place in the month of Dīlqa`dah, seven hundred and eleven Hijrah. After their Martyrdom, the people of Bagdād and the group of Ḥanbalīs revealed their natural evil character, cut his body to pieces and ate his flesh. They even plucked his hair and sold its each part for a dīnār. When this news reached the Sultān, he was very much enraged and regretted the murder of Sayyid Tājuddīn and his sons. He ordered the judge of the Ḥanbalīs to be crucified, but when some people pleaded on his behalf, he ordered that he should be seated over a blind ass and paraded in the markets of Bagdād. He also ordered that from that day none among the Ḥanbalīs would be appointed as a judge.

Among the progeny of `Umar bin Ḥasan al Aḥṣar bin `Alī al Aṣḡar bin Imām Zainul `Ābidīn (a.s.) is Sayyid `Abdullāh, renowned as Shubbar, bin Muḥammad Ridhā, the honourable Sayyid, valorous and eminent, bin Muḥammad bin al Ḥasan bin Aḥmad bin `Alī bin Aḥmad bin Nāṣiruddīn bin Shamsuddīn Muḥammad bin Najmuddīn bin al Ḥasan al Shubbar bin Muḥammad bin Ḥamzah bin Aḥmad bin `Alī bin Ṭalḥah bin Ḥasan bin `Alī bin `Umar bin Ḥasan al Aḥṣar bin `Alī al Aṣḡar bin `Alī (Zainul `Ābidīn) bin (Imām) al Ḥusain bin `Alī (Amīrul Mu`minīn) bin Abī Ṭālib. He was a learned personality, honourable traditionist, an expert jurist, noble researcher, Divine scholar and the Majlisī (Muḥammad Bāqir al Majlisī) in his age. He studied under a group of scholarly jurists such as Shaikh Ja`far Kāshifil Giṭā', Sayyid `Alī al Ṭabāṭabā'ī, Mīrzā Muḥammad Mahdī al Shahrastānī, Mīrzā Abul Qāsim al Qummī, Shaikh Aḥmad al Aḥsā'ī, etc. He authored numerous beneficial books in exegesis (Tafsīrul Qur'ān), Ḥadīth, jurisprudence (Fiqh) and its principles, worship acts, etc. He also translated (into `Arabic) some of the Fārsī books of `Allāmah (Muḥammad Bāqir) al Majlisī.

Our master Mīrzā Ḥusain al Nūrī has quoted names of his books on the basis of the number of their lines. He also relates from the honourable researcher Shaikh Asadullāh (al Tustarī al Kāzmī), the author of Maqābisul Anwār, that when he entered the presence of Sayyid al Shubbar, he was very astonished to see abundant books written by him and less books written by himself, even after possessing comprehension, righteousness, information and insight bestowed upon him by Allāh (s.w.t.). When he asked Sayyid the reason for it, he replied, "These abundant books are due to the attention of the Noble Imām

Mūsā al Kāẓim (a.s.). Since once I saw him (a.s.) in a dream. He (a.s.) handed me a pen and said: Write. From that day onwards I prospered in compilation. Therefore whatever comes out of my pen is due to the blessings of that pen". He passed away in the month of Rajab, one thousand two hundred and forty two Hijrah at an age of fifty four years. His grave is situated near Imām Mūsā al Kāẓim (a.s.), besides his father, in the portico in a room near the gate of Qiblah, on the right side of the one entering the sacred mausoleum.

Also among the progeny of `Umar bin Ḥasan al Aftas is Amīr `Imāduddīn Muḥammad bin Naqīb al Nuqabā' Amīr Ḥusain bin Jalāluddīn Murtadhā bin Ḥasan bin Ḥusain bin Sharafuddīn bin Majduddīn Muḥammad bin Tājuddīn Ḥasan bin Sharafuddīn Ḥusain bin Amīr `Imāduḥ Sharaf bin `Abbād bin Muḥammad bin Ḥusain bin Muḥammad bin Amīr Ḥusain al Qummī bin Amīr `Alī bin `Umar al Akbar bin Ḥasan al Aftas bin `Alī al Aṣḡar bin Imām Zainul `Ābidīn. Amīr `Imāduddīn was the first one to enter Iṣfahān (in Īrān) and lies buried at mount Jawrat therein, near the village of Khātūnābād. He had two sons, who were renowned, viz., Mīr Sayyid `Alī, who lies buried near him; and another Mīr Sayyid Ismā`īl, who lies buried in a mausoleum at Jawrat. He (Ismā`īl) was renowned as Shāh Murād and his mausoleum is a place of (fulfilment of) vows and a possessors of wondrous acts. His children and grandchildren were scholars, teachers and chiefs. It is appropriate that we point out to the renowned ones among them for the sake of keeping alive their remembrance, as I have found in some genealogical works.

Mīr Ismā`īl bin Mīr `Imād had two sons who were renowned, viz., Mīr Muḥammad Bāqir and Mīr Muḥammad Ṣāleḥ. As for Mīr Muḥammad Bāqir (al Khātūnābādī), he was a scholarly personality, abstinent, abstemious and a possessor of eminent status and honourable wonders. He studied Ḥadīth from Muḥammad Taqī al Majlisī. He was a memorizer of Qur`ān and performed the Ḥajj pilgrimage seven times, most of them on foot. His birth took place in Khātūnābād, while his grave is renowned at Jawrat. His son Mīr `Abdul Ḥusain (al Khātūnābādī) was complete learned, abstinent scholar, traditionist, jurist and a trustworthy person. While he combined in himself sublime character and made great efforts in worship, abstinence and piety. He was among the students of Muḥaqqiq (Muḥammad Bāqir) al Sabzewārī and Muḥammad Taqī al Majlisī. He was born in Khātūnābād in the month of Sha`bān one thousand and thirty seven Hijrah, passed away in Iṣfahān and was laid to rest at the

mausoleum of Bābā Ruknuddīn at the cemetery of Takhte Fawlād. His son Mīr Ma`ṣūm (al Khātūnābādī) died in the year one thousand one hundred and fifty six Hijrah and was buried in the cemetery of Takhte Fawlād, near the mausoleum of Muḥaqqiq (Ḥusain) al Khwānsārī, besides the grave of Āqā Muḥammad al Bīdābādī. The mausoleum is renowned for miracles and (fulfilment of) vows for the people. It is said that Āqā Bidābādī had willed that he should be buried beside him.

The other son of Mīr Muḥammad Bāqir was Mīr Muḥammad Ismā`īl al Khātūnābādī, an active scholar and complete learned personality, abstinent and abstemious towards the world. He was an expert in the sciences of jurisprudence, Ḥadīth, exegesis (of the Qur`ān), scholasticism, philosophy, etc. He was a teacher at Jāme` Jadīde `Abbāsī at Iṣfahān, where he taught for around fifty years. He gained knowledge from Muḥammad Taqī al Majlisī, Mīrzā Rafī`uddīn al Nā`inī and Sayyid (Ne`matullāh) al Jazā`erī. He lived for eighty five years, was born Monday, the sixteenth of the month of Rabī`ul Thānī, one thousand and thirty one Hijrah; and passed away in the year one thousand one hundred and sixteen Hijrah. It is written in Risālatul Ijāzāt of Sayyid Nūruddīn bin Ne`matullāh al Jazā`erī, with regards to his biography, that he detached himself from the people when he was seventy years old and resided at Madrasah Takhte Fawlad, that he himself built. He dug a grave for himself in one of the rooms. After completing the obligatory Magrib and `Ishā` Prayers at night, he would enter the grave and recite the nightly prayers therein. After that he would come out of the grave and compile an interpretation (Sharḥ) upon Uṣūlul Kāfī (of Shaikh al Kulaynī) and an exegesis (Tafsīr) of the Qur`ān. At daytime, some of his enthusiastic students, among them my father Sayyid Ne`matullāh al Jazā`erī, would be present to serve him. Ultimately he died therein and was buried in that very grave. After his death, Shāh Sulṭān Ḥusain expanded the room and built a dome upon it, while today his mausoleum is situated at the cemetery of Takhte Fawlād.

This Mīr Muḥammad Ismā`īl had some sons, among them Mīr Muḥammad Bāqir (al Khātūnābādī) Mullā Bāshī, who was a complete learned personality, an expert in various sciences and an author of compilations, among them (Fārsī) translation of Makārimul Akhlāq (of Ḥasan bin Fadhl al Ṭabarsī). He studied under his father (Mīr Muḥammad Ismā`īl) and Muḥaqqiq (Ḥusain) al Khwānsārī and taught at Madrasah Chahār Bāg at Iṣfahān. He was martyred by poisoning

in one thousand one hundred and twenty seven Hijrah. He was buried at the cemetery of Takhte Fawlād besides his father in one of the rooms. Besides him is the grave of his honourable son Mīr Muḥammad Ismā`īl al Khātūnābādī, an abstinent and an expert in sciences, in particular jurisprudence, Ḥadīth and exegesis (of the Qur`ān). He studied under his father and Fādhīl (Ḥusain) al Khwānsārī. He led Prayers at Jāme` al `Abbāsī and taught at Madrasah Jadīdah al Sultāniyyah. Since he lived during the occupation of the Afgānīs, he remained anonymous.

His (Mīr Muḥammad Ismā`īl bin Muḥammad Bāqir Mullā Bāshī al Khātūnābādī) honourable son was the absolute teacher in absoluteness, Mīrzā Abul Qāsim al Mudarris (al Khātūnābādī), a complete learned scholar, pious and chaste. He was an epitome of most sciences such as jurisprudence, Ḥadīth, exegesis (of Qur`ān), ethics and scholasticism. He was a teacher of his contemporary learned personalities. He led Prayers at Jāme` al `Abbāsī similar to his father Mīr Muḥammad Ismā`īl, and taught at Madrasah al Sultāniyyah for around thirty years. He studied philosophy and scholasticism under the learned scholar Mullā Ismā`īl al Khwājū`ī, while jurisprudence and its principles (Fiqh wa Uṣūlul Fiqh) and Ḥadīth from `Allāmah (Muḥammad Mahdī) al Ṭabāṭabā`ī, renowned as Baḥrūl `Ulūm. The latter (Sayyid Baḥrūl `Ulūm) also studied philosophy and scholasticism from him for four years. He passed away at Iṣfahān at an age of fifty eight years in one thousand two hundred and two Hijrah and his body was taken to Najaful Ashraf and buried near the tomb (of Amīrūl Mu`minīn) in a cellar.

His (Mīrzā Abul Qāsim al Mudarris) son Mīr Muḥammad Ridhā (al Khātūnābādī) was a scholar, learned person, pious, chaste and an expert in jurisprudence and Ḥadīth. He remained aloof from pleasures and detached himself from people. After the death of his father, he taught for thirty years at Madrasah al Sultāniyyah and led Prayers at Jāme` al `Abbāsī. He died in Iṣfahān in the month of Rajab, one thousand two hundred and thirty eight Hijrah and his body was taken to Najaful Ashraf for burial.

His (Mīr Muḥammad Ridhā al Khātūnābādī) honourable son Mīr Muḥammad Ṣādiq (al Khātūnābādī) was a complete learned scholar, abstinent, pious, chaste, an epitome in rational and traditional sciences and a teacher in most sciences. Most of the scholars of the towns were among his students. He led

Prayers at Jāme` al `Abbāsī for thirty two years and was the most abstinent in his age. He fasted for forty years and contented himself with a small quantity of food. He never entered the palace and court of the rulers, except one night to debate with Mīrzā `Alī Muḥammad al Bāb. He studied jurisprudence from Muḥaqqiq (Abul Qāsim) al Qummī and Shaikh Muḥammad Taqī (al Īwānkifī), the author of annotations (Ḥāshīyyah) upon Al Ma`ālim (of Shaikh Ḥasan bin Shahīdul Thānī). While in philosophy and scholasticism, he was a student of Mullā `Alī al Nūrī, Mullā Miḥrāb (al Gilānī) and Mullā Ismā`īl al Khwājū`ī. He was born in one thousand two hundred and seven Hijrah and passed away on the fourteenth of the month of Rajab, one thousand two hundred and seventy two Hijrah, six hours after sun-set. It is also surprising that his honourable father Mīr Muḥammad Ridhā and grandfather Mīrzā Abul Qāsim, both passed away six hours after sun-set. May Allāh (s.w.t.) enter them all into paradise.

His grandson was the complete learned scholar Mīr Muḥammad Ṣādiq bin Muḥammad Ḥusain bin Muḥammad Ṣādiq (al Khātūnābādī), who occupied an eminence status in knowledge. He remained engrossed in teaching and disseminating knowledge in Iṣfahān, similar to his forefathers, and passed away around one thousand three hundred and forty eight Hijrah.

As regards Mīr Muḥammad Ṣāleḥ, the other son of Mīr Ismā`īl bin Mīr `Imāduddīn Muḥammad and his progeny. Mīr Muḥammad Ṣāleḥ had two sons from his wife Sayyidatul Nisā` bint al Sayyid Ḥusain al Ḥusainī, who was associated to Gulistāneh, viz., Mīr `Abdul Wāse` and Mīr Muḥammad Rafī`. Mīr Muḥammad Rafī` (al Khātūnābādī) remained engrossed in worship. He worshipped for eighty eight years, passed away in Iṣfahān and was buried in the mausoleum of Bābā Ruknuddīn (at the cemetery of Takhte Fawlād). His father Mīr Muḥammad Ṣāleḥ died in his youth and was buried at Khātūnābād along with his father in law Sayyid Ḥusain in the mausoleum attributed to Ibn Muḥammad al Ḥanafīyyah.

As for Mīr `Abdul Wāse` (al Khātūnābādī), his grandson Mīr Muḥammad Ḥusain (al Khātūnābādī) writes regarding him that he was an abstinent scholar, worshipper and an expert in various sciences, grammar and `Arabī sciences, that he studied under the learned erudite Abul Qāsim al Jarfānqānī. He also studied Ḥadīth from a group of his contemporary learned personalities, especially my maternal grandfather Mullā Muḥammad Taqī al Majlisī. His birth took place in Khātūnābād, however he passed away in Iṣfahān where he had

taken residence. He lived for ninety nine years and passed away in the month of Ramadhān one thousand one hundred and nine Hijrah. He was buried in the mausoleum of Bābā Ruknuddīn (at the cemetery of Takhte Fawlād) and after some years his body was shifted to Najaful Asharf and buried near the blessed grave (of Amīrul Mu`minīn). I personally met him and studied Qur`ān under him and also some parts of morphology, grammar and logic. He raised me up in his lap, while he holds great rights upon me, may Allāh (s.w.t.) reward him favourably on my behalf and arise him with his Masters (a.s.).

His (Mīr `Abdul Wāse)'s honourable son Mīr Muḥammad Ṣāleḥ (al Khātūnābādī), was an eminent scholar and son in law of `Allāmah (Muḥammad Bāqir) al Majlisī. He was the Shaikhul Islām at Iṣfahān, while he authored books such as Ḥadā`equl Muqarrabīn, Ḍarī`atul Najāh, Sharḥ al Faqīh (Man lā Yaḥdhiruhul Faqīh of Shaikh al Ṣadūq) and Sharḥ al Istibṣār (of Shaikh al Ṭūsī). He related from `Allāmah (Muḥammad Bāqir) al Majlisī.

His (Mīr Muḥammad Ṣāleḥ)'s son Mīr Muḥammad Ḥusain (al Khātūnābādī), the grandson (daughter's son) of `Allāmah al Majlisī, was a Prayer-leader at Iṣfahān, an active scholar, complete learned one and an expert in jurisprudence, Ḥadīth, exegesis (Tafsīrul Qur`ān), handwriting, etc. He studied under his father, Mīr Muḥammad Ismā`īl and his son Mīr Muḥammad Bāqir al Mudarris. He authored a book in annual worship acts and a treatise in jurisprudence. He lived during the time of the Afgānīs and therefore fled from them and remained concealed in Jawrat. He passed away on Monday night, twenty third of the month of Shawwāl, one thousand one hundred and fifty one Hijrah.

Mīr Muḥammad Ḥusain (al Khātūnābādī) had two sons who were renowned, one Mīr Muḥammad Mahdī (al Khātūnābādī), who succeeded his father in leading Prayers at Iṣfahān. He was the father of Mīr Murtadhā, the father of Mīr Muḥammad Ṣāleḥ, a teacher at Madrasah Kāseh Garān; and second Mīr Muḥammad Mahdī, the Friday Prayer leader of Tehrān. However both these brothers were issueless, but their third brother was Mīr Muḥsin, who was the father of Mīr Murtadhā Ṣadrul `Ulamā' of Tehrān and Mīr Abul Qāsim the Friday Prayer leader (Imām Jum`ah) of Tehrān.

Mīr Abul Qāsim (Imām Jum`ah) was an active scholar, pious, chaste, an expert in jurisprudence, Ḥadīth, etc. He possessed an excellent character and was

magnanimous to such an extent, that he preferred others upon his own self. He strived rigorously in issuing judgements and fulfilling needs of Muslims. He was among the students of Shaikh Ja`far (Kāshiful Giṭā') and Shaikh Muḥammad Ḥasan al Najafī. He passed away in one thousand two hundred and seventy one Hijrah and was buried at Tehrān. His mausoleum is renowned in Tehrān with a large dome. He was the father of Mīr Zainul `Ābidīn (Imām Jum`ah), the Friday Prayer leader and grandfather of the present Friday Prayer leader.

Another son of Mīr Muḥammad Ḥusain (al Khātūnābādī) was Mīr `Abdul Bāqī, who succeeded his brother Mīr Muḥammad Mahdī as the Friday Prayer leader of Iṣfahān. He possessed a renowned position with regards to knowledge, abstinence and piety; while he was one of the teachers of Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm al Ṭabāṭabā'ī. He related from his father, who related from his grandfather from `Allāmah (Muḥammad Bāqir) al Majlisī. He died in one thousand two hundred and eleven Hijrah.

His son was Mīr Muḥammad Ḥusain Sultānul `Ulamā', the Friday Prayer leader (Imām Jum`ah) at Iṣfahān, who passed away in one thousand two hundred and thirty three Hijrah. His honourable son Mīrzā Ḥasan Sultānul `Ulamā', also the Friday Prayer leader (Imām Jum`ah) at Iṣfahān, had three sons, first Mīr Muḥammad Mahdī, the Friday Prayer leader (Imām Jum`ah) at Iṣfahān, who died one thousand two hundred and fifty four Hijrah. Second Mīr Muḥammad, the Friday Prayer leader (Imām Jum`ah), who passed away in one thousand two hundred and ninety one Hijrah. And third Mīr Muḥammad Ḥusain, also the Friday Prayer leader (Imām Jum`ah), who was a learned personality and an expert in numerous sciences, especially, scholasticism and exegesis (Tafsīrul Qur`ān). He died in one thousand two hundred and ninety seven Hijrah. After him, Mīrzā Muḥammad `Alī bin Ja`far bin Muḥammad bin `Abdul Bāqī bin Muḥammad Ḥusain al Khātūnābādī became the Friday Prayer leader (Imām Jum`ah) at Iṣfahān. This honourable master, active scholar, jurist and traditionist, was a student of Mīr Muḥammad Ridhā and Mullā Ḥusain `Alī al Tuwaysirkānī. He was the author of numerous books, among them, Risālah Munajjizātul Marīdh, Risālah Taqlīdul Mayyit, etc. He passed away in one thousand three hundred Hijrah and was buried beside the two Majlisī (Muḥammad Bāqir and his father Muḥammad Taqī).

Mīr Muḥammad bin Ḥasan was the father of Mīrzā Hāshim, the Friday Prayer

leader (Imām Jum`ah) of Iṣfahān, who passed away in one thousand three hundred and twenty one Hijrah. Mercy of Allāh (s.w.t.) and His paradise upon them all.

As regards `Abdullāh bin Ḥasan (al Aḩṩas) bin `Alī al Aṩgar bin (Imām) Zainul `Ābidīn and some of his progeny, among whom Al Abyadh, who lies buried in Rayy. The author (Jamāluddīn Ibn `Anbah) of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib quotes that `Abdullāh bin Ḥasan al Aḩṩas was present in the battle of Fakhkh. He held two swords and strove zealously. Some even relate that Ṣāḩib al Fakhkh (Ḥusain bin `Alī [al`Ābid] bin Ḥasan al Muthannā bin [Imām] al Ḥasan) appointed him as his successor and told him that if he was killed, the affair would pass on to him.

We (the Author) say that as we have already quoted in the first volume (of this book), in the section dealing with the children of Imām al Ḥasan (a.s.), that during the initial stage of the revolt of Ṣāḩib al Fakhkh, the `Alawīs gathered around him. When it was time for the Fajr Prayers, the Prayer-caller (Mu`aḩḩin) went up the minaret to call for the Prayers (Aḩān). `Abdullāh al `Aḩṩas went behind him, with his unsheathed sword, and told him to pronounce the words, "Ḥayya `alā Khayril `Amal (Hasten to the best deed)". When the Prayer-caller saw the unsheathed sword, he did as directed. When `Abdul `Azīz heard these words in the Aḩān, he sensed evil and called out in fear to bring his mule in the house. Due to extreme fear, he murmured, "Give me some food and drink". Saying this, he left his house and hurriedly fled away. He was passing gas due to extreme fright, until he saved himself from the revolt of the `Alawīs.

He (`Abdullāh al Aḩṩas) was arrested by Hārūn al Rashīd and imprisoned with Ja`far bin Yaḩyā. When `Abdullāh was troubled by the severity of prison, he wrote a letter to Hārūn in which he abused him. Hārūn did not pay any attention to it and ordered for his relief. Once he (Hārūn) said in the presence of Ja`far, "O Allāh (s.w.t.) ! Suffice for me his (`Abdullāh) affair at the hands of one of my friends and that of Yours". Hearing this words, Ja`far ordered him to be killed and beheaded on the night of Nūrūz. He took his head and sent it to Hārūn, along with the other presents of Nūrūz. When Hārūn lifted the covering and his sight fell upon the head of `Abdullāh and the villainy of Ja`far, it proved quite hard upon him. Seeing this, Ja`far said, "We thought much but did not find a better gift for your presence on this occasion of Nūrūz and this

delightful day, that we should send you the head of your enemy and that of your forefathers". It was due to this that when Hārūn decided to kill Ja`far, he asked Masrūr Kabīr, "Upon what crime the commander considers shedding my blood to be lawful"? He replied, "Due to the killing of his cousin `Abdullāh bin Ḥasan bin `Alī without his permission". Abul Ḥasan al `Umarī, the genealogist says that the grave of `Abdullāh is situated at Sūq al Ṭa`ām at Bagdād and is a mausoleum.

He (`Abdullāh) had numerous progeny at Madā'en, while his progeny issued from his two sons, `Abbās and Muḥammad. The latter (Muḥammad) was an honourable martyr who was poisoned by Al Mu`taṣim. As for `Abbās, the martyr, he had less progeny. It is stated in Tārīkhe Qum (of Ḥasan bin Muḥammad bin Ḥasan al Qummī) that his son `Abdullāh bin `Abbās was along with `Alī bin Muḥammad al `Alawī, Ṣāḥib Zanj, at Baṣrah. When `Alī bin Muḥammad al `Alawī was killed, `Abdullāh bin `Abbās and his brother Ḥasan bin `Abbās, fled to Qum and took residence therein. At Qum the following children were born to `Abdullāh, viz., Abul Fadhlil `Abbās, Abū `Abdullāh al Ḥusain renowned as Al Abyadh, and three daughters. A son named Abū `Alī Aḥmad was born to (Abul Fadhlil) `Abbās, while Abū `Abdullāh al Ḥusain al Abyadh went to Rayy and his descendants remained therein.

Abū Naṣr al Bukhārī states that Ḥusain bin `Abdullāh bin `Abbās al Abyadh died in Rayy in three hundred and nineteen Hijrah, while his grave is renowned near the Mausoleum of Sayyid `Abdul `Azīm al Ḥasanī and is visited. His progeny ceased to exist, while the progeny of Muḥammad bin `Abbās continued.

We (the Author) say that among the progeny of Muḥammad bin `Abdullāh is Abū Muḥammad Yaḥyā bin Muḥammad bin Aḥmad bin Muḥammad bin `Abdullāh bin Ḥasan bin `Alī (al Aṣḡar) bin `Alī (Zainul `Ābidīn) bin (Imām) al Ḥusain bin `Alī (Amīrul Mu'minīn) bin Abī Ṭālib, who was among the virtuous slaves of Allāh (s.w.t.), scholars, jurists and traditionists. He resided in Nayshābūr and authored books in Imāmah, obligations, etc. While Shaikh al Najjāshī, `Allāmah al Ḥillī and others quote regarding him in their books.